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May 20, 1996

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Fla. board disfellowships
2 'charismatic' churches

By Keith Hinson

Baptist Press
5/20/96

JACKSONVILLE, Fla. (BP)--The Florida Baptist Convention state board of missions has voted to disfellowship two of its "at-large churches" and to engage in further study of a third congregation.

Adopted during the board's May 17 meeting at Lake Yale Baptist Assembly, the recommendations to disfellowship came from an ad hoc committee appointed in January.

The two churches excluded from participation in FBC programs include Trumpets of Truth International (formerly First Baptist Church of Homosassa Springs) and Riverside Christian Fellowship (formerly Riverside Baptist Church) in Hernando.

The ad hoc committee will continue its study of issues related to Main Street Baptist Church in Inverness, according to a third recommendation adopted by the board.

The board's actions came in the wake of two churches withdrawing from Alachua Baptist Association last year and the association's disfellowshipping a third congregation because of alleged charismatic doctrines and practices.

Messengers to the annual meeting of the Alachua association in October voted to disfellowship Trumpets of Truth and had also been slated to vote on disfellowshipping the Riverside church. But the Riverside congregation chose to withdraw in a letter presented to the associational credentials committee a few minutes before the meeting began.

Main Street Church withdrew from Alachua in a letter submitted to associational officials in August 1995.

Following the Alachua vote, the three congregations became "at-large churches," which meant they could contribute to state convention programs even though they were not members of a local association of churches.

In the May 17 vote by the state board of missions, John Sullivan, FBC executive director-treasurer, was instructed "not to receive any Cooperative Program funds or mission gifts" from Riverside and Trumpets of Truth.

The board also requested the credentials committee of the Florida Baptist State Convention "to deny credentials ... for the purpose of seating (the two churches') messengers at the annual state convention meeting."

Regarding Trumpets of Truth, Sullivan told the board the ad hoc committee had "met with these folks for about two hours. ... There was very little, if any, with which I could identify as a Baptist. One of the things that bothered me as much as anything else is they believe the gift of prophecy supersedes Scripture."

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Dan Southerland, board president and a member of the ad hoc committee, said the committee's recommendation to disfellowship Trumpets of Truth was "in our estimation, clear cut."

Riverside's pastor, Charles Brennan, said the congregation declined to participate in any meetings with the ad hoc committee, Sullivan told the board.

"Basically, these folks did not want to talk," Southerland said. "It's real hard to work out differences when they did not want to do that."

The ad hoc committee told the board it needed more time to "dialogue with the leadership of Main Street Church, Alachua association and any other affected parties."

Sullivan said he had received a recent letter from Leary Willis Jr., Main Street pastor, who restated the congregation's desire to remain an "at-large church" with the FBC.

Another letter, Sullivan noted, was received the same week as the state board meeting from Babb H. Adams, pastor of First Baptist Church of Inverness and 1983 president of the FBSC.

Adams' congregation has received more than 100 former members of Main Street church, Sullivan said, and the ad hoc committee felt it should meet with some of the former members at Adams' request.

"In fairness to the group that left the church, we needed to hear them," Sullivan said, adding the committee also needs another meeting with representatives of Main Street church to clarify doctrinal concerns.

Sullivan emphasized "you cannot chase every dissenting group. ... This is a request from a pastor who has been president of the Florida Baptist State Convention, who has spent his entire ministry in the state of Florida -- Babb Adams -- who is one of the finest pastors we have in this state."

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Research of ancient sources
fuels new Genesis commentary

By Jon Walker

Baptist Press
5/20/96

NASHVILLE, Tenn. (BP)--Ken Mathews recognizes Genesis has been interpreted in different ways by scholars over the centuries, so when he sat down to write his commentary on the first book of the Bible, he wanted to move beyond modern critical observations.

"There is a sense that proper interpretation began after the Reformation, which feeds a great prejudice against anything that antedates modern critical studies," said Mathews, author of "Genesis, 1-11," the latest release in the New American Commentary (NAC) series by the Broadman & Holman publishing arm of the Baptist Sunday School Board.

"I wanted to show how the critical methodology, in terms of the whole span of the history of interpreting Genesis, takes a different tack altogether. Not everyone has assumed critical presuppositions or put the critical method into practice," said Mathews, professor of Old Testament at Samford University's Beeson Divinity School, Birmingham, Ala.

This larger context had Mathews researching the interpretation of Genesis from its first mention in Deuteronomy 4, where Moses uses the book to preach concerning idolatry, through the apostolic traditions that appealed to Genesis when teaching on such matters as divorce, through the rich Jewish and Christian scholarship that paved the path for modern interpretations.

"I also wanted to bring in the remarkable epigraphic finds we have recovered over the last century and a half from the Ancient Near East, especially those things that pertain to early Genesis -- the Mesopotamian and Egyptian records of origins and how they were understood," Mathews said.

"I tried to deal with how we can learn from these materials without becoming slaves to comparative methodology," he said. "Against the backdrop of antiquity, we can see the uniqueness of the biblical revelation -- how, in fact, it had to be revelation because it was so distinctive."

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Some of the distinctives Mathews found by comparing Genesis to Ancient Near Eastern literature:

-- God doesn't have a consort, yet throughout the Ancient East the gods had goddesses for sexual relations.

-- Monotheism is foundational to the biblical account, yet polytheism reigned in the Near East.

-- Creation is the result of the authoritative word of God and not the consequence of a battle among the deities, a common Mesopotamian myth.

Mathews said the commentary describes the "ideological furniture of the day and how the distinctiveness of Genesis means it must be attributed not to human genius, but rather to the revelation of God."

Duane Garrett, author of "Rethinking Genesis" and a consulting editor for the NAC series, said the commentary is one of the best-researched volumes on Genesis 1-11 to be found. "Ken has looked into every area and every issue and in great detail examines pertinent problems that are raised from parallel literature," said Garrett, a professor at the Canadian Southern Baptist Theological Seminary, Cochrane, Alberta.

This exhaustive research was necessary, said NAC general editor Ray Clendenen, to demonstrate the credibility of the commentary's conservative approach to the text. "We're kind of like Avis, we have to try harder," said Clendenen, referring to some critics who suggest it is impossible to write a commentary series that upholds the authority of the Scriptures while still engaging in good research and good scholarship.

"Ken wanted readers to know that he is aware of the various issues, yet his commitment to the truthfulness of the text leads him to see it differently than others would," Clendenen said. "It's one of the best volumes we've done, and it's being called one of the best evangelical commentaries on Genesis in the 20th century."

One of the core problems Mathews had to address was whether the opening chapters of Genesis were historical or mythological. Most liberal scholars are skeptical as to whether Adam, Eve, Noah and the Patriarchs represent actual people.

"So you will find in the commentary that I continually address this issue," Mathews said. "Some scholars propose that the garden narrative is a patchwork of diverse mythological materials, and I deal with that as a possible understanding, but I ask, 'Is it the most compelling understanding based on the evidence?'"

"I concluded that, while there are similarities to ancient myths, there is unquestionably in Genesis a commitment to historicity," Mathews said. "For instance, the whole book of Genesis is put together by the recurring rubric, 'These are the generations of' That is a genealogical formula used to indicate a lineal descent rooted in history."

Mathews said this "clear, overt, explicit network of tying together" the Genesis material through genealogical formula is imposed, not only on the early chapters, but also in the later ones. "To be fair to the compositional strategy of Genesis, you'd have to say the author believed Adam and Abraham had the same claim to historicity."

While the people in Genesis represent historical individuals, they can also have the dual function of representing mankind, Mathews said. For example, Adam, based on the meaning of his name, can represent humanity, but passages of Genesis also emphasize Adam as an individual.

This dual approach also is found in the New Testament, said Mathews, when Adam serves as a representative head of mankind and Jesus is head of the new humanity. "Clearly, Paul understood that Adam was an individual just like Christ was an individual," Mathews said. Elsewhere, in Luke's genealogy, the ancestry of Jesus is traced all the way back to Adam, treating him as an individual.

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This article first appeared in the May 1996 issue of SBC LIFE, published by the SBC Executive Committee.

ANALYSIS

**Commentary adds new chapter
to Baptist Genesis discussion** By L. Russ Bush III & Jon Walker

NASHVILLE, Tenn. (BP)--The comparisons are inevitable, but Ken Mathews would prefer his commentary not be compared to the controversial Genesis volumes of Ralph Elliott or G. Henton Davies.

"I didn't say to myself, 'Now, how am I going to answer them?'" Mathews said. "If that had been my goal, I would have written a different book and entitled it, 'The Genesis Controversy and the SBC.'"

Elliott, in 1961, and Davies, in 1969, wrote Genesis commentaries for Broadman Press, publishing arm of the Baptist Sunday School Board; both volumes eventually were pulled from circulation because they taught portions of Genesis, such as the account of Adam and Eve, were mythological rather than historical.

The first 11 chapters of Genesis have been a fierce battleground in the fight for scriptural authority. They establish the issue of sin and the need for man's redemption by God, detailed in the rest of the Bible. If they were proved an unreliable source, repercussions would reverberate through the Book of Revelation and into every believer's life.

Southern Baptists have engaged the battle of Genesis on several occasions:

1879 -- C.H. Toy, a professor at Southern Baptist Theological Seminary, began teaching Genesis was not a literary unit, that Genesis contained some mythological elements, and that Adam was not a historical individual. Confronted by Southern's president, James P. Boyce, Toy resigned to teach at Harvard, eventually becoming a Unitarian.

1925 -- Under the leadership of Southern President E.Y. Mullins, Southern Baptists adopted the original Baptist Faith and Message as a direct response to evolutionary teachings. The document included a special section affirming the unique creation of mankind in accordance with the historical reading of Genesis.

1961 -- Ralph Elliott's "Message of Genesis" caused such controversy in the SBC that he was asked to resign as a professor at Midwestern Baptist Theological Seminary, and the book was withdrawn by Broadman Press. Elliott taught that Genesis was theologically "purified" and that the biblical stories were mythology rather than history.

1963 -- The Baptist Faith and Message was revised under the leadership of Herschel H. Hobbs. Added was the statement that the Bible is God's Word and that it has "truth without any mixture of error for its matter," which Hobbs explained was a statement of its inerrancy.

1969 -- The Broadman Bible Commentary's Genesis volume, written by G. Henton Davies, suggested Abraham misunderstood and that God never gave a command to sacrifice Isaac. The following year the SBC called upon the Sunday School Board to remove the commentary from circulation. Clyde Francisco wrote a new volume.

1996 -- Broadman & Holman published a new Genesis commentary which affirms the historicity and reality of the Bible, yet has a rich scholarly base.

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Bush is vice president for academic administration and dean of the faculty at Southeastern Baptist Theological Seminary, Wake Forest, N.C. This article first appeared in the May 1996 issue of SBC LIFE, published by the SBC Executive Committee.

'96 SBC Book of Reports
available electronically

Baptist Press
5/20/96

NASHVILLE, Tenn. (BP)--The 1996 SBC Book of Reports is available to subscribers to SBCNet, the Southern Baptist Convention's data communications network.

The Book of Reports, prepared each year for the SBC annual meeting, includes reports from all the denomination's agencies, what will be voted on, names of all SBC agency officers and the convention's constitution.

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The Book of Reports is posted in SBCNet's Library Section, General Ministry B Forum, SBC 96.

The Book of Reports is prepared each year by the SBC Executive Committee under the supervision of SBC Recording Secretary David W. Atchison, Brentwood, Tenn. Messengers to the annual meeting may purchase a copy at registration for \$5.

The document's availability on SBCNet gives Southern Baptists a chance to scan the book, including many recommendations scheduled for a vote, prior to the annual meeting in New Orleans, June 11-13.

SBCNet, a private forum on CompuServe, also provides without extra charge the software to read the document, which is in Adobe Acrobat page format. The "Adobe Acrobat Reader 2.1," for both Windows and Macintosh formats, is found in the Library Section, General Ministry A Forum, in the Computer Support section, according to David Haywood of the Baptist Sunday School Board and coordinator of the network.

The network may be accessed by using a computer, modem and a membership kit distributed free by the Sunday School Board. Kits, which provide access to service of CompuServe and SBCNet, contain software, account information and a monetary credit toward initial charges. They are available in DOS, Macintosh and Windows versions.

The costs of SBCNet and CompuServe are at flat monthly rates. A monthly charge of \$7.95 is made for unlimited use of SBCNet. This feature enables users to read and download files and participate in the on-line conferences without per-minute charges. The services include supplemental teaching helps for adult and youth Sunday school lessons; Baptist Press, the daily news service of the SBC; a News Room with news, photos and features stories from SBC agencies and state conventions; Facts & Trends, the Sunday School Board's newsletter for church and denominational leaders; CompassionNet, a worldwide electronic prayer network sponsored by the Foreign Mission Board; and many others.

The CompuServe monthly flat rate is \$9.95 and provides SBCNet access and unlimited use of more than 120 basic CompuServe services, including a limited time each month on the Internet. People who are already members of CompuServe may join SBCNet by simply typing "GO SBCNet" at any CompuServe prompt.

To order an SBCNet kit or to obtain additional information, call 1-800-325-7749.

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**Bivocational education ministers
goal of Miss., NOBTS, BSSB link**

By William H. Perkins Jr.

**Baptist Press
5/20/96**

JACKSON, Miss. (BP)--The launching of "Project 25" to identify and train bivocational education directors in Mississippi marks the first such effort in the Southern Baptist Convention, according to the program's coordinator.

"The purpose of this project is to enlist 25 pastors/churches to adopt the concept of bivocational education directors," said Chester Vaughn of Jackson, the Mississippi coordinator for New Orleans Baptist Theological Seminary programs. "Pastors are encouraged to seek a person in the church or community with commitment and skills who, with training, could lead the educational program on a part-time basis."

Project 25 is a joint effort of NOBTS, the Mississippi Baptist Convention Board and the Baptist Sunday School Board.

The Baptist Sunday School Board, to encourage this program, will provide scholarships to each of the first 25 churches that enroll a student. Each participating church will receive a one-time amount of \$100 to cover registration and course fees for the first course.

The bivocational education worker program, under way at three locations across the state, is an eight-course study that leads to a Christian Education Certificate, awarded under the Church Leadership Certificate Program administered by New Orleans Seminary. The class period is a single two-hour session per week for eight weeks.

"We feel this is an excellent approach to assist churches that need educational assistance but cannot afford it with a full-time staff member," said John F. Gardner, coordination manager in the BSSB church growth group.

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In addition to NOBTS administering the program and the BSSB providing scholarships, the Mississippi convention is encouraging Baptist associations across the state to promote bivocational education workers in churches that do not have full-time education staffers, Vaughn said.

Other teaching locations around the state can be established when enrollment for a particular site reaches 10-12 students, Vaughn said.

"This opens the door for any church to have a trained education director," he said.

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**Daughter's death inspires
gift of life to others**

By Shari Schubert

Baptist Press
5/20/96

ST. LOUIS (BP)--Milton and Joan May tried to answer God's call to be missionaries in Nigeria, only to be turned down by the Foreign Mission Board because of a health problem.

Their daughter Cathy later battled cancer and won, only to have her life taken within a few years by heart problems -- brought on by the chemotherapy that saved her life.

"God's timetable is not always like ours," May acknowledged. Forty years after their missionary calling was put on hold, and in the aftermath of Cathy's death, the family is realizing the good that God can bring out of even the most tragic and puzzling of circumstances.

May was attending pharmacy school in Little Rock, Ark., when he surrendered to preach the gospel. He recalled that Dale Cowling -- then state Baptist Student Union secretary in Arkansas and later pastor of Little Rock's Second Baptist Church -- insisted he complete his pharmacy training. "I can't tell you why," Cowling told him, "but you need to finish."

Neither one could have guessed then May would be called upon in 1996 to go to Kobrin, Belarus, to organize a pharmacy for the Baptist medical ministry there and to train personnel in pharmacy procedures. May will travel to the former Soviet republic July 7 with other Missouri Baptist medical and dental volunteers.

In addition to giving his time and expertise, May has established a fund in Cathy's memory to provide financial backing for medical missions in Belarus and other countries. The Cathy May Sumrall Memorial Fund is being administered by the Missouri Baptist Foundation.

Cathy's story is unique in itself. She moved to Bolivar, Mo., at the beginning of her fifth-grade school year when May joined the faculty at Southwest Baptist College (now University) in Bolivar. The year before, she had accepted Christ as Savior at Lynwood Baptist Church in Cape Girardeau.

After finishing pharmacy school, her father had completed bachelor of divinity and master of religious education degrees at New Orleans Baptist Theological Seminary. Then he earned a master of business administration degree.

May had hoped to teach at Samford University in Birmingham, Ala. -- the only Baptist school with a pharmacy school. That plan didn't work out. Instead, in the summer of 1972, May received a call from Southwest Baptist Vice President G.H. Surette, inquiring whether May would be interested in teaching business there.

"It was obvious from the beginning that was where I was supposed to be," May affirmed. He taught at SBU until 1983.

Cathy was a 19-year-old freshman at Southwest Baptist when she was diagnosed with osteosarcoma. She was treated at M.D. Anderson Hospital in Houston. After surgery and chemotherapy, she was pronounced NED -- "no evidence of disease."

But tests a couple of years later showed that the chemotherapy had severely damaged her heart.

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Despite her health problems, Cathy earned her bachelor of science in nursing degree from Houston Baptist University in 1986. She married Jesse D. Sumrall and began working in the pediatric intensive care unit at Hermann Hospital, the teaching hospital for the University of Texas, Houston, medical school. She enrolled in the master of science in nursing program there.

Cathy went on to work at M.D. Anderson, where she started as a pediatric nurse and then became a research nurse in the unknown primary tumor clinic.

Her health continued to deteriorate. In January 1991 she received a heart transplant -- the donor was a nurse killed in an ice-related accident.

About six months later, she realized she was pregnant. Doctors talked to her about the possibility of an abortion. That was never an option for Cathy, her father recalled. Her reply was always, "No, this baby was meant to be!" On Feb. 29, 1992, she made national news as only the sixth person in the world to give birth to a child after receiving a heart transplant.

Her "miracle baby," Ethan Jackson Sumrall, is now a healthy 4-year-old.

Cathy's own health, however, continued to fail. She died on March 5, 1993. After her death, a friend of the family shared with the Mays a copy of a poem Cathy had written in 1984.

"At my death, remember my life," Cathy wrote. "Remember not how soon I died, but how long I lived. The quality of life is not in the number of days one lives, but in the living (of) those days to the fullest. ... Live is worth living. Joy will come in the morning."

In 31 years, Milton May said, "She accomplished more than a lot of people do in a more typical 'threescore and 10.'"

Friends and family members who knew Cathy May Sumrall already have given more than \$5,000 to carry on medical ministry in her memory. That amount and additional gifts will directly benefit Belarus medical missions this summer. After Aug. 1, gifts to the memorial fund will become part of an endowment. A living trust from the Mays' estate eventually will provide a permanent endowment of \$10,000 to enable Missouri Baptists to "help humanity's hurts" through medical ministry.

Joan May, a nurse who served on a volunteer medical team in Cambodia in 1980, will not be able to accompany her husband to Belarus this year. But she is working behind the scenes to help him prepare. Through one of her acquaintances, a major generic pharmaceutical manufacturer has agreed to supply medicines for the Belarus project at greatly reduced prices.

"There's no limit to the drugs they need," Milton May pointed out. At the present time, "we will be concentrating on antibiotics, heart drugs, high blood pressure, thyroid and asthma medications." Methotrexate, a widely used chemotherapy drug, also will be supplied.

One physician friend of the Mays has contributed a special gift -- a well-equipped doctor's bag -- for Nikolai Torchylo, the Belarussian Baptist physician who oversees the Kobrin clinic. May also plans to take copies of current medical and pharmaceutical reference books for the clinic.

Milton had an opportunity to talk with Elena Bogdanova, from Minsk, Belarus, who serves as translator/tour guide for the Missouri volunteer teams, when she visited Missouri recently. He learned that Elena's mother spends half her monthly income for one prescription heart medication. He hopes to take her at least a six-month supply when he goes there this summer.

Even ordinary things like aspirin and Band-aids are in short supply in Belarus, May noted. "Can you imagine being told that you needed emergency surgery, but that it wouldn't be possible because no sutures are available? Would you go to a dentist who did not use novocaine? They have no choice -- it's usually not available."

The Mays hope to have a part in sustaining not only physical life, but spiritual life, for hurting people in Belarus. Last year, 46 percent of the children who attended the Baptist camp in Kobrin made professions of faith in Christ. None of the anticipated 1,000 children who attend this year will be repeats from last year. Some will come from communist families.

May recalled that Cathy, despite her weakened heart, sometimes would go to work at the hospital, trying to help others, when it was a struggle for her to work a shift. "Like Paul, she can say, 'I have fought the good fight, I have finished the race, I have kept the faith' (1 Tim. 4:7).

"Help us keep the faith with Cathy," May said. "Help others to have a fighting chance."

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**Pastor wants mission statement
amended to add 'God the Father'**

By Dave Parker

**Baptist Press
5/20/96**

TULSA, Okla. (BP)--An Oklahoma pastor is working to add "God the Father" to the mission statement in the "Covenant for a New Century" restructuring of the Southern Baptist Convention.

The Covenant, passed at the 1995 SBC meeting in Atlanta, included a mission statement offered by the seven-member Program and Structure Study Committee who drafted the restructuring, declaring:

"The Southern Baptist Convention exists to facilitate, extend and enlarge the Great Commission ministries of Southern Baptist churches, under the lordship of Jesus Christ, upon the authority of Holy Scripture, and by the empowerment of the Holy Spirit."

The mission statement, however, is not an amendment to the SBC constitution's statement of the formal purposes of the Southern Baptist Convention.

Paul Brady, pastor of Ranch Acres Baptist Church in Tulsa, said he became concerned last year when he noticed the PSSC mission statement leaves out any reference to God the Father.

Brady introduced an amendment to the PSSC mission statement at the 1995 meeting, but it was referred to the SBC Executive Committee. The committee declined to act. Morris Chapman, Executive Committee president, said committee members felt "that to act 'under the Lordship of Jesus Christ,' who declared that he and the Father are one and to know him is to know the Father, adequately affirms God the Father."

Chapman assured Brady he has the right to bring his concerns to the messengers at the 1996 convention and ask that the amendment be voted on in one of the business sessions.

Mark Brister, pastor of Broadmoor Baptist Church, Shreveport, La., and chairman of the Program and Structure Study Committee, said the mission statement in the Covenant "contains no oversight."

Brister said belief in the Trinity stems from belief "in the resurrection and the centrality of Jesus Christ in your life. That settles the issue."

Brister quoted John 14:6-10, where Jesus repeatedly tells his disciples that he and the Father are one.

"The whole premise of our mission is that people come to God through Jesus Christ," Brister said. "Hence, in no way does the SBC mission statement remove the role of God the Father from the Bible."

He also quoted Philippians 2:9-11, where God exalted Jesus to the highest place where "at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of the Father."

"The Scripture is adequate enough to speak on this matter," Brister said. "To suggest that the SBC mission statement in any way neglects the role of God the Father is simply not true."

Brady said he does not agree with the committee's decision or Brister's opinion.

"The SBC has always affirmed the Trinity," he said. "In fact, the 1992 convention in Indianapolis approved a resolution affirming the importance of emphasizing God the Father."

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Responding to attempts to rewrite the Bible in sexually neutral terms, the resolution affirmed "the biblical teaching concerning God the Father," calling upon Christians to understand "the revelation of God as Father is central and essential to trinitarian faith."

It further resolved Southern Baptists "join in an unapologetic confession of God as Father, Son and Holy Spirit by the authority of His revealed Word and for the sake of His own glory."

Just three years later, Brady said, the mission statement omitted this "central and essential" truth.

"Our current mission statement does not affirm biblical teaching concerning God the Father because we have omitted him," Brady said. He noted the Covenant for a New Century says the mission statement "expresses the evangelical faith of our fundamental theological affirmations."

"Since this mission statement does not reflect our fundamental theological affirmations, we must correct this error," Brady said.

He listed seven reasons why the mission statement should include God the Father:

- Without it, SBC theology would not reflect the Scriptures.
- The Baptist Faith and Message declares the triune nature of God is expressed as Father, Son and Holy Spirit.
- The Great Commission commands baptism in the name of the Father, the Son and the Holy Spirit.
- Jesus taught his disciples to pray, "Our Father which art in Heaven"
- The mission statement should stand out from a culture that deemphasizes fathers.
- The SBC must emphasize belief in God as Father, not as Father/Mother.
- Trinitarian belief is in the Father, the Son and the Holy Spirit, not in the Son, the Scriptures and the Holy Spirit.

"Currently we have two-thirds of the Trinity in our mission statement, but 66 percent is not good enough," Brady said. "Remember, this mission statement may be a reflection of our theology for the next 100 years."

Since SBC leaders turned down his amendment request, Brady posted a letter on SBCNet (CompuServe), trying to get the opinions of other Southern Baptists.

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