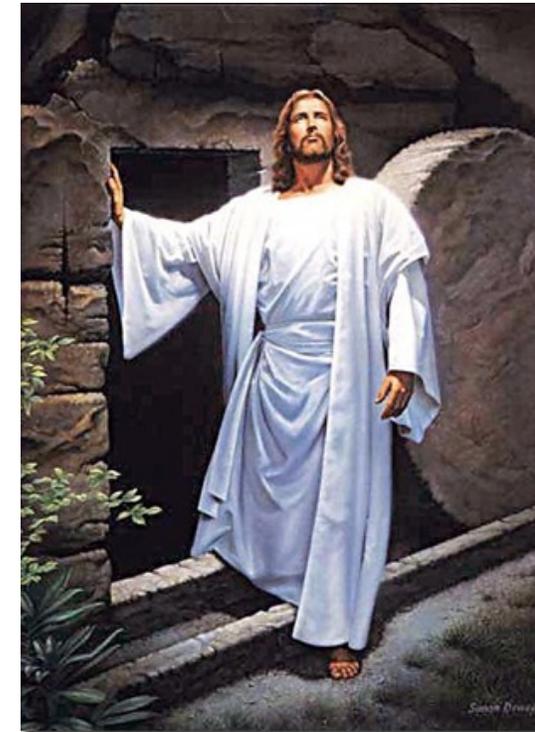
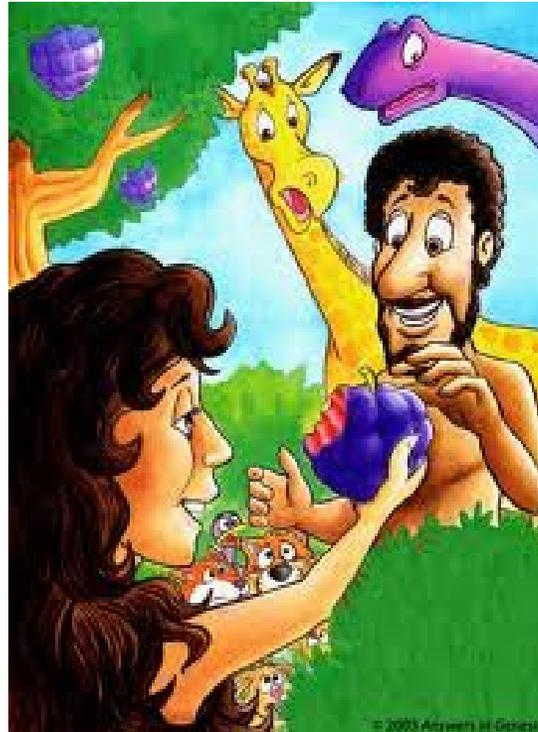


# Chafer Conference Message # 6:

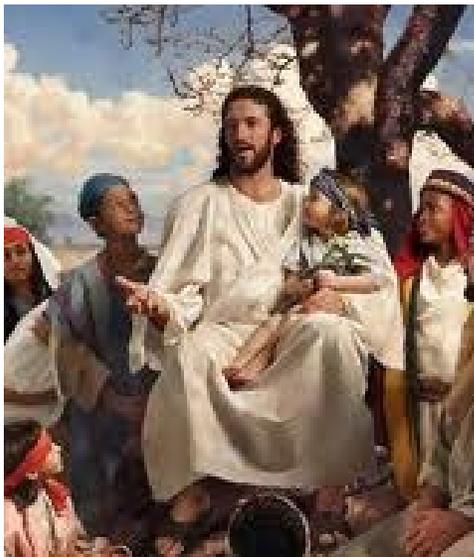
Opportunities to Connect Genesis Truth with the Gospel:  
**Genesis is History; Messianic Prophecy; Last Days Scoffers; etc.**

# Genesis: Adam's (early) family history:

<sup>21</sup> For since by man [*i.e., Adam*] came death, by man [*i.e., Christ*] came also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. ... <sup>49</sup> And as we have borne the image of the earthy [*Adam*], we shall also bear the image of the heavenly [*Jesus*]. (**1<sup>st</sup> Corinthians 15:21-22 & 15:49**)



## 2 family histories



Adam's family we were born into; we had no choice to be born into it, but being adopted into God's forever family requires a personal decision.

<sup>10</sup> He was in the world, and the world was made by Him, and the world knew Him not. <sup>11</sup> He came unto his own, and His own received him not. <sup>12</sup> But as many as received Him, to them gave He **power** ["authority"] to become the sons of God, even to them that believe on his name. (John 1:10-12)



**["GO WEST, young man, go West!"]** <sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in **Asia**, <sup>7</sup> after they were come to **Mysia**, they assayed to go into **Bithynia**: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to **Troas**. <sup>9</sup> And a vision appeared to Paul in the night; **There stood a man of Macedonia, and pleaded to him, saying, Come over into Macedonia, and help us!** <sup>10</sup> And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. <sup>11</sup> Therefore loosing from Troas, we came with a straight course to **Samothracia**, and the next day to **Neapolis**; <sup>12</sup> And from thence to **Philippi**, which is the chief city of that part of Macedonia, and a [Roman] colony, and we were in that city abiding certain days. **Acts 16:6-12**

Principles of divine providence (according to **Old & New Testament Scriptures**) apply to and are illustrated in the providential history of America's Great West, including the West's exploration, settlement, development, and domination (including industrialization, agriculture, and commerce) by Americans of many walks of life.

Illustrative examples include pioneers (e.g., hunters, farmers, ranchers) who explored and/or settled Western territories, as well as missionaries, church planters, and Bible teachers who served in Christian ministries throughout the West --- plus adventurers (including the famous "Abernathy kids", Catch-'em-alive Jack Abernathy, Snowshoe Thompson, etc.), and many more.

# Baptists in Texas, esp. after A.D.1834

“Although the **Catholic Church** was the established religion of Texas until March 1834, by the summer of 1820 [Joseph L. Bays](#), a North Carolinian Baptist reared in Kentucky and a friend of [Moses Austin](#), was preaching regularly in Texas. He **was arrested in 1823 and escaped *en route to San Antonio to stand trial***. About that same time [Freeman Smalley](#), an Ohio Baptist minister, entered Texas and apparently preached at old Pecan Point, near the site of present Clarksville. In 1825 Thomas Hanks, a Tennessee parson, delivered the first Baptist sermon west of the Brazos River, near San Felipe. [Thomas J. Pilgrim](#) traveled from New York in 1828 and established the first Baptist Sunday school in Texas. Mexican officials suppressed the venture, but Pilgrim resumed his efforts and worked to propagate **Baptist Sunday schools** in Texas until his death in 1877. The Mexican government gave Texas settlers religious freedom in 1834. The first Baptist church in Texas was organized in Illinois in July 1833 and moved to Texas as a body, called the Pilgrim Church of Predestinarian Regular Baptists, in January 1834. It was led by the antimissionary [Daniel Parker](#). Providence Church, founded in March 1834 twelve miles south of Bastrop, was the first Baptist congregation actually formed in Texas. Under the leadership of [Zachariah N. Morrell](#), a major figure among early Texas Baptists, another congregation emerged in November 1837 at Washington-on-the-Brazos. In May 1838 the Union, or Old North, Church was organized four miles north of Nacogdoches, and in 1839 the Plum Grove Church began just south of Bastrop.” [quoting from John W. Storey, “Baptist Church”, *Texas State Historical Ass’n*, at <https://tshaonline.org/handbook/online/articles/ibb01> .] [J. Frank Kiefer](#), *Prussian-born ex-Catholic migrant, served as Baptist pastor-evangelist (& physician) to German-speaking Texans, AD1855-AD1860s.*

MAR. 8, 1882  
ROWENA HIS WIFE  
JUNE 21, 1842  
MAR. 13, 1925

MOTHER

FATHER

JENNIE  
NOV. 29, 1846  
JULY 24, 1930

REV. JAMES A.  
JAN. 9, 1851  
OCT. 20, 1925

THEIR RECORDS ARE ON HIGH.

ABERNATHY

ABERN  
DOLPH  
1878 — 1961

**JAMES ALFORD ABERNETHY** (born 9th January, 1851; died 20 October, 1925, *in Hughes Springs, Texas*), a Baptist minister (**and evangelist, who came to Texas to evangelize the rough Texans!**), who was married, on 17 August, A.D.1875, unto **Janie** (a/k/a Jennie) **Weatherspoon** (born 29 November, 1846; died 24 July, 1930, *in Hughes Springs, Texas*), whose brother was a Baptist minister; James Alford and Janie Abernathy left North Carolina and moved **[by train]** to **Hughes Springs** [in Cass County, **Texas**] during 18**88**, where James Alford's uncle Aaron Goodson had already moved, during 18**52**; — before doing so [in 18**78**], however, James A. and Janie had parented a son named James Dolphus Abernathy [notice that somewhere between North Carolina and Texas the Scottish surname “Abernethy” was converted into “Abernathy”].

**JAMES DOLPHUS ABERNATHY** (born 24 February, 1878; died 12 April, 1961, *in Hughes Springs, Texas*), who, on the 29th of December, A.D. 1901, was married unto **Mattie Bell Stacy** (born 12 June, 1883; died 5 September, 1937); James Dolphus and Mattie Bell Abernathy parented twelve children [nine of whom survived childhood], one of whom was a daughter named Mary Evelyn Abernathy, who is still alive today, < 3 months shy of turning age 106!

But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. **(Acts 1:8)**



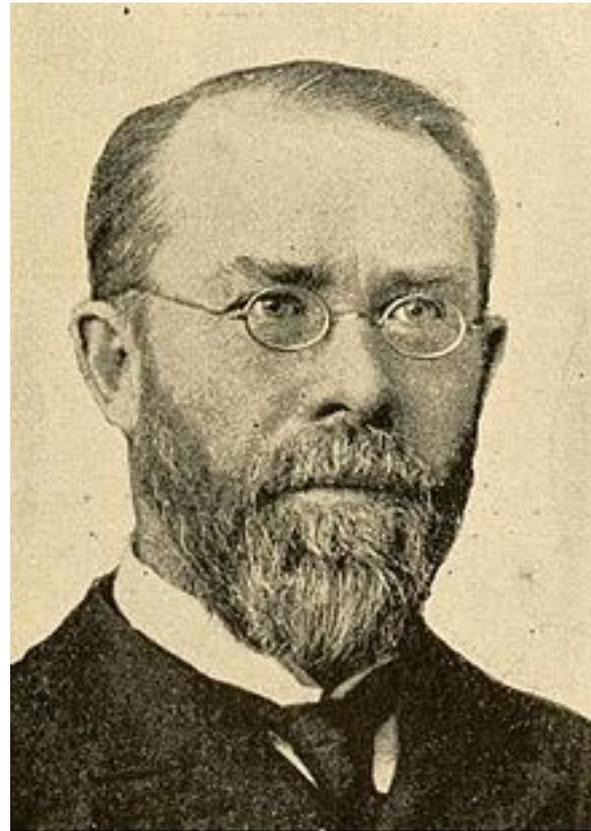
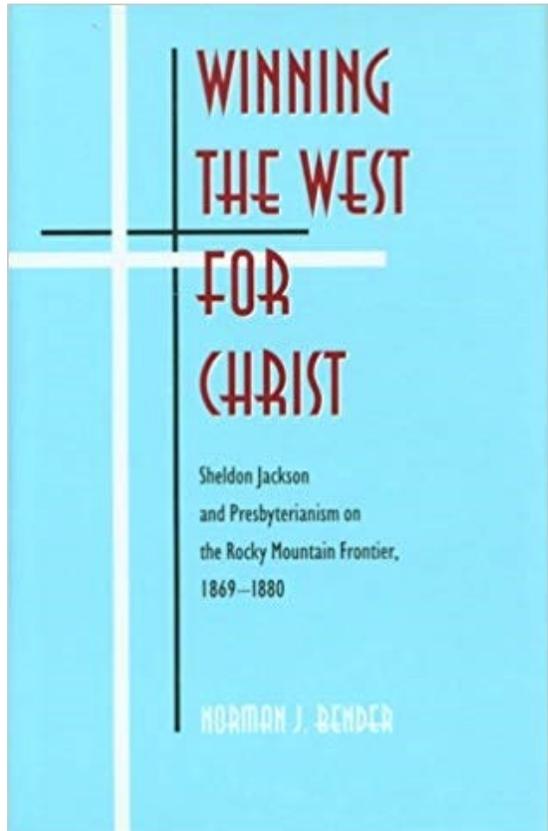
## Outline of Acts (1:8)

(Acts 1:8) But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

1. JERUSALEM – The Beginning of the Church (Acts 1–7)
2. JUDEA/SAMARIA – The Early Growth of the Church (Acts 8–12)
3. ENDS OF THE EARTH – The Missionary Journeys (Acts 13–28)



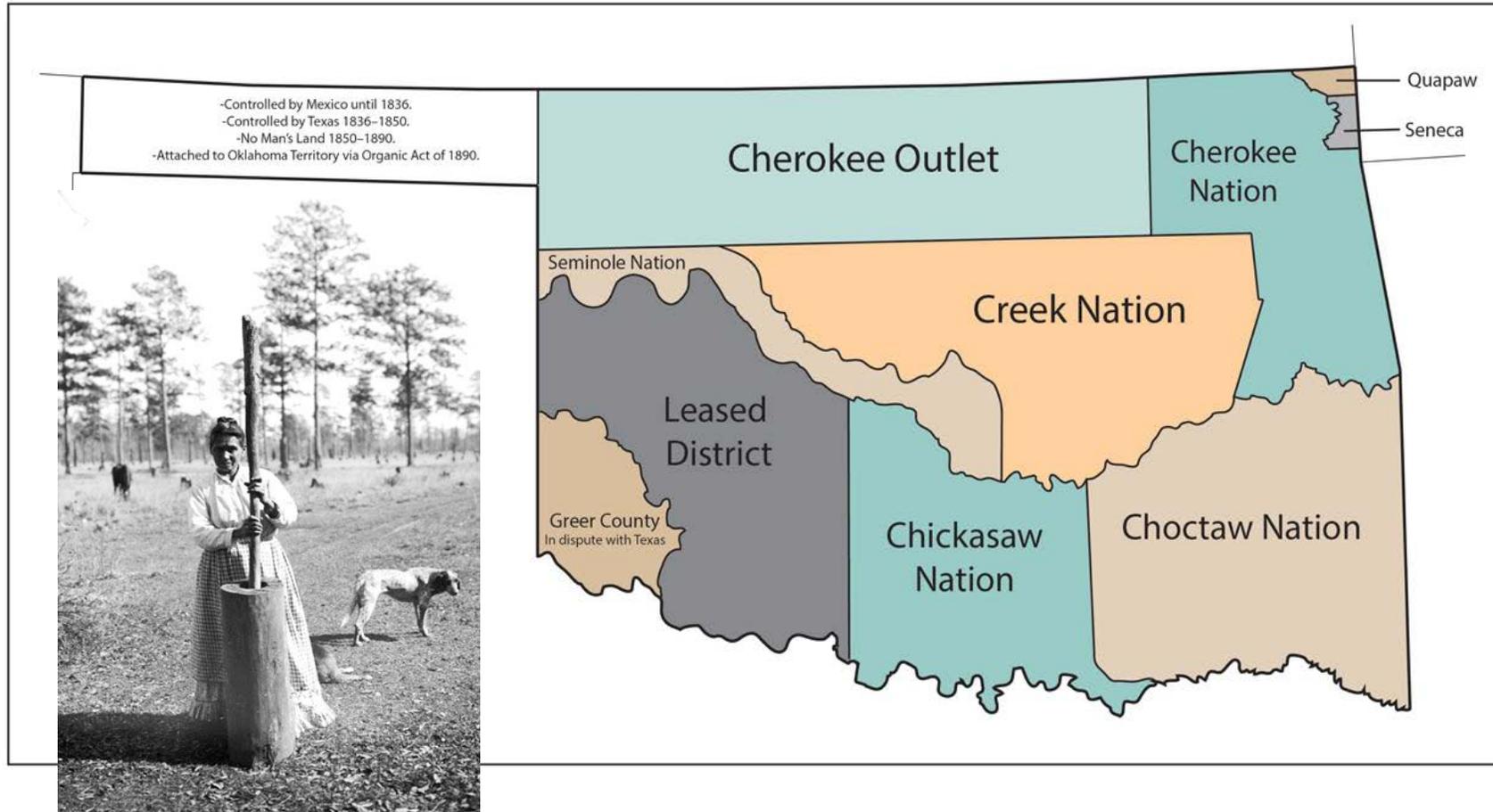
# Dr. Sheldon Jackson goes West: OK, MN, WI, IA, NE, Dakota, ID, MT, WY, UT, CO, NM, AZ, TX



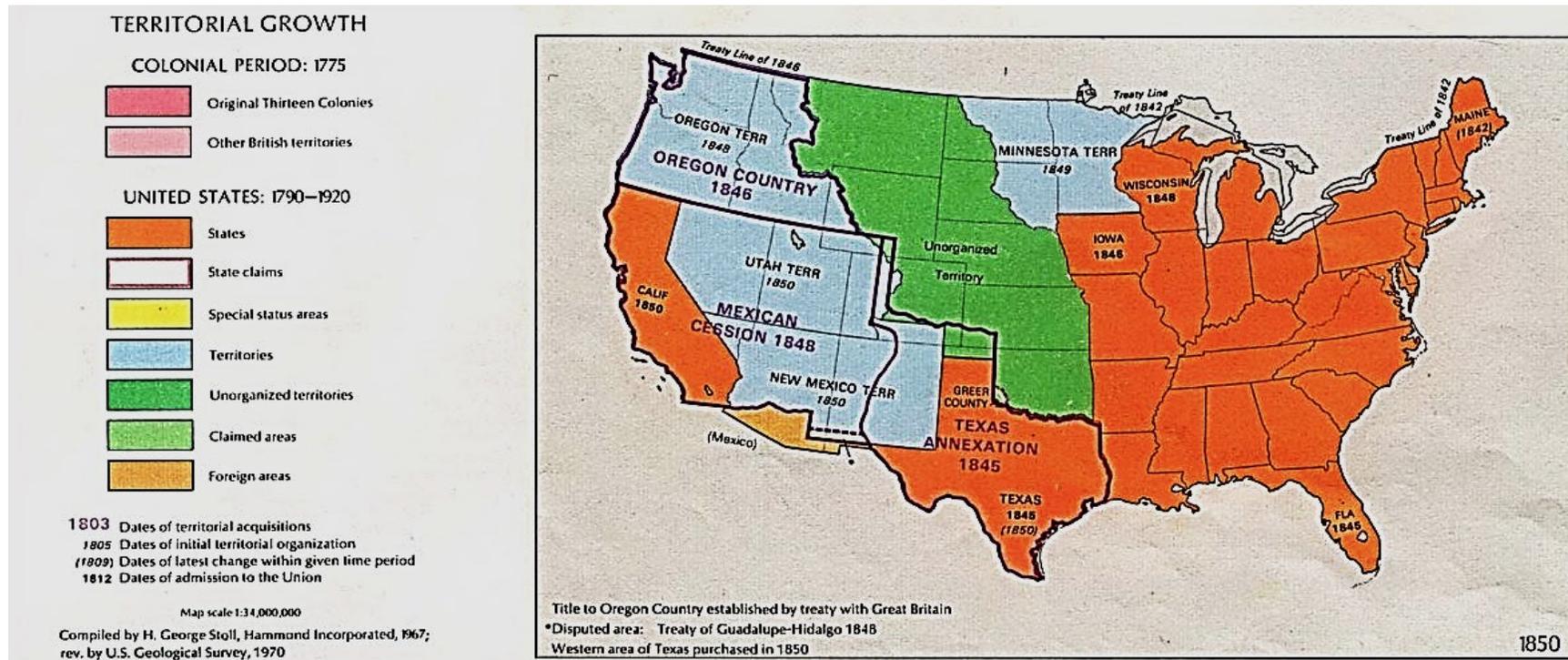
# Dr. Sheldon Jackson goes West:

AD 1858, Presbyterian missionary to **Choctaw** of Oklahoma

Indian Territory Tribal Boundaries, 1855

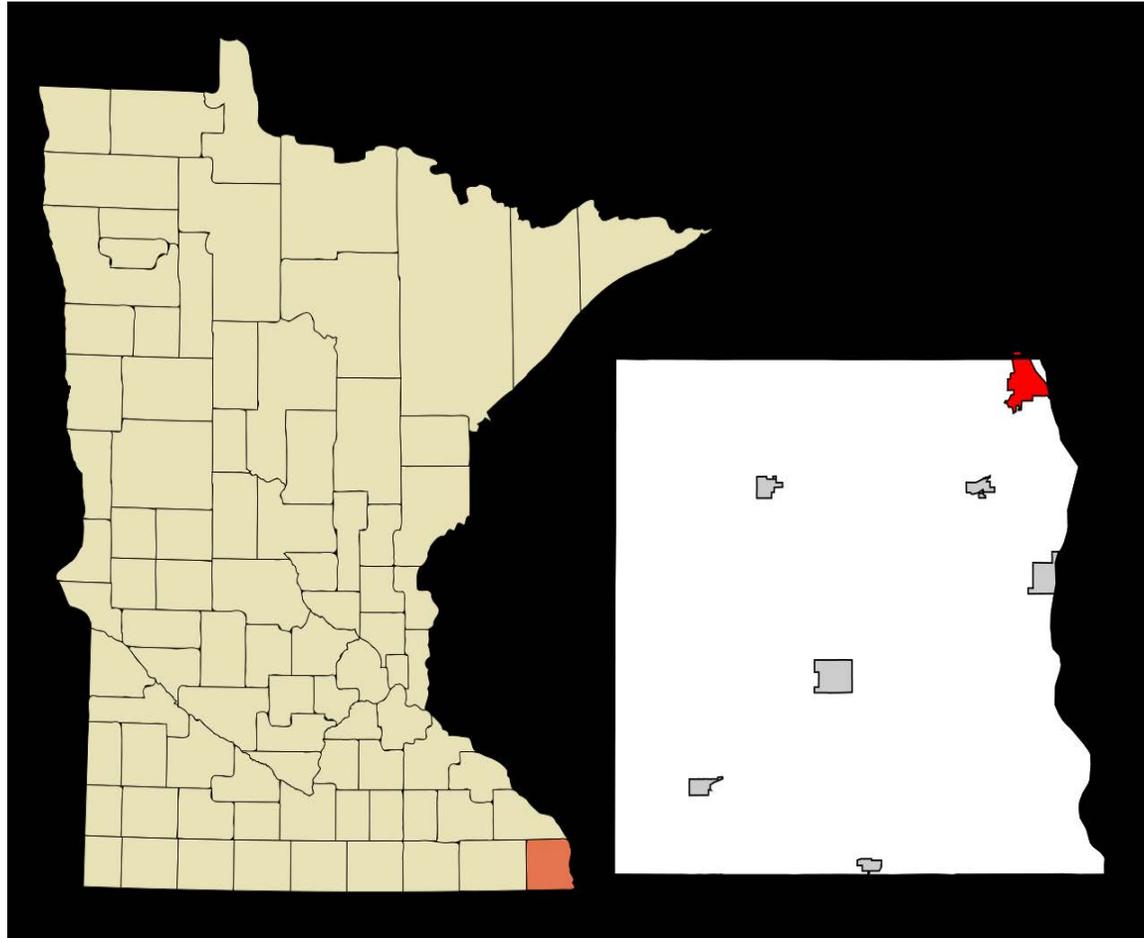


Treaty of Guadalupe-Hidalgo, A.D.1848, ends Mexican-American War, adds > ½ M square miles to USA (incl. parts of **AZ, CA, CO, NV, NM, UT, & WY**), plus Mexico quitclaimed lands already in Texas. In many of these new lands, ~ 20 years later, Dr. Sheldon Jackson would plant churches and schools, to promote Presbyterian Christianity.



# Dr. Sheldon Jackson goes West:

10 years in Minnesota (incl. pastor there), Wisconsin, & Iowa  
( 23 churches, radiating 100s of miles from Crescent base on Mississippi )



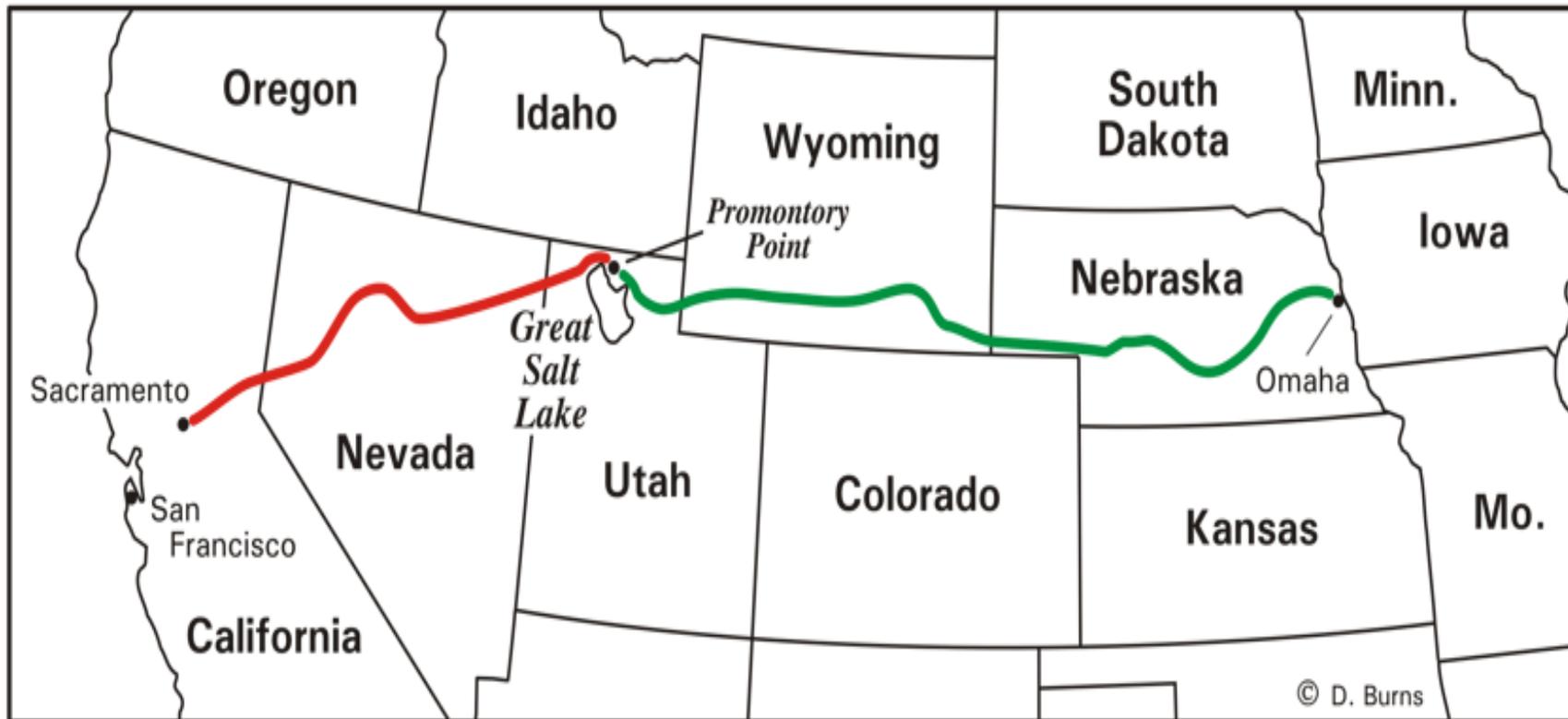
# Union Pacific RR & Presbyterian churches

Transcontinental RR est'd AD1869; "church a day" planting  
Jackson's street preaching leads to new church in Cheyenne, WY  
[ Norman J. Bender, *Winning the West for Christ*, pages 16-17 ]



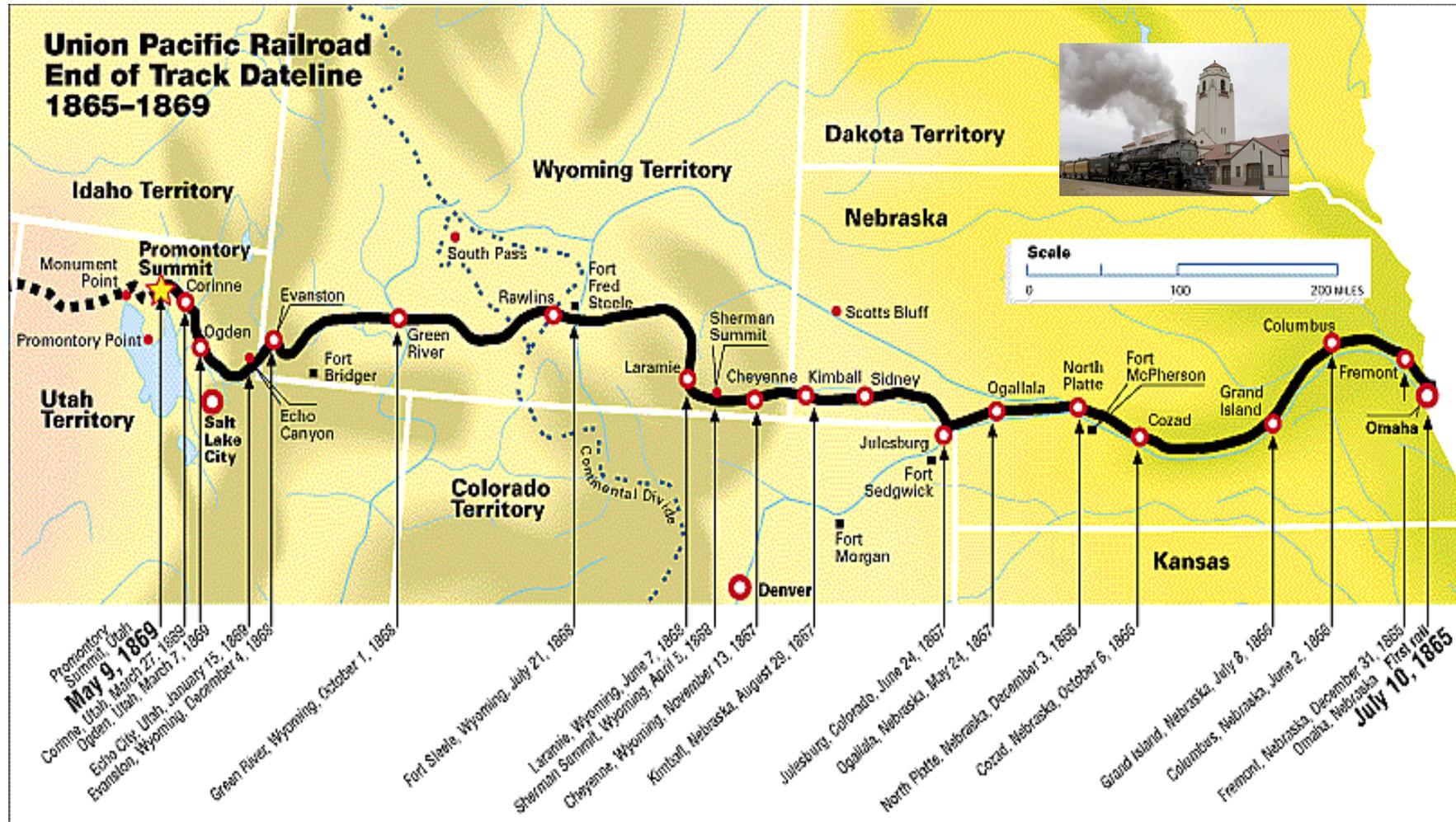
# Dr. Sheldon Jackson goes West: Idaho & Nebraska

## The Transcontinental Railroad - 1869



# Dr. Sheldon Jackson goes West (pp. 22-23, 25):

## WYOMING, incl. Cheyenne, Laramie, South Pass City

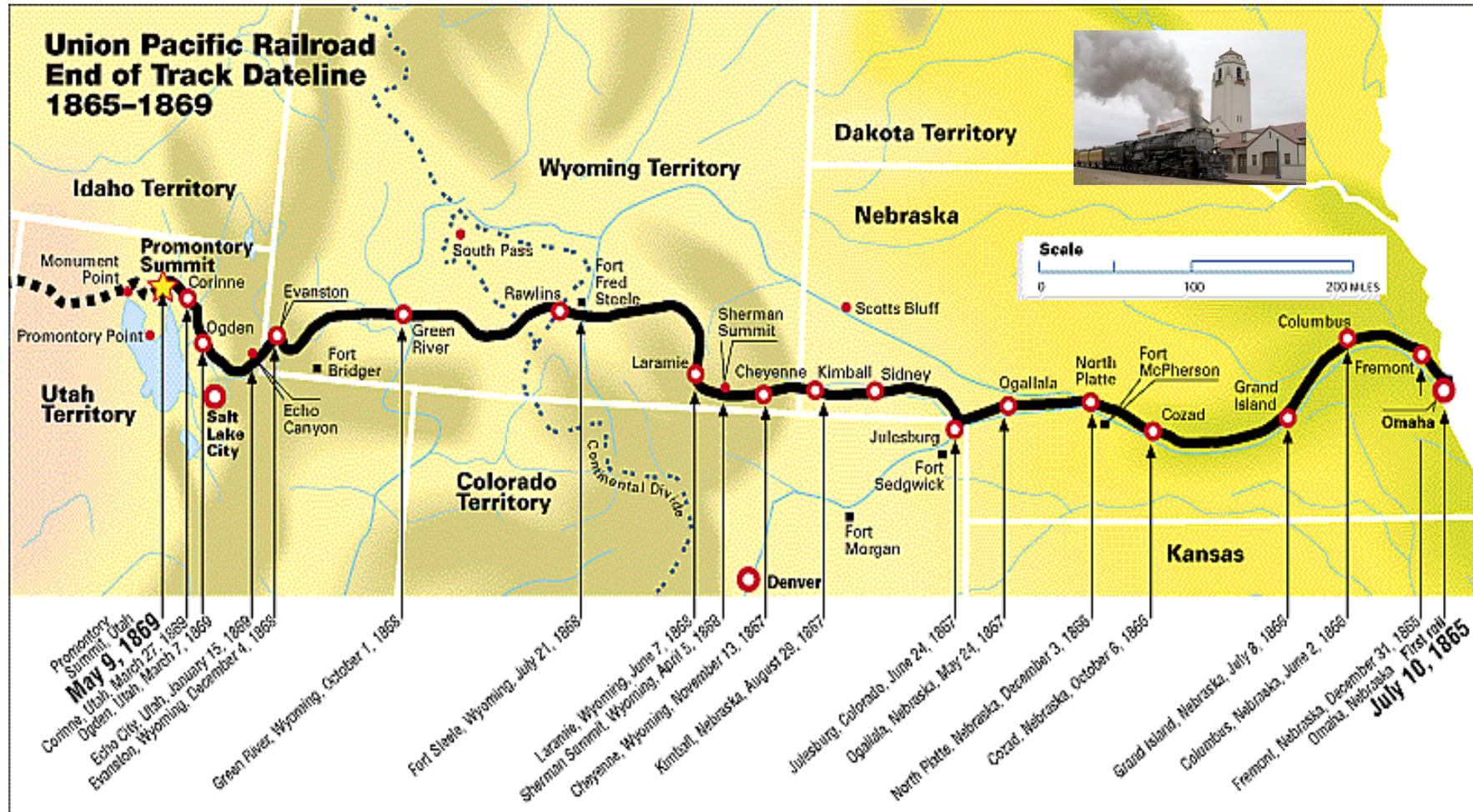


# Dr. Sheldon Jackson goes West: MONTANA, AD1869 (incl. "Last Chance Gulch", Helena )



# Dr. Sheldon Jackson goes West (p. 25):

**NEBRASKA**, incl. Grand Island, Columbus, Fremont  
(July AD1869: "District Missionary" to Nebraska, Colorado, & Wyoming)



# Dr. Sheldon Jackson goes West (pp. 25-28):

**COLORADO** (e.g., Fairplay Presbyterian Church below)

Denver: Presbytery of Colorado est'd in autumn AD1869



# “Come Thou Fount of Every Blessing” (sung by Denver goldminers & saloon-keepers)



**Come, Thou Fount of Every Blessing**  
ROBERT ROBINSON TRADITIONAL AMERICAN MELODY

1. Come, Thou Fount of ev-ery bless-ing, Tune my heart to sing Thy grace;  
2. Here I raise mine Eb-en-e-zer, Hith-er by Thy help I'm come;  
3. O to grace how great a debt-or Dai-ly I'm con-strained to be!

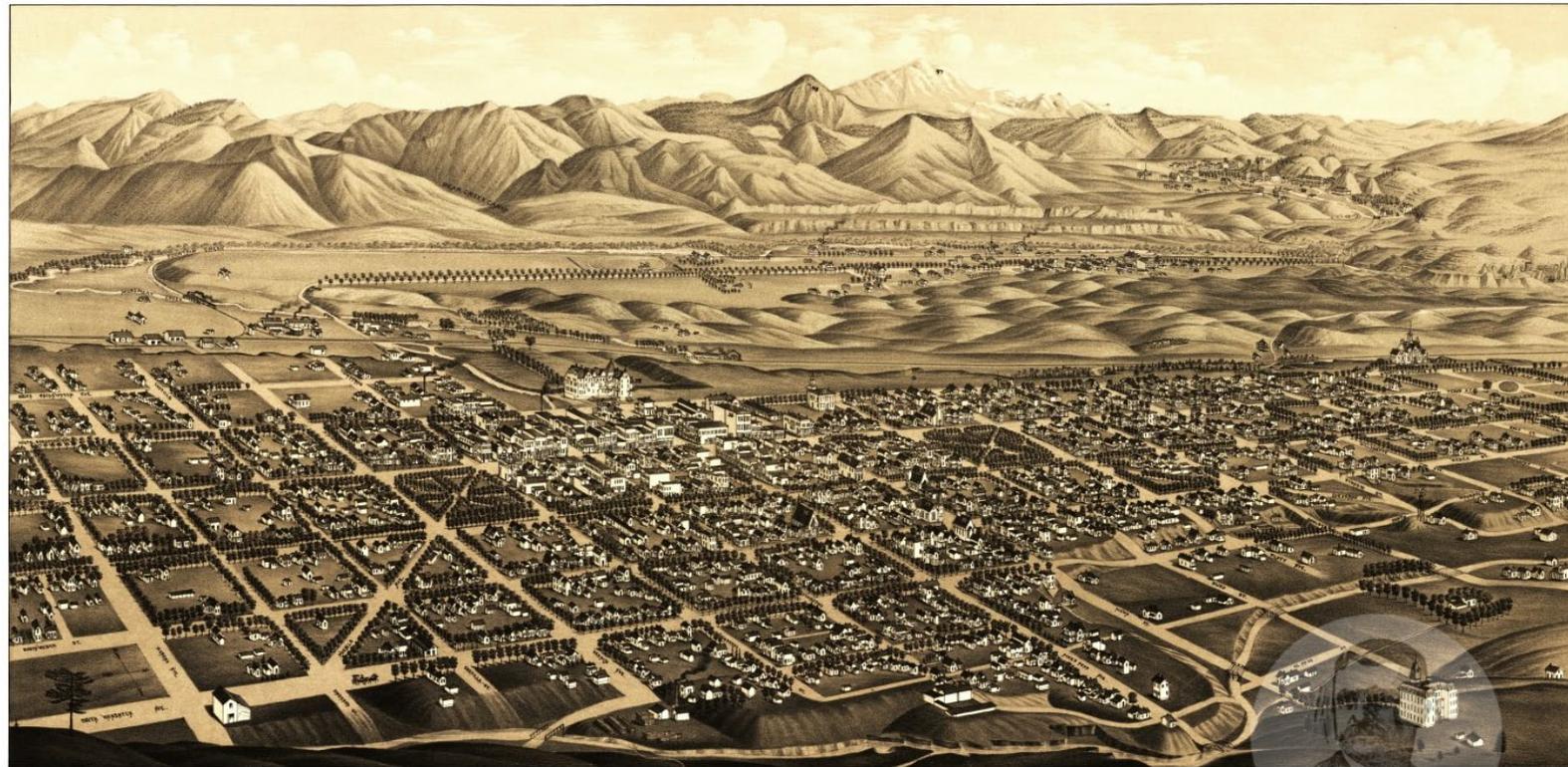
Streams of mer-cy, nev-er ceas-ing, Call for songs of loud-est praise.  
And I hope, by Thy good pleas-ure, Safe-ly to ar-rive at home.  
Let Thy good-ness, like a fet-ter, Bind my wan-dering heart to Thee:

Teach me some me-lo-dious son-net, Sung by gain-ing tongues a-bove;  
Je-sus sought me when a stran-ger, Wan-dering from the fold of God,  
Prone to wan-der, Lord, I feel it, Prone to leave the God I love;

Praise His name—I'm fixed up-on it—Name of God's re-deem-ing love.  
He, to res-cue me from dan-ger, Bought me with His pre-cious blood.  
Here's my heart, O take and seal it; Seal it for Thy courts a-bove.

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# Presbyterian churches in Colorado [pp. 26-: Denver, Pueblo, Colorado Springs [est'd by Dr. Jackson in AD1872], Colorado City, Golden City, &c



Designed by J. J. Stone, Madison, Wis.

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1. Colorado College.                | 12. Congregational Church.           |
| 2. Blind and Deaf-Mute Institute.   | 13. Methodist Episcopal Church.      |
| 3. High School and School Building. | 14. Presbyterian Church.             |
| 4. Court House.                     | 15. Baptist Church.                  |
| 5. County Jail.                     | 16. Episcopal Church.                |
| 6. Opera House.                     | 17. M. E. South Church.              |
| 7. Gas Works.                       | 18. Christian Church.                |
| 8. D. & R. G. R. W. Depot.          | 19. R. Catholic Church.              |
| 9. Alamo Square or Seward Park.     | 20. Cumberland Presbyterian Church.  |
| 10. Anacia Place, or North Park.    | 21. African Church.                  |
| 11. Fire Engine House.              | 22. Methodist Church, Colorado City. |

PANORAMIC  
BIRD'S EYE VIEW OF  
**COLORADO CITY-MANITOU, COLO.**  
POPULATION 3200      1882.      ALTITUDE 5975

Copyright 1882 by J. J. Stone, Madison, Wis.  
43. Depot D. & R. G. R. W.  
44. School House.  
45. Congregational Church.  
46. Gardens of the Gods.  
47. Pike's Peak, 14,305 feet high.  
48. Cameron's Cone.

- |  |  |
|--|--|
| 23. Plaster Mill, Colorado City.       |  |
| 24. Brewery, Colorado City.            |  |
| 25. Colorado City School House.        |  |
| 26. Hotel.                             |  |
| HOTELS.                                |  |
| 27. Palmer House.                      | 28. Spaulding House, T. A. Hinckelbaugh, Prop'r. |
| 29. National Hotel.                    | 30. Colorado Springs Hotel.                      |
| 31. Crawford House.                    | 32. Empire House, T. Jones, Prop'r.              |
| 33. Maxwell House, T. Maxwell, Prop'r. |  |

- |  |  |
|--|--|
| 34. Post Office.                                   |  |
| 35. Daily Gazette.                                 |  |
| 36. Daily Republican.                              |  |
| 37. I. O. of G. F. Hall.                           |  |
| 38. Masonic Hall, Opera House Building.            |  |
| Manitou, Site of the Famous Socks and Iron Springs |  |
| Altitude 6,500 feet.                               |  |
| Principal Hotels.                                  |  |
| 39. Manitou House.                                 |  |
| 40. Beecher House.                                 |  |
| 41. Barker House, C. W. Barker, Prop'r.            |  |
| 42. Cliff House.                                   |  |

Drawn by Paul, Lithographer, Milwaukee, Wis.

# Presb. church: La Junta, Colorado

1<sup>st</sup> met in RR coach cars; est'd church Oct. AD1881  
( La Junta est'd 9 miles from Bent's Old Fort )

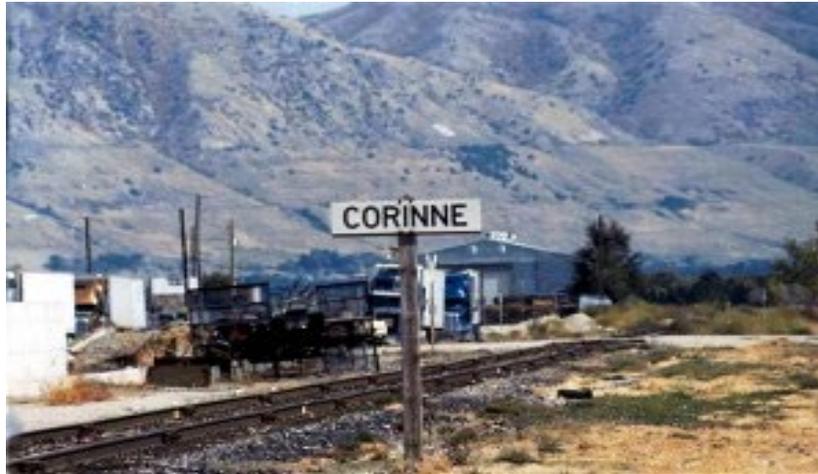


FIRST PRESBYTERIAN — PIONEER CHURCH OF LA JUNTA  
DEDICATED JANUARY 7, 1883



# Dr. Sheldon Jackson goes West [pp. 31-32, 135-149]:

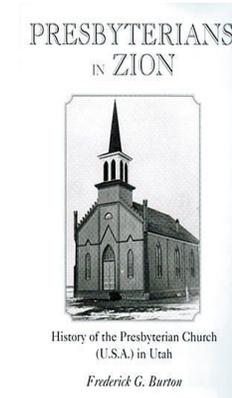
## UTAH competing with Mormons ( Corinne, Salt Lake City )



PRESBYTERIAN CENTENNIAL  
1869 1969

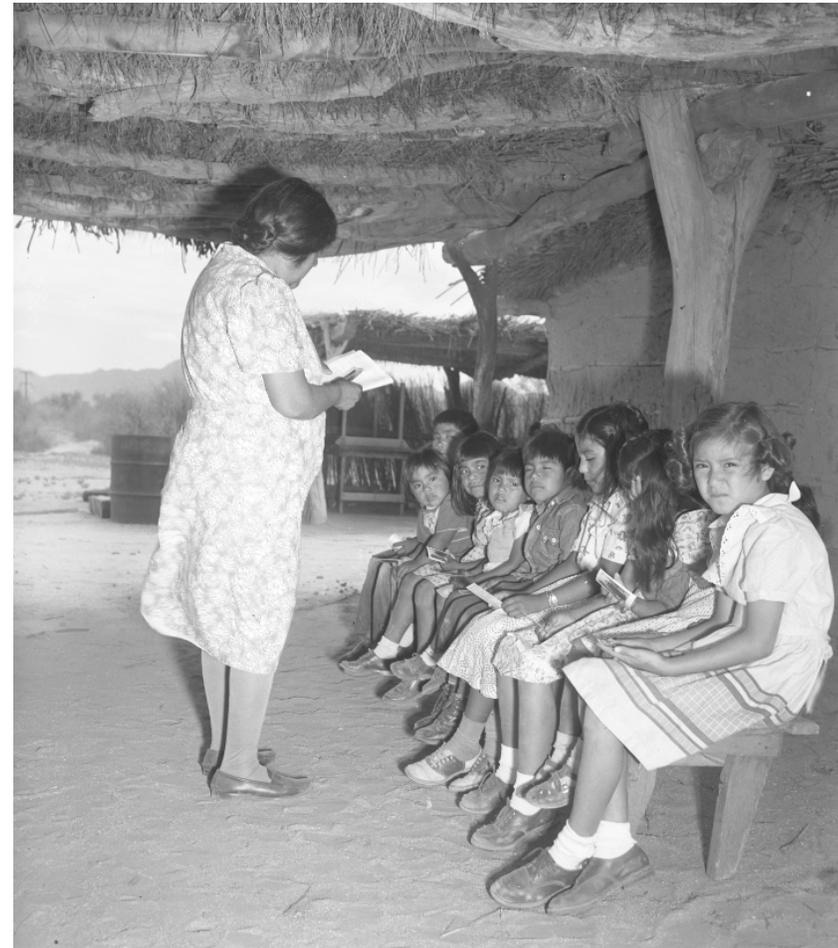
THE PRESBYTERIAN WORK IN UTAH BEGAN AT CORINNE JUNE 11, 1869 UNDER REV. MELANCTHON HUGHES, SENT HERE BY REV. SHELDON JACKSON, MISSIONARY AND EDUCATOR. THIS BELL WAS LATER GIVEN TO THE FIRST CONGREGATION. IN THE FIRST CENTURY, THE PRESBYTERIANS ESTABLISHED SOME 125 SCHOOLS AND CHURCHES THROUGHOUT UTAH. THE EDUCATIONAL AND RELIGIOUS IMPACT CANNOT BE MEASURED.

"BEHOLD A SOWER WENT OUT TO SOW--AND SOME BROUGHT FORTH A HUNDRED FOLD"



“The first Presbyterian congregation [in **Utah**] was organized in **Corinne**. A pastor arrived to begin work in June 1896 [*oops – it was 1869!*], just one month after the golden spike was driven on nearby Promontory Point. The going wasn't easy early on, but the Corrine congregation was finally officially organized on 14 July 1870 under the leadership of the Reverend Edward Bayliss, and the Presbyterians had a toehold in Utah. A second congregation followed in Salt Lake City in the fall of 1871, when the First Presbyterian Church was officially organized on 12 November under the leadership of the Reverend Josiah Welch. A third congregation was established in the rip-roaring mining town of Alta in the summer of 1873 with Rev. J.P. Schell as pastor. A school for the children of the town was opened that fall in the new church building. **These new Presbyterian congregations were a result of the expansive vision, sturdy faith, and seemingly inexhaustible energy of [Dr.] Sheldon Jackson, Superintendent of Missions for Iowa, Nebraska, Dakota, Montana, Wyoming, Colorado, and Utah.** He was appointed to that position less than a month before the completion of the transcontinental railroad [in AD1869]. **Jackson was a man of action, and in his first year of work he traveled 22,690 miles by railroad, stagecoach, horseback, and on foot, and Presbyterian congregations were established in many parts of the American West...** The education strategy of the Presbyterians was being simultaneously implemented in Salt Lake City. Professor J.M. Coyner arrived to establish a school in the facilities of the First Presbyterian Church. It opened on 12 April 1875 with sixty-three pupils, and it was called the Salt Lake Collegiate Institute. However, Presbyterian Church denominational policies hindered the development of more schools by restricting the flow of mission monies from women's missionary societies and by refusing to allow the appointment of single women as missionary teachers. Jackson and the Presbytery of Utah ... [eventually] successfully petitioned the General Assembly ... for a policy change. As a result, money and teachers became more available.” *Quoting “The Presbyterian Church in Utah”, UTAH HISTORY ENCYCLOPEDIA*, online article by H. Jeffrey Silliman.

# Dr. Sheldon Jackson goes West [pp. 166-182]: New Mexico, Arizona, & Texas (esp AD1881-AD1882)



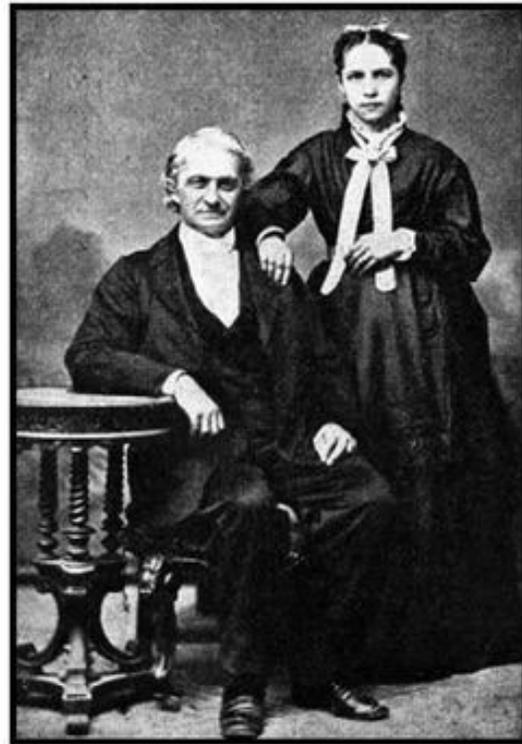
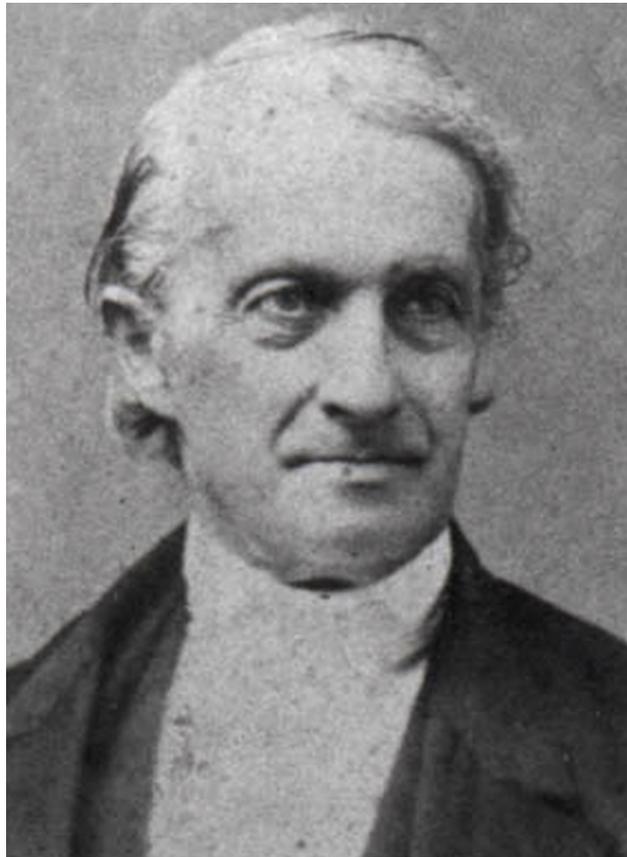
# Dr. Sheldon Jackson goes West, and pioneers **the Great Land**



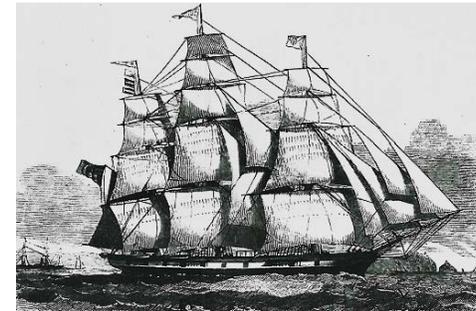
# Wendish Lutherans go West:

Jan Kilian & Wends in Texas

Ben Nevis → Galveston, Texas, A.D.1854



*Reverend Johann Kilian and his daughter*



“In December of 1854, an English sailing vessel, the *Ben Nevis*, docked in Galveston harbor loaded with some 500 immigrants from Lusatia, an area in Germany comprising parts of Saxony and Prussia. These immigrants were not the typical lot of Germans, Swedes, Czechs, and Poles who flocked to Texas in the 1850’s seeking cheap land and economic opportunity. This group was different — [speaking] the Wendish language. And even more striking, these Slavic pioneers who were to settle in Lee County made the journey from their homeland, not in search of prosperity, but rather in search of religious liberty and the right to speak their Wendish tongue. The Wends were descended from a group of Slavic tribes that had developed a common language, and, in the tenth century, occupied much of central Europe. By the 19th century, the Wends had been decimated by conquest and assimilation with other cultures until only a small area along the River Spree was inhabited by true Wends. The Wendish migration to Texas was impelled, in part, by the Prussian insistence that the Wends (or Sorbs, as they called themselves) speak and use the German language, even to the extent of Germanizing their names. The oppression of the Wendish minority extended to working conditions, with Wends being denied the right to do the skilled labor for which they were trained. If they were hired at all, they received less pay than their German counterparts. Prussian agrarian reform laws of 1832 dispossessed the Wends of their real property so they were , in effect, vassals to their Prussian lords. But [even worse] ... the Lutheran Wends [were coerced to] join the Evangelical Reform churches in one state-regulated Protestant body. The Wends believed this action would dilute their pure Lutheran faith and, rather than accept this decree, they made plans to immigrate to the New World. The Wends organized the journey under the leadership of their Pastor [Jan Kilian] ... a scholar and prolific writer who translated from German into Wendish many books, such as Luther’s Large Catechism and the Augsburg Confession. He also wrote Wendish prayer books, sermons, and tracts, as well as hymns and poems.” *Quoting Ron Lammert, “Who Are the Wends?” [ @ TexasWendish.org ]*





# a mix of **Norwegians** go West: Cleng Peerson\* & Haugeans in Texas

\*f/k/a **Klein Pederson** of Rogaland, in S.W. Norway

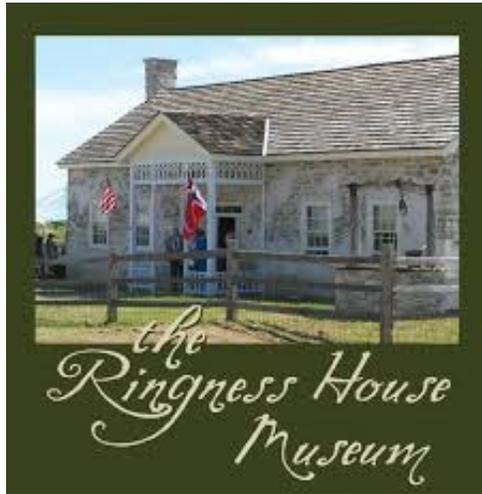


# Cleng Peerson farm in Texas



In 1848 Cleng Peerson came from Illinois (and) stayed with us two or three weeks and then went to Four Mile Prairie where [Johan Reinert] Reiersen had settled. [Peerson] stayed in Texas awhile, then returned to Illinois, and [came again to Texas in 1850 \[bringing\] along a whole bundle of Bibles and New Testaments](#). I bought a copy of each on February 10, 1851. [Peerson] had got these in Illinois from the Bible society; and much of the way, probably most of the 175 miles from Shreveport, Louisiana, he had to carry them on his back since he usually rode shanks' mare. He now stayed a long time with [Johan] Reiersen, then moved to Dallas County, where he lived with a Norwegian by the name of Nordbo. This man belonged to the same religious sect as Cleng Peerson. The basis of their faith was [*Otto Horrebow's deist*] book published in Copenhagen called *Jesus og Fornuften* ("Jesus and Reason"). I suppose it is unnecessary to remark that the teachings of this book harmonized poorly with Cleng Peerson's zeal in providing us with Bibles and New Testaments [*since Horrebow trusted Voltaire's humanism over the Bible's authoritative truths*]. The above-mentioned Nordbo immigrated originally from Hedemarken but came to Texas from Illinois. He had lived in Neches Saline in 1843 and 1844 during the Indian uprisings and had also taken part in the wars against the savages. Presumably he then removed to Dallas County, where he set up a woolen mill driven by water power. I learned to know Cleng Peerson well. He was a small, rather insignificant-looking man, whom scarcely anyone would have suspected of being the pathfinder for the Norwegian people in this country and of being the man who followed in the footsteps of Leif Ericson and again turned the attention of the Northmen toward the New World. But he himself did not reap any rewards for his services because he lived and died poor. He spoke frequently about his travels and experiences both in this country and in Norway, and especially about the strife he got into with the authorities when he agitated in favor of emigration and stressed the advantages which the poor would gain by coming over here. But unfortunately, because of my youth and of the fact that none of us then realized that his adventures would be of any value to later generations, I am now unable to recall the details of his experiences, which at the present time would constitute a priceless part of Norwegian immigrant history. We were without a minister while I was in Texas. We negotiated with the Reverend Stub about securing a Norwegian Lutheran minister from the North, but nothing came of it. People would usually gather on Sundays, and some person would then read a sermon from a devotional book for our edification. In this manner our love and respect for the Lutheran church were maintained. [Quoting *Knudt Olson Hastvedt, Recollections of a Norwegian Pioneer in Texas, translated & edited by C. A. Clausen (Volume XII: Page 91), orig. manuscript in archives of Texas State Historical Association in Austin.*]

# Ringness House, Bosque County, Texas



# Ringness House: 1<sup>st</sup> Norwegian Lutheran worship service in Bosque County, Texas



# Our Savior's Lutheran Kirk cemetery ( Norse, Bosque County, Texas )



# Dr. Sheldon Jackson goes West, and pioneers **the Great Land**





### 3 “Lucky Swedes” plus Leonhard Seppälä Gold Rush in the Great Land





JAFET LINDEBERG

A young reindeer herder and natural-born leader just off the boat from Norway.



JOHN BRYNTESON

A strapping Swede fresh from the Michigan coal mines.



ERIC LINDBLOM

A Swedish tailor with visions of gold who sailed north on a whaling schooner.

Alaska State Library/AK Purchase Centennial Col., ASL-PCA-20

ited a rush of gold seekers  
e world, and the  
horn



# wedding of John Brynteson





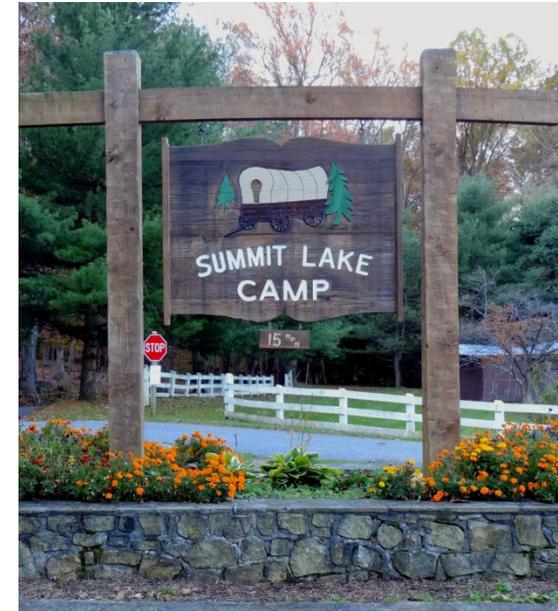
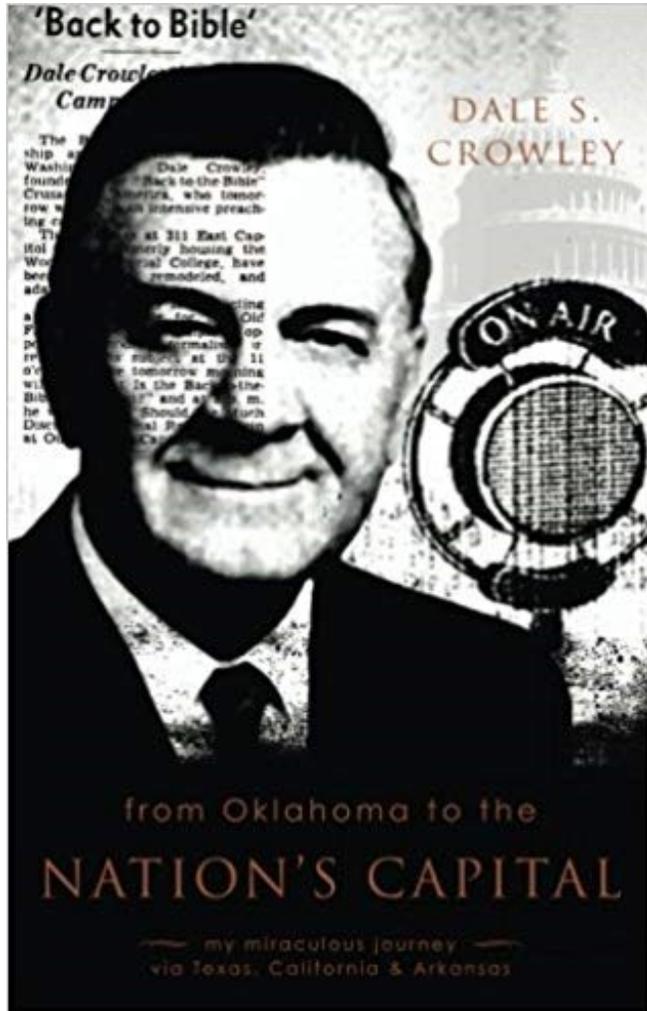
## Who were the “Three Lucky Swedes”? [\[alaska.org/detail/the-three-lucky-swedes\]](http://alaska.org/detail/the-three-lucky-swedes)

John Brynteson – Brynteson came to the U.S. from Sweden when he was 16, worked in copper and iron mines in Michigan, and then came to the Seward Peninsula in search of coal for the Swedish Mission Covenant. That search was unsuccessful, so he tried his hand at gold mining. After striking it rich on Anvil Creek, Brynteson married and later returned to Sweden, where he became a philanthropist with his wealth. He contributed to various charities in the U.S., and also funded the Ice Palace in Stockholm, which was used in the 1912 Olympic Games.

Erik Lindblom – Lindblom was a tailor by trade, but he also studied mining and was intrigued by the pioneer lifestyle of the American West. He emigrated to America from Sweden and lived in California, later enlisting on a ship headed to Alaska to try his hand at gold mining. After hearing that their destination of Kotzebue didn't look promising for gold, Lindblom decided to sneak away from ship. He was successful, in part because a Native man hid him [in a] boat under a pile of furs. Lindblom ended up in Golovin, Alaska in late July, 1898. Two months later, he and his partners made the first major discovery of gold in the Nome mining district. Lindblom eventually returned to California, where he invested in other mining [& business] ventures ...

Jafet Lindeberg – Born [\[AD1874\]](#) in northern Norway [\[part of Sweden then\]](#), this lucky “Swede” was the most educated of the three, having **learned 4 other languages in addition to his own**. He came to Alaska on an expedition whose goal was to develop **reindeer** herding operations to provide a ready source of food for the people living here. Lindeberg quickly turned his attention to gold prospecting, however, and joined up with Brynteson and Lindblom at Council City. He served as the president of their Pioneer Mining Company, and was regarded as a savvy businessman. On a trip back to Norway in the early 1900s, he convinced a friend to come work for him in Alaska. That friend was **Leonard Seppälä**, who became a well-known sled dog racer and husky breeder, and who also played a critical role in the **1925 serum race to Nome**.

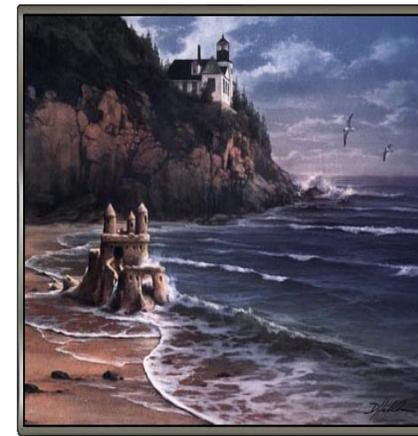
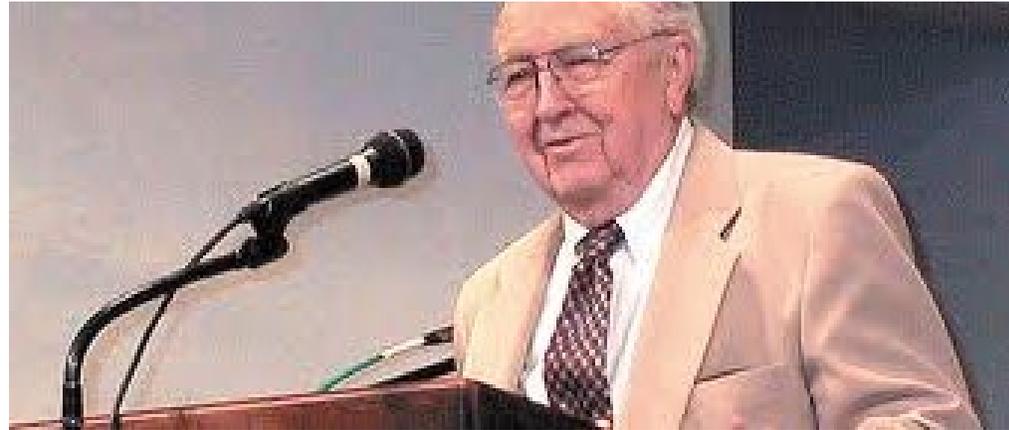
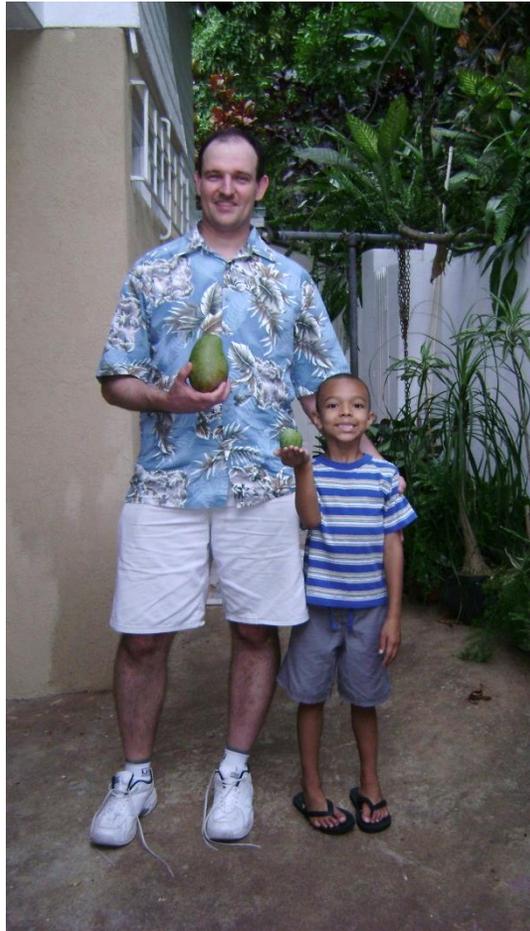
**Great Commission**, with **OK-TX** roots: Baptist Pastor **Dale Crowley, Sr.** (& sons), b. AD1899 descended from John & Priscilla Alden (Mayflower Pilgrims) pages 16-18 (Okla.); 28-30 (job injury); 43-75 (Baylor U evolution controversy); church fireworks, at pages 119-122 (Jonesboro, AR) ... D.C. radio ministry



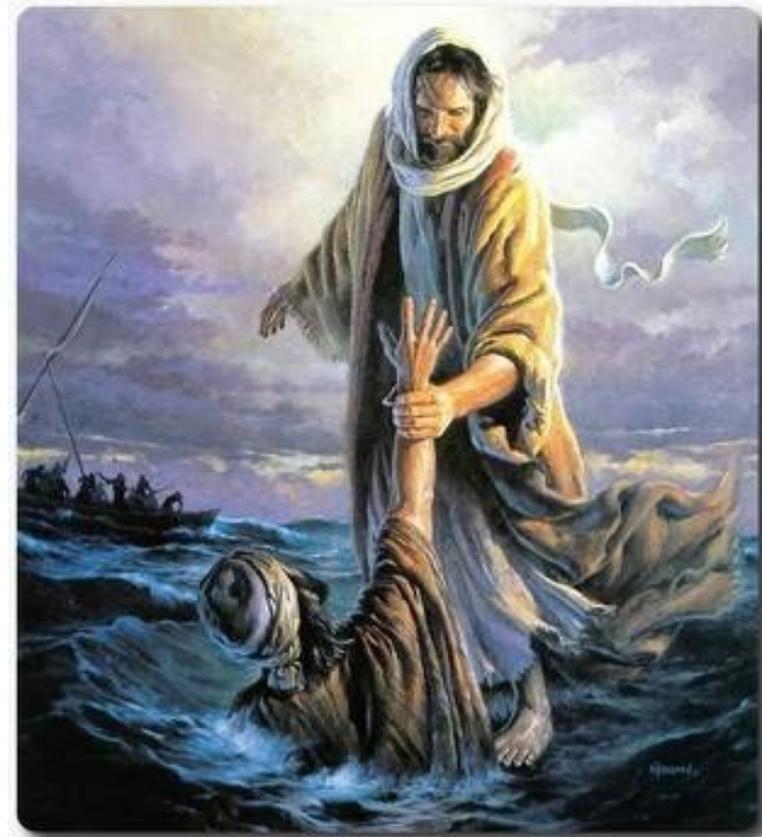
Go ye therefore, and **teach** [μαθητευσατε] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, **teaching** [διδασκοντες] them to observe all things whatsoever I have commanded you. (Matthew 28:19-20a)



# Family history & the Great Commission (Matthew 28:18-20 & Mark 16:15)



First, we need **God** to be created!  
Also, we need **God** to save us from sin.  
Always, we need **God** to give us truth.



**Thank God** for *all* He did, to make you  
who **you** are, with **your family** !

