

2021 ORDER OF SERVICE

FRIDAY, OCTOBER 22, 2021

- CALL TO ORDER
- SPECIAL SINGING
- INTRODUCTORY SERMON
- ENROLLMENT OF CHURCHES AND ROLL CALL OF MESSENGERS
- READING OF RULES OF DECORUM
- LETTERS OF PETITION
- ELECTION OF 2021 OFFICERS
- RECOGNITION OF VISITORS
- SELECTION OF 2021 FELLOWSHIP SERMON
- REPORT: STATE OF RELIGION
- BREAK FOR LUNCH
- SPECIAL SINGING
- FELLOWSHIP SERMON
- REPORT: CHRISTIAN EDUCATION
- OBITUARY REPORT

SATURDAY, OCTOBER 23, 2021

- ROLL CALL OF MESSENGERS
- RECOGNITION OF VISITORS
- SPECIAL SINGING
- REPORT: FINANCING THE LORD'S WORK
- MISSION'S REPORT
- AMBASSADORS REPORT
- TREASURE'S REPORT
- READING OF CORRESPONDENCE
- NEW BUSINESS
- ORDER OF BUSINESS FOR 2022
- DOCTRINAL SERMON
- CLOSING SONG AND PARTING HANDSHAKE
- CLOSING PRAYER

WISEMAN BAPTIST ASSOCIATION

One Hundred Twenty Ninth Annual Session
October 23, 2020

CONVENED AT THE ANDERSON BUILDING
Lafayette, Tn

Officers:

Kenneth Massey, Moderator
9237 Sawyer Brown Road
Nashville, TN 37221
(615) 662-5352
masseyjudy@att.net

Danny Raines, Clerk
561 Walnut Grove Road
Lebanon, TN 37090
(615) 449-6439
dannyraines61@gmail.com

Brian Johnson, Treasurer
1133 Adam Drive
Cottontown, TN 37048
(615) 428-4475
bgjohnson_7@comcast.net

Johnny Carver, Assistant
1000 Five Coves Trace
Gallatin, TN 37066
(615) 431-5646
preachermcf@comcast.net

Morris Watson, Assistant
1209 Daniel Drive
Hendersonville, Tn 37075
(615) 824-4708
godislove@comcast.net

Jesse Miller, Assistant
108 Macaw Lane
Lavergne, Tn 37086
(615)362-4299
jesse.l.miller24@gmail.com

The next session will convene with
Murfreesboro Missionary Baptist Church
316 Fortress Blvd. Murfreesboro, Tn 37128
October 22nd & 23rd of 2021, at 10:00 a.m.

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ABSTRACT OF PRINCIPLES

We, the Missionary Baptists of Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of the Churches in order to maintain the general union and communion among ourselves; and being convinced that there can be no communion without union, we think it our duty to set forth in a concise manner the grounds upon which we propose to maintain this union.

We believe in one true and living God, the Father, the Son and the Holy Spirit.

We believe that the Scriptures of the Old and New Testaments are the Word of God, and that they are the only rule of faith

We believe in the doctrine of election, according to the foreknowledge of God, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ.

We believe in the doctrine of original sin and in man's impotency to recover himself from the fallen state he is in by nature of his own free will and ability.

We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.

We believe in the final preservation of the saints, that they will never finally fall away and be lost, and that good works are fruits of faith after justification.

We believe that baptism and the Lord's Supper are ordinances of Christ, and that they were given to the Church by Him; and that true believers are the only proper subjects for baptism, and that baptism is an immersion, and that orderly members of the Churches of Christ, only, have a right to the Lord's Supper. We believe that no minister has a right to administer the ordinances except such as are regularly baptized and come under the hands of the Presbytery. We believe in the resurrection of the dead and a general judgment, and that the joys of the righteous and punishment of the wicked will be eternal.

RULES OF DECORUM

1. The Association shall be opened and closed with prayer.
2. A Moderator, Clerk, and Treasurer shall be chosen annually to serve the Association.
3. Only one person shall speak at a time, who shall arise and address the Moderator by the appellation of Brother Moderator, and shall while speaking, confine himself or herself to the subject under discussion and shall not be interrupted unless he or she digress from the subject; and shall in no wise reflect on any other speaker, so as to make remarks on his slips, failings or imperfections, but shall fairly state his views without sophistry or criticism.
4. No member shall absent himself from the Association without leave of the Moderator.

5. No member shall speak more than three times on the same subject without leave of the body. The chairperson on each subject shall have an opening speech of ten minutes and two other speeches of five minutes each.
6. Each motion and second shall come under the immediate consideration of the Association, unless withdrawn by the one who made it.
7. No member shall address another by any appellation other than that of Brother or Sister.
8. On the first day, immediately upon permanent organization, it shall be the duty of the Clerk to read the Rules of Decorum. A roll call of messengers shall be made on the second day.
9. The Moderator shall be entitled to the same privilege of speaking as any other member, provided the chair be filled, but shall have no vote unless the Association be equally divided.
10. Any member violating these rules, or at any time manifesting a spirit contrary to the Gospel, shall be reprov'd or such other course taken with him as the Moderator may think proper, either at his own option or any other member.

CONSTITUTION

Article I. This Body shall be known as the Wiseman Baptist Association.

Article II. These Associations shall be composed of members duly chosen by regular and orderly Missionary Baptist Churches within our bounds.

Article III. The letters from the Churches to the Association shall give the number of members of fellowship, received by experience and baptism, received by letter, received by statement, restored, excluded, and dead since last annual meeting.

Article IV. Each church shall be entitled to four messengers.

Article V. These Associations shall elect annually as officers, a Moderator, Clerk and Treasurer whose duties shall be to serve their brothers and sisters in their several capacities.

Article VI. These Associations shall never interfere with the independence of any church or claim any ecclesiastical power or rights of supervision over any of the Churches.

Article VII. It shall be the object of these Associations to promote the union of the faith of the Gospel with our educational and mission interests.

Article VIII. These Associations shall meet annually on Friday at 10 o'clock a.m., after the third Sunday in October, and continue two days, the meetings to be held at such places as may be agreed upon by the Association at its annual sitting.

Article IX. A majority of the members of any regular meeting shall constitute a quorum for transaction of business.

Article X. It is expected that these meetings shall be missionary in practice as well as theory.

Article XI. New churches may be admitted into this Association, who shall petition by letter and messengers, and on examination, if found orthodox and orderly, may be received and made known by the Moderator's giving the right hand of fellowship to the messenger's present.

Article XII. The Association may exclude from the union any Church or Churches that are heterodox in principal or disorderly in practice.

Article XIII. No proceedings shall be had against any Church except on charges preferred by a sister Church, which shall first have followed the direction of Matthew 18:15, in attempting to bring it to repentance.

Article XIV. The Association at its sittings, may welcome any visiting brethren present, who shall have liberty to join in the discussion of any report listed in the Order of Business, but shall have no vote in any action of the Association.

Article XV. Any alteration may be made to this Constitution at any regular meeting, by a majority vote of the members present.

Article XVI. All questions arising before this Association shall be decided by a majority vote, except in the reception of Churches in our fellowship, and that such reception be by a two-thirds vote

Article XVII. If any church fails to represent one or more years, and then desires to reenter the fellowship of this Association, there being, evidently, a reason for not representing, there must be a motion for their reentering the Association to be carried by a two-thirds vote. This action is to be taken after permanent organization and at the time to receive petitionary letters.

Article XVIII. No preacher shall preach before the Association two years in succession.

ARTICLES OF FAITH

1. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;¹ that it has God for its author, salvation for its end,² and truth without any mixture of error for its matter;³ that it reveals the principles by which God will judge us;⁴ and therefore is, and shall remain to the end of the world, the true center of Christian union,⁵ and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁶

- 2 Tim. 3:16-17; 2 Pet. 1:21; 1 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psa. 119:11; Rom. 3:1-2
- 2 Tim. 3:15; 1 Pet. 1:10-12; Acts 11:14; Rom. 1:16; Mark 16:16; John 5:38-39.

- Prov. 30:5-6; John 17:17; Rev. 22:18-19; Rom. 3:4.
- Rom. 2:12; John 12:47-48; 1 Cor. 4:3-4; Luke 10:10-16; 12:47-48.
- Phil. 3:16; Eph. 4:3-6; Phil. 2:1-2; 1 Cor. 1:10; 1 Pet. 4:11.
- 1 John 4:1; Isa. 8:20; 1 Thess. 5:21; 2 Cor. 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph. 6:17; Psa. 119:59-60; Phil. 1:9-11.

II. OF THE TRUE GOD

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth;⁷ inexpressibly glorious in holiness,⁸ and worthy of all possible honor, confidence, and love;⁹ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;¹⁰ equal in every divine perfection,¹¹ and executing distinct and harmonious offices in the great work of redemption.¹²

- John 4:24; Psa. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10
- Exod. 15:11; Isa. 6:3; 1 Pet. 1:15-16; Rev. 4:6-8
- Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13
- Matt. 28:19; John 15:26; 1 Cor. 12:4-6; 1 John 5:7
- John 10:30; 5:17; 14:23; 17:5, 10; Acts 5:3-4; 1 Cor. 2:10-11; Phil. 2:5-6
- Eph. 2:18; 2 Cor. 13:14; Rev. 1:4-5; comp. 2, 7

III. OF THE FALL OF MAN

We believe that man was created in holiness, under the law of his Maker;¹³ but by voluntary transgression fell from that holy and happy state;¹⁴ in consequence of which all mankind are now sinners,¹⁵ not by constraint, but choice;¹⁶ being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin,¹⁷ without defense or excuse.¹⁸

- Gen. 1:27, 31; Eccl. 7:29; Acts 16:26; Gen. 2:16
- Gen. 3:6-24; Rom. 5:12
- Rom. 5:19; John 3:6; Psa. 51:5; Rom. 5:15-19; 8:7
- Isa. 53:6; Gen. 6:12; Rom. 3:9-18
- Eph. 2:1-3; Rom. 1:18, 32; 2:1-16; Gal. 3:10; Matt. 20:15
- Ezek. 18:19-20; Rom. 1:20; 3:19; Gal. 3:22

IV. OF THE WAY OF SALVATION

We believe that the salvation of sinners is wholly of grace,¹⁹ through the mediatorial offices of the Son of God;²⁰ who by the appointment of the Father, freely took upon him our nature, yet without sin;²¹ honored the divine law by his personal obedience,²² and by his death made a full atonement for our sins;²³ that having risen from the death, he is now enthroned in heaven;²⁴ and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.²⁵

- Eph. 2:5; Matt. 18:11; 1 John 4:10; 1 Cor. 3:5-7; Acts 15:11
- John 3:16; 1:1-14; Heb. 4:14; 12:24
- Phil. 2:6-7; Heb. 2:9, 14; 2 Cor. 5:21
- Isa. 42:21; Phil. 2:8; Gal. 4:4-5; Rom. 3:21
- Isa. 53:4-5; Matt. 20:28; Rom. 4:25; 3:21-26; 1 John 4:10;
- 2:2; 1 Cor. 15:1-3; Heb. 9:13-15
- Heb. 1:8, 3; 8:1; Col. 3:1-4
- Heb. 7:25; Col. 2:9; Heb. 2:18; 7:26; Psa. 89:19; Psa. 14

V. OF JUSTIFICATION

We believe that the great gospel blessing which Christ²⁶ secures to such as believe in him is Justification;²⁷ that Justification includes the pardon of sin,²⁸ and the promise of eternal life on principles of righteousness;²⁹ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;³⁰ by virtue of which faith his perfect righteousness is freely imputed to us of God;³¹ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.³²

- John 1:16; Eph. 3:8
- Acts 13:39; Isa. 3:11-12; Rom. 8:1
- Rom. 5:9; Zech. 13:1; Matt. 9:6; Acts 10:43
- Rom. 5:17; Titus 3:5-6; 1 Pet. 3:7; 1 John 2:25; Rom. 5:21
- Rom. 4:4-5; 5:21; 6:28; Phil. 3:7-9
- Rom. 5:19; 3:24-26; 4:23-25; 1 John 2:12

VI. OF THE FREENESS OF SALVATION

We believe that the blessings of salvation are made free to all by the gospel;³³ that it is the immediate

duty of all to accept them by a cordial, penitent, and obedient faith;³⁴ and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel;³⁵ which rejection involves him in an aggravated condemnation.³⁶

- Isa. 55:1; Rev. 22:17; Luke 14:17
- Rom. 16:26; Mark 1:15; Rom. 1:15-17
- John 5:40; Matt. 23:37; Rom. 9:32; Prov. 1:24; Acts 13:46
- John 3:19; Matt. 11:20; Luke 19:27; 2 Thess. 1:8

VII. OF GRACE IN REGENERATION

We believe that, in order to be saved, sinners must be regenerated, or born again;³⁷ that regeneration consists in giving a holy disposition to the mind;³⁸ that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth,³⁹ so as to secure our voluntary obedience to the gospel;⁴⁰ and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.⁴¹

- John 3:3, 6-7; 1 Cor. 1:14; Rev. 8:7-9; 21:27
- 2 Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; 5:5; 1 John 4:7
- John 3:8; 1:13; James 1:16-18; 1 Cor. 1:30; Phil. 2:13
- 1 Pet. 1:22-25; 1 John 5:1; Eph. 4:20-24; Col. 3:9-11
- Eph. 5:9; Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; 7:20; 1 John 5:4, 18

VIII. OF REPENTANCE AND FAITH

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;⁴² whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,⁴³ we turn to God with unfeigned contrition, confession, and supplication for mercy;⁴⁴ at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.⁴⁵

- Mark 1:15; Acts 11:18; Eph. 2:8; 1 John 5:1
- John 16:8; Acts 2:37-38; 16:30-31
- Luke 18:13; 15:18-21; James 4:7-10; 2 Cor. 7:11; Rom. 10:12-13; Psa. 51
- Rom. 10:9-11; Acts 3:22-23; Heb. 4:14; Psa. 2:6; Heb. 1:8; 8:25; 2 Tim. 1:12

IX. OF GOD'S PURPOSE OF GRACE

We believe that Election is the eternal purpose of God, according to which he graciously regenerates,

sanctifies, and saves sinners;⁴⁶ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;⁴⁷ that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable;⁴⁸ that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;⁴⁹ that it encourages the use of means in the highest degree;⁵⁰ that it may be ascertained by its effects in all who truly believe the gospel;⁵¹ that it is the foundation of Christian assurance;⁵² and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.⁵³

- 2 Tim. 1:8-9; Eph. 1:3-14; 1 Pet. 1:1-2; Rom. 11:5-6; John 15:15; 1 John 4:19; Hos. 12:9
- 2 Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14
- Exod. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; 2 Tim. 1:9; Rom. 11:32-36
- 1 Cor. 4:7; 1:26-31; Rom. 3:27; 4:16; Col. 3:12; 1 Cor. 3:5-7; 15:10; 1 Pet. 5:10; Acts 1:24; 1 Thess. 2:13; 1 Pet. 2:9; Luke 18:7; John 15:16; Eph. 1:16; 1 Thess. 2:12
- 2 Tim. 2:10; 1 Cor. 9:22; Rom. 8:28-30; John 6:37-40; 2 Pet. 1:10
- 1 Thess. 1:4-10
- Rom. 8:28-30; Isa. 42:16; Rom. 11:29
- 2 Pet. 1:10-11; Phil. 3:12; Heb. 6:11

X. OF SANCTIFICATION

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness;⁵⁴ that it is a progressive work;⁵⁵ that it is begun in regeneration;⁵⁶ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means-especially the Word of God, self-examination, self-denial, watchfulness, and prayer.⁵⁷

- 1 Thess. 4:3; 5:23; 2 Cor. 7:1; 13:9; Eph. 1:4
- Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; 2 Pet. 1:5-8; Phil. 3:12-16
- John 2:29; Rom. 8:5; John 3:6; Phil. 1:9-11; Eph. 1:13-14
- Phil. 2:12-13; Eph. 4:11-12; 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 13:5; Luke 11:35; 9:23; Matt. 26:41; Eph. 6:18; 4:30

XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end;⁵⁸ that their persevering attachment to

Christ is the grand mark which distinguishes them from superficial professors;⁵⁹ that a special Providence watches over their welfare;⁶⁰ and they are kept by the power of God through faith unto salvation.⁶¹

- John 8:31; 1 John 2:27-28; 3:9; 5:18
- 1 John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9
- Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Psa. 121:3; 91:11-12
- Phil. 1:6; 2:12-13; Jude 24-25; Heb. 1:14; 2 Kings 6:16; Heb. 13:5; 1 John 4:4

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL

We believe that the Law of God is the eternal and unchangeable rule of his moral government;⁶² that it is holy, just, and good;⁶³ and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin;⁶⁴ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church.⁶⁵

- Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; 4:15
- Rom. 7:12, 7, 14, 22; Gal. 3:21; Psa. 119
- Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; 5:44
- Rom. 8:2, 4; 10:4; 1 Tim. 1:5; Heb. 8:10; Jude 20-21; Heb. 12:14; Matt. 16:17-18; 1 Cor. 12:28

XIII. OF A GOSPEL CHURCH

We believe that a visible Church of Christ is a congregation of baptized believers,⁶⁶ associated by covenant in the faith and fellowship of the gospel;⁶⁷ observing the ordinances of Christ;⁶⁸ governed by his laws,⁶⁹ and exercising the gifts, rights, and privileges invested in them by his Word;⁷⁰ that its only scriptural officers are Bishops, or Pastors, and Deacons,⁷¹ whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

- 1 Cor. 1:1-13; Matt. 18:17; Acts 5:11; 8:1; 11:31; 1 Cor. 4:17; 14:23; 3 John 9; 1 Tim. 3:5
- Acts 2:41-42; 2 Cor. 8:5; Acts 2:47; 1 Cor. 5:12-13
- 1 Cor. 11:2; 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23; Matt. 18:15-20; 1 Cor. 5:6; 2 Cor. 2:7; 1 Cor. 4:17
- Matt. 28:20; John 14:15; 15:12; 1 John 4:21; John 14:21; 1 Thess. 4.2; 2 John 6; Gal. 6:2; all the Epistles
- Eph. 4:7; 1 Cor. 14:12; Phil. 1:27; 1 Cor. 12:14

- Phil. 1:1; Acts 14:23; 15:22; 1 Tim. 3; Titus 1

XIV. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian Baptism is the immersion in water of a believer,⁷² into the name of the Father, and Son, and Holy Ghost;⁷³ to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life;⁷⁴ that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper,⁷⁵ in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ;⁷⁶ preceded always by solemn self-examination.⁷⁷

- Acts 8:36-39; Matt. 3:5-6; John 3:22-23; 4:1-2; Matt. 28:19; Mark 16:16; Acts 2:38; 8:12; 16:32-34; 18:8
- Matt. 28:19; Acts 10:47-48; Gal. 3:27-28
- Rom. 6:4; Col. 2:12; 1 Pet. 3:20-21; Acts 22:16
- Acts 2:41-42; Matt. 28:19-20; Acts and Epistles
- 1 Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20
- 1 Cor. 11:28; 5:1, 8; 10:3-32; 11:17-32; John 6:26-71

XV. OF THE CHRISTIAN SABBATH

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;⁷⁸ and is to be kept sacred to religious purposes,⁷⁹ by abstaining from all secular labor and sinful recreations;⁸⁰ by the devout observance of all the means of grace, both private⁸¹ and public;⁸² and by preparation for that rest that remaineth for the people of God.⁸³

- Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; 1 Cor. 16:1-2
- Exod. 20:8; Rev. 1:10; Psa. 118:24
- Isa. 58:13-14; 56:2-8
- Psa. 119:15
- Heb. 10:24-25; Acts 11:26; 13:44; Lev. 19:30; Exod. 46:3; Luke 4:16; Acts 17:2, 3; Psa. 26:8; 87:3
- Heb. 4:3-11

XVI. OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order of human society;⁸⁴ and that magistrates are to be prayed for, conscientiously honored and obeyed;⁸⁵ except only

in things opposed to the will of our Lord Jesus Christ⁸⁶ who is the only Lord of the conscience, and the Prince of the kings of the earth.⁸⁷

- Rom. 13:1-7; Deut. 16:18; 1 Sam. 23:3; Exod. 18:23; Jer.30:21
- Matt. 22:21; Titus 3:1; 1 Pet. 2:13; 1 Tim. 2:1-8
- Acts 5:29; Matt. 10:28; Dan. 3:15-18; 6:7-10; Acts 4:18-20
- Matt. 23:10; Rom. 14:4; Rev. 19:16; Psa. 72:11; Psa. 2; Rom. 14:9-13

XVII. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked;⁸⁸ that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem;⁸⁹ while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;⁹⁰ and this distinction holds among men both in and after death.⁹¹

- Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34- 35; Rom. 6:16
- Rom. 1:17; 7:6; 1 John 2:29; 3:7; Rom. 6:18, 22; 1 Cor. 11:32; Prov. 11:31; 1 Pet. 4:17-18
- 1 John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Psa. 10:4; Isa 55:6-7
- Prov. 14:32; Luke 16:25; John 8:21-24; Prov. 10:24; Luke 12:4-5; 9:23- 26; John 12:25-26; Eccl. 3:17; Matt. 7:13-14

XVIII. OF THE WORLD TO COME

We believe that the end of the world is approaching;⁹² that at the last day Christ will descend from heaven,⁹³ and raise the dead from the grave to final retribution;⁹⁴ that a solemn separation will then take place;⁹⁵ that the wicked will be adjudged to endless punishment, and the righteous to endless joy;⁹⁶ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.⁹⁷

- 1 Pet. 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39-40; 2 Pet. 3:3-13
- Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-11
- Acts 24:15; 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28-29; 6:40; 11:25-26; 2 Tim. 1:10; Acts 10:42
- Matt. 13:49, 37-43; 24:30-31; 25:31-33
- Matt. 25:35-41; Rev. 22:11; 1 Cor. 6:9-10; Mark 9:43-48; 2 Pet. 2:9; Jude 7; Phil. 3:19; Rom. 6:32; 2 Cor. 5:10-11; John 4:36; 2 Cor. 4:18

- Rom. 3:5-6; 2 Thess. 1:6-12; Heb. 6:1-2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; 1 John 2:28; 4:17

FRIDAY MORNING SESSION

On this 23rd day of October of 2020, we met at 10:00 AM for the One Hundred Twenty Ninth Annual session of the Wiseman Baptist Association at The Anderson Building on HWY 52E in Lafayette Tn. This session was not held at one of the Association's churches due to the Covid 19 Pandemic. Services began with Brother Don Hines leading the congregation in singing "He Touched Me".

Our temporary Moderator Elder Kenneth Massey came to the podium and welcomed all to the association. Bro. Massey gave a brief history of this Association's 129 years of existence. Bro. Massey told the Association was organized at Cedar Bluff Missionary Baptist Church in 1891 and the first annual session was held at Meadorville Missionary Baptist Church in 1892. During the 129 years there have been two wars, the Pandemic of 1918 and the Great Depression. The Wiseman Association did not fail to meet during those hard times and does not fail to meet today during the current pandemic. There was mention of some of the greatest Preachers that America has ever had. .

Brother J. T. Honeycutt offered prayer. After a good humble and spiritual prayer, we were blessed with Bro. Sam Vance singing "Will The Circle Be Unbroken".

Brother Massey introduced Elder Johnny Carver to deliver the introductory sermon.

Introductory Sermon

Brother Carver came forward and first expressed his appreciation for the opportunity to stand before the Association. He stated that this was the ninth time he had had the privilege to preach before this Association.

Sermon Theme: **The Truth** Scripture John 8:31,32

Brother Carver stated there were too many things being taught and being called the truth that was really not the truth. We as old time Baptist know the truth. We need to know, speak and live the truth.

John 1:1 was used while also mentioning John 14:6. Bro. Carver strongly stated the the truth sets us free. We were reminded that all scripture is given by inspiration of God.

Christ spent three years teaching His disciples then told them He had to leave. John 14 was referred to while telling of Jesus telling His disciples that He would bring all things to their remembrance that He had taught them.

Brother Carver spoke of how our country has slipped by removing prayer and the Bible from the schools. He encouraged us to let the world know this in a kind and mild manner. Bro. Carver told how he remembered his first teacher reading Psalms 100 in class.

Brother Carver said his salvation is sweet and also his call to preach. We all have been called to declare the truth.

Our attention was called to Romans 5. Bro. Carver spoke of a salvation that you know about. Ephesians 1 was used while mentioning the Holy Spirit of Promise. He spoke of the commandment under the Mosaic Law and then of Jesus saying, "A new commandment I give unto you". "Greater love hath no man then to lay down his life for his friend". God wants us to have a good relationship as did Adam and Eve.

The spirit of God reveals to us the truth. The Lord seeks true worshippers who love him and responds to the truth. Truth prepares us for the work of God. Truth sanctifies us to be holy.

Jesus' prayer of John 17 was mentioned and reminded us that Jesus prayed for us.

As a shower cleans us from filth the truth of the word of God cleans us of filth. Ephesians 5:26 was given for reference.

Truth empowers us with the help of the Holy Spirit. The sending of the Comforter guides us in all truth. Bro. Carver ask, Who is our truth? He gave the answer of the Bible, the Word of God.

In closing Brother Carver stated we need to remember what our nation was founded on and said, In God We Trust.

Brother Don Hines led the congregation in singing Blessed Assurance while everyone stood to show thanks for our blessed Truth. Bro. Massey then stated, Buy The Truth and Sell It Not.

PERMANENT ORGANIZATION

Brother Massey called for the Roll of Messengers. The Temporary Clerk, Brother Charles Patterson, read the list and the following messengers were enrolled:

Bethlehem: Brian Johnson, Jessie Allen, J.T. Honeycutt, Mike House

Concord: Morris Watson

Gladdice: Jimmy Christian, John Wayne Draper, Jesse Miller, Judy Still

Longview: Danny Raines

McFerrin: Nicky Wilson, Gale Andrews, Dean Andrews

Murfreesboro: Kenneth Massey, Sam Vance, Bill Green, Tom Elkins

New Zion: Larry Gregory, Tommy Maynard, Chris Lee

Three Springs: Represented by letter.

Having a quorum of messenger's present, Brother Massey instructed the meeting to continue.

Brother Patterson then read the associational rules of decorum.

PETITIONARY LETTERS

Brother Massey called for Letters of Petition, but none came.

ELECTION OF OFFICERS FOR 2020

The messengers elected by acclamation the following brethren to serve the association for the 2020 session:

- **Moderator :** Elder Kenneth Massey
- **Assistant Moderator :** Elder Johnny Carver
- **Clerk :** Elder Danny Raines

- **Assistant Clerk :** Elder Morris Watson
- **Treasurer:** Elder Brian Johnson
- **Assistant Treasurer:** Elder Jessie Miller

RECOGNITION OF VISITORS

Brother Massey called for visitors to be recognized. He welcomed the following visitors on behalf of the Association:

Sulphur Fork – Bethpage, TN: Elder Danny Chandler (Siloam Association)

Before calling for the scheduled reports, Bro. Massey suggested that due to the pandemic circumstances the reports would be read with no discussion. All messengers were agreeable to the suggestion.

Bro. Massey called for the report on The Responsibility Of A Pastor. Brother Danny Raines read the report.

The Responsibility Of A Pastor

Biblically defined a Pastor is simply a shepherd, a person who cares for and protects the portion of God's flock that has been entrusted to them. With help from God the Pastor has responsibility to help shape the vision and messaging of the church congregation. This also includes providing for religious, moral and emotional support. The Pastor has responsibility to be the public face of the church.

The Pastor has been called and chosen to do many things, but the Pastor is charged and commissioned to proclaim, to preach and be the official messenger of the gospel. Preaching of the gospel is the foundation of the Pastor's calling. **I Peter 5:2** says in part, **Feed the flock of God which is among you.** This direction was given to the Elders, the Pastors who were and still are the spiritual guides of the church. The Pastor has the responsibility to make sure the church gets a healthy diet of God's Word. With this comes the responsibility to study the word to show the Pastor **approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (II Timothy 2:15)** If a Pastor is going to effectively feed the flock, he will have to spend much time in diligent study. The church should not be lacking in spiritual maturity when the Pastor properly preaches the truth of the gospel without holding back.

The Pastor must responsibly teach. By his sermons and his teaching, he shows his love to God and to the church congregation. The Pastor should have a care for souls seeing it as being his life work. When biblical truth is taught the unsaved listeners will hear about their sinful condition and how to seek God for salvation, saved listeners will be warned of sin, be encouraged in faith and learn to live the Christian life.

The Pastor has responsibility to pray. In Acts 6 when there was a noticeable neglect in the Apostles work, they said **It is not reason that we should leave the word of God and serve tables.**

(Acts 6:2) The Apostles went on and indicated in verse 6 that they needed to give themselves continually to prayer and to the ministry of the word.

In John 21 Jesus cast the care of the church on Peter and ask him three times if he loved Him. As Peter says you know I love you, Jesus said feed my lambs and feed my sheep. **(John 21:15-17)** The Pastor should responsibly love the church.

When Paul was leaving Ephesus in Acts 20 he gathered the people together and told them to be on guard for grievous wolves. The Pastor has responsibility to guard the church. In **John 10:12-15** Jesus indicates a true shepherd will defend the flock against wolves.

Jesus said, **the good shepherd gives his life for the sheep. (John 10:11)** The Pastor should give himself for those he ministers to. See **I Thessalonians 2:8**

The Pastor is responsible for being an example to the church. **I Peter 5:3** says, **Neither being lords over God's heritage, but being ensamples to the flock.** This example is to live a life of holiness, self denial and all other Christians duties that he teaches the flock to live by.

As the under shepherd of the church the Pastor has been entrusted with, there is administration of ordinances. The Pastor has responsibility with church authority to carry out the order of Baptism and the Lords Supper.

The Pastor has almost a limitless number of duties. Included are counseling, weddings and funerals. The Pastor should be responsibly ready to fulfill these duties when called on.

A preacher called into the ministry of Pastor is responsible for dedication. In **Luke 14** Jesus called for full surrender and commitment in every area of the life of a disciple of Christ. This is of great importance for a Pastor.

Quoting J M Pendleton, "the Pastor's work is indeed a good work - the best work on earth but a work". To further quote Pendleton, "the church, over whose interest the Pastor watches, has been bought with the precious blood of Christ; and the faithful Pastor will, when the chief shepherd comes, receive a crown of glory that fadeth not away. What motives to diligence and faithfulness could possess more exhaustless power!"

Humbly submitted,

Elder Danny Raines

Elder Morris Watson

Elder Aaron Binion

Elder Jesse Miller

Motion and second was made to adopt the report as read. Motion carried.

Bro. Massey called for the report on The Responsibility Of A Deacon. Report was read by Bro. Tom Elkins.

The Responsibility Of A Deacon

The office of deacon was established in the early church to look after the needs of the church so that the Apostles would not have to leave the word of God to attend to secular matters. (Acts 6:1-7). The responsibilities of deacons are several, but all begin and end with discrete and humble service.

A deacon must joyfully and faithfully serve God, the church, and its pastor with no expectation for recompense. This service should be carried out always in love and never begrudgingly. Select responsibilities of a deacon include but are not limited to the following:

- A deacon should be filled with the Holy Ghost (Acts 6:3), and as such should be a spiritual leader within the church setting an exemplary model for fellow church members with respect to faithfulness, character, attitude, humility, attendance of all church functions, and study of the Bible. A deacon should follow Paul's admonishment to pray without ceasing (1 Thessalonians 5:17) and seek the Lord's leadership and guidance over all matters concerning the church both spiritual and secular.
- A deacon should ensure that the gospel is preached to the church only by born-again and God-called preachers. A deacon must defend the pulpit from all forms of heresy and ensure that only sound doctrine, supported by scripture, is preached. Should any unsound doctrine be preached, it is incumbent upon a deacon to step-in and stop the spread of such. (2 John 9-11)
- A deacon should ensure that all needs of the pastor are adequately met. Pastors are called to attend to the spiritual needs of the church, and a deacon must support and assist the pastor in any way so that he is free to focus on all matters of utmost spiritual importance (Acts 6:2). When the office of pastor within a church is vacant, a deacon has the responsibility (subject to the direction of the church body) to assist the church with identifying and vetting Godly candidates who may be called by the church to fill the office.
- A deacon should ensure that the church is helping the poor (Matthew 25:34-40) and that those in need within the church receive the necessary assistance (Acts 6:3). This responsibility should be

carried out with discretion and prayerful consideration. Furthermore, a deacon should attend to those who are sick or distressed and seek after the spiritual and physical well-being of fellow church members.

- A deacon should see that the ordinances of the church are properly carried out according to scripture, and that the table is supplied and prepared for the Lord's Supper when observed by the church.
- A deacon must encourage harmony within the church and seek to reconcile differences over secular matters that may arise from time to time so that the spiritual work of the church may continue unencumbered (1 Corinthians 1:10; 2 Corinthians 13:11; Romans 15:5-6).
 - A deacon must promote wise financial stewardship over the treasury of the church and ensure that the church building and property is used responsibly and adequately maintained.

These responsibilities of a deacon are but a few of several, all of which when carried will help strengthen the church and advance its mission of working to fulfil the commission given by Christ Jesus, our Lord (Matthew 28:19-20).

Humbly and prayerfully submitted,

Bro. Tom Elkins

Bro. Steve Anderson

Bro. Jessie Allen

Bro. Jerry Thomas

Motion and second was made to adopt the report as read. Motion carried.

Bro. Massey called for the obituary report. The report was read by Bro. Sam Vance.

Obituary Report

Death in our society is viewed many ways, ranging from the dreaded and hopefully much-postponed, final act of this life, to the beginning of a simple peaceful sleep or rest. Mankind and technology are continually devising new medicine, treatment, procedures, and health management protocol to increase our days upon the earth; however, as we have said goodbye to these departed saints in the year 2020, we are reminded of mankind's inevitable appointment with death (Heb. 9:27). Our brother Job noted that man will answer God's call to death (ch.14, v.15) and there is no surrendering otherwise, as confirmed by Solomon (Ecc. 8:8).

The psalmist (ch.116, v.15) said 'Precious in the site of our LORD is the death of his saints.' We know that sin works or brings about death in each of us (Rom. 7:13) and is therefore responsible for, and results in, our death (Rom. 6:23). Why, then, would the Lord God seemingly take delight in man's demise and being subject to sin's apparent victory over us? The statement is better understood if viewed metaphorically in two ways.

First, Jesus once said to a prospective disciple 'Let the dead bury their dead' (Mt. 8:22 and Lk. 9:50). Our Lord was directing this recorded statement to the lost and undone, and their condition as being dead (spiritually) in trespasses and sin (Eph. 2:1, 5 and Col. 2:13). After being saved, our converted soul is dead to sin, meaning our never-dying soul has passed from death unto life. So, the Lord's plea to the world is those that are dead in sin need to bury, or rid themselves of, that death sentence, and experience the love and goodness of God and the free pardon of sin. The Lord God Almighty surely delights in granting this miraculous salvation to those who meet his terms and conditions, and heaven's residents likewise rejoice in the sinners' repenting act (Lk. 15:7,10).

Secondly, we are heartened and triumph in Jesus' power over death and the grave (Rev. 1:18). This promise has made real our earnest expectation and lively hope, mingled with eager anticipation, of passing through death's door, and the realization and redemption of our salvation on the other side. God in heaven, through the power of Jesus' resurrection and the assurance and comfort of the abiding Holy Spirit, has made the sureness and reality of death more palatable as salvation by grace through faith removes the sting and curse of death. Because it is for our good and benefit, it is pleasing and precious in the site of our Lord that death is a pleasant passageway to His eternal presence, and no doubt awaits our coming on the other side as much as we look

forward to seeing Him face to face, as He is (1Jn. 3:2).

As we therefore continue to work in his vineyard until death, let us take hope in serving, let us rejoice in continued blessings from heaven, and let us with gladness be comforted in the promise of eternal life in salvation through our Lord Jesus Christ as expressed in this song verse from *The Great Beyond* (traditional/Reed, Country Gentlemen, 1978):

*I'm so glad that a way was made at Calvary, when Jesus died was laid to rest in the tomb;
In the grave he slept a while then over-powered it, Praise His name, that he lives, for evermore.*

Respectfully submitted:

J Sam Vance

John Wayne Draper

Jim Christian

IN MEMORY OF OUR DEPARTED LOVED ONES

Bethlehem: None

Concord: None

Gladdice: None

Longview: Sister Norma Jean Inman May 25, 2020

McFerrin: Brother Jackie McCrary November 19, 2019
Brother J B Andrews January 18, 2020
Sister Betty Patterson April 30, 2020
Sister Mildred Dillard May 6, 2020
Brother Mike McClanahan May 23, 2020
Brother Tim McClanahan August 13, 2020
Sister Virginia Reid October 18, 2020

Murfreesboro: Sister Barbara Blohm July 2, 2020

New Zion: Sister Patricia Ellis August 13, 2020

Three Springs: Sister Linda Meadors April 8, 2020

Motion and second was made to adopt the report as read. Motion carried.

Motion and second was made to adjourn one hour for lunch. Motion carried.

After a well enjoyed lunch Bro. Sam Vance led the song He'll hold To My Hand. Bro. Carver came to the podium and thanked the ladies for arranging the lunch. He stated it was good to be back together. Prayer was asked for Bro. Massey as he came to preach.

Bro. Niki Wilson was asked to pray. Bro. Carver called for Bro. Massey to preach the Doctrinal Sermon.

Doctrinal Sermon

Bro. Massey began by asking everyone to pray for him. He invited our attention to Deuteronomy 32:1-4 concerning writing to the Israel nation. Ephesians 4:8 was used for a text with a theme of **The Doctrine of Jesus Christ.**

Bro. Massey told of Jesus as the Beautiful Rose of Sharon and none being equal to Jesus. Jesus is the Only Begotten Son of God. John 17:3 was mentioned where Jesus is referred to as the only true God and Jesus Christ. Bro. Massey told that before Christ came a sign was given.

Genesis 3 was referred to when Lucifer approached Eve with temptation of the forbidden fruit. Eve ate of the forbidden fruit and then gave to Adam and he ate and they fell from their relationship with God and their creative state. Bro. Massey stated that grace had not been provided at this time. He said that the Law came by Moses and Grace came by Jesus Christ. Genesis 3:15 was referred to.

Melchizedek was told of as being called a priest and King of Salem. Bro. Massey referred to Hebrews 6:17-20. Here is told of Jesus made a priest for ever after the order of Melchisedec.

Bro. Massey told of Daniel 3 during the Babylonian captivity and the three Hebrew Children. Shadrach, Meshach and Abednego would not serve the gods of Nebuchadnezzar. They were told if anyone did not fall down and worship the golden image they would be cast into the midst of a burning fiery furnace. The three Hebrew children would not worship the false god and it caused rage and fury to Nebuchadnezzar. Shadrach, Meshach and Abednego said their God was able to deliver them from the burning fiery furnace. After being thrown into the fiery furnace Nebuchadnezzar looked in and saw four men instead of two and the fourth was like unto the Son of God. After this a decree was made that every nation, people and language was not to speak anything against the God of Shadrach, Meshach and Abednego.

Bro. Massey asked everyone who Jesus was to them. Galatians 4:4 was quoted. After the birth of Jesus His parents went to the Temple. The man named Simeon was there. Simeon took up the baby Jesus and blessed Him said "mine eyes have seen thy salvation."

After about 18 years John The Baptist came preaching in the wilderness. As John was baptizing on the Jordan Jesus came and said he needed to be baptized. Bro. Massey told of Jesus being baptized and then quoted John 1:29. Bro. Massey stated that for the next 3 years Jesus went about preaching, healing and raising people from the dead as He did Lazarus. Jesus can do what He wants to. This is Jesus' Doctrine.

Bro. Massey told of the betrayal of Jesus by Judas Iscariot. Jesus was arrested while being guilty only of love in the first degree. Bro. Massey told of Jesus carrying His cross up to Calvary. As Jesus became weak Simon of Cyrene was asked to come and help carry the cross. Jesus was nailed to the cross. Jesus made seven remarkable statements from the cross.

1. Father forgive them, for they know not what they do.
2. Today thou shalt be with me in paradise.
3. Woman behold your son.
4. My God, My God, why hast thou forsaken me?
5. I thirst.
6. It is finished.
7. Father into thy hands I commend my spirit.

Bro. Massey said Jesus came to save sinners. He then sang a portion of "If Salvation Had Not Been Free" with all joining in.

Bro. Massey then told of the body of Jesus being in the tomb for three days and nights and then resurrected showing himself forty days on at least twelve occasions. Jesus stepped on a cloud and went away. He spoke of the angels saying He will return.

Bro. Massey quoted Psalm 24:7 that speaks of a King of glory and he asked who is this King. Bro. Massey said Jesus is the King Of Glory.

In closing Bro. Massey said the Lord is my shepherd is all we need to know.

Bro. Carver came to the podium and ask all to stand and wave at Bro. Massey for delivering a good message. He then read I Timothy 3:15.

Bro. Carver then called for the next report on The Responsibility of a Church Member: The Man's Role and the Woman's Role. The report was read by Bro. Brian Johnson.

The Responsibility of a Church Member: The Man's Role and the Woman's Role

We live in a time where there is much confusion concerning gender—male and female. However, God's word is clear concerning relationships and roles of men and women. At the dawn of creation, God created man after his own image and likeness. He made a male and female (Gen. 1:27). This distinction is determined through biology. This may sound like an oversimplified statement, but God makes no mistakes. He has distinctly and wonderfully made both man and woman.

Before God, man and woman have dignity, value, and worth, because they are his creation. Being so, man and woman are equal in his sight. A man is no better than a woman and a woman no better than a man. Both male and female are needed in order to fulfill God's design for marriage, the family, and perpetuity of the human race. Though equal, they are created different by design.

For the purpose of this article, we will focus on the subject of headship. First, let us consider the roles and relationships within the Godhead. In the Divine Counsel, God said, "Let us make man in our image." God the Father, the Son, and the Holy Spirit have eternally existed in unity, harmony, and equality from eternity past and into eternity future. Further, the Scriptures declares, "God is love" (1 John 4:16). As God reveals Himself to humanity through the written Word and Living Word, Jesus Christ, we are introduced to an authority-submission structure. Jesus Christ, the God-man, though equal to God the Father submitted to his will. The authority submission structure exists within the nature of God. The Apostle Paul illuminated this truth in 1 Corinthians 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This is not an order based on current cultural trends but on God's order of creation (1 Tim. 2:13).

Second, let us consider God's design for marriage and the discussion of headship. Ephesians 5:23-24 states, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Under the inspiration of the Holy Spirit, the Apostle Paul reminds us that the man's role in marriage is a reflection of Christ's role as Lord and Savior of the church. Jesus Christ is the Lamb of God who displays sacrificial love by laying down his life for the church (Acts 20:28). Our Savior is the Good, Great, and Chief Shepherd who lovingly leads the way to glory (John 10:11; Heb 13:20; 1 Pet. 5:4). Our Shepherd also carries the title of the Lion of the Tribe of Judah. Jesus Christ is a warrior who protects his bride. As such, a husband is to reflect the same sacrificial love, spiritual leadership, and protection over his wife. By contrast, the woman's role is a reflection of the church. The church submits to Christ as her loving Lord. She graciously serves with humility and compassion while respecting his headship. In like manner, a wife is to honor her husband in similar fashion. When love and respect is in the heart of marriage and in the church, the intimate union displays the glory of Christ's redeeming love.

When Jesus Christ set up the church, the Scriptures teach us that he went up to a mountain and prayed all night (Luke 6:12-16). The next morning, he called his disciples unto himself and chose twelve men and ordained them. These men would be with Jesus, be sent out to preach, have power to heal sickness and to cast out devils (Mark 3:14-15). The church would be aligned by Jesus Christ, the chief cornerstone, and be built upon the foundation of the apostles and prophets (Eph. 2:20). These qualified men were called to preach and lead the church with the same kind of sacrificial love, spiritual leadership, and protection as Christ provided while he was on earth. In First Timothy chapter three, the Apostle Paul would state that bishops and deacons would be the husband of one wife. These positions would be filled by men. Bishops, in particular, would have the preaching and teaching role among the congregation and a woman must not usurp that authority (1 Tim. 3:2).

Therefore, those who are to preach and provide spiritual oversight of the church would be God-called and God-qualified men (1 Tim. 3:1-13).

The headship of a husband in a home and spiritual leadership provided by elders and deacons in the church by no way negates the importance of women in the church. Both men and women have roles to fulfill. During Jesus' ministry, there were many women who were faithful followers and supporters of his ministry. For example, Luke 8:1-3 describes certain women who financially supported and travelled with Jesus and the twelve during his preaching ministry. They had been saved by his grace, loved the truth, and desired to give generously for the work of the Lord. Several sisters in the Lord would be gathered in the Upper Room on the Day of Pentecost (Acts 1:14). They believed in the truth of the gospel, knew the power of prayer, and waited on the Lord's promise of the Holy Spirit. At the proper time, the Apostle Peter preached and souls were saved and added to the church. It is important to note that there is not a single instance in the gospels or the book of Acts of a woman preaching to a congregation. Yes, there are women who served alongside the brethren, witnessed to others, and were powerful supporters of the gospel, but none presided as pastor over a congregation (Acts 1:14; Rom. 16:1, 3; Acts 18:26; Phil 4:3).

When the Apostle Paul received the Macedonian Call, the first place he visited on a Sabbath day was a place of prayer conducted by women (Acts 16:13). The Apostle preached and a wealthy business-woman named Lydia was saved. Her home became a headquarters for Paul's ministry in Philippi (Acts 16:15, 40). The Philippian jailer and his family would be converted, and later, the Apostle Paul would write back to this church addressing the bishops, deacons, and congregation of brothers and sisters (Phil. 1:1). It is a glorious sight to behold men and women working together in the church, but this church's humble beginnings began with the prayers of God-fearing women and Lydia's conversion.

In closing, gender lines are being blurred in our culture. Men are being feminized and women are being masculinized (1 Cor. 6:9). There is a great need for biblical masculinity and femininity to shine in the home and the church. Both men and women can pray, read Scripture, witness, worship, give, and draw near to God. Galatians 3:28 reminds us, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." We can all come before God in one mind and one accord as the priesthood of believers because of our great high priest Jesus Christ (1 Pet. 2:9; Heb. 10:21). However, there are different roles based on an understanding of the authority-submission structure within the Godhead and the example of Christ's headship over the church. Both godly men and women have a great impact on others. While a woman is not called by Scripture to preach in a pulpit, she can have a powerful influence by serving in the home and church (Proverbs 31, Titus 2).

When we follow the Holy Spirit, there is freedom for both men and women to enjoy within the parameters of Scripture, and churches should be good stewards of the gifts and talents of each member. Both men and women are who are faithful to Christ, their homes, and the church will flourish (Ps. 92:13).

Application

- God created man, male and female. He has fearfully and wonderfully made human beings in His image.
- God created male and female equal (Gen. 1:27)
- God created man and woman with different roles (Gen. 2)
- Fathers and mothers are to teach their children in their homes (Proverbs 1:7-9)
- A man's leadership in the home is a pre-requisite for leadership in the church (1 Tim. 3:5, 12).
- The office of bishop (elder, pastor, overseer) is to be filled by a man (1 Tim. 3:2.5)
- Older women are to teach younger women and children (Titus 2:3-5).
- Men and women are to be faithful witnesses of Jesus Christ (Matt. 28; Acts 1:8).

- Godly men and women are invaluable blessings in the home and church.

Respectively Submitted,
Brian Johnson (Chair)

Mike Cothron

Anthony Ferguson

J.T. Honeycutt

Motion and second was made to adopt the report as read. Motion carried.

Bro. Carver called for the report on Missions. The report was read by Bro. Bill Green.

Missions in the Midst of a Pandemic

Matthew 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

Amen.

The Great Commission that Jesus gave to the church just before he ascended into Heaven does not have a disclaimer or out clause. No where does it say that this commission is not in effect in challenging times, trials, or even in a pandemic.

The New Testament and subsequent church history reveal that the greatest movements in the church have often happened during persecution or other difficult times. The COVID 19 pandemic the world has experienced this year has forced the church to search for new, creative ways to continue to spread the old, old story of the gospel.

Churches dismissed services, revivals were postponed or canceled, music schools were not held, and already scheduled mission trips and revival in foreign countries were not possible. Airlines closed and foreign travel stopped. The missionaries have been temporarily stopped, but their burdens for the work have remained.

Apostle Paul, who was probably the greatest missionary of all times was not always able to travel where he wished. Even though he made three missionary journeys, a good bit of his follow-up to the churches he established was by written communication. This communication, some of it even written when Paul was imprisoned, provided us a great portion of the New Testament known as the letters to the churches. When he could not be with the churches in person, he sought another method of communication. We have had to do that in 2020.

During this time, our pastors and churches have not been idle. Many of them have broadcast services from their church buildings or the pastors' home via Facebook or other means of social media. Some have set up parking lot services using shortwave radios. Sunday School lessons and mid-week Bible studies for both adults and children

have gone forth on Facebook and Zoom. Gospel music has been bountiful on the web. These broadcasts have been viewed and shared multiple times. In many cases, the audiences have been larger than the usual in-house attendance for these services. The Word may have reached more people and greater distances during this time than it has for quite some time. God has remained in the saving business as we have heard of people being saved.

We would all agree this does not and should not replace our assembling ourselves together to worship. Nothing can replace that. The churches and missionaries are anxious to resume normal schedules. However, we should be very thankful for the tools we have to continue to send the gospel message out over the airways and internet. Many say this technology is the devil’s workshop, but we are reminded of the words of Joseph in Genesis 50: 20 when he told his brothers, “ye thought evil against me, but God meant it unto good... ..”

Respectfully submitted,

Elder Bill Green, Chairman

Elder Larry Gregory

Motion and second was made to adopt the report as read. Motion carried

The treasures report was then called for.

Treasurer’s Report

Balance: October 26, 2019	\$6,743.33
Donation to Printing Fund	\$2,350.00
Balance: October 26, 2019	\$9,093.33
<u>Expenses:</u>	
Minutes Printing Fee	\$1,150.00
Clerk’s Fee	\$500.00
Postage	so.00
Balance October 23, 2020	\$7,443.33
Donations for 2020 Minutes	\$1,3350

Respectfully Submitted,

Brian Johnson, Treasurer

Anthony Ferguson, Assistant Treasurer

Motion and second was made to adopt the report as read. Motion carried.

The Ambassadors report was called for.

Ambassadors Report

Bro. Don Hines reported that he wasn't able to get around to churches this year due to the pandemic. Motion and second was made to adopt the report as stated. Motion carried.

Motion and second was made to include any correspondence in the minutes. Motion carried.

There is no new correspondence to include.

New Business

Bro. Massey told of Bro. David Woodard being diagnosed with cancer.

Motion and second was made to send \$1,000 to Bro. David Woodard to help with expenses. Motion carried.

The Order of Business for 2021 was read by Brother Johnny Carver. The assignments are as follows:

- **HOST CHURCH:** Murfreesboro
- **INTRODUCTORY SERMON:** Larry Gregory
- **ALTERNATE:** Danny Raines
- **THE STATE OF RELIGION:** Aaron Binion (Chair), Sam Vance, Jerry Thomas, Jimmy Christian, Mike House
- **CHRISTIAN EDUCATION:** Anthony Ferguson (Chair), Tom Elkins, Nicky Wilson, Stuart Spicer
- **DOCTRINAL SERMON:** Morris Watson
- **ALTERNATE:** Aaron Binion
- **OBITUARY REPORT:** Jesse Miller (Chair), Steve Anderson, Gayle Andrews
- **FINANCING THE LORD'S WORK:** Brian Johnson (Chair), JT Honeycutt, Jesse Allen, John Draper

- **MISSION REPORT:** Bill Green (Chair)
- **AMBASSADOR'S REPORT:** Don Hines (Chair)
- **TREASURER'S REPORT:** Brian Johnson

The messengers voted to adopt the order of business. Motion passed without discussion.

There was a motion and second to adjourn to meet with Murfreesboro Missionary Baptist Church in Murfreesboro, TN on Friday after the third Sunday in October in the year of our Lord 2021, beginning at 10:00 AM. Motion carried.

CHURCH DIRECTORY

BETHLEHEM MISSIONARY BAPTIST CHURCH

879 Long Hollow Pike, Goodlettsville, TN 37072 (615) 859-3925
www.bethlehemmbc.com

Pastor: Brian Johnson 1133 Adam Drive Cottontown, TN 37048
 (615) 428-4475 email: bgjohnson_7@comcast.net

Clerk: Steve Turman 195 Lakeside Park Drive Hendersonville, TN 37075
 (615) 500-3659 email: steveturman@att.net

Treas.: Jeana Ball 110 Terry Lane Cottontown, TN 37048
 (615) 310-5228 email: jeanaball10@comcast.net

SS Supt.: Steve Turman 195 Lakeside Park Dr. Hendersonville, TN 37075
 (615) 500-3659 email: steveturman@att.net

CONCORD MISSIONARY BAPTIST CHURCH

604 Tyree Springs Road White House, TN 37188 (615) 672-5220

Pastor: Morris Watson 1209 Daniel Drive Hendersonville, TN 37075
 (615) 824-4708 email: godislove@comcast.net

Clerk: Lori Vanderpool 252 Old Hwy 31W #2 Cottontown, TN 37048
 (615) 945-4426 email: lvandy72@comcast.net

Treas.: Carolyn Tate 3921 Hwy 76 Cottontown, TN 37048
 (615) 672-3572

SS Supt.: Sammy Sloan 123 Ben Albert Rd. Cotton Town, TN 37048
 (615) 672-4160

GLADDICE MISSIONARY BAPTIST CHURCH

120 Salt Lick Creek, Pleasant Shade, TN 37145

Pastor: Jesse Miller 109 Casey St. Brush Creek, TN 38547
(615) 362-4299 email: jesse.l.miller@gmail.com

Clerk: Dustin Kemp 404 Antietam Drive Lebanon, TN 37087
(615) 418-6534 email: dustinkkemp@hotmail.com

Treas.: Jeff Kemp 43 Little Salt Lick Road Carthage, TN 37030
(615) 774-3336

SS Supt.: Jimmy Christian 150 Green Hill Rd. Pleasant Shade, TN 37145
(615) 489-6191 email: aklongrange@gmail.com

LONGVIEW MISSIONARY BAPTIST CHURCH

798 Spencer Ave. Gallatin, TN 37066 (615) 456-2138
www.longviewmbc.org

Pastor: Danny Raines 561 Walnut Grove Road Lebanon, TN 37090
(615) 456-2138 email: dannyraines61@gmail.com

Clerk: Mike Patterson 102 Crosspointe Hendersonville, TN 37075
(615) 824-0816 email: mike.patterson@wearwell.com

Treas.: Mike Patterson 102 Crosspointe Hendersonville, TN 37075
(615) 824-0816 email: mike.patterson@wearwell.com

SS Supt.: George Snow 525 Redstone Drive Gallatin, TN 37066
(615) 451-2124 email: gcsnow@msn.com

McFERRIN MISSIONARY BAPTIST CHURCH

431 W. Old Hickory Boulevard Madison, TN 37115
(615) 865-7980 www.mcferrinmbc.org

Pastor: Johnny Carver 1000 Five Coves Trace Gallatin, TN 37066
(615) 431-5646 email: preachermcf@comcast.net

Clerk: Frank McClanahan 147 Monarchos Dr. Gallatin, TN 37066
(615) 351-2317 email: fc.mcclanahan@gmail.com

Treas.: Brad Shoulders 341 Lakeview Circle Mt. Juliet, TN 37122
(615) 830-9088 email: brad@teamshoulders.com

SS Supt.: Philip Graves 467 Bonnie Valley Road Lebanon, TN 37087
(615) 388-4812 email: Melissa.philip@hotmail.com

MURFREESBORO MISSIONARY BAPTIST CHURCH

316 Fortress Blvd. Murfreesboro, TN 37128 (615) 890-4999
contact@murfreesboromissionarybaptistchurch.org

Pastor: Vacant

Clerk: Penny Brockett P.O. Box 33 Gladeville, TN 37071
(615) 547-4473 email: clerkmmbc@gmail.com

Treas.: Stuart Spicer 738 Brinkley Rd Murfreesboro, TN 37218
(615) 429-6653 email: stuart_spicer@yahoo.com

SS Supt.: Sonny Naff 3029 Cimarron Trail Murfreesboro, TN 37129
(615) 494-9106 email: tfn4847@comcast.net

NEW ZION MISSIONARY BAPTIST CHURCH

5645 Martin Creek Rd Bloomington Springs, TN 38545 (931) 528-1684

Pastor: Larry Gregory 1805 Clemmons Road Cookeville, TN 38501
(931) 528-1684 email: lsgregory@frontiernet.net

Clerk: Jennifer Maynard PO Box 57 Elmwood, TN 38560
(615) 897-2589 email: maynardjl@smithcoedu.net

Treas.: Mattie Gregory 1805 Clemmons Road Cookeville, TN 38501
(931) 528-1684 email: lsgregory@frontiernet.net

SS Supt.: Chris Lee 1575 Blackburn Fork Rd. Cookeville, TN 38501
(423) 284-8350

THREE SPRINGS BAPTIST CHURCH

1440 1440 Three Springs Rd, Bowling Green Ky 42104 (270) 746-9444
www.threespringsbaptistchurch@live.com

Pastor: Aaron Binion 604 Golfview Way Bowling Green , KY 42104
(615) 670-2872 email: binioad@comcast.net

Clerk: Wayne Howard 704 Old Mt. Pleasant School Rd. Alvaton, KY 42122
(270) 392-0400 email: wayngo3@hotmail.com

Treas.: Phil Hester 404 Rolling Road Drive Franklin, KY 42134
(270) 586-0998 email: pnpetticoats@hotmail.com

SS Supt.: Steve Parsley 2309 Brownsville Rd. Brownsville, KY 42200
(270) 597-7281

PREACHERS DIRECTORY

*Denotes Licensed Ministers

BETHLEHEM

Brian Johnson 1133 Adam Drive Cottontown, TN 37048
(615) 428-4474 email: bgjohnson_7@comcast.net

Steve Perrigo 155 Gayle Avenue Gallatin, TN 37066 (615) 451-1302

Phillip Church 123 Fountain Brooke Dr. Hendersonville, TN 37075
(615) 418-1113

Josh Gregory 1003 Beacon Ct. Gallatin, TN 37066
(615) 519-2589

*Adam Crews 1505 Wrights Lane Gallatin, TN 37066
(615) 948-8274

CONCORD

Morris Watson 1209 Daniel Drive Hendersonville, TN 37075
(615) 824-4708 email: godislove@comcast.net

GLADDICE

Jesse Miller 108 Macaw Lane Lavergne, TN 37086
(615) 362-4299 email: jesse.l.miller24@gmail.com

Johnnie Brewer, Sr., 3918 East Division Street, Mt. Juliet, TN 37122
(615) 566-1825

*Jimmy Christian 150 Green Hill Rd. Pleasant Shade, TN 37145
(615) 489-6191

LONGVIEW

Danny Raines 561 Walnut Grove Road Lebanon, TN 37090
(615) 456-2138 email: dannyraines61@gmail.com

Charles Reece 127 Dean Hill Road, Pleasant Shade, TN 37145
(615) 774-3663 email: creece@nctc.com

*Stephen Barrett 108 Emma Dr. Portland, TN 37148
(615) 451-7724

*Jeremy Ritchie 8265 Glengarry Ct Indianapolis, IN 46236
(317) 702-3053 email: jaritchie07@gmail.com

McFERRIN

Johnny Carver 1000 Five Coves Trace, Hendersonville, TN 37075
(615) 431-5646 email: preachermcf@comcast.net

Paul Patterson 202 Walton Ferry Rd, Hendersonville, TN 37075

Eugene Brown 438 North Water Gallatin, TN 37066

*Kenny Glover P O Box 548 Gallatin, TN 37066
(615) 496-6933 email: kglover@perfectfitimage.com

*Troy Ellis 4794 Highway 31 W Cottontown, TN 37048
(615) 495-4393 email: wtellis12@bellsouth.net

*Luke Morrison 139 Saint Andrews Drive Hendersonville, TN 37075
(615) 944-1375 email: lukemorrison55@comcast.net

*James McCabe 735 Tulip Grove Hermitage, TN 37076
(366) 624-8311 email: Jadanmcc@yahoo.com

*Kurt Oliver 304 Brookridge Drive Gallatin, TN 37066
(615) 483-6228 email: josephkurtoliver@gmail.com

*Robert Jones 121 Deejay Drive Franklin, TN 37064
(615) 807-2043 email: paj531@gmail.com

*Gary Hall 272 Bluegrass Drive Hendersonville, TN 37075
(615) 590-7777 email: ghall@stonesriverelectric.com

*Kent Collier email: kentcollier@comcast.net

MURFREESBORO

Kenneth Massey 9237 Sawyer Brown Road Nashville, TN 37221
(615) 662-5352 email: masseyjudy@att.net

Bill Green 2948 Arthur Drive Murfreesboro, TN 37128
(615) 895-4960

Lowell Davenport 407 Fall Creek Drive Murfreesboro, TN 37129
(615) 995-2385

Dillon Clemons 3006 Ryan Hill Drive Smyrna, TN 37167
(615) 638-4353 email: clemonsd@rcschools.net

*Sam Vance 1105 Ben Hall Blvd. Nolensville, TN 37135
(615) 793-9177 email: Samuel.vance@comcast.net

*Jay Loving 125 Delta Blvd., Franklin, TN 37069
(615) 396-7881 email: greenthumb95@icloud.com

NEW ZION

Larry Gregory 1805 Clemmons Road Cookeville, TN 38501
(931) 528-1684 email: lsgregory@frontiernet.net

*Anthony Ferguson 111 Fields Drive Old Hickory, TN 37138
(615) 300-5682

*Ben Sexton 5018 Claude Drive Smyrna, TN 37167
(615) 967-5617

THREE SPRINGS

Aaron Binion 604 Golfview Way Bowling Green, KY 41204
(615) 670-2872 email: binioad@comcast.net

DEACONS DIRECTORY

BETHLEHEM

Jesse Allen 2211 Lynwood Drive Greenbrier, TN 37073
(615) 643-3440

JT Honeycutt 194 Cherry Lane White House, TN 37188
(615) 613-7717

CONCORD

Mike Moulton 360 Lee Road White House, TN 37188
(615) 672-4300 email: mmoulton@bellsouth.net

Sammy Sloan 123 Ben Albert Road White House, TN 37188
(615) 672-4160 email: sammysloan@att.net

GLADDICE

Dustin Kemp 404 Antietam Drive Lebanon, TN 37087
(615) 418-6534 email: dustinkkemp@hotmail.com

Jeff Kemp 43 Little Salt Lick Road Carthage, TN 37030
(615) 774-3336

Draper Graham 1291 Salt Lick Creek Pleasant Shade, TN 37145
(931) 678-4756

Mack Sircy 280 Saddle Lane Hartsville, TN 37074
(615) 374-3690

LONGVIEW

Steve Anderson 513 Saint Blaise Road Gallatin, TN 37066
(615) 230-6721 email: sanderson@grandfire.net

Mike Patterson 102 Crosspointe Hendersonville, TN 37075
(615) 824-0816 email: mike.patterson@wearwell.com

Wayne Scott 4719 Hwy 31W Cottontown, TN 37048
(615) 654-8761 email: wayne.scott@gmail.com

Mike Stokes 2725 Long Hollow Pike Hendersonville, TN 37075

George Snow 525 Redstone Drive Gallatin, TN 37066
(615) 451-2124 email: snow_5@comcast.net

McFERRIN

Billy Gammons 104 Brook View Court Springfield, TN 37172
(615) 382-5522 email: bngammons36@gmail.com

Don Hines 1019 Dorset Drive Hendersonville, TN 37075
(615) 824-7848 email: donxhilda@gmail.com

Greg Hines 134 Ballentrae Drive Hendersonville, TN 37075
(615) 594-6450 email: ifgreg@bellsouth.net

Troy Hooten 5884 Seven Points Trace Hermitage, TN 37076
(615) 871-4815 email: troy_hooten@bellsouth.net

Todd Inman 3935 Windland Drive Springfield, TN 37172
(615) 382-7324 email: tinman@jwmcd.com

Frank McClanahan 1759 1417 Monarchos Dr. Gallatin, TN 37066
(615) 351-2317 email: fc.mcclanahan@gmail.com

Sam Oldham 109 Choctaw Drive Hendersonville, TN 37075
(615) 824-6842 email: oldhams@bellsouth.net

Gust Pappas 1972 Lynn Circle Greenbrier, TN 37073
(615) 859-5560 email: gpappas@imagecommunications.us

Harold Petty 101 Chatsworth Drive Nashville, TN 37215
(615) 269-7472 email: harold.petty06@comcast.net

Hugh Shoulders 1102 Lake Rise Place Gallatin, TN 37066
(615) 824-6644 email: hughandlynn@att.net

Stewart Sykes 104 Glenwood Drive Clarksville, TN 37043
(931) 896-2130 email: stewarts@sykesfuneralhome.com

William Woodall 334 Sanders Ferry Road Hendersonville, TN 37075
(615) 824-7534 email: deewoody@comcast.net

James Jones 1039 Sherry Springs Road Cottontown, TN 37048
(615) 210-1837 email: jamesjonesdph@gmail.com

Nicky Wilson 1800 Old Hwy 52 Lafayette, TN 37083
(615) 633-6957 email: nwilson@nctc.com

Billy Woodard 554 Menees Lane Madison, TN 37115
(615) 868-1988

Kent Collier 1646 Neely's Bend Rd Madison, TN 37115
(615) 860-8178 kentcollier@comcast.net

Gale Andrews P.O. Box 624 White House, TN 37188
(615) 598-2574 gandrews1010@yahoo.com

MURFREESBORO

Lanny Jenkins 6700 Scenic Drive Murfreesboro, TN 37129
(615) 459-5719 email: lannyj@comcast.net

Key Dillard 721 Rucker Lane Murfreesboro, TN 37128
(615) 890-0288 email: keydillard@gmail.com

Kevin Dillard 1127 Bella Vida Place Murfreesboro, TN 37129
(615) 907-2381 email: dillard71@juno.com

Roger West 1701 Avon Road Murfreesboro, TN 37129
(615) 890-2478

Dwight Faircloth 2216 River Rock Crossing Murfreesboro, TN 37128
(615) 890-4747 email: rdfaircloth@bellsouth.net

Randal Barnette 2719 Stonehedge Drive Murfreesboro, TN 37128
(615) 396-8942 email: rdmas@hotmail.com

Panuel Lowry 7484 Windrow Road Rockvale, TN 37153
(615) 274-6095

Brad Taylor 1026 Snead Drive Murfreesboro, TN 37128
(615) 604-8256 email: jbtay4vols@yahoo.com

Tom Elkins 185 Sedona Woods Trail Nolensville, TN 37135
(423) 608-0397 email: thomas.elkins@gmail.com

NEW ZION

Brian Cobb 1130 Fawn Dr. Cookeville, TN 38506
(931) 260-1971 email: wildcats5@charter.net

Tommy Maynard PO Box 57 Elmwood, TN 38560
(615) 897-2589 email: tmaynard@twinlakes.net

Jeremy Warren 4841 Skyview Drive Cookeville, TN 38501
(931) 252-0399 email: jaks98@charter.net

Chris Lee 1575 Blackburn Fork Road Cookeville, TN 38501
(423) 284-8350

THREE SPRINGS

Jimmy Meadors 2421 Heather Drive Bowling Green, KY 42104
(270) 842-9337

Wendell Strode 212 Mizpah Road Bowling Green, KY 42101
(270) 842-0510

Jerry Thomas 3010 Hunting Creek Drive Bowling Green, KY 42104
(270) 842-8979

Terry Thornton 3164 Compass Bowling Green, KY 42101
(270) 842-1949

Joe Crafton 888 Old Union Church Road Woodburn, KY 42170
(270) 776-1358

Erick Parnell 822 Muirfield Circle Bowling Green, KY 42104
(270) 784-5233

Wayne Howard 704 Old Mt. Pleasant School Rd. Alvaton, KY 42122
(270) 392-0400

HISTORICAL TABLE

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	
1891	Cedar Bluff	W.M.S. Wilks	B.R. Hawkins	B.R. Hawkins		
1892	Meadorville	W.M.S. Wilks	B.R. Hawkins	J.S. Pardue	W.M.S Wilks	
1893	Dixon Creek	W.M.S. Wilks	B.R. Hawkins	J.S. Pardue	J.S. Pardue	
1894	Lafayette	W.M.S. Wilks	J.S. Pardue	J.S. Pardue	W.M.S Wilks	
1895	Hartsville	W.M.S. Wilks	D.S. Reed	D.S. Reed	J.S. Pardue	
1896	Cedar Bluff	W.M.S. Wilks	D.S. Reed	D.S. Reed	J.A. Stone	
1897	Independence	M.C. Fitzpatrick	D.S. Reed	D.S. Reed	J.F. Lambert	
1898	Dixon Creek	W.M.S. Wilks	D.S. Reed	D.S. Reed	W.M.S. Wilks	
1899	Friendship	W.M.S. Wilks	D.S. Reed	J.S. Pardue	J.L. Hawkins	
1900	Siloam	J.F. Lambert	D.S. Reed	W.M. Gammon	J.W. McQueen	
1901	Rocky Mound	M.C. Fitzpatrick	D.S. Reed	W.M. Gammon	J.J. Dyer	
1902	Shady Grove	M.C. Fitzpatrick	D.S. Reed	W.M. Gammon	J.H. Grime	
1903	New Harmony	W.M.S. Wilks	D.S. Reed	W.M. Gammon	W.M.S Wilks	
1904	New Hopewell	W.M.S. Wilks	D.S. Reed	J.M. Wilks	J.W. McQueen	
1905	Rock Bridge	W.M.S. Wilks	D.S. Reed	J.M. Wilks	J.W. McQueen	
1906	Corum Hill	W.M.S. Wilks	C.D. High	J.M. Wilks	J.F. Lambert	<u>Doctrinal</u>
1907	Long Creek	C.M. Simmons	D.S. Reed	Gus Fuqua	W.M.S. Wilks	W.M.S Wilks
1908	Hillsdale	W.M.S. Wilks	D.S. Reed	T.A. Bass	C.B. Massey	A.D. Robinson
<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>
1909	Hartsville	C.N. Simmons	D.S. Reed	Paul Johnson	E.E. Folk	J.H. Grime
1910	Cedar Bluff	J.T. Oakley	D.S. Reed	J.W. Lewis	J.T. Oakley	J.T. Oakley
1911	Meadorville	J.T. Oakley	D.S. Reed	J.W. Lewis	C.B. Massey	C.B. Massey
1912	Friendship	A.J. Sloan	D.S. Reed	J.W. Lewis	J.W. Gillon	J.H. Grime
1913	Bledsoe Creek	J.T. Oakley	D.S. Reed	J.W. Lewis	A.J. Sloan	A.J. Sloan
1914	Siloam	P.F. Burnley	D.S. Reed	J.W. Lewis	J.T. Oakley	J.T. Oakley
1915	Pleasant Hill	W.K. Johnson	D.S. Reed	J.W. Lewis	W.J. Sumnar	A.J. Sloan
1916	Spring Creek	A.J. Sloan	T.C. Harrison	J.D. Cook	C.B. Massey	J.Y. Freeman
1917	Dixon Creek	A.J. Sloan	T.C. Harrison	J.D. Cook	T.F. Moore	T.F. Moore
1918	New Harmony	A.J. Sloan	T.C. Harrison	J.D. Cook	T.F. Moore	C.B. Massey
1919	Fairview	A.J. Sloan	T.C. Harrison	J.D. Cook	P.S. Dyer	A.J. Sloan
1920	Pleasant Grove	A.J. Sloan	T.C. Harrison	J.D. Cook	W.F. Jenkins	A.J. Sloan
1921	New Zion	A.J. Sloan	T.C. Harrison	J.D. Cook	P.S. Dyer	A.J. Sloan
1922	Rock Bridge	A.J. Sloan	T.C. Harrison	J.D. Cook	R.O. Sanders	A.J. Sloan
1923	Cedar Bluff	R.Y. Hawkins	A.J. Sloan	J.D. Cook	N.C. Fuqua	James Carter
1924	Long Creek	R.O. Sanders	A.J. Sloan	J.D. Cook	I.N. Sloan	Calvin

						Gregory
1925	Mt. Zion	L.A. Stewart	A.J. Sloan	J.D. Cook	R.O. Sanders	C.B. Massey
1926	Old Hopewell	L.A. Stewart	A.J. Sloan	J.D. Cook	L.A. Stewart	Calvin Gregory
1927	Union	L.A. Stewart	A.J. Sloan	J.D. Cook	A.W. Keen	Calvin Gregory
1928	Brattontown	L.A. Stewart	A.J. Sloan	T.C. Harrison	R.O. Sanders	Calvin Gregory
Year	Location	Moderator	Clerk	Treasurer	Introductory	Doctrinal
1929	Meadorville	L.A. Stewart	A.J. Sloan	T.C. Harrison	W.T. Taylor	N.C. Fuqua
1930	Haysville	L.A. Stewart	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1931	Capitol Hill	L.A. Stewart	A.J. Sloan	T.C. Harrison	A.J. Sloan	C.B. Massey
1932	Siloam	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R. Thompson	A.J. Sloan
1933	Rocky Mound	N.C. Fuqua	A.J. Sloan	T.C. Harrison	C.B. Massey	A.J. Sloan
1934	Pleasant Hill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1935	Goodwill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1936	Spring Creek	N.C. Fuqua	A.J. Sloan	T.C. Harrison	W.T. Taylor	A.J. Sloan
1937	New Harmony	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1938	New Bethel	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1939	Union	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1940	Red Hill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1941	Lafayette	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1942	Siloam	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1943	Athens	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1944	Union Hill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1945	Brattontown	N.C. Fuqua	F.W. Lambert	T.C. Harrison	J.H. Smith	A.J. Sloan
1946	Drakes Creek	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.W. Lambert	A.J. Sloan
1947	Long Creek	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.L. Ray	A.J. Sloan
1948	Old Union	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.L. Ray	A.J. Sloan
Year	Location	Moderator	Clerk	Treasurer	Introductory	Doctrinal
1949	Macedonia	F.L. Ray	F.W. Lambert	H.H. Harrison	F.L. Ray	W.T Russell
1950	Old Hopewell	F.L. Ray	F.W. Lambert	H.H. Harrison	F.L. Ray	W.T Russell
1951	Rocky Mound	F.L. Ray	F.W. Lambert	H.H. Harrison	M.R. Drury	W.T. Taylor
1952	East Main Street	F.L. Ray	F.W. Lambert	H.H. Harrison	Albert Crouch	W.T Russell
1953	McFerrin	F.L. Ray	W.T. Russell	J.C. Walker	Albert Crouch	W.T Russell
1954	Cedar Bluff	F.L. Ray	W.T. Russell	J.C. Walker	H.C. Vanderpool	J.C. Walker

1955	West End	F.L. Ray	W.T. Russell	J.C. Walker	H.C. Vanderpool	J.C. Walker	
1956	Buffalo Springs	F.L. Ray	W.T. Russell	J.C. Walker	H.C. Vanderpool	W.T. Russell	
1957	Concord	F.L. Ray	W.T. Russell	J.C. Walker	G.O. Templeton	J.C. Walker	
1958	Pleasant Hill	F.L. Ray	W.T. Russell	J.C. Walker	A.G. Gregory	H.P. Brown	
1959	Enon Chapel	F.L. Ray	W.T. Russell	J.C. Walker	A.G. Gregory	J.C. Walker	
1960	New Bethel	F.L. Ray	W.T. Russell	Paul Oldham	A.G. Gregory	W.T. Russell	
1961	Liberty Hill	F.L. Ray	W.T. Russell	Paul Oldham	A.G. Gregory	W.T. Russell	
1962	Longview	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell	
1963	Old Hopewell	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell	
1964	White Hill	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell	
1965	Salem	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell	
1966	Piper's Chapel	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell	
1967	Fairview	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
Year	Location	Moderator	Clerk	Treasurer	Introductory	Doctrinal	
1968	Goodwill	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1969	Faith (TN)	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1970	Gateway	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1971	Faith (KY)	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1972	Grace	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1973	Cedar Bluff	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1974	Liberty Hill	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell	
1975	Rock Bridge	F.L. Ray	H.C. Vanderpool	A.G. Gregory	H.D. Linville	H.G. Taylor	
1976	Lafayette	F.L. Ray	H.C. Vanderpool	A.G. Gregory	H.D. Linville	H.G. Taylor	Memorial
1977	Buffalo Springs	F.L. Ray	H.C. Vanderpool	A.G. Gregory	J.W. Briley	James Porter	F.L. Ray
1978	McFerrin	F.L. Ray	H.C. Vanderpool	A.G. Gregory	Kenneth Woodall	H.G. Taylor	C.L. Russell
1979	Harmony	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Hilman Duncan	J.W. Briley	D.W. Story
1980	New Bethel	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Everett Scruggs	James Porter	Bobby Gann
1981	Faith (TN)	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Guthrie Thompson	J.W. Briley	Edgar Copeland
1982	Longview	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Bobby Pitt	H.D. Linville	C.L. Russell
1983	Salem	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Charles Patterson	H.C. Vanderpool	W.E. Massey
1984	Cedar Grove	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Ray Sutton	A.G. Gregory	James Porter
1985	Old Hopewell	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Gary Duncan	H.D. Linville	James Shoulders
1986	Gateway	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Ottis Jones	C.L. Russell	W.E. Massey
1987	West End	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Terry Lyles	James Porter	Henry Smith
Year	Location	Moderator	Clerk	Treasurer	Introductory	Doctrinal	Memorial

1988	Goodwill	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Jeff Brown	Hilman Duncan	Gary Duncan
1989	New Bethel	H.D. Linville	H.C. Vanderpool	A.G. Gregory	Lonnie Meador	J.W. Briley	Johnny Meador
1990	McFerrin	H.D. Linville	Ottis Jones	A.G. Gregory	Charles Patterson	W.T. Russell	Ottis Jones
1991	New Bethel	Jerry Shrum	Kenneth Massey	Bobby Sutton	Kenneth Massey	Tom Armstrong	Bobby Sutton
1992	Lafayette	Jerry Shrum	Don Curtis	Bobby Sutton	Jimmy Roberts	James Shoulders	Johnny Carver
1993	Parkwood	Jerry Shrum	Don Curtis	Bobby Sutton	Larry Gregory	Kenneth Massey	Eugene Brown
1994	New Bethel	Jerry Shrum	Don Curtis	Bobby Sutton	Paul Patterson	Don Curtis	William Overton
1995	Longview	Jerry Shrum	Kenneth Massey	Bobby Sutton	Deric McClard	Jimmy Roberts	Johnny Carver
1996	McFerrin	Larry Gregory	Tom Armstrong	Bobby Sutton	Benny Snoddy	Johnny Carver	Kenneth Massey
1997	Harvest	Kenneth Massey	Tom Armstrong	Bobby Sutton	Paul Patterson	William Overton	
1998	Three Springs	Kenneth Massey	Tom Armstrong	Bobby Sutton	Johnny Carver	Eugene Brown	
1999	New Zion	Kenneth Massey	Tom Armstrong	Bobby Sutton	Deric McClard	William Overton	
2000	Longview	Kenneth Massey	Larry Gregory	Bobby Sutton	Paul Patterson	Johnny Carver	<u>Fellowship</u>
2001	McFerrin	Kenneth Massey	Larry Gregory	Bobby Sutton	Kevin Perdue	Deric McClard	Darren Bonee'
2002	Bethlehem	Kenneth Massey	Deric McClard	Bobby Sutton	Jeremy Wilson	Bobby Sutton	Lynn Stapleton
2003	Mt. Juliet	Kenneth Massey	Deric McClard	Bobby Sutton	Trey Crews	Henry Smith	Scott Carter
2004	New Life	Kenneth Massey	Deric McClard	James Hill	Johnny Carver	Kenneth Massey	Lynn Stapleton
2005	Murfreesboro	Kenneth Massey	Deric McClard	James Hill	Jeremy Wilson	Deric McClard	Charles Patterson
2006	Gladdice	Kenneth Massey	Deric McClard	James Hill	Brian Johnson	Paul Patterson	Jackie Wilburn
2007	Three Springs	Kenneth Massey	Deric McClard	James Hill	Monty Shoulders	Charles Reece	Randy Thompson
<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>	<u>Fellowship</u>
2008	New Zion	Kenneth Massey	Brian Johnson	Robby Cornwell	Jeremy Wilson	Ricky Oliver	Tim Binion
2009	McFerrin	Kenneth Massey	David Woodard	Robby Cornwell	Larry Gregory	Mark Carver	Jerry Boze
2010	Longview	Kenneth Massey	David Woodard	Robby Cornwell	David Woodard	Charles Patterson	Wesley Woods
2011	Murfreesboro	Kenneth Massey	David Woodard	Robby Cornwell	Phillip Church	Johnny Carver	C.A. Gentry
2012	Mt. Juliet	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Jeremy Wilson	Kenneth Massey	Danny Raines
2013	Gladdice	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Johnny Carver	Larry Gregory	Lynn Stapleton
2014	Three Springs	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Danny Raines	Morris Watson	Danny Chandler
2015	New Zion	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Brian Johnson	David Woodard	Dennis Lunsford
2016	McFerrin	Kenneth Massey	Charles Patterson	Robby Cornwell	Charles Patterson	Kenneth Massey	Mike Elkins
2017	Concord	Kenneth	Charles	Robby	Anthony	Morris	Billy

		Massey	Patterson	Cornwell	Ferguson	Watson	Moran
2018	Bethlehem	Kenneth Massey	Charles Patterson	Danny Raines	Aaron Binion	Danny Raines	Lynn Stapleton
2019	Three Springs	Kenneth Massey	Charles Patterson	Brian Johnson	Jesse Miller	Brian Johnson	Nathan Chandler
2020	Anderson Building	Kenneth Massey	Danny Raines	Brian Johnson	Johnny Carver	Kenneth Massey	Omitted

STATISTICAL TABLES

	Year Organized	Received Baptism	Received Letter	Restored	Received Statement	Dismissed Letter	Dismissed Exclusion	Death	Rescinded	Total Members
Bethlehem	1962	0	15	0	0	0	0	0	0	60
Concord	1874	0	0	0	0	0	0	0	0	111
Gladdice	1894	0	0	0	0	3	0	0	0	60
Longview	1960	2	2	0	0	2	0	1	0	199
McFerrin	1948	5	9	0	1	5	6	7	0	776
Murfreesboro	1984	0	0	0	0	0	0	1	0	226
New Zion	1981	1	2	0	0	1	0	1	0	55
Three Springs	1995	2	3	0	0	3	0	1	0	432
Totals		10	31	0	1	14	6	11	0	1919

SUNDAY SCHOOL ENROLLMENT






	Year Organized	2012	2013	2014	2015	2016	2017	2018	2019	2020	Number of Teachers
Bethlehem	1962	15	10	21	22	20	28	28	28	40	8
Concord	1874	n/a	51	50	50	46	46	46	56	56	6
Gladdice	1894	19	22	22	16	14	16	22	20	20	5
Longview	1960	60	60	60	60	60	60	60	60	60	8
McFerrin	1948	296	312	323	323	323	164	364	364	364	17
Murfreesboro	1984	50	50	50	65	70	62	133	100	148	22
New Zion	1981	22	24	24	25	25	25	25	25	25	3
Three Springs	1995	140	135	140	103	64	52	48	50	42	8
Totals		648	689	722	705	653	678	726	726	755	77

Maps and Directions to
Murfreesboro Missionary Baptist Church
316 Fortress Blvd
Murfreesboro, TN 37128
(next two pages)

From Nashville

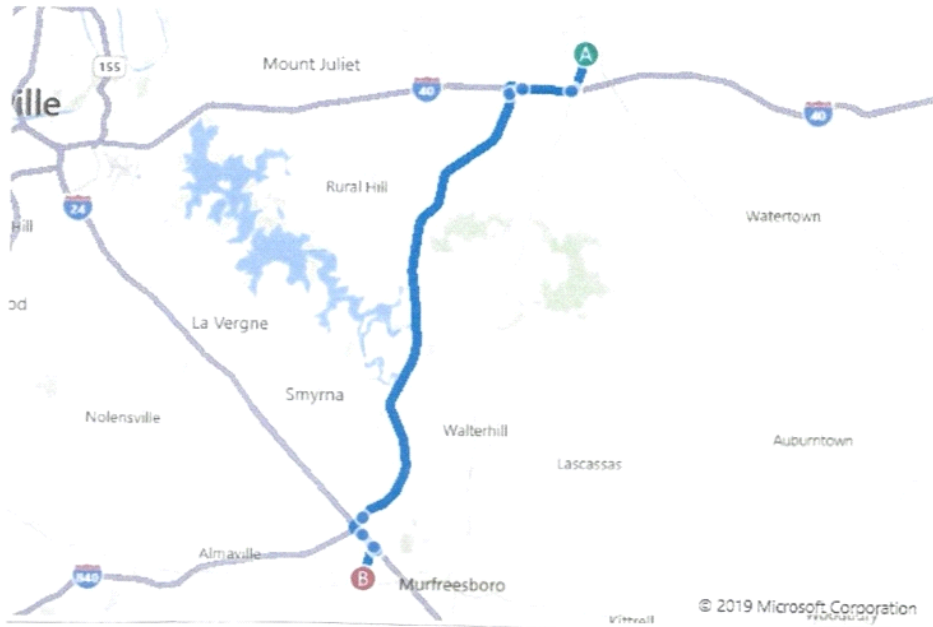


Enter the freeway I-24 E from the right

-  1.1 mi
Turn slightly left onto I-24 E/I-40 E
-  1.7 mi
Keep right onto I-24 E
-  24.5 mi
Keep right and leave the freeway at exit 76 towards Fortress Blvd/Medical Center Pkwy
-  0.2 mi
Turn right onto Fortress Blvd
-  1.6 mi
Your destination is on the left

316 Fortress Blvd, Murfreesboro, TN 37128
316 Fortress Blvd, Murfreesboro, TN 37128

From Lebanon



Enter the freeway I-40 W from the right

2.3 mi

Keep right and leave the freeway at exit 235 towards I-840 West/Chattanooga/Huntsville/Murfreesboro

1 mi

Enter the freeway I-840 W from the right

22.9 mi

Keep right and leave the freeway at exit 53A towards I-24 East/Chattanooga

1.2 mi

Enter the freeway I-24 E from the right

0.8 mi

Keep right and leave the freeway at exit 76 towards Fortress Blvd/Medical Center Pkwy

0.2 mi

Turn right onto Fortress Blvd

1.6 mi

Your destination is on the left

316 Fortress Blvd, Murfreesboro, TN 37128

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NOTES