



# BIBLICAL RECORDER

NEWS JOURNAL OF NORTH CAROLINA BAPTISTS VOL. 175, NO. 20 SEPTEMBER 26, 2009 WWW.BIBLICALRECORDER.ORG

## Living a Dream

### 10 Asheville churches build family a home

By Dianna L. Cagle

BR Assistant Managing Editor

**B**ecause North Carolina Baptists care, a Moldovan family is living in a dream house in Asheville.

A coalition of Buncombe Baptist Association churches participated in the “Building on the Dream” house project through Asheville Area Habitat for Humanity.

“Baptist churches have been extremely supportive” in both volunteers and contributions, said Betsy Warren, house sponsor coordinator for Asheville Area Habitat.

The “Building on the Dream” project was inspired by Martin Luther King Jr., a Baptist pastor and race relations mar-

tyr, and started in January, the month of King’s birth.

“It made sense to us to pull together some Baptist churches in the area,” Warren said.

Two big events exemplified the project’s ability to unify: a wall raising in January and a key presentation in July.

Warren said 10 churches — Arden First Baptist, Beverly Hills Baptist in Asheville, Biltmore Baptist in Arden, Ecclesia Baptist in Fairview, First Baptist of Asheville, First Baptist of Weaverville, Hominy Baptist in Candler, Inanda Baptist in Asheville, North Point Baptist in Weaverville, and Starnes Cove Baptist in Asheville — raised \$25,000 to build the four bedroom home for Nicolae and Luiba Buzulan and their four children.

Nicolae works with Carolina Transportation with mostly local routes. Luiba takes care of the children. She has worked in the past but the cost of child care was too high.

His father is a pastor at a local

(See Living Page 5)



**CONSTRUCTION** — Nicolae Buzulan, right, works with Asheville Area Habitat for Humanity volunteers for a wall-raising in January. Buzulan, his wife, and four children closed on the house in July after 10 Baptist churches provided the other volunteer labor on the home.

## Rankin shares plans for retirement in 2010

By Michael Logan

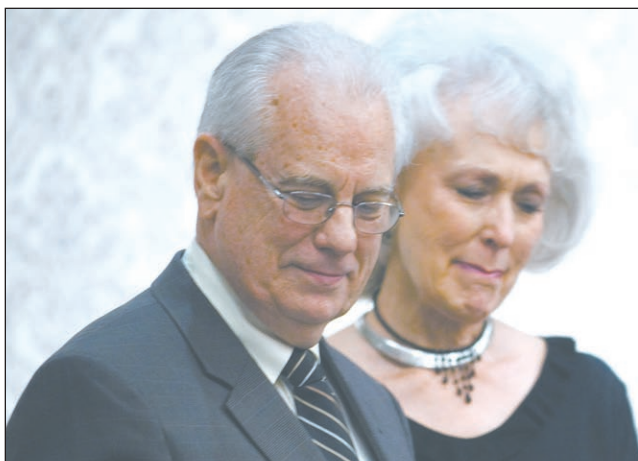
Baptist Press

JACKSONVILLE, Fla. — Jerry Rankin, president of the International Mission Board (IMB) the past 17 years, announced Sept. 16 that he will retire July 31, 2010.

“Everything I have done has been driven by an unequivocal sense of a call to missions, to make my life count and to make the greatest impact possible on reaching a lost world for Jesus Christ,” Rankin said during a regular meeting of IMB trustees in Jacksonville, Fla.

Three North Carolinians were named to the 15-member search committee charged with finding Rankin’s successor. They are Robert Jackson, pastor of Peninsula Baptist Church in Mooresville; Mike Penry, pastor of The Revolution in Raleigh; and Tim Locher, member of First Baptist Church, Hendersonville. Both Peninsula and First Baptist Hendersonville are historically among the top five Cooperative Program giving churches in North Carolina.

Rankin told trustees that his presidency should not be judged for the accomplishments of the organization



**LEAVING** — An emotional Jerry and Bobbye Rankin receive a standing ovation from International Mission Board trustees Sept. 16 after Rankin’s announcement.

under his leadership but for how the organization is poised for the future.

“For the second time in my tenure we are implementing a radical paradigm shift in organization and strategy,” he said. “This is not because of past failure and ineffectiveness but a vision of the changes needed

to ensure relevance and effectiveness in the future.”

Such sentiments are consistent to Rankin’s approach in leading the 163-year-old organization. Early in his administration Rankin began placing a greater emphasis on the work remaining in world evangelization rather than on what had been accomplished.

“It’s not ... our size or annual statistical report that should drive us,” he said. “We need to be driven by a vision to bring all peoples to a saving faith in Christ and what it takes to get there.”

Yet there has always been a need to track progress. When Rankin took over leadership of the IMB in 1993, the Southern Baptist mission organization saw nearly 4,000 missionaries help start more than 2,000 churches in 142 countries. Last year more than 5,500 IMB missionaries helped plant nearly 27,000 churches and engage 101 new people groups for a total of 1,190 engaged people groups.

The move from tracking countries to focusing on people groups reveals another area where Rankin worked to change the IMB. Country counts faded during the past 10 years as the organization shifted to finding the best ways to engage new people groups and population centers.

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# Surry woman brings, teaches Bible to Kenya

By Carole Dowell  
First-Person Account

**W**hat does owning a Bible mean to a woman who has never had one? A great number of Kenyan women have experienced this joy, thanks to many churches and people in Surry County, N.C. and neighboring southwest Virginia.

Pastor Leo Watenya of Bungoma Baptist Church in western Kenya had a burning desire to evangelize his country. When he realized there were not enough willing men to help him he came to the culture-shaking decision to use women.

Even though 70 percent of Kenyan church members are women, they have traditionally been silent. Church work was done by men, period. The more Pastor Leo prayed the more convinced he became that women were "the sleeping giant" in the Kenyan church.

He requested through the International Mission Board a volunteer to teach Bible study and discipleship to the ladies in western Kenya. His request and my prayers to be involved internationally intersected and the result was that I was approved to teach Pastor Leo's ladies and those in surrounding areas in March 2003.

When I learned the ladies did not have Bibles I approached Surry Baptist Association and churches and individuals responded generously to purchase 600 Swahili Bibles.

In Kenya ladies were thrilled to have Bible studies taught just for them by a woman, and they were absolutely overwhelmed when they received Bibles of their own. Some made the high-pitched praise sound Kenyan ladies make; some shouted; some danced or jumped up and down for joy. They hugged the Bibles to their hearts while tears filled the eyes of many.

Not only had they never owned a Bible before, many had never touched one. The experience opened my eyes to what the gift of God's word should mean to people. It is the very heart of God held in one's hands.

## Wrote materials

There were no teaching materials available so I taught from the book of John. The ladies loved it and filled the churches to overflowing. When there was no more room inside, they sat outside under the open windows to catch every word.

Too soon the conferences were over. We had registered 632 ladies, of which the first 600 received Bibles. We were blessed to have 65 professions of faith. God blessed us so richly that Baptist Mission of Kenya sought to initiate an on-going teaching partnership. They wanted the ladies in every province to have opportunity to participate in similar studies.

I needed to develop materials and God led me to show the ladies how in the Bible God uses women. I wrote "Woman, Kenya Ladies' Bible Study" which I've used in six subsequent teaching missions. The women learn God used women in miraculous ways and that God still uses women today. Most importantly, they learn that He wants to use them.

In 2004, after the *Mount Airy News* ran an article about our on-going mission partnership, and a deejay plugged it on the radio, donations made it possible to purchase Swahili Bibles for all seven teaching missions thus far.



**GIVING** — Carole Dowell passes out Bibles to a line of women in Kenya. Dowell has been going to Kenya to teach the women from the Bible. She has also helped recruit donations of eyeglasses so women can see to read the scripture.

## Eyes to see

In 2003, one precious lady came to me with tears in her eyes after receiving a Bible. "I thank you for my Bible," she said. "Now, if I just had glasses so I could see to read it."

I had thought it strange that I was the only one in western Kenya who needed glasses.

I found out that was not the case at all; they were not financially able to buy glasses.

And God opened my eyes to another great need: How could we get glasses for that lady and others? Two Lions Clubs in our area have provided used eyeglasses and I presented the need at Surry Baptist Association and Mount Airy Ministerial Association meetings. Used eyeglasses poured in. Even one restaurant had a box for donations.

The Kenyan ladies and pastors with bad eyes try them on and are so appreciative and delighted when they find a pair that enables them to see the words in their new Bibles.

To get to the conferences, many women walk for hours, some of them carrying babies. They sit jam-packed in overflowing churches on crude, backless benches and on the floor, listening intently for hours.

They drink in every word, taking the message to heart. And God performs miracles.

Because it is too far to walk home each day, they spend the two, or three, nights sleeping on the dirt, or concrete, floor of the church.

We have registered 13,357 ladies in attendance, and have given Bibles to 12,500 ladies. With an average of 10 people per household, that means around 125,000 more people now have daily access to a Bible.

Five thousand, one hundred sixty (5,160) ladies have been saved during the conferences, and most of the rest have rededicated

their lives to Christ.

One lady, in March 2007, said, "Thank you for my Bible. I have always prayed that God would one day provide one for me so my children can read it to me." Like many adults she cannot read, but her children go to school, and for her, having her children read a family Bible in their home would be the most blessed thing.

We teach from around 9 a.m. until 4 or 5 p.m., sometimes later, with periodic breaks and a lunch hour. Kenyans

## To help

Surry Baptist Association, 364 Welch Road, Mount Airy, NC 27030. Note Kenya Bible Fund.

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# Obituary

**JULIA MAY WAUGH**, 95, died Aug. 27 in Dunn.

Waugh and her late husband Julius “Jay” H. Waugh Jr. worked with the Baptist State Convention of North Carolina special ministries department. They had served in special ministries through the Home Mission Board as well. They worked with The Baptist Chapel in Montpelier, Vt., a mission church affiliated with the Southern Baptist Convention.

She is survived by four children, David Waugh, Jesse Waugh, Phil Waugh and Anitabeth Jaite; 11 grandchildren; and five great-grandchildren.

Donations to: Special Ministries  
Department, Baptist State Convention  
of North Carolina, P.O. Box 1107, Cary,  
NC 27512-1107; Hospice of Harnett  
County, Inc., 111-A North Ellis Ave.,  
Dunn, NC 28344; or a church mission  
project of your choice.

## Staff changes

**RICHARD CHILDRESS** has been called as pastor of New Hope Baptist Church, Raleigh. Childress was second vice president of the Baptist General Association of Virginia and pastor of Franklin Baptist Church, Franklin, Va.

Bear Creek Baptist Church, Hubert, has called **JIMMY DALE** as pastor. He was pastor at Zion's Tabernacle Baptist Church, Lumberton.

**MARK REECE JR.** has been called as pastor of Piney Grove Baptist Church, Mount Airy.

Second Baptist Church, Fayetteville, has called **SHERRILL BOYKIN** as pastor. He had served as interim pastor at Second and Mount Gilead Baptist Church, Fayetteville.

**JASON PARIS** has been called as minister to youth and students at Anderson Grove Baptist Church, Albemarle. He was student pastor at Lincoln Avenue Baptist Church, Lincolnton.

New Hope Baptist Church, Whiteville, has called **JOHN KENNY BIRD** as pastor.

**TIM SWARINGEN** has been called as pastor of Antioch Baptist Church, Richfield. He was pastor of Hinson's Cross Roads Baptist Church, Fair Bluff.

First Baptist Church, Fayetteville, has called **KYLE FISHBAUGH** as youth pastor. He is a Campbell Divinity School student and member of Snyder Memorial Baptist Church, Fayetteville.

**ARTIE HUBBARD** has been called as youth and children minister at Crestview Baptist Church, Shelby. He has worked with the YMCA in Shelby and Raleigh for 13 years.

Bethlehem Baptist Church, Kings Mountain has called **STEVE TAYLOR** as pastor. He had been interim pastor.

**BILL FRYAR** has been called as pastor of Double Springs Baptist Church, Shelby. He was pastor at Southport Baptist Church, Southport.

West Point Baptist Church, Rutherfordton, has called **LANCE SCARLETT** as pastor.

**SCOTT HARDIN** has been called as pastor of Bethany Baptist Church, Grover.

Westview Baptist Church, Shelby, has called **RICK BOWLING** as pastor. He was pastoral counseling pastor at Christ Covenant Church, Shelby.

**RICH PEOPLES** recently started Grace Community church, Sylva.

He was pastor at  
Scott's Creek Baptist  
Church, Sylva.

West Edgcombe Baptist Church, Rocky Mount, has called **TERRY BROOKS** as pastor. He was leading Green Hill Baptist Church, Rutherfordton.

**TIM ELMORE** has been called as minister of children and youth at Mount Vernon Baptist Church, Forest City.

Sandy Plains Baptist Church, Shelby, has called **GARIN HILL** as pastor. He was associate pastor of education and youth at First Baptist Church, Burlington.

**GREG HUNTLEY** has been called as pastor of Rock Springs Baptist Church, Rutherfordton.

 Retirement

**JIM McGRAW** has retired from Bethany Baptist Church, Richlands. Call (910) 347-2049.

**SANDY BAIN** has retired as director of missions for New River Baptist Association. He plans to do supply work as well as be available for nursing home ministry and interim pastor work. Call (910) 389-9154.

## Anniversaries

**STONY POINT BAPTIST CHURCH**, Stony Point, celebrates 100 years Oct. 3-4. A reception is planned Oct. 3 at 6 p.m. in Lindsey Hall; Oct. 4 includes worship at 10:30 a.m. followed by covered dish meal. Contact (704) 585-6521.

**WRIGHTSBORO BAPTIST CHURCH**, Wilmington, continued its 100<sup>th</sup> anniversary celebration Sept. 26 with a homecoming sing and Sept. 27 with special guest Milton A. Hollifield Jr., executive director-treasurer of the Baptist State Convention of North Carolina, followed by a catered dinner.



**Subscribe**

**WRIGHTSVILLE BEACH BAPTIST CHURCH**, Wrightsville Beach, just started a new *Biblical Recorder* readership club with five initial subscribers.

They receive a special logo item and a discounted club plan rate. To find out how you can start a BR Club at your church or among your friends, call Amie at (919) 847-2127 or write her at [amie@biblicalrecorder.org](mailto:amie@biblicalrecorder.org).

Church  News



## Contributed photos

► **First Baptist Church**, Kernersville, celebrated Founder's Day Sept. 20, 125 years after it started on the heels of a revival preached by E.F. Baldwin. Above, Anna Ruppert looks at aged drawings of the first two buildings. The 10 founding members persevered even after a tornado destroyed their first building in 1893. The church currently has about 700 members. The church has helped start Union Grove Baptist in 1911; Colfax Baptist in 1955-56; and The Summit Community Church in 1999. Stephen Martin is pastor.



➤ **Morningside Baptist Church**, Asheville, honored retiring organist Hilda D. Gasperson on Sept. 13. She had served more than 50 years as church organist, the only person to serve in that place in the church's history. She has also been a Sunday School teacher, WMU leader, and Keenagers Senior Adult Ministry leader and was on many committees and is a trustee. She was presented with a rose corsage and a basket of cards and letters expressing gratitude for her ministry as well as a keepsake book to store them.



► Debbie Coulter, left, takes a stab at Pastor Steve LeaShomb of **Midway Baptist Church**, West Jefferson, during *At Home in Rome* Vacation Bible School in July. The two were portraying characters for daily skits about Paul and the underground church. Children visited Paul in prison as well as the marketplace. The daily average was 107 people.

## Send news about your church

The *Biblical Recorder* is pleased to print significant news from the churches.

Accuracy and timeliness are enhanced if you send the information to the *Biblical Recorder* as soon as it is available.

**For e-mail submissions**, send announcements and digital pictures as an attachment to [dianna@biblicalrecorder.org](mailto:dianna@biblicalrecorder.org). Or, send paper copy to *Biblical Recorder*, P.O. Box 18808, Raleigh, NC 27619.





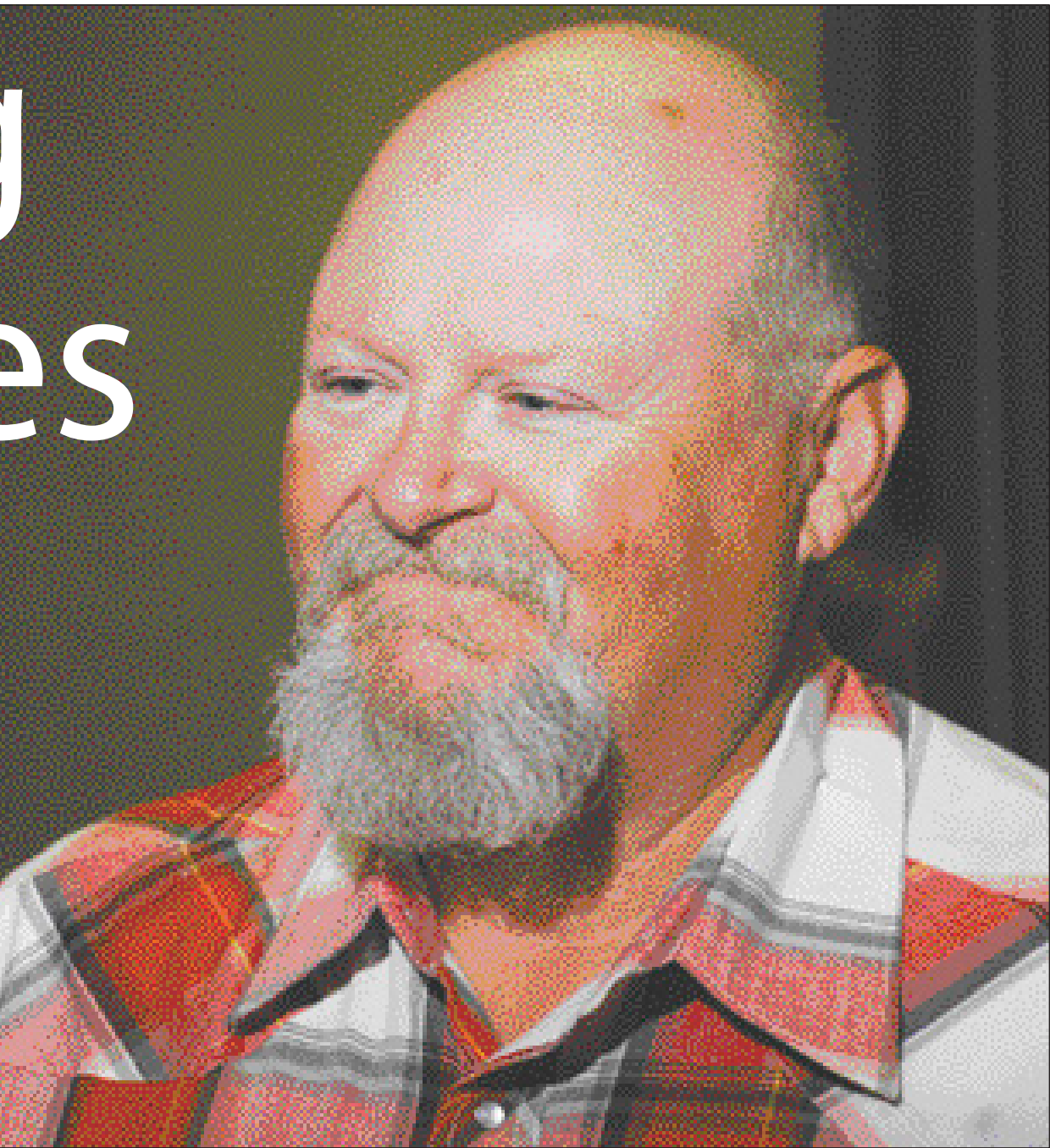
# Making disciple



**BODY PARTS**  
1 Cor. 12:12

1 Cor. 12:12

Find out more about 1.21 online at [www.121church.org](http://www.121church.org).



LEARNING — Quaker Gap Baptist Church is in the Sauratown Mountain Range in central Stokes County. Pastor Jack Darida thanks Rick Hughes, a Baptist State Convention of North Carolina senior consultant, for helping him grow a discipleship culture.

# Pastor moves away from programs to process of growth

Jack Darida was a stranger in a strange land when he moved to North Carolina four years ago as pastor of Quaker Gap Baptist Church.

He grew up in New Jersey and was a pastor there for eight years, but North Carolina beckoned, since his wife's parents live in Hendersonville, 200 miles west of Quaker Gap where he has been pastor four years.

Rick Hughes found Darida and brought him under wing. Hughes is working to nurture a discipleship culture in North Carolina Baptist churches.

"Rick has put an exclamation point on discipleship for me as a pastor," Darida said after a Triangle Leadership Network meeting held in a classroom building at Wake Forest University.

"I've been challenged to think more deeply about it and that has come out in the way I've pastored this church and in some of the things we're about.

"I've definitely tried to move away from programs and more into a process. Our purpose is to glorify God by growing Christ-like people. We've tried across the board to question everything we do as a church to ask how it is helping us to grow Christ-like people.

"Much of what we're doing has come from my exposure to Rick and making discipleship the heart of ministry."

It was easy for Hughes to persuade Darida to become involved with the Triangle area pastors network he is building.

"It's just Rick's personality," said Darida, who is on the vision team for Pilot Mountain Baptist Association.

"He's just such a joyful guy, such a caring, genuine individual that I felt whatever he's involved in and is promoting is something I should check out."

Darida's growth in discipleship prompts Hughes to invite him to share in various forums. Hughes is Darida's field mentor for his doctor of ministries program through Golden Gate Baptist Theological Seminary. Darida is in what Golden Gate calls the first doctor of ministry class in "ministry coaching" in the country.

"Some of the approaches we've used in discipleship have become antiquated because of cultural changes," Darida said. "Coaching seems to connect a little better with our current culture. Coaching is non-threatening to people and it helps them to learn at their pace. It doesn't force them to learn at your pace. I see a lot of good in using coaching for discipleship."

Darida was introduced to coaching through a Pursuing Vital Ministry seminar, a former offering of the Baptist State Convention of North Carolina.

"The thing about Rick is him as a person," Darida said. "He's a growing disciple and is dead honest about where he is with his walk with the Lord. That's refreshing. He doesn't come on as a super pastor; he comes alongside you as a friend."

Visit church's web site at [www.quakergap.info/QGBC/home.HTML](http://www.quakergap.info/QGBC/home.HTML).



LEADING — Jack Darida pastors-Quaker Gap Baptist Church in King.

their spiritual growth. Once people love God with all their heart, soul and mind, he said, "they can love people" and can do missional things that will "connect them to unchurched people."

Churches that embrace the discipleship making process of learning, loving God and being missional "are going someplace" Hughes said. They make measurable progress such as members who take the next step, discernible signs of transformation or seeing a discipleship culture rise.

Many pastors realize the gap between awareness and change,

but don't know how to bridge it.

"You have to start with the people who really have a hunger for spiritual growth," Hughes said. "Who has the passion? Every pastor knows who those people are in the church. Be very intentional in discipling them."

"You start with leaders who get it."

### Great evangelism

Hughes' work is a part of the church health team in Congregational Services at the BSC, led by team leader Neal Eller and executive group leader Lynn Sasser. Hughes said he is excited about the current and

future work of the team, which is coming out soon "with things relating to the health of the pastor and health of the church."

To connect with the team and receive its e-zines and correspondence, write Sheryl Shankles at [sshankles@ncbaptist.org](mailto:sshankles@ncbaptist.org).

While church planting and evangelism garners the bulk of attention and verbiage in national and state Baptist life, Hughes said the "greatest evangelization strategy a church could ever have is to make real disciples, because real disciples engage unchurched people in their lives with the gospel of Jesus Christ."

### Special series

Did you know you have a large church staff? Your gifts through the Cooperative Program support a staff resource at the Baptist State Convention of North Carolina that exists to serve your church.

With this issue, the *Biblical Recorder* continues a series — Body Parts — featuring one of your Convention staff members, and churches which have grown through that staff member's ministry. Body Parts is inspired by 1 Cor. 12:12. The parts of the Baptist State Convention exist to serve you.

Visit [www.biblicalrecorder.org/resources/bodyparts.aspx](http://www.biblicalrecorder.org/resources/bodyparts.aspx) for more stories.

Next up: Bob and Phyllis Foy



Stephen Wagoner



## Respecting the presidency

When I was young parents and teachers encouraged us to dream big by saying that with enough work and focus, "You could grow up to be president."

To be president was the highest possible office for which to aim. Its occupant was accorded instant and universal respect. We students knew that from our ranks would one day rise the person to take his place.

Each of us was encouraged to believe, "It could be me."

I don't normally address secular politics in this space for several reasons, including the conviction that they simply are not as important as the everyday labors of Christians who are loving their neighbors toward faith in Christ.

But I've been so discouraged at the awful, divisive, hateful rhetoric in the public forum that I cannot in good conscience ignore it: because much of the vilification comes from those who justify their mean rhetoric from a "Christian" platform.

Even Al Mohler, president of Southern Baptist Theological Seminary, said in response to the furor prior to President Obama's speech to students, "Conservatives must avoid jumping on every conspiracy theory and labeling every action by the Obama administration as sinister or socialist."

The president encouraged students to stay in school, set personal goals and make a difference in society. Conspiracy theorists took the simple — and not unique — fact that the president was going to speak directly to students to incite fears of something sinister.

There is nothing sinister about helping the president reach the goals he outlined in his address, because his goal was that students work hard to achieve success in their lives. A student helping the president reach his goal is helping himself.

I've never seen such an anxious, uneasy populace during my lifetime. And it seems those most frightened are those who claim the name that "casts out all fear."

There is a sect that believes Christians must use whatever means necessary to gain control of the "seven mountains" that control any culture. Some claim the president is the antichrist. A recent book purports to give details of a "family" of behind the scenes influencers in Washington that manipulates the money, the agenda and yes, your opinion, believing that any means justifies the end of a "Christian society."

Whose name do we bear? What does Christ ask of us? The culture into which Jesus was born was diametrically opposed to what He taught His followers. Yet he emphasized how their spirit and love would change people, not how they were to focus on changing the culture through political efforts.

I'm reminded of the wizard in the Land of Oz when Dorothy and her traveling companions finally pushed their way into the chamber from which the balloon-headed Oz ruled Emerald City with much bluster, hissing air and smoke. They discovered that image was a caricature manipulated by a frustrated old man in a closet, pulling levers and making big noises through a microphone. When that man saw his charade was exposed, he said into the microphone, "Pay no attention to that man behind the curtain."

If we as Christians operate in the public forum with the bluster of Oz on one hand masking his weak, fearful frustration on the other, those in the life arena where we seek eternal influence will have every right to say about us, "Pay no attention to that man behind the curtain." — NWJ



## A child dies while you read the headline for this editorial

It will move you little, if at all, to tell you six million people will die this year from hunger. Who can comprehend six million?

And besides, few people die in this country from hunger ... do they?

I could break it down further to say almost 16,000 children will die today from hunger. That's a number equal to the population of any of the towns of Roanoke Rapids, Clayton, Laurinburg, Albemarle or Henderson. Every day.

More than 650 die every hour. That's 11 a minute or a child every five seconds ... about what it took you to read the headline above.

I'm just trying to help you grasp the scope of the problem. You don't need to feel guilty about it. Cleaning your plate really doesn't help the hungry children in China.

Many Christians, however, consider the problems of the world and of the family next door as partly their own. We don't feel guilty that there are problems, but we feel compelled to address the problems of human suffering because we love Jesus and He loves those who suffer.

Jesus demonstrates throughout the Bible that those who suffer, who make their way to Him to tug at His cloak, to lower a friend through the roof, to travel for days just for a word, to beseech His mercy on their leprosy or blindness or madness elicit a loving response from Him.

But if you need a proof text, you can go with Matthew 25 where Jesus says that in the future the King will gather the nations, separating them on His right hand and His left, as a shepherd divides sheep from goats. He will call those on His right hand "blessed" because when He was hungry and thirsty, they gave Him meat and drink. When He was a stranger, they took Him in and gave Him clothes when He was naked.

Of course the righteous ask when they ever saw the King in such a circumstance.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

October is typically the month in which Baptists receive a special offering used to alleviate hunger. Receipts from North Carolina Baptist churches are divided 60 percent to the International Mission Board; 15 percent to the North American Mission Board; 20 percent to the North Carolina Hunger Fund and five percent to the disaster/food fund.

Just this year money from the disaster/food fund, which is a partnership with N.C. Baptist Men, has helped buy a well drilling rig for Transformation India Movement and food for distribution among poor gypsies in the Ukraine.

No matter the breakdown of funds distribution, 100 percent is utilized directly for hunger projects because gifts through the Cooperative Program already support the infrastructure necessary to get the funds to work directly with the people they are meant to serve.

Some of the money buys food and puts it into the hands of the hungry. Some money establishes agricultural and fishing demonstration farms to teach methods the hungry can use to feed themselves into the future. Some is used to teach trade skills so men and women will have a job through which they can buy their own food.

In 2009 about \$150,000 that North Carolina Baptists give through the World Hunger Fund will be distrib-

uted within this state, to help churches stock food pantries and to feed hungry people in other ways. North Carolina Baptists gave almost \$600,000 toward the hunger fund in 2008. That's a lot of money, but it averages just under \$170 per church, less than a dollar a member.

What do people and churches do with the money? A great example is Wavey Williams, recently recognized by General Mills as a community champion for his work through Greater Gaston Baptist Association in multi-housing ministry utilizing after school snacks and food in his work. A church plant has grown out of his work and he tears up recounting a letter from a young person saying Wavey's example saved his life.

Abbott's Creek Baptist Church in rural High Point converted a picnic shelter into a food distribution point and utilized \$2,500 from the hunger fund to stock it. Calvary Baptist Church in Beaufort, and other churches, use hunger funds to stock food pantries that meet emergencies for desperate families.

World Hunger Day in Baptist churches is observed Oct. 11. Free promotional materials are available through Kay Bissette at the BSC, phone (919) 459-5540 or by writing [kbissette@ncbaptist.org](mailto:kbissette@ncbaptist.org). Designate your gift for world hunger and simply give it through your local church.

It will be distributed through the Baptist State Convention and will be utilized 100 percent for the work you intend.

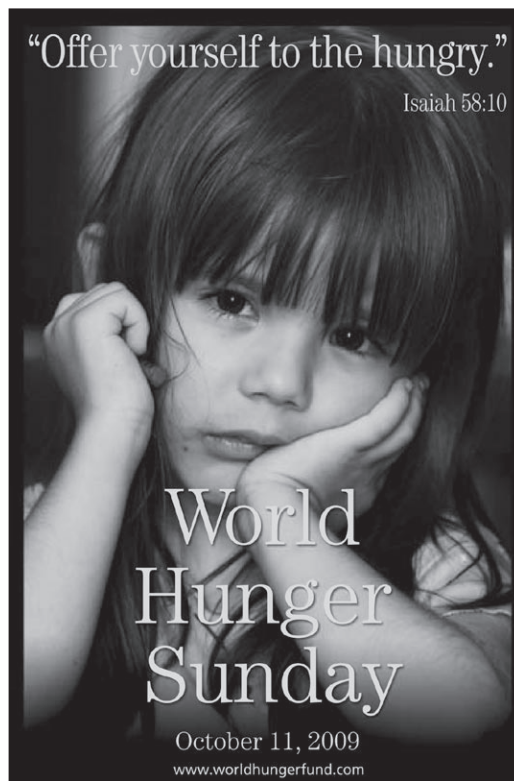
In Baptist life three organizations are primarily responsible for utilizing these hunger funds to do good in the lives of those Jesus loves: your Baptist State Convention; the International Mission Board and the North American Mission Board. Visit the websites of any of these to learn more about what they do specifically.

These are days more than any other in a long time, in which our actions will give validity to our words about love.

### EDITORIAL



Norman Jameson



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R.G. Puckett, Editor 1982-1998

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## Hammett moves to CBF-NC

Eddie Hammett, who was laid off in August from the staff of the Baptist State Convention of North Carolina (BSC) in a cost cutting move, will begin a part-time role with the Cooperative Baptist Fellowship of North Carolina (CBF-NC) Nov. 1.

Hammett, a popular speaker, seminar leader, coach trainer and author, was elected as CBF-NC church and clergy coach during a Coordinating Council meeting Sept. 17.

Hammett served 19 years with the BSC, most recently as western regional discipleship and leadership consultant.

Hammett will work with CBF-NC staff, churches and elected leadership in the areas of clergy coach training, lay leadership and church staff team development, spiritual formation, transitioning issues for churches, discipleship and deacon ministry.

"Eddie brings to the table a unique awareness of the challenges and needs of congregational life in the 21st century," said Larry Hovis, CBF-NC executive coordinator. "His background as a staff minister in local churches, coupled with his experience and expertise in coaching and consulting, will be an invaluable asset."

Hammett, a founding partner of The Columbia Partnership whose purpose is to help churches "pursue and sustain vital Christ-centered ministry," said he looks forward "with excitement and openness" to serving among "very capable CBF-NC leaders and congregations."

He wrote following his layoff from the BSC that he felt less a victim than "one being launched into new aspects of ministry to churches, leaders, conventions/conferences and judicatories of many denominations."

Hammett, a graduate of North Greenville College, Furman University, and the Southern Baptist Theological Seminary, is a professional certified coach and national conference leader and has written six books. His *Reaching People Under 40 while Keeping People Over 60* is a part of the TCP Leadership Series and is the best selling book published by Chalice Press.

His newest book, *Making Shifts Without Making Waves: A Coach Approach to Soulful-Leadership* written with Randy Pierce and Steve DeVane, comes out in November.



## News Briefs

### Sammons resigns at Haywood

Jack Sammons, associational missionary for Haywood Baptist Association for 13 years, resigned Sept. 15.

Sammons, 67, said he is in good health, is not retiring and is available for fulltime ministry elsewhere. While there is "no sour grapes" in his resignation, he indicated changes in associational leadership contributed to his decision.

"I still feel called to ministry of some sort," said the Georgia native who has been in ministry in North Carolina since he entered Southeastern Baptist Theological Seminary, from where he graduated in 1977. He earned a doctorate from Southeastern in 1982. Sammons served Hickory Rock and Franklinton Baptist churches in the Tar River Association before leading First Baptist Church in Canton 1984-1996. While Haywood Association has been "in the same boat as a lot of other organizations" financially, Sammons said, "We're beginning to recover." Several ministries operating under the association's umbrella are being established as separate entities.

Sammons is available at (828) 648-4981.

### Homeless shelter exempt from discrimination laws

(RNS) Anti-discrimination statutes do not apply to an Idaho homeless shelter run by Christians because it is not a "dwelling," a federal district judge has ruled.

Moreover, the 1993 Religious Freedom Restoration Act protects the Boise Rescue Mission Ministries' right to hold Christian services and encourage participants in its drug and alcohol recovery program to accept Christianity, U.S. District Judge Edward J. Lodge ruled Sept. 10.

The 51-year-old non-profit says it runs three shelters that serve more than 28,000 meals and offers 8,000 beds to homeless persons each month. Lodge ruled that the shelters are not dwellings under the Fair Housing Act, but rather places of "temporary sojourn or transient visit."

At the same time, barring the Boise ministry from "teaching, preaching and proselytizing to individuals on its property, whether they be shelter guests, Discipleship program residents, or other individuals ... would substantially burden the Rescue Mission's ability to freely exercise its religion," Lodge wrote.

### Mills elected Kan.-Neb. exec

TOPEKA, Kan. (BP) — The Kansas-Nebraska Convention of Southern Baptists' (KNCSB) mission board has elected Bob Mills as the new KNCSB executive director, effective Jan. 1, 2010.

Mills, 60, currently the convention's director of missions, will serve as executive director-elect until the current exec, Peck Lindsay, retires Dec. 31 after more than 30 years in the position.

Mills told the board after his election of his desire to see healthy, outward-focused, reproducing churches across Nebraska and Kansas.

Mills came to Kansas-Nebraska convention in 1998 from the North American Mission Board, where he had been director of the Mission Service Corps program since 1986 and coordinator for supervision training and leadership development. He joined the staff of the then-Home Mission Board in 1981.

Mills was pastor of First Baptist Church of Bethel in Kansas City, Kan., from 1978-81; and director of church and community ministries for the Kansas City (Kan.) Baptist Association from 1976-79.



## Classified Advertisements

### Pastor

Butters Baptist Church is seeking a **pastor**. We are located in the Bladenboro, NC, area. We are a conservative church. We are seeking a candidate who will share our values and beliefs and who will not only serve in the capacity of preacher but also in the role of pastor. Send resumes to Matthew Chadwick at 1135 Richardson Rd., Bladenboro, NC 28320. Any question, contact David Wilkins at (910) 863-3659 or e-mail to [dwilkins1111@yahoo.com](mailto:dwilkins1111@yahoo.com).

**Pastor.** Bethel Baptist Church of Dublin, NC, is seeking a full-time pastor for a conservative, evangelical, Southern Baptist church, with an average attendance of 150 in worship. We are seeking the man that God wants for Bethel. View church web site at: [www.bethelinc.net](http://www.bethelinc.net). Send resume and DVD if possible to: Bethel Baptist Church, PO Box 177, Dublin, NC 28332, or you can e-mail the resume to [broberts@intrstar.com](mailto:broberts@intrstar.com). Deadline to submit resumes is Thursday, Oct. 15, 2009.

**Senior Pastor.** Baptist Home Baptist Church is a mission-minded SBC church seeking a full time senior pastor. Prefer 5-10 years experience, staff supervisory experience, and accredited seminary degree. Must be effective communicator of the gospel, able to lead church in spiritual development and growth, and lead church in reaching lost and unchurched. Please send resumes to PCS, c/o Ron McGrady, 2367 Sparta Road, North Wilkesboro, NC 28659.

**Pastor.** First Baptist Church of Hope Mills, North Carolina, is seeking a full time pastor. We are looking for a strong leader who has passion for children's ministries and missions and will show compassion for our elderly church members. Local residence requested. Please send resumes and references to 4621 Cameron Road, Hope Mills, North Carolina 28348 or e-mail to [amclaurin@amerispec.net](mailto:amclaurin@amerispec.net).

**Pastor.** Hallsboro Baptist Church, Hallsboro, NC, is seeking a full-time pastor. We are a small, rural church with a diverse congregation. We support both CBF and SBC. Applicants should have a masters degree from an accredited seminary or divinity school. Please send resume and references to Search Committee, 3815 Sams Potts Hwy., Hallsboro, NC 28450.

First Baptist Church of Sylvania, Georgia, located midway between Augusta and Savannah and 30 miles north of Georgia Southern University, is seeking a **full time pastor** to lead and love our congregation. We are seeking an energetic and innovative minister who can recognize the untapped potential of influence in our community and restore our church to its vibrant past. The prospective minister should possess strong pulpit and leadership abilities and have a heart for the community. The successful candidate will have graduated from an accredited seminary. Preference will be given to candidates who have obtained a doctorate. Please forward all resumes to Larry Anderson, 1866 Millen Hwy., Sylvania, Georgia 30467 or email to [anderla60@gmail.com](mailto:anderla60@gmail.com).

### Church Staff

**Minister of Youth and Children.** Full time position. Experience required. BA degree required. Overseeing approx. 100 students. Strong personal and computer skills. Overseeing a variety of ministries. 2 additional full time staff. Resumes may be sent to: Concord Baptist Church, PO Box 127, Granite Falls, NC 28630. Or e-mail to [tomcdonald@charter.net](mailto:tomcdonald@charter.net).

**Minister of Music/Worship Leader.** Part-time position available immediately for a growing, mission-minded Baptist church. Combination music/youth director position a possibility. Send resume to Personnel Committee, Fairview Baptist Church, 2531 Flat Rock Road, Reidsville, NC 27320.

**Worship and Discipleship Job Announcement.** Polkville Baptist Church, located in the southern foothills of North Carolina, is seeking to fill a full-time position for minister of worship and discipleship. We are a purpose driven church in a rural community averaging 250 during Sunday morning worship. Interested persons should have a degree in music with additional studies in Christian education. For a full job description visit our website at [www.polkvillebaptist.com](http://www.polkvillebaptist.com). Please send your resume by October 28, 2009, to: Polkville Baptist Church, Attn: Personnel Committee, PO Box 245, Polkville, NC 28136.

**Youth Minister Needed.** Immediate opening for part-time interim youth minister. Responsibilities include serving youth in a well rounded youth program. Our church is supportive of CBF and SBC. Send resume to [personnel@calvarybcmntairy.org](mailto:personnel@calvarybcmntairy.org) or mail to Calvary Baptist Church, Attention Personnel Committee, 314 S. Franklin Rd., Mt. Airy, NC 27030.

Louisburg Baptist Church is seeking a part-time **Director of Youth Ministries**. This position would require 15-20 hours per week. The director of youth ministries will provide leadership in youth Bible studies and other areas of Christian education and also plan and facilitate a variety of social activities. Louisburg Baptist is affiliated with the CBF and the SBC and strongly affirms God's call to men and women of God's kingdom work. Interested candidates should send resumes to Chairmen of Youth Search Committee, Louisburg Baptist Church, PO Box 730, Louisburg, NC 27549. All inquiries will be held in confidence.

**Associate Pastor of Families.** Are you called to serve families by ministering to children, youth, and parents full-time? If so, there is a fulfilling opportunity to build the kingdom through the ministry of Second Baptist Church of Hamlet. Applicants should be ministerially trained with a desire to work with many volunteers. Send resumes to: 518 4th St. Hamlet, NC 28345 or email: [rchrishawks@yahoo.com](mailto:rchrishawks@yahoo.com).

**Minister of Youth.** Coats Baptist Church, Coats, NC, is seeking an energetic, Christ-centered full-time minister of youth. The candidate must have at least 2 years youth ministry experience in a lay or ministerial capacity. A degree from an accredited seminary is preferred but not required. Resumes can be forwarded to Tom Austin, Associate Pastor, Coats Baptist Church, PO Box 297, Coats, NC 27521 or [tom@coatsbaptist.com](mailto:tom@coatsbaptist.com).

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Lesson for October 4

Formations

Lesson for October 11

Religious Freedom

**Focal passages: Matthew 22:15-22; Romans 13:1; Revelation 13:9-10**

As Americans we often take for granted our religious freedom.

Since December 15, 1791 and the ratification of the Bill of Rights, religious freedom was secured for every American. The first amendment begins “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...” These sixteen words are as precious as they are unassuming.

One hundred and fifty-seven years later, the United Nations adopted the Universal Declaration of Human Rights (10 December 1948). Article 18 affirms: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

Each year, member countries celebrate Human Rights Day. However, the reality of many of those member countries conflict with their pledge.

A report published May 2009 by the United States Commission on International Religious Freedom ([www.uscirf.gov](http://www.uscirf.gov)) names 13 countries where governments engaged in or tolerated particularly severe — meaning systematic, ongoing, and egregious — violations of religious freedom. Those countries named include China (1.3 billion — 19 percent of the world), along with Pakistan, Nigeria, Vietnam, Iran, Myanmar, Sudan, Iraq, Saudi Arabia, Uzbekistan, North Korea, Eritrea and Turkmeni-

stan (675 million — 10 percent of the world). Twenty-nine percent of the world’s peoples live within countries where there are “severe violations of religious freedom.”

What is the relationship between faith and duty to country?

In Matthew’s gospel, Jesus is confronted by this issue through a debate over Roman taxation. A silver denarius was levied against each male over 14 and each female over 12. Upon reaching the age of 66 a person was finally exempt from the tax (Frank Stagg, *Matthew, The Broadman Bible Commentary*, vol. 8, 1969, 206).

The denarius coin had the head of the emperor Tiberius and the Latin inscription TI CAESAR DIVI AUG F AVGVSTVS “Augustus Tiberius Caesar, son of the divine Augustus” on one side, and the seated goddess Roma... symbolizing the Pax Romana and the inscription PONTIF MAXIM which identified Tiberius as the high priest of the Roman religion on the other side (David L. Turner. *Matthew*. Baker, 2008, 528).

The coin’s image revealed that it belonged to Caesar, and should, therefore, be rendered to Caesar. In Rom. 13:1 Paul agrees with a legitimate role for the state.

Each person, moreover, is made in the image of God (Gen. 1:26), and therefore uniquely belongs to God (David E. Garland, *Reading Matthew*, Smyth & Helwys, 2001, 227). When the state demands that which rightfully belongs to God, then the Christian must resist the state (Revelation 13).

What Does Discipleship Cost?

**Focal Passage: Luke 9:57-62**

How would you define a disciple of Jesus?

For many, a good Christian is someone who has been baptized, attends church, and is a good neighbor. Is this all that it means to be a disciple of Jesus Christ?

Today’s focal passage in Luke deals with the true cost of discipleship.

Eduard Schweizer places the focal passage within the context of Jesus’ sense of his imminent death (9:51) and the urgency of sending out those who are to proclaim the Kingdom of God (10:9; *The Good News According to Luke*, John Knox, 1984, 172).

Moreover, this passage comes between the rejection to show hospitality toward Jesus and his disciples by a Samaritan village (9:53) and the acceptance and joy displayed by the seventy



**Victor Lyons**  
Academic Dean, Foothills Christian College, Wilkesboro; Pastor, Union Cross Baptist Church, Elkin

disciples who return from a successful preaching touring where they have gone village-by-village (10:17).

It is within this context of urgency that the call to follow Jesus as a single-focused disciple is being made.

It is this radical call to discipleship that even convinced the Jesus Seminar, a group of scholars who rejected much of the New Testament, of the authenticity of this passage (Darrell L. Block, *Luke 9:51-24:53*, Baker, 1996, 975).

Our passage is easily divided into three sections that deal with three po-

tential disciples. All are challenged by Jesus to think outside of the box. The nature of radical obedience is highlighted again and again.

Charles H. Talbert calls the three who each have a dialogue with Jesus “disciples-to-be” (*Reading Luke*, Smyth & Helwys, 2002, 125). From each dialogue a truth about discipleship is uncovered.

The first dialogue highlights a “spontaneous, enthusiastic offer of unconditional allegiance” (Joseph A Fitzmyer, *The Gospel According to Luke I-IX*, Anchor, 1981, 834). “Jesus’ sobering answer drives home the gravity of discipleship ... he (Jesus) lives the life of a homeless wanderer ... even the animals are better off” (Fitzmyer, 834).

A proverbial-type phrase is used: Foxes have dens and birds of the sky have nests...” Is one ready to follow Jesus although these may be conditions in which he is called to live?

The second dialogue is initiated by Jesus who simply says, “Follow me” (7:29).

The request for delay is met with an unusually harsh rebuke by Jesus and a second proverbial-type saying: “Let the dead bury their own dead.”

The third dialogue is initiated by an individual who seeks to follow Jesus but asks for leave to say goodbye to his family. With proverb in hand, Jesus again harshly rebukes the would-be disciple.

Talbert states that “these three dialogues...call for an absolute detachment from property and family and for a single-minded devotion to Jesus that perseveres to the end” (*Reading Luke*, 125).

Lesson for October 4

Bible Studies for Life

Lesson for October 11

The Warrior Hero

**Focal Passage: Mark 11:12-25**

Jesus’ cursing of the barren fig-tree serves as a solemn warning to and powerful metaphor for the radical demand for fruit-bearing of God’s people. Underlying this extreme action is a challenge to established religion’s obsession with social/economic success and its perpetual survival. Thus the cursing and subsequent withering of the fig-tree serve as a type of prelude/postlude to the cleansing of the temple.

The focus of the religious leaders was the smooth operation of the Jerusalem temple as the city’s largest economic institution. According to biblical scholars “the daily operation of the cult was a matter of employment for curtain makers, barbers, incense manufacturers, goldsmiths, trench diggers, and countless others” (Ched Myers).

The true problem for Jesus was not employment, but those barriers erected which prevented the pilgrim access to worship and devotion.

For example, foreign worshipers could not bring into the temple their Roman or Greek money; it had to be changed into Jewish or Tyrian coinage. Furthermore, the animals brought by the poor were not acceptable and had to be exchanged and purchased for a higher price.

Jesus responded to the unfair situation by driving out the buyers and sellers, overturning the moneychangers’ tables and the seats of the dove sellers, and preventing anyone from carrying

any vessel into the temple-shutting down the temple’s operations altogether!

In Isaiah 56:3ff, the Lord promises the foreigner and socially marginalized that His house of prayer on His holy mountain would be a place of joy and community, accessible to the “outsider.” The Jewish leadership had turned this holy, inclusive place of joy and promise into a barren den of thieves and robbers (see also Malachi 3:5, 8, 10).

**A fig-tree and the Temple.** In the Jewish mind there was a connection between the fruitfulness of the trees and the maintenance of the temple services. Fig-trees as an essential part of everyday life, was the principal first-fruit brought into the temple and symbolized the godly and righteous man.

According to W. Telford, the fig-tree was also “an emblem of peace, security, and prosperity ... prominent when descriptions of the Golden Ages of Israel’s history, past, present and future, are given.” He further writes, “The blossoming of the fig tree and its giving of its fruit is a descriptive element (of) Yahweh’s visiting his people with blessing, while the withering of the fig-tree, the destruction or withholding of its fruit, ... (describes) Yahweh’s judgment upon his people ...”

Thus, Jesus’ actions becomes a living announcement that the old, barren order of robbing God has ended and the rich reality of faithful living has arrived- the world can be remade (11:23-24).

The Hero Doing Battle

**Focal Passage: Mark 12:13-17, 28-31, 38-40**

Jesus was a hunted man. Mark writes that a delegation of Pharisees and Herodians came to “entrap (the word means literally to catch by trapping or fishing)” Jesus. They brought to him a question, not for enlightenment, but to test him and to dare him to commit himself on a volatile political issue — the unpopular Roman tax.

This tax was the poll tax (the Greek word *kenson* is a transliteration of the Latin *census*) which was required of every men aged 14-65 and women 12-65. It was the equivalent of one day’s wage or a denarius. It was a tax for the privilege of existing (William Barclay).

So that we not miss the



**John Pond**  
Director of Missions, West Chowan Baptist Association

danger of this issue, David Rhoads reminds us that Rome bled the populace poor with taxes. He writes, “The tribute exacted by Rome was large in itself, Herod’s revenues were huge, used primarily to maintain his court and military troops as well as to support his extensive, luxurious building programs.” Taxation was the central issue for many of the rebellions in Judea and the major cause of banditry throughout the countryside (Ched Myers).

Like the rich young ruler (10:17), the delegation used insincere flattery

— “Jesus, we know you tell the truth regardless of the consequences. We dare you to commit yourself in this situation! Is it lawful to pay taxes to Caesar or not?” On the surface, this was a “no-win” situation. But, Jesus replied with another request and a question — “Whose likeness (icon or image) and whose inscription is this?”

They knew the answer. It was the head of Caesar, extolling him as “August and Divine Son.” Jesus’ reply was simple and pointed: “Render (or more accurately repay as to a payment of debt or recompense) the one to whom you are indebted.” Jesus turned the discussion on its head and challenged them to act according to their allegiances.

The question of loyalties arises again with a scribe asking Jesus which commandment is the first of all. This question was a common topic for rabbinic discussions. Jesus responds with the “Shema” from Deut. 6:4f and then added the statement of Leviticus 19:18 (which no one had ever brought together) about one’s obligation to neighbor.

Ched Myers writes that by using the Leviticus text Jesus was speaking judgement against the religious leadership (and its scribes). The verse from Leviticus 19 defines the love of neighbor in terms of non-exploitation. Sadly, this command was regularly violated by them as evidenced by the moneychangers and sellers in the temple court areas.

Mark concludes with words of victory — “And after that no one dared to ask him any question.”

# Nehemiah Teams challenge students spiritually

By Dianna L. Cagle

BR Assistant Managing Editor

One of the most significant short-term projects of biblical times dates back to Nehemiah.

In 52 days he led his people to rebuild the walls of Jerusalem, restore a nation, and revive a people.

Four students with North Carolina ties worked with Nehemiah Teams — through the International Mission Board — this summer teaching English, caring for orphans, and more (see letter to editor, p. 8).

"I did not want to leave," said Courtney Bell, a senior in communication disorders at Appalachian State University and member of First Baptist Church in Garner. "Coming back was really difficult."

Bell was one of a team working at a special needs rescue orphanage in Manila, Philippines. She had seen poverty on her trips to Ukraine, Belize and Mexico before but nothing like what she encountered in Malabon.

"What words can clearly describe Malabon?" she wrote. "Constant flooding. No sewage system. Filthy floors. Garbage sidewalks. Garbage stacks of clothes,

rag. So much garbage. The ground gives like a trampoline. Naked babies. Children with sores. People with TB. Clothes hanging by a thread. Shacks 10'x10' for 10 people. Smoke. Hard to breathe. Low scrap metal overhangs. Crowded. Confused, sad faces. No education. No work. No money. No food. Starvation. Disease. Loss of hope."

She countered what she saw with biblical truth:

"Yet, Christ promised to bring hope to the hopeless; rest to the weary. Christ loves, an everlasting love. He loves these people. He died for these people. Why are they left like this? Why doesn't Jesus do something? He is doing something. He has sent me."

Two children still tug at Bell's heart from thousands of miles away. One three-year-old girl had excess spinal fluid in her brain. Developmentally, she's three months old.

"She can't sit up by herself; no strength in arms, legs," said Bell, who was the one who carried her from her home in Malabon. Her family could not care for her. Another girl had autistic-like symptoms. Bell worked one-on-one with her, utilizing some of her training.

"I miss having the babies around and ... never having a moment to myself," Bell said.



WITNESSING — Rachel Chiasson, left, worked with Claire, right, all summer before she became a Christian at English Revival Camp.

## Refugee work

In South Korea, Rachel Chiasson learned the importance of prayer.

"One of the biggest things I learned ... truly believe in what you pray," said Chiasson, a junior kinesiology major at Campbell University in Buies Creek who worked with North Korean refugees.

God showed her how small her faith is while she was teaching English as a Second Language (ESL) and spending time with students.

Chiasson, a Louisiana native, estimated that about half the refugees did not have any family in South Korea. She said she also learned to use her resources more wisely.

Bell and Chiasson said they love to share about their experience. Contact Bell at [bellcourtneyg@gmail.com](mailto:bellcourtneyg@gmail.com). Contact Chiasson at [rechiasson0327@email.Campbell.edu](mailto:rechiasson0327@email.Campbell.edu).

For more about Nehemiah Teams visit [www.nehemiateams.com](http://www.nehemiateams.com). Stories about this summer's work can be found at [www.nehemiateams.blogspot.com](http://www.nehemiateams.blogspot.com).



MOTHERING — Courtney Bell holds a blind 3-month old baby up for adoption.

# Living a dream: 10 Asheville churches build family a home

(Continued from Page 1)

Moldovan congregation where the family is involved. The family was renting a three-bedroom apartment in Asheville that had severe mold problems, flooding issues, leaky windows and other problems. Because of his income and the family's size, the Buzulans did not qualify for a conventional mortgage. The new house is four bedrooms with 1,416-square-feet.

"This was special in the sense that is the dream house, connected with the life and ministry of Martin Luther King Jr.," said Jim McCoy, pastor of First Baptist Church in Weaverville.

"There's a group of our men that go out almost every Tuesday" to work at the site even before the dream project started.

Eddie Morgan estimated that 50 members from First Baptist Church in Asheville, helped with the project.

"When you are building a house No. 1, you really appreciate the Habitat style, in that you're working alongside the family to really build a home," said said the minister of missions, outreach and pastoral care. "In building a home, you're building a sense of pride and

confidence. It is particularly enjoyable to see children in those houses. It almost changes the sense of who they are to have this safe, affordable roof over their head. They can say 'I live here.'"

FBC Asheville has been involved with Habitat since 1990. Morgan estimates the church has contributed financially to 15 houses and sent volunteers to help build 30 more, even in other states and Bolivia. They currently are working on homes in Perry County Alabama.

"One of my philosophies of mission/ministry is if you can put a face on someone in need, it changes who you are," Morgan said. "If you put a face on poverty it changes you. There are families that want for their children what you want for your children."

At the key presentation McCoy described the new homeowners as gracious and shared that Luiba Buzulan is a wonderful cook who prepared the Eastern European feast participants were about to enjoy.

McCoy said he has deep appreciation for Millard Fuller, Habitat's founder, and Clarence Jordan, who was a farmer and biblical scholar in Georgia.

Their love for the dispossessed is

inspiring, he said.

"We can get very busy within the walls of a congregation," McCoy said. "(Habitat) draws us into the larger adventure of what God has for us."

McCoy said the volunteer's efforts "is a good leaven within the church." Asheville Area Habitat builds an

average 17 houses a year. Warren works with individuals and groups to raise sponsorships. A full one costs \$55,000.

Participating faith communities usually provide a raise-the-roof sponsorship of \$25,000 and then provide all the volunteers and build a house in about six months.



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