

BAPTIST BIBLE TRIBUNE

SEPTEMBER 2011 | VOL. 62 NO. 1

BBFI NATIONAL MEETING SEPT. 26-28

BOSTON

Still making history

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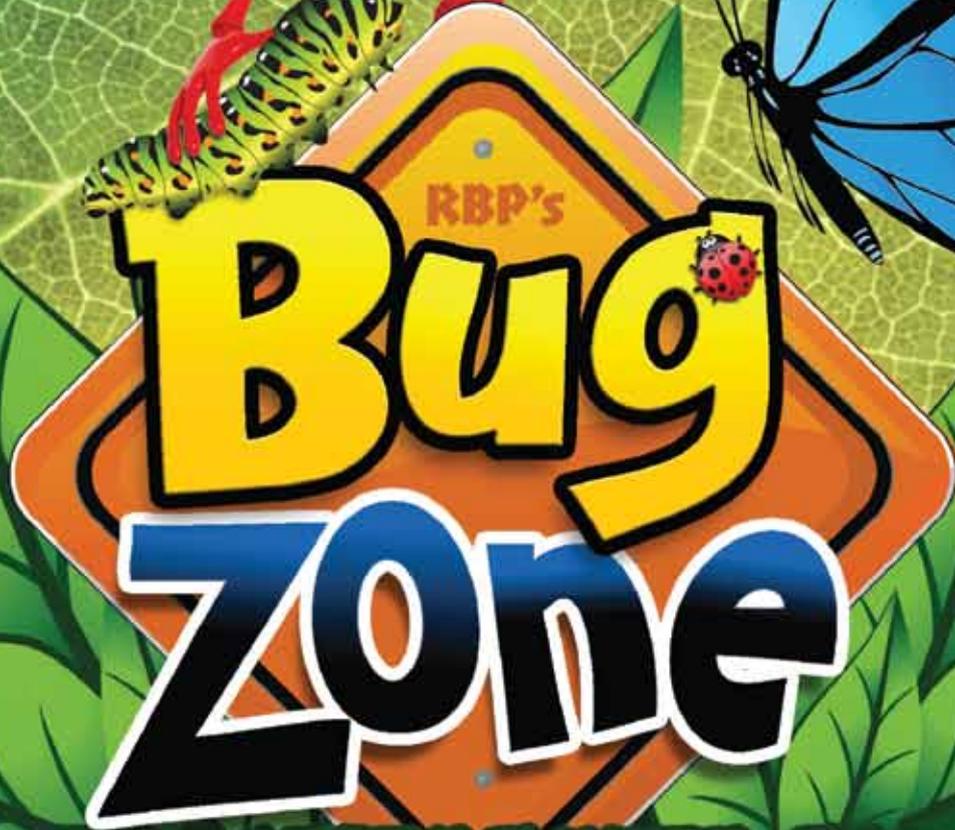
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ON THE TABLE

Missions

by Keith Bassham | Editor

Though the *Tribune* covers Baptist Bible Fellowship mission work each month, one of our better traditions is to take one issue of the *Tribune* every year and devote it almost entirely to missions. This first issue in volume 62 is the Missions Issue for 2011.

Our cover this month is a photo from downtown Boston. In the foreground is the historic Faneuil Hall, the venue for the Monday night meeting in the BBFI Fall Fellowship hosted by Boston Baptist College. It was my great honor to speak in this building at the college's commencement this past May, and it will be a genuine treat for our Fellowship to have a bit of our own history in this building. See other details about the meeting in this magazine, and visit the meeting website, www.boston2011.net. Boston President David Melton, his staff, student body, and area pastors will do all they can to make the meeting memorable and profitable for our Fellowship.

Speaking of history, readers know that we publish snippets from past *Tribunes* in our "Digressions" section. Last month, an alert reader noted our excerpt was from 1951 though the heading indicated the page was 50 years old. It was, of course, 60 years old as the reader noted.

The issues connected with same-sex marriage and homosexual activism continue to ripple. One large evangelical ministry has tried to distance itself from Exodus International, a group who ministers to homosexuals and helps churches to address the issues of homosexuality with grace and truth. Because Exodus considers homosexuality to be sinful and heterosexuality is God's norm for human behavior, they come under a lot of criticism. Apparently, the aforesaid evangelical ministry, while agreeing in general with the Exodus position, did not want to continue to be associated with them. The Christian community obviously does not speak with one voice on the matter.

But, then, the United States government has a similar schizophrenia. The Obama administration, acting through the office of the U. S. Attorney, refuses to defend the legally enacted Defense of Marriage Act and has taken the position that at least one section of DOMA is unconstitutional.

In a case currently before the court, Tom Strode of *Baptist Press* writes, "In its legal briefs arguing that the law should be upheld, the legal team hired by the U.S. House says DOMA, as it's often called, is naturally tied to procreation and children benefit from having both a mother and father in the home. The Justice Department [of the Obama administration] has discounted the procreation argument and argued that the gender of parents does not matter."

This all reflects confusion. Evangelicals and other Christians may be confused. Governments may be confused. Media may be confused. I may be confused. But the Bible evidences no confusion on the subject. And clearly societies who remain in their confusion are, according to the Apostle in Romans 1:28-32, headed for trouble.

Keith Bassham

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SEPTEMBER 2011

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PRESIDENTIAL PERSPECTIVE

A Fellowship of joy



by Linzy Slayden | President | BBFI

Happiness comes from an old English word *happ* which literally means “chance.” It corresponds with the Latin word *fortuna* which means “luck.” If things happen the way we want them to happen, then we are happy. But if they don’t happen the way we want them to happen, we are unhappy. But there is a delight, a gladness of heart that goes above and beyond happiness. It is called joy. There is a tremendous difference between joy and happiness. Happiness is external. Joy is internal. Happiness depends on outward circumstances. Joy depends on inward character. Happiness is based on chance. Joy is based on choice.

One of the most attractive qualities both a Christian and a church can have, is joy. And I might also say it is an attractive quality in a Fellowship. Unfortunately, the world has caricatured Christians as being purveyors of doom and gloom, prophets of sadness and sorrow who condemn any fun as sin. In fact, someone once gave this definition of a Puritan: “A person who suffers from the overwhelming dread that somewhere, sometime, somehow, someone may be enjoying himself.” On the flip side, C. S. Lewis once said, “Joy is the serious business of heaven.”

First Peter 1 tells us that the Christian can have joy in salvation, sanctification, service, suffering, and surrender. Also, we want our churches to be a “fellowship of joy” so people can find true joy when they come to worship. Now, when it comes to the BBFI, we understand that our joy comes from preaching the gospel, winning souls to Christ, growing Christians, starting local New Testament Baptist churches, and sending missionaries to do the same thing. I don’t know about you, but that excites me!

The BBFI came into existence 60 years ago with these primary goals. Noel Smith expressed the mission emphasis of the BBFI in the first issue of the *Baptist Bible Tribune*, June 23, 1950. He wrote, “We believe that the fundamental basis of the apostolic churches was not educational but missionary.” He was right both historically and prophetically. Historically, the churches of the New Testament connected due to evangelism. Prophetically, the BBFI stays together due to our purpose, which is missions. Not all pastors support the same Bible colleges, but all BBFI pastors are involved in the missions endeavor. It is worth our time, efforts, prayer, and financial support.

This is where we find joy. Impacting our world with the soul-saving, life-saving gospel of Jesus Christ. We have focused on New Testament missions and avoided the trends of new-evangelicalism toward social work. When we get involved in humanitarian causes there is always a connection to a local church. This conviction is relevant in every culture and every generation. This philosophy has brought us God’s blessings and increased our joy. Let’s gather in Boston in September and enjoy the fellowship of joy once again.

WORLDWIDE MISSIONS

New information to consider



by Jon Konnerup | Mission Director | BBFI

A topic being widely discussed today is how younger generations are more interested in participating in tangible mission projects than in giving a fixed monthly amount of money. Well, the BBFI has the answer to these interests — the Missionary Projects Offering. Many have given for over 20 years through their churches to assist in the tangible projects of church buildings and missionary homes.

Church buildings give the local churches credibility in their communities. Through evangelistic efforts, people are saved. In these facilities, national leaders are trained to reach their own people with the gospel. Through social efforts, children are fed and/or educated and orphans find refuge. Hundreds of these facilities have been built around the world through the Missionary Projects Offering. The number of lives that have been changed as a result is astounding and God honoring.

Supplying homes for missionaries on the field is another tangible project of the Missionary Project Offering. A BBFI home gives the missionary security and stability by not having to deal with a landlord that raises rent without warning or removes the missionary with little notice. The maintenance fee that the missionary pays is almost always lower than what rent would be for a house of equal value, and it covers any taxes, insurance, and major repairs on the house. Ultimately, those who live in these homes save ministry funds which, in turn, can be used for the ministry instead of being lost in rent.

Career missionaries supported on a monthly basis make it possible to accomplish all sorts of projects on the mission field. They know the needs, how to make things happen, and usually have the national leaders trained to take over these projects once the visiting team is gone. Our missionaries bring the stability and accountability needed to make sure the projects are completed and self sustained. It is through these missionaries that evangelism is initiated, churches are started, leaders are trained, and social efforts are accomplished.

Whichever way one chooses to be involved — church buildings or missionary homes — the mission efforts of the BBFI are strengthened and sustained. Both types of projects are a blessing to missionaries and to those in our churches who desire to give to projects. We encourage every church to select the projects with which you would like to participate. You can get a list of the projects from the Mission Office. You may want to consider one of the missionaries on the list whom you support and contact them about what you and your church can do to assist them. By doing so, you can impact the lives of the people they have gone to tell about Jesus. Already so many meaningful things have been done for people because many churches have participated in the Missionary Projects Offering.

We look forward to working with your church in furthering the work of the Lord around the world. Thank you for the part you have had through the years. Together we can do much for the glory of God!

The other way NCPO helps churches



by Wayne Guinn | Director | NCPO

The NCPO does a variety of work in the BBFI, among them, working with existing churches, helping them to rethink their finances, and find solutions to get them on their feet again. This was one such opportunity as told by Pastor Dale Lewis.

When I think of the National Church Planting Office, I think of Barnabas, the “son of consolation” (Acts 4:36). It is no secret that our entire country has been suffering from great economic problems, and the state of Michigan is no exception, especially in our area.

North Flushing Baptist Church is an established church that has seen some very prosperous times during which God has blessed us. During the last prosperous time period we entered a major building project, building on our new 32.5-acre property in Flushing Township, a fairly affluent township in our county. Needless to say, the bottom fell out of our economy about four or five years ago bringing some fairly serious financial difficulties to our church.

We were aware of the NCPO and Wayne Guinn, but were unaware that a great part of their ministry is to help established churches like ours. Recently Dr. Guinn, representing the NCPO, came alongside us and began the process of helping us through reorganizing our financial philosophy, revamping our strategy, and helping us on our way to eventually reorganizing our financial situation. I cannot tell you how much it helped me personally, our leadership, our congregation, and therefore our church.

I highly endorse and recommend the NCPO for established churches like ours.

Dale Lewis, Senior Pastor of North Flushing Baptist Church

Oldest NCPO church planter with the Lord

Pastor John Franzel of Guiding Light Baptist Church in Saginaw, MI, went home to be with the Lord July 1, 2011. John was 77 years old when he and his wife felt the call of God to plant a new church in Saginaw, MI. Age didn't hinder the Franzels in this new venture. He said once, “After all, God called Moses at the age of 80 to lead the children of Israel out of Egypt.” The church was started in their home and grew. They began a search for a larger facility and with the help of their sending church, Capitol City Baptist Church of Holt, MI, and the NCPO, they purchased a facility in southwest Saginaw. God has blessed in many ways with souls saved, baptized, and joining the church, families reunited, and couples married through this young independent Baptist church plant.

John Franzel's homegoing was sudden and unexpected even at the age of 81. He was full of life and vitality and the work he started goes on today. Pastor Daryl Franzel and Rev. Bryan Ogle of Capitol City Baptist Church are continuing the ministry in Saginaw until the church calls a new pastor.

BOSTON

Still making history

September 26-28, 2011



For the first time in fifteen years, our Fellowship is coming back to Boston! All of us in the Boston Baptist College family can't wait to share our campus, our students, and our city with you! The morning meetings on Tuesday and Wednesday (September 27 and 28) will be held on our campus on the south side of the city — just five or six miles from the hotels we have recommended.

The three evening services will be held at three extraordinary venues downtown. Because of our location and relationships in Boston, we have been able to arrange our BBF evening services in three incomparable historic halls, easily accessible via public transportation from the hotels. Our hosting students will show you all the ropes getting into the city ... ready to accompany guests via public transportation for three unforgettable services on Monday, Tuesday, and Wednesday evenings (September 26-28).

(Meeting information continued on page 8)



DIGRESSIONS

Digressions incontestably are the sunshine; they are the life, the soul of reading. -Laurence Sterne

Purity in the workplace more difficult

Evangelical leaders striving to maintain their sexual purity are facing new challenges in today's corporate climate, where close contact between men and women is increasingly common.

"As laudable as Dr. [Billy] Graham's practice was — to never meet privately with a woman — it's a practical impossibility in today's workplace environment," Michael Lindsay, president of Gordon College and author of *Faith in the Halls of Power*, told the *Christian Post*.

Women are increasingly mingling with men in leadership among evangelical organizations. The *Post* reported that Cherie Harder took the helm of the Trinity Forum, Joanna Mockler became chair of World Vision's board, and six women became presidents of evangelical colleges.

W. Bradford Wilcox, director of the University of Virginia's National Marriage Project, told the *Post* that studies indicate greater numbers of the opposite sex at work are linked to more infidelity.

Some men, aware of the risks, are taking precautions to protect their marriages. Michael Hyatt, former CEO of Thomas Nelson, told the *Post* that among his strategies are refusing to eat or travel alone with a woman — he made an exception for a business trip when a woman's male colleague was sick — and

talking with his wife about everything.

Hyatt warned that men shouldn't be fooled into thinking they are ever safe from temptation.

"Men that are wise will be intentional about this," he told the *Post*. "It's naive to think that somehow we can be so sanctified that we don't have to take into account our biology.... I've seen ministries, individuals' lives ruined because of a moment of indiscretion."

Source: John Evans ©Copyright 2011 Baptist Press

Americans in debt

Total U.S. consumer debt (2010)

\$2.4 trillion

\$7,800 debt per person

33% is revolving debt (such as credit cards)

67% is loans (car loans, student loans, mortgages)

Fast food charged to credit cards (2006)

\$51 billion

(compared to \$33.2 billion in 2005)

Average credit card debt per cardholder

\$5,100.00

(expected to increase to \$6,500 by the end of the year)

Consumers with more than 10 credit cards

1 in 10

(average consumer carries four credit cards with an average household debt of \$6,500)

Households carrying more than \$20,000 in credit card debt

1 in 50

(amounts to more than two million households)



Abortions down in Nebraska due to legislation

Nebraska has seen a drop in its abortion rate — and a pro-life organization believes it has to do with the passing of a recent measure. Nebraska has seen a 10% decrease in abortions done in the first six months of 2011 as compared to the first six months of 2010.

Julie Schmit-Albin, who heads Nebraska Right to Life, says, "We at Nebraska Right to Life attribute that, at least in part — I mean we don't have all the figures in yet from all of 2011 — but we think it's a good sign that the unborn baby pain ban at 20 weeks, which was passed in 2010, is working."

The law bans abortion after 20 weeks' gestation, which sent Omaha late-term abortionist LeRoy Carhart packing to a new facility in Georgetown, Maryland. Other states have followed Nebraska's example in passing similar laws.

"That's Oklahoma, Alabama, Idaho and Kansas, and of course they just passed their unborn baby pain ban this session in 2011 so they'll have to be watching if there's reporting in each of those states. Not every state has reporting statistics, but if there is they'll have to compare as we have in Nebraska and hopefully see a drop as well," the pro-lifer states. Albin believes legislation saves lives and has Carhart on the run from Nebraska.

Source: www.onenewsnow.com

Source: www.economywatch.com

MINISTERS OF THE BAPTIST BIBLE FELLOWSHIP

ORDAINED MINISTERS

Codes: (P)—Pastor; (E)—Evangelist; (Ed.)—Editor; (M)—Missionary; (T)—Teacher.

CALIFORNIA

Boyette, Ralph M. (P) Wardlow Road and Delta Ave. Long Beach
Ervin, H. L. (P), 1919 Compton Blvd. Gardena

COLORADO

Brown, Dennis (P). Box 321 Greeley
Haar, Arthur (P) Box 331 Galeton

FLORIDA

Bennett, Lew Cass (E), 2974 Thomas St. Jacksonville
Bowers, E. R. (P) Magnolia Baptist Church Brantford
Hodges, G. E. (P) 2591 W. Beaver Jacksonville
Hodges, W. B. (P) 3319 Liberty St. Jacksonville
Tompkins, Warren F. (P) Route 11, Box 683-A Jacksonville

ILLINOIS

Crown, Fred (P) 4325 7th Ave. Rock Island
Hayes, Velbert (P) 719 W. Vine Tayylorville
Hansen, R. J. (P) 3429 W. State St. Rockford
Roland, Harold (P) 3227 Kishwaukee St. Rockford

INDIANA

Sears, Victor (P) Box 111 Mishawaka

IOWA

Jayne, Harold C., Box 17 West Grove
Pringle, Albert (P), 446 S. Schuyler St. Ottumwa
White, Emerson (P), 2921 Ave. K. Fort Madison

KANSAS

Cavin, Leaford H. (P) East Side Baptist Church Topeka
Garner, Melvin (P) Bible Baptist Church Chanute
Hayes, Harry (P) R. R. Branson
Null, E. Fred (P) 534 S. Bluff Anthony
Rutter, Bert (P), Fundamental Baptist Church Fredonia
Schmidt, Robert (P) First Baptist Church Pleasanton
Smith, Lonnie (P) 725 E. Sherman Hutchinson
Wilson, Art (P) 3rd and Cleveland Wichita

MICHIGAN

Allen, James (P) 29648 Rush Garden City
Barry, Mickey (P) 6194 Hecla Detroit
Disney, Henry C. (E) 2322 5th St. Detroit
Rollings, E. J. (P) Harper and Somerset Detroit
Vick, G. B. (P) 14th and Marquette Detroit

MISSOURI

Baird, Dorrell (P) Calvary Baptist Church Ozark
Baney, Ernest (P) 201 Pine St. Rolla
Blakey, Faye (P) Route 8 Springfield
Bolding, Haskell (P) Rose Hill Baptist Church Willard
Brown, Don (P) Fundamental Baptist Church Buffalo
Busby, Alfred (P) Box 103 Leasburg
Combs, James (P) 2nd and School Ave. Joplin
Donnelson, F. S. (T) Box 106 Springfield
Dowell, W. E. (P) 2127 N. Prospect Springfield
McTeer, Bill (P) 727 W. Elm St. Springfield
Roberts, J. M. (P) 1056 E. Pacific Springfield
Ross, John (T) Baptist Bible College Springfield
Smith, Noel, Ed. Baptist Bible Tribune Springfield
Thomas, Gilbert (P) Route 8 Springfield
Tracey, Raymond (P) Lebanon

Williams, W. L. (P) Central and Locust Carthage
Woodworth, R. O. (T) Baptist Bible College Springfield
Zimmerman, Wendell (P) Box 5 Kansas City

NEW MEXICO

Ingram, Howard (P) 109 W. 11th Roswell

OHIO

Rawlings, John W. (P) P. O. Box 66 Lockland

OKLAHOMA

Alexander, Scotty (P) 1024 E. Maple Enid
Brown, J. C. (P) 2141 S. W. 25th St. Oklahoma City
Clark, Clifford (P) 1203 S. Columbia Ave. Tulsa
Cole, C. L. (P) 407 W. 7th St. Duncan
Goldman, J. Curtis (P) 1111 So. 13th Chickasha
Imboden, Wayne (P) 314 W. Elm Altus
McQuillen, C. J. (P) 123 N. Western Britton Oklahoma City
Savage, Wm. T. (P) Bible Baptist Church El Reno

TENNESSEE

Dailey, Parker (P) 1008 So. Main Columbia

TEXAS

Asburn, Richard (P) 4323 Live Oak Dallas
Bartlett, Gaylor (P) 5118 35th St. Lubbock
Beall, William (P) 509 W. Morgan Denison
Bridges, Jack (P) 149 Winkler Drive Houston
Cates, Gerald T. (P) 131 20th Place Snyder
Cavin, David (P) 1204 Roberts Cut Off Fort Worth
Cochran, J. L. (E) 1624 E. Terrell Fort Worth
Dowell, Joe (P) Fellowship Baptist Church Fritch
Dyer, Charlie (P) Box 205 Tyler
Fisher, W. H. (P) P. O. Box 6745 Baytown
Fort, Frank (P) 1031 E. 11th St. Houston
Frank, A. J. (P) 1612 Ave. E. Fort Worth
Gregory, Miller (P) 601 N. Fourth Longview
Harris, Fred (P) 616 Prairie St. Arlington
Hatton, A. B. (P) Box 319 Vidor
Homer, Bert (P) 413 S. E. 2nd St. Perryton
Kennedy, Ray (P) Box 32 Lufkin
Kruse, Stanford B. (P) 2307 Ave. I Wichita Falls
McCoy, Mack (P) 4237 W. 12th St. Amarillo
McDowell, C. E. (P) 305 N. Deahl Borger
McEwen, Jack (P) 601 Park Ave. Hillsboro
McFadden, C. C. (P) 2331 56th St. Dallas
McGinnis, Roy (P) 1330 Harper Fort Worth
McWaters, B. H. (P) Mt. Pleasant Baptist Church Mt. Pleasant
Morgan, Paul (P) 2157 Burnett St. at Grimes San Antonio
Pruitt, L. L. (P) 1403 W. Main Henderson
Singleton, Lester (P) 264 13th W. Paris
Sudduth, Ferman R. (P) Central Baptist Church Sulphur Springs
Sullivan, George (P) 1314 E. Cherry Sherman
Sullivan, Roy (P) Box 547 Belton
Thorpe, Curtis (P) Box 4212 Odessa
Van Nortwick, R. H. (P) 5121 Almena Fort Worth
Vess, Loys (P) Box 900 Denton
Waller, C. C. (P) 2019 W. Illinois Dallas
Williams, Earl (P) 606 Rlandin Fort Worth

VIRGINIA

Davis, J. Howard (P) Box 125 Amelia
Donnelson, Paul (P) Box 115 Lynchburg

Evangelicals south of equator more optimistic about Christianity

Evangelical Protestant leaders who live in the Global South (sub-Saharan Africa, the Middle East, and North Africa, Latin America and most of Asia) generally are optimistic about the prospects for evangelicalism in their countries. But those who live in the Global North (Europe, North America, Japan, Australia, and New Zealand) tend to be more pessimistic.

Seven-in-ten evangelical leaders who live in the Global South (71%) expect that five years from now the state of evangelicalism in their countries will be better than it is today. But most evangelical leaders in the Global North expect that evangelicalism in their countries will either stay about the same (21%) or worsen (33%) over the next five years.

In addition, most leaders in the Global South (58%) say that evangelical Christians are gaining influence on life in their countries. By contrast, most leaders in the Global North (66%) say that, in the societies in which they live, evangelicals are losing influence.

Source: www.pewforum.org

Syrian Christians caught in the middle of anti-government riots

E3 Partners spokesman Tom Doyle says the latest threat of violence has disillusioned many Syrians. "They're seeing Muslims killing Muslims, and some of the Muslims are reaching out to believers saying, 'We don't see this anger and hatred with you. We need your prayers. Can you talk to us?' And in some cases, Muslims have prayed to receive Christ."

Passions are high, and that can mean trouble for believers caught in the wrong place at the wrong time. "We do know of some Christians that have escaped from situations where there were riots against the government, and all of a sudden, the Christians were targeted." With a sectarian split between the government's Alawites and Sunnis and ethnic Kurdish protesters as one possible outcome, gospel work has seen a slowdown. "[Christians] just are kind of staying low, at this point, to stay out of the fray. Even though this is against the government, it could easily turn on them at a moment's notice like it has in some other cities."

There's also concern for the future of the Christian Com-

munity should President Bashar al-Assad's government fall from power. Doyle says, "There's no way to predict if this dictator was removed, who would be the next one ... would he be any better, would he be any worse?" Already, believers have noted the involvement of Islamists like the Muslim Brotherhood.

Given this scenario, Syria's 1.4 million Christians could be facing the same position as Iraq's annihilated Christian community. Doyle asks us to "pray for the believers in Syria in above-ground churches and house churches and parachurch ministries that are there trying to bring Jesus in to this very dangerous and chaotic place."

Because Syria has been stable and calm for 30 years, the last four months have turned everything upside-down for believers. Doyle urges other Christians to "[pray] that they would remain bold during this time, filled with Christ's love and sharing wherever they go. In times of uncertainty, there's a high receptivity rate to the gospel."

Source: Mission Network News www.mnnonline.org

Monday night • *Faneuil Hall*

(www.thefreedomtrail.org/visitor/faneuil-hall.html)



The very hall where John Hancock and Samuel Adams birthed the spirit of the American Revolution — “the cradle of liberty.” Almost every great orator in American history, from John Adams, Daniel Webster, and Frederick Douglas to contemporary leaders, have sounded forth in this historic chamber — on this night, the “Greatest Liberator” will be the topic in the Great Hall.

Tuesday night • *The Old South Meeting House*

(www.oldsouthmeetinghouse.org)



George Whitfield preached in this great old Puritan House of Worship during the First Great Awakening — but most remember Old South as the place from which Boston citizens began The Boston Tea Party, signaling that oppression was doomed and a new day was dawning. On this night we will celebrate our future and the new horizons God has for us.

Wednesday night • *The Old North Church*

(www.oldnorth.com)



Paul Revere watched for the signal lights in the steeple of Boston’s oldest divinity hall. Longfellow immortalized the lights lit in 1775, and history has made Old North a symbol of action that changes history! Across the city, the nation, and the world, we are praying that again — from Boston — the Light will shine. In the Old North we will honor the servants who are taking the Light to the ends of the earth, and the God who is still making history!

SPEAKERS

MONDAY NIGHT

Tim Downs

BBFI missionary to Cote Ivoire

Paige Patterson

President of Southwestern Baptist Theological Seminary
Fort Worth, TX

TUESDAY MORNING

Michael Woodward

Youth pastor, Ocean State Baptist Church, Smithfield, RI

Bob Butler

Pastor, Open Door Baptist Church, Belmont, MA

Leonard Smith

BBFI missionary to Mexico

TUESDAY NIGHT

Lyall Armstrong

Bruce Garner

Pastor, Crosspoint Baptist Church, Huntington Beach, CA
Chairman of the Board of Boston Baptist College

WEDNESDAY MORNING

Chip Keller

Pastor, Suncoast Baptist Church, Port Charlotte, FL

George Dimakos

BBFI missionary to Greece

WEDNESDAY NIGHT

Dan Weaver

BBFI missionary to Belize

Lizzy Slayden

Pastor, Friendship Baptist Church, Owasso, OK
President of the BBFI

HOTELS

Holiday Inn – Dedham, MA

(Headquarters Hotel for our event)

55 Ariadne Rd.,

Dedham, MA 02026

Phone: 781-329-1000

\$85 per night

Includes Breakfast (ask at front desk)

Group Booking Code: BB1

Mention Boston Baptist College

Must confirm by Sept. 6

Fairfield Inn – Dedham, MA

235 Elm St.

Dedham, MA 02026

Phone: 781-326-6700

\$95 per night

Must confirm by Aug. 25

Hilton – Dedham, MA

25 Allied Dr.

Dedham, MA 02026

Phone: 781-329-7900

\$129 per night*

Group Booking Code: Boston Baptist College

Must confirm by Aug. 31

Hampton Inn – Norwood, MA

434 Providence Highway (Rt. 1)

Norwood, MA 02062

Phone: 781-769-7000

\$129 per night

Includes Breakfast Buffet

Group Booking Code: Boston Baptist College Pastor’s Conference

Website Code: BBC in the Convention/

Group field

Must confirm by Aug. 26

Omni Parker House – Boston, MA

60 School St.

Boston, MA 02108

Phone: 617-227-8600 or Elise Warshaver

(Sales) at 617-305-1861

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Boston Convenient to Evening Venues

Find more meeting info at **www.Boston2011.net**





FirstHand

Big by Charlie Miller — Pastor, Lima Baptist Temple, Lima, OH

As a kid, I was big-headed, brown-eyed, and skinny. In pictures, my head literally looked as big as it does now but stuck on a 50-pound body. I looked like the little guy on the BIC pens. Like most boys, I looked up to my dad. I remember my dad being massive ... 6'5" ... arms chiseled out of stone ... and strong as an ox.

Dad could throw me in the air and catch me. I never worried about my well-being. He worked and made a living. He protected us. I remember Dad as a giant.

As I grew bigger, Dad seemed to get smaller. Come to find out he wasn't 6'5" — he's actually 5'5". When I turned 14, I was looking Dad straight in the eyes. Like the punk I was, I said, "I am as big as you are old man!" In about half a second, I was on the ground, and Dad was on top of me. He didn't hit me. Dad never hit me in anger — not one time. To be honest, I am not sure what he did. But he held me down with one hand and looked me right in the eyes and said, "I am still your Dad." He picked me up and hugged me.

I went through my rebellious streak — thinking I was an adult because I had passed chronological and biological markers. I was bigger than Dad. I didn't need to listen to him anymore — I was a fool.

In our humanistic and relativistic culture we act as if we have outgrown our Father. We have constructed a god. We identify Him as the God of the Bible, and we stand tall to look him in the eye. We frame this god according to our own logic. We conveniently fill out his anatomy and persona with the snippets of scripture that we find hard to understand. We call him the God of the Bible, but he is actually the god of hay — a straw man easily dismissed. He is small, dumb, lifeless, and impotent. We poke

him. We mock him. We burn him. Then we dance around his charred remains declaring our freedom from him, pretending He is God and Jesus Christ. We are fools.

By definition, God is the Uncreated One — the origin and beginner of all things. He is the only logical explanation for how everything came out of nothing (something completely overlooked by secularists). This makes Him bigger and greater than everything else. The

god
or **GOD?**

God of the Bible — and the God necessary to be the Uncaused Cause of all things — is infinite. You purport that God is illogical. No, He is beyond your fractured, human logic. You claim that He makes no sense. No, your inability to understand Him is your problem, not His. God's too big for your narrow little box. He's not your pet ... on a leash, in a pen, under your spell.

We think we have outgrown God because we are sophisticated, modern, and technologically superior to our ancestors. Science is our new faith, technology is our savior, scientists are our priests and pastors, laboratories are our churches, and the *New York Times* is our Bible.

Farmers don't pray for rain — they feel they don't need to anymore. The sick go to the hospital — throwing all of their faith onto a fallible human to heal their body without ever pleading with the one who makes and

controls the body. We place our trust in politicians to deal with injustice, poverty, and crime. We control our entire lives from our phone and pretend to be the god of our own universe. We have set ourselves up for a colossal and catastrophic collapse. Even now our society is morally sliding as we become more sophisticated. Our kids cannot read, they cannot add, and they cannot identify historical figures. We take human lives for the convenience of our hobbies, careers, and lifestyles. We have constructed our Tower of Babel. We have shown Him! And we wonder why we are so confused?

We are in our rebellious streak. When will we wake up? When will we grow up? God is bigger than us — and it's really not close. At some point in our lives He will knock us to the floor — firmly but without abuse. He looks us in the eyes and says, "I am God."

We know it, but we refuse to admit it. Our ego, our pride, and our hurt will not allow us to go there. Some of us had a friend, a parent, a church member, or even a pastor control us, abuse us, and hurt us in His name. Understand this: the abuser only latched onto His reputation, authority, and image. They did not represent Him. Furthermore, God intends to judge those who hurt others — especially those who hijack His name and glory to accomplish it.

We need to humble ourselves and realize that human logic is not meant to stand in judgment over God. Reason was given so we could understand enough about Him to call out for His grace and mercy. Until we repent and humble ourselves, we are never going to be able to understand even the most basic things about God. God has pinned you down. You have reached the bottom. Where will you go from here? Don't crawl away into idolatry and immorality. Grab the hand that is reaching out for you.



GLOBAL PARTNERS

Sept. 2011 **PREACHING!**



In two of the five times the Lord gave us the Great Commission, He used the word *preach*.

Go ye into all the world and preach the Gospel to every creature.

Mark 16:15

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Luke 24:47

The first preachers were very effective in their ministry in Jerusalem. When the persecution came upon the church they became effective in other places as well.

Therefore they that were scattered abroad went everywhere preaching the word.

Acts 8:4

Looking at the history of the church over the ages, we see seasons of great effectiveness in preaching. Within the BBFI there have been specific people and places and circumstances when the preaching was highly effective.

We believe God has a perfect plan for our individual lives. His perfect will for preachers is to preach. As proclaimers of the everlasting truth, we are entrusted with a treasure in an earthen vessel.

In *Biblical Preaching*, Haddon Robinson states “Preaching is a living process involving God, the preacher and the congregation, and no definition can pretend to capture that dynamic.” There are always three basic elements in the activity of preaching. We have the Word of God. We have the listeners. In between these two elements is the preacher. It is his duty to understand the Word and understand the listeners. If he has not conquered those two assignments, he will likely not be very effective in communicating the Word to the people.

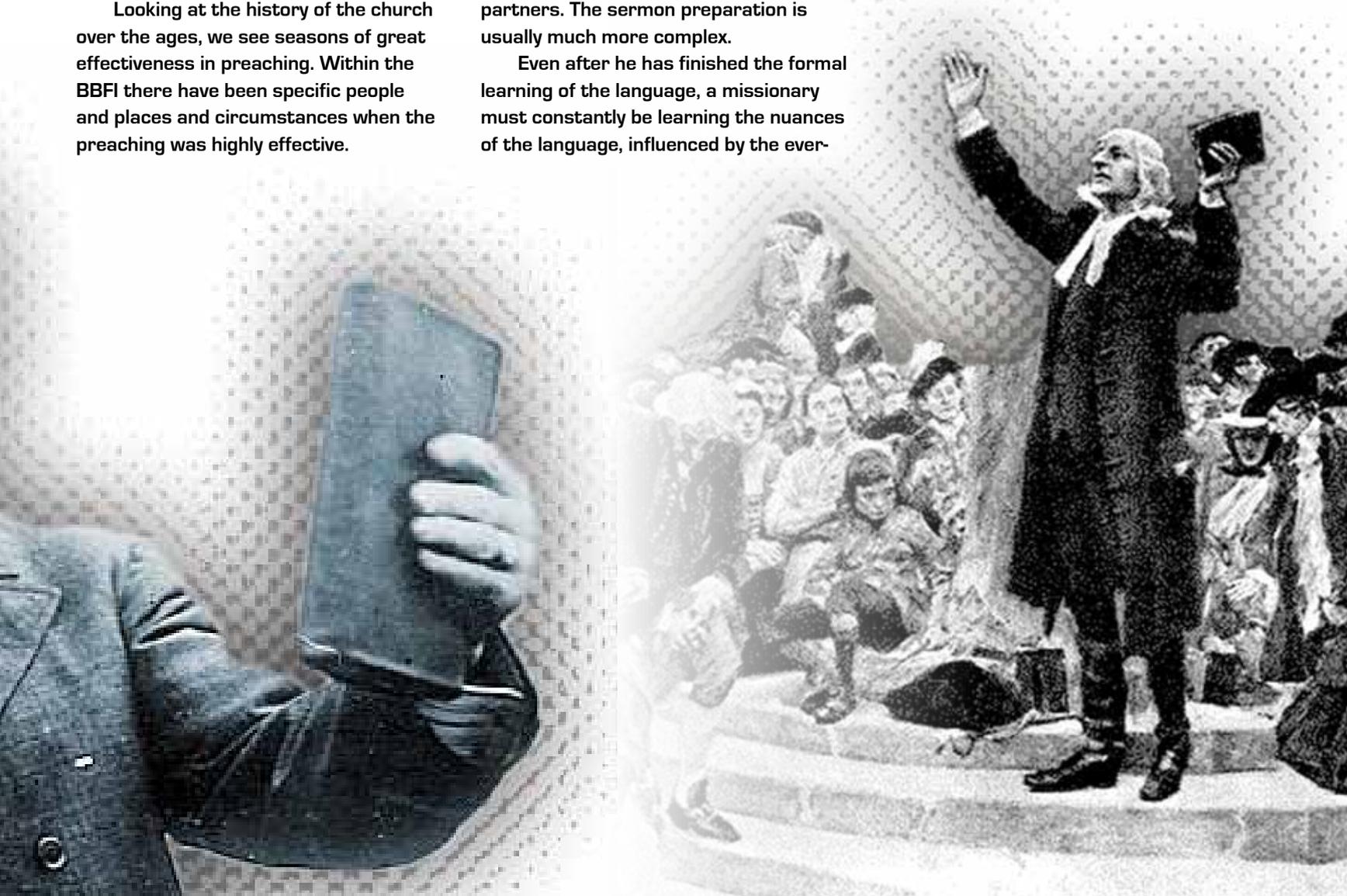
While this seems rather straightforward within our own culture and language, the job becomes far more complicated and difficult for our global partners. The sermon preparation is usually much more complex.

Even after he has finished the formal learning of the language, a missionary must constantly be learning the nuances of the language, influenced by the ever-

changing culture and the religious background of his listeners. It is the responsibility of the preacher to know if the listener is actually hearing and understanding exactly what he is saying.

The essence of most BBFI missionary work is communicating the gospel across cultural and linguistic barriers. Church planting comes as a result of evangelism and discipleship. Neither evangelism nor discipleship is possible without effective communication.

How important is this specific activity in the lives and ministries of the global partners of the Baptist Bible Fellowship International? What are the similarities and differences in the development and delivery of Bible sermons in the various cultures and languages where our missionaries serve? These questions and others like them motivated us to do a quick study of the importance of homiletics within our group.



MISSIONARIES PREACHING

Q&A

We sat down at our keyboards with many of our missionaries all around the world to ask them some questions regarding cross-cultural preaching. Those who participated in our discussion were from various cultures, age groups, and geographic areas: Josh Allred, Mexico; James Bradley, Mexico; Fred Davis, Canada; Jim Eberhard, Kenya; Joe Flippin, Brazil; David Liles, Peru; Ron Minton, Ukraine; Brent Moeller, South Africa; Rick Moeller, Scotland; Lance Patterson, Kenya; Kevin Pine, England; Leonard Smith, Mexico; Phil Stephens, Zambia.

GP: How is preaching in your new culture, language, and country *the same* as it was in your original culture, language, and country?

Kevin Pine: Preaching in England, in many ways, is identical to preaching in the U.S.A. Most of the words even have the same meaning and cultural understanding.

Rick Moeller: Preaching is the same in all three cultures in which we have served (U.S.A., South Africa, and Scotland) because it is the same life-changing gospel in all three cultures. We preachers are still the ambassadors of our Lord in every culture in which we serve, and in every culture it is the foolishness of preaching that the Lord uses to save souls and change lives.

Ron Minton: The messages are almost the same because the truth never changes.

Jim Eberhard: A good illustration is great in any culture.

Josh Allred: The message that is preached transcends any culture or language. The truth of the gospel does not change even though it may be presented differently in different cultures.

David Liles: Preaching in Peru is similar to that of the United States in that it requires holy living on the part of the preacher, accurate understanding of the text, and artful presentation of the message.

GP: How is preaching in your new culture, language, and country *different* than it was in your original culture, language, and country?

James Bradley: There are some obvious differences between preaching in the U.S. and preaching in Mexico. The most obvious is the duration of the sermon. In the States, 30 minutes is a normal length in many churches. What we have seen here in Mexico is that an hour is the minimum.

Another big difference comes from being a new church with many baby Christians as opposed to an established church with many mature believers. I find that my messages are more teaching them what the Bible says rather than reemphasizing what they've heard before. We still apply what the Bible says to their lives, but for many it is the first time they are hearing what the Bible says.

Kevin Pine: Preaching in England is definitely different than preaching in the U.S.A. Just enough of the words have different understandings that one must be careful, especially with slang terms. Also, the response of the people can often be different. In the States people will sometimes say "Amen" while you are preaching if there is a particular point or something that they agree with, or that spoke to them. While here in the U.K. they tend to make more of a grunt like "Hmm."

Rick Moeller: In the American culture and the Scottish culture, I would say that my preaching is basically pretty balanced, say 40 percent content and 60 percent application. Whereas in a developing-world culture like among the Zulus in South Africa where we served for 25 years, preaching was more like 20 percent content and 80 percent application. The Zulu people are concrete in their thinking and are avid storytellers. They learn best through stories so my preaching reflected their culture and I used many illustrations and stories to make the truths of Scripture real to them.

Phil Stephens: The main thing I find here in Zambia is the preachers prefer to just go verse by verse. And they seem to respond to that better. Often, our preaching in the States is topical. Much of the time when I preach I spend a lot of time defining terms. The ones that understand my English still do not know the definitions of many words in the Bible.

Ron Minton: My Russian is not good enough to preach quality messages so I preach through a translator. They call them interpreters, but I call them interrupters. My main translator is Tanya and it took me a few times to get used to that. (The mark of a good preacher is one who preaches God's words after Him.) Also, in the smaller towns and villages, they want one- or two-hour-long messages.

Brent Moeller: I tend to do a lot more expository preaching than what I grew up hearing in the U.S.A. There is generally little exposition of Scripture in many African churches. Many African preachers read a text, close their Bibles, and never return to it. Then they pontificate about anything that seems to strike their fancy. African people love stories. I would say that there is a considerable amount more of this in sermons here than in the U.S.

David Liles: Preaching is different in Peru in that it must appeal to collectivists, is not bound by the 35 to 40-minute ceiling, truths are best presented indirectly, and language can be simpler.

Collectivists view themselves as a part of a group rather than as separate individuals. Appealing to them to do something on the basis that it will make their individual life better is not as effective as appealing to them to do the same thing for the group. Additionally, they view themselves as very similar to one another with common problems.

GP: Do you have a humorous incident involving preaching cross-culturally?

James Bradley: For example, we often say, "I changed my mind." They think this means you removed your brain and replaced it with a new one. They say that they changed their idea. They understand what I am trying to say, but often laugh a little bit at the manner in which I say it. Our people love to laugh with us when we make mistakes with our Spanish. Lori mistakenly said in a class she was teaching that she was going to eat the dog instead of feed the dog.

Rick Moeller: Once when I was preaching to the Zulu, I used the Zulu word for frog instead of the Zulu word for thief when I was preaching about the crucifixion of Christ. There was a collective gasp when I enthusiastically preached that Jesus was crucified between two frogs instead of between two thieves — especially since frogs are unclean animals and often associated with evil spirits and actually quite feared. Soon, my Zulu friends understood what I had meant to say and they laughed and laughed with me and at me.

Lance Patterson: I've been on two mission fields and learned the languages, and the languages sometimes conflict in my mind. For example, in the Filipino language Tagalog, the word *ako* means I, or me, or my. In the Kenyan language Swahili *ako* means you. Once, my mother visited us in Kenya and as I introduced my mother I kept saying *ako* instead of the Swahili word *angu*. I was actually saying, "This is your mother." I didn't figure out why everybody was laughing until after the service.

Fred Davis: A missionary friend of mine preached a sermon on being a living sacrifice from Romans 12:1. By changing one tone, he actually said, "I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a turkey..."

Joe Flippin: I broke my leg a few years ago and was trying to explain it and I used the word *mulatas* instead of *muletas*. Muletas are crutches. Mulatas are those mixed-race girls who dance almost naked at Carnival time. Everybody just laughed out loud. All I could do was laugh with them.

Brent Moeller: I learned the hard way how Africans respond when they either don't like your subject or if you have in their opinion spoken long enough! I once was preaching a revival meeting and I spoke on the tribulation. I guess the subject matter was a little to their disliking and I am sure I had spoken too long, so they just started singing over me. No matter how loud I got, they just sang that much louder. Needless to say, I have never preached that message again!

David Liles: In Peru, any interruption by an animal is barely noticed by anyone except the missionary.



NADA
NADA

GREENLAND
GREENLAND

ICELAND

SWEDEN
NORWAY

GP: Do you see the actual art and science of homiletics as important in your new culture as you did before you went there?

Kevin Pine: Homiletics has always been the art and craft of taking the good news and the life-transforming teaching of Scripture and applying it simply and clearly to meet the listeners where they are; and to get us to interact with God and watch as He changes and transforms lives. Now it's just a matter of looking at Scripture, in light of British culture, and making application and drawing illustrations that help them connect to, and better understand, God's Word. It's a bit more time-consuming to look for illustrations and applications that are more relevant to what is going on in British culture.

Rick Moeller: Yes, perhaps in some ways it is even more important because to make yourself properly understood you need to know the nuances of their culture and the language barriers. Crossing not only from American English to South African English but from South African English to Zulu. Among the Zulus I had to be very careful that my illustrations not only fit their culture, but also that they were true to the Scripture. Clarity and simplicity are the watchwords.

Phil Stephens: In training Zambian preachers/teachers, I spend much time explaining basic concepts. It is a slow process. I have met many here with 12th grade Zambian English and who can quote scripture in English. They take Bible college curriculum tests and score 100 percent, yet they have no earthly idea what they have learned by rote means.

Jim Eberhard: It is very important that we teach with logic and purpose and order as we arrange our sermons. I think it is much more palatable for them to understand.

Fred Davis: Being able to present the gospel clearly and interestingly is very important.

Brent Moeller: I would say it is critically important because of the lack of solid Bible preaching in the culture. In South Africa the louder you are and the more flamboyant the better. While there is no doubt a place for that, it unfortunately is a replacement for sound Bible preaching.

David Liles: Peruvian ministers need good homiletics modeled before them, members need good feeding as there are so few channels of Word spoken to their lives, and doctrinal error abounds where people are less informed and don't emphasize faithful interpretation.

GLOBAL

GP: Explain the process of communicating cross-culturally in your context.

James Bradley: The best way to prepare to communicate Christ cross-culturally is to learn to view the Scriptures from a culturally neutral position like God does.

Kevin Pine: Communicating cross-culturally in my context is a constant learning experience. I am still picking up figures of speech. Although we share a common language, oftentimes we are not speaking the same language at all. It's almost like I have to relearn my own language, because in this culture what I'm saying may have an entirely different meaning and get an entirely different response than the meaning it would have back in the States.

Rick Moeller: I have always felt that preaching is the basis of my ministry, whether it is to one individual or to a congregation. The clear presentation of a gospel message and the instruction in Biblical doctrine is still the basis of what we do as missionaries. Without that we are not really obeying our Lord's commission.

Right now I am attempting to replant a church that has fallen on hard times here in Scotland. I am finding that the people that are coming are from such a wide variety of backgrounds that it is essential I give a clear message each service and that I back up everything that I say with clear scriptural evidence. The Word of God is still "quick and powerful and sharper than any two-edged sword," no matter the culture. We have had good results. Not as fast as I would like, but still very encouraging results.

Lance Patterson: You have to learn what is pertinent to the people you are talking to. An illustration about John Elway means nothing to people who don't know what American football is. Neither is an illustration about fighter jets and how radar works useful with people who have never flown in an airplane or seen a movie on T.V. It helps to learn the history of the culture, who the icons of the civilization are, what type of government they have, and out in the bush what kind of local government they have and how it operates. When you understand those things you will be better equipped to relate to the people and their needs.

Fred Davis: In Taiwan I had to start by showing that Jesus Christ was the Son of the God, not Son of a God. In Canada I start by showing that there is a God and work up from there.

David Liles: First we try to understand our audience by listening and identifying common problems. This happens in personal conversations, counseling sessions, and mentoring. Next we contemplate the central issues involved and God's answers for the spiritual aspect of them, and we prepare ourselves spiritually. Third, we craft the lesson for the particular audience. Finally, we present the lesson with the idea of provoking interaction and response.

Leonard Smith: Problem with me is Spanish is so second nature that half the time I don't know which language I am preaching in ... and judging by the typical response, my listeners don't either.

GP: What have you learned that might be helpful to your supporters to understand regarding preaching and your overall ministry?

James Bradley : Preaching and teaching God's word is the foundational and most important part of our ministry. Because of the influence of many other religions, the people with whom we work don't know God's Word. They say they believe it, but they have never studied it. Offering to teach them what the Bible says, with a Bible in their hands to verify what we are saying is correct, has opened many doors for us and has caused the people to have a deep respect for us. Sharing Christ cross-culturally is only a problem when a person can't separate their cultural thinking from the teachings of God's Word.

Fred Davis: Though I have a myriad of other responsibilities, preaching and teaching others to preach is a major part of being a missionary.

Brent Moeller: One of the great frustrations is that the lack of education of many of our members can sometimes make learning much slower in our culture. One needs to repeat subject matter again and again. At the same time the lack of sound doctrine makes Biblical preaching indispensable.

David Liles: Tonya and I speak publicly 12-15 times a week. That's a lot of preparation and output that has to be balanced with a healthy home life.

GP: How could you have been better prepared to preach cross-culturally?

Kevin Pine: The mission courses in the undergraduate program at Baptist Bible College really helped me think through and prepare for this experience. I was also blessed to have homiletics classes with Bro. Bassham and Dr. Sewell in undergrad and with Bro. Kolb in grad school. The constant emphasis of what you are saying has to make sense to “Oscar Pewsitter” and to preach the Word have been impressed upon me. In graduate school I went through the Biblical Counseling program under Dr. Carson and this has been huge in helping me be prepared to help people apply God’s word to their everyday situations — making sure that what is being preached is relevant and applicable to what the listeners are going through. No matter what culture it’s in, God’s Word changes the lives of people.

For me, it’s just a matter of applying this in a culture that is ultra-humanistic with little or no desire to hear from God. This is the task and goal of preaching cross-culturally in the U.K.

Rick Moeller: I believe it is very important in the developing world to make the message as simple as possible and to learn to think like your new culture thinks and then apply the message to their everyday world. In some ways this is not emphasized in hermeneutic classes in Bible colleges and seminaries. It might be better to have unique classes for missions majors that will teach them the special skills that are needed to make the message plain to the people who they are trying to reach. I had to learn to spend less time in alliteration and “sermon-craft” and more in thinking carefully though how each point would be received and understood by my audience.

Lance Patterson: If I had known more about the culture when I started, it would have been a big help in learning how to communicate.

Jim Eberhard: Learning the language before I got to the field!

Brent Moeller: I think by learning the art of storytelling.

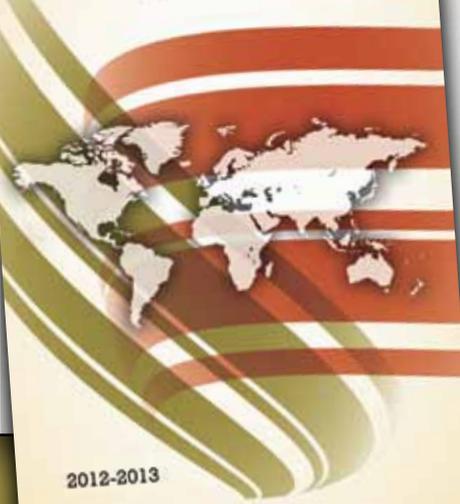




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BBFI Missionary Candidate School 2011

By James G. Smith



What a great week of training and learning! In July every year, the BBFI World Mission Service Center hosts a Candidate School for missionaries approved by the BBFI. As part of the approval process, each missionary must attend this event.

We meet at our office in Springfield with an intensive training program that goes from 8 a.m. to 5 p.m., Monday through Friday. This year we had 47 missionaries in attendance. We had four simultaneous tracks with 22 different speakers. Along with the Mission Office staff, we had visiting pastors and outside professionals teach 45 different subject matters. Noon meals were provided by generous churches.

As you can see from the comments from the attendees, it is a valuable part of the preparation of Baptist Bible Fellowship International missionaries.

"Candidate School deepened our understanding of policies and procedures, provided a forum for developing relationships with other missionaries, and encouraged us as we embark on the next chapter in our journey to serve Him. Thank you to the Mission Office for all you do for BBFI Missionaries!" **Sean Willeford**

"The Mission Office staff did a great job organizing, connecting, and making it fun while the sessions were filled with much-needed information, encouragement, and fellowship. It kind of reminded us of camp, great time in the Word each morning, practical sessions, and beneficial for life and ministry." **Dwayne & Tammy Wright**

"We thoroughly enjoyed our week at Candidate School! We gained a lot of valuable insight and information that will help us immensely in our ministry, and we also developed a close bond with many of our fellow missionaries that we will carry with us as we settle our families in across the world." **Joshua Allred**

"Every session was very impactful to me. I enjoyed the practical sessions the most. The personal experiences are vital to our success on the field." **Stan Sherwood**

"My favorite classes were the classes done by all of the wives. It was great to spend time with them knowing that they know what we are going through. I also really enjoyed the devotions and info from what the pastors expect and deputation info." **Janelle Willeford**



“Seeing behind the scenes of the Mission Office, we have been greatly humbled by the servant attitude they demonstrate on a daily basis.” **Ben & Raelene Walker**

“Candidate School had many purposes and it fulfilled them all, but we appreciate the time we got to spend with the missionaries and we look forward to any opportunity to spend with them on the journey we call deputation!” **Brian & Rebekah Wright**

“I really enjoyed the women’s sessions! To get information from a missionary wife perspective was very helpful and encouraging!” **Amanda Allred**

“Candidate School was like eating a piece of toast upside down; when your tongue tastes the goodness of the jam first it is always so good! The fellowship with the missionaries, mission office staff, and others was very encouraging to us and we couldn’t be more honored to serve alongside such wonderful people in the Lord” **Nathan and Tiffany Foltz**

“It was a fantastic time of learning very important aspects of ministry that apply to missionaries, and a great time building relationships with other couples that will last a lifetime.” **Jackie Sherwood**

IN CLOSING

Preach the Word!

A beautiful example of Old Testament preaching is that of Ezra, the priest and scribe, found in Nehemiah 8. He opened up the book, the people stood. He blessed the Lord. The people responded by saying “Amen,” by lifting up their hands, by bowing their heads, and by worshipping the Lord with their faces to the ground!

A key element in preaching is found in verse eight, “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” It is of utmost importance that the preaching of the Book be understood!

The details are variable. The pulpit can be made of wood and in the shape of a cross. Or it can be acrylic with the church logo on it. Or it can be a music stand. Or it can be a big, sacred desk. Homiletical preferences will change. The use of visual aids and media may vary from one culture to another. The sermon manuscript can be several pages long or scribbled on a scrap of paper. The notes could be on a laptop computer screen or an iPad or on a smartphone. In our experience, the notes can be in a totally different language than what is being spoken.

The one thing on which we must all agree is that the listener must first understand, then believe! Paul in his great treatise on salvation, his letter to the Romans, gives us a clear connection between preaching and salvation:

For whosoever shall call upon the name of the Lord shall be saved. 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? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Romans 10:13-15

The glad tidings must be understood in order to be believed. That is the work of the preacher. We have preaching missionaries all around our world who are vitally interested in sharing the good news and making disciples. Our missionaries are working continually to make sure the truth of the message of God is heard, understood, and believed. Let us encourage those with beautiful feet in their task!

BAPTIST BIBLE COLLEGE

Next generation leaders



by Jim Edge | President | Baptist Bible College

The administration and faculty of Baptist Bible College recognizes an important priority. Through our Comprehensive Enrollment Management Plan, we understand that every person on campus becomes a recruiter of students. The fantastic young men and women that pastors and parents send our way deserve our highest priority, and over the past three years I believe we have stressed the important relationship between administrative decisions, instruction that takes place in the classroom, and the stewardship of the hearts of our students.

These three years I have worked closely with some of the best and brightest young people anywhere. I have found they have a deep and abiding desire to draw close to Christ. Their passion for influencing others to follow Jesus is incredible to observe.

During the summer months Baptist Bible College sponsors three teams of students who travel the country promoting BBC and recruiting students. One of those teams, called our REC Team, has been in churches and camps six weeks at this writing. They provide programming for VBS, camps, and other local church events. They work 18 to 20 hours a day giving it their all. As of this writing, the REC Team reports 54 saved with 20 who have surrendered to full-time service. Blake Housley, the team leader, reports: "It is so exciting because on Thursday night, when you have nothing left, and you are dead tired and worn out, you realize that it is all worth it to see new believers and new students on their way to BBC."

Lindzee Zink reports: "One of the coolest things that happened to me this summer would have to be leading a young girl named Megan to the Lord. It was on a Wednesday night in Oklahoma at Camp Minnetonka. After a few hours of talking with her after the service, she accepted Christ into her life." Patrick Barger adds: "This summer has been a life-changing experience. It has been awesome to see how so many teenagers have changed in five days of camp. Many have made life-changing choices and it has been phenomenal to experience this every week."

These testimonies and many more are the reason we are committed to educating our students. When our students report for classes this fall they will find professors who are committed to their spiritual and academic growth and an administration who is committed to making them successful. In many cases new classes are being offered, textbooks have been improved, and new teaching methods are being used. Our faculty is committed to excellence in their presentations because they recognize that they are engaging the next generation of potential Christian leaders.

This generation of young leaders refuses to settle for mediocrity. As they mature in their understanding of WHO God is and HOW He works, their vision of WHAT He can accomplish in their lives and ministry increases. Our founders envisioned this cycle, and that is why Baptist Bible College was established over 60 years ago.

BOSTON BAPTIST COLLEGE

A place like Boston



by David Melton | President | Boston Baptist College

Like so many days, I spent last night traveling home — to Boston. On the way home I thought a good bit about the National BBFI Meeting we are privileged to host in September of this year. I hope many of you from across the nation and around the world will come to our place. Experience Boston Baptist College and take some joy in what you have helped us to do for the Lord here. And we want you to see and experience Boston — our city — to enjoy it, and maybe even learn to love it.

So here are a few quirks, travel tips, and local "rules of the road" that might help you be a "Bostonian" — at least for a few days in September.

1. Dunkin Donuts is about the coffee, donuts are just kind of thrown in with the mix. This is almost like a morning religious ritual.
2. If you use the bathroom in somebody's house, the light switch is most likely outside the door. (I have no idea why, but I'm just saying.)
3. Don't guess at how to say the names of the suburbs — you'll inevitably embarrass yourself with locals. Our hotel block is in Dedham (pronounced "Dead-um," but the Celtics practice in Waltham ("pronounced Wall-tham" not "Walth-um" as in "Dead-um"). Ask one of us and we'll tell you how to say it right so you don't look so much like a tourist.
4. Driving on the shoulder is actually legal on some roads during some hours of the day. (On second thought, maybe you better not try that one!)
5. New York is not New England. That's one mistake not to be made around here during baseball season.
6. Many of our streets do not have street signs. We know the name of our streets so who needs signs?
7. Nobody "pahks their cah in Hahvahd Yahd" — it has an iron fence all the way around it. I'm not sure where this one got started but pretty sure it was from somewhere outside of New England. (Sounds like somebody in New York to me!)
8. We aren't mean or rude. We are "private" and "blunt." (Actually, if you start any conversation with a "How's it going?" and then "See the Sox last night?" you may well be surprised at how much help you get — that's kind of our own "Shibboleth." Oh, and do not smile too much — dead giveaway that you are from down south somewhere!)
9. Ooh and aah about our history stuff and we practically turn into putty in your hand.
10. If you do drive, and come to a rotary, obey the yield signs if there are any. (I'm laughing at you. We drive through rotaries by look-

(continued on page 23)

Neal Weaver celebrates 50 years in the ministry

Shreveport, LA

On July 27 Neal Weaver, president of Louisiana Baptist University, celebrated 50 years in the ministry. He surrendered on the last Wednesday of July 1961 and preached his first message on the following Wednesday. For the next 25 years there were only seven weeks he was not in the pulpit somewhere.

Weaver entered seminary in late August 1961 in Somerset, KY. In October of that same year, with only three-months experience,



Neal Weaver

he started a church in an abandoned building outside London, KY. With lots of zeal and little knowledge, the church started with 58 in attendance the first Sunday and over the first three months 41 people were baptized.

Weaver later pastored two other churches, spending three years at Northside Baptist Church, Corbin, KY, and 18 years at Gospel Baptist Church, Cincinnati, OH. While there he led in two large building programs. The church grew from an average attendance in the mid hundreds reaching

a high attendance of 411 in Sunday school and a high of over 1,000 on a special service featuring the Tally Trio. While in Cincinnati Weaver served two years as President of Christian Schools of Ohio and formed the Gospel Music Network heard on 120 radio stations in 20 states.

Moving to Shreveport in the early 90s, Weaver was named president of Louisiana Baptist University in October 1992. During the last 19 years the university has grown from under 100 students to over 1,400. During those years the university also founded INSTEP, a mission effort working with 31 schools in 20 countries on five continents.

Todds celebrate 50 years together

A place like Boston (continued)

ing straight ahead, making no eye contact with other drivers, and pretending that we are the only car there. If you'll just sit at your yield sign, we can get ahead of you!

Okay, enough of that. Some things you'll just have to learn on your own. How about just a little serious advice?

1. Meet our students. Understand that almost all of them will never have seen so many pastors in one place before, so please cut them a little slack — but we want you to meet our students and hear their stories and see their hearts for God.
2. Meet some New England pastors. Don't limit yourself to names you've heard. Make it a goal to meet a New England pastor you have never heard of before. Bill, Tim, Bob, Walt — lots of guys I know will be around, and I want you to meet them. For the most part they are totally unheralded men of God who have faithfully given their lives to communities where Christ is virtually unknown. They are heroes.
3. See what isn't there. Crazy, huh? But notice as you travel around how little active, biblical Christianity you see here. That's the problem. That's why we have churches, students, and Boston Baptist College here. In our place. Boston.

Libertad, Argentina

Veteran BBFI missionaries Richard and Lynda Todd celebrated their 50th wedding anniversary July 6, 2011. Married at Bible Baptist Church of Statesboro, GA, Richard is a 1958 graduate of Baptist Bible College, Springfield, MO, and Lynda is a 1964 graduate of BBC. They were approved as Baptist Bible Fellowship missionaries to Argentina in May 1964.

The couple has been serving in the ministry over 53 years, 45 of those years in Argentina. They have five children, each one serving in some capacity in the ministry in different parts of the world. Their son Ricky and his wife Yanina are serving in Hollywood, FL. Their son Mike and his wife Sandy are Baptist Bible Fellowship missionaries to Argentina, as well as their daughter Angela and her husband Rickey Freeman. Their son Brian and his wife Jennifer are serving in Miami, FL, and Scott and his wife Rachel are serving in Shelbyville, IN. They have 11 grand-

children, the oldest serving as youth director at his church, and there are three enrolled in Bible college.

Churches in Argentina helped the Todds celebrate July 8 and 9. One celebration was held and hosted by the first church they planted, Bible Baptist Church of San Antonio de Padua, Argentina, on the 8th, and another church they planted, Bible Baptist Church of Libertad, Argentina, on the 9th. Family and many friends attended the celebrations. There were over 150 present to participate in this special celebration. People who had been influenced by the Todds gave testimony. Roberto Galarza, pastor of Bible Baptist Church San Antonio



de Padua, delivered a sermon based on Romans 13:7 "Render therefore ... honour to whom honour (is due)."

The Todds will continue their anniversary celebration later this year with a trip to southern Argentina, a gift presented to them by their children.

What interest does the government have in marriage?

By Glenn T. Stanton
 Director for Family Formation Studies
 Focus on the Family

While there is a valid state interest in marriage, government should not be tinkering around with it.

If you've paid any attention to the public discussion on the nature of marriage in the past few years, you've no doubt heard the call from some for the government to get out of the marriage business altogether and just leave it to religious folks.

This has caused many to ask two key questions:

- 1) Is marriage primarily a Christian institution?
- 2) Does the state have any real interest in marriage?

These are questions that all Christians should know how to answer and why. They address the very nature of what marriage is and does.

Is marriage primarily a Christian institution?

In a word, no.

Marriage is vitally important to Christians, given that our Bibles begin with a wedding in Genesis and end with a very different type of wedding in Revelation. And the primary narrative of God's redemptive history through the Old Testament and into the New is Him seeking His faithless bride with full abandon. But marriage is a common grace that God gives to all peoples. It transcends religion, law, culture, socio-political boundaries.

If marriage were primarily a Christian institution, you would find it only existing in times and places where Christianity has had influence. But this is not the case. Anthropologists tell us it exists in some form everywhere we find people throughout history. And they are unable to establish any real starting point for it in human experience. From their measures, it just seems to have always been, as one leading scholar explains, "from primeval habit" — almost as if it started with the first two humans! Like water is



Glenn Stanton

to the human body, marriage is to human culture. God created both water and marriage, and He made it so that they are essential to human thriving.

To say that marriage is primarily a religious institution is to miss appreciating what marriage has been in the long history of human experience. It is a human institution given to all peoples at all times by God's design. At the same time, Christians have a great deal to say about what marriage is, what it represents in the divine sense, how we can make it work and how it should be cared for by couples, families and communities because of the important place it holds in our faith.

Does the state have an interest in marriage?

If marriage is not fundamentally a religious institution, does the state have a particular interest in certifying marriages?

It does because marriage serves an essential social function. Aristotle in his *Politics* explained that marriage creates the first essential

and most fundamental human society. And from marriage stems the family. And from the nuclear nature of man, woman and children stems the extended family, from there, the village with many extended families together. From the village arises the town and from towns, the state.

No society anywhere has discovered a way to keep a cohesive, productive, safe, economically viable community without marriage. Marriage is a community's most basic bonding agent, calling man and woman to commit to one another and their larger kin group. It calls them to work together to establish a common life and livelihood. It calls and compels them to monitor and govern each other's behavior: sexually, economically, emotionally and publicly. And this is done by linking men and women into lifelong, exclusive and duty-bound domestic and sexual unions. No other social union does this.

The commitment that marriage requires changes who we are as people and our sense of duty to others. Cohabitation and friendships are not as likely to create this type of personal change.

So what interest does the state have? Consider the money a government spends on all types of social welfare support. The overwhelming majority stems from a marriage failing to

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form or falling apart after it's formed. Sociologists tell us that people who are married are unlikely to live in persistent poverty. Cohabitors and single parents are much more likely to live in poverty. And poverty drives so many other serious social problems. Married adults are less likely to be in trouble with the law for violent or drug-related crimes compared with either

single or cohabiting peers. Domestic violence for both adults and children is significantly reduced in homes where wedding rings are present. Children who grow up with married parents are dramatically more likely to be physically and psychologically healthy, do well in all measures of educational attainment, graduate from college, and become gainfully employed. These are

the kind of citizens of whom every state needs more.

Married adults and their children are less of a drain on a state's social services and welfare rolls, sometimes by half to three-quarters. Married men and women earn and save more money than their single or cohabiting peers. They are therefore able to pay more taxes into state coffers and produce more goods for the community.

If you are the governor of a state or the president of a nation — and you know the social research — you will have a deeply pragmatic interest in marriage. It helps boost nearly all of the good things your state needs to thrive. And it costs you nothing. The government has an interest in both marriage and babies not because it is sentimental about blushing brides and beautiful new bouncing babies.

Marriage and married parenthood provides the productivity and stability every community needs. And babies raised by stable, married moms and dads become the taxpayers, inventors, health-care providers, educators, industry leaders, problem-solvers and community leaders that every society needs. This is exactly why all cultures, regardless of their politics, religion, economy or beliefs find they cannot do without marriage.

Marriage is, among many things, society's most fundamental intrinsic and pragmatic social good.

This column first appeared on the Focus on the Family blog, Boundlessline.org, April 13, 2011. Used by permission of the author.

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Michigan BBF pastors lead Bible camp in Hungary

Lambertville, MI

Americans led by three pastors from the Michigan Baptist Bible Fellowship traveled to Hungary in July to hold a Bible camp for orphans. The camp was made possible by an orphanage director from the Hungarian government (Csaba Nagy) and a team of Christian Hungarian translators led by Szabi Gyori.

Michigan pastors Brett Bartlett of Wylde-wood Baptist Church, Fred Smith of Birch Run Bible Baptist Church, and Clayton Beck of Merrill Bible Baptist

Church led the camp for orphans of Szombathely County at a camp facility situated on the shores of Lake Balaton. By the end of the week, 77 orphans and two orphanage workers had

accepted Jesus Christ as Savior and surrendered their lives to Him.

Bartlett says the opportunity came to him earlier in the year, and he recruited fellow pastors and churches to help with financing and organizing. When the camp week did arrive, no one quite knew what to expect. "I will never forget my feelings of curiosity and excitement as the buses came rolling into the facility and kids began pouring into the camp looking over their shoulders at us with what seemed to be the same curiosity and excitement," Bartlett recalls.

Opening day, 150 orphans, over 20 workers, nine Hungarian/Romanian translators, and 28 Americans from three BBFI churches packed into the auditorium for their first Hungarian/English worship service. Smith says, "I was amazed at (how) they received the gospel. You could feel the work of God and the presence of God." Beck recalls, "It was one of those things that books are written about or you hear other pastors and former evangelists tell (of) and you think, 'Man I wish I was there; I wish I'd been there for that.'"

Due to government restrictions, most of the children had received little, if any, religious instructions and absolutely no gospel witness according to Barlett. And though the preachers

were not able to give a public altar call, many of the campers were eager to pair off with translators, talk about Jesus, and open up about their lives. The American team was humbled and amazed that the children were so willing to believe that God loves them and so ready to accept Him as their Father.

Pastor Beck said, "The way the kids responded, it's difficult to put into words. They were just so open. For anybody that has any



kind of a missionary heart, you dream of that kind of thing."

Because the orphanage workers were so pleased with the camp, they are giving the American churches the opportunity to run as many weeks of camp as they are willing to sponsor and staff. Bartlett calls this invitation "both an opportunity and a responsibility."

A foundation, The Hungarian American Fellowship, has been formed, and the Michigan pastors are giving other churches the opportunity to be involved. They will make a presenta-

tion at the Fellowship meeting in Boston, and those interested can contact Brett Bartlett at (419) 290-7200 or brett.wyldewood@gmail.com.

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Indy church builds house as prelude to church plant

Indianapolis, IN

Take one decaying neighborhood, add an imaginative church and pastor, stir in an urban housing non-profit, throw in a reasonable

amount of resources, some volunteer labor, and mix it all together, and you have the makings for leaving a gospel footprint in a place where it is greatly needed.

Indianapolis Baptist Temple has teamed with Fuller Center for Housing of Central Indiana to build a house in the Fountain Square neighborhood of Indianapolis. Pastor Greg Dixon of IBT says the area was once "the place to live and had some of the biggest churches in the city." Today, Dixon says it is a very poor area.

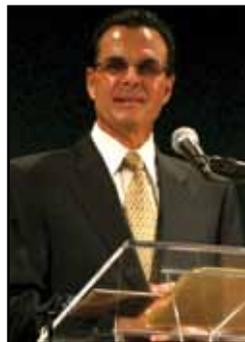
Dixon says, "Because of our church planting efforts in Indy I saw this as an opportunity to make a great impact in a poor community, and then start another church in the wake of it all ... I figured we feed people in order to preach the gospel, so why not build a house and do the same."

The church has raised cash and helped with materials. Corporate donations have come

through the Fuller Center (Fuller was begun by the founder of Habitat for Humanity), and the work begins in earnest in late August. According to Dixon, the church will do the foundation, water, sewer, and block work with volunteers.

Then in September, the church will take their "mission trip" to Fountain Square, and over five days the house will be built using 20-man teams each day.

IBT plans to place a church-planting pastor in the home and then begin the 14th church plant for IBT. The church, with a base facility on the south side of Indianapolis, has already planted 13 churches, several in urban and troubled spots in the city. Dixon says, "Our goal is to plant churches number 14, 15, and 16 this year. I believe every year we could build a house and plant a church."



Greg Dixon

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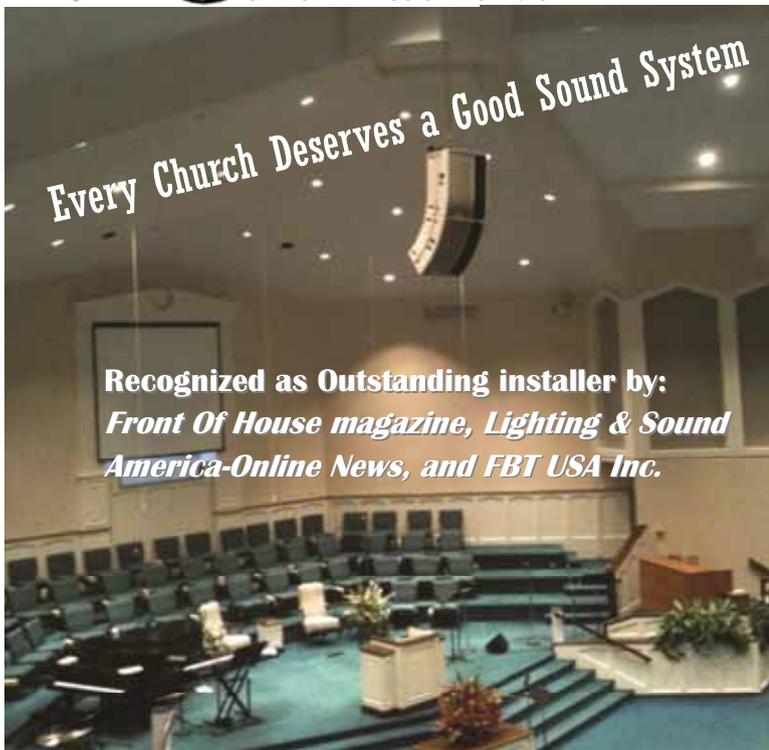
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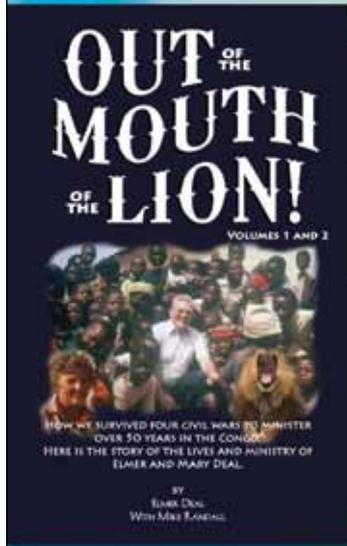
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Rhotons mark 30 years as BBFI missionaries

Roswell, NM

Randy and Sherry Rhoton were honored by their sending church Tabernacle Baptist Church and Pastor Jerry Beaver with their 30 year pins from the BBFI Mission Office on Sunday, August 8. The Rhotons have served as missionaries with the Indians of New Mexico and in Costa Rica for 30 years, with branch-out works in Panama.

New Mexico Governor Susana Martinez also recognized the Rhoton's accomplishments with an official letter of commendation and a flag flown on the Capitol grounds in honor of their service. That flag was presented to Randy

and Sherry in the church service. Mission Director Jon Konnerup Skyped in the service, personally thanking them for their dedicated service for the Lord. "The Rhotons were honored in several ways that day," says Beaver, "and with a very humble and grateful response this veteran missionary couple received the honor due to faithful laborers of God's Word."



From left: Onsy and Betty Whicker, Sherry and Randy Rhoton, and Jerry and Heidi Beaver. The Whickers were early BBF missionaries to Korea before pastoring Tabernacle Baptist for 25 years.

IBN Europe launches in June

Mon, Belgium

Key leaders representing 16 European nations came together to launch IBN Europe at Chateau de Thieusies, located near Mon Belgium, June 21-23, 2011. The meeting in the 17th-century chateau marked another milestone for the International Baptist Network (IBN) according to IBN spokesman Don Tackett. He said, "The chateau has hosted IBN conferences in the last few years. The more than 400-year-old castle with its beauty and tranquility gave the delegates a sense of their common history and heritage. The spirit and energy of the meetings gave a sense of their common goals and hope for the future."

The conference was a collective effort of

key IBN leaders and partnering ministries. The meeting was sponsored by the Rawlings Foundation, represented by Herb Rawlings, Harold Rawlings, Leland Kennedy, and Don Tackett. The project was organized and directed by Bob Hines, Director of IMAP and International Coordinator for IBN Europe. Missionary Greg Lyons, director of Global Surge and International Coordinator for IBN Asia-Pacific, completed the project team. The project team, delegates, and guests were hosted by missionary Tim Downs, his family, and his team. "The cooperative effort of these men and ministries combined to make the conference a great success," Tackett said.

The goal of the meetings was to clearly define the IBN, its nature, its goals, and its value to those who share a common doctrinal definition and a common desire to fulfill the Great Commission in this generation. The goals were addressed by Harold Rawlings (Our Basic Baptist Beliefs, Our Spiritual DNA), Don Tackett (IBN, The Vision, The Burden, The Strategy, and The Commitment), Greg Lyons (Networking), Leland Kennedy (Leadership), Bob Hines (The Baptist Family), Danny Lovett (Evangelism), Keith Gandy, and Roman Denis.

The countries represented included the Czech Republic, Ukraine, Armenia, Turkmenistan, Tajikistan, Portugal, Slovakia, Belgium, U.S.A., Hungary, England/Iran, Poland, Philippines, France, and Germany. Attending were Independent Baptist pastors, missionaries, Baptist Union presidents and pastors, independents, and one man who works with Brethren and Baptist churches in Slovakia. All the countries represented have invited IBN to come to their countries and discuss networking their churches and partnering in an effort to increase evangelism and church planting.

Following the meeting Bob Hines, the director for the IBN in Europe, began the work of networking Baptist churches for the purpose of evangelism and church planting throughout Europe.



John Franzel

Saginaw, MI

John Franzel Jr. passed away Saturday, July 2, 2011, at the age of 81. John was born on January 24, 1930, in Flint, MI. He married Marilyn Carigan on December 4, 1948. Though John spent most of his adult life in secular work, he and his wife founded Guiding Light Baptist Church of Saginaw in 2006. He is survived by his wife Marilyn, a son, three daughters, 13 grandchildren, and 16 great-grandchildren.

The funeral service was held July 7 at Guiding Light Baptist Church, officiated by Franzel's son, Pastor Daryl Franzel.



Oran Cobb

Springfield, MO

Oran Cobb, age 80, was born November 13, 1930, in Gainesville, TX, and passed away as he put it "reached his Coronation Day" August 5, 2011, when he went to meet his Lord and Savior.

Oran served in the Navy during the Korean War and attended Baptist Bible College. He became a pastor, a ministry that spanned 43 years, ending when he retired from South Campbell Avenue Baptist Church, Springfield, MO, for health reasons in 2004. After retirement he was still involved in the ministry as interim pastor for several churches. He was a mentor to many Bible college students.

Oran is survived by Joyce, his wife of 59 years, his children, nine grandchildren, and 12 great-grandchildren. A memorial service was held August 10 in Springfield with Pastor Larry Hargus officiating.



Fred Brewer Sr.

Westminster, CO

Fred Vernon Brewer Sr. left this earthly life July 13, 2011, just three days prior to his 86th birthday. He was born on July 16, 1924, in Fort Worth, TX, graduated from Riverside High School in 1942, Texas Wesleyan College in 1944, and Southwestern Theological Seminary in 1952.

Fred was ordained to the gospel ministry at the age of 19 at First Baptist Church, Fort Worth, and pastored churches in Texas, Colorado, Hawaii, West Virginia, and California. He completed 67 years of pastoral ministry. Fred married Vivian Shirley Woodworth of Detroit, MI, in 1944. Mrs. Brewer passed away in 2008. He is survived by a brother and his children, 13 grandchildren, and 10 great-grandchildren.

In lieu of flowers the family requests that donations be made to Strategic Renewal to provide Bibles and training for pastors in China. Donations can be sent to: Strategic Renewal, Attn: Fred Brewer Memorial, P.O. Box 365, Forest, VA 24551 - www.strategicrenewal.com/fredbrewer - and Covenant Village Benevolent Fund.

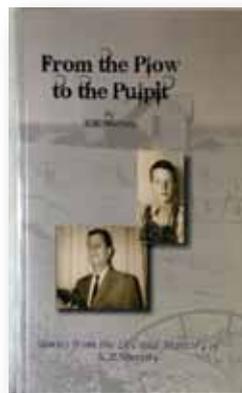


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Lowell Jordan

Olathe, KS

Lowell Gentry Jordan, 61, left this earthly life June 16, 2011, after several months of care at Hospice House of KCMO. Lowell was born May 25, 1950, in Memphis, TN.

Lowell graduated from Baptist Bible College in 1974 and served as associate and youth pastor in churches in Kansas, Missouri, Alabama, and Illinois. In 1993, he was accredited by Hospital Chaplains of America and served in that capacity locally until his illness prevented his ministry. He was active in cancer support groups, was a guest speaker at many churches, performed weddings, and served through Overland Park Baptist Temple the last nine years.

Lowell is survived by his two brothers. A memorial service was held at Overland Park Baptist Temple, Overland Park, KS, June 25.



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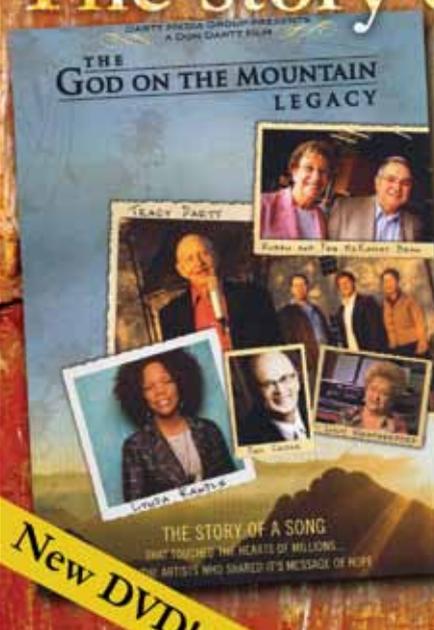
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ALASKA

• **Anchorage Baptist Temple**, 6401 E. Northern Lights, Anchorage, AK 99504, 907/333-6535, www.ancbt.org. *Pastor Jerry Prevo*

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• **Thomas Road Baptist Church**, 5735 W. Thomas Rd., Phoenix, AZ 85031, 623/247-5735. *Pastor Daniel Dennis*

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• **Calvary Baptist Church of Oakhurst**, At the corner of Highway 49 and Redbud (location only), 559/641-7984. *Pastor Bob Wilson*

• **The Fundamental Baptist Tabernacle**, 1329 South Hope St., Los Angeles, CA 90015, 213/744-9999. *Pastor Dr. R. L. Hymers, Jr.* sermon manuscripts at www.realconversion.com

• **Ocean View Church**, 2460 Palm Ave., San Diego, CA 92154, 619/424-7870 www.oceanviewchurch.com *Pastor Jim W. Baize*

• **Calvary Road Baptist Church**, 319 West Olive Ave., Monrovia, CA 91016, 626/357-2711, www.calvary-roadbaptist.org *Dr. John S. Waldrup*

CONNECTICUT

• **New Testament Baptist Church and School**, 111 Ash St., East Hartford, CT 06108. 860/290-6696 *Pastor Michael Stoddard*

DELAWARE

• **Southside Baptist Church**, 4904 S. DuPont Hwy. (US 13 So.), Dover, DE 19901, 302/697-2411 *Pastor Chris Kondracki*

• **First Baptist Church**, 6062 Old Shawnee Rd., Milford, DE 19963, 302/422-9795 *Pastor David Perdue*

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• **Palm Springs Drive Baptist Church**, 601 Palm Springs Dr., Altamonte Springs, FL 32701, 407/831-0950 *Pastor Scott Carlson*

• **Tabernacle Baptist Church**, 6000 West Colonial Dr., Orlando, FL 32808, 407/295-3086 *Pastor Steve Ware*

• **Winter Haven Baptist Church**, 1500 Dundee Rd., Winter Haven, FL 33884, 863/294-6478 *Pastor Mark D. Hodges*

• **New Testament Baptist Church**, 2050 South Belcher Rd., Largo, FL 33771, 727/536-0481 *Pastor Matt Trill*

• **Trinity Baptist Church**, 800 Hammond Blvd., Jacksonville, FL 32221, 904/786-5320 *Pastor Tom Messer*

• **First Coast Baptist Church**, 7587 Blanding Blvd., Jacksonville, FL 32244, 904/777-3040 *Pastor Richard Edwards*

• **Harbor Baptist Church**, 428 Tomoka Ave., Ormond Beach, FL 32173, 386/677-3116 *Pastor Ronald L. Todd*

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• **First Baptist Coconut Creek**, formerly Calvary Baptist Church, Ft. Lauderdale, FL. 954/422-9611 *Pastor Jerry Williamson*

• **Lighthouse Baptist Church**, 6815 Markham Rd. Sanford, FL 32771, 407/829-4400 *Pastor Dale Hardy*

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• **Orlando Baptist Church**, 500 S. Semoran Blvd., Orlando, FL 32807, 407/277-8671, *Pastor David Janney* www.worldchangingchurch.com

GEORGIA

• **Cornerstone Baptist Church**, 1400 Grayson Hwy., Lawrenceville, GA 30245, 770/338-2677 *Pastor Tim Neal*

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• **Lanakila Baptist Church**, 94-1250 Waipahu St., Waipahu, HI 96797. 808/677-0731 *Pastor Steven C. Wygle*

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• **Millington Street Baptist Church**, 1304 Millington St., Winfield, KS 67156. 316/221-4700. *Pastor Jeff McCaskill*

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(Sources: Constitution and Bylaws of the BBFI and The BBFI Contact Directory)

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Seven 24 — A journey of prayer

By Ken Barner – Associate Pastor at Crossroads Ministries/Library Baptist, Pittsburgh, PA

For several years I have been trying to reach the “twenty-some-things,” but it seemed no one was interested. I thought, “This is just the way it is; not many churches are reaching young adults; it’s a rough time of life; maybe they will come back to church after they have their first child.”

But 2 Peter 3:9 says, “God is not willing that any should perish, but that ALL should come to repentance.” So we continued to pray and began a Bible study at the local coffee house. We call our group “Seven 24” because that’s the time we start the meeting. The group is open to anyone out of high school, married or single, aged 18 to 30. For one year, a handful of people met at the coffee house in an unheated and non air-conditioned room. At times there were only three of us.

One year ago our group decided to form a band, do a concert, and reach their friends. On a Friday night last July, they did their concert and 70 people attended. Since then, we meet in the church auditorium every Thursday night. We crank up the grill, the food is good, and the fellowship is high. The band faithfully shows up and seeks the Lord in prayer. They play three or four songs and then we open God’s Word. We have seen over 100 people come through our doors, and there are now about 50 attending regularly. Through the past year, many have been saved, and ten have been baptized. We attribute this to answered prayer. On Wednesday nights, our church prayer meeting lifts up Seven 24 before the Lord. Two hundred people signed up for our church’s Summer Prayer Emphasis and have prayed daily for Seven 24 and other ministries of the church. Today our young adult ministry intern asked the Lord to surprise us, to show His power.

Tonight was a hot Thursday in August, and we felt few would attend, but there were many new faces! God was surprising us as we had asked. There were nearly 50 people, though many of our regulars were on vacation. Greeting people with an attitude of prayer, I was beseeching the Lord for His power on the meeting.

One 25-year-old man, his arms covered in tattoos, sat in the foyer, apparently despondent. I asked him if his friends had “dragged him here.” He said, “Yes,” and told me he was not comfortable being in church. I encouraged him to hang around and give it a try. The meeting started, the band played, and the

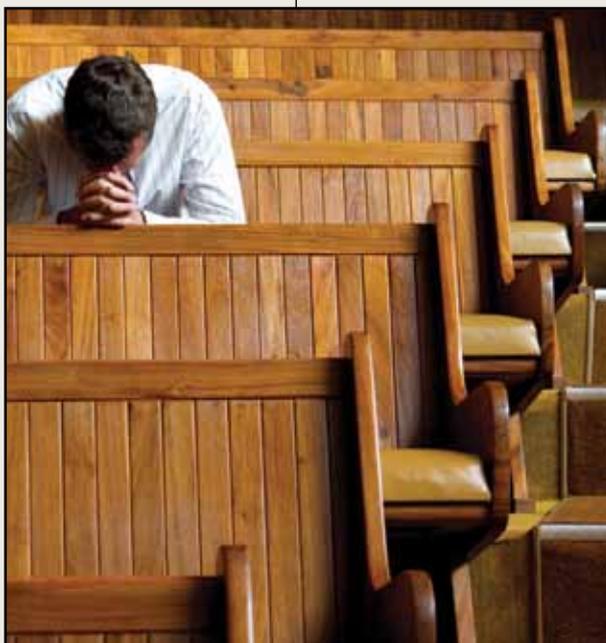
message was presented. As the invitation was given, 10 people responded by raised hand to indicate they had prayed the prayer of salvation. Then I invited whoever would like to kneel at the altar to pray, to come and do so. And, wow, the tough guy that said he was “dragged to church” came forward to pray! Then another big tough guy came forward, and there was a real move of God. To watch people this age walk to the altar was one of the most memorable moments of my ministry. I stood there with tears in my eyes. As I watched, one by one, God drew these people to Himself.

As the meeting dismissed, one young man, about 25 years old, walked to the front and said, “I have something to say.” He said, “I came to Christ at 16 years of age, but I have fallen away and was on drugs. But I came into Seven 24 a couple months ago and I heard about God’s love for me. God is back in my life. Tonight I am rededicating my life to God. Next Thursday I want to be baptized!”

Then the guy who was “dragged to church” pulled me aside, said He really needed God in his life, and said tonight was the start of something new for him. He received the Lord as his Savior. His girlfriend told me that tonight was the first time he had ever stepped foot into a church. I wept, thanking God for this answer to prayer; thanking God that He has entrusted us with lost people.

I know this is a result of the hand of God and the people of God humbling themselves and praying. Our intern often prays with one young man who has a physical disability. I believe that young man is one of our biggest prayer warriors. He remembers everyone’s name, tries to greet everyone, and is sold out in prayer. I thank God for this guy. I believe God is calling him to a ministry of prayer, and that he will step up to take the place of some of our older prayer warriors when they move on to Glory.

I don’t know what God has in store; I just know that this ministry is His. We are lifting Him up and He is drawing people to Himself. We are praying, and every week we are seeing miracles — people coming to Christ, believers coming back to God, and lives being changed by the power of God. I am thankful to be in a praying church. We know that this is a journey of prayer.



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