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Without Being
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Duct Tape

He “put me in print” for the first time, though if truth were told, the polished final product hardly resembled the rough ramblings I delivered. Still, seeing my name in print gave me the courage to pursue the career path that eventually changed my life.

Over the years, he offered a thousand pieces of advice.

Sometimes, his words hurt. Sometimes, they

healed. But every time, they sharpened me, pushed me, provoked me. We didn’t always agree, but I always valued his opinion. **He was my Barnabas.**

We heard the howling from a hundred yards away. Anxiously, my wife and I quickened our pace toward the campsite where we had left our youth group and college chaperones setting up tents for our annual weekend in the wild. Rounding the last turn, we stopped abruptly, startled by the sight before us.

Less than a day into his first youth group trip, the newest and youngest member of the group had been duct-taped to a tree, several feet off the ground, completely helpless. His

bright orange hair stuck out in all directions, and his hollering threatened to wake the dead. The group? Conspicuously absent.

When we questioned the culprits, the responses all sounded the same—students and chap-

erones alike. “He wouldn’t shut up!” “He is the biggest pest.” “He wouldn’t leave me alone.” “I warned him...at least ten times.”

Thankfully, “the pest” survived the camping trip, and his mom understood (maybe better than anyone else) that the actions of the other students were self-preservation. She didn’t sue, and my youth ministry continued.

“The pest” soon gave his life to Christ and began studying and memorizing Scripture in earnest. Over the next few years, I answered a thousand (often difficult) questions and endured a hundred random conversations about girls, music, parents, and life-in-general.

Today, “the pest” is a professor and vice-provost at a Christian college, happily married, finishing a Ph.D. in Christian Ethics and Public Policy, and heavily involved in local church ministry. **He is my Timothy**, although these days, I ask most of the questions.

We meet to work out three mornings a week at 4:15—three



middle-aged ministers with zero chance of ever looking remotely like Dwayne (the Rock) Johnson. Sorry, fellows. For 45 agonizing minutes, we grunt and puff and sweat and complain, red faces probably looking less “pastoral” than at any other moments in our lives.

Yet, between the sets of bench presses and leg lifts, we share concerns, swap blessings, and challenge one another to deeper life and faith and ministry. **They are my Silas and Luke...**even when they oversleep.

Proverbs 27:17 remains true: iron sharpens iron. And, as the Apostle Paul urged the hapless Corinthians, our lives should provide a pattern others can follow. It’s discipleship...with or without duct tape. **ONE**

About the Columnist : Eric K. Thomsen is managing editor of **ONE Magazine** and president of the Evangelical Press Association: eric@nafwb.org.

One of Your Best

I have just finished looking through and reading many articles in the October-November issue of **ONE Magazine**. You have done a great job as usual, but I think that this issue is one of your best—articles are timely, well-written and illustrated, historically focused, news worthy, and spiritually uplifting. Keep up the good work. I am anxious to see the redesign promised in January.

—Gary Barefoot, North Carolina,
Via Email

Missing Phone Number

Why does **ONE Magazine** not have a phone number listed? Just wondering.

—Kenneth Kirby,
McMinnville, TN

From the Editor: Great question, Kenneth. And it only took 13 years for someone to draw

this to our attention. We have added a phone number to our mailing and postage information on page three. Additionally, complete contact information regarding **ONE Magazine**, including the editors who represent each denominational department, can be found online at www.onemag.org/contact.htm.



Have something to say? Say it!

Your feedback, comments, and suggestions are appreciated.

Email editor@nafwb.org or
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FRUIT *Bearing* FRUIT

BY DALE AND SANDRA BISHOP

Down through the years, it has been our privilege and joy to minister to and with wonderful people. Some have grown and taken up the mantle of service. Pastor H is one such person. He and his wife faithfully serve God in Japan. Pastor and Mrs. H lead one of the churches we started and worked in for many years. The following stories are excerpts from their ongoing pastoral ministry. The discipleship and mentoring of believers is a vital part of their ministerial thrust.

Mr. K

Mr. K, now in his 70s, attended a university begun by Christians. He studied agriculture to become an agent helping farmers produce better crops. Since chapel attendance was required, he also learned the basics about who God is, and what a believer should be like.

After graduation, he married and entered the work force. He testifies, "Because God is such a good God, everywhere we were transferred an evangelical church was in the neighborhood." That might not sound like a big deal. Almost every small town or community in the United States has at least one, if not several, evangelical churches. In Japan, however, many cities with a population of 15,000-30,000 people have no evangelical church of any kind. Working around rural Hokkaido, Mr. and Mrs. K attended church sporadically over a 50-year period.

When Mrs. K developed cancer, Mr. K took an early retirement to care for her. They moved back to the town where he had attended university. One day, as they walked in their neighborhood, they passed Koinonia Free Will Baptist Church. Mrs. K said she'd like to attend. They were there only a short time before she became unable to attend. The pastor and his wife visited Mr. and Mrs. K frequently and witnessed to them. When Mrs. K's cancer progressed, the doctor told her husband to make arrangements for her funeral. He was devastated. He couldn't think, but knew he had to prepare for her funeral. Following Japanese tradition, he took down the phonebook and looked for a Buddhist. He never even thought of the pastor. Why? Because almost all funerals in Japan are conducted by Buddhist

priests. After selecting a priest from the phonebook, he planned to call the next day to make arrangements.

Remembering the church's kindness to them, he thought it only common courtesy to inform the pastor of his decision. He called and talked several minutes with Pastor and Mrs. H, but they could not change his mind. He expressed his appreciation for all they had done for his wife and hung up.

He later recalled, "After hanging up the phone, I heard a voice saying, 'Is that right? Is it the right thing to do?'" He looked around, but no one was in the room. He realized God was speaking to him. He said, "I don't know if it was an audible voice, but I am convinced in my heart and mind God spoke to me. I immediately decided to call the pastor."

That evening, the pastor led both Mr. and Mrs. K to the Lord. Mrs. K passed away a few days later. The funeral was held at Koinonia FWB Church. Before many unsaved family members and friends, Mr. K expressed the peace and joy of knowing they would meet again in Heaven. The pastor mentored him and helped him learn more of what the Bible teaches. He now is a faithful servant, inviting friends and neighbors to come with him to church. He does volunteer work, being God's hands and feet, helping the elderly and homebound people in the neighborhood.

Miss A and Mr. F

Miss A was one of the first three converts in the Koinonia FWB Church in the late 1980s. She accepted the Lord in her early 20s. When she was baptized, her father responded, "I will never be able to hold my head

up again in family gatherings. My daughter has deserted Japanese religions for Christianity, a foreign religion.”

In spite of her father’s feelings, she continued to be faithful. Several times over the years her parents attended special meetings and concerts at the church.

Fast-forward 25 years. Miss A met a single man (Mr. F), and they began to date. There was one drawback. Mr. F wasn’t a believer. She seriously considered marrying him, but became concerned about being unequally yoked. Missionaries, the pastor, and concerned believers prayed fervently about their relationship and marriage.

About that time, realizing how important her faith was to her, Mr. F decided he needed to know what Miss A believed. He studied the Bible with Pastor H every Sunday morning before church (his only day off). Most of the time, he returned home after the study. Occasionally, he stayed for worship with Miss A.

When the studies ended, he said, “Thank you for helping me understand what you believe.” However, he wasn’t ready to commit to Christ, much to Miss A’s chagrin. She struggled with whether to continue with marriage plans. People in the church continued to pray for Mr. F.

Finally, he accepted the Lord, marriage plans were made, and he was baptized a week before they were wed! Her parents, Mr. and Mrs. A, attended the Christian wedding.

Mr. and Mrs. A

Over the years, Mr. and Mrs. A developed health issues. The missionary and the pastor were present for surgeries and home visits. In 2015-16, Mrs. A became extremely ill with cancer. Pastor H and his wife visited frequently, sharing Scripture and praying with them. One day, Mrs. A told the pastor she believed in God. Miss A was at work and didn’t hear this confession. She wasn’t sure her mother really understood what it meant to be a believer.

While the pastor and his wife were on a much-needed weekend vacation, they received a call from Miss A. She was obviously crying. They thought her mother had died, but the call came for another reason altogether.

Mrs. A wanted them to come to the house so she could again confess Christ before her daughter and them. They quickly made their way to the home and to Mrs. A’s bedside. Mr. A listened as the pastor went over the plan of salvation with his wife. When they started to pray the sinner’s prayer, he reached over and said, “Me too!” Both accepted Christ and were baptized. Just a short while later, Mrs. A died. Mr. A attends church as often as his health allows with Mr. and Mrs. F (his daughter and her husband).

Mrs. H

Mr. and Mrs. M transferred into the church a few years ago. Her mother, Mrs. H, was unsaved. Mrs. M prayed for her mother for many years, to no avail. She finally gave up on her mother ever believing. When Mrs. M’s father died, the funeral was held at Koinonia FWB Church. The message and hope explained during the service was instrumental in Mrs. H turning from Buddhism to faith in Jesus as Lord and Savior. After the services, as she was talking with the pastor, she expressed her desire to believe. Her daughter thought Mrs. H had misunderstood the gospel witness. Mrs. H said she understood well and was sure of her decision to follow Christ. After so many years of rejection and unbelief, Mrs. H’s daughter rejoiced the Lord had answered her prayers.

Mrs. H, in her late 80s, faithfully attends church when her health allows. Her daughter, Mrs. M, says she is grateful for Pastor and Mrs. H and the believers who were so kind and gave such a great testimony to her mother.

We have been greatly blessed to see the fruit of our fruit in the Lord. Pray for these faithful brothers and sisters as they seek to carry out the command of our Lord to make disciples and teach all He has commanded. **ONE**

About the Writers : Dale and Sandra Bishop have diligently shared the gospel in Japan for over 40 years, serving churches in Ebetsu, Tokyo, and Saitama. Most recently, Dale served as regional director for Asia.

Living Out Discipleship

BY BRAD RANSOM

According to Webster, a *disciple* is “one who accepts and assists in spreading the doctrines of another: such as Christianity.” If this definition is correct, I fear there aren’t many true Christian disciples. While most if not all Christians would describe themselves as disciples, how many “spread the doctrine?” True discipleship is obedience to the call of Christ on our lives.

God calls all Christians. Some are called into full-time ministry positions such as a pastor, church planter, missionary, worship leader, or Christian school worker. Some are called into bivocational ministry (the true heroes in my opinion). But *all* are called to spread the gospel. We are reminded by the Great Commission to “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matthew 28:19-20).

Some take this command more seriously than others. Statistically, however, few Christians ever share their faith with someone else. A few people do. Even fewer take it so seriously they are willing to live it out every day. One such couple is Rudy and Storm Kwiatkowski. Rudy and Storm were actively involved in the Pleasant Acres Free Will Baptist Church in New Bern, North Carolina, when Stephen and Lauren Kimbrell answered the call to plant a new church in Irvine, California. Rudy, an electrician, and Storm, who worked at an automobile dealership, quit their jobs, uprooted their lives, and moved to Irvine in 2015 to join the team planting Grace City FWB Church. They are highly involved, but more importantly, they are committed to be disciples who make disciples.

Maybe you are like Rudy and Storm Kwiatkowski and want to live out discipleship in a radical way. Opportunities are everywhere. Many church planters serving with North American Ministries would love to get a call from a family saying, “We want to come and help you spread the gospel and build a church.”

Opportunities exist in Alabama, Arizona, California, Colorado, Georgia, Hawaii, Illinois, Kentucky, Montana, New York, Ohio, Pennsylvania, Quebec City (Canada), Rhode Island, Tennessee, Texas, Utah, U.S. Virgin Islands, and Virginia (with new church plants added regularly). What better way to teach your children about obedience and discipleship than to live it out with them?

Discipleship doesn’t require you to quit your job, sell your house, and move across the country, but it does require you to “spread the doctrines of Christianity.” Whatever that may look like for you, do it. “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:33). **ONE**



RUDY & STORM
KWIATKOWSKI

About the Writer : Brad Ransom is director of church planting for North American Ministries. Visit www.fwbnam.com for more information.

Connecting in Sticky Moments

BY RON HUNTER JR., PH.D.

Buying a gift for a toddler is easier than buying for a middle-schooler or teenager. Entertaining these ages can be challenging. As kids age, parenting grows more complex. God ordained that kids would be like arrows, not meant to stay in the quiver. Parents and the home form the bow that launches the kids. If our children are meant to leave, they internally desire more independence. Parents prepare kids to make their own decisions eventually, which should not begin after they leave home. The decreasing “shared space” parents get with their kids as they mature makes this exponentially harder.

Parenting has definitive stages. Bruce Johnston talks about the four Cs of parenting: caregiver, cop, coach, and consultant. I have added the overlap diagrams to depict potential influence. Looking at the chart, you will see overlap at each stage. As children grow, they naturally have less interaction with parents.

Consistently maintaining a positive spiritual influence in your child’s life, regardless of age, should be your primary parenting goal. Most parents already do well to provide basic needs such as food, shelter, and clothing, but what good is life without eternal life? As parents, do you have the tools to connect with your child on what matters for eternity? If you wish to connect deeply

with your child’s heart, you cannot always be lecturing or badgering. If he or she is not receptive to coaching, suggestions, and mentoring, then nothing you say will penetrate a guarded attitude.

Start with fun shared moments. Your children need to see you put down your phone, step away from the computer, remove your serious face, and engage them in some commonly shared interests. If they like to play video games, sit, watch, or ask if they will teach you. Pour out a puzzle on the table over the weekend. Bring some old photos to the dinner table and have the back-story ready to tell. Ride go-carts, make pottery, head to Starbucks, or go hiking. When your child knows you

Stages of Parenting

P = Parent
K = Kids of any age
■ = Potential influence

Birth - age 2:
Caregiver



Ages 2-11:
Cop



Ages 12-18:
Coach



Ages 18+:
Consultant



cleared space to spend with him or her exclusively, that child knows you care and will be ready to hear from you with the more serious conversations.

Watch for sticky moments in life. No matter the age of your child, from elementary to young adulthood, he or she will bump into sticky situations that conflict with their own goals, desires, or beliefs. If you already have a relationship that connects regularly, you will hear about these moments as they occur. Such sticky moments deal with the feelings, emotions, and on some level, affect the thinking of your child. Whether your child experienced a bad grade, got snubbed by a friend in the lunchroom, was benched by the coach, got dumped by a boyfriend or girlfriend, or is wrestling with a question regarding faith, who do you want to handle the situation? A friend? A teacher? Google? Or You?

Be prepared to navigate with more than your experience—use God’s Word. Whatever sticky situation your child may face, start by letting him or her know he or she is not the first to deal with such an issue. If you have dealt with the same issue, share it (even if you handled it wrong). Let them learn from your experience, but don’t stop there. Apply appropriate Scripture to your counsel so your guidance is always from the most credible source. Referring to Scripture regularly will speak volumes. Frequency does not mean every conversation. If you do not connect on a fun-related level of listening to them, you have not earned the right to speak into their world.

Use three steps of effective connection—fun shared moments, being attentive to sticky moments your child wants to talk about, and then being able to connect those sticky moments to biblical counsel. One method churches use to naturally combine these steps is by aligning the teaching within small groups, LifeGroups, or Sunday School. Teaching the same biblical theme to all ages provides a natural connection point when sticky situations arise. When your child or grandchild deals with a fake friend, you can bring up a recent lesson you both studied at church and relate the details. It can be a conversation rather than a lecture as you ask what questions were discussed in class and what was said from that lesson.

This natural connection point provides an easy “handle” on what would otherwise be a missed opportunity for parents and grandparents. What better phone calls or FaceTime could you have than to discuss the lesson on a Sunday afternoon with a grandchild 540 miles away? Imagine mom sharing with her daughter how sometimes we follow God’s direction even though we don’t understand, like building a giant boat. Grandparents can talk to their grandkids about what it must have been to come out of the ark and start fresh.



Randall House provides curriculum and take-home pieces so you can connect naturally, even when the slice of shared space is small. By starting when kids are small, these conversations will become natural for both parents and children as they grow older. Their world-views will be developed together and experienced within life together. This is what those sacred commands meant when directing us to connect spiritually as we go, as we do life together. When you want to help teach more than just your group, family-aligned curriculum provides teaching for every group throughout the week, giving connectional wins every day. **ONE**

About the Writer : Ron Hunter Jr., PhD, is CEO of Randall House Publications and author of *DNA of D6*, where one can explore this topic further. Learn more about generational Sunday School curriculum: www.d6family.com.

What Type of Church Will You Plant?

BY JOSH BENNETT



“What type of church will you plant?” is a common question asked of church planters. Most of the time people are thinking of several questions: “What type of music will you have?” “How will people dress?” “What style of preaching will you use?”

Yet other fundamental questions need to be addressed. These are the questions Jeff Goodman and I wrestled with when we planted The Springs Church in Marana, Arizona. We had several conversations trying to get to the heart of what the church should be. Churches need to be grounded, both theologically and practically. As we begin our new mission of planting a church in Tifton, Georgia, we are reliving these conversations and focusing once again on what the church should be.

Clint Morgan, director of International Missions, preached a phenomenal message this past year at the National Association. One issue he touched on was the need to contextualize our ministry. A church should always have two aspects. On one hand, it should relate to the culture in which it exists. However, there is also a counter-cultural aspect to every church. With this in mind, I think the best question is, “What should a church in any culture look like?” In other words, if we strip all culture away from the church, what would be left?

No matter the culture, **a church should be faithful to preach the Scripture.** Paul instructed young Timothy that the Word of God is powerful, profitable, and necessary for believers to grow in the faith. First and foremost, no matter what the culture does or teaches,

the Church always must be faithful to preach and teach the Word of God. I believe this is the heart of what Paul meant when he said to preach in season and out of season. We must preach the Word both when it is popular and when it is unpopular.

Second, **every church should be dependent on prayer and the Holy Spirit.** I am a huge advocate of ministry that is planned, prepared, and well executed. However, we must be sure we do not plan the Spirit of God out of our ministry. I don’t know about you, but if I am not careful, I can become cynical. For this reason, I have a sign in my office that reminds me, “There will be miracles.” I need to be reminded God does supernatural things, and He will do them in my life and ministry if I seek Him. The canvas features a picture of a lion. God chose many illustrations to describe Himself in Scripture, but the lion speaks clearly to me. We have an Advocate who can be both gentle and aggressive. If we seek Him, He will do abundantly more than we can think or imagine.

Third, **a church in every culture should be compassionately concerned for the lost.** The mission of the Church is simple: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). In every ministry we have served, the mission is simple. We are called to be His witnesses. The vision may look different. The methods may vary, but the mission Jesus gave His followers does not change. He has called us to seek the lost compassionately and to share the life-changing hope of the gospel. If a church loses this focus, it truly fails to realize why it exists.

Fourth, no matter the culture, **a church should be extremely servant-oriented.** I am reminded of the words of Paul in Philippians 2:5-7: “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” Jesus demonstrated this when he knelt and washed His disciples’ feet. If Jesus was a servant, how much more should we focus on serving people around us? A church that looks like Jesus is a church actively serving the community.

Finally, and most importantly, **every church in every culture should make much of Jesus.** For every need, in all circumstances, our greatest need is Jesus. Jesus told Nicodemus, “as Moses lifted up the serpent in the desert, so also must the Son of Man be lifted up.” Our greatest responsibility is to lift Jesus up for people to see—Him and not us. When our students came back from teen camp this past summer, Jeff and Hiram, our youth and worship pastor, came back with a message from the camp directors. Our students, along with students from other churches, were asked to share their testimonies, and the camp leaders noticed a theme among the teens. In all their testimonies, Jesus was the hero. When we lift Him up, Jesus will be the hero people need.

Our church will look different than your church. Our church will look different than the church we helped plant in Arizona. Churches adapt and contextualize to reach people in their culture. However, these abiding principles will guide us in the right direction as we reach people with the message they desperately need. **ONE**

About the Writer : Josh Bennett and his family are joint project workers with the state of Georgia and North American Ministries to plant a new work in Tifton, Georgia. Josh helped Jeff Goodman plant The Springs Church in Marana, Arizona, before moving to Georgia.

Culto en la Iglesia Hispana

(WORSHIP WITH THE HISPANIC CHURCH)

BY JEREMY ESTEP

It's Sunday morning across America. The rush to get to church creates a frenzied mess in your home. The struggle to get everyone ready and be on time is a tall task.

You arrive, file into your pew with your family, and it is time to start. The preacher climbs into the pulpit to welcome the congregation and the strangest thing happens...he's speaking a foreign language. You look around and everyone seems to be enjoying what the preacher is saying. They understand, and even agree with him. You and your family look puzzled, trying to fit in, trying to act as though you are enjoying the service...but you aren't. What would you do in this case? Learn a new language? Or find a place that speaks in a familiar language?

We live in a heavily populated country, 323.1 million to be exact. Americans predominantly speak English as the first language. However, nearly 40 million speak Spanish or a form of it. Free Will Baptists do an amazing job in this country ministering to all ages. Discipleship programs are wonderful. Church planting is of the utmost importance...all mostly spoken in English. However, God has called a man and his family to the state of Kentucky to bring the message and teaching of Free Will Baptists to the Hispanic people.

Dr. Rufo Gomez and his family began Capital Harvest Church in Lexington, Kentucky, in 2003. Rufo was born in Guatemala. God led him to the United States as he discovered his need to grow in God. He began a

ministry unfamiliar to the state of Kentucky, as God directed him to reach out to those without a true church home. Because the overwhelming majority of Hispanics belong to the Catholic faith, it was a challenge to break down those walls. Fourteen years have brought miraculous changes and a wide diversity of people through the doors of Capital Harvest.

Capital Harvest currently has 68 members attending services on Saturday and Sunday. That may not sound like many, but when you consider the challenges facing the Spanish-speaking congregation, it is staggering. Last year alone, 16 members had their visas expire, forcing them to return to their homelands. (How many of us could survive if we lost 16 faithful folks a year?) That is just one of the many challenges Rufo and his family face constantly.

Imagine doing what we do (or are supposed to do) to meet the Great Commission demand. Reach, witness, preach, convert, and disci-





ple—only to see converts and members return home or move. And then imagine repeating the cycle again and again. It's unbelievable to think of the people who have encountered the teaching of Dr. Gomez in the last

14 years. In spite of these challenges, Rufo hasn't stopped, helping to begin and support four other church plants.

This faithful pastor has five churches in one. It's a fantastic way to get the most out of your giving.

This year has created new, exciting changes and challenges for Dr. Rufo. David Crowe, executive director of

North American Ministries, has offered him an opportunity to expand his ministry with a potential church plant in Nashville, Tennessee. In the coming months and years, Rufo will also plant other Hispanic churches across North America. Branching out into this new ad-

venture will not slow the direction of his current works, however. He has a team in place to keep the ministry functional and prospering, and they are excited about the direction God is taking his work.

As you read this article, be thankful for a place to worship where you can understand the language and heritage of the church. In that regard, please pray—not only for the Hispanic works, but also for all of our church plants as they attempt to bring the miracle of God's Word to people who have no understanding. Romans 10:14 sums it up: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" **ONE**

About the Writer : Jeremy Estep is moderator of the Kentucky State Association.



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{ SINGLE TABLE }

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65	4.7%
70	5.1%
75	5.8%
80	6.8%
85	7.8%
90	9.0%



Contact the Foundation:

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foundation@nafwb.org

Where Is Your Treasure?

BY JOSHUA EIDSON



“Then Jesus beholding him loved him, and said unto him, ‘One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.’ And he was sad at that saying, and went away grieved: for he had great possessions.”

MARK 10:21-22 (MATTHEW 19:21-22)

The Parable of the Rich, Young Ruler has always challenged me. As a self-professed gear enthusiast, I have a bit of “stuff” for my hobbies and interests. I know how I *should* answer if Christ were to instruct me in the same way, but *could* I answer any differently?

It seems odd to me, in light of this parable, how we so easily separate or compartmentalize the way we use our money from being a disciple of Christ. God clearly intends our discipleship to be “perfect and complete, lacking in nothing” (James 1:4)—to involve our whole personhood with all that entails—money included!

This parable is one of the stories Christ uses to open our eyes to the cost of discipleship. He wants us to know it could cost us all we hold dear to follow Him. As an aside, how ridiculous are the things many of us hold dear as the rich young ruler did—our possessions, our *stuff*. I don’t want it to be said of me that my heart’s treasures are the items that fill my closet. Jesus is speaking to us about where our heart’s treasures are. He wants to lead us into a life full of treasures only He can provide

by following Him wholeheartedly, with no useless baggage holding us back. Living with Him transforms our hearts to desire heavenly treasures where moth and rust do not destroy (Matthew 6:20).

So how do we get there? How do we allow our hearts and spending habits to be transformed into God-honoring tools? By counting the cost, being intentional, and realizing our actions outweigh our words.

COUNT THE COST. God may not call everyone to abandon all material possessions, but He does call all of us to count the cost of following Him. We should hold our possessions loosely, with an open hand, willing to part with anything He requires. A hand holding loosely to *stuff* can more easily give to those in need (Luke 10:25-37) and reach for the grace and power of God as the woman in the crowd did (Luke 8:43-48). From an eternal perspective (which is hard to live out in every moment all the time), the cost/benefit analysis of accepting the cost and following Him holds no comparison. It *always* pays to follow Him.

BE INTENTIONAL. We are called to be wise stewards of the resources God entrusts to us. The things we accumulate are only by the grace of His blessings. Are we using those blessings to glorify Him or to indulge ourselves? This is convicting to me because I don't consider some purchases long enough to determine if they are wise or wasteful, if they are edifying to others or indulging my own desires. As a parent, I'm afraid I've taught my kids the wrong idea about how to be a wise steward. If they were to follow my usual spending habits and thought processes, how would they respond if they were the ones Jesus asked to part with all they had and follow Him? Our financial discipleship not only affects us, but those around us as well.

ACTIONS ARE GREATER THAN WORDS. How we use our money is how our children will learn to use money. Like any area of discipleship, money habits are learned from observation more than oration. We must be sure we as the teachers have learned and practice the disciplines we want to instill in the next generation. We won't always

get it right, but if our children witness consistency between our words and actions, God's grace is sufficient even in these areas of life. I believe He will intervene, even in the mundane moments, to bring about good fruit if we do our part to be consistent and wise.

With our hearts full of Heaven's treasures and our hands holding loosely to material blessings, we won't have to walk away in sadness if or when we're called to sacrifice a little or a lot to serve the Lord. I pray God is working in my heart, and I will allow Him control over my heart's desires. So, when I am challenged to give or do something sacrificially for His purpose, I am able to do so without reservation. **ONE**

About the Writer : Joshua Eidson is accounting administrator for the Free Will Baptist Board of Retirement. He graduated in 2007 with a B.S. in business administration from Welch College. He has over 13 years of experience in finance and accounting.



Legacy of Integrity

Throughout his three decades (1953-1985) as treasurer at Welch College, Rev. E. Bayless (E.B.) McDonald served with integrity and professionalism. While he kept a close eye on the college finances, he kept a closer eye on students, becoming a father figure to many young ministers. Former Welch College President Charles A. Thigpen, who worked with McDonald more than 30 years, describes his friend "Mac" as "one of the few men who measured up to his full capabilities" and "one of the finest and most genuine men I've ever met." When McDonald went to his eternal reward in January 2008, he left behind a legacy of faithfulness and integrity.

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Meshing a Master's With Ministry and Life

STUDENTS PRAISE THE WELCH
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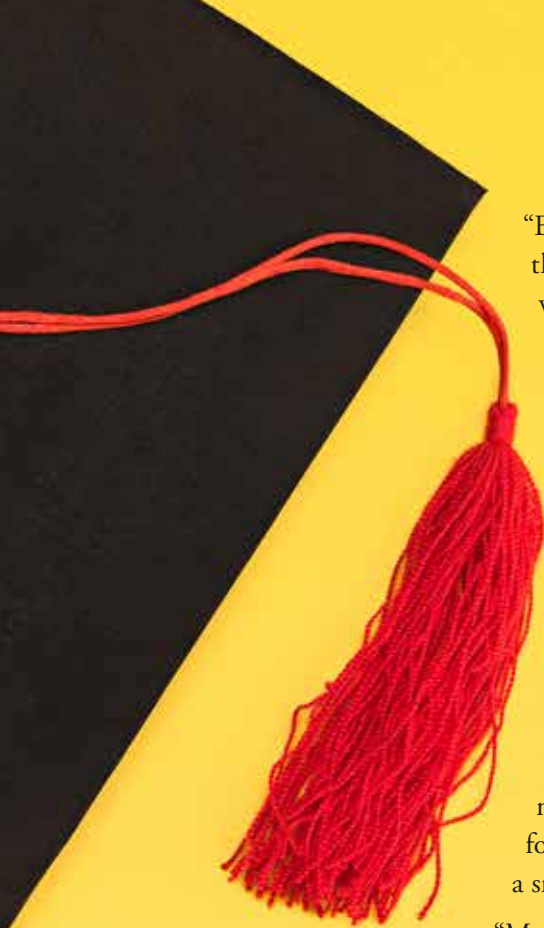
BY JEFF COCKRELL

In May 2017, the first graduates of the Master of Arts (M.A.) program in Theology and Ministry at Welch College walked across the stage and received their degrees. It has been an exciting time for the new program at Welch. The 33-hour track is for college graduates who desire additional education in theological and ministry studies. The focus is on developing skills and knowledge in the area of Christian ministry from the vantage point of the classical theological disciplines. We've received numerous positive comments about the program from our current students.

"Welch's regionally accredited 33-hour M.A. degree in Theology and Ministry has been an answer to prayer for the Free Will Baptist denomination. This degree not only weaves classical theology with practical ministry, it also provides rigorous, rich, and rewarding coursework and class discussions. This particular degree is unique because it stems from a Reformed Arminian framework and celebrates the rich heritage Free Will Baptists possess. In addition, this degree offers numerous benefits: modular courses, a highly educated faculty, financial scholarships, and a blending of theological and practical emphases that provide direct application for the local church.

"The degree is ideal for those who work full-time and who also desire to further their ministry education affordably. With the hybrid class format, the student doesn't have to relocate to Nashville to pursue a quality master's degree with a Free Will Baptist perspective. This degree has certainly been challenging alongside my ministry responsibilities, but the rewards have been far greater than I ever could have imagined. I highly encourage you to look into the Master of Arts degree in Theology and Ministry at Welch College."

**Mike Hollis, Associate Pastor,
Cofer's Chapel FWB Church, Nashville, Tennessee**



“Even though we may plan the direction of our lives, we all know life does not always turn out the way we envision. In my late 20s, already out of college and on the road to success, I sensed God’s call to the pastorate. I had not planned for this to happen, but who does? It was not until my early 30s that I finally surrendered my life to God’s will and found myself as a pastor of a small church.

“Many of us have heard the well-used colloquialism “Where God guides, He provides.” With no formal Bible training and a busy family life, I wondered how I would be able to shepherd a flock. I thought it impossible to get more training, which I knew I desperately needed. As I searched for the right program to fit my demanding schedule, I found few choices from a conservative Free Will Baptist viewpoint. As I contemplated what I was going to do, and how to fit it in my schedule and pay for it, a close friend informed me that Welch College was about to offer a master’s degree in Theology and Ministry. I was surprised to find the program was fully accredited and doable, even with an active schedule like mine! The faculty at Welch has been so supportive and encouraging throughout this process and made it as painless as possible.

“To my surprise, I am now halfway through my third class, and all I can say is it has been a God-send. I have learned so much from the knowledgeable faculty at Welch and gained some great friendships with other pastors and church leaders in the program. This program is so highly practical that I cannot recommend it enough. It has meshed very well with my ministry and family life. I have been able to take the tools and

knowledge I have learned and apply it directly to my local church context. Thank you, Lord, and thank you, Welch College.”

**Matthew Honeycutt, Pastor,
Rock Springs FWB Church, Charlotte, Tennessee**

“I started taking classes in the master’s program at Welch College in April 2016, when I was pastoring a church in South Florida and serving as a Christian school athletic director. I had already taken a ministry class at another university, but I found the Welch classes to be much more practical and beneficial to my ministry. The hybrid courses, a mixture of online and on-campus experiences, are structured in a way that is time-beneficial to someone already in ministry. Also, having each class structured the same way helps as we transition from class to class. Knowing that every class will follow the same pattern relieves the fear I have in taking classes. The course assignments are carefully designed to aid in our current ministry and help in the future to be relevant to our current ministries.

“The greatest strength of the program is the individuals involved. The professors are experts in their field, and they show a desire for everyone to grow in the class. The other students also have a wealth of knowledge. Each week, reading the assigned weekly posts has given me the opportunity to receive great ideas that have helped in my ministry. The diversity of the students in the program is also a strength that aids all areas of ministry. Having the week-long (on-campus) intensives allows students to give and receive valuable information to one another.”

**Greg Fawbush, Athletic Director and
Men’s Basketball Coach, Welch College** 

For more information about the **M.A. program in Theology and Ministry**, contact program coordinator, **Dr. Jeff Cockrell**, at: jcockrell@welch.edu. Also, check out the degree program on the Welch College website: welch.edu/masters.

The Theological Contributions of J. P. Barrow

BY JESSE OWENS



One Sunday night earlier this year, I was speaking with my grandfather, a lifelong Free Will Baptist pastor and evangelist. He mentioned a name I'd never heard before: Jesse Parrot Barrow. My grandfather had visited my grandmother's grave that Sunday afternoon in a small North Carolina town, as he often does, but that Sunday he had also found the grave marker of J. P. Barrow.

In all of the reading and conversations I've had about Welch College and Free Will Baptist history, I don't think I had ever heard Barrow's name before. So I inquired a bit more, and my grandfather told me he had taught Free Will Baptist theologians F. Leroy Forlines and Robert Picirilli while they were students. Needless to say, my interest was piqued.

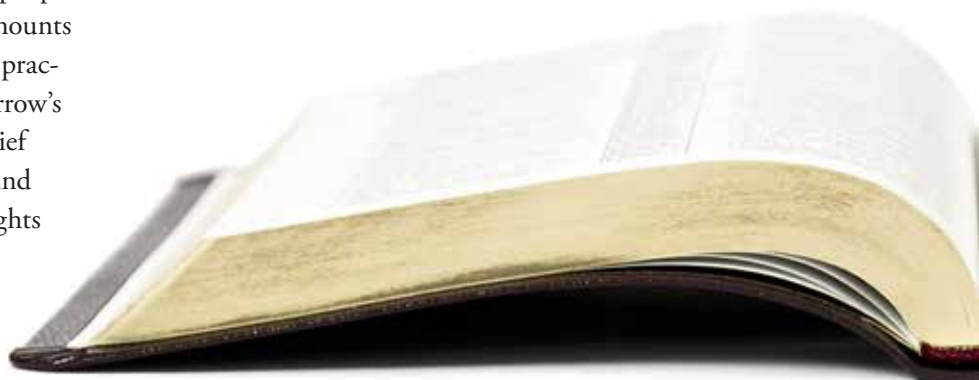
As soon as I had an opportunity, I asked these men and others who might've known J. P. Barrow what they remembered about him. The reviews were somewhat mixed. Some remembered Barrow's unorthodox testing style when he often asked students to provide him with sub-point "B" under section "2" in the lecture notes. Understandably, this approach frazzled Barrow's students. When I asked Leroy Forlines about Barrow's testing style, however, he acknowledged the oddities but quickly turned the conversation.


Forlines told me J. P. Barrow was one of the first people who helped him see a person could retain vast amounts of biblical knowledge and put that knowledge to practical and theological use. This is the aspect of Barrow's legacy I want to focus on here. My aim in this brief article is to provide an overview of Barrow's life and ministry, along with some initial theological insights I've gained from reading after him.

Biography

J. P. Barrow was born in 1898 in the Hull Road Community of Greene County, North Carolina, to Christian parents. Like many folks in the region at the time, the Barrow family's occupation was farming. Barrow was converted at a young age and felt called to the ministry around age 12. His interest in the ministry created a desire to pursue a formal education, and he eventually attended Ayden Seminary, Atlantic Christian College, Moody Bible Institute, Northern Baptist Institute, Louis Institute, Wheaton College, and Burton College and Seminary.

In 1944, L. R. Ennis hired Barrow as a faculty member at Free Will Baptist Bible College in Nashville. Barrow's wife Anna was the college librarian for many years while Barrow taught courses in Christian education and Bible doctrine. By all accounts, Mr. Barrow had a vast knowl-





edge of the Bible and could call to memory multiple biblical passages to support his views on a given topic.

During his 19-year teaching career at the college, Barrow started the Christian Work department, which emphasized evangelism through street preaching, tract distribution, personal conversations on the city streets of Nashville, and work in children's and convalescent homes. He was also dean of the college for a time and led the Missionary Prayer Band and Foreign Missions Fellowship. The 1950 *Lumen* was dedicated to him.

In 1963, Dr. Barrow retired from his teaching post. He and his wife Anna eventually moved back to North Carolina where he taught a Wednesday night Bible study at the Hull Road FWB Church, which he had attended during his childhood. This is where Barrow spent the rest of his life.

Questions and Answers

From 1952 to 1978, J. P. Barrow wrote a column for *The Free Will Baptist* magazine titled, "Questions and Answers on the Bible." In the column, Barrow answered readers' questions about the Bible. The questions covered an incredible variety of topics from the rapture and baptism to children dying in infancy and where Cain got his wife (which Ilean Stutz from Springfield, Ohio, desperately wanted to know in 1952). Barrow's answers to these questions differed in length and tone depending on the question.

At least a couple of remarkable things should be noted about the column. First, Barrow wrote the column for 27 years, compiling a staggering amount of material worth mining. Second, the quality of the material is impressive. Consider several examples from 1952 alone that provide insight into Barrow's theological contribution to Free Will Baptists.

Baptism and Church Membership

Reedy Saverance of Timmonsville, South Carolina, asked Dr. Barrow, "What place in the believer or saint does water baptism play? In other words, how important do you think water baptism is, and what place should it be given in one's ministry?" To this, Barrow replied that Free Will Baptists believe in baptism by immersion, which should be administered only to believers; furthermore, it is a prerequisite for local church membership.

On the meaning of baptism, Barrow wrote:

"By it [baptism] the Christian being baptized is saying to the world, including all his former worldly companions, "I am dead to you and no longer belong to you; I am resurrected with Christ. . . . I am beginning my new walk in this new life. The things I once loved in that old life I have discarded, I now hate; the things I hated, such as the law and the faith rules in the Christian life, I now love and am delighted that I can begin an obedient life in them and to them."¹

In sum, Barrow understood baptism to be of utmost importance for the believer and the life of the local church. Every believer should be immersed, and every Free Will Baptist church should require believers be baptized prior to their admission into church membership.²

Perseverance and Repeated Regeneration

To the question, "Can one be born again twice?" Barrow offered a hearty *no*. Barrow recognized that some Free Will Baptists might answer *yes* to this question, yet he maintained, "I do not think anyone experiences the spiritual or the new birth, or the birth from above more than once."

Barrow also affirmed the possibility of apostasy, "To me, the Bible seems to say by warning against such that a saved person may go completely back into sin, turn against Jesus and deny the power of the blood and thereby be lost, but that he may not ever be saved again."

1 J. P. Barrow, "Questions and Answers on the Bible," in *The Free Will Baptist: National Weekly Religious Publication* 67 No. 41 (October 15, 1952): 8.

2 Much of the biographical information in this section came from an interview conducted by Scott Sowers in 1973. It can be found in the historical archives at Mount Olive College.

But he cautioned against dismissing anyone as an apostate. Barrow pleaded, “We should work with such as if they are not [spiritually] dead until every gleam of hope is gone, using and applying God’s word in every possible way. As long as the subject shows conviction of sin, it is scripturally correct to pray for him and try to keep him.”³

J. P. BARROW’S
WRITINGS ARE
A NEGLECTED
TREASURE
FOR FREE
WILL BAPTIST
PASTORS AND
THEOLOGIANs.

The Incarnation and Fallen Human Nature

“What is the difference between the fallen nature of man and human nature? Was Christ subject to either? If He was subject to either, in what way?” Reverend Ronald Creech of Kenly, North Carolina, asked.

Barrow’s answer to this important question was classically orthodox: Christ possessed both a divine nature and a human nature. The human nature that Christ possessed was the same as that of Adam and Eve prior to the fall. Barrow wrote, “Human nature in its original state was free from sin and even without bent to or inclination toward sin.”⁴ To be fully human meant to have a human nature. Yet, like Adam and Eve prior to the fall, this did not mean Christ’s human nature must be fallen for Him to be fully human.

Although Christ expressly did not have a fallen human nature, He was not exempt from the effects of the fall. Jesus wept, hungered, thirsted, became tired, and even died. Here, Barrow worked between two poles of biblical tension: the incarnate Christ was without sin but experienced the effects of living in a fallen world, just as we do. The significance of this, Barrow realized, just

as the Apostles did, is that Christ became like us so He might die in our place as a substitute. Yet because of His divine nature (and perfect obedience), He was able to atone for our sins.

Children Dying in Infancy

Barrow’s replies often carried a pastoral tone, which is evident when he answered the question, “Will children who die in infancy go to heaven?” Barrow admitted the Bible doesn’t offer a “direct, definite, unqualified” answer to the question. However, the Gospels offer insight into God’s love for children. Furthermore, 2 Samuel 12 implies that David will see his infant son who had died in Heaven some day. From this Barrow explained, “It seems that this should be a most consoling thought to Christians whose children pass into eternity during infancy.”⁵

Then Barrow offered something even more personal, “I have two brothers that passed out of this life, one just before he was one year old, the other just short of two years of age. I feel most certain I shall meet them in Heaven and spend eternity with them.” Barrow’s conclusion wasn’t a purely emotional one but a reasoned, gentle response from Scripture.

Conclusion and Assessment

J. P. Barrow’s writings are a neglected treasure for Free Will Baptist pastors and theologians. As is always the case when dealing with historical writings, his question and answer column is somewhat conditioned by its historical setting. Yet a great deal in Barrow’s writings is worth retrieving, particularly for Free Will Baptists who lack a strong literary heritage during the last century or so. Barrow was an early leader and shaper of theological minds at Welch College, and his theological contributions to Free Will Baptist thought are worth further exploration. **ONE**

About the Writer : Jesse F. Owens is leading a church plant in Gallatin, Tennessee, and working for Welch College. Jesse is a Ph.D. candidate in historical theology at the Southern Baptist Theological Seminary. He and his wife Tiffany have one son, Gavin.

- 3 J. P. Barrow, “Questions and Answers on the Bible” in *The Free Will Baptist: National Weekly Religious Publication* 67 No. 6 (February 13, 1952): 8.
- 4 J. P. Barrow, “Questions and Answers on the Bible” in *The Free Will Baptist: National Weekly Religious Publication* 67 No. 40 (October 8, 1952) 8.
- 5 J. P. Barrow, “Questions and Answers on the Bible” in *The Free Will Baptist: National Weekly Religious Publication* 67 No. 2 (January 9, 1952): 8.

The Dark Side of Leadership, Part 2

BY RON HUNTER JR., PH.D.



The same ability that makes one a great leader can negatively impede his or her capacity: for example when a leader possesses excellent directing skills but ventures into micro managing. Development of any dark side tendencies reveals destructive behavior that compensates for lack of confidence or success. In this issue, I consider leaders who disempower others and inauthentic leaders.

Leaders Who Disempower

The tendency to disempower others can occur intentionally or subconsciously. Disempowering leaders may leave disagreeable people out of the discussion. Other forms of disempowerment show the leader stepping in a last minute move taking the power from the one who was working on the solution. Secretively disempowering

certainly reveals greater problems.

Leaders usually know when they secretly sideline someone, but how can a leader recognize when he or she is doing it unconsciously? Ask yourself if you avoid or begrudge getting someone's input, continuously leave people out of the loop, or you need to be the one who gets credit. Disempowerment isolates people or self, blames others quickly, devalues others, and declares direction without genuine collaboration. Leaders may also disguise

disempowerment when frequently saying, "The Holy Spirit led me to" or "God told me to do this."

Inauthentic Leaders

Authenticity cannot be ignored in today's generational leadership expectations. Authenticity, transparency, or vulnerability—each term can be used to some interchangeable degree. Disingenuous leadership cannot show or admit weakness. Followers know leaders' weaknesses and compensate for them quietly or just live with it. A leader gains more respect when he or she acknowledges a weakness and then determines how to deal with it.

Vocational limitations could be in accounting or writing, but the weakness might be a personal struggle or sin. Everyone struggles, but real leaders acknowledge them and bring people with complimentary strengths to the table. While you do not need to get into the details of the personal struggles, acknowledging your humanness and how you fight to get stronger will model humble leadership for your followers and build valuable trust. Your followers know you are not perfect; they just wonder if you know that.

Leadership Quote

"If any man seeks for greatness, let him forget greatness and ask for truth, and he will find both."

- Horace Mann



Recommended Book

Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures

By Gary L. McIntosh

Welch Announces Nursing Collaborative

President Matt Pinson announced a collaborative relationship with three universities to address the increasing demand for nurses. Belmont University, Cumberland University, and Union University Hendersonville have each agreed to create a seamless path for Welch College students to be admitted to their respective schools of nursing.

According to Pinson, Welch freshmen will pursue an associate's degree with a Pre-Nursing/Biology major at Welch. Students will be able to take advantage of Tennessee Promise along with other federal and Welch-based financial aid. The students will begin volunteering in a healthcare setting, primarily within the HighPoint Healthcare System.

Upon completing the Welch College associate's degree, graduates will choose from one of three nursing education paths at partner universities. Nursing students may then continue accessing Welch housing and other student support services to promote the likelihood of academic success. When appropriate, nursing students will participate in clinical education settings in Gallatin and Sumner County. Welch students will be mentored and advised throughout the four-year academic process.

Charles Lea, special assistant to the president at Welch College,

worked with each institution to put the collaborative agreements together. "Each cooperating university will work within the guidelines of the agreement to guarantee entrance into Nursing School," Lea stated. "Union University Hendersonville, which has previously only offered adult degree opportunities in nursing, will develop a traditional track for traditional undergraduates," he added. The collaboration will eliminate the delay many students face when seeking admission to nursing school, according to Lea.

Welch is making a considerable investment in faculty, equipment, and instructional materials to

make sure participants in this new program are well prepared and qualified for the rigors of nursing majors. Corporate sponsors and grant applications have been made to offset the start-up cost of this new educational initiative.

HighPoint Health System has already contributed \$25,000 to the initiative. Susan Peach, CEO of Sumner Regional Hospital, presented the gift to Welch for the program. "My hope is that this partnership between these schools will fill the need for more nurses in the midstate," Peach stated.

Contact Dr. Charles Lea at Welch College for more information about this program. Welch College is located on a beautiful, new campus in Gallatin on Bison Trail. Visit Welch.edu or call 615-675-5225.

College Rises in *U.S. News & World Report* Rankings

Welch College received notification that the institution ranks 26th among "Best Regional Colleges" (South Region) in *U.S. News & World Report's* 2018 edition of America's Best Colleges guidebook, according to President Matt Pinson. The numerical ranking

of 26 in the 2018 South Region indicates a rise of five places above the 2017 edition ranking of 31. Welch also ranked 21 among "Best Value" Colleges in the South, and 5th "Best Value" of all colleges and universities in Tennessee.

"How gratifying it is to see Welch

ranked among America's best colleges in this prestigious national study," President Pinson said. "We are delighted that the college's academic programs are recognized not only by our supporters, but also by those beyond the institution. This recognition reassures prospective students and their parents that Welch remains a top-quality institution of higher learning that delivers on their educational investment, while keeping Christ at the center of the college experience."

The "Best Regional Colleges" category where Welch is ranked includes 324 institutions that focus on undergraduate education and offer a range of degree programs in

the liberal arts and in professional fields such as business, nursing, and education. Colleges in this category are ranked within four geographic regions: North, South, Midwest, and West.

U.S. News rankings offer opportunity to judge the relative quality of institutions based on widely accepted indicators of excellence: peer assessment, graduation and retention rates, faculty resources, student selectivity, financial resources, alumni giving, and more.

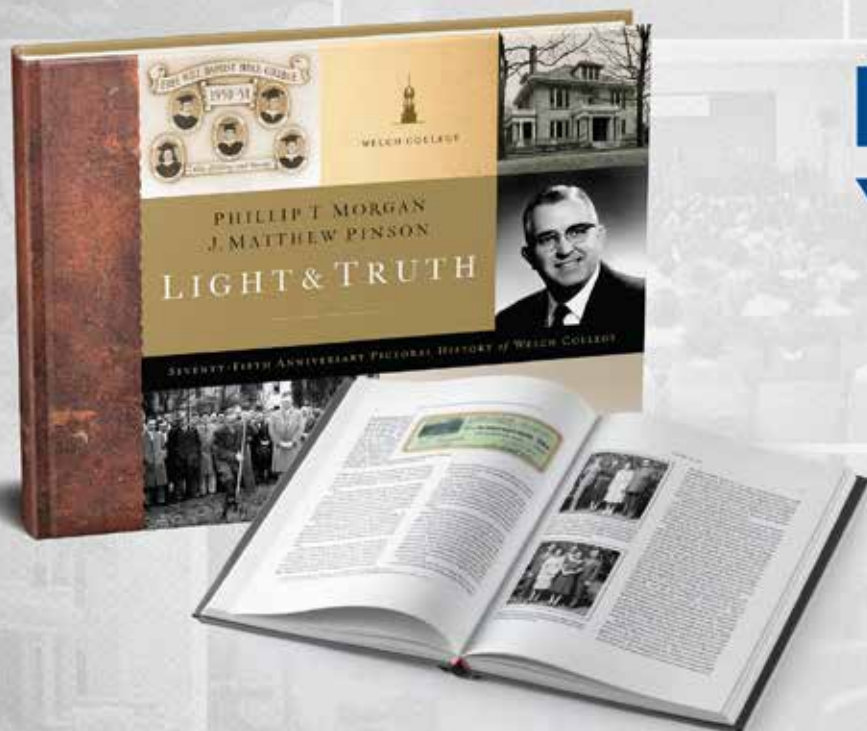
Welch received especially high marks in four strategic areas—percent of classes with under 20 students (90%), student to faculty ratio (8/1), first-year student retention rate (71%), and freshmen

in the top 25% of their high school class (52%).

Provost Matthew McAfee said, "Once again Welch College has made significant gains in *U.S. News & World Report* rankings, moving from 31 to 26. Although rankings like this are not the only gauge of an institution's excellence and academic credibility, they are nonetheless helpful external benchmarks for us. This year again marks an incremental gain in our reputation among peer institutions. We are thankful for this blessing."

More information is available about the rankings and methodology in the annual America's Best Colleges guidebook at: www.usnews.com/collegemeth.

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Shame on You

PART ONE

BY MATTHEW MCAFFEE

Psalm 69:6

The concept of shame is less familiar to the modern, western context. We are prone to throw off shame in exchange for boldness or brazenness in our pursuit of desire. As a child, I remember doing something wrong and my mother telling me, “Matthew, you ought to be *ashamed* of yourself.”

On one particular occasion, after my mother attempted to shame me for my wrongdoing, I replied, “I not shamed!” That was my way of showing rebellion as a three-year-old. Unfortunately, it is the common ideal of our society today.

The concept of shame is introduced early in the Bible, occurring first in Genesis 2:24 following the creation of Adam and Eve: “The two of them were naked, the man and his wife, and they were not ashamed.” In Eden, we find the right kind of absence of shame that resulted from the absence of sin. The marriage relationship was characterized by shamelessness. Unfortunately, once sin entered the world, shame immediately followed.

By definition, shame involves guilt that comes as a result of sin. Today our world strives to remove guilt



from our lives in a variety of ways. We attempt to psychologize sin so it no longer means violating the laws of a personal God. By doing so, however, we completely internalize shame, making it an inner struggle of our own self-perceptions. The typical psychosocial explanation of shame defines shame as the source of low self-esteem, to be eradicated through self-actualization or awareness.

From a Christian worldview, however, shame is understood in terms of the creature and Creator relationship. God has made us a certain way and has ordained us to live a certain way; therefore, when we violate His ways, we are brought under the dominion of sin’s guilt, which results in the

breakdown of our relationship with the Creator. Shame, therefore, comes as a direct result of guilt.

In the gospel, shame is being transformed. Redemption brings about the only means of escaping shame. The degree to which we fail to submit to God’s redeeming work in our lives is the degree to which we expose ourselves to the shame of sin. Our sins bring both personal shame and public shame—shame on us and shame on others.

Psalm 69 ties the concept of shame to the context of suffering as it records the lament of the psalmist when he faces unspecified affliction. We are not given any details regarding the nature of his suffering, but we are allowed to peer into the inner struggles of the

psalmist as he wrestles through his debilitating circumstances. In looking at the first few verses of this psalm, I would like to focus on three particular areas—one in this issue and two in the next.

The Reality of Suffering

Suffering comes about in many different ways. Obviously, in many parts of the world, people today suffer physically for their faith. In contrast, most of what we experience in our country is on a social level, but even this type of suffering seems to be increasing. It comes as a direct result of our sworn allegiance to King Jesus. We are citizens of His Kingdom, and this

places us at odds with this world. Suffering can also be very personal. The broader context we have just described is felt on the individual level. As a community of faith we can experience being ostracized in our world, but we experience this in the reality of personal experience. Friction occurs in personal relationships, when our desire to follow Christ brings us into conflict with those who don't, or even those who give in to their own sinful desires on select occasions.

These are the results of living in a sin-fallen world. Sin creates chaos and suffering. Sometimes, we struggle against the general effects of a sin-cursed world; at other

times, we suffer as a direct result of our own sinful choices.

As we consider shame and suffering, it is important to examine our lives in light of the Scriptures so we might be able to discern the ultimate source of our suffering. We must not suffer as evildoers, as Peter warns the Church (1 Pet. 4:14-15).

In the next issue, we will consider the need for lament, and the importance of communal shame. **ONE**

About the Columnist : Matthew McAfee is provost and professor of biblical studies at Welch College: mjmcafee@welch.edu.



Curriculum Discipleship Plan

2018 Scope and Sequence

Jan 2018 - Old Testament

(1 & 2 Samuel) *Courageous Faith and a Heart for God*

- Week 1 - Importance of Obedience
- Week 2 - Courageous Faith
- Week 3 - A Heart for God
- Week 4 - Repentance & Restoration

Feb 2018 - Special Topic

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Partnerships Make It Possible

BY KENNETH EAGLETON, M.D.

On June 13, 2017, Lázara Madan boarded a plane in Havana, Cuba, headed for Africa. She is from a Free Will Baptist church in the greater Havana area and now serves as X-ray and ultrasound technician at the Free Will Baptist hospital in Doropo, Côte d'Ivoire (Ivory Coast). At least four organizations worked together to make this happen. Partnerships made it possible.

The **Association of Free Will Baptist Churches of Cuba** recently created an International Missions Committee actively engaged in raising awareness among Cuban churches for cross-cultural missions, receiving and training missionary candidates, and serving as a sending agency. Miguel Abdala, chairman of the committee, asked me if I (as the representative from IM¹) would help them organize and make contacts with areas where they could send their missionaries. The experience IM has gained in cross-cultural missions over its 82 years of existence permits us to mentor other Free Will Baptist associations and organizations in their infancy.

I happened to know **BERACA** (an Ivorian Free Will Baptist NGO² operating the hospital in Doropo) wanted missionaries to help them fill some professional positions at the hospital in Doropo. I put BERACA in contact with the Cuban Missions Committee and helped them work through the difficulties of communication across their language barrier. They agreed the

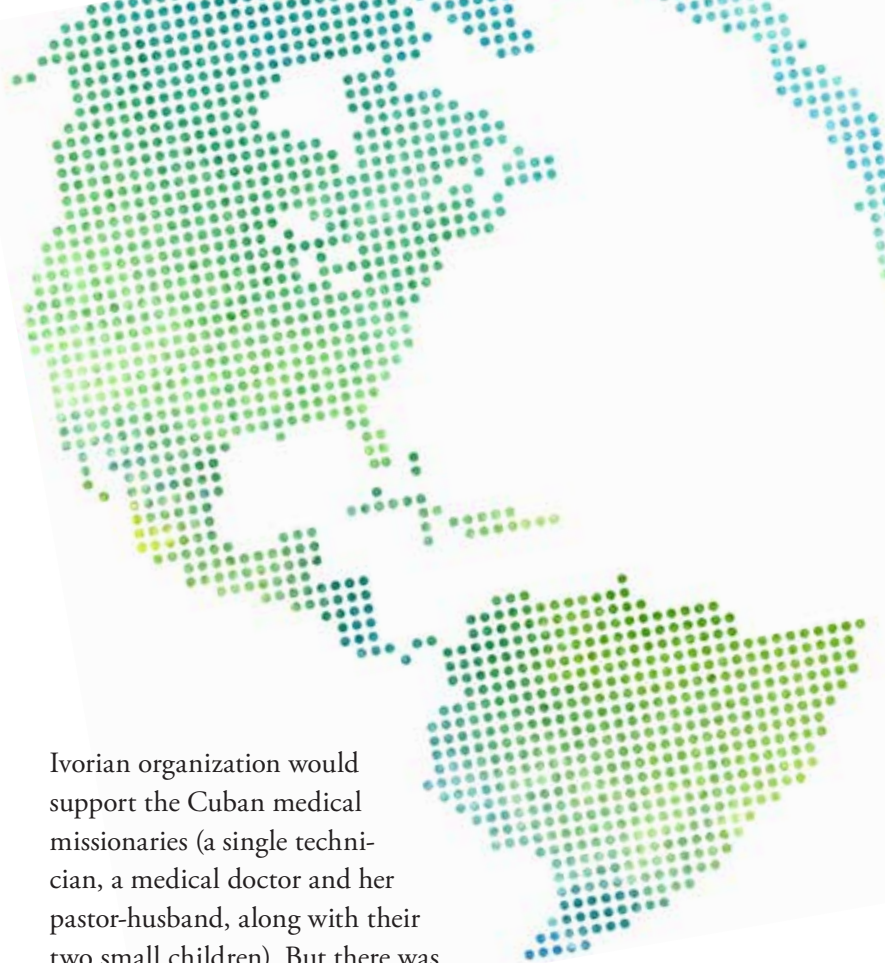
Ivorian organization would support the Cuban medical missionaries (a single technician, a medical doctor and her pastor-husband, along with their two small children). But there was still a challenge; neither the Cuban Church nor the Ivorian non-profit organization could fund the five tickets to transport the Cubans to Africa.

Women Nationally Active for Christ (WNAC) rose to the challenge of raising \$10,000 to move the missionaries. Gifts began pouring in from American women in local, district, and state WAC chapters. People from four organizations in three countries worked together, each contributing their talents, gifts, and resources to accomplish the task at hand.

This is a wonderful example of what mature partnerships can do. **Each partner ministry brings to the table what it can contribute toward a common goal.** The type of contribution and the amount each provides may vary. On several of the mission fields where IM has labored for over half a century, our involvement has developed from a *pioneer* phase (where missionaries do all the work due to a lack of trained believers), to a *parenting* phase (discipling, teaching, guiding, and training new believers and new leaders), to a *partnership* phase. During this final phase, churches have been firmly planted, believers have been nurtured, mature

1 IM is short for Free Will Baptist International Missions

2 NGO – Non-Governmental Organization – a non-profit organization.



local leaders have emerged, and church associations and institutions are under local leadership. We become co-laborers in the gospel, working together to further the Kingdom of God, both in those countries, and to the ends of the earth.

Our partnership with Free Will Baptists in Brazil permitted us to help sponsor church-planters Clóvis and Cristina Leandro to open a work in the state of Alagoas, 1,200 miles from the heart of our work in Brazil. We also contribute so a Brazilian missionary can live and witness in a Muslim-majority country where North American workers have much more difficulty receiving permits to live.

Our partnership with the Ivorian Church (in Africa) enables them to send church-planters to areas of Côte d'Ivoire they have identified as needing a church, such as the northern town of Kong, where the vast majority profess to be Muslim. We also cooperate on a church-planting project in the neighboring country of Ghana begun in 2016.

We strive not to create dependency of local believers on outside help. Our goal is to empower them to do more for themselves, discipling them and giving them necessary skills and training be more fruitful in the Lord's work. A tangible example of this is the priority we have given to setting up and resourcing leadership training programs. These look different from field to field and encompass a wide range of programs, including training in Christian education, leadership, Bible institutes, colleges, and seminaries. Even in countries where we no longer have resident missionaries, North American support for these programs continues through our partnerships. In addition to financial subsidies, IM contributes by furnishing some of the teaching resources, helping locate teachers, and facilitating continuing education for the faculty.

At the invitation of our partner Bible training schools, IM has sent teachers to Russia, Central Asia, South Korea, Panama, and Cuba. We are currently helping the seminary in Panama become accredited in that country through partnerships with accredited Free Will Baptist colleges in the U.S.

A

Partnerships with National Associations:

- Côte d'Ivoire
- Cuba
- Panama
- Brazil
- South Korea
- India
- Others to be announced soon

Note: Most of these partnerships also include financial support.

Why should we make partnership agreements?

1. Partnerships are a practical application of some of the biblical principles and examples for doing ministry:

Interdependence is exemplified in many biblical "one another" injunctions for mutuality among believers. Love one another. Bear one another's burdens. Pray for one another, and many others. We are to live interconnected lives. This is the opposite of *independence*, which has no biblical basis.

One of the analogies frequently used in the New Testament for what the church is supposed to look like is the **body**, with its many members with different functions and abilities. As Christians, we are placed in the Body of Christ with various gifts, talents, and resources to be shared with the whole body. This is the opposite of *isolation* and *self-reliance*.

The great missionary Paul always worked with a **network** and **multiple leaders**. The churches of Antioch of Syria, Ephesus, Philippi, and even Rome served as sending churches, supporters, and centers from which Paul worked. He had a network of trusted leaders, such as Timothy, Titus, and Luke, who not only followed him but also were sent on ministry assignments. Ministry should be accomplished through networks, associations, and partnerships.

2. Partnerships keep Free Will Baptists in countries without resident North American missionaries from

feeling they have been cut off from the FWB family. We have heard more than once from believers in these countries, “Are you going to abandon us?” The answer is no. Partnerships permit us to continue working together but in a different format. We want all of our Free Will Baptist works to feel they are part of one big family.

3. In a world of over seven billion inhabitants, at least three billion people live in places separated from a gospel witness. They live their entire lives without ever coming into contact with a Christian. They never pass a church. They never have access to the Bible. Partnerships enable us to do a better job of reaching these unreached. Our partners often can go where we can’t. We can help them go when otherwise they would be paralyzed by lack of resources.
4. IM doesn’t have active projects in all countries or in all types of possible ministries. Many times, people in our churches contact us with a desire or a calling to serve in a particular geographical area or type of ministry. Though we might not have projects that line up with their calling, we can direct them to our partners working in those areas.

Short-term mission opportunities have proven another great way to serve our partnerships and involve more individuals and churches in cross-cultural missions. E-TEAMs (opportunities for high-school age students), CMP teams (for college students from any school), and Hanna Project teams (for all ages and diverse skills) make important contributions in supporting roles to our partners in different areas of the world. These range from evangelistic events, concerts, construction projects, medical care, camps and retreats (English, family, youth), soccer clinics, renovations (of churches, schools, hospitals, and orphanages), and much more.

Last April, The Hanna Project took a group of people to Doropo, Côte d’Ivoire, Africa. They divided into two groups. One group did some maintenance on the hospital and renovated a house to become the home of a Cuban physician and her family who are coming to help the hospital. The other team, made up of medical personnel, spent time helping the overworked hospital

staff and offered some suggestions for improving the level of care. On the next trip, The Hanna Project hopes to have a physician and a surgeon to bring help, hope, and healing.

IM has two types of partnerships. The first is with national associations of Free Will Baptist churches on our more mature fields. We choose to work through the associations to avoid some of the pitfalls that might occur if we were to pick projects from among local churches or individuals. This strengthens the national body and permits us to work with what the association sees as priorities for the good of the whole work. (See Box A for a list of our partnerships in this category.)

B

Partnerships with organizations:

- **The Hanna Project:** humanitarian projects taking help, hope, and healing
- **ELIC:** opportunities for teaching English overseas
- **International Training Association:** ITA—leadership training—Leadership Matters Course
- **Center for Intercultural Training:** preparing missionaries to live and minister in other cultures
- **Jungle Kids for Christ:** Christian school and student homes in the jungle of Ecuador
- **Village of Hope:** orphanages in Uganda, Africa—specializing in the reintegration of children caught up in war
- **Resourcing Christian Education:** RCE—opportunities to teach in Christian schools overseas
- **Bible Missions Global:** Church-planting and leadership training in the former Soviet Union and Central Asia

Note: not all of these partnerships include financial support to the organization.

The second type of partnership is with certain Christian organizations with similar values and doctrinal positions. These organizations typically already have Free Will Baptist workers and the support of our churches. Those who feel called to work in a specific geographic area or in a ministry in which IM does not participate can be directed toward one of our partners. We even offer a process through which they can apply through IM, be approved by the Board, and then work with our partner organizations. (See Box B on the previous page for a list of partnerships in this category.)

We believe, as we go forward, strategic partnerships will enable Free Will Baptists worldwide to make the best use of resources with the greatest impact for the Kingdom. To provide the attention needed to this area, overseas leadership now has a director of field ministry personnel (Curt Holland) and a director of field partnerships (Kenneth Eagleton). These positions replace the previous model of four regional directors.

Funding. Previously, nearly all projects had an IM missionary associated with it responsible for raising necessary project funding. Since many partnerships don't have a field missionary associated with them, we have had to look at alternative ways of funding them.

Over the last two years, the principal source of funding for partnerships has been the World Missions Offering (WMO)³ promoted during the month of April of each year. We hope you will regularly designate your support to one of our missionaries and then contribute to the WMO to support our partnerships.

The second source of funding has been from individuals and churches that designate part of their missions giving to one of the partnerships. Many involved in short-term mission opportunities have seen the importance of these partnerships and continue to support them through designated giving.

While on a missions trip to Ecuador this past June to work alongside one of our partners, Ariadna Riesgo asked Maria, a seven-year-old girl in the jungle, if she

had ever heard of the the Wordless Book. Maria answered that she hadn't. Ariadna proceeded to share the gospel in an age-appropriate way. At the end, she asked the girl if she wanted to accept Jesus as her Savior. Maria affirmed that she did, and the two prayed the sinner's prayer. Ariadna encouraged her to share what she had learned with her friends, and excited, Maria ran off to tell her parents. **ONE**

About the Writer : A missionary for more than three decades, Kenneth Eagleton was recently named director of partnerships at International Missions. Learn more: fwbgo.com.

WHEN HELPING HINDERS

When we see physical and spiritual needs, poverty, and illness, we want to help. The motivation is good, but the way we go about it does not always contribute in a positive and lasting way and can sometimes do more harm than good. Here are some things to think about when we desire to help others (especially in another culture):

- Give priority to those things that build lives for the long-term, not short-lived superficial desires.
- Give priority to what will lead to the development of people.
- Donate only what is truly useful and needed in that context (candy is rarely useful and can be harmful).
- Be careful not to pick favorites, creating jealousy in others.
- Do not give to control people, programs, or an agenda.
- Be aware that many times gifts can humiliate people, making them feel like failures and worthless.
- Be willing to accept gifts from those you help.
- Do not make people dependent on long-term help.
- Understand the root causes that contribute to people's situation. Can you help bring change?
- Check your motivation for giving. Guilt, a sense of superiority, or the desire to be recognized are the wrong motivations.

3 The WMO covers the budgets of the partnerships. Any surplus is divided two ways: 60% goes to help missionary deficit accounts and the other 40% goes to the general fund.

THP Meets Needs of the Samburu

Kenya—Although perhaps the most remote and desolate place The Hanna Project (THP) has visited, members of the Kenya team were thankful for the opportunity to bring help, hope, and healing to the Samburu people. Suffering greatly through a tremendous drought, families had been forced to leave their homes to take animals in search of water and food.

A couple of days after arriving, the team helped unload two trucks heaped with beans, corn, rice, and cooking fat. They sorted and prepared food for distribution. The next morning, mamas arrived with their sacks (and some with donkeys) to help carry the food. The Samburu elders divided the food among the people. The organization and calmness of the food distribution amazed the team. No one pushed or shoved or argued. In fact, just the opposite occurred. Many helped others. When a group showed up unexpectedly, the people shared what they had so everyone benefitted from the massive food distribution. All in all, approximately 600 families received food to feed their families for a month.

The team installed two sets of soccer goals in two locations. Digging through the hard, parched



ground and working in the scorching sun was well worth it when the children came. Pumping up a soccer ball and tossing it to them brought ear-to-ear smiles. Around 50 children took off running across the hot soccer field, each taking his turn kicking the ball.

The team also offered medical assistance. One member helped missionary Amanda Simmons treat the dozens of patients who dropped by her front porch for help.

The team helped finish the small, one-room house constructed for Victoria, the Simmons' intern who arrived in mid-October. They installed windows and doors and worked to make it snake-proof.

One team member—a pilot—laid out a landing strip for small aircraft across the road from the

Simmons' home. Once the airstrip is cleared and ready, the ten-hour trip across difficult terrain will require only a couple of hours flying time. This will be a tremendous asset to those working among this isolated and nomadic people group.

The Samburu THP team (five men from Tennessee, Missouri, Alabama, and Arkansas) returned to the States with thankful hearts for all they saw accomplished during their time in Kenya. The team served September 8-20. **ONE**

Interested in serving
on a THP team?

Visit
hannaproject.com
or call 877-767-7736.

Snapshots Around the World

Côte d'Ivoire: Pastor Alphonse Daga of the Free Will Baptist church in Talahini, Cotê d'Ivoire, baptized two people, a man and a woman, Sunday, September 10.

Bulgaria: The annual retreat of the New Life Churches in Bulgaria was held September 22-24. Missionaries, church members, other Christians, and nonbelievers from Svishtov, Pleven, Varna, and Butovo participated.

Uruguay: The Emmanuel FWB Church in the Malvin neighborhood of Montevideo has invited a Cuban pastor to lead and revive the church. Meantime, four people were baptized October 22.

Brazil: Clóvis and Cristina Leandro, church planters in Boa Esperança, Alagoas, held a community outreach Saturday, September 17. They plan to host another event in October. They have a small group of converts in this area of northern Brazil, where no other Christian witness is present.



Côte d'Ivoire: The bush village of Gbogbodo dedicated a new church building on September 24. Pastor Alexis Hien oversees the work in this previously unreached area.

Bulgaria: Jonathan and Amy hosted their first Friday night gathering for international students from the nearby medical university September 29. Using food and games to attract students interested in spiritual matters, the Postlewaites also instigated discussions about biblical truth.

Côte d'Ivoire: Six people were baptized in Doropo. Pastors Jean-Daniel Doli and Knoté Palé continue to disciple these believers.

Brazil: Pastor Alexsandro Fernandes of the First FWB Church in Uberlândia, baptized four people Sunday, September 10.

France: A JPENSE event held in Nantes, Saturday, September 16, was well attended, with 150 people present. Joel Teague addressed the topic "If God exists, where is He? What is He doing in this world?" About a dozen people signed up to participate in discussion groups.

India: The Bethel FWB Church in South India hosted a youth festival attended by 324 people. According to Pastor Stanley Rajkumar, 53 young people committed their lives to full-time ministry.

Côte d'Ivoire: Youth from churches in the Bougou area impacted 1,287 homes in Kong, Ivory Coast, as they passed out tracts in the predominately Muslim town. A new church plant is underway.



The State of Volunteers

BY KENNETH AKERS

What is a volunteer? In Tennessee, where I live, it is someone who either was born in the state or supports the University of Tennessee football team. However, as a Kentucky native (Go Big Blue!) I do not qualify in either of those areas. So, what is a volunteer? The *Webster's* definition is:

Volunteer. *noun.* a person who freely offers to take part in an enterprise or undertake a task.

When I started thinking about this definition, I realized there are many ways to volunteer. You have volunteers who work locally, serving in their church and schools. Working with children and youth through sports teams is also very popular. While these volunteer opportunities are limited in their scope, they receive the greatest number of volunteers.

Venturing out a little farther, we find volunteers who assist in and around their local communities, for instance, helping with disasters in their own state and community or neighboring states. They have the ability to leave their homes and jobs for short periods of time. They have, in most cases, the financial ability to serve without enduring a financial hardship. Many times, these folks do short-term mission trips or serve in disaster areas. Often, they are skilled individuals who fill specific needs.

The last group includes volunteers who have the ability to travel greater distances and stay extended periods of

time. They are often retired and in good health or have the ability to take extended leave from their place of employment. In some cases, these volunteers work for companies that pay employees when they volunteer after natural disasters.

Over the years, I have volunteered on each of these levels. I have been involved in local, state, national, and international volunteer work. I have learned that if you are interested in serving, a place is always available.

Local churches always need help, from teaching to cleaning to singing. Master's Men Disaster Response always needs help following natural disasters. Both Master's Men and International Missions need volunteers for short-term missions opportunities.

Even if you are not from Tennessee or support the Big Orange, you can still be a volunteer. And, while you volunteer for the sake of others, you will *always* be the one who receives a blessing. For more information, contact Master's Men (fwbmastersmen.org or 877-767-8039) or International Missions (fwbgo.com 877-767-7736). **ONE**

About the Writer : Kenneth Akers is director of Master's Men and coordinator of Free Will Baptist Disaster Response.



Twice Pardoned

BY ZACHARY ANDERSON



“The power to grant pardons and clemency is one of the most profound powers granted to the President of the United States. It embodies the basic belief in our democracy that people deserve a second chance.”

– President Barack Obama

I grew up in church and have known about the Lord most of my life. My dad was a Christian man who loved the Lord. We started attending First Free Will Baptist Church of Owensboro, Kentucky, in 1979. I was saved June 2, 1991, but in high school I decided to walk away from the Lord and indulge in all that a sinful life offers and promises a young man. Sin offered comfort and pleasure for a season along with many regrets, mistakes, and bad decisions. I would justify my sin by comparing myself to others: “At least I’m not like that guy. I’m not doing drugs, drinking alcohol, or getting into any real trouble.” In reality, sin promised me the world, but it took everything from me.

Finding Freedom in Prison

In 2000, I made a decision that would change the course of my life forever. I allowed my greed and lust for the things of this world to land me in a federal prison camp. I had never been in any real trouble and now I would be spending 15 months in prison. In that moment my life instantly changed, but not all of that change was bad. In fact, looking back at it now, it was that series of events that led me back home to the Lord.

While in prison I made the decision to dedicate my life to knowing the Lord. God began to water the seeds that had been planted in my heart years earlier by my father and Pastor Tim Hall. I started to study the Bible for the first time in my adult life and pray with a purpose. Not long after, I rededicated my life in total submission to Jesus Christ. What happened next was only by the work of God. He surrounded me with men who were like-minded, and together the Lord used us to accomplish amazing things. I started a men's prayer meeting that began with three men. After a few weeks, we were running 20-30 men, including a few guards. Yes, guards! They would come by the room and hear us praying. On several occasions they entered and asked us to pray for them.

After meeting with the chaplain, God allowed me to start a men's Bible study on campus, which was led by my fellow inmates and me. Through this ministry we were able to witness the salvation of several men. It was during that time the Lord impressed upon my heart the passion to preach His Word. I didn't know in what capacity, but I did know I wanted to preach the Word of God for the rest of my life. After a time, the chaplain approached me about preaching the Easter service for the inmates! Can you imagine that? An inmate preaching the main service? God allowed that to happen. When my time in prison ended, I was able to pass on those ministries to faithful men.

New Man, New Life, New Ministry

When I returned to First FWB Church in Owensboro, I knew very quickly that my calling was youth ministry. I wanted to spend my life ministering to and reaching

out to young people. Pastor Hall and my church family allowed me to preach and teach. This allowed my calling to grow and mature in time. Before long, I knew I wanted to become the youth director of my home church. I am so happy to be doing that for which I was created. I am grateful to my home church for giving me a chance and supporting me from day one.

In 2005, I met a wonderful Christian woman named Lauren and married her the first chance I got! She has worked by my side in ministry and has helped me to become the man I am today. Lauren had always felt called to adopt so we started looking into that process. We were drawn to the country of Ethiopia and began the adoption process. After doing some research, we learned that my federal conviction would disqualify us from adopting internationally. The government website on international adoption reads, "The laws of the United States prohibit a U.S. citizen from adopting a child from abroad if he has any type of felony conviction." I was distraught, but my wife said it was in God's hands and that we should press on.

We filed for the adoption, had our home study, filled out the proper papers, and waited patiently. God blessed us, and our adoption was granted October 1, 2012. In October of 2013, our son, Solomon Ray Dawit Anderson, came home. He is the joy of our lives! There is nothing our God cannot do.

Seeking a Pardon

Being a convicted felon, people tend to think the worst about the circumstances surrounding your crime instead of asking you about it. There are times when people hear I am a convicted felon and their expressions and body language change toward me. However, my testimony has been an asset to me when I work with troubled teens. I am so glad God sends the broken and hurting to us because it gives me a chance to be transparent and share my testimony of redemption. No one is broken beyond repair (Psalms 147:3). Yes, I have a past, and yes, Christ has redeemed and pardoned my past, present, and future.

On the negative side, however, a federal felony can bring the loss of your civil rights. As a consequence of my past mistakes, I was no longer able to vote or bear arms. Also, when you have a felony conviction, it can be difficult applying for a job and other opportunities. Two years ago I filled out an application to be a part of the citizen's police academy. The sergeant called me and said, "Zack, I'm sorry to inform you that you will not be able to be a part of the program because you have a felony on your record." I decided then that I would see what my options were in getting my record cleared.

After some research, I found out the only way to have my record cleared was to be granted a presidential pardon, and only the President can grant a pardon of this nature. A presidential pardon is extremely rare and very hard to obtain. There are a lot of requirements, paperwork, and hoops to jump through to have it filed properly. Most never get past the application process and you cannot apply again for two years. I was defeated in spirit before I even started, but after talking it over with my wife I decided to go for it. What did I have to lose?

The FBI Arrives

In 2015, I filled out the application, listed references, notarized papers, and sent all paperwork to the Office of the Pardon Attorney in Washington D.C. I received a letter from their office stating they had received my paperwork and I would hear a decision within the next year, one way or the other.

Several months passed, and I had all but given up on this almost impossible journey. Then, one of the character references I listed on the application called me and stated that the FBI had contacted him and wanted to meet. I called the other references and they had also been contacted by the FBI for interviews. Finally, they called me. I met with the FBI for an in-depth interview going over my history, finances, and my conviction. They told me they had never had a pardon application come across their desk. They interviewed my neighbors and other friends about my character. All of this was quite nerve-racking.

The FBI interviews took place the first of August. In December, President Obama announced he had par-

doned over 80 people. I rushed to my computer, only to find I was not one of the people pardoned. I had put everything in God's hands, and His timing is perfect. I decided to wait and file again in two years, but my beautiful wife said to me, "Zack, Obama does not leave office until January 20. Don't give up."

A Full Pardon

I was sitting in my office at the church on January 17, when my desk phone rang. A lady on the other end asked to speak with me. She said, "My name is Casey Potter, and I am calling from the White House. I am one of the attorneys in the Office of the Pardon Attorney. It is my joy to let you know that the President of the United States has decided to grant you a full and unconditional pardon this morning! You will receive a letter from the President confirming your pardon and some papers to sign and send back to us. All of your civil rights will be restored, including your right to vote and to bear arms." I was humbled by God's awesome power, grace, and mercy.

God can use whatever and whoever He wants to accomplish His will. He paid the ultimate price by sending His Son to die in our place so we might be pardoned from our sin. Then He moved the heart of the President of the United States to pardon my earthly conviction because He loves His children, blesses them, and rewards those who diligently seek Him. Our God is an awesome God! I have been forgiven and restored by His incredible grace and mercy. He did not give up on me, and today I have the pleasure of serving Him and telling others about His amazing love. I give all glory to God and His Son Jesus Christ. Today, I can stand and say, I have been twice pardoned! **ONE**

About the Writer : Zachary Anderson has served as youth director at First Free Will Baptist Church in Owensboro, Kentucky, for the last 12 years. He and his wife, Lauren, have a four-year-old son named Solomon. Zachary has a passion to see young lives transformed by the power of the living Christ.

Enough

BY CHRIS COMPTON

I have been reflecting recently on some of the things I learned from my parents. I was blessed to grow up in a Christian home. My parents took me to church regularly. They taught me a great deal about the Bible, and through their example I developed a picture of a loving and generous God.

Of the many things I learned from them, one thing has stuck out to me recently: the proper view and handling of money. My parents honored God with their first fruits, never lived beyond their means, always paid their bills on time, and avoided debt as much as possible. If they ever had debt, it was paid off quickly. At times in my life, I haven't followed their example. If I had, I would have lived within my means and avoided debt. I know I am not alone in this, and it may be a problem for you now. It could be for your children.

Consumer debt has reached an all-time high. Not only is debt a problem in American culture at large, it is also a problem within the church. Christians spend money they do not have, and they spend it for stuff they do not need. As a result, stress levels are high, homes are fractured, and the ability to live with the open hands God desires is diminished.

How does a person get to that point? What robs a believer of joy and satisfaction in God's provision? Is money really the root of evil? While some might blame the ease with which credit is accessible, the real thief is not credit card companies or money itself. It is discontentment. First Timothy 6:10 says, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." This is one of the most misunderstood passages regarding money. Many wrongly teach that "*money* is the root of all evil." This is simply

not true. Money is morally neutral.

God Himself acknowledges it has a purpose. **The problem is not with money but what we ask of it.**

Many Christians wrongly assume money and what it can buy will satisfy their desires. They don't stop to realize that when they expect it to satisfy them, they ask it to be a savior of sorts. Money will never satisfy because money was never meant to satisfy. It will not buy contentment because it cannot buy contentment. Money may have the capacity to satisfy wants, but it has no capacity to satisfy desires.

Debt and discontentment cannot be resolved through budgeting or better money management. While those things are helpful, they are not the solution. Discontentment is not a conduct issue but a heart issue, and real change takes place in the heart. Only the grace of God in the gospel can transform our heart to be content in Jesus. First Timothy 6:6 says: "But godliness with contentment is great gain."

All of us need peace and fulfillment. The hard reality is that many look to meet those needs with the wrong thing. Money is not enough, but Jesus is. And when Jesus is enough, what He provides will be, too. **ONE**

About the Writer : Chris Compton is communications officer for the Free Will Baptist Board of Retirement. He graduated in 2007 with a M.A. in Bible exposition from Columbia International University. A 1998 graduate of East Tennessee State University, he has over 13 years of administrative/financial experience in varied fields as well as seven years of pastoral ministry experience.





All Looks Yellow to a Jaundiced Eye

BY BRENDA EVANS

I need Llewellyn today, my friend who is a poet and knows 32 synonyms for *grieve*. She is good with verbs that tell me how to do things. I am looking for how to become content. What to do; how to get it. Do I dig for it with a spade like I might for diamonds in Arkansas? Buy it? Conjure it? Work it up?

What does it say about me that I can't even come up with words for how to get contentment? Even the word gets sounds wrong, mercenary, as if contentment is a commodity I can buy or bargain for. Contentment is not some misplaced object lying in a ditch that I can heave into my vehicle and carry home. My search for the right word is like contentment itself—elusive.

Sometimes, I'm like the hogs we had when I was a child. They rooted in mud to make a loblolly to mire in and stay cool, or snouted their way under our fence in quest of food, escape, and pleasure. Sometimes, they bit each other fighting over the slop Daddy poured in the trough. If I nose around long enough, I'll eventually make a muck to lie in, or if I nose under a fence and head to my neighbor's corncrib, I'll probably find corn. Somebody once told me pigs are intelligent. Like us, they know what they want, what they have to do to get it, and they go rooting for it.

"Want, want, want," my mother said and shook her finger at me. "You need to get your want-er fixed." Her eyes gleamed a warning when she said it. It felt like a threat because it was. If I didn't fix my want-er she was going to help me fix it, and that would not have been my favorite experience of the day. Now that I'm older, I

know she was right. Fixing what I want is on me.

Maybe Mother meant, "Fix your heart, Brenda." The writer of Proverbs says out of our hearts are the issues of life (4:23). Or maybe she meant fix my mind. Paul says renew our minds, by which he means overhaul, rebuild, or remake our mind-set, our way of thinking and acting (Philippians 3:19). Maybe Mother meant both because I've come to understand that when I am dealing with me—my problems or my sins—I usually have to deal with both my feelings and my thinking.

Our wants and our want-to's are inextricably entangled, like rats in our hair, an expression we had in Neptune, Tennessee, where I was raised. "You've got rats. It's all matted up," Mother would say, about the snarls in my thick curls. I had to comb or brush them out gingerly or work them out with my fingers. Rats happened when I hadn't tended well to my hair the day before.

Discontentment happens, too, when we don't tend to our wants ahead of time. I know from personal experience. Wants snarl and entangle, mess me up, if I zero in too much on possessions, affections, status, wealth—all that rickety stuff I can't count on for long. When I don't walk with Jesus and follow His promptings, those things I've run after disappear or tumble down or don't

measure up after all. When I yearn and plot, roar and clamor, I often thwart the very things I really want: peace, satisfaction, and holy pleasure.

Franz Delitzsche reminds us that Solomon in his baffling Ecclesiastes concluded that God Himself is the source of our highest happiness. Yet, Solomon failed to steadfastly cling to that source. No other book of the Bible shows the pushes and pulls of yearnings and discontent as much as Ecclesiastes. Solomon, that great and wise man, admitted he had not stayed the God-directed course, so, in the end, disillusionment and misery overcame him. As Delitzsche said, “Everything had its ‘but’” for the man who knew, and saw, and had it all. Solomon’s “spiritual lapse” did him in, and it will us, as Robert Picirilli has said.

In my search for the right word, I found myself back in Philippians 4 with Paul’s words so familiar they become almost cliché. Rejoice always. Don’t worry; God will supply. I can do all things through Christ, and on and on. I confess this familiarity makes it hard to absorb and apply Paul’s instruction in a fresh way. You may know what I mean. But at 4:11, I came to a verb I had forgotten or pushed aside: “I have learned to be content.” That’s the word I need. *Learn* to be content.

The kind of learning Paul describes is both an art and a craft. By *art*, I mean using my creative, imaginative, and inventive powers. Our prayer, for example, which Paul admonishes, is turned Godward as communion and fellowship with the Creator, the inventor of all. He is the ultimate, imaginative, one true God, who devised and created us in His image and after His likeness. He dreamed us up and formed us, giving us the ability to think, imagine, invent. In gratitude—that great antidote to discontentment—we explore His goodness in prayer. We relish Him and the works of His hands. We thank Him. We let our hearts and minds soar with praise and devotion, as the Holy Spirit prompts and guides. With buoyant feeling and thinking hearts and minds, we tell Him our needs and ask for His help. We learn of Him, study, mull, and come to know Him, enjoy him, meditate on His attributes and His actions toward us.

What about the *craft* of learning contentment? Craft

is about doing, and a first step is to abjure comparison in order to avoid discontentment. British poet Alexander Pope said in the early 1700s: “All looks yellow to a jaundiced eye that habitually compares everything to something better.” Contentment often evaporates when we compare ourselves to others and their circumstances. Comparison also triggers dissatisfaction and grumbling. Remember the Hebrews in the wilderness? There were no cucumbers and leeks as there had been in Egypt.

Their leader was incompetent and did long disappearing acts. Desert life offered little to compare to the green and verdant land of Goshen. The earth opened up and swallowed friends and relatives. A golden calf seemed preferable to the thunder-and-lightning God on the mountain.

Discontent is sometimes about my brother in the faith. Remember Peter’s question to Jesus during their fish breakfast on the shore? What about John? What do you want him to do? Like Peter, I might wonder why Joe Blow is greatly loved and I am not. Why I am suffering and Sally Sue is not. I might murmur: why can’t I go, do, be, think, succeed, have power or influence like she does? Discontent brought on by comparison wears a coat of many colors and designs, and one size never fits all.

What can I do about comparison? Renounce it through gratitude. Be creative. Replacement works. Paint over the first image and draw a new one. Mix in gladness, melody, and praise. Or, as Philippians 4:8 says, exchange your old ponderings for new ones: meditate on what is true, honorable, just, pure, lovely, and good. Dwell on what is worthy. Commune with God. Thank Him.

How else can craft help us learn contentment? We must engage our cerebral and practical side, our doing. Craft is about expertise, know-how, and gaining proficiency by practice. I learn contentment as I practice doing it.

WHEN I YEARN
AND PLOT, ROAR
AND CLAMOR,
I OFTEN THWART
THE VERY
THINGS I REALLY
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SATISFACTION,
AND HOLY
PLEASURE.

Calling for History...

In Philippians 4, Paul said he learned to be content by living the highs and lows of his life, riding the waves of plenty and hunger, enduring the fluctuations of abundance and need (4:11-12). By walking purposefully, with head engaged and heart right through these variations, we learn to become content. It's experiential and practical. It's the craft of doing life through God as our source and our strength (4:13). And we practice what we've learned, received, heard, and seen (4:9). That requires a mind-set, a willful and purposeful doing of what we know to do. Practice engages all of who we are in the school of life: mind, will, affections.

May we not look with a jaundiced eye. May we pray and practice. By art and by craft, may we learn contentment. **ONE**

About the Writer : Brenda Evans is a retired English teacher. She and her husband Bill live in Ashland, Kentucky. They are proud grandparents of seven.



In 2014, the **Free Will Baptist Historical Commission** began compiling a digital archive of minutes from national, state, district, and quarterly meetings. **We need your help!** Gaps still remain in the collection. To donate, or to allow the commission to scan and return your records, please contact commission chairman, Robert E. Picirilli: repicirilli@comcast.net. Let's work together to preserve the Free Will Baptist story for future generations.

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The Value of a ^{CHRISTIAN} College Education

Before World War II, only 15% of high school graduates continued their education and received a bachelor's degree. The G.I. Bill caused a surge in college enrollment after the war. Yet, even in 1970, most people did not go to college—only 26% of middle class workers. The world has changed. Before 1970, most jobs didn't require a college degree, but today nearly 60% of all jobs in the U.S. require higher education.

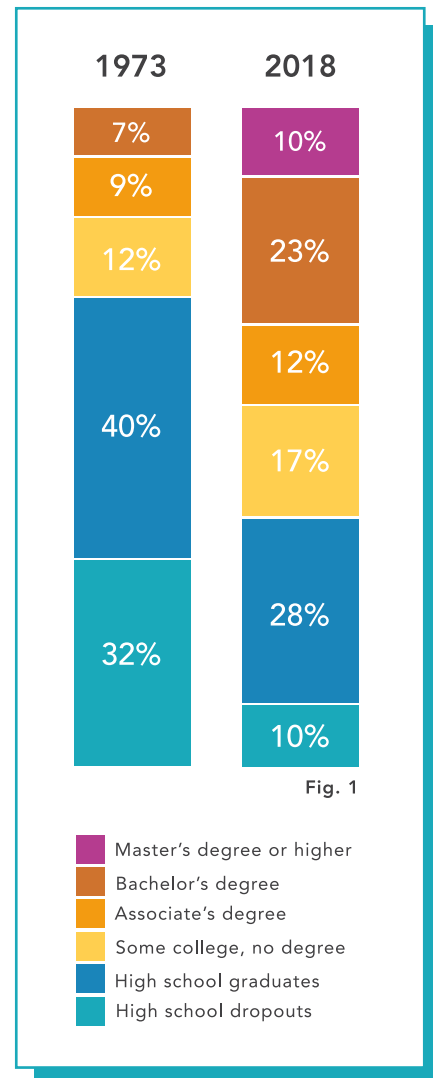
Since lower skilled jobs are being exported, and computers complete most repetitive, mundane tasks, educated workers are becoming more valuable. Workers who once did the same thing over and over now need better communication and problem-solving skills.

Generally speaking, people with a college education earn almost twice as much as high school graduates over the course of their lifetimes, but more importantly they are healthier and generally more satisfied with their jobs. As the U.S. economy becomes more global, a college education will become absolutely necessary.

Yet pursuing a college education is not just about the money. Mark's gospel reminds us that it doesn't profit us to "gain the whole world yet lose our soul." Nothing an individual makes is worth his or her soul. With this in mind, it is as important to attend college to learn *how* to live, as it is to learn how to make a living. Christian higher education is about both. Since our adult thinking is developed during our college years and shapes our worldview, it is vital that every thought and deed be examined through a biblical lens.

Recently, the Christian college I attended, Welch College, celebrated 75 years. In 1975, Welch College "rocked my world," and set me on the Solid Rock. My world was never the same. I couldn't escape the fact that my purpose in life superseded whatever job I filled, and that everyone should be doing everything he or she can to usher in the Kingdom of God.

Today, Welch offers 40 majors so almost anyone can pursue his interests and find God's will for his



life on a beautiful new campus. A Christian college education balances your vocation and your worldview in one package and is vital to reach the world for Christ.

David Brown, CPA

Director, Free Will
Baptist Foundation

Six Unshakable Pillars

BY SARAH FLETCHER

Diedre opened the door to find a police officer standing before her. She somehow knew before he spoke the words. “Ma’am, there’s been an accident. A northbound car crossed over the center line, and your husband did not survive.”

Glenda felt herself go numb as she tried to process the doctor’s words, “You’ve tested positive for HIV.” How could this be? She’d never used drugs—not even a blood transfusion. However, a painful conversation later the same day that paralyzed her emotionally, when her dea-

con husband hesitantly revealed a secret life with multiple male encounters throughout their marriage. Glenda’s first thoughts were for her children, who as young adults were already questioning their faith. “What will this do to them?”

Ella and Dave had so anticipated the day when they would learn the gender of their first child. Yet, the sonogram revealed something more—an abnormality. The couple held each other and wept in the hospital waiting room where they had been referred for further testing.

What do you do when plans change? When a family member dies? When a spouse is betrayed? When a child’s life is endangered? When trauma rocks the foundations of your family, and life as you knew it ceases to exist?

Traumatic moments such as these produce one of three responses: fight, flee, or freeze. Our response depends upon many factors, including early attachment (whether or not basic needs for love and acceptance were met as an infant, toddler, and young child). A *fight* response may look like anger, revenge, or taking up a cause. A *flee* response may involve avoidance, telling ourselves it never happened, or running away from the situation. A *freeze* response may immobilize us or create a numbness that could cause us to dissociate in some way. Each of these responses may be felt or actualized at varying degrees, depending upon our resilience.

Trauma specialists cite the benefits of a technique known as “grounding” when addressing a traumatic event. This involves simple touching, leaning against, or holding to a fixed structure—a wall, a chair, or another sturdy object. As believers, we can doubly benefit from this technique as we not only reach out and lean upon a material object, but also reach out through faith, lean upon everlasting arms, and hold to the sure foundation, which is Jesus Christ.

Recognizing and claiming six unshakeable pillars of truth can help us heal from past traumas, steady us

through present traumas, and prepare us for the unforeseen changes life sends our way.

PILLAR ONE: God knows. In His omniscience, our Father knew this would happen, at this time, in this place. He is aware of our situation. He knows us by name (Job 23:10; Isaiah 43:1).

PILLAR TWO: God cares. Not only is He aware, He is also concerned. Full of tender mercy and compassion, ever with us, He stands ready to help, comfort, uphold, and sustain us (Deuteronomy 33:26-27; Isaiah 41:10; Isaiah 43:1-5).

PILLAR THREE: God is faithful. Unlike His creation, God remains true and faithful in what He says. He cannot lie; His Word will not fail; He will not forget His children. He keeps His promises. He is the constant; He never changes (Joshua 21:45; Psalm 33:4, 36:5; Lamentations 3:21-23; Hebrews 13:8).

PILLAR FOUR: God can be trusted. Because He is faithful, we can trust Him. We can cling to His Word. He will not betray our trust, nor will He dismiss our concerns. He is the man of sorrows, acquainted with our grief. He is big enough to handle our doubts, and He promises to direct our paths (Psalm 56:8-9; Proverbs 3:5-6; Isaiah 53:3).

PILLAR FIVE: God can redeem. We may see a tragedy or a life change as irreversible. However, God has all power. He still works miracles and changes lives. He can restore and redeem. Our deepest hurts and greatest weaknesses may become our greatest strengths and richest opportunities to share His love and truth (Joel 2:24-25; Hosea 6:1-3; Isaiah 48:17; 2 Corinthians 12:9).

PILLAR SIX: God has a plan. He is conforming us to the image of His Son. Trials and tragic circumstances can produce growth and beauty as we allow Him to chisel away our rough edges. What looks like a dead end may become a passageway to greater blessings (Genesis 50:20; Isaiah 43:19; Romans 8:28).

After we have grounded ourselves (physically and spiritually), we can take the following steps toward healing:

Breathe. Take calming, cleansing breaths. Recall a favorite Scripture (or choose one of these listed above). Breathe in the Word. Breathe out the Word. (Inhale slowly; exhale doubly slow). Let His Word fill you and surround you with His peace.


Grieve. Trauma nearly always involves loss. Grieving loss is necessary for healing. We do not grieve as unbelievers, as those without hope; however, we *do* grieve. Grief is a healthy emotion. One helpful tool in grieving is to establish a set time each day or week in which we allow ourselves to grieve—a 30-minute or hour window, followed by a joyful activity.

Receive. Accept help from others. Receiving assistance not only benefits us, but also affords others opportunities for blessings and service. The pathway to healing may also include receiving services from a Christian counselor, life coach, or pastoral staff member.

Believe. The wisest man who ever lived penned these words, “To every thing there is a season, and a time to every purpose under the heaven.” Seasons pass. *Believe for this moment.* God has brought us this far. He will not abandon us now. In God’s strength we will get through this. *Believe for the future.* One day, we will understand His purposes and His plans. In that day, all wrongs will be made right. Earthly memories of trials, traumas, and tragedies will pale as we experience the eternal joys of His presence. **ONE**

About the Writer : Sarah Fletcher is a licensed professional counselor and adult mental health therapist. She and her husband Keith minister in Johnson City, Illinois, and have three adult children.





How to Suffer Without Being Harmed

BY JACOB RIGGS

I strongly dislike it when someone does not like me. A strained relationship can cause problems for anyone, but especially a pastor. I make decisions not everyone will like, lead people in directions that take convincing, and preach on Scriptures people don't like.

The Bible calls my problem the *fear of man*—when what people think about me becomes a bigger priority than what God thinks of me. It is a serious issue, especially when you live among people who either blatantly aren't following Jesus or who *think* they are but really aren't.

This sin is grounded in the belief that God is not enough. It's the same temptation the serpent gave Eve in Genesis 3. He successfully convinced Eve something outside of a relationship with God would bring true joy and fulfillment. The fear of man looks to the praise of people to do what we believe God cannot do. We long for the approval of others, thinking: *If I could just get them to like me, I would be truly happy.* In other words, God can't make me truly happy. God isn't enough.

When I'm threatened by others' disapproval, it feels as though I'm about to suffer true harm. Why? Because I am looking to them for life. As Lecrae said, "If you live for people's acceptance, you'll die from their rejection." This background will help you see why 1 Peter 3:13 has been a beautiful encouragement for me over the past six months: "Who is there to harm you if you are zealous for what is good?"

What You Do Lose

Can we take Paul's rhetorical question seriously? If we're zealous for good then no one can harm us? It certainly doesn't feel that way in the midst of ridicule, uncertainty, panic attacks, or for some, even physical pain. Aren't

those kinds of harm? Is Paul giving prosperity gospel preachers ammunition?

Absolutely not! Some kinds of harm should be expected for those following Christ (1 Peter 4:12). But here's the important part about all of this: some harm is *redemptive*. Redemptive harm does not harm the image of Christ in us. Instead, suffering harms our flesh—kills our flesh, in fact. But remember, our flesh is what we want dead. The passions of our flesh are what we did when we were "children of wrath" (Ephesians 2:3). The desires of the flesh are against the Spirit of God (Galatians 5:16). Don't we *want* those things to keep dying in us?

It may be God's will for us to go through emotional, physical, or psychological anguish in direct response to our being zealous for good (1 Peter 4:19). Christ did. He was in such anguish the night before His death that He perspired blood. Many followers of Christ have gone through similar hardship. The way of the Cross does lead home, but home lies beyond the valley of despair. We can rest assured, however, that what we lose is not true, ultimate harm. We only lose what keeps us from enjoying more of God.

Just a Sponge Bath

The late Nabeel Qureshi knew what it meant to lose and suffer apparent harm for his faith in Christ. A former Muslim, his family felt betrayed by his decision to follow Christ. He battled cancer as well, and recounted how he

prayed to see Jesus in a dream. He wanted the Lord to answer some questions about his suffering. Jesus granted his request and appeared to him in a dream to comfort him.

Upon awaking, Nabeel only remembered two words from their conversation: *sponge* and *bath*. After talking with some mentors and his wife, Nabeel determined he was supposed to give his young daughter a sponge bath, something she thoroughly enjoyed. However, upon putting her in the bath and moving the sponge to wash her, she became adamantly opposed to being touched by the sponge. She screamed and turned her back to the sponge, turning her head fearfully to keep her eyes on it.

Needless to say, the bath did not go as Nabeel imagined. Why was his beloved daughter so afraid of something she normally loved? Upon reflecting and discussing the dream and his daughter's reaction, Nabeel realized his daughter reacted to the sponge bath the way he was reacting to cancer. Like the sponge, the Lord was holding the cancer in His hand and using it to purify Nabeel. But Nabeel was objecting to God's purposes in the suffering.

What We Get

If we are insulted for the name of Jesus, Scripture tells us we are blessed, because the Spirit of glory and God rests upon us (1 Peter 4:14). Those who mourn are blessed, because they receive comfort (Matthew 5:4). Those who receive reviling, persecution, and all types of evil for the sake of Jesus have a great reward in Heaven (Matthew 5:11-12). Those persecutions are actually God's means of preparing us for our reward in Heaven (2 Corinthians 4:17). The harm God allows is evidence we are His sons and daughters. He does these things to those He loves and treats us as His children (Hebrews 12:6). Yet the "harm" we receive for following Jesus is merely a sponge bath. Why scream at a sponge bath?

David said, "It is good for me that I was afflicted, that I might learn your statutes" (Psalm 119:71). That's suffering without truly being harmed.

Suffering That Harms

Unfortunately, there is also suffering that harms. Paul said we should avoid suffering as a murderer, thief, evil-doer, or meddler (1 Peter 4:15). In other words, we should not do or be these things. Some suffering isn't redemptive. Some suffering is destructive. Those who suffer for

their wicked behavior truly suffer in a way that harms. They're living for the world and losing the world. In their suffering they lose that on which they depend for purpose and life. They are most to be pitied. Their suffering isn't a sponge but a torch.

Zealous for Good

Why not be zealous for what is good? Why not strive for what pleases God in spite of what people think or say? How foolish is the fear of man? Imagine the difference it would make in our lives if we kept this verse close to our hearts and our minds: "Who is there to harm you if you are zealous for what is good?" (1 Peter 3:13). Suddenly, threats of ridicule aren't threats. They're *opportunities* to know God more fully and to experience the presence and power of Christ more deeply. The pain we go through has meaning and purpose—ridding us of the dross of our flesh. If we keep this truth close, then we can say with the psalmist in Psalm 118:6: "The Lord is on my side; I will not fear. What can man do to me?"

A member of my church has endured ridicule at work for his faith in Jesus. I have never heard him complain or seen evidence of him turning his back on Christ. (Although I can tell in his tears that the ridicule he receives does "harm" him.) This man has more opportunities to share the gospel and influence others for Christ than anyone else in our church. I see a correlation between his willingness to suffer *with* Jesus and his fruitfulness *for* Jesus. Imagine what God could do through you if you are zealous for what is good.

It may be more difficult to live for Jesus now than at any point in American history. If you actually want to obey God's Word, you will increasingly be looked upon as strange. You might get sued or fired for following your convictions. Your church might lose tax-exempt status or have bad press or get smaller to be healthier. You will suffer in some way, and so will I. But if we're zealous for what is good, none of these things will truly harm us. **ONE**

About the Writer : Jacob Riggs is husband to Lynsey and father to Caroline and Meredith. He pastors Central Oaks Community Church in Royal Oak, Michigan, and is a graduate of Welch College and The Southern Baptist Theological Seminary.

Free Will Baptist Chaplain Updates



(Left to right): President Donald J. Trump; Chaplain (COL) Terry Austin, command chaplain military district of Washington, D.C.; Karen Durham-Aguilera, executive director Army national military cemeteries; (MAJ) General Michael Howard, commanding general military district of Washington, D.C.

On May 29, 2017, Chaplain (COL) **Terry Austin**, senior Free Will Baptist chaplain, gave the invocation and benediction for the annual nationally-televised Memorial Day ceremony at Arlington National Cemetery. He was honored to share the platform with the President, the secretary of defense, and other dignitaries. Chaplain Austin currently serves as the Command Chaplain for the military district of Washington, D.C.



Recently, Chaplain (MAJ) **Kevin Trimble**, a Special Forces chaplain at Fort Bragg, NC, was

selected for early promotion to Major and for resident staff officer training at Fort Leavenworth, Kansas.



On August 5, 2017, (LT COL) **Brad Hanna**, Oklahoma National Guard state chaplain, celebrated his promotion from major to lieutenant colonel with his wife Sherri, his two sons, other family, friends, and fellow soldiers.



(Left to right): Rear Admiral Margaret G. Kibben, CHC, USN, US Navy chief of chaplains; Hal Jones IV, LTJG, CHC US Navy; Captain Steven R. Moses, CH USN, Commandant, US Navy chaplain school

The newest Free Will Baptist chaplain, (LTJG) **Hal Jones IV**, graduated from the navy chaplain basic course July 26, 2017, at Fort Jackson, South Carolina. He is serving his initial assignment as a marine chaplain in Okinawa, Japan. Please pray for him and his wife Emmy.



Ethan McCraney is the son of (LT) **Mark and Danielle McCraney**, FWB navy chaplain family sta-

tioned in Rota, Spain. Ethan served as a member of Truth & Peace this summer; was selected as Youth of the Year for the military community headquartered in Rota, Spain; and played on a championship football team. Please pray for Ethan, his parents, and his younger brother, Lucas as they serve overseas.

Chaplain (MAJ) **Tracy Kerr** serves as brigade chaplain for a combat

aviation brigade at Hunter Army Airfield in Savannah, Georgia, and has deployed with his unit. Please pray for his wife Ginger and their children.

Chaplain **(LT) Amir Ashoori**, U.S. Army Reserve in California, has been selected to attend the army chaplain officer basic course at Fort Jackson, South Carolina. He will attend Phases 1-3 beginning in October for a period of ten weeks.



Chaplain **(CPT) Lee Frye** serves at Schofield Barracks, Hawaii, as chaplain for the military police. In addition to

his duties on the island of Oahu, he travels frequently throughout the Pacific region to visit soldiers in his

command. Please pray for Lee, his wife Blair, and their children.



Chaplain **(MAJ) Roy Swisher** has completed an assignment with the 5th Special Forces Group at Fort

Lewis, Washington, and is in the process of retirement. We thank God for the faithful service provided by Roy and his wife Jan.

Thanks and congratulations to all of our chaplains and their families for their faithful ministry to Christ and for the good name they give to Free Will Baptists as they serve across the globe.

Submitted by Kerry Steedley, director of chaplain support.

INTRODUCING NEW CHURCH PLANTERS



Joel and Melanie Franks will be joint project church planters

with the state of Alabama. They will partner with teammates **B. J. and Joann Eaton** (pictured) to plant a new church in Athens, Alabama.



Clayton and Tammy Hampton, along with their son Josh, his wife Kimberly, and their family, will plant a new church in Missoula, Montana.



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CAP: A Ministry Opportunity

BY ROGER BENNETT

I received a mandatory retirement from the National Guard, which all guardsmen receive when they reach 60 years old. My guard unit went to Iraq just after I retired, and soon after, I met and was recruited by Chaplain Ed-die Young from Tennessee. He informed me there is no age limit in CAP (Civil Air Patrol), and I could serve as a chaplain. I joined and was commissioned and appointed to a local squadron. I soon learned a CAP chaplain could not be deployed, but I stayed in anyway.

Working with Cadets and flying search and rescue missions as a scanner appeals to me. (A scanner does the actual searching.) I work mostly with cadets, teaching character development and going to encampments, which are ten days of basic training for cadets. These encampments are similar to army basic training but geared toward youth. The first few days are tough on them, and that is when they come to see the chaplain. It is rewarding to see them progress and complete encampment.

I recruited a 13-year-old boy and his father a few years ago. Soon after, I took duty in another state. When I returned, the cadet had grown about two feet and was the ranking non-commissioned officer in the squadron. He is now considering an army career. Many CAP cadets attend the Air Force Academy. One is a Blue Angel.

The cadets are well disciplined and dedicated. They pay for their uniforms, equipment, encampments, and schooling where they receive advanced training. As a matter of fact, all CAP members pay their own way; it is a volunteer organization.

One would think the removal of all junk food, electronic devices, and calls home, and getting up at 5:00 a.m. to do physical training would drive the cadets nuts, but some return the next year to go through it all again.

That is what dedication looks like. The advanced cadets are the trainers at encampments, so they pretty much run their own program. The most rewarding part is being able to watch as cadets progress in their training.

I also enjoy training as a flight crew scanner in AF 172 and 182 Cessna, Skyhawk, and Skyland planes and mingling with the senior members, most of whom are pilots. I feel as safe flying with them as I would with any commercial pilot. (I also hope to become a glider pilot, but that will be some time in the future.)

A chaplain must have the proper education from an accredited college and seminary, which means a bachelor's degree and a master of divinity. CAP may waive the master of divinity if the applicant has at least five years pastoral experience, approval of his squadron commander, and endorsement by a particular denomination's endorsing agency—North American Ministries for Free Will Baptists. Certain promotions can be achieved when the phases in the chaplain personal development programs are completed. The pay remains the same, though...zero.

All in all, I am happy being a CAP chaplain and would recommend it to others. The assignment has no physical training tests, weight standards, or age requirements. One chaplain I met was 90, and he did not join until he was 80.

Check us out at CAPhdq.gov and come join the team. **ONE**

About the Writer : Roger Bennett and his wife Maxine reside in Amory, Mississippi, and are members of Pearce Chapel FWB Church, Smithville, Mississippi.

1/168 Is Not Enough

A REVIEW OF THE 2017 D6 CONFERENCE

BY ERIC K. THOMSEN

Build a house with one tool? Ludicrous. Prepare a gourmet meal with one ingredient? Silly. Write a bestseller with one word? Laughable. Fill a library with one book? Preposterous. Why, then, do parents—wonderful, godly parents—think a single hour spent at church each week is sufficient to disciple the next generation? One hour out of 168 is simply not enough.

The ninth annual D6 Conference held in Dallas, Texas, September 20-22, challenged churches to partner with parents and grandparents to pass their faith to kids and grandkids. To drive faith home—not a single hour a week—but 24-7, at home, at church, even at school and work. Nearly 1,300 attendees from around the world listened intently and interacted enthusiastically for three days as 52 speakers from main stage to workshop rooms tackled subjects with a single goal: to bring church and home together as an effective team to bring the next generation to faith.

The Big Picture: Main Stage

Dr. Ron Hunter Jr., executive director and CEO of Randall House and co-founder and director of the D6 Conference, kicked off the conference with a plea for parents to identify influential spaces or seasons, regardless of age, when they can speak into the lives of their children most effectively. Using the acronym TALK to describe communication, Hunter encouraged parents to Try, Ask, Listen, and Konnect with their children, admonishing: “Some conversations you have with your kids they will never remember, but not having those conversations with your kids they will never forget.”

Christina Embree, a Kentucky children and family ministries director, tackled the challenge of balancing

busy calendars with the need for daily discipleship. She pointed out the “mundane moments” in Deuteronomy 6, as families sit, walk, sleep, and rise. She encouraged parents to remember that generational discipleship is not about doing *more* but inviting Christ into what they are doing already, noting: “Christ can take the most ordinary, mundane thing and make it sacred through His Spirit.”

Dr. Gary Chapman, author of *The 5 Love Languages: The Secret to Love That Lasts* (which has sold more than 11 million copies) encouraged parents to be deliberate in their parenting, understanding their children are deeply influenced by their example. He challenged parents to ask themselves regularly, “What if my children turn out like me?” and then parent in light of that reality.

Dr. La Verne Tolbert, editorial vice president for Urban Ministries, reminded attendees that Jesus rooted His teaching in His character. To follow His discipleship example, we must guard our own relationship with Him. “Sometimes, we are so busy *working* for God,” she observed, “that we forget to spend time *with* God.” She urged leaders to model Jesus, who understood the people to whom He ministered and tailored every encounter to each specific person, addressing social concerns and meeting the felt needs of those He encountered.

Dr. Richard Ross, professor at Southwestern Seminary in Fort Worth, Texas, and founder and spokesperson for True Love Waits, suggested a new paradigm—ministry in thirds. He suggests three factors common to young people who stay in church as adults: spiritually alive parents; a healthy church congregation family; and Bible-drenched, age-group ministry. He encouraged student ministers to “get out of the event-management



business” and to be deliberate about equipping parents, students, and churches—ministry in thirds—for optimum discipleship.

Dr. Vern Bengtson, research professor of gerontology at the Roybal Institute on Aging at University of Southern California warned listeners that the faith foundations of families today are declining. Using research data from his own 45-year study (1969 to 2016), he traced the transmission of faith of 356 families. Parents continue to have substantial influence over their millennial children’s faith. Emotional bonds are the most important influential factor for passing faith to children, coupled with a child’s warm relationship with his or her father. Bengtson also noted the influence of grandparents has not declined but increased since his research began in the 1960s. He told listeners that faith transmission continues to be stronger in Christian families than generally assumed, that Christian families “aren’t doing such a bad job after all.”

Candace Payne, better known as viral social media sensation “Chewbacca Mom,” delivered her unique message of joy and humor. After recounting the spur-of-the-moment video that led to a global platform as the “joy ambassador,” she shared principles for living with joy from Romans 15:13. She encouraged the audience to stop working for God without God. Instead, she urged a return to the cornerstone of their faith, their joy in Christ and the marvelous salvation He has provided.

Michael Bayne, founding pastor at the soon-to-be-planted Greenville Community Church in South Carolina, offered encouragement for tired, discouraged workers who haven’t seen family ministry take root in their own congregations. He encouraged workers to stick with their ministries, understanding that God has trusted them with a critically important role.

Dr. Josh McDowell, well-known author or co-author of 147 books, joined his son, author and speaker **Dr. Sean McDowell**, onstage for a candid interview. After sharing the testimony of his journey to Christ from the home of an alcoholic family where he also experienced sexual abuse from a family friend, McDowell acknowledged he came to Christ because he finally realized the Heavenly Father was nothing like his earthly father. He encouraged parents to live in such a way their lives point children to Christ rather than keeping them *from* Christ.



“RULES WITHOUT RELATIONSHIPS LEAD TO REJECTION.”

—JOSH MCDOWELL



“THE EARLY BIRD GETS THE WORM, BUT THE SECOND MOUSE GETS THE CHEESE. YOUR MINISTRY MIGHT BE PAVING THE WAY FOR THE NEXT GUY.”

—TIMOTHY PAUL JONES



“PRAYER CHANGES FAMILIES; IT CHANGES GENERATIONS; IT CHANGES KIDS. BUT THAT’S BECAUSE PRAYER CHANGES US.”

—JOSHUA STRAUB



“THERE IS NO LANGUAGE BARRIER WHEN IT COMES TO DOUBLE-STUFF OREOS™.”

—KRISTIE CHRISTIE



Mighty Minis

For the fifth year, rapid-fire main stage sessions called D6 Minis gave a number of speakers an opportunity to deliver short, powerful messages with a single theme or takeaway.

Dr. Edward E. Moody Jr., interim associate dean of education at North Carolina Central University and pastor of Tippet's Chapel in Clayton, North Carolina, acknowledged bad things happen to good people, the harsh truth of living in a sin-cursed world. He encouraged listeners to communicate the reality of sin and its consequences to children. At the same time, he urged parents and leaders to introduce the Lord as the great Deliverer, the One to whom we can turn, no matter what we face.

Dr. Timothy Paul Jones, professor of apologetics and family ministry at The Southern Baptist Theological Seminary, offered three words of wisdom for the "road trip of ministry" to unchurched parents. First, don't "take the bypass," going around parents to get to kids. Instead, build relationships with parents for stronger long-term relationships with kids. Second, don't be driven by urgency, but plan "stops" to fit your purpose: providing every child a family-in-faith at church, sharing a meal with every unchurched family at least once a year, and expressing gratitude to unchurched parents for allowing their children to attend church. Finally, he reminded listeners God is working, even when the results are not obvious.

Dr. Joshua Straub, marriage and family strategist for LifeWay, reminded parents and grandparents they don't have to be a mega pastor, household name, or Fortune 500 success to be rich. They only need a healthy discipleship relationship with children and grandchildren. Where does this start? Prayer. "Prayer changes families," he encouraged. "It changes generations; it changes kids. But that's because prayer changes us."

Kristie Christie, frequent speaker for Compassion International, recounted third-world illustrations about children who freely share the little they have, in contrast to American children who refuse to share anything, when they have much. She offered five simple messages for kids to help overcome this current "epidemic" of entitlement:

life is hard; you will get through this; people matter most; choices have consequences; and you are loved.

Extra Pieces

Between main stage sessions, attendees enjoyed **net-working** and exploring the **latest resources** for home and ministry. Eighty-four **breakout sessions** provided up-close access to speakers, while **Connect Groups** teamed up leaders from ministry types—student, family, children, and leadership—for brainstorming, networking, and sometimes just encouraging conversation with new friends.

Jon Forrest, youth pastor at Bethel FWB Church in Ashland City, Tennessee, brought witty, goofy, crazy humor to the conference, with games on the main stage and throughout the conference center. Conference emcees **Tommy Swindol**, lead pastor at The Donelson Fellowship in Nashville, Tennessee, and **Megan Marshman**, associate dean of YouthMin Academy, kept the conference moving with high energy interviews, crowd breakers, and pointed interviews with speakers. According to Tommy, the emcee role gives him a unique perspective. "It is a beautiful thing to see our God move among ministry leaders and families at D6," he notes. "From the view on stage to hallway conversations, it's obvious what God is saying to everyone I meet: the magnificent love of Jesus cannot be reduced to one hour a week in a church building. It overwhelms *every* hour and *every* place we find ourselves!"

Throughout the conference, attendees sang along with **Matt Papa**, pastor and recording artist from North Carolina, and laughed at the antics of D6 favorites **Tommy Woodard and Eddie James, The Skit Guys**.

During the final main stage session, Conference Director Ron Hunter shared exciting news that D6 Conferences will be held in Singapore, South Korea, and Malaysia in 2018, along with the D6 Conference in North Carolina, September 19-21. **ONE**

About the Writer : Eric K. Thomsen is managing editor of *ONE Magazine* and president of the Evangelical Press Association.

Brother Waldo

I spoke at the national convention preaching conference when it met in Louisville, Kentucky, in 1981. At the conclusion of the convention I was elected assistant clerk. My first year as assistant clerk was in 1982 at Fort Worth, Texas. I took enough notes to fill up two Big Chief tablets!

I remember asking Clerk Waldo Young in advance of that meeting what he wanted me to do to help him. He asked if I could take minutes. I told him I thought I could do that. During the first break of the General Board meeting he read over my notes. He handed them back to me and said, "That's going to be your job from now on." I had the privilege of assisting him for the next 18 years.

You learn a lot about a man by sitting beside him on the stage through 18 conventions. We witnessed some turbulent, controversial meetings. I can honestly say I never saw Brother Waldo lose his composure. He always exemplified professionalism and was a genuine Christian gentleman.

As a young man, I remember being amazed at his wisdom and insight. He was usually spot-on when predicting the outcomes of business decisions. Although

he seldom spoke or expressed opinions publicly, I had the chance to hear some of the things he said under his breath at the clerk's table. I still chuckle over some of them.

I admired his attention to detail. While my notes reflected the events that transpired during business, Brother Waldo picked up on little things I missed. To his credit, he never made a big deal about it. He quietly made the corrections and spared me embarrassment by not pointing out my mistakes.

He taught me a lot about parliamentary procedure. He was never too busy to explain things to a young, inexperienced assistant who was eager to learn. He was not possessive or territorial. When he finally stepped down after 30 years of service, he graciously handed over the reins and walked away.

I appreciated his commitment and loyalty to our denomination. He was not a fair-weather Free Will Baptist. He stood by us through good and bad times. He was not ashamed to be associated with us. He supported our causes and was a team player.

I respected him as an accomplished musician. His willingness

to use his talent for the Lord and his unique ability to communicate the gospel effectively through music warmed the hearts of multitudes as a member of the Oklahoma Ministers Quartet.

I am especially grateful for the example Waldo and JoAnn set for their family and the rest of us. Their 60-plus years of marriage stand as an incredible testimony to the sustaining grace of God when a man and woman commit their life to Christ and one another.

Brother Waldo was ushered into the Lord's presence on Sunday morning, October 8, 2017. On behalf of a grateful denomination I am thankful for his service to Free Will Baptists.



Keith Burden, CMP

Executive Secretary
National Association of
Free Will Baptists

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