



# SEEDS NEWSLETTER

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## MEET THE FAMILY

### Ron & Pat Fannin

The parents of Pastor Kyle Fannin relocated to Georgetown from Northern Virginia in July 2011 to support the fledgling Bluegrass Baptist Church, after both retiring from Federal government service.

Pat was saved in 1960 at Sciotoville Baptist Church in Ohio. Ron was saved in 1973 at Calvary Baptist Church in Chillicothe, OH. They

met at the Ohio Department of Transportation in 1969 and were married two years later. When they relocated to Frankfort, KY in 1979, they became involved in the groundwork for the establishment of Capital Baptist Church. Then in 1984 they moved to Northern Virginia where Ron worked for the Department of Transportation and Pat joined the CIA. At the same time, they joined Fairfax Baptist Temple, where they served for the next 27 years. In all, Ron served some 44 years as a Deacon in three different churches, including BBC. Pat has been equally active. She was the first



full-time pianist at our church, started the first Choir and Special Music program, coordinates Secret Pal programs and serves in the Nursery and Sunday School. Ron recently retired as a Deacon but remains active in security, ushering, counting offerings, discipleship, and caring for the church grounds. In his many years of church service he has always been a faithful supporter of community outreach programs, including visitation and Gospel Blitz.

The couple have two children, Pastor Kyle, his wife, Jessica, and their three children, and a daughter, Cassandra, who lives in Virginia with her husband John and their three children.

## **Doug & Tammy Switzer**



For over 40 years Doug and Tammy Switzer have served the Lord, teaching Sunday School, coordinating Children's Church, helping with disaster relief and laboring on mission trips at home and abroad. Doug has also served as a deacon.

Tammy is from Cincinnati, Ohio, where she was raised in a faithful Christian home and surrendered to Christ at the age of 12. Doug prayed at home for salvation six months after

meeting Tammy at a roller rink in 1980. They were married in 1983. Now they live in Harrison County, where they raised a family of three children who have produced four grandchildren.

Doug is retired, both from working at Toyota and then managing three clinics for Premise Health. Tammy is still a nurse employed by Premise

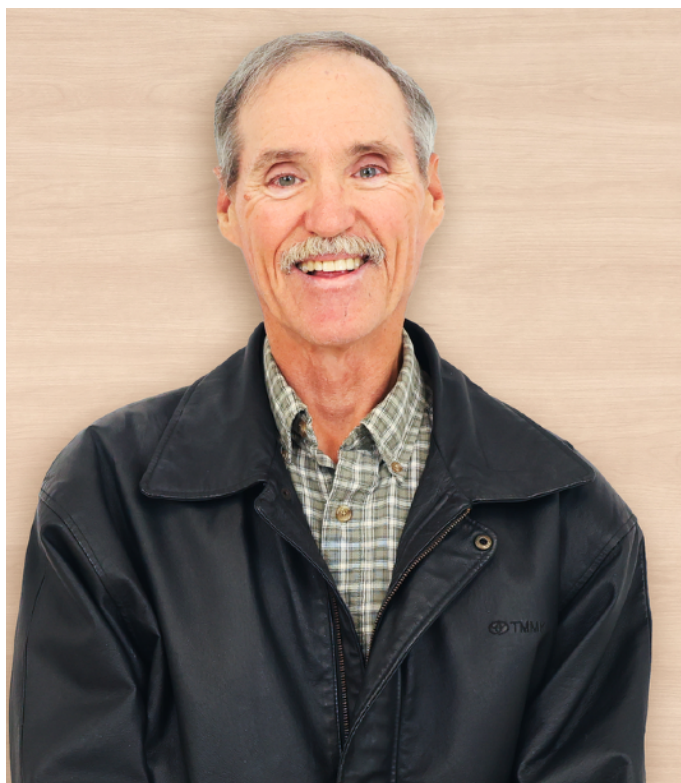
Health. They joined BBC in January 2018 and rejoice in the solid preaching of God's Word, a multitude of areas in which to serve Christ, expressions of love from the members and a passion for the lost, including a focus on missions.

## **Doug Jackson**

Doug is from the Bardstown-Bloomfield part of Nelson County. He moved to Georgetown to work at Toyota, where he retired after 33 years.

His neighbors, Mark and Debbie Woods, invited him to visit our church. Doug was raised in a Christian home but got away from church. A recent accident made him think about where he would spend eternity. Pastor Fannin spoke to him after he attended the October revival meetings with Evangelist David Sommerdorf. Doug later prayed at home to receive Jesus as his Savior.

His passion since childhood has been flying, and in 2009 he at last bought his own plane, a Piper Cherokee.



## **PERSPECTIVE**

### **GOD'S RELATIONSHIP TO HIS CHILDREN (Part One)**

*By Pastor Zach Kirchner*

There is a deep, soul-warming joy that comes from having a new child, and many of you know what that's like. When your child is born, you're humbled, grateful to the Lord, amazed, and full of love for that helpless little bundle of warmth.

Following the recent birth of Clara, God has blessed me with three girls and I have grown to understand and appreciate the relational dynamic between God the Father and us, his children. I've identified five truths about how God relates to his children, impressed upon my heart now that I'm a father. We will look at three truths in this issue) The list is not comprehensive, so if there are other truths about God that you have learned since becoming a parent, please share them with me!

Truth #1: God loves his children unconditionally.

The familiar and beloved end of Romans 8 makes it abundantly clear that there is nothing that can come between the love of God and his child! Now, we must be clear — this promise from God does not extend to those who are not his children, just as the particular love I have for Madelyn, Zoe, and Clara does not extend to other children in the church. The love I have for my girls will never waver. I will always love them dearly. If I love my girls as much as I do, how much more does God love me? (See Matthew 7:9-11.)

Truth #2: God desires to have a good relationship with his children.

We should never doubt that God will correct and discipline his children when we do wrong, but God prefers that we would love him, obey him, commune with him, and serve him. His coming down and walking with Adam and Eve in the cool of the day demonstrates his intention from the beginning! Yet Adam sinned and broke that sweet relationship, and in him we became God's enemies. Then God sent Jesus Christ to die in our stead and allow for that once-broken relationship to be restored! Thanks be to God, we can now love, obey, commune with, and serve Him with our whole hearts — God's Relationship To His Children that He has desired all along!

The principle is the same with an earthly father. I will discipline my girls when they do wrong (that's what the Bible instructs!), but I would strongly prefer that they simply obey so that we can enjoy life with one another!

Truth #3: God pleads with us to depend on him.

There are many exhortations in Scripture calling us to pray (for example, 1 Thessalonians 5:17, Philippians 4:6, Matthew 7:7-8 to name just a few). It seems that this is something God greatly cares about! As children grow older, they love to be independent and tell us, "I got it." Maybe it's putting on shoes, or getting buckled in the car, or climbing up stairs, and when they're older, driving a car, getting a job, or any number of other things.

But the fact is, there are many things for which they are unprepared or not strong enough to do on their own. The same is true for you and me.

I wonder how much frustration (along with spiritual bumps, scrapes, and bruises), could be avoided if we were simply to look up to our Heavenly Father, hold out our little hand, and ask, "Help, please?" This is something I need to work on, and I would imagine you may need to as well!

(Next month we will explore the difference between God's love and God's joy; and the fact that God knows a lot more than we do, and He is always in control).

## WHAT'S HAPPENING!

### Family Conference

Pastor Fannin, Pastor Kirchner, retired pastor Carl Herbster and Mrs. Debbie Herbster led a three-day conference in Mid-September to encourage our church families about the biblical pattern for living a Christian family life.

The sessions on a Friday evening, Saturday morning and both morning and evening services on Sunday, with times for fellowship in-between, were well-attended by families, individuals and children of all ages.



## Teens Go Photo-Hunting!

The teens had a blast at the photo scavenger hunt around Georgetown! Special thanks to our pastor and Jessica for stepping in as team captains. All three teams brought great competition, but congrats to the winning team — Pastor, Jessica, Noah M., Noah C., Nathan, and Trace — for pulling out the win!



## Construction Is In The Air (and on the ground)

Piles of steel behind the church, bits of equipment here and there, and the sight of a truck pouring concrete behind the church hint that construction of a new building is in the air! It will gather momentum in the months ahead as the project to increase our seating capacity is completed.



## ENCOUNTERS: LIVING AS A CHRISTIAN IN A POST-CHRISTIAN WORLD

Skeptics who reject the God of the Bible often point to supposed mistakes or contradictions in Scripture as proof that the Bible story is fantasy. A notable example is the revelation of God's name to Moses in Exodus which seems to contradict His revelation to Abraham, Isaac and Jacob in Genesis.

***And God spake unto Moses, and said unto him, I am the LORD [Yahweh]. And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty [El Shaddai], but by my name JEHOVAH [the KJV version of Yahweh] was I not known to them. (Exodus 6:2-3)***

Yet the name Yahweh (I AM) occurs over 100 times in Genesis! Among many references, the text shows that Yahweh appeared to Abraham, Isaac and Jacob—Genesis 12:1, 17:1, 18:1, 26:2, 26:24, 35:1, 48:3—and Yahweh spoke to each of them—Genesis 12:7, 15:1, 26:2, 28:13, 31:3. Clearly, there was no lack of the name Yahweh in Genesis. The distinction is in the way God revealed the significance of His name to the patriarchs. To them He was known as Yahweh (a name) who is God Almighty (a title).

For example, Genesis 17:1 records that the LORD (Yahweh) appeared to Abram and said, "I am El Shaddai [God Almighty]." See also Genesis 28:3 where Isaac blesses Jacob, and 35:11 where God blesses Jacob, and 48:3 where Jacob tells the story to Joseph. In each case the title "God Almighty" is used.

In Exodus God unveils a further dimension of the name Yahweh as the God who guarantees the future because He is eternal. (See Exodus 3:15, and note also the introductory confirmation that Yahweh was the God of the patriarchs).

The change in emphasis comes because the patriarchs had received the promises without fulfillment, living as strangers in the Promised Land, but in Egypt the Israelites were ready to become a nation. In other words,

earlier revelations of God culminate in His dealings not just with individuals but with the nation as a whole.

Furthermore, Yahweh would be experienced through redemption that fulfilled the promises, unveiling the full impact of the name of the covenant God.

Exodus 6:7 makes this plain: I will take you to me for a people [a nation], and I will be to you a God: and ye shall know that I am the LORD [Yahweh] your God, which bringeth you out from under the burdens of the Egyptians.

Later, God's redeemed people enter into a new covenant at Sinai and are told they will experience their God in a new way:

Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. (Ex. 19:5-6)

**There are no mistakes in Scripture, just deeper levels of revelation!**

## **BIBLE QUESTIONS & ANSWERS**

*In this section we answer questions about Bible doctrines or texts or Church life or Christian life in general. If you have a question that you think may prompt an answer helpful to yourself and to the church family, please let us know. This month **Pastor Fannin** answers a question about the legacy of Esau. The answer:*

### **PROFANE: The Tragic Legacy of Esau**

*(Hebrews 12:16) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.*

Most people know Esau for one bad decision. Trading his birthright for a bowl of stew made him the poster child for short-sightedness! But if we stop there, we miss the full weight of what Esau's life teaches us. His story will be misunderstood, his sins minimized, and we will miss the warning he carries for us. The Holy Spirit weighs Esau's life in a single word:

**profane.**

The Greek word for “profane” evokes crossing a threshold, going too far, trampling something sacred underfoot, and treating the holy as common. The English word comes from the Latin profanus: “to walk out of the temple.” When applied to Esau, the word indicates there was no sacred place in his heart where he worshipped God in spirit and in truth. So he walked right out of God’s blessing temple.

Esau's story is sobering. He had every spiritual advantage a person could ask for: he was Abraham's grandson, a man who walked faithfully with God; he grew up surrounded by the language of faith, stories of divine provision, promises of God to his lineage, all tied to the birthright. Yet, none of that impressed him.

Esau’s life warns every person raised in the life of a God-fearing church that we must recognize, respond to, and rejoice in the gift given to us. Being born into a Christian home is a privilege, but not a guarantee of salvation. The home Esau grew up in was far from ideal. His father, Isaac, had drifted far from God, becoming more concerned with the provisions for his table than the providence of God's truth. Without realizing it, Isaac taught his son that food matters more than faith.

Esau’s mother, Rebekah, rather than trusting God's promise, took matters into her own hands. She engineered deception when no deception was necessary. God had already declared that the birthright belonged to Jacob, even though Esau was firstborn. Rebekah’s manipulation wasn't

needed. Her faithlessness was dressed as strategy, but led to greater family turmoil.

So Esau grew up in a home saturated with spiritual truth yet quietly suffocating from spiritual compromise of half-truths and competing loyalties; a father who modeled appetite over devotion, and a mother who did not embrace her role in the family. Parents, listen carefully: when you stray from God, your children do not stay behind. They travel with you. Esau's carnality was formed from an early age.

The birthright never really belonged to Esau. God had declared before the twins were born that the older would serve the younger, but Esau didn't care what God's Word said. He operated on his own assumptions and culture's reinforcement that being born first was enough.

So when hunger struck after a long day in the field, and Jacob had a pot of stew on the fire, Esau made his choice to exchange the eternal for the temporal. In that decision he surrendered:

- **Property rights** — a double portion of his father's wealth.
- **Priestly rights** — the role of spiritual leader and priest of the family.
- **Progenitor rights** — the Messianic lineage, which carried God's full blessings.

All for a bowl of soup!

The tragedy lies not so much in Esau's impulsiveness but in what it revealed about the thing he valued most. He lived entirely for the present. His horizons were filled with the things related to time and sensual satisfaction. He had so utterly given himself to this world that he forgot there is a greater world to come.

When the moment of reckoning arrived, and Jacob walked away with the blessing and the birthright, Esau wept, begged, and demanded a blessing of his own. But the writer of Hebrews gives us the full picture: he

found no place of repentance, though he sought it carefully with tears (12:17).

This is not a statement about God's unwillingness to forgive. Instead, it speaks to the nature of spiritual hardness. Esau's tears were not the tears of a broken man returning to God; they were the tears of a man furious that his choices had caught up with him. He wanted the blessing, but not the God behind the blessing.

What followed was predictable and devastating. Esau married pagan women. One, Aholibamah, was not only a Canaanite but of Horite ancestry, a people known for demon worship, who would later produce the giants filling the Promised Land in Joshua's day. He eventually married a daughter of Ishmael, a direct, calculated insult to his father, Isaac, and to God's covenant.

God's statement through Malachi, "Esau have I hated," is not an arbitrary decree about the man, but a record of a man and his lineage who spent their lives hating God, and God finally honoring their choice to hate Him. Esau was not predetermined to damnation. He, himself, was determined to be damned!

The last echo of Esau's legacy in Scripture is Herod, an Edomite, a direct descendant of Esau, who tried to murder the Christ-child, the Messianic offspring that Esau had freely forsaken. The principle to be learned from from Esau's life is this: **When you reject God, God will reject you.**

It is is not a comfortable truth. But it is a necessary one. To avoid Esau's life, be found in Hebrews 12:14-15, not in Hebrews 12:16!

14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.