

Treasuring Christ

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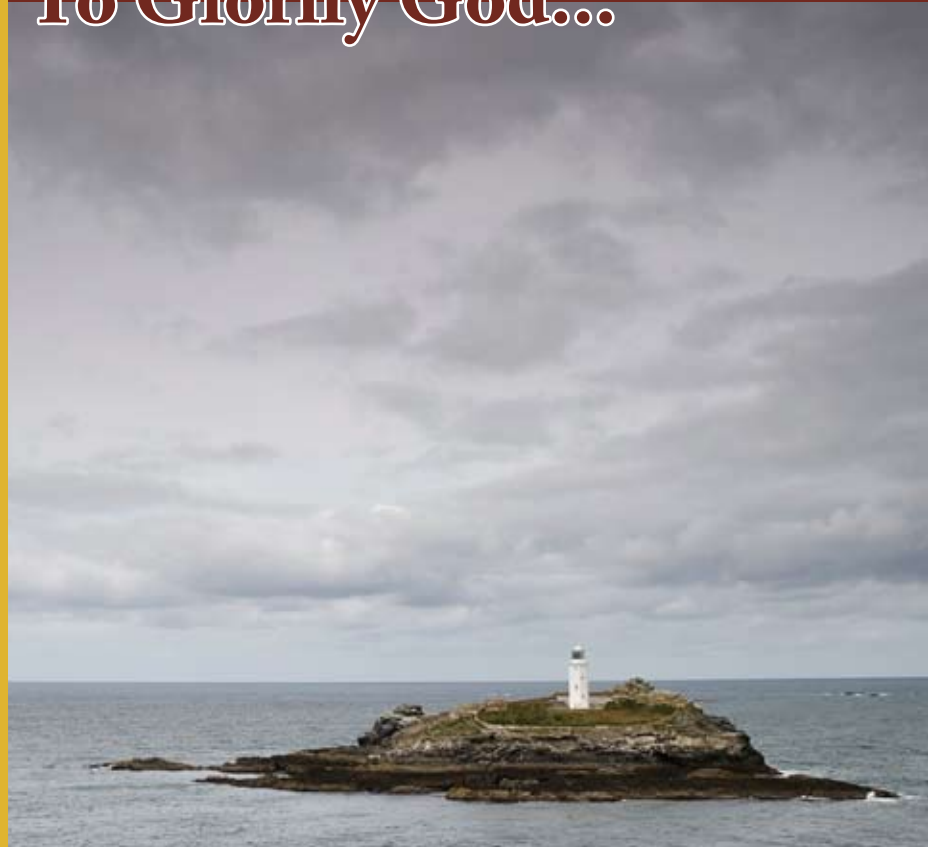


Providence
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To the King of ages, immortal, invisible, the only God,
be honor and glory forever and ever. -1 Timothy 1:17

To Glorify God...



...through His Providence

“But grow in the **grace** and **knowledge** of our Lord and Savior
Jesus Christ...” - 2 Peter 3:18

From the Pastor's Pen Providence of God in Romans 12



The first article in chapter 5 on Divine Providence in the 1689 Baptist Confession of Faith states, “God, who, in infinite power and wisdom, has created all things, upholds, directs, controls and governs them, both animate and inanimate, great and small, by a providence supremely wise and holy, and in accordance with His infallible foreknowledge and the free and immutable decisions of His will. He fulfils the purposes for which He created them, so that His wisdom, power and justice, together with His infinite goodness and mercy, might be praised and glorified.”

God’s providence is a magnificent doctrine that emphatically declares God as Creator, Governor and Sustainer of the universe. The Scriptures witness to this very truth: “The Lord has established His throne in the heavens and His kingdom (sovereignty) rules over all” (Psalm 103:19). “By faith we understand that the universe was created by the Word of God, so that what is seen is not made out of things that are visible” (Hebrews 11:3). “...and He upholds the universe by the word of His power” (Hebrews 1:3). All that God created both visible and invisible He governs and directs for His glory. The Psalmist described His providence in these terms, “These all look to You, to give them their food in due season. When You give it to them they gather it up; when you open Your hand they are filled with good things. When You hide Your face they are dismayed; when you take away their breath, they die and return to the dust. When You send forth Your Spirit they are created, and You renew the face of the ground. May the glory of the Lord endure forever; may the Lord rejoice in His works...” (Psalm 104:27-31). Everything in the world is dependent upon God for its very existence and life. There are no accidents, mistakes or mishaps with God. There is no such thing as chance or, as R.C. Sproul has said, “there are no maverick molecules”. The Lord God Almighty controls the flights of birds (Matthew 10:29). He has numbered the hairs of our head (Matthew 10:30). He has named and numbered all the stars of heaven and not one is missing (Isaiah 40:26). He rides on the wings of the wind (Psalm 104:3-4) and He directs the sun in all its glorious work and way (Psalm 19:4c-6). He has set the boundaries of the sea and said, “Thus far you shall come and no farther, and here shall your proud waves be stayed” (Job 38:11). He has determined the allotted periods, boundaries and dwelling places of all men and nations (Acts 17:26). He does as He pleases among men and nations (Psalm 115:3, 135:6). Calvin eloquently speaks to God’s providence which regulates “natural” occurrences: “Also, I say that particular events are generally testimonies of the character of God’s singular providence. In the desert God stirred up the south wind, which brought to the people an abundance of birds (Exodus 16:13; Numbers 11:31). When He would have Jonah cast into the sea, God sent a wind by stirring up an whirlwind (Jonah 1:4). Those who do not think that God controls the government of the universe will say that this was outside the common course. Yet from it I infer that no wind ever arises or increases except by God’s express command. Otherwise it would not be true that He makes the winds His messengers and the flaming fire His ministers, that He makes the clouds His chariots and rides upon the wings of the wind (Psalm 104:3-4, Psalm 103:3-4), unless by His decision He drove both clouds and winds about, and showed in them the singular presence of His power. So, also, we are elsewhere taught that whenever the sea boils up with the blast of winds those forces witness to the singular presence of God. ‘He commands and raises the stormy wind which lifts on high the waves of the sea’ (Psalm 107:25, 105:25); ‘then He causes the storm to become calm so that the waves cease for the sailors;’ (Psalm 107:29); just as elsewhere He declares that He ‘has scourged the people with burning winds’ (Amos 4:9).

So too, although the power to procreate is naturally implanted in men, yet God would have it accounted to His special favor that He leaves some in barrenness, but graces others with offspring (Psalm 113:9); ‘for the fruit of the womb is His gift’ (Psalm 127:3). For this reason, Jacob said to his wife, ‘Am I God that I can give you children?’ (Genesis 30:2). To end this at once: there is nothing more ordinary in nature than for us to be nourished by bread. Yet the Spirit declares not only that the produce of the earth is God’s especial gift but that ‘men do not live by bread alone’ (Deuteronomy 8:3; Matthew 4:4); because it is not plenty itself that nourishes men, but God’s secret blessing; just as conversely He threatens that He is going to ‘take away the stay of bread’ (Isaiah 3:1). And indeed, that earnest prayer for daily bread (Matthew 6:11) could be understood only in the sense that God furnishes us with food by His fatherly hand. For this reason, the prophet, to persuade believers that God in feeding them fulfills the office of the best of all fathers of families, states that He gives food to all flesh (Psalm 136:25, 135:25).

Finally, when we hear on the one side, ‘The eyes of the Lord are upon the righteous and His ears toward their prayers’ (Psalm 34:15), but on the other, ‘The eye of the Lord is upon the impious, to destroy their memory from the earth’ (Psalm 34:16), let us know that all creatures above and below are ready to obey, that He may apply them to any use He pleases. From this we gather that His general providence not only flourishes among creatures so as to continue the order of nature, but is by His wonderful plan adapted to a definite and proper end.” (Institutes, Book I, ppgs. 205-207)

Parenting for the Glory of God- Concern for the Poor

by Cassie Loftis



*"Only, they asked us to remember the poor, the very thing I was eager to do.."
Galatians 2:10 (ESV)*

Did your mom ever tell you to eat everything on your dinner plate because there are starving children in Africa, or maybe China? Mom was right. There are starving children in Africa and many other places. Without sufficient food, clothing, and shelter, many subsist in poverty. Others are suddenly thrust into poverty as victims of famine, war, and brutal governments. Sheltering under flimsy cardboard, millions live in foul-smelling slums. Rarely do we experience this depth of material poverty in North America. We are more likely to encounter other forms of poverty around us. In Proverbs we are told that those who have mercy on the poor are blessed (Prov. 14:21b) and honor God by doing so (Prov. 14:31). Jesus said we would always have the poor with us (Matt. 26:11). Throughout the Old and New Testaments we are instructed to care for the poor (for example see Ex. 22, 23, Lev. 19, Deut. 15, Ps 41:1, Matt. 26:11, 1Cor. 13:3, 2Cor. 9:7). Since this is the case, we must teach our children a genuine concern for the poor and train them to effectively care for their needs.

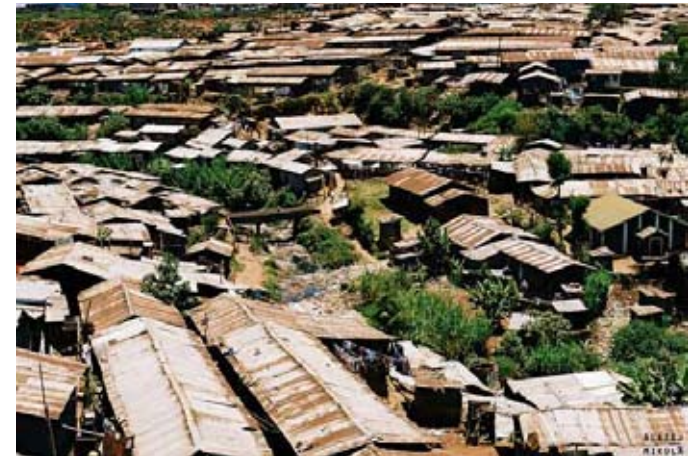
First, we must learn about poverty and its causes. Preparing our children to care for the impoverished involves much more than merely showing them how to give money. In North America we tend to think that giving material possessions or money will solve the problem. Sometimes it does help, but many times it actually has a negative impact on us and those we try to help. The causes of poverty are complex, and the reason for one person's poverty may not be the root of someone else's poverty. We are all needy before God. As a good first step to learning about poverty I recommend reading [When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself](#) by Steve Corbett and Brian Fikkert. Reading and discussing this book with your children will begin the training process for the family. Corbett and Fikkert describe four types of poverty that we need to be ready to address in others and ourselves:

1. Spiritual poverty - Where people deny God's existence, are materialistic, or engage in worship of false gods
2. Poverty of being - Where people have a god-complex, meaning they think they know better than the poor themselves how to make their lives better. Or conversely they feel powerless to make any change
3. Poverty of community - People are self-centered, exploit, or abuse others
4. Poverty of stewardship- Where people have no sense of purpose, they are lazy or workaholics, and due to the ground being cursed in Genesis extra work is required to make the ground produce

Once we have learned about poverty, we are ready to look for opportunities to care for the poor. It may be tempting to find projects for our children to do without us, but we

must be careful not to passively stand on the sidelines. After all, parents are also commanded to minister to the needy. We will speak volumes of life lessons to our children by our participation or lack of it. If we are too busy to help the poor, then we are too busy! Pray for God to show you where to minister. There are many local ministries and organizations such as the Downtown Rescue Mission, Choose Life, and various food pantries that are suitable for family ministry. Maybe God will send needy people into your life so that your family can offer true friendship and Christian hospitality in your home.

Solving the complex problems of the poor is no simple task. As Christians partner with the poor to help them solve their problems, we will all grow in the grace and knowledge of our Lord and Savior Jesus Christ. We can all become more obedient to God by educating our families about poverty and training our children to care for the poor. As we labor beside our children we should eventually see a harvest of Biblical character qualities in their lives such as humility, mercy, generosity, stewardship, and thankfulness. Working with the poor makes us less self-centered and more likely to share our God-given abilities and resources. The next time your children groan when they see Brussels sprouts for dinner (again!) or are staring glassy-eyed at their dinner plates, picking around the edges of some objectionable food, it might be the perfect time to start a conversation not only about the starving children in China but also the impoverished all around them. \$



Kibera Slum in Nairobi, Kenya

(Submit your ideas, challenges or lessons learned, while remaining anonymous, to Cassie at cmlofts@knology.net)

From the Pastor's Pen (cont.)

With that as background, let's work at an understanding of the providence of God in Romans 12. There are three statements that jump off the page and shout God's providence. First, Paul's imperatives in verses 9-21 are founded upon the "mercies of God". This phrase sums up all of Romans 1-11 and the extraordinary measures of grace exhibited by God to save wretched sinners whom He elected before the foundation of the world. Not only does this phrase attribute all our salvation to God but it highlights His providential care over all whom He brings to salvation. The mention of Abraham, Moses, David, Isaac and Rebecca give clear evidence of this truth. God's mercy was extended graciously to keep and sustain them through life prior to their salvation and continued afterwards. God providentially raised up Pharaoh in order to demonstrate His power to all the world and even extended mercy (common grace) to him though he was a vessel fitted for wrath (Romans 9:17, 22). In God's providence, He sustains every believer and enables them to live in the imperatives of Romans 12:1-2. His loving providence keeps us, brightens our days and gladdens our hearts as we walk through this perplexing and sin-filled world.

Second, Paul speaks of the grace given to him (12:3). This is the grace of God Paul preached (Acts 20:24) that not only saves, but sanctifies. The gospel must be heard again and again in the life of the saint and God in His providence has ordered it so that we might grow in the grace and knowledge of our Lord and Savior Jesus Christ. This grace is directed toward us so that we might not think too highly of ourselves but think with sober judgment. It is God's grace that reminds us of the measure of faith given to help us in our relationships with God and each other. It is by the providence of God that we are not all at the level place in our sanctification nor are we progressing at the same rate. God has decreed it to be so that we might stay dependent upon Him and interdependent on each other. God in His wonderful providence governs our growth in grace and keeps us daily as we press on toward the goal of the prize of the upward call of God in Christ Jesus. What a blessing to rest in His providence! Listen again to the words of the 1689 Baptist Confession of Faith, "God, who is most wise, righteous and gracious, frequently allows His own people to fall for a time into a variety of temptations, and to experience the sinfulness of their own hearts. This He does in order to chastise them for sins which they have committed, or to teach them humility by revealing to them the hidden strength of evil and deceitfulness remaining in their hearts. His purpose is also to cause them to realize their need to depend fully and at all times upon Himself, and to help them to guard against sin in the future. In these and other ways His just and holy purposes are worked out, so that all that happens to His elect ones is by His appointment, for His glory, and for their good. (II Chronicles 32; 25-26, 31; Romans 8:28; II Corinthians 12; 7-9)"

Finally, the gifts given to the body of Christ are another indication of God's providential care of His people. Gifts of preaching/teaching, service, leadership, generosity and

mercy are given to the church in order that she might live in the world to glorify God, exalt the Lord Jesus, and extend the kingdom to the ends of the earth through the proclamation of the gospel. God providentially sets the gifts in the body as He chooses and oversees them so that they may flourish under His Fatherly care. Even in places where the gifts are misused and neglected the Lord's purpose will not be thwarted as He superintends His work. He will either be glorified in revival or in judgment.

These three markers of God's providence in the church at Rome and in every church in every generation serve to encourage and strengthen her obedience to the imperatives of Romans 12:9-13:14. Praise God for His providence in and over our lives.

It is no accident that we are called Providence Baptist Church. It was and continues to be by the providence of God Almighty that we exist to worship, serve and live for His glory and honor. Listen to the words of Calvin "Therefore no one will weigh God's providence properly and profitably but him who considers that his business is with his Maker and the Framer of the universe, and with becoming humility submits himself to fear and reverence." (Institutes, Book I p. 212) §

Meet our Members! *Meet Tammy Pruitt*

I was born in Montgomery, Alabama and I am an only child. I attended Auburn at Montgomery (AUM) which is where I met Ken. In that time he transferred to Auburn and I stayed to finish my nursing degree. We became part of the 'long distance' courters. Remember, there were no cell phones then, so you had to know what you were going to say and talk fast. I remember going to



church as early as first grade but my parents didn't take me, it was my aunt. She would get me every Saturday and we would shop and eat and I would spend the night with her and go to church. I grew up in that church but felt distant from God. You see, we never talked of God outside of church, we just went to church. At 16 when I could drive and life was busier than as a child, I attended less frequently. My parents didn't push the issue since they didn't go and my aunt would never have overstepped her authority (so to speak). I remember feeling a little relieved, that maybe God wouldn't notice, however, He was exhibiting His patience. This all changed once I met Ken. He was further along in his walk than I was and we both knew that we should be in a church together, so he moved his membership to 'my' church where I professed Jesus Christ as my Savior and was baptized.

After graduation, we married and moved to Auburn while Ken finished school. We traveled home almost every weekend so it was not until we moved to Huntsville that we seriously attended church. We traveled often and I still worked every other week-

Meet our Members! (Cont.)

end as a nurse, so it was easy to make excuses. Once Matthew was born, God was gracious to lead us back from the wilderness. He gave us a church where I could hear the truth, my eyes and ears could be opened, and my heart blessed in a profound way. It was during these years that I truly began to grow in the grace and knowledge of Jesus Christ. During this time God also began to work in my parent's lives. They both were saved and joined the church where I grew up. Isn't God wonderful? It was only then that we had all those conversations I never had growing up, but the roles were reversed. My parents were asking all the questions and telling me what they had discovered in the Bible.

Shortly after this I endured one of the most difficult times of my life. I lost my dad to lung cancer and 16 months later I lost my mother to a rare disease. Both ended up in situations where I had to authorize removal of a ventilator. As children of parents, you can imagine how difficult this decision was, but as my brothers and sisters in Christ, you also know it was not a hopeless one. God pulled me strongly through both of those heartbreaking events and I never felt alone, hopeless, or in despair. I have confidence that God saved them for eternity. The fact that my mom was only 59 when she died has remained a stumbling block to some of my family members, yet I have great comfort and joy knowing that He called her to Himself before she died.

The fact that God is holy, sovereign, and righteous, and yet continues to show loving interest in me, is the most amazing and humbling thought. When I dwell on His love for me and the fact that Jesus died for me, I am overwhelmed. As I grow into a deeper understanding of God and His attributes, so many truths are revealed; truths that impact marriage, raising children, and living an obedient life. As part of an obedient life it is such an honor to pray for those in need, to participate in God's work, and to be a living testimony wherever I am. As I reflect on my spiritual development over the years, it's clear that God's faithfulness has been the cornerstone. My prayer is that He continues to sustain me, grow me, and use me to further His kingdom. What a marvelous privilege to be called a daughter of the Most High God. §

Snippets from Seminary

by Cliff Smith



Fallacy of Pietism. Rooted in Platonism, pietism started in the 17th century by a German named Philip Spener. Spener overreacted to the Protestant Scholasticism of Luther/Calvin by saying God speaks directly to the heart and bypasses the mind. Pietism was not about doctrine or systematic theology, but rather only about how you feel about Scripture. Rather than ask, "What does the author mean?" pietism asks the question, "What does it say to you?" Pietism is very man-centered and subjective, and is still prevalent in many churches today. It is all about feeling, about where the Spirit is leading you. It is all about applying Scripture, and not about understanding Scripture. Of course, a proper balance is needed between doctrine and application. However, let us not forget the mind and the importance of doctrine in our Christian life.

Relationship between Baptism and Circumcision. Circumcision in the Old Testament was the sign/seal of the Abrahamic Covenant. Gen. 17:11 says, "You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between you and me." Outward physical circumcision was symbolic of the circumcision of the heart, i.e. a spiritual cleansing of the heart. In Deut. 10:16, Moses admonished Israel to circumcise the foreskin of their heart, and to be hardened against God no more. In the New Testament, the consummated reality of the heart's circumcision is realized by the baptism of the Holy Spirit. The application of the same terminology of "sealing" to circumcision and spirit-possession binds these two concepts together. "(God) sealed us and gave us the Holy Spirit in our hearts" (2 Cor. 1:22). "Having believed, you were sealed in him with the Holy Spirit" (Eph. 1:13). Hence, circumcision under the Old

Covenant is replaced by baptism under the New Covenant. The heart-cleansing rite of one covenant is replaced by the heart-cleansing rite of the other.

Relationship of the Law (Ten Commandments) to the Covenant of Grace. The Covenant of Grace – the promise that we are saved not by our good works, but by the grace of God through faith alone in Christ alone – is the foundational covenant between God and His people in both the Old and New Testaments. For reference on the Covenant of Grace, see Chapter 7 of the 1689 Baptist Confession of Faith. The Law did not and does not replace the Covenant of Grace or reverse any of its privileges (Gal. 3:11-29). Rather, the Law was grafted into the Covenant of Grace to serve its purposes. The Law was given: 1) to reveal our sin, 2) to reveal the nature of God, 3) to be a rule of life, and 4) to restore freedom. The Law sends us to the Gospel so we may be justified. The Gospel sends us back to the Law, becoming our duty now that we are justified.

Six Presuppositions We Bring to the Interpretation of Scripture. In reformed thinking, the following interpretive assumptions are brought to the table: 1) Scripture is consistent (enables the analogy of faith, i.e. Scripture interprets Scripture); 2) There is coherence among authors (unity of thought), e.g. James and Paul teach the same doctrine; 3) Revelation is progressive (germ forms of ideas come to full expression later in Scripture); 4) The Canon of Scripture (all 66 books) is the norm/standard of measurement for all interpretation; 5) Scripture is clear on the essentials of the faith (perspicuity of Scripture), but all things are not straightforward and clear; and 6) Parallel passages are critical to interpretation, including verbal parallels (words or phrases) and topical parallels (similar theme, fact, or doctrine). §

References: Dr. Mike Calvert and Dr. Fred Rice, *BTS Professors*.

Providence of God

by Dennon Clardy



The Providence of God...here at Providence Baptist Church this is more than just our namesake, it is what we regularly profess to truly believe. The providence or sovereignty of God anchors our Constitution and is the thread that binds our Vision Document. If you have not read either of those documents in a while I encourage you to do so now with particular attention to what they say concerning God's sovereignty. It is because of this strong belief in God's providence that we preach, teach and discuss the providence or sovereignty of God in some way every time we gather, whether for Sunday School, K-Group or Worship Service.

But I cannot help and wonder that even though we declare so strongly our belief in the providence of God, do we really believe what we declare? Do we really believe as our Constitution says ". . . that God from all eternity in order to display the full extent of His glory for the eternal and ever-increasing enjoyment of all who love Him, did by the most wise and holy counsel of His will, freely and unchangeably ordain and foreknow whatever comes to pass."?

I submit that in all reality we can profess to believe, and with our heart think we believe, in the providence of God, but until we come face-to-face with some trial, some issue in our lives that overwhelms our ability to figure out or fix, we do not truly know what we believe about God's sovereignty. It is in these life changing events that we come to learn for ourselves and demonstrate for others whether our confidence is in ourselves and our abilities or in the unchanging almighty God.

A failing marriage, the loss of a job or other financial crisis, the death of a loved one, cancer or other devastating health problems, or heartbreaking choices by ourselves or loved ones are all trials that cause us to grapple with what we believe. I have no doubt you can add others based on your experiences. I fear that before too long we may also be able to add open persecution for our faith to this list. So with this as a backdrop, I wish to offer some thoughts regarding the providence of God.

The Providence of God and Joy. James 1:2 tells us to "Count it all joy, my brothers, when you meet trials of various kinds . . ." So as Christians, when trials hit us, we are to walk around with a smile on our faces? I do not think so. The trials of this life bring very real pain, grief, sorrow, and troubled spirits. We should not add unnecessary guilt to this list because we do not find ourselves happy in the middle of our trials. Guilt is only appropriate if personal sin is the cause of our trial. In order to understand James 1:2 we must read James 1:3, "for you know that the testing of your faith produces steadfastness." Our Joy is not some unnatural happy reaction to our circumstances; it is awareness that regardless of our circumstances, the sovereign God is working in our

lives for our good. Joy comes from claiming the promise of Romans 8:28, "And we know that for those who love God all things work together for good, for those who are called according to his purpose." Our joy is in reality our confidence that God is indeed sovereign.

The Providence of God and the Question "Why?". I have often heard it said that we are not to question God, not to ask God "Why?". I believe that is only partially true. I believe all of us would agree that Job experienced incredible loss and affliction. If any man had a right to ask "Why?", that man would be Job. But in his asking "Why?", Job crossed the line by repeatedly questioning God's judgment and even right to treat him in such a manner, as we see for example in Job 10:2, "I will say to God, Do not condemn me; show me why thou contendest with me." And of course God's blistering response to Job's questioning begins in Job 38 and continues through Job 41. But David also questioned God in numerous Psalms. Psalm 22:1-2 is just one of many examples, ". . . My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? O my God, I cry by day, but you do not answer, and by night, but I find no rest." So what is the difference in Job's questions and David's questions? The difference is in David's heart when he questions God as we see in Psalm 22:3-4, "Yet you are holy, enthroned on the praises of Israel. In you our fathers trusted; they trusted, and you delivered them." We see this pattern repeated often in the Psalms of David, and I believe we see a man who was just being very open and honest with God but never forgetting that he was addressing the almighty sovereign God. So I contend that properly asking "Why?" is not only appropriate, it in reality reflects our understanding of God's providence; if God is sovereign, there is always a reason, nothing is by chance.

The Providence of God and Time. It may be that we struggle less with the providential actions of God in our lives than we do with the providential timing of those actions. We are an impatient people, and whatever it is God is doing we want Him to do it quickly. Naturally we do not like long, painful lessons. We are not alone. Again, David demonstrated this well for us in Psalm 13:1-2, ". . . How long, O Lord? Will you forget me forever? How long will you hide your face from me? How long must I take counsel in my soul and have sorrow in my heart all the day? How long shall my enemy be exalted over me?" In another example, Mary demonstrates the struggle we sometimes have with understanding the timing of God's action or inaction in John 11:32, "Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, 'Lord, if you had been here, my brother would not have died.'" Mary showed great faith in Jesus' ability, just not His timing. But if we read all of John 11, we clearly see that Jesus' delay in coming was very purposeful. Jesus had something truly remarkable planned that would have an impact much greater than if He had arrived and healed Lazarus. But also notice that the reality of the pain felt by Mary and others who loved Lazarus was not overlooked by Jesus as indicated in John 11:33, "When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved

in his spirit and greatly troubled.” So we can be confident that not only does God have a purpose in what He is doing in our lives, He also understands and cares about the pain and anguish we feel and it is He, knowing us better than we know ourselves, who will sustain us.

Conclusion. So finding ourselves in the middle of a trial, but believing in the providence of God, what is our best response? What are we to do? One thing is to reach out for support and encouragement from those believers who have demonstrated a true belief in the providence of God in the midst of a trial in their lives. However, the most important thing we can do is to saturate ourselves with God’s Word. But where in Scripture should we turn? The Psalms are always a good place to meditate when facing trials. But I submit that it really does not matter where you turn, whether Genesis, Exodus, the Prophets, the Psalms, the Gospels, Acts, the New Testament letters or Revelation. Everywhere you turn you will see the providential hand of God dealing with people. We learn much about ourselves and our situations by watching how God has dealt with mankind since the creation. I believe the key is to turn to God’s Word, not so much to find answers to our questions, but with a passion to find Him. He is the answer. §

Announcements

Welcome New Members

Please welcome our new members who joined PBC right before Christmas: Joe Atnip and the Eaton family (Jon, Kathryn, Jacob, and Casey). We are glad they decided to make PBC their home.

No Sunday School on January 3rd

Everything will be back to normal starting January 10th.

K-Group Homes Needed The dates for the spring session will be Jan. 13 – Apr. 28, taking off the weeks of Spring Break and the quarterly update. Please let Robin know if you want to be a host.

Results of Annual Business Meeting

The annual business meeting was held in December. The 2010 budget was approved and all of the elders were reaffirmed.

Brother Jess: New Professor at BTS

Brother Jess is a new professor at Birmingham Theological Seminary–Huntsville Branch. He will teach Survey of New Testament – Romans to Revelation (only one night on Romans!). His class is on Thursdays, 5:30–7:30 pm, starting on Jan. 28th. Other BTS classes for the Spring Semester are shown below. No pre-requisites are required for the 1st four classes. You can audit or take the class for credit. See Cliff for more info.

Course	Location	Professor	Day/Time
OT1022 Old Testament II	WPC	Dr. Mike Calvert	MON 5:30-7:30PM
BC7501 Intro to Biblical Counseling	WPC	Mr. Jeff Townsley	MON 5:30-7:30PM
ST3528 Systematic Theology III (Christology)	WPC	Dr. Fred Rice	TUE 5:30-7:30PM
NT2023 New Testament II (Romans-Revelation)	WPC	Rev. Jess Smith	THU 5:30-7:30PM
BC7755 Counseling in the Local Church II	WPC	Mr. Jeff Townsley	THU 5:30-7:30PM

January Birthday and Anniversary Calendar

Mon	Tue	Wed	Thurs	Fri	Sat	Sun
				1 <i>Michael & Linda Safford</i>	2 <i>Warren & Geneva Harper</i>	3 <i>No Sunday School</i>
4	5 <i>Clay Giles</i>	6 <i>Kim Vaughn</i> <i>Al & Sherry Visone</i>	7 <i>John Adcock</i> <i>Randy Million</i>	8	9 <i>David & Laurie Collins</i> <i>Andrew Ingram</i> <i>Patricia Quigley</i>	10
11 <i>Christy Aycock</i> <i>Linda Safford</i>	12 <i>Neal Stephens</i>	13	14	15 <i>Chris & Margaret Hale</i> <i>Melissa Patterson</i>	16	17 <i>Kaitlyn Cox</i> <i>Cassie Lofts</i> <i>Megan Palmer</i> <i>Becky Smith</i> <i>Ron Vaughn</i> <i>Samantha Thorne</i>
18 <i>Walker Hammond</i> <i>Jadon Watson</i>	19 <i>Dennon Clardy</i>	20 <i>Spencer Butler</i>	21 <i>Wade Vickery</i> <i>Eric Lott</i>	22 <i>Mark & Cindy Dauphinais</i>	23 <i>Lanie Hammond</i>	24 <i>Faith Gargis</i>
25	26	27	28 <i>Jess Smith</i>	29 <i>Chris Kramer</i>	30 <i>Eileen Million</i>	31

February Birthday and Anniversary Calendar

Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. - Eph. 5:15-17

Mon	Tues	Wed	Thurs	Fri	Sat	Sun
1	2 <i>Jim Carter</i> <i>Jim Rountree</i>	3 <i>Zachary Pruitt</i>	4	5 <i>△ Hal & Christy</i> <i>Aycock</i> <i>Carter Wells</i> <i>Craig Ivey</i>	6 <i>Veronica Maples</i> <i>Melissa Box</i>	7
8 <i>Wade Patterson</i>	9 <i>Becky Thornton</i>	10 <i>Harrison Strong</i>	11 <i>Lesley Posey</i>	12 <i>Michael Ingram</i> <i>Kasey Maples</i>	13	14 <i>Laura Hogue</i>
15	16 <i>Brigitte Moreau</i>	17 <i>Matt Kelly</i>	18 <i>Sue Carter</i> <i>△ Wade & Melissa</i> <i>Patterson</i>	19	20	21 <i>Joanna Patterson</i>
22 <i>Hanna Welch</i> <i>Isaiah Posey</i>	23	24 <i>Daniel Patterson</i> <i>△ Rex & Kim Vaughn</i>	25 <i>△ Pat & Rita Quigley</i>	26	27 <i>Austin Maples</i>	28