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ELECTION RESULTS

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# HIGH COURT FACES ‘MOMENTOUS DECISION’ IN TRANSGENDER CASE

By TOM STRODE | Baptist Press

The question of transgender rights will receive a hearing soon from the country’s highest court.

The Supreme Court announced Oct. 28 it will review a lower court opinion regarding the right of a student to use the public school restroom that matches her gender identity rather than her biological sex. Oral arguments in the case likely will take place in early 2017, and an opinion is expected before the court adjourns next summer.

The order from the justices is the latest action in a battle being waged in American schools regarding transgender rights – a debate that advocates for such rights have been winning in recent months.

Baptist leaders are expecting the case to be more significant than the Supreme Court’s decision in June 2015 to legalize same-sex marriage nationwide.

Albert Mohler said in the Oct. 31 episode of his daily news podcast, The Briefing, “Christians looking at this story need to understand what this announcement means. The Obergefell decision indeed changed America, morally speaking. It was the capstone to years of attempts by the LGBT revolution to bring about the legalization of same-sex marriage legalized by coercive force to the federal court upon all 50 states and the Supreme Court in handing down that decision last year decided the case in favor of the sexual and moral revolution.

“But the transgender question now that will be before the Supreme Court threatens to be an even more direct issue in terms of the lives of most Americans and American parents and American school students. The reason for

[See Case page 8](#)

## Churches can’t ignore new overtime pay regulations

By SETH BROWN | BR Content Editor

The *Biblical Recorder* reported in June that changes to federal labor laws, scheduled to take effect Dec. 1, could affect churches and other ministries. Some human resources experts were unsure whether the updated overtime regulations

would apply to employees of religious organizations, but many Southern Baptist leaders are now urging churches to review and update personnel policies to ensure compliance. (See guest column on page 3.)

The U.S. Department of Labor (DOL) announced May 18 that it was updating overtime regulations of the Fair Labor Standards Act (FLSA) to “simplify and

modernize” the rules. Salaried employees making less than \$47,476 annually (\$913 per week) will be eligible for overtime pay if they work more than 40 hours per week, according to new federal labor protections.

U.S. House Republicans introduced a bill in September that would delay the Dec. 1 start date by six

[See Pay page 12](#)



# The Trump shock

**T**he election of Donald Trump as the 45th president of the United States has been called a shock wave, seismic tremor, social tsunami – and many other adjectives that describe radical surprise.

There has been an abundance of analysis and over-analysis about the election results since Tues., Nov. 8.

The presidential election was not a landslide. It was an even split, indicating there is a serious divide in our cities and towns. Some of that is fed by militant movements like LGBTQ activists, progressives, socialists and some far right extremists. Misguided radicals always exist across all spectrums.

The greater problem comes when “mainstream” leaders and journalists abandon reason in order to embrace radical ideologies – especially when those ideologies reject time-tested standards and moral absolutes.

One of the most consistent post-election themes I have heard is that the media has done an incredibly poor job of covering the political campaigns.

Analyzing Trump’s victory, Jim Rutenberg, a writer for *The New York Times*, wrote the day after the election, “It was a failure to capture the boiling anger of a large portion of the American electorate that feels left behind by a selective recovery, betrayed by trade deals that they see as threats to their jobs and disrespected by establishment Washington, Wall Street and the mainstream media.”

There you have it. Those who make up the media are completely out of touch with grass roots Americans.

They are taking a beating over their failure to deal with the facts and their severe lack of judgment. They earned this rebuke.

Blind to the basic values of most Americans and deceived by a doomed progressive agenda, media elites and career politicians simply don’t get it. They are not in touch with the average worker,

average student, average family or average retiree.

To the media elite, it is unthinkable, laughable, even impossible that Donald Trump’s supporters, who Hillary Clinton called a “basket of deplorables,” would have a remote chance of influencing the election. But they did.

Though crass, Trump tapped into the anger and sense of betrayal most Americans believed Clinton and Washington insiders represent. The public resisted the arrogance and crassness of the elite – media, academia, entertainment and Washington insiders. This is the group that is known for their prejudice against the rural residents of our country, those without

a college degree, those who embrace Judeo-Christian values, those who are Christians and those who are generally different from the elite.

Southern Baptist pastor Mike Huckabee served as the governor of Arkansas and is a two-time candidate for the presidency of the United States. In a post-election email he said, “Two years ago, I released a book, *God, Guns, Grits, and Gravy*, that detailed what I was observing in the great divide between the people in the ‘bubbles’ of New York, Washington and Hollywood and the people living in ‘flyover country,’ or as I coined it, the land of ‘*God, Guns, Grits, and Gravy*.’

“It was not geographical, nor racial, nor ethnic, nor gender based. It was the raw, seething anger felt by people whose lives were being devastated by policies and politics of the Ivy League-educated ruling class who looked with derision and bewilderment at the millions whose jobs had disappeared or were paying less, whose pensions had been obliterated, and whose future appeared bleak and hopeless.

“The press largely snickered at my message and thought it overly simplistic. It was intentionally simplistic because it didn’t have to be complicated to explain what was happening in the lives of the working class. If the shell-shocked elites are now wondering how they missed it, I still recommend their reading the book. It really will lay it out for them.”

Todd Starnes, conservative columnist and occasional guest on Fox News said, “Our long national nightmare is over, and the Republic has been saved.”

Whether you agree with Starnes or not, do you hear the sigh of relief in his statement? He speaks for a large segment of people who have deep concerns about the future of the United States of America. There is a strong sense that we would not survive another four years of leftist elected officials.

I want to be quick to acknowledge that there is also a sigh of despair among many who greatly fear Trump’s presidency. There are some very scary unknowns to deal with. I understand that, but my point is not the fears, reservations and concerns of voters across the scale. My emphasis is that mainstream media and other elitists have failed us.

The state of North Carolina produced a map that shows which counties voted for established liberal candidates.

For the most part, the map looks like a diagram of the state’s largest universities and urban centers. That underscores the view that much of academia has graduated into the artificial world of the elites, out of touch with most Americans.

I’m thankful that North Carolina Baptists have a growing presence in these collegiate communities.

Clearly this is a significant mission field. Kudos to all who serve in this field and those who live out a biblical vision to impact academia with the gospel.

I pray for every believer who is em-



played by our colleges and universities. May God use you in powerful ways!

I’m also grateful that Baptists have a vision to impact lostness in the urban centers of our state. People of every imaginable race and language are neighbors to believers in these large cities. Many of our established churches are intentional about sharing the gospel, and many new churches are being launched in these concentrated areas of our population. I pray God will tremendously bless all who live for Christ and proclaim His truth in the urban mission field.

But I’m also thankful for the effective ministry of the many churches in rural communities. Both small and large, these churches have a great influence. The recent election illustrates this point. Rural churches are important to America. I pray that every Christian in these communities will take heart and stand strong for the truth of scripture.

The *Biblical Recorder* is honored to partner with all of our Baptist family to proclaim the gospel in North Carolina, North America and the world. Our mission of providing news and information with a biblical worldview is more important to our churches than ever before. Be sure the people in your church know who we are and what we do to serve them. People need to know! **BR**



**K. ALLAN BLUME**  
Editor

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## IN FOCUS

A WORD FROM OUR LEADER

### Adoption – the gift of a new beginning

**E**ven though many couples have decided to expand their families through adoption, there are still thousands of children in North Carolina and other countries who need a Christian family to adopt, love and care for them. I began to explore ways to assist in this process following a conversation with a North Carolina Baptist pastor who asked for help in placing more children who are waiting to be adopted by Christian families.



**MILTON A. HOLLIFIELD JR.**  
BSC executive  
director-treasurer

According to Focus on the Family, there were 2,416 children waiting to be adopted in North Carolina alone in 2014, and there were 107,918 children who were waiting to be adopted across the United States.

While these statistics are truly heart-breaking, here are statistics that brings me hope: In 2014, there were 17,625 churches in North Carolina alone, and there were 348,067 churches in the whole

of the United States.

This means without a doubt, North Carolina Baptist churches have an abundant number of families that could love and disciple these precious children who will benefit from being nurtured in spiritually healthy families.

In my search to answer the pastor's inquiry about what North Carolina Baptists can do, I discovered a wonderful organization that is helping to address this issue. I refer to the Christian Adoption Services (CAS), which has offices in Matthews and Rocky Mount. CAS also works with expectant mothers and encourages them to choose life and consider adoption. CAS has placed more than 2,000 children in Christian homes over the past 37 years, and they also disciple expectant mothers. Last year, eight of these women trusted in Christ as Savior.

CAS serves for both domestic and international adoption agencies and exists "to build God's Kingdom by connecting vulnerable children to Christian families." The new president, Rev. Kevin Qualls, is no stranger to North Carolina Baptists. Kevin's father, Phil Qualls, is a well-known Southern Baptist pastor in North Carolina.

After serving Christ in pastoral ministries for 22 years, Kevin sensed that God wanted him to work with CAS. Prior to his leadership with CAS, Kevin served as a staff pastor at both First Baptist Church in Indian Trail and First Baptist Church in Charlotte. He told me that he believes that "adoption and the gospel go hand-in-hand."

If you are contemplating adopting a child, consider talking with CAS. Please join me in praying that the Lord will lead more North Carolina Baptist families to the many children in our own state who are waiting to be adopted. The need is great, and our God has already placed many of His faithful followers in a position to bring these children into their families.

Just as the Father has loved us and adopted us into His eternal family, may we be a part of extending that same love to the children who need to be adopted in North Carolina and other places.

To learn more about Christian Adoption Services, or if you would like to have Kevin Qualls speak in your church, please visit [christianadopt.org](http://christianadopt.org) or call (704) 847-0038. **BR**

## How should churches respond to new wage rules?

**T**he Fair Labor Standard Act (FLSA) has been amended by the Department of Labor. Its changes may impact your ministry and your congregation. The FLSA has a simple purpose: to ensure employees that qualify for overtime pay are compensated for their labor. While lawsuits have been filed to challenge the new rules and bills have even been introduced in Congress seeking to overturn the new rules, changes to FLSA are scheduled to go into effect Dec. 1, 2016. The new rules have raised numerous questions for churches and for good reason.

What follows should not be construed as legal or financial advice. Church leaders should consult a lawyer and accountant to ensure compliance with the law.

The FLSA does not provide a stated exemption for churches as employers, or ministers as exempt employees, however there are court-created exceptions for religious workers.

Previously, FLSA rules mandated that an employee whose annual salary fell below \$23,660 was automatically considered an hourly employee and must be paid overtime when they exceed 40 hours in a work week – regardless of the pay period (weekly, bi-weekly or monthly). As of Dec. 1, employees whose annual salary is below \$47,476 are automatically eligible for overtime and when they exceed 40 hours in a workweek, the employer is expected to pay them time and a half for those hours worked in excess of 40 hours.

Immediately, several questions come to mind for churches:

1. Does this apply to ordained ministers?
2. Does this apply to non-ordained individuals serving in ministerial positions?

3. Does this apply teachers in a church-operated pre-school, elementary school and high school?

Ordained ministers employed in ministerial roles by a church appear to remain exempt from overtime after Dec. 1. This means that churches may continue to compensate them as salaried employees and the ministers are not entitled to overtime.

The key point is that ordained ministers must be employed in ministerial positions. A church cannot ordain an individual in a non-ministerial position (such as a custodian or secretary), give that position ministerial responsibilities and then declare the position is exempt from overtime. Furthermore, a church cannot simply change the job title of an employee by adding the title "minister" to the position and claim the employee is exempt from overtime. Ministerial duties must not be a small part of what an employee does, but rather the overarching focus of what an employee does to be considered exempt from overtime.

Non-ordained employees earning an annual salary less than \$47,476 must be considered eligible for overtime, even if their duties are ministerial in nature. In addition, non-ministerial employees earning a salary below the threshold must also be considered eligible for overtime, even if some of their duties appear ministerial in nature. This means it becomes important for non-ordained and non-ministerial employees to keep a record of hours worked each week to meet the requirements of FLSA.

Many churches employ part-time youth ministers, music ministers, interns and others that have not been ordained. Careful attention should be paid to the expectations of these employees when they take mission trips, attend summer youth camps,

**See Wage page 12**



**BRIAN DAVIS**  
Guest Column

## Our national idolatry: contest of competing faiths

**"G**olden calves are built in every generation," said Tim Walter, in a sermon titled "Filled with God's Grace and Power." Walter is a Christian minister according to *The Complete Guide to Christian Quotations*.

We tend to think of idolatry as something long abandoned to the past. But just as sure as the gods of the Egyptians, the Canaanites, the Babylonians, the Assyrians and the Romans of yesteryear clashed with the bearers of true religion, it is no less true today.

Recently, we've witnessed an unprecedented assault on religious liberty. It's not an assault on religion in general, but an attack on particular religious beliefs. Those who hold to traditional religious convictions are being punished.

The Ninth Circuit Court of Appeals upheld a California law that requires pregnancy resource centers to promote abortion or face the wrath of the state.

In Iowa and left-leaning Massachusetts, churches

have filed lawsuits challenging new transgender non-discrimination laws that require them to allow persons of the opposite sex to use a restroom, shower or locker room that is opposite their biological sex. The law singles out and penalizes churches if they won't comply.

A lay minister in Georgia, who filed a lawsuit on the grounds of religious discrimination after losing his job with the Georgia Department of Public Health, is now being compelled by the state's attorney general to hand over his sermons. His problems started after being hounded by LGBTQ activists for preaching what the Bible says about homosexuality.

The situation is appalling and leaves many Americans scratching their heads and wondering how we got to where we are. Certainly this is something they never thought they would see in their lifetimes.

In her book, *It's Dangerous to Believe: Religious*

**See Faiths page 11**



**MARK CREECH**  
Guest Column



# Baptist leaders respond to election results

By **SETH BROWN** | BR Content Editor

**N**orth Carolina Baptist leaders encouraged Christians to pray for the new president of the United States, Donald Trump, who was elected Nov. 8 in a startling victory over Secretary of State Hillary Clinton. Yet, leaders also reminded churches to oppose the coarse rhetoric fueled by a nearly two-year long campaign. They called God’s people to exhibit Christlike character, pursue justice and graciously reach out to others.

J.D. Greear, pastor of The Summit Church in Raleigh-Durham, said in an email to the *Biblical Recorder*, “... every Christian should be outraged by demeaning comments made toward certain groups in our society, whether we are part of that group or not. And we should stand against injustice and discrimination wherever we see even a hint of it.”

Greear urged Christians who voted for Trump to “seek to understand (if they don’t already) why many immigrants, women, some minorities and members of the LGBT community feared a Trump presidency.” The president-elect’s inauguration is set for Jan. 20, 2017. He also said the upcoming four-year term will be a “test” for evangelical Christians that voted for the controversial Republican.

“Will they have the courage to stand boldly against him – and the Republican party – wherever they perceive [Trump] pursuing an uncharitable agenda?” asked Greear.

“Many of our black and Hispanic brothers and sisters are fearful and confused today,” he continued. “These are our brothers and sisters in Christ, made in the image of God like us. Ask questions, acknowledge their hurts and above all, listen. Whatever else this moment calls for, it calls for empathy towards the hurting and afraid.”

Danny Akin, president of Southeastern Baptist Theological Seminary in Wake

Forest, commented via email, “Above all, we must not let politics dominate our agenda. Whether Clinton or Trump had won, we in the church have a mission far greater than politics. We are building a kingdom that can never perish, making investments in the souls of people that will last longer than any political kingdom. When we show more concern over politics than evangelism, we have gotten off course. Salvation does not come riding in on a donkey or an elephant. It’s not found in the stars and stripes of our flag, but the scars and stripes on our Savior. As someone at our church said recently, ‘If you are more concerned over who won this election than you are lost souls being saved, you are probably a citizen of the wrong kingdom.’”

“... the American people spoke and so did the people of North Carolina. After weeks of the world watching us deliberate, it’s now time to reflect and pray for the days ahead. I have already begun praying fervently for our president-elect, Donald Trump. Closer to home, we must be patient as we await the results of our governor’s race, and prepare our hearts for what either path may mean for the future of our state.

“No matter the outcome, we honor our governing authorities but don’t look to them for our hope. That means we pray for them, we respect their authority, and we seek to be good citizens while honoring our Lord and loving our neighbors. Our mission to share the Good News, pursue reconciliation and reach the nations remains the focus of the church.

America has never needed the gospel more than it does today, and we find our answers in King Jesus!”

Richard Land, president of Southern Evangelical Seminary in Matthews, said in a press release, “The results are in. We’ve elected Mr. Trump, and approximately half of America is relieved, while the other half is depressed. By all accounts, the majority of Americans were not, and are not, happy with the choice they faced and had to make. The president-elect will be the least popular to ever take office. So what do we do as Christians? First, we need to remember our heritage as Christians, not just as Americans. The Apostle Paul told us in Ephesians 2:13-18 that out of Jew and Greek, God created one new man, and that the Church was to reconcile both.”

“Last night was one of the hinge points in American history,” Land concluded. “The American people rose up in their collective wisdom and said, ‘Enough is enough. We want our country back.’ Mrs. Clinton’s extreme position on abortion was a major contributing factor. Eighty-one percent of white Evangelicals voted for Trump. This is higher than the vote for any previous candidate. It is still government ‘of the people, by the people, for the people.’ As a Christian, I believe

that God in His mercy has decided to postpone His judgment of America and give us a temporary reprieve to turn back to Him. I pray we will do so.”

Mark Harris, former president of the Baptist State Convention of North Carolina and pastor of First Baptist Church in Charlotte, told the *Biblical Recorder*, “When you look at the election of Donald Trump, it was historic. I can’t remember in my lifetime when the polls were any more wrong than in this election. I also feel like people across America in the heartland got involved.

“When you look at the map, the bulk of the country recognized what was at stake in the selection of the Supreme Court. I feel like God in His mercy has allowed our nation to correct course. My hope and prayer is that we will see men and women appointed to the Supreme Court who understand their role and will correct many of the decisions that we have seen in recent days that have removed power from the people. Our call now is of course to pray for our president-elect. Pray for God to work in his life and pray for God to work through him. Also, I think it is critically important that we pray for the team he is assembling in his administration.

See Election page 12

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# It's Trump: A post-election blueprint for evangelical conservatives

**T**he long road to Election Day is over. Donald J. Trump has been elected the 45th President of the United States. Evangelical reaction is mixed. On the one hand, many evangelicals (including the authors of this column) opposed Trump's nomination. On the other hand, many white evangelicals supported his campaign.

Regardless, there are two things upon which evangelicals can agree.

First, we can agree that in recent decades, evangelicals have been decentered socially and culturally. Although we have seen incremental progress in our advocacy for the pro-life cause, we are experiencing consistent setbacks on other significant concerns such as religious liberty, race relations and marriage and family. More to the point, many Americans consider our stance on moral issues to be not only wrong but bad and view us as little more than the hypocritical and bigoted special interest arm of the Republican Party.

Second, for the next four years, our evangelical witness and action will take place in the context of a Trump presidency. That fact should not alter our political vision and mission. Administrations come and go; the Christian mission remains the same. Therefore, we should

be able to unify our public witness around four directives: reassessing our priorities, reframing political issues, reinvigorating our commitment to social causes and persevering even if the decks are stacked against us.

## Reassessing our priorities

The Christian "gospel" is the announcement that Jesus Christ is Lord; that he suffered and died on a cross to pay the penalty for our sins; that he rose from the dead and appeared publicly to many people; and that he will return one day as King to institute a world order characterized by love, peace and justice. As evangelicals, we must ensure that our political initiatives serve as a preview of that world order.

One way to do that is to continue our commitment to the causes we are known for, such as demanding justice and equality for unborn babies and protecting religious liberty for all citizens.

But there are other ways too. We must



**BRUCE ASHFORD**  
Guest Column



**D.A. HORTON**

find compelling ways to show that the Bible's narrative – rather than the political narrative of a cable news network – is the true story of the whole world. We must be quick to identify the false gods and saviors offered up by every modern political

ideology, including liberalism, conservatism and progressivism, nationalism and socialism. We must find ways to make clear that our allegiance to Jesus Christ takes precedence over our allegiance to any particular political ideology, party or platform.

## Reframing political issues

The United States is as divided as it has ever been. Our political discourse is toxic. Our trust in public institutions is at an all-time low. Our differences on political issues are so great that we've demonized each other. But evangelicals, because of our commitment to the gospel, are poised to speak a good word into a bad situation.

Our commitment to the gospel means that we can "reframe" political issues so that they can be seen in a new light. For example, the gospel reframes our approach to wealth by revealing that wealth is neither our savior nor our ultimate security and by causing us to be radically generous to the economically disadvantaged.

Similarly, it reframes our approach to power by causing us – counterintuitively – to lovingly serve and empower others by decentering ourselves.

This type of "reframing" of political issues will break the ability of American society to dismiss evangelicals by classifying us as the special interest arm of any one political party. It does not mean that we should renounce our membership within a political party; it means that we can work for the betterment of our party.

## Reinvigorating social action

The late great evangelical Francis Schaeffer argued, in his book *The Great Evangelical Disaster*, that American evangelicals have been beset by deficiency in response to two realities: racism and poverty. Schaeffer is right: we must do better. The gospel demands it and our nation needs it.

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# Overwhelmed? It's OK to say 'I can't'

By CHAD AUSTIN | BSC Communications

Even when it seems like the items on your never ending to-do list won't get done unless you do them yourself, Carolyn McCulley says it's OK to say, "I can't."

"Guess what?" McCulley asked a gathering of several hundred women at the 2016 N.C. Baptist women's retreat at Caraway Conference Center in late October.

"God is the only one who gets everything done on His to-do list."

McCulley, an award-winning author and filmmaker, was the keynote speaker for this year's women's retreat, which was sponsored by the Embrace women's evangelism and discipleship ministry of the Baptist State Convention of North Carolina.

The theme was "Overwhelmed," based on Psalm 16 and the life of King David.

"If you look at the life of David, who was the psalmist who penned this particular psalm, you might think that because he was the king, everything was easy for him," said Ashley Allen, director of Embrace women's ministry.

"But things were not easy in David's life. There was quite a bit that was overwhelming in his life."

Yet in the midst of the turmoil in his life and kingdom, David penned the words of Psalm 16:11, the theme verse for the retreat: "*You will make known to me the path of life; In your presence is fullness of joy; In your right hand there are pleasures forever.*"

## Concerts benefit Matthew recovery efforts

Three stars from Andrew Lloyd Webber's *The Phantom of the Opera* will perform Nov. 29-30 to raise money for Hurricane Matthew recovery efforts. "The Three Phantoms" will be at the Duke Energy Center for the Performing Arts in Raleigh in Memorial Auditorium. The event will also be hosted in Wilmington on Nov. 30 at the University of North Carolina-Wilmington's Kenan Auditorium.

All proceeds will benefit N.C. Baptists on Mission's flood recovery and relief efforts for North Carolinians impacted by Hurricane Matthew. Craig Schulman, Ciaran Sheehan and Mark Jacoby are established Broadway veterans with significant Broadway credits. They have appeared in starring roles in shows such as *Les Misérables*, *Finian's Rainbow*, *Ragtime*, *Carousel*, *Jekyll and Hyde*, *Wicked*

"David knew what it was like to sit in God's presence even though the circumstances around them were hard and very difficult," Allen said.

One goal of the retreat was to help attendees not to feel overwhelmed by their circumstances, but to be overwhelmed by the presence of the Lord in the midst of their circumstances. In addition to two keynote presentations by McCulley and one by Allen, attendees studied and worked through the theme passage of Scripture during breakout sessions and shared other moments of reflection during times of personal and small group devotions.

McCulley encouraged attendees by sharing examples of how she had learned to rest in God's presence and trust His provision through difficult and challenging circumstances.

A few years ago, McCulley said that while she was grieving from the recent passing of her mother, she found herself behind in her work and behind on a book writing project.

McCulley said she was working upwards of 90 to 100 hours per week when she came across a quote from pastor and author Tim Keller about the importance of Sabbath rest.

Shortly thereafter, she started forcing herself to take a day off to rest in the Lord.

"I could say, 'This day I take off because I know the Lord is providing for me,'" McCulley said.

Knowing that God is our provider and that He offers grace to sustain us during

and many others. In addition, all three have performed the role of "Phantom" in Webber's masterpiece, Broadway's most successful show ever. The three Phantoms are donating their time and talent to raise funds for the people devastated by Hurricane Matthew.

"We want to raise the absolute most money that we can for the victims in North Carolina," Schulman said. "Seeing the destruction and devastation has touched us all."

The proceeds will be used to purchase building materials for volunteers to rebuild homes. There is a VIP ticket that includes admission to a reception after the show that will include a meet and greet with the stars at the Raleigh event.

Ticket prices range from \$20-\$100.

Visit [ticketmaster.com](http://ticketmaster.com). Search "The Three Phantoms." Visit [uncw.edu/arts/kenan.html](http://uncw.edu/arts/kenan.html). **BR**



Carolyn McCulley challenges women "to look for how the Lord is going to meet you in that day and in that situation." (BSC photo by Chad Austin)

times of adversity are reasons why it's OK to acknowledge our limitations in a

culture that emphasizes and values high levels of capacity and productivity, McCulley said.

"If you want to know how to avoid being overwhelmed, it's taking a moment to say, 'Lord, what have You given to me to do today? What have You called me to do, and where are You going to meet me where I feel overwhelmed?'" McCulley said.

So when you are tempted to feel like a failure, or struggling due to pressures related to things like dealing with an overbearing boss, caring for your elderly parents, caring for a disabled child, handling your teenager's emotions or worrying about whether or not your business is going under, McCulley said it's OK to say, "I can't."

"That's OK," McCulley said. "Say, 'I can't.'"

"But purpose to look for how the Lord is going to meet you in that day and in that situation." **BR**

## ALWAYS BE READY TO MAKE DISCIPLES

Amidst all of the recovery work taking place following Hurricane Matthew, Cashie Baptist Church in Windsor decided that a scheduled revival truly needed to go on as planned.

Terry Stockman, director of missions for the West Chowan Baptist Association, opened the revival services by reminding everyone of God's love and control over all things, while encouraging them to always be ready to make disciples.

On the final night of the revival, Cashie Baptist's pastor Bobby Strother said to his congregation that the time had come to be serious about disciple making.

During the invitation, a 75-year-old man came forward confessing he had never shared his faith and wanted to learn how. Pastor Strother has been walking with that man and a few others in a disciple-making relationship.

The man who came forward proves that age is not a factor when it comes to disciple-making. It's never too late to be discipled, and it's never too late to be a disciple-maker. We just need to be ready to make disciples.

Cashie Baptist has served as one of the recovery sites in eastern North Carolina where volunteers with N.C. Baptist Men/Baptists on Mission are

showing the love of Christ in word and deed.

The ongoing relief and recovery efforts following the flood has opened

many doors of opportunity to lead others to Christ, simply by reaching out and showing their community that they care.

Although news about Hurricane Matthew is no longer dominating the headlines, there is still much work to be done and more opportunities to make disciples.

Thousands of homeowners are still in need of assistance with putting their lives back together following the storm, and we need your help to meet those needs.

Would you consider volunteering or making a financial contribution to the relief efforts? No special training is required to volunteer. And when you choose to serve you are not only being the hands of feet of Jesus, but you are creating an opportunity to make disciples.

To learn more about how you can volunteer or donate, visit [baptistsonmission.org/matthew](http://baptistsonmission.org/matthew).

(EDITOR'S NOTE – Paul Langston serves as the mission mobilization consultant with N.C. Baptist Men/Baptists on Mission. Contact [plangston@ncbaptist.org](mailto:plangston@ncbaptist.org) or (800) 395-5102, ext. 5611.)



PAUL LANGSTON



By LAURA CROWTHER | BR Editorial Aide

The Powell/Warren Mountain House sits atop Long Arm Ridge in the Uwharrie Mountains of central North Carolina at Caraway Conference Center and Camp. From the cabin, guests can see for 11 miles. It is the perfect retreat for a minister looking to get away and relax.

“The location makes it very unique” explained Caraway camp director Jimmy Huffman in an interview with the *Biblical Recorder*. It is “very comfortable and well maintained” and – the icing on the cake – it’s free.

For years, Caraway offered a ministers’ cabin, which was located in the middle of the campus, but it was rarely used. It was eventually converted into office space, and the vision for the retreat house was born. While clearing land for the septic system, staff at Caraway noticed the view from Long Arm Ridge. It was the ideal place for the new ministers’ retreat.

Named the Powell/Warren Mountain House due to a generous gift from donors Don & MaryAnne Warren in honor of their parents, the retreat was dedicated on Sept. 27, 2011. The Warrens are members of Parkwood Baptist Church in Gastonia. Since opening, the cabin has housed more than 388 pastors, with 19 staying in the final months of 2011.

Many pastors come to “get away from stress; they need a quiet place to clear the noise and hear God speak,” according to Huffman. Myra Willard, wife of retired pastor Mike Willard agrees. In a phone interview with the *Biblical Recorder* she said they came “to get away for a couple of days to recuperate.” During their visits to the cabin, Mike Willard was serving as an interim pastor at Pilot Mountain Baptist Church.

“It’s just really quiet; you don’t have a TV ... just the mountains and the scenery,” said Willard. “We had time to read and just be quiet and talk to each other. Sometimes you’re so busy you can’t find time to do that.”

Huffman tries to meet every couple that comes and often shares a meal with them in the dining room. He estimates that 85 percent of ministers who stay at the retreat house are senior pastors, and most are from smaller congregations across the state. Huffman frequently hears comments like, “my wife and I would never have an opportunity to get away if not for this.”

Caraway has made it easy to rest and relax at the retreat house. It features cream colored walls, a high ceiling in the living room with a desk overlooking the mountains, a beautiful fireplace and rocking chairs on the back porch. The nicely equipped kitchen is stocked with coffee to “make [ministers] feel at home,” says Huffman. There is also a small Bose



The view, along with the solitude, are draws for ministers who are looking for a retreat at Caraway Conference Center’s Powell/Warren Mountain House. (Village Printing photos)

music system and CDs left for ministers to enjoy. The CDs and books in the cabin operate on a bit of a swap, according to Huffman.

Many ministers will leave a book or CD for others to enjoy, and some will also take one that speaks to them.

While the retreat house is not meant as a vacation spot, Caraway offers hiking trails, two lakes to fish or canoe on, an outdoor chapel overlooking the lake and tickets to the nearby Asheboro Zoo through their corporate membership.

Pastors also come to plan and write sermons. Caraway provides wireless internet to the house for that purpose.

In a guest book left on the property, one pastor states, “I enjoyed rest and also did some planning for the next several months. I now feel ready to go back to those daily demands and distractions.” He goes on to state, “Life cannot be lived here on the mountain, but this mountain retreat has sure helped me to go back ... renewed and refreshed.” Another pastor claims, “This trip was the best study break I have had in years.”

Entry after entry in the guest book tells of the much-needed rest, refreshment, prayer time and time with their spouses that many pastors and their wives had while staying at the retreat house.

Huffman says that sometimes pastors send letters directly to him, and he has

heard stories of pastors who are “ready to leave their church and ready to walk away,” but who stayed in the ministry or at their church after their time at the Powell/Warren cabin.

Huffman says it “stays booked” but Caraway operates it as a ministry and as such, “ministers can call the day before” to inquire about the occupancy of the mountain house. Ministers can stay once per year for up to five days. The first three days are free, and guests can choose to stay an additional two nights for \$50 per night. When the Caraway kitchen is operating, pastors and their spouse can eat free for breakfast, lunch and dinner. Reservations may be made up to one year in advance. Ministers are encouraged to bring their spouse, but the retreat is not suitable for children.

Since the cabin is offered free of charge, Caraway must recuperate its costs through their general budget. Huffman says that he hoped “ministers would see Caraway ... and bring it back to their churches” by utilizing the confer-



ence center and camp for church retreats, meetings and activities. The retreat house costs around \$14,000 per year to operate and maintain. If individuals or churches are interested in giving toward the retreat house, they can send a check to Caraway at PO Box 36, Asheboro, NC 27204 and designate it “Mountain House.”

For reservations at the Powell/Warren Mountain House, contact Caraway at (336) 629-2374 or email Rose at [rskipper@caraway.org](mailto:rskipper@caraway.org). **BR**





### Fruitland breaks ground for new apartments

Fruitland Baptist Bible College (FBBC) held a groundbreaking ceremony Oct. 28 for the new Wyatt-Jarrett Apartments on the college's campus in Hendersonville. FBBC, which is a ministry of the Baptist State Convention of North Carolina, will be able to complete this project debt free because of the contributions of Weldon Wyatt (in memory of his father, H.E. Wyatt) and Lowell and Jan Jarrett (in memory of Lowell E. Jarrett Sr.). As a mission opportunity, volunteers from various churches and associations will provide the labor for the project. Above, Baptist leaders break ground for the building. Groups who are interested in providing assistance should contact Bobby Garrett at (828) 685-8886. (Contributed photo)

## CHURCH NEWS



### Gorman Baptist Church, Durham

On Sept. 25, Gorman Baptist Church, Durham, celebrated its 100th anniversary with a special service with music from the Lumber River Boys Quartet and Gorman's choir. Above, Milton A. Hollifield Jr., right, presents a certificate of appreciation to Pastor Craig Phelps for the church's ministry. The sermon was delivered by Julian Motley, a former pastor for 30 years and was followed by a covered dish meal. A Centennial Committee had directed a year of remembrance with monthly celebrations including guest preaching by former pastors, staff members and ordained former members. A history museum displayed many photos, period clothing, plaques, quilts made by members, awards, and historical achievements. Representative clothing of the early 1900s was worn by many members throughout the year. (Contributed photo)

## Case

Continued from page 1

that should be abundantly clear. This is a decision that has to do with one school district in Virginia, but the impact of a Supreme Court decision on this question will be nationwide. And furthermore, it's likely to have impact far, far beyond the issue even of the public schools. This is likely to be yet another case in which the Supreme Court decides to be the moral arbiter for the United States of America, usurping legislative and other authority in order to bring about a revolution, a moral revolution, by means of a court decree."

The Fourth Circuit Court of Appeals in Richmond, Va., ruled in April the school board of an eastern Virginia county violated federal law by refusing to permit transgender students to use the restrooms of the gender with which they identify, regardless of their biological sex. In a 2-1 opinion overturning a federal court, the Fourth Circuit panel ruled the ban on sex discrimination in the Title IX education amendments encompasses gender identity.

About a month later, the Obama administration issued a sweeping directive on transgender rights.

Officials with the Departments of Education and Justice told public school districts, as well as colleges and universities, to allow transgender students to use the restrooms and locker rooms of their gender identity. The guidance was not legally binding, but it implied noncom-

pliance could result in the loss of federal aid.

With transgender rights on the ascendance, proponents of biblical sexuality welcomed the high court's decision to rule on the case out of Virginia.

Andrew Walker, director of policy studies for the Southern Baptist Ethics and Religious Liberty Commission, said in a Nov. 1 blog post, "... the Supreme Court is faced with a momentous decision of determining whether schools can make policies based on biological sex. ... All citizens, but especially public school parents and students, are staring down a possible future where it is considered discriminatory to question the legitimacy of transgender ideology or express discomfort at the idea of exposure to members of the opposite sex in a state of undress. This means the future of student privacy is being wagered on the outcome of eight or nine justices."

In its Oct. 28 order, the high court said it would decide whether the Obama administration's interpretation that protections against sex discrimination include gender identity and whether a federal agency letter to that effect should be granted deference by the courts.

The Department of Education said in a January letter, "When a school elects to separate or treat students differently on the basis of sex ... a school generally must treat transgender students consistent with their gender identity." In its

opinion, the Fourth Circuit panel said the department's interpretation should be "accorded controlling weight."

The Supreme Court's decision to review the Fourth Circuit opinion proved no great surprise. In early August, the justices voted 5-3 to put on hold a June decision by a federal court ordering the Gloucester County School Board to permit Gavin Grimm to use the male restroom while the case is settled in court. Grimm, 17, is a female biologically but considers herself a male.

After first ruling in favor of the school board, the federal judge responded to the Fourth Circuit reversal of his opinion with an order in favor of Grimm. The school board asked the Supreme Court to block enforcement of the decision.

Rodney Autry, a Southern Baptist pastor in Gloucester County, said he is "extremely gratified" the Supreme Court agreed to rule in the case.

"It is appropriate [the Supreme Court] consider a matter which the Executive Branch has suggested can be resolved by fiat," Autry told Baptist Press in written comments. "Unelected and unaccountable bureaucrats have no right to determine the welfare of the children of Gloucester County or of the nation as a whole."

"I trust that whether the Court issues a sweeping, landmark decision or a narrower ruling focused specifically on our case that Gloucester schools remain safe

zones sexually where common sense, civil protections continue for school age children who have no vote in their own welfare," said Autry, senior pastor of Union Baptist Church in Hayes, Va.

Autry commended the Gloucester County School Board for "rare courage while pursuing this matter with judicial savvy and professional constraint. Their approach to this highly volatile issue remains a model for school boards elsewhere."

The Gloucester County school district had provided a separate restroom for Grimm, but she said being forced to use the alternative restroom further stigmatized her. The Obama administration backed Grimm's position. Grimm underwent hormone therapy, legally changed her name to a male name and asked to be treated as a male before her sophomore year of high school in 2014.

Messengers to the 2014 Southern Baptist Convention approved a resolution regarding transgender identity that "affirm[ed] God's good design that gender identity is determined by biological sex and not by one's self-perception." The resolution "regard[ed] our transgender neighbors as image-bearers of Almighty God and therefore condemn[ed] acts of abuse or bullying committed against them." The resolution also stated, "We invite all transgender persons to trust in Christ and to experience renewal in the gospel." **BR**



# Leaders expect long recovery after Matthew flooding

By DIANNA L. CAGLE | BR Content Editor

**N**ow that more than a month has passed since Hurricane Matthew, “most people are over the initial shock,” said Alan Taylor.

“With any disaster, it always hits the people who are least able to handle it,” he said. “Robeson County is already a poor county. These folks don’t have anything.”

Taylor, director of missions for Robeson Baptist Association in Lumberton, said about 20 percent of students aren’t in the school system there anymore. Another 20 percent are in a different school.

“It’s a long-term challenge and a long-term opportunity for the church to do what the church is supposed to do,” he said.

While some people’s lives are returning to normal, leaders are saying recovery in some areas is going to last at least three years. Manna One, Baptists on Mission’s largest feeding unit, shut down its service Nov. 9 as leaders shift focus to the recovery process.

Taylor said the area of west Lumberton was the most affected by the flooding. West Lumberton Baptist Church lost two buildings. In his association, Taylor said only one pastor has to rebuild after the damage.

One of the most discouraging and shocking events for Taylor was the unexpected death of a 33-year-old pastor from Fairmont First Baptist Church. “He got that church focused on reaching people and doing ministry,” Taylor said.

He has been encouraged by the aggressive response of some of the churches to the needs in their area.

“None of these people had flood insurance because they couldn’t afford it,” he said. “With some of the people, you’re meeting needs of ongoing poverty. If it had happened in an upscale area of Raleigh, the feeding unit might have been there for a few days, but they would have handled the issue and moved on. So many people lost everything they have.”

The flooding destroyed “a chunk of Section 8 housing,” Taylor said, “on top of everything else.”

Taylor said they have seen salvations occurring when they have done distribution and elsewhere.

“Churches are getting desperately involved in their communities,” he said. “They are really touching people’s lives ... people who are helpless, and who are, unfortunately without Christ, hopeless.”

Dating back to the first century, Taylor said Christians respond to crisis. “We do our best work in the middle of a crisis,” he stressed.

“We eat crisis for breakfast.”

Baptists on Mission, also known as

North Carolina Baptist Men (NCBM), is looking at opening a site in Lumberton that could house up to 100 people.

Even though Red Springs Mission Camp is located in Robeson County, the commute to Lumberton takes teams anywhere from 30 to 45 minutes. The county is the largest – measured by land area – in North Carolina. That site would then be sending teams to help in Bladen County.

“I don’t think enough people know the valuable resources that we have ... and [are being] used for the Kingdom of God through North Carolina Baptist Men.”

Taylor mentioned that workers there were mainly hourly and had not worked for three or more weeks. Any money the association has received has been converted into store gift cards so people can take care of daily needs.

“The most traumatic thing is taking the van and driving through some areas that I hadn’t seen yet and, block after block after block, everyone’s world piled up next to the road to be picked up and thrown away,” Taylor said.

“You know from the house, they don’t have anything else. Their whole life has been there. That’s discouraging. We better figure out a way to help them.”

According to Gaylon Moss, NCBM



Prayer, like from this First Baptist Church in Hendersonville team, is most needed, said Alan Taylor, director of missions for Robeson Baptist Association. While this team was serving in Eastern Baptist Association, more volunteers are needed throughout the state for tearout and recovery efforts after the devastation left by Hurricane Matthew. (Contributed photo)

disaster relief coordinator, more than 700 people were expected Nov. 11-12 to provide tearout teams and chainsaw work across 12 locations: Kelly, Elizabethtown, Fayetteville, Goldsboro, Hope Mills,

Kinston, Lumberton, Fair Bluff, Red Springs, Tarboro, Warsaw and Windsor.

The work in North Carolina has

drawn in other states to volunteer as well. He said teams from Missouri, Tennessee and Virginia are currently providing tearout and chainsaw teams.

As of Nov. 10, Moss estimated 84,000 volunteer hours; 440,000 hot meals produced; 1,900 laundry loads; 5,000 showers; and 536 recovery jobs completed.

Paul Langston, NCBM mission mobilization consultant, expressed his appre-

**“Churches are getting desperately involved in their communities.”  
– Alan Taylor**



Chainsaw teams are still being used in some areas across the state even though a shift is being made to finish tearout and begin reconstruction. See story on page 6 about a fundraiser. (Contributed photo)

ciation for Richard Weeks. Weeks serves as the director of missions in Eastern Baptist Association, where Langston previously worked.

“Cashie Baptist Church in Windsor was a recovery site before Matthew,” Langston said. After Matthew, there was 14 inches of water in the fellowship hall. Church members and volunteers cleaned it up the Oct. 16 weekend so the church could reopen as a Baptists on Mission recovery site.

In an Oct. 30 email from Richard Brunson, NCBM executive director, said a small church in West Virginia recently donated \$15,000 to the organization.

“I was so touched to think about how churches and Christians give sacrificially to help hurting people in Jesus’ name,” Brunson said. “I am so thankful for this and other churches and individuals who pray, give and go.”

Brunson posted the news on Facebook, and he was contacted by a woman who grew up in that church in Mt. Nebo, W.Va.

The people there were impressed with a group who responded to their flooding devastation earlier this year.

Taylor requested prayer before anything else.

He also encouraged groups to come help. Teams are needed to remove furniture, floors, walls and more. Some sites are providing meals lodging and meals free to those who volunteer. Youth are also welcome. Call (800) 395-5102, ext. 5596, or visit [baptistsonmission.org/HurricaneMatthew](http://baptistsonmission.org/HurricaneMatthew).

Partnerships with flood-affected families or churches are available. Contact Kailyn Eskridge at [keskridge@ncbaptist.org](mailto:keskridge@ncbaptist.org).

Send money to NCBM, P.O. Box 1107, Cary, NC 27512. Designate for Hurricane Matthew. For online donation go to:

[baptistsonmission.org](http://baptistsonmission.org). **BR**



# Thornbury calls for ‘Jesus freaks’ in Page Lecture series

By HARPER MCKAY | SEBTS

**D**uring two days of lectures at Southeastern Baptist Theological Seminary (SEBTS), Gregory Thornbury, president of The King’s College in New York City, challenged the commonly used phrase “cultural engagement,” advocating for Christians to change the way they interact with the world around them.

“I believe if that if we plan to swim in the culture that we find ourselves ... we may need to start shifting our paradigm of how we’ve been talking about this whole business of cultural engagement,” he said.

Thornbury was the guest speaker for the 2016 Page Lectures, a series that brings prominent theologians to campus each fall to discuss a subject of concern to the Christian community. On Nov. 1-2, Thornbury gave two lectures to students, faculty and staff on the topic of “Joseph Got It Done,” using the Old Testament story of Joseph to show how Christians should respond as bearers of good news in the culture.

In his first lecture, Thornbury argued that transformation of the culture might not be an option any longer. Christians in America will increasingly find themselves in a situation where Christ and culture

are in paradox. “That may be a difficult transition for us to make as our influence and power recedes in the public square and as we have humiliated ourselves in 2016 in the eyes of the world,” he said.

To answer how to live in this kind of environment, Thornbury offered the example of Joseph who was as wise as a serpent and as innocent as a dove. “He was not the redeemer of Egypt, but because of who he was and because of the chops he had, he was able to position himself in a place where he ... had a chance to save, to insulate the people of God for a generation until redemption could come,” he said.

Thornbury argued that this should be the narrative of Christians in America – that they should thrive in the culture just as Joseph did in whatever circumstance he faced. “We have to be gamers. We have to keep the ball in play,” he said. “We may not transform culture, but we can be significant contributors and shine a light in the firmament as we hold forth the word of light.”

“Our job, I believe, in this generation as a Joseph generation is to keep the ball in play, to keep the name of Christ being named in places where it might reach the halls of the Pharaoh,” he said.

Thornbury’s second lecture expounded on ideas he introduced in the



Gregory Thornbury lectures at Southeastern Baptist Theological Seminary. (SEBTS photo)

first lecture, specifically that the spiritual battle is not between Christianity and secular atheism but instead Christianity and mysticism.

Drawing from conversations he has had with people in New York City, Thornbury believes that we live in an “age of profound credulousness and openness to all sorts of enchantments and mystical explanations about things,

with the exception being traditional Christianity.”

Thornbury said that while Christians are busy trying to be increasingly scientific, the world around them is opening to various supernatural and transcendental explanations. In this world of openness to spirituality, Thornbury says Christians often adopt “soft thought” and stand off in the shadows rather than standing out as followers of Christ. According to Thornbury, Christians need to “let their Jesus freak flag fly” as they contribute and take part in the culture they live in, giving people a place to land when they search for supernatural explanations of the world. As opposition to Christianity grows, Christians should not insulate themselves from the culture but be part of it as people who are strange and different. “We need to lean into the fact that we are the outsiders, embrace the fact that we are freaks,” Thornbury said. “That’s what we need to be teaching this generation. What we are seeing in our culture right now is a vast array of experiments against reality. Where will the church be when all the experiments have played out and exhausted themselves?”

The Page Lecture Fund, established in 1982, is named for George A. Page of Plainfield, Ind. **BR**

## Physician assisted suicide OK’d in Colorado

Baptist Press

**C**olorado voters overwhelmingly legalized physician-assisted suicide Nov. 8, joining other states – California, Montana, Vermont and Washington – where similar laws already exist. The Colorado End of Life Options Act, on the ballot as Proposition 106, passed by a two-thirds margin. Before the vote, assisted death in the state had been a crime of felony manslaughter.

The new law gives adult patients access to “medical aid-in-dying medication.” And it allows terminally ill patients with under six months to live, as diagnosed by at least two physicians, to self-administer drugs prescribed by a physician to induce “peaceful death,” according to the law posted on the Color-

do Legislature website. Patients choosing death must be at least 18 years old, must have the “mental capacity” to decide to end their life, and must not make such a request based on their age or disability, the law stipulates.

The initiative was designed after Oregon’s 1994 Death With Dignity Act, the first in the nation to legalize the practice, although its enforcement was delayed three years by a court injunction. **BR**

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# Believers called to join in revolution

**W**hen it comes to missions, most of us know that everyone can pray and give so that some may go. However, few of us consider that everyone can pray, everyone can give and everyone can go. Not many Christians have noticed the mission field has come to us, meaning that today we can walk across the street to encounter people that come from around the world.

In their new book, *I Am Going*, Danny Akin and Bruce Ashford invite us to join a revolution in global missions.

The Bible tells us that God created and mankind rebelled. However, God has undertaken a mission to redeem and restore all creation. As part of this

mission, God calls people to Himself and sends them out on mission with Him. God calls this missionary people His church.



**CRIS ALLEY**  
Book Review

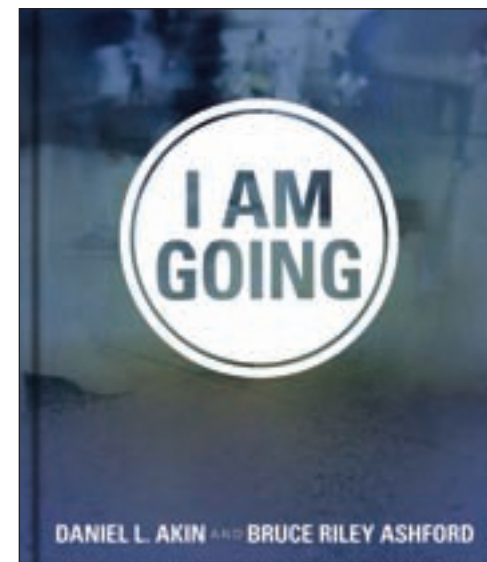
Akin and Ashford describe the church as God's best missionary vehicle. This missionary vehicle runs on "two biblical rails." On one rail, the Great Commandment cultivates disciples who love God and each other. On the other rail, the Great Commission sends them out to make disciples who will obey the Great Commandment and fulfill the Great Commission.

The authors help us see our neighbors, the nations and our coworkers in light of the mission of God. Each chapter explores practical ways we can

cultivate these fields of people with the gospel.

The final chapter reads more like a pause than a conclusion. Akin and Ashford pack this small volume with scores of vivid examples from believers who say "I am going," confronting us in the last few pages with the question "Will you go?" This question subtly reminds us that any book dealing with God's mission portrays only a few selected pages in a much larger story. The authors' invite us to write the closing chapters as we engage in God's mission.

*I Am Going* introduces us to a revolution that is taking place in missions. In fact, it reflects some of the best in missionary thinking today. Yet, Akin and Ashford write clearly so as to make missiology accessible to believers of all ages. This book brings clarity to the mission of



God, allowing us to "evaluate our decision of *where* we go, *how* we go, *with whom* we go, and *why* we go in light of God's mission – the One who went before us."

(EDITOR'S NOTE – Cris Alley is the Triangle strategy coordinator for the Baptist State Convention of North Carolina.) **BR**

## Faiths

Continued from page 3

*Freedom and its Enemies*, Mary Eberstadt, explains our nation's descent into the abyss.

"For more than a half century now, at least since the invention of the birth control pill, men and women of the West, especially secularists and progressives, have collectively assembled ... an orthodoxy, thinkingly or no. In place of the Judeo-Christianity of yesterday, and mimicking its outlines to an uncanny degree, this new body of belief has by now a well-developed secular catechism. Its fundamental faith is that the sexual revolution, that is, the gradual destigmatization of all forms of consenting nonmarital sex, has been a boon to all humanity ...

"It follows ... that traditional moral codes represent systems of unjust repression. In the new dispensation, traditional restrictions and attitudes are viewed as judgmental, moralistic – even as forms of socially sanctioned aggression, especially against women and sexual minorities. In this profound and still-unfolding transvaluation, yesterday's 'sinners' have become the new secular saints; and yesterday's 'sins' have become virtues, as positive expressions of freedom ...

"[I]mperatives are that whatever contributes to consenting sexual acts is an absolute good, and that anything interfering, or threatening to interfere, with them is ipso facto wrong ...

"Note the absolutist character of these beliefs as they play out in practice. For example, it is precisely the sacrosanct, nonnegotiable status assigned to contraception and abortion that explains why – despite historical protestations of wanting abortion to be 'safe, legal, and rare' – in practice, secularist progressivism

defends each and every act of abortion tenaciously, each and every time ... this new faith will not even draw the line at what is known as 'partial-birth' abortion ... It is only if we understand the quasi-religious impulse behind the tenacity with which each and every abortion is defended that the otherwise puzzling, resolutely uncompromising character of the 'pro-choice' position makes sense ...

"Christianity present, like Christianity past and Christianity to come, contends with many foes and countervailing forces. But its single most powerful enemy now is not the stuff of the philosophy of the common room. It is the sexual revolution – and the current absolutist defense of that revolution by its adherents and beneficiaries ...

"The followers of this newfound code further accept as the equivalent of Holy Writ a canon of texts and doctrine – a body of literature and commentary that cannot be questioned without risk of excommunication ... 'if you are against abortion, therefore you are anti-woman'; 'if you believe in Christian teaching, therefore you hate people who endorse same-sex marriage' ...

"Foundational to today's secularism/progressivism is the doctrine that the Pill and its back-up plan, abortion on demand, have liberated humanity – first, by freeing women from the chains of their fertility; and second, by having broken down the door to the fortress of traditional morality, after which one sexual minority after another has also been liberated. This, in a nutshell, is the new secularist faith, and in various influential quadrants, it is the culturally dominant narrative of our time ...

"The so-called culture war, in other words, has not been conducted by people of religious faith on one side, and people of no faith on the other. It is instead a contest of competing faiths: one in the Good Book, and the other in the more newly written figurative book of secularistic orthodoxy about the sexual revolution."

Billy Graham has written, "When a nation turns from the true and living God of its Christian heritage, then it substitutes false gods."

This new secularist faith is, in essence, idolatry. Its face is as dark and bloody as Moloch of Israel's later days, demanding her children for sacrifice.

It is as aberrant as the deities of ancient Rome and the licentious rites associated with them, referenced by the apostle Paul in Romans 1. Its objective is to overthrow traditional Christian teach-

ing, making it subordinate to abortion and LGBTQ rights.

It is the war of the ages. It started in Genesis 3:5 when the serpent tempted Adam and Eve to reject God's sovereignty and be their own gods, and it ends with the declaration of Revelation 21:8, "*Idolaters ... shall have their part in the lake which burneth with fire and brimstone.*"

No matter how much this idolatry advances, like all false gods, its destiny is the ash-heap of history.

God will spare from judgment the repentant. There's still time to turn to Him and receive His grace and mercy in Christ. Religious liberty cannot be separated from its Christian roots and survive. Moreover, religious liberty is at the heart of all other freedoms. It's still not too late to save freedom.

(EDITOR'S NOTE – Mark Creech is executive director of the Christian Action League.) **BR**

## About Christian Action League

The Christian Action League's (CAL) predecessor, The Allied Church League, was birthed in 1937 as a response to the repeal of prohibition. It was formed by the Baptist State Convention of North Carolina (BSC) with the intent of creating a statewide interdenominational organization that would address the state's alcohol policy.

In 1958, the organization's mission was expanded to address other issues of public policy affecting the religious culture of the state. With the change in the charter, the name was changed to the Christian Action League.

In addition to the alcohol issue, today CAL addresses issues such as religious liberty, the definition of marriage, gambling, pornography, abortion, and many other critical social issues.

In addition to educating Christians on important issues and motivating them to action, one of the most important aspects of the ministry is my interaction with the North Carolina General Assembly as executive director of the Christian Action League.

CAL is still funded by gifts from churches, individual contributors and an annual contribution of \$10,000 from BSC's Christian Life and Public Affairs Committee.

CAL is grateful for the continued support of North Carolina Baptists and stands ready to help churches as they engage our culture in these times of unprecedented societal change.





Pay

Continued from page 1

months. The Regulatory Relief for Small Businesses, Schools, and Nonprofits Act (or HR 6094) passed by a vote of 246-177.

The bill is now before the Senate, but President Barack Obama has vowed to veto the bill if passed, according to news reports.

The DOL’s action came in response to a memo issued by the president in March 2014, directing Labor Secretary Tom Perez to revise the overtime rules.

The president said regulations “have not kept up with our modern economy” and “millions of Americans lack the protections of overtime and even the right to minimum wage.”

Previous rules set the salary threshold at an outdated \$23,660, covering an estimated 7 percent of full-time salaried workers, said the DOL, down from 62 percent in 1975. The new expansion covers 35 percent, according to Perez.

In addition to congressional opposition, two lawsuits have been filed in response to the new overtime rules, challenging the salary threshold increase and a provision that automatically updates the salary threshold every three years.

GuideStone Financial Resources (*guidestone.org*), the financial services auxiliary of the Southern Baptist Convention, posted an overview of the new changes to its website Oct. 17, outlining how the overtime rules apply to ministries.

GuideStone also pointed its monthly e-newsletter readers to a document published by Brother-

hood Mutual, an insurance company.

The document said, “It’s likely that all businesses – including ministries – will be affected by this change.”

The regulations will probably not entitle pastors to time-and-a-half pay for labor over 40 hours, based on judicial and regulatory precedents, but many church support staff and other employees of religious organizations may qualify.

Most non-profit organizations, including churches and other ministries, are exempt from blanket overtime pay regulations. Yet, many non-profits have employees that qualify for individual coverage, which is based on “the nature of the particular employee’s work activities,” according to a DOL supplemental document.

Organizations often affiliated with churches such as preschools, institutions of higher education, hospitals and elder-care facilities are covered by FLSA protections, although there are exemptions for most teachers.

Salaried “white collar” workers may be exempt from overtime pay regulations if they make more than \$47,476 per year and their primary job duties are considered professional, administrative or executive.

Employers have three options for complying with overtime regulations: raise an individual’s salary above the threshold, offer appropriate overtime pay or reallocate duties to reduce the amount of overtime work. **BR**

Wage

Continued from page 3

lead weekend retreats and so on. Churches should prepare an agreement prior to such events where both the employee and employer identify which hours are considered work hours for that event. While the church may pay the non-ordained employee a flat salary for a specified number of hours per week, the church must also calculate an hourly rate that can be used for overtime calculations.

The FLSA provides an exemption for teachers, but not all teachers.

The act does not specifically identify pre-school teachers as exempt. For churches that employ elementary, middle school and high school teachers these positions may fit the definition of “bona fide” which is as follows: “A bona fide teacher has a primary duty of teaching, tutoring, instructing, or lecturing in the activity of imparting knowledge, and is employed and engaged in this activity as a teacher in an educational establishment.

An ‘educational establishment’ means an elementary or secondary system, an institution of higher education or other educational institution.”

What can a church do if a position falls short of the new annual salary threshold? The Church Law Group makes the following suggestions:

**1. Pay the overtime.** Implement a system where employees track their hours and when they exceed 40 hours in a week, simply pay the overtime.

**2. Raise salaries.** Where practical, the church that has an employee that meets one of the three exemption tests and is very near the \$47,476 threshold may simply wish to give that employee a raise. Please note that a

one-time bonus is not considered an addition to annual salary. In addition, the Department of Labor has indicated that the current threshold will be reviewed and increased within the next three years.

**3. Adjust work schedules.** Is it necessary for an employee to work in excess of 40 hours per week?

In addition, Davis Blount, a Certified Public Accountant that serves on our staff as the GuideStone Representative, notes that churches may wish to change the compensation of all overtime eligible employees (non-exempt employees) from salary to hourly pay so that work hours are regularly recorded.

Some church leaders may be tempted to intentionally ignore these changes to FSLA. Be advised that the fines for failing to pay overtime to employees that are eligible begin at \$10,000 for each intentional violation.

As you have questions, I hope that you will feel free to contact me at (800) 395-5102 or *bdavis@ncbaptist.org*. There are three other well qualified individuals on our staff that will be happy to assist congregations as well: Pamela Bills, director of human resources *pbills@ncbaptist.org*, Davis Blount, GuideStone Representative: *dblount@ncbaptist.org*, and John Butler, executive leader for business services: *jbutler@ncbaptist.org*. **BR**

Election

Continued from page 4

“This is not a time for us to step away from engagement, but we must continue to be engaged with our voices. We’ve spoken with our vote, but it’s important for us to continue to speak with our voices a message of hope, a message of righteousness, a message of justice, and law and order. Of highest priority is that our voices say that ultimate hope, righteousness and truth is only found in Christ alone.”

Milton Hollifield, executive director-treasurere of the Baptist State Convention of North Carolina, commented, “Along with many others, I would have preferred to have better choices in the candidates who ran for the office of U.S. President in 2016, but I do take hope in knowing that we may not have to live with some decisions that the Democratic candidate stated she would work to achieve.

“As far as the president-elect is concerned, it is uncertain what his position will be in the numerous decisions he will make. I hope he will surround himself with people who possess good character, integrity and wisdom. I hope that he will listen to wise counsel as he assumes responsibility for making important decisions and ultimately he will seek wisdom from God.

“As followers of Jesus Christ and citizens of this nation, we have a responsibility to pray for our president, support and cooperate with him as we can in good conscience. However, we must also maintain our primary allegiance to our God and know that ultimately we are dependent upon Him to provide for our needs, sustain and protect us. We must always recognize that we exist for God’s glory and the advancement of His Kingdom.

“This is an important time for the evangelical community to join together in prayer that the leaders in our government will look to God for guidance, trust in Christ alone for salvation and establish laws that do not conflict with God’s Holy Word.” **BR**

Examples of exempt, non-exempt employees

<b>Example 1: Non-exempt youth minister</b> <p>A part-time youth minister is not ordained. This employee’s annual salary is \$25,000. Previously, this employee earned more than the threshold amount of \$23,660 annually and was exempt from overtime. However, because the annual salary is below the new threshold of \$47,476, this part-time minister is eligible for overtime.</p> <p>When the part-time youth minister takes youth to a seven-day youth summer camp, this employee will potentially exceed 40 hours for that week. This means that the part-time youth minister’s supervisor will need to identify the working hours for the youth minister before the group leaves for camp. If the part-time youth minister exceeds 40 hours for the week they must be paid overtime for that week.</p>	<p>\$48,000 (just above the threshold established by FLSA). However, simply meeting the salary test is not enough. Three other tests, (called “Duties Tests”) outlined on the attached chart, are taken into consideration following the annual salary test.</p> <p>1. If the church also employs an associate minister and a secretary to whom the senior music minister gives oversight, the “executive test” is met because the senior music minister is supervising two or more employees.</p> <p>2. If the senior music minister is authorized to exercise “discretion and independent judgment with respect to matters of significance” – and the planning of worship and oversight of the overarching musical ministries of the church is a matter of significance – then the “professional test” has been met.</p> <p>3. If the senior music minister holds “advance knowledge” and “talent in a recognized field of artistic endeavor” then “administrative test” has been met. Because the salary test has been met and one of the additional tests (executive, professional or administrative) has been met, this employee is exempt from overtime.</p>
<b>Example 2: Exempt music minister</b> <p>Let’s consider another example: a senior music minister in a large congregation is not ordained. This minister’s annual salary is</p>	



## AROUND THE STATE

### Obituaries

**SEAN GALLAGHER**, 33, died Nov. 1.

He was a graduate of Chowan University (2006). He received a master of divinity in pastoral care and counseling from Gardner-Webb University Divinity School (2010).

Gallagher had been serving as senior pastor of Fairmont First Baptist Church since June. Prior to that, he was pastor of Buckhorn Baptist Church (March 2013-June 2016), minister of worship and students at First Baptist Church Carolina Beach (May 2010-August 2011), associate minister of children and youth of Midway Baptist Church (November 2008-May 2010) and youth minister at Friendship Baptist (September 2006-May 2007).

On his LinkedIn profile, Gallagher used this summary: "I am a servant leader first. But most of all [I] love serving the church and its people. Love God, love people, then everything will fall into place. I seek to love and care for all people the way my [S]avior did."

Alan Taylor, director of missions for Robeson Baptist Association, said Taylor "brought energy and vitality to the 200-year-old church and to the community" and said Gallagher was leading his church in community care after Hurricane Matthew.

He is survived by his wife, Rebecca, and three daughters.

**RAYMOND HARGUS "CHAP" TAYLOR**, 85, died Oct. 30 at Vidant Roanoke-Chowan Hospital in Ahoskie.

He received his bachelor's degree from Carson-Newman College and a bachelor's and doctor of theology degree from Southern Seminary.

Taylor became a chaplain to Chowan College (now university) in 1963. He held many positions over the years, including director of denominational relations and chair of the department of religion. He was a founding member of the Chowan Christian Service Association (CCSA), serving as secretary from its inception in 2005 until 2014.

Even after his retirement in 1999, Taylor continued to serve as university historian.

Taylor and his wife, Doris, helped establish the Oscar Creech Collection of Baptist History at Chowan's Whitaker Library; established the R. Hargus and Doris Taylor CCSA Scholarship at Chowan University; and established the Taylor Religious Heritage Lectures and Endowment at Chowan. The couple was the Spirit of Chowan Award in 2015.



HARGUS TAYLOR

He wrote histories for several Baptist churches (Cashie, Murfreesboro, Winter Park, Chadbourne, North Rocky Mount and Rosemary) along with a history of the Flat River Baptist Association and Chowan College. He contributed about 30 articles to various publications. He received the Baptist Heritage Award in 2012.

He served as a member of the board of deacons and as a Sunday School teacher at Murfreesboro Baptist Church, and was a founding member of the board of directors of Hertford County Habitat for Humanity. He also served as interim pastor to many local congregations over the years.

He is survived by his wife of 62 years, Doris Titsworth Taylor; son, David Warren Taylor; daughter, Marcia Ellen Taylor Thompson; and five grandchildren.

Memorials to: the R. Hargus and Doris Taylor CCSA Scholarship at Chowan University and/or

Murfreesboro Baptist Church, Murfreesboro.

### Staff changes

**BOB SIPPER** was called by Ebenezer Baptist Church, Hillsborough, as senior pastor. Sipper previously served as associate pastor at Hillcrest Baptist Church, Hopkinsville, Ky.

### Retirement

**EARL ECHOLS** retired after 30 years of serving Ebenezer Baptist Church, Hillsborough, as senior pastor. Echols started out in the ministry at Edgemont Baptist Church, Durham, as student minister for 13 years. He was called to Ebenezer as associate pastor and transitioned to senior pastor. During his time at Ebenezer, he completed a degree at Southeastern Seminary. Echols lives with his wife, Sheila, in Durham and has two daughters and four grandchildren. He is available for interim or pulpit supply work. Contact him at (919) 971-3085.

## Marijuana legalization expands

Baptist Press

**E**ight of the nine states with marijuana-related ballot measures Nov. 8 expanded legalization of the drug. Of the five states to consider recreational marijuana legalization for adults, only Arizona rejected it.

California, Massachusetts, Maine and Nevada all voted in favor of legalization. All four states to consider medical marijuana – Arkansas, Florida, Montana and North Dakota – voted either to legalize or expand its use.

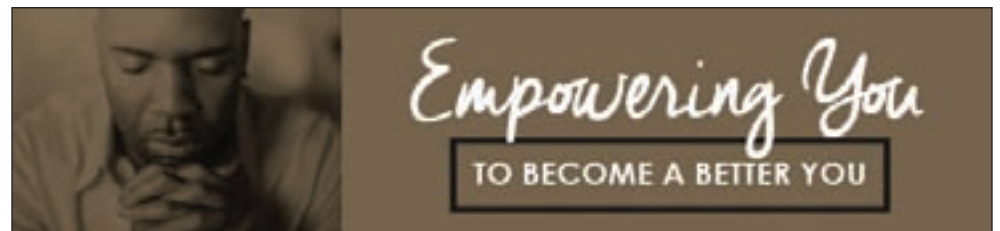
Montana approved medical marijuana in 2004, but the state legislature enacted limitations on its use five years ago. The

other three states granted approval for the first time.

Massachusetts pastor Neal Davidson, whose state approved recreational marijuana by a 54-46 margin according to the Boston Globe, called the outcome "a disappointing but not surprising result."

The vote represents "just another normalized way of numbing the life pain that comes from being alienated from God," Davidson, pastor of Hope Chapel in Sterling, Mass., told BP in written comments. "Regretfully, it will also inevitably hurt families. If there is a silver lining, perhaps [legalization] will lessen the violence connected with the illegal drug trade." **BR**

## OPPORTUNITY CORNER



Empowering You to Become a Better You conference will be held Dec. 2-3 at Caraway Conference Center in Sophia. Leaders will be empowered to become better leaders as they serve in their roles and will be given the necessary tools to become more effective leaders.

In addition to two main sessions, there will also be worship celebrations

and three workshops. Registration deadline is Nov. 25. Cost ranges from \$50-80 for early registration or \$95-\$125 for registration after Nov. 21, depending on lodging options. Cost for commuters is \$50 per person.

All registration costs include conference materials and meals.

Visit [ncbaptist.org/empoweringyou](http://ncbaptist.org/empoweringyou).



The Leadership Development Equipping Track 4 "Leadership Greatness" will be held Jan. 19-20 at the Baptist State Convention (BSC) chapel in Cary. The training will provide resources to encourage and equip leaders for God's

purpose. Participants will learn the leadership traits that great leaders consistently reflect.

Cost is \$25 for Jan. 19 or \$95 for both days.

Visit [ncbaptist.org/leadershiptevent1](http://ncbaptist.org/leadershiptevent1).

## Submissions

The *Biblical Recorder* is pleased to publish staff changes, church news and events with a statewide interest.

All submissions will be subjected to *Biblical Recorder* styles and guidelines and will be edited for style and length. Send to [dianna@BRnow.org](mailto:dianna@BRnow.org) or *Biblical Recorder*, P.O. Box 1185, Cary, NC 27512. Call (919) 847-2127. Have story ideas? Send to [editor@BRnow.org](mailto:editor@BRnow.org).

Camp Caraway is offering Children's Winter Camp, "Winter Tribal Challenge" Jan. 14-16.

The program is designed for girls and boys in 3rd-6th grades.

Church groups will work together as a team to accomplish fun tasks, games and activities.

Caraway will use this time to learn about biblical unity in the church through experiential learning, worship and kid-friendly Bible teaching based on the theme verses of Ephesians 4:4-6.

Steve Moser, children's pastor at Quest Fellowship in Garner will be the camp speaker.

Cost is \$95 per person by Jan. 4. There



must be one adult chaperone for every six students.

Visit [caraway.org/wintercamp](http://caraway.org/wintercamp).



November 27 BIBLE STUDIES FOR LIFE December 4

Give Thanks – Anyway!

Focal passage: 2 Chronicles 20:10-12, 14-17, 20-22, 29-30

We can give thanks in every situation. As a high school math teacher, I have administered thousands of final exams. Every semester, nervous students work diligently to answer each question and then turn in their tests with a combination of despair and relief plastered on their faces. Very rarely do any of these teenagers speak to me.

In fact, there is only one exam day conversation I can remember. Almost 10 years ago, a young lady named Hannah turned in her geometry exam and proclaimed, “Thank you, Miss Anthony.”

I almost fell out of my chair. Teenagers are thankful for candy and extra credit. They are not thankful for final exams. I remember this comment when I read 1 Thessalonians 5:18: “give thanks in everything, for this is God’s will for [us] in Christ Jesus.” This means we must practice thankfulness when our circumstances are bleak, not just when everything is well.

In 2 Chronicles 20, King Jehoshaphat was struggling with much more than a math test. The people of Judah were about to be attacked, and he was afraid his people would suffer great harm. Jehoshaphat turned his gaze toward God. He commanded the Levites to lead the



EMILY ANTHONY  
Member, Imago Dei Church, Raleigh

people in thanking God. They sang, “Give thanks to the Lord for his steadfast love endures forever” (2 Chronicles 20:21). God works through the thankfulness of His people. He gave Judah victory in battle and then used the story to make His name great among other kingdoms. What’s more, because Judah trusted God, the people entered a season of rest.

Hannah thanked me even though her test was difficult because she knew I longed for her success. Jehoshaphat thanked God even though destruction was imminent because He knew God cared for His people. When we thank God in every situation, we are proclaiming that we wholeheartedly trust Him. And when we choose thankfulness, God demonstrates His faithfulness in our lives.

God’s Word Delights

Focal passage: Psalm 119:1-8

There are blessings in obeying the Lord. When we walk in the way God intends and seek God with our whole heart, the results are encouraging! Psalm 119:1-8, identifies the blessings of being “happy” and “unashamed.” It is an inner joy that brings peace and contentment, and yes, even a smile to our face. We find this joy in obeying God’s Word and we know how to do that by studying scripture. Therefore, as we have the choice each day to live for God, we find the tools in scripture to make godly choices. He doesn’t leave us on our own to helplessly find our own way.

A woman accepted a promotion at work that placed her in a management position for the first time in her career. She is a Christian and had prayed about this opportunity. She had received a peace and godly counsel that she was to accept the position. However, the first few weeks in the new position were rocky and painful. There were

co-workers who wanted the promotion, and they were unkind to the new manager. There were specific attacks on the woman’s character and her confidence was shaken. She prayed and asked God if she had made the right decision. She asked God to please come to her aide.

After much prayer, her boss met with her. Her boss sat down across from her to discuss the list of new responsibilities for which she felt ill equipped and the behavior of her co-workers. Her boss kindly said to the woman, “I will help you with each of these things. We can do some of these tasks together, and you will not be doing it alone.”

The woman described the immense relief and joy she felt when she realized she did not have to figure this all out on her own. Her boss would guide her in meeting each challenge!

As believers, we can know that we are not on our own in trying to obey God. He gives us the instructions, His presence and His joy from obedience. What a blessing!



SHERRA STILL  
Member,  
University Hills Baptist Church, Charlotte

November 27 EXPLORE THE BIBLE December 4

With Anticipation

Focal passage: 2 Peter 3:3-13, 17-18

My friend, Willie, has a neighbor whose house burned down resulting in a total loss for the young single mother and her daughter. A mutual friend of ours from church had her granddaughter choose some of her own toys to take to the young girl who lost everything. When the girl received the toys, she was so excited, saying, “Mr. Willie, that girl gave me half of all her toys!” Willie invited the girl to church to see this girl again. When he saw the young girl the following day, a Saturday, she quickly and excitedly asked, “Mr. Willie, are we going to church tomorrow?”

You see, she was excited about the opportunity to see her new friend. She knew Mr. Willie had promised he would take her, and she trusted Mr. Willie to keep his word. But, what if months passed and Mr. Willie didn’t take her? What if he was physically unable to take

her? What if he simply forgot? That little girl would become discouraged and perhaps assume it would not happen.

The Apostle Peter is writing to these first century readers who have heard the promise of the return of Christ. The prophets had promised His return. Christ Himself had promised His return. These believers were excited about Christ’s return. They trusted Christ to be faithful to His promise. But, so far, He had not returned. Peter wrote to “remind” them that they could trust Christ. The fact that He had not yet returned should not cause them to doubt His truthfulness or His goodness, but rather to celebrate His grace toward those who had not yet repented and believed. Jesus wasn’t “slack” concerning His promise to return. He certainly would return. As a result, these readers should strive to live holy and faithful lives until that day comes. Do you believe Christ is coming again? Do you live each day in light of His return? Who are you telling about Him and His return?



RANDY MANN  
Lead Pastor,  
Central Baptist Church,  
Henderson

Commissioned

Focal passage: Joshua 1:1-9

Commissioned. Co-Missioned. Joshua had been Moses’ right hand man for decades. He had seen Moses at his best, and he had seen Moses at his worst. Now Moses was dead, and Joshua had been appointed by Moses and God to finish the Exodus journey.

According to Deuteronomy 34:9, “Joshua son of Nun was filled with the spirit of wisdom, because Moses had laid his hands on him.” Joshua had been commissioned. He was prepared. The mission would take a team effort. Joshua had been a military commander. He understood giving and following orders. But Joshua was also a spiritual man. Numbers 27:18-22 tells us Joshua had the Spirit in him, and as an essential part of God’s commissioning and ordination, Moses’ authority was conferred upon Joshua. Joshua was ready to serve and lead in God’s power.

In our text are some significant words and phrases. There is the word “promise.”

Just as God had promised Moses, God promised Joshua that He had ordained this mission – the land was theirs (vv. 2-3). God was specific about the territory. It would be a massive promise.

The second is the phrase “strong and courageous.” It is used three times (vv. 6, 7, 9). God commanded Joshua to be strong and courageous no matter the circumstances. The third relates to scripture, the Law, the “book of instruction,” (v. 8) that Joshua was to recite, to memorize, to meditate upon constantly. Obedience to God’s Word would lead to prosperity and success.

One of the most watched classic movies is “The Wizard of Oz.” Dorothy and Toto were on a mission. Along their journey they added some flawed partners, the most obvious being the cowardly lion. What did he lack? Courage. Dorothy commissioned him to be a leader. When tested he became valuable. Joshua’s commissioning was divine and human. It was also a calling. It changed history.



WAYNE PROCTOR  
Pastor, Eure Baptist Church, Eure



## CLASSIFIED ADVERTISEMENTS

### Pastor

**Pastor.** First Baptist Church, Denton, NC, is seeking an energetic full-time pastor to faithfully preach and teach the Word of God. We are SBC affiliated and the candidate should be seminary trained, and a minimum of 3 years' experience. We are a mission minded church located in southern Davidson County with a congregation of 65. We will be accepting resumes until December 12, 2016. Please send resumes to First Baptist Church, c/o Pastor Search Committee, PO Box 515, Denton, NC 27239.

First Baptist Church, Tarboro, NC, is seeking a **full-time pastor** who has a master's degree, preferably. Please send a resume including a statement of faith and personal testimony. Resumes should be received by January 2, 2017. Mail to: Robert F. Barbe, FBC, PO Box 1556, Tarboro, NC 27886.

Buies Creek First Baptist Church, Buies Creek, NC, seeks a **full-time pastor** to lead our church into a new chapter in our history. We are a Baptist congregation committed to Baptist distinctives, focusing on the inspirational worship of God and applying the Bible to all areas of life. Our congregation is mission-minded with a long history of cooperative and hands-on missions. We desire a pastor who possesses strong preaching skills, is a leader in guiding and directing the church spiritually and administratively and is a person with a servant's heart. We affirm both men and women to serve as deacons in the church. The successful candidate must possess a strong calling to the pastoral ministry, hold an accredited seminary or divinity school degree, and possess some years of experience in congregational ministry. Interested candidates are encouraged to submit resume information to Pastor Search Committee, P.O. Box 160, Buies Creek, NC 27506, or electronically to [bcfbcpastorsearch@gmail.com](mailto:bcfbcpastorsearch@gmail.com). Resumes will be accepted until December 1, 2016.

First Baptist Church of Troy, NC, (SBC member) is seeking a **Full-Time Pastor** to lead the church in its mission to share the Gospel of Jesus Christ. We utilize our Baptist Men's Group, WMU and a growing Youth program to accomplish our mission. We request resumes to be submitted by December 31, 2016, to FBC Pastor Selection Committee, 303 S. Lineberry St., Troy, NC 27371, or by email: [harrymc34@embarqmail.com](mailto:harrymc34@embarqmail.com).

West Burnsville Baptist Church is seeking God's man to lead a conservative mission-minded Southern Baptist church. We prefer an energetic **pastor** with strong preaching skills, SBC seminary trained, 5-10 years experience. We are located in beautiful Yancey County and have a membership of 476. Send resume with statement of faith, personal testimony, and audio or video of recent sermon to Pastor Search Committee, 384 Mountain View Road, Burnsville, NC 28714, or email to [wanda.harding@msn.com](mailto:wanda.harding@msn.com) by December 15, 2016.

Beulah Baptist Church in Statesville, NC, is a multi-generational congregation seeking a **full-time Senior Pastor**. We are an SBC affiliated church seeking a man filled with passion to work with all ages of our congregation and community, an evangelistic mindset to reach the lost and driven to preach God's Word. Send resume to: Senior Pastor Search Team, 1851 Old Mountain Road, Statesville, NC 28677.

Blackman's Grove Baptist Church is prayerfully seeking a **full-time pastor** to faithfully preach and teach the Word of God and lead our congregation. We are a mission minded Southern Baptist church located in rural Johnston County near Four Oaks, NC. We will be accepting resumes until November 30, 2016. Please send resumes to: Blackman's Grove Baptist Church, c/o Pastor Search Committee, 5980 Strickland's Crossroads Rd., Four Oaks, NC 27524.

Edgemont Baptist Church of Shelbyville, TN, a traditional Southern Baptist congregation, is seeking a theologically conservative, non-Reform **Senior Pastor**. Resumes may be submitted to Attn: PSC, 150 Fairfield Pike, Shelbyville, TN 37160, or e-mail to [gmf615@gmail.com](mailto:gmf615@gmail.com).

### Church Staff

First Baptist Church, Spruce Pine, NC, is prayerfully seeking a candidate to serve as **full-time minister of music and education**. This person must be a born again child of God, demonstrate Christian character, be called to head music ministry and provide testimony of faith. A bachelor's degree in music and education from a Baptist seminary is preferred. Responsibilities include teaching and directing a full music program. Worship services area blend of traditional and contemporary music. Please submit resume to First Baptist Church, Attn: Search Committee, 125 Tappan St., Spruce Pine, NC 28777, or email to [doctorrocklyahoo.com](mailto:doctorrocklyahoo.com).

**Minister of Senior Adults and Family Recreation.** College Park Baptist Church in Winston-Salem is now accepting resumes for the position of Minister of Senior Adults and Family Recreation. This is a part-time (30-32 hours per week) ministry position, and will work with an established staff. If interested, please send resume and references to: Search Committee, College Park Baptist Church, 1701 Polo Road, Winston-Salem, NC 27106.

Second Baptist Church of Hamlet, NC, is seeking a **Full-Time Minister of Music and Education**. This individual will lead in sharing the gospel by directing all aspects of the music ministry including leading worship services in a blended music style and other music outreach programs. Candidate should be able to assist and join other pastoral care activities. Please send resume to: Second Baptist Church, Attn: Mike Grant/Search Committee, 518 Fourth Street, Hamlet, NC 28345, or email to: [jgrant30@carolina.rr.com](mailto:jgrant30@carolina.rr.com).

New Hope Baptist Church Raleigh, N.C., is seeking a **Part-Time Community Missions Intern**. This individual will be responsible for developing and executing outreach programs and partnerships that will allow the NHBC faith family to carry forward our mission to surrounding communities. Prefer Spanish speaking candidates that have completed or are working towards a theological degree from an accredited seminary or divinity school. Please email resume to [cjohnson@nhbcrnc.org](mailto:cjohnson@nhbcrnc.org).

Stedman Baptist Church, a conservative Southern Baptist church in Cumberland County, NC, is prayerfully seeking a **full-time minister of Youth, Children and Recreation**. The candidate should have a heart for ministry and have a college degree and some work experience in youth, children and/or recreation ministry. Please email cover letter and resume by November 30, 2016, to [dottiebharris@gmail.com](mailto:dottiebharris@gmail.com) or send to Stedman Baptist Church Attn: Dottie Harris, P.O. Box 190, Stedman, NC 28391.

Elkin Valley Baptist Church in Elkin, NC, is searching for a **full-time Associate Pastor of Creative Arts**. Responsibilities include leading worship services in a blended/contemporary music style and coordinating church media. A 4-year music degree is required. Detailed information on the position and application directions can be found on the church's website at [www.evbfamily.org](http://www.evbfamily.org).

Oxford Baptist Church, Conover, NC, is seeking a **full-time Music Ministry Director** to lead/oversee all aspects of the music ministry. The preferred candidate would have experience directing a blended music ministry including choir, orchestra, and other vocal groups. OBC adheres to the 2000 Baptist Faith & Message. Please email resumes to [pastorjoel@oxfordbaptist.com](mailto:pastorjoel@oxfordbaptist.com) or mail to Oxford Baptist Church, Attn: Senior Pastor, 5965 Springs Road, Conover, NC, 28613. All resumes should include references, statement of faith, salvation testimony, and DVD or URL of sample worship service.

### Miscellaneous

**10+ acres of waterfront property** on the Perquimans River \$240,000.00. Camp Cale is offering this property for sale to help raise money to build needed bunkhouses. For more details call Matt Thomas at 252-264-2513 or [matt@campcale.com](mailto:matt@campcale.com) or listing agent Ann Perry at 252-482-4785.

**Church Pews for Sale.** Solid oak benches with cushions and slots for song books and envelopes. 12 long (11 ft.) and 2 short (6 ft.) pews. \$500 each. Contact First Baptist Church of Sylva at [fbc sylva@gmail.com](mailto:fbc sylva@gmail.com) or 828-586-2095.

**NCBAM has partnered with Building Better Balance** – an evidence-based screening process that identifies fall risk. To schedule a screening or learn more, call 877.506.2226.

### Placing a classified ad in the *Biblical Recorder*

#### Choose one of three avenues:

- Send e-mail to: [alison@BRnow.org](mailto:alison@BRnow.org).
- Submit the information via the *Recorder's* website at [BRnow.org](http://BRnow.org).
- Send a Fax to (919) 467-6180.

For more information, call the office at (919) 459-5691.

Cost for Baptist churches/organizations is \$1.20 per word, number and stand-alone initial (\$1.42 for commercial and non-Baptist entities) with a minimum charge of \$35. Classifieds also are carried online.

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 for coverage of the  
 2016 BSC annual meeting





# Blueprint

Continued from page 5

In regard to race and poverty, evangelical conservatives should take the reins in our own political party. We should demand that our political candidates speak openly and consistently about racial prejudices and injustices, whether the victims be black, white, Hispanic or other. In regard to wealth, we should place poverty at the top of the list of our talking points and agendas for action. As evangelical conservatives, we cannot ignore our brothers and sisters who are persons of color and we cannot look the other way when our fellow citizens are desperately poor.

We must disprove the reigning political narrative that says evangelicals do not care about persons who are financially disadvantaged, ethnically downtrodden or socially marginalized. We must find evangelical conservative ways of working on their behalf.

## Embracing our position of weakness

Evangelicals must embrace the era in which the Lord has placed us, an era in which we and our concerns have been de-centered. Instead of resenting the moment, slouching into bitter withdrawal, or charging into angry activism, we embrace the challenge to work for evangelical causes, even from a position of cultural weakness.

After all, our Lord reigned from a tree. And if he reigned from a tree, evangelical conservatives can also serve our great nation even – and especially – from a position of cultural weakness.

(EDITOR'S NOTE – Bruce Ashford is the provost and dean of faculty at Southeastern Baptist Theological Seminary, where he also serves as professor of theology and culture. D.A. Horton is a pastor at Reach Fellowship in North Long Beach, Calif., and serves on staff at the Urban Youth Workers Institute. This column first appeared at BruceAshford.net. Used with permission.) **BR**



### Campbell medical students use fall break to reach Ecuador

Campbell University Jerry M. Wallace School of Medicine students work with interpreters to take patient histories and provide health examinations in Ecuador during 2016 fall break. A team of 22 students and faculty stayed in the town of Coca and traveled out to the three communities about two hours away each day. The medical school is committed to sending teams on local and global medical mission trips four times a year during the scheduled breaks from classes. They also spent time praying with people, playing soccer and sharing Christ. (Campbell University photo)

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