

# Woman leads black ministers' meeting\_60903

October 10, 2003

Posted: 6/06/03

## Woman leads black ministers' meeting

**By Adelle Banks**

*Religion News Service*

HAMPTON, Va. (RNS)—For decades, African-American clergy from across the nation have reserved the first week of June for a time of respite and renewal near the Chesapeake Bay.

---

## Brentwood wraps its arms around AIDS patients\_60903

October 10, 2003

Posted: 6/06/03

---

“Magic”  
Johnson  
speaks at  
Brentwood  
Baptist  
Church in  
Houston,  
brought to  
the church  
by their  
mutual  
concern  
for  
patients  
with  
HIV/AIDS.  
An affiliate  
ministry of  
the Baptist  
General  
Convention  
of Texas  
church  
provides  
housing  
and care  
for AIDS  
victims.  
Brentwood  
Baptist  
Church

# Brentwood wraps its arms around AIDS patients

**Editor's note:** *This is the second in a year-long series highlighting the 11 characteristics of a healthy church identified by the Baptist General Convention of Texas.*

**By John Hall**

*Texas Baptist Communications*

---

## Baptist Briefs\_60903

October 10, 2003

Posted: 6/06/03

## Baptist Briefs

---

# 'Bruce' sets God's number

# ringing\_60903

October 10, 2003

Posted: 6/06/03

## 'Bruce' sets God's number ringing

WASHINGTON (RNS)-More than 30 homes and businesses across the country have been taking calls for God after a new film used a real-life phone number for the Almighty.

In the movie "Bruce Almighty," Jim Carrey plays TV news reporter Bruce Nolan, who temporarily receives God's powers. When the character of God tries to reach Nolan, God's phone number is displayed repeatedly on Nolan's pager.

But instead of the bogus 555 prefix usually used in movies and television shows, the seven-digit number that appears in "Bruce Almighty" is a working number in many areas of the country-and droves of pranksters and seeking souls have been dialing it up.

---

## Shoes for Orphan Souls needs a foot in the door\_60903

October 10, 2003

Posted: 6/06/03

# **Shoes for Orphan Souls needs a foot in the door**

Shoes for Orphan Souls, the humanitarian aid campaign sponsored by Buckner Orphan Care International, anticipates collecting more than 200,000 pairs of shoes in August for delivery to orphans around the world. As donations continue to pour in, there is a pressing need for warehouse space to help this ministry function efficiently.

Orphanages typically do not receive enough money or resources to support the children in their care. Shoes for Orphan Souls gives children the chance to carry out everyday activities that most people take for granted.

“Orphan children have many needs, but among their greatest necessities are shoes and socks, which are often overlooked items,” said Tiffany Taylor, director of Shoes for Orphan Souls.

---

## **Barna: Texans most likely to discuss religion\_62303**

October 10, 2003

Posted: 6/13/03

### **Texans most likely**

# to discuss religion

VENTURA, Calif.-Texans are the most likely of all Americans to discuss morality and religion among their peers during a typical week, according to new data from the Barna Research Group.

Nationwide, the things Americans say they most often discuss with others, in order, are the content of movies and television programs, money, sports, politics, and then parenting.

Moral and spiritual issues fall below discussions of parenting in frequency, but nearly half of all American adults say they discuss morality or faith in a typical week.

---

## Around the State\_62303

October 10, 2003

Posted: 6/20/03

		
The Boykins	The Griners	The Wagleys

# Around the State

- ◆ Three Texans recently received degrees from New Orleans Theological Seminary. **Justin Joiner** of Austin received the master of divinity degree in Christian education; **John Pemberton** of Kingwood received the master of divinity degree in Christian thought; and **Paige Schultz** of Corpus Christi received the master of arts in marriage and family counseling degree.
  - ◆ **Jo Anny Russell**, daughter of **Juilano** and **Sheila Britton** of Canutillo, recently graduated from Midwestern Theological Seminary with a master of arts in Christian education degree. She also received the North American Professor for Christian Education award.
  - ◆ Texans receiving degrees from Southern Theological Seminary include **Arthur Murphy Jr.**, master of divinity; **Christopher Bass**, master of theology; **Calvin Wittman**, doctor of ministry; **Osmond Ingram Jr.**, doctor of education; **William Smith**, doctor of education; **Tod Tanner**, doctor of education; **Jerry Johnson**, doctor of philosophy; and **Joshua Bullock**, bachelor of science.
- 

## Baptist Briefs\_62303

October 10, 2003

Posted: 6/20/03

# Baptist Briefs

CBF sends out Texas students. College students with Texas ties were among 25 graduate and undergraduate students sent for summer work through the Cooperative Baptist Fellowship's Student.Go program. Jennifer Adams of Baylor University's Truett Seminary is working at the Matthew House ministry for refugees in Fort Erie, Canada. Julie Case of the University of Mary Hardin-Baylor is mission teams coordinator for Partners in Hope in Helena, Ark. Brian Eastland of Baylor is working with children's and youth camps in Brooklyn, N.Y. Emily Hogge of the University of Virginia is mission teams coordinator with Buckner Children & Family Services in Harlingen. Robbie Hott of William & Mary University, is providing missions and media technology support in Houston. Jo Ann Sharkey of Truett Seminary is working among Somali refugees in Toronto. Ashley Skiles of the University of Mary Hardin-Baylor is serving at Touching Miami with Love in Miami. Holly and Matt Sprink of Truett Seminary are working with oral history preservation of marginalized people and a mentor ministry.

- ◆ Prestonwood member to chair SBC committee. Keet Louis, a member of Prestonwood Baptist Church in Plano, has been named chairman of the Southern Baptist Convention's committee on nominations. His pastor, Jack Graham, currently serves as SBC president. Louis and 69 other members of the committee were selected by the SBC committee on committees. The other Texan named to the committee on nominations is Mark Estep, pastor of Spring Baptist Church in Spring.

- ◆ Tarheels win attendance banner. North Carolina Baptists sent the largest number of messengers to the Southern Baptist Convention annual meeting in Phoenix June 17-18. Of the 7,077 registered messengers, 567 were from North Carolina. Other leading states were Arizona with 560 messengers, Tennessee with 558, Texas with 521 and Georgia with 519.

This year's total messenger registration fell 26 percent short of last year's 9,609 attendance in St. Louis.

News of religion, faith, missions, Bible study and Christian ministry among Texas Baptist churches, in the BGCT, the Southern Baptist Convention ( SBC ) and around the world.

---

# **Bible Study for Texas for 7\_13\_62303**

October 10, 2003

Posted 6/20/03

---

**July 13**

*Hosea 1:10-2:5, 2:14-23, 3:1-5*

## **Restoring the relationship**

**By Sam Dennis**

In my church, folks like to hear me talk about the love and promises of God. A favorite is the story of the Prodigal Son: Of the son's sin and rebellion culminating in his leaving home only to come back. When I get to the part where he comes back, and I talk about how "while he was yet a great way off his father saw him," I surmise this was because his father was on the front porch looking for him, and collectively, the congregation smiles.

And why shouldn't they? Folks like stories like this—stories with a happy

ending and stories that help us see the joy that comes from restoration.

### **A great paragraph starting with "yet" (1:10-2:1)**

The folks in Hosea's day liked happy endings too. After the way things had begun in this man's life, don't you know that hearing and considering a word like that found in verse 10 of chapter 1 represented a welcome hope? In fact, verses 1:10-2:1 of Hosea make for one marvelously promising paragraph (marked in the Hebrew text as 2:1-3), and one I'd call great. For just look at the word it begins with, "Yet"! For it is with that one little word that our lesson is begun and real hope is found.

### **A paragraph of contrast**

But this paragraph should do more than just sound good to us. We note its contrast from the paragraph before. Remember it? "When she had weaned Not Pitied, she conceived and bore a son, and the Lord said call his name Not My People, for you are not my people and I am not your God" (1:8-9).

Here there is little doubt as to how different it sounds compared with what we're reading now. And though verses 8-9 of chapter 1 tell of the birth and naming of Gomer's children, the implication that this was a command to Hosea and a reflection/testimony of the relationship of God to Israel is real too. We must remember that God's command to Hosea included that word "because" (1:3-4). So this paragraph now bears words of hope, even reconciliation and restoration.

We also see reversal. All that was done before with the action of Hosea and the pronouncements of God will be undone in the days to come. This is beautifully demonstrated by the language (names) that are now the very reverse of before. "Lo ammi" (not my people) will become, "Ammi" (my people, 2:1). And "Lo ruhumah" (not pitied, or loved) will become "Ruhumah" (my loved one, 2:1). Even Jezreel, the name given to the firstborn of Gomer and meaning "scattered," will find itself reversed as "the

people of Judah and the people of Israel will be reunited." (1:11).

### **A turn for the worse? (2:2-14)**

Now a quick read of Hosea can be confusing. For at verse 2 of chapter 2 there is a change yet again. And, just as was pointed out in the last lesson that without judgment there can be no restoration, these verses demonstrate this dictum as well.

Here we see that a "back and forth" pattern is developing. Robert Chisholm suggests this is true of all of Hosea, dividing his analysis into "five panels" that move from judgment to salvation, and then back again and repeating.

So, for a second time in Hosea (the first being verses 1-9 of chapter 1), this section begs the negative, consequential aspects of God's relationship to Israel because of their sin (vv. 1-13). Here, though, the emphasis is not on what Hosea is to do but what God will do.

The words are telling, even chilling, both in their pain and consequence. One can't help but feel sympathy for the difficult relationship of Hosea to Gomer. We suspect his pain over Gomer must be the same as the pain God felt over Israel because of her sins. For though Hosea's marriage is not mentioned here at all, one senses his struggles with Gomer are providing him ample illustration and empathy.

### **Another "yet" from "therefore" (2:14-23)**

In this next section we find another "yet"-though this one is one only understood by the word "therefore" (v. 14). As chapter 2 ends, it does so with a turn. It is a turn from heartache, divorce and rejection to God's great love and reconciliation. To speak of how, we read: "Therefore I am now going to allure her: I will lead her into the desert and speak tenderly to her" (v. 14). And God, the one who so loves Israel, is pictured as the Lover Supreme, the one who will restore and change Israel from what she was. "I

will give her back her vineyards, and will make the valley of Achor (a valley of trouble/calamity) a door of hope" (v. 15). So we now have a love song! One Boo Heflin has called "a love song par excellence."

But there is more, for to this reconciled wife God makes certain promises. The recurring use of the phrase "in that day" (vv. 16, 18, 21) helps us organize the thoughts of this promise. And, whatever else they mean, the following each reveal it will be a great day indeed.

Look at what is said, "In that day you will call me husband." This is a cry of God to Israel, his commitment as a groom he makes specific promises of love. First, he will remove from Israel the names of the Baal gods (vv. 16-17). Second, he will make a covenant that will return the creation to harmony (v. 18). Third, he will make their relationship a "forever" one-one that is in righteousness and judgment (vv. 19-20). Fourth, he will restore the land agriculturally, which is seen by Baal worshippers as the core of their need, hence the temptation to worship Baal, the god of fertility (vv. 21-22). Finally, his restoration of Israel will reverse the symbolic names of Gomer's children-Jezreel or "scattered" will become as its positive meaning suggests, "to sow" in the words, "I will plant her for myself in the land" (v. 23). To "Not loved," Lo-ruhamah, "I will show love" (v. 23). And to "not my people," Lo-ammi, I will say ... "you are my people" (v. 23).

**Now back to Hosea and Gomer (3:1-5)**

---

# **Bible Study for Texas for 7\_20\_62303**

October 10, 2003

Posted: 6/20/03

---

## **July 20**

*Hosea 4:1- 12; 8:1-10,14*

### **God's charges against Israel**

**By Sam Dennis**

In August of 1998, William Jefferson Clinton escaped the indignity of being the first sitting president brought before a grand jury as he volunteered to give his testimony via technology, the technology of videotape. Ken Starr, independent counsel, agreed, and a four-hour testimony ensued in the Map Room of the White House.

---

# **Bible Study for Texas for 7\_27\_62303**

October 10, 2003

Posted: 6/20/03

---

# July 27

*Hosea 11:1-11*

## God's heart yearns for his people

**By Sam Dennis**

The love of God is something we count upon in our Christian faith. We probably would say it is what moves us to God in the first place. Most Christians know the verse, John 3:16: "For God so loved the world ...," and have been taught to quote it for encouragement to self and others.

---

# Bible Study for Texas for 7\_6\_52303

October 10, 2003

Posted: 6/20/03

---

# July 6

*Hosea 1:1-9*

# Trouble brewing in God's family

**By Sam Dennis**

I don't know what it is about Fridays but, like many of you, I'm conditioned to leaving the office when mine come, with the radio tuned to "oldies" and reality on a button called "hold." I just love leaving it all behind. Sort of a Fred Flintstone and Barney thing-hearing the whistle blow and leaving the rock quarry with a twinkle toe dart and a "Ya-Ba-Da-Ba-Doo!" For as the oldies tune sings, I do so love feeling-"glad all over."