

November/December 2018 • \$3.95

# FrontLine

BRINGING THE TRUTH HOME



A Century of Trouble  
and Hope



# A Century of Trouble and Hope



## FEATURES

- 6 A Centennial Retrospect**  
*Robert Vincent*  
As we gaze backward, God would have us be both chastened and hopeful.

- 8 Drugged to Death: From Prohibition to Permission**  
*Chuck Phelps*  
While fewer voices speak up against America's vices, we are becoming a nation of addicts.

- 10 1919, 2019, and Israel—Oh, Happy Day (for Now)!**  
*Craig Hartman*  
The year 1919 was one of the most consequential years relating to the modern State of Israel.

- 12 The Article Gone Wrong: 1919 and the Origins of the Holocaust**  
*Grant Z. Hartman*  
One often wonders how world events got to the point where Hitler was able to seize power so quickly and decisively.

- 14 Jews to America: A Migration That Made a Difference**  
*Stephen Christopher*  
America offered complete religious freedom, a nearly complete absence of anti-Semitism, and freedom from fear.

- 16 Thankfully, Some Things Just Never Change**  
*Jim Bickel*  
We can safely conclude that God always has and always will love Israel.

- 18 Book Review**  
David Beale's *Baptist History in England and America*  
*Robert Vincent*

- 26 Hope amidst Horror** *Stephanie Kanoun*

## DEPARTMENTS

- 5 Mail Bag & News from All Over**

- 20 On the Home Front**

- 23 Wit & Wisdom**  
*David Atkinson*

- 24 How Can I Decide What Is Right for Me?**  
*David C. Innes*

- 28 Regional Reports**

- 30 Notable Quotes**  
*Robert Condict*

- 31 On Language & Scripture**  
*Mark L. Ward Jr.*

- 32 At a Glance**  
Studies in Isaiah—An Ancient Prophecy with Modern Relevance  
*Layton Talbert*

- 36 Cultural Assimilation: Learning the Language of the Babylonians**  
*CDR Tavis J. Long, CHC, USN*  
*LCDR Trenten W. Long, CHC, USN*

- 38 Grant unto Thy Servants Boldness**  
*Jerry Sivnksty*

Our sincere thanks to Dr. Craig Hartman for coordinating this issue of *FrontLine* magazine.

Visit us on the Web at  
[fbfi.org](http://fbfi.org) or [proclaimanddefend.org](http://proclaimanddefend.org)

*He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. Job 12:23–24*

The year 1919 held great importance for the world. In a sense it was a year in which significant parts of the world “restarted.” It was a year of a global reset.

The year began with the Paris Peace Conference, which sought to make the world a better place forever in the aftermath of the Great War, and in so doing redrew the map of Europe. The Austro-Hungarian empire came to an end. German aggression was curtailed (or so the leaders thought), and Serbian aspirations were stifled. Czechoslovakia and Yugoslavia were created, and a new world order was instituted with the US, France, and the UK at the forefront. The Ottoman Empire saw its end, the Middle East was about to be redefined, and even countries such as Belgium and Denmark received distributions of land. The League of Nations was established, and some of Woodrow Wilson’s dreams of nirvana on earth and self-determination for all peoples seemed to be poised for realization with the path to world peace within the grasp of mankind.

At the world’s new starting point, lingering concern for empires contributed to the attraction of the workers’ paradise of communism as well as the fascism of Mussolini as nations grappled with the best ways of implementing their versions of democracy. Of course, the US model was attempted by a number of countries with 1919 seeing variations on that theme begun in several nations. The time period beginning after the war saw voting rights expanded in many places, including the US. A sense of nationalism that spread to many places in the world had its seeds in the aftermath of the war as well, and even the British Empire, though apparently strengthened between 1914 and 1918 (with the exception of the Ireland matter) would ultimately begin to crumble in the early 1920s.

The year 1919 even saw the beginning of the aftermath of the Spanish Flu Pandemic of 1918,

which seemed to dissipate by the beginning of 1919 after causing millions of deaths and impacting millions more throughout the world.

Back at home here in the US, when we weren’t putting Europe in order and observing shifts in political formats as far as Russia, we were busy making improvements where necessary to perhaps becoming a “more perfect union.” The 18th Amendment to the US Constitution was ratified. With it came the anticipation of even greater purity among Americans with the scourge of alcoholic drink excised from the greatest nation.

The aftermath of the Great War was certainly a time of upheaval and great consequence in the history of the world. The optimism that was part of the beginning of the new chapter in the world sought justification in the years to come in the hope that it would be proven to have been well placed. It would not be. The results of the Paris Conference did not last. The events of World War II, challenges and conflicts with communism, the proven failure of fascism (and socialism for that matter), the end of Yugoslavia, frequency of war, and continuing problems in the Middle East are just a few examples of the failed legacy of a most notable year.

Hindsight shows us clearly that the idealism and optimism following the war to end all wars and the efforts made to ensure success of the hopeful have proven to be misguided at best. Looking back over the past century shows us that there truly is nothing new under the sun, man is still a sinner by nature, and the only way or place to find nirvana is to trust and believe by faith on the Lord Jesus Christ and be saved. Heaven is the only place to find an end to war, disease, famine, and sin. Human attempts in this world actually prove the point because they will never succeed. We are no closer to perfection now than one hundred years ago or one thousand years ago or in Eden. What does this tell us about the future?

The articles presented in this issue of *FrontLine* seek to highlight just a few aspects of these truths as seen over the last century, with a focus on Israel, which remains at the center of world events today as it was a hundred years ago—and will be until the end of this age.

—Craig Hartman





**STANDING  
FIRM**



**“Replenish the lines—that’s what Maranatha is all about. God needs new representatives in every generation.”—Dr. Marty Marriott, President**

Educating pastors, evangelists, and missionaries to carry the gospel to the ends of the earth remains central to the mission of Maranatha Baptist University. But every MBU student—nurse, teacher, business owner, musician—prepares for a lifetime of service. Through regional accreditation and a broad scope of innovative programs, our graduates have nearly unlimited career and ministry opportunities. In fact, almost 5,500 alumni are making a strategic impact worldwide. MBU is standing firm in today’s culture, and we are teaching our students to do the same.



**MARANATHA**  
BAPTIST UNIVERSITY

Visit **[mbu.edu](http://mbu.edu)** or talk with us  
at **800.622.2947** today to learn more.

Maranatha Baptist University is accredited  
by the Higher Learning Commission.  
[www.hlcommission.com](http://www.hlcommission.com) | 312.263.0456

In the July/August 2018 *FrontLine* the article by Thomas Overmiller “Men and Women Praying Together: Going beyond Scripture” has gone beyond Scripture.

Acts 1:13–14; 2:41–42 does not prove that women actually lead men in prayer. Acts 1:14 refers simply to men praying. “These all continued with one accord in prayer and supplication. . . .” “These” refers back to the men listed in verse 13. “With the women” in verse 14b—“with” has two basic uses: association and accompaniment. This in no way implies that the women were actually leading a group of men in prayer. Throughout the whole context of Acts 1:16 and 2:5, 14, 22, 29, and 37 the Greek word *anēr*—adult male—is used. Men were in leadership, not women. When a woman prays vocally in a mixed group, she is *de facto* leading.

Whatever we believe about the role of women in 1 Corinthians 11, it must be interpreted in light of 1 Corinthians 14:34–35 and 1 Timothy 2:11–12, where women are to “learn in silence” and are not permitted “to teach or usurp authority over the man, but to be in silence.”

In 1 Timothy 2:8 the Apostle Paul states that men are to pray; the word “men” is *anēr*, an adult male. This Greek word is used to emphasize the role of men to lead the congregation in prayer. In context, the role of women is to dress modestly and to learn quietly and submissively, not to lead publicly in worship in any way, vv. 9–11.

It is never appropriate to allow a woman to stand behind the sacred desk and pray or stand up in the congregation and lead in prayer.

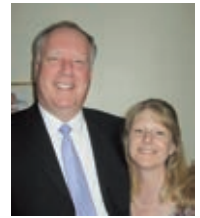
Pastor Overmiller referred to Galatians 3:27; I believe that he actually may have meant verse 28, and if that is true, he is taking the verse out of context, which is: believing for salvation, not the role of individuals in the congregational meeting. Cf. v. 22—“believe”; v. 23—“faith” twice; v. 24—“justified by faith”; v. 25—“faith”; v. 26—“all the children of God by faith”; v. 28—all are saved in Christ—Jew, Greek, bond, free, male, female.

It is imperative that we not succumb to the pervasive influence of the evangelical feminist hermeneutic.

We need to be cautious about recommending changes in our church practice regarding the place of women in public prayer.

Pastor Tony Muniz  
Ridge Baptist Church  
Lubec, ME

**Wayne and Kathy Searcy** ministered for twenty years in Scotland under Gospel Fellowship Association, then three years at Trinity Baptist Church in Warner Robins, Georgia, where Wayne was assistant pastor. In 2015 the Lord called them to Whitworth Memorial Baptist Church in Nashville, Tennessee. It is exciting to see the Lord moving in hearts and lives of the church toward outreach and discipleship. Whitworth's focus is the gospel and preparing the saints for the work of the ministry.



**Dr. Arno Weniger** went to be with the Lord on September 9, 2018. As a long-time FBFI board member, pastor, and former president of Maranatha Baptist University, Dr. Weniger had a profound impact on our fellowship and Baptist fundamentalism at large. We owe him a great debt of gratitude for his leadership and contributions over the years.

## Join the conversation online



[proclaimanddefend.org](http://proclaimanddefend.org)

### SUBSCRIPTION INFORMATION

Subscription prices for *FrontLine* Magazine are \$26.96 for one year and \$49.95 for two years.

Call us toll-free at 800-376-6856, visit [www.fbfi.org](http://www.fbfi.org), or use the subscription card on page 20.

Visa and MasterCard are accepted.





# A Centennial Retrospect

“At last the world knows America as the savior of the world!”<sup>1</sup>

At the time of President Woodrow Wilson’s optimistic yet misguided words following the Treaty of Versailles in 1919, few would have forecast the bloody century ahead. Only twenty-seven years later the same “savior” nation would inaugurate the atomic age, unleashing not one but two nuclear weapons in Japan.

The ambitious global aspiration for peace after WWI unwittingly sowed seeds that germinated into another world war, demonstrating once again fallen man’s futile struggle to manufacture peace through his own proud efforts. The collective weight of global collaboration does little to restrain selfish ambition in the hearts of men—ambitions often supersized by national interests. When nations rage against the Messiah, even their most ardent efforts to organize peace are empty shadows (Ps. 2:1–4).

As we gaze backward, God would have us be both chastened and hopeful. Nehemiah’s retrospect brought nationwide remorse as the people “stood and confessed their sins, and the iniquities of their fathers” (Neh. 9:2ff). Asaph reminds us that history should inform the next generation “that they might set their hope in God, and not forget the works of God” (Ps. 78:7). Sitting humbly in a chronological classroom can give us perspective and strengthen our faith for the future. Looking back teaches us to look up.

Looking back is most profitable from our knees. Historical reflections in Scripture fill prayer with rich content for confession and petition. From our knees we can better view history through the eyes of a Sovereign God, remembering His covenant faithfulness and eternal purposes.

The last one hundred years have confirmed the rightness of God’s words in at least nine ways . . .

**1. There really is nothing new under the sun (Eccles. 1:9).** Solomon was right. The “war to end all wars” ended on November 11, 1918. The pursuit of world peace dominated 1919. An enormous crisis festered as the world dealt with an estimated 10 mil-

lion postwar refugees. In the United States, ugly race riots plagued Chicago (July 1919), and the nation sought to legislate its way to Prohibition via the 18<sup>th</sup> Amendment to the Constitution. Around the world, Communists ruled Russia; the aged Islamic Ottoman Empire disintegrated after roughly four hundred years; postwar Europe reeled; Africa emerged; and in China, the New Culture Movement spawned a significant nationalist movement largely credited with launching China’s political and economic strategies for the last hundred years. Threads from these storylines fill our news cycles today.

Though news is not really new, what has changed is the degree of access we have to all that is “under the sun.” A single edition of the *Wall Street Journal* contains far more details about life in a single day than the Bible gives us of the first 1600 years of man’s existence. Today, news bombards us. The *New York Times* alone “publishes about 230 pieces of content—stories, graphics, interactives, and blog-posts—daily.”<sup>2</sup>

**2. The image of God is still visible in man (Gen. 1:26–27).** Of the aspects of the image of God readily visible in humanity, our imaginative creativity may be foremost. Creativity is breathtakingly displayed in technology that influences engineering, science, design, and athletics. The birth and growth of the Internet, the explosion of data transmission through mobile devices, and the century of development in air and space travel are among the astounding achievements of this century that influence our daily lives. To the degree that man is like God, he is capable of so much.

**3. Yet man is still born to trouble (Job 5:7).** God lovingly troubles fallen men with the pains of a broken creation to point us back to Himself. The years 1918–19 witnessed a stunning Spanish flu epidemic, its death toll approaching that of the First World War. The Asian, Hong Kong, and the Avian “Bird” Flu pandemics dotted the century with health scares and significant loss of life. “Natural” disasters are another common form of calamity. Of these, maybe the signature apocalyptic weather event of



the century was the 9.0 quake off Sumatra on September 30, 2009, that triggered tsunamis in the Indian Ocean, sweeping approximately 250,000 people into eternity in a few moments of time.

**4. Evil men and seducers really are going from bad to worse in their manifestations of sinfulness (2 Tim. 3:13).** The entire century retains the tension existing after WWI—the potential glory of peace and its ultimate fueling of more deadly wars. A future of promise and progress loomed, yet it produced heinous men whose careers are set against the backdrop of gas chambers, ethnic cleansing, and suicide terror missions. At such horrific times, God pulls the curtain back and lets us see how depraved man is capable of being. A century of wars—global wars, civil wars, tribal wars, trade wars—and the amazing yet fearful proliferation of atomic, nuclear, and biochemical warfare, are reminders of the length to which man goes either to protect himself from other men or to attempt to exercise power over them.

Also, our God-given capacity for imagination and creativity is displayed in our pursuit of novel ways to sin. In Genesis 6:5 God observes what had to be evident to the people of that pre-Flood era—“that every imagination of the thoughts of [man’s] heart was only evil continually.” The Flood confronted man’s sinfulness, but it didn’t change the bent of our hearts. Our hearts are always evil from our youth (Gen. 8:21). The prevailing atmosphere, when every man does what is right in his own eyes, is heightened considerably by the global population explosion over the last century.<sup>3</sup> The proliferation of tools increasing the accessibility and immediacy of sin amplifies our thirst to harness our technology to facilitate our slavery to sin. The lust for human/machine “singularity” has fueled the quest to create robots to serve and join us in our sinful passions.

**5. God does give societies over to reprobate minds (Rom. 1:28).** A reprobate (*adokimos*) mind is steadfastly unwilling to test reality by God’s moral standards. It cannot agree with God in discerning right from wrong. Such a mind is most noticeably on display in the present chaos of human sexuality and gender identification. Today, even many professing Christians display characteristics of the same mind. When those professing to be the people of God agree with those who differ with God, calling “evil good and good evil, . . . [putting] darkness for light, and light for darkness; . . . [putting] bitter for sweet, and sweet for bitter” (Isa. 5:20), one sees the reprobate trajectory on which a whole generation has set its feet.

**6. There really are times when men will not endure sound doctrine (2 Tim. 4:3).** That’s why Paul urges us to preach the Word tirelessly. Christians cannot adorn the doctrine of God (Titus 2:10) when they become unwilling to defend it. This century has witnessed some of the most elastic organizational unions of professing Christian voices coalescing around less doctrine, not more, jettisoning biblical truth rather than embracing and defending it.

Christ foretold that persecutors would kill Christians in the belief that they were doing God a favor (John 16:2)! Persecution of Christ’s followers around the world escalated significantly in the twentieth century, much of it driven

by other religious belief. More people died for their faith (including some 45 million professing Christians) in past one hundred years than in all other centuries of church history combined!

**7. The land of Israel and the Middle East remain the geographical epicenter of what God is doing in the earth.** This year Israel celebrated its seventieth anniversary back in the land God promised to Abraham. The historic survival of the Jewish people can be explained only by the promises of a covenant-keeping God. And that same God has made promises to Egypt and other non-Jewish nations (Jer. 12:14–17; Isa. 19:16–25; Ezek. 47:15–23). We still await the most geographically expansive fulfillment of God’s blessing of the families of the earth through Abraham!

**8. Opportunity abounds for the righteous to grow stronger and stronger.** God still enables His own to prosper in a troubled age. Job still believes that nevertheless “the righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger” (Job 17:9). Harried by the house of Saul, David’s house “waxed stronger and stronger” (2 Sam. 3:1). Christ continues to build His Church (Matt. 16:18). The “path of the [righteous]” shines brighter (Prov. 4:18) as the days grow darker.

**9. Thankfully, God is sovereignly gracious.** God still lovingly blesses those who love Him and those who don’t (Matt. 5:44–48), and He intends His goodness to lead man to repentance (Rom. 2:4). God is still longsuffering, not willing any to perish (2 Pet. 3:9), while seeking to show Himself strong toward those whose hearts are loyal to Him. Israel and the nations persist in rejecting both God and His Anointed (Ps. 2:1–3); but His King will yet rule from Zion (Ps. 2:4–9). In the meantime, the psalmist urges all kings and nations to be wise, serve the Lord, and kiss the Son; “blessed are all they that put their trust in him” (Ps. 2:10–12).

In God’s historical play, the drama of redemption, God shows Himself such an amazing playwright and director that He can permit His actors to ad lib at will and still lead the entire production and all its characters to His own intended conclusion. He even walks across the historical stage Himself, and the lines He utters are so wonderful and His gestures so sublime that, no matter who appears after Him, He is never upstaged; His thunderous curtain call goes on forever.<sup>4</sup>

Robert Vincent has served as an assistant pastor at Mount Calvary Baptist Church in Greenville, South Carolina, for almost twenty years.



<sup>1</sup> <http://www.presidency.ucsb.edu/ws/?pid=117383>

<sup>2</sup> Robinson Meyer, “How Many Stories Do Newspapers Publish per Day?,” *The Atlantic* (May 26, 2016).

<sup>3</sup> The world population has nearly quadrupled in this century, mushrooming to 7.6 billion. It had taken nearly four hundred years since the Reformation (1517–1917) for the world population to quadruple. Nearly 60% of the current 7.6 billion is considered Asian. These stats are particularly intriguing when one studies the decline of birth rates in “developing” countries.

<sup>4</sup> Michael Bauman, *Historians of the Christian Tradition*, 3.





# Drugged to Death

## From Prohibition to Permission

America's prohibition of the manufacture, sale, and transport of intoxicating liquor ended in 1933. For nearly fourteen years the so-called "Noble Experiment" had been the law of the land. The Eighteenth Amendment of the United States Constitution went into effect on January 20, 1920. Temperance brigades battled for over one hundred years to rid the nation of "the Devil's brew." The immediate effect of prohibition was a seventy-percent decline in national alcohol consumption, followed by the advent of "speakeasies" and "rumrunners." When the Twenty-First Amendment became the only amendment to overturn another amendment, the consumption of alcohol had climbed to nearly seventy percent of its pre-Prohibition level.<sup>1</sup>

The regulation of cannabis began in America between 1916 and 1931, with twenty-nine states voting to outlaw marijuana. The Federal Marihuana Tax Act of 1937 essentially banned it nationwide.<sup>2</sup> For nearly a century, growers, sellers, and users of marijuana have been fined, arrested, and incarcerated. In recent years proponents of the medical use of marijuana have prevailed to legalize the substance for medicinal use in twenty-nine states and the District of Columbia. Currently, eight states allow the use of marijuana recreationally. The sale of marijuana is now "big business" in America, with expected sales of \$17 billion annually by 2021.<sup>3</sup> It appears that America's war on marijuana is soon to be completely lost.

While national attempts to regulate substances such as alcohol and marijuana are failing, addictions are rising. Over fifteen million people (6.2 percent of America's adult population) currently have Alcohol Use Disorder (AUD).<sup>4</sup> Forty-three percent of America's citizens have been exposed to alcohol abuse in their family.<sup>5</sup> A 2012 survey indicated that

ten percent of the children in America live with a parent who has alcohol problems.<sup>6</sup> Along with the growing challenge of alcohol, the Department of Health and Human Services now classifies the misuse of opioids as an epidemic that is taking the lives of over 116 Americans every day.<sup>7</sup> National trends indicate that legislated morality was only a temporary cure. Americans are now being drugged to death.

Led by evangelists such as Billy Sunday and Bob Jones, evangelical institutions of the twentieth century stood together in the battle against alcohol. But evangelical institutions in the twenty-first century are increasingly accepting of alcohol consumption. Once banned, social drinking is now tolerated by schools such as Moody Bible Institute,<sup>8</sup> Wheaton College,<sup>9</sup> and Cornerstone University.<sup>10</sup> The prohibitionists preached a message of absolute abstinence. Today, forty percent of the evangelical leaders who participated in a poll conducted by the National Association of Evangelicals drink alcohol, and sixty-eight percent of the pastors polled believe alcohol consumption to be a biblical liberty.<sup>11</sup> While fewer voices speak up against America's vices, we are becoming a nation of addicts.

### A Pastor's Plea

In over thirty-five years of pastoral ministry I have experienced firsthand the pain of substance abuse. I have visited addicts in rehab centers and have driven the inebriated to the hospital. I have counseled those who have lost their morality because they have failed to protect their sobriety. I have walked with families through the pain of alcohol-induced suicide and death by overdose. In all that time, I have never met anyone who set out to become an alcoholic or a drug addict. While I have met many who were conquered by



addictions, I have never met one who expected to fall. As prohibition gives way to permission in America, Bible-believing Christians who know that the Devil is a “roaring lion” who is “seeking whom he may devour” (1 Pet. 5:8) need to provide a warning of the danger of alcohol and drugs.

It is true that there are no verses in the Bible that say, “Thou shalt not drink,” “Thou shalt not smoke marijuana,” or “Thou shalt avoid opioids!” But God wants His people to be clear-minded. First Peter 1:13 states, “Gird up the loins of your mind, be sober, and hope to the end.” There is not a verse in the Bible that says, “Don’t drink beer” or “Don’t use cocaine.” But biblical principles, rightly applied, ought to cause the obedient Christian to practice and to promote prohibition not only as it relates to alcohol but also as it relates to nonprescription drug use.

## Biblical Principles

Christ owns the believer’s body and makes it the dwelling place of the Holy Spirit (1 Cor. 6:19–20). The Spirit of God who indwells the believer wants to be in control of the believer’s thoughts (2 Cor. 10:5) and the believer’s body (James 4:7; Rom. 6:13). God wants His children to be clear-headed and Spirit-controlled (Eph. 5:18) by avoiding inebriation and addiction. To do God’s will, God’s people must put biblical principles into practice.

*The enslavement principle.* First Corinthians 6:12 states, “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.” God wants all His children to be free from addictions. According to the *National Survey on Drug Use and Health* (NSDUH), 21.5 million American adults (aged twelve and older) battled a substance-use disorder in 2014. Almost eighty percent of individuals suffering from a substance-use disorder in 2014 struggled with an alcohol-use disorder.<sup>12</sup> The best way to avoid becoming addicted is to stay away from substances known to cause addictions. It is much easier never to start drinking or doing drugs than it is to stop. Christians who understand the principle of enslavement promote abstinence.

*The example principle.* In 1 Corinthians 8:9 the Spirit of God warns us, “Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.” In other words, we are to be careful about our example because we understand that our example may cause others to stumble. Gary Benedict, president of the Christian and Missionary Alliance, spoke on behalf of his denomination when he said, “Even though there is no prohibition on the moderate alcohol consumption in Scripture, due to the many implications as an example to family and those I serve, I like Paul’s words ‘it is better not to’ (Romans 14:21).”<sup>13</sup> Christians who live sensitively rather than selfishly have long seen the wisdom in letting go of their liberties for the good of others. Jude charges every Christian to draw those we love out of the fire that spots the flesh (v. 23). Those whose example draws the soul into the fire are living in direct contradiction to the example principle.

*The expedience principle.* First Corinthians 10:23 states, “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.” That

which is expedient is profitable or helpful. While something may be legal, it may not be profitable or helpful. It is legal to smoke cigarettes, but it is certainly not profitable or helpful. Likewise, it may be legal to smoke marijuana, but it may not be profitable or helpful.

*The edification principle.* “All things edify not” (1 Cor. 10:23). Romans 14:19 states, “Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” This is indeed a high standard. Those who are obedient to God’s command must ask, “Will this build me up?” “Will this build others up?” If there is no edification, there should be no participation.

## Permission Comes as No Surprise

Since the Bible states, “Evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim. 3:13), Christians should not be surprised to watch society leave prohibition in favor of permission. Second Timothy 3:1 warns us that the end times will be “perilous.” The twenty-first century presents innumerable perils unknown by those who lived a century ago. Those who fought for national liberty in World Wars I and II did not simultaneously battle electronic addictions, opioids, and ubiquitous pornography. Those who would walk wisely and live purely in light of Christ’s coming must learn to apply biblical principles in order to avoid destructive addictions.

Dr. Chuck Phelps pastors the Colonial Hills Baptist Church of Indianapolis, Indiana; serves on the Executive Board of FBF; and is an adjunct professor and regular Bible conference speaker.



<sup>1</sup> <http://www.nber.org/papers/w3675>

<sup>2</sup> <https://www.history.com/news/why-the-u-s-made-marijuana-illegal>

<sup>3</sup> <https://mjbizdaily.com/exclusive-u-s-marijuana-sales-rise-35-2017-hit-17b-annually-2021/>

<sup>4</sup> <https://www.niaaa.nih.gov/alcohol-health/overview-alcohol-consumption/alcohol-facts-and-statistics>

<sup>5</sup> <https://www.learn-about-alcoholism.com/alcoholism-statistics.html>

<sup>6</sup> <https://www.niaaa.nih.gov/alcohol-health/overview-alcohol-consumption/alcohol-facts-and-statistics>

<sup>7</sup> <https://www.hhs.gov/opioids/about-the-epidemic/index.html>

<sup>8</sup> <https://www.nytimes.com/2013/09/28/us/evangelical-college-lifts-alcohol-ban-in-culture-shift.html>

<sup>9</sup> <https://www.wheaton.edu/about-wheaton/community-covenant/>

<sup>10</sup> [https://www.mlive.com/news/grand-rapids/index.ssf/2009/11/cornerstone\\_university\\_lifts\\_6.html](https://www.mlive.com/news/grand-rapids/index.ssf/2009/11/cornerstone_university_lifts_6.html)

<sup>11</sup> <https://www.christianpost.com/news/poll-2-in-5-evangelical-leaders-drink-alcohol-45682/>

<sup>12</sup> <https://americanaddictioncenters.org/rehab-guide/addiction-statistics/>

<sup>13</sup> <https://www.christianpost.com/news/poll-2-in-5-evangelical-leaders-drink-alcohol-45682/>



# 1919, 2019, and Israel— Oh, Happy Day (for Now)!

The year 1919 was one of the most consequential years relating to the modern state of Israel. Its ramifications are still being felt and will continue to be felt until the Millennial Kingdom. This is because 1919 marked the beginning of the world after World War I.

## Jewish Hope in 1919

The war officially came to an end on November 11, 1918. Just a few weeks later, in January 1919, the so-called Paris Peace Conference was convened, the purpose of which was to establish the terms of peace and set a course for the world in the aftermath of the war. The decisions made there focused primarily on the division of the spoils of war and how the world would move forward from this horrible event in order to avoid future conflicts. A “new world order” was established, which would be implemented under the guidance and founding principles of the League of Nations, an organization formed as a result of the conference. Allied leaders gathered to address these matters, and representatives from all over the world were in attendance to try to have input in the result for their respective countries.

Two weeks prior to the official start of the conference, on January 3, 1919, a fascinating meeting took place between a key leader of the Arab world, Emir Faisal, and Chaim Weizmann, who led the Zionist delegation to the conference. Faisal was interested in ensuring an independent Arab state in the Middle East now that the Ottoman Empire had been vanquished, and Weizmann was mindful of the impact the conference would have on Jewish aspirations for a homeland there. The Balfour Declaration, in which the UK had acknowledged the Jewish right to a homeland in Palestine, had been issued in 1917, so with the UK on the winning side of the war and a key player in the aftermath, many saw this as the time that the great expectation of the Jewish people would finally be realized. Ironically from today’s perspective, Faisal showed little interest at all in Palestine and had his sights set more on a unified Arab state that would include Damascus and Baghdad, than on the land called Palestine.

The two men signed an agreement of cooperation in which Faisal gave up any claim to Palestine and consented to it

being given to the Jews. Faisal did require as a condition to this consent, however, that an independent Arab state be granted to his people as well. Weizmann had no objection to that, so Jews and Arabs began the conference with optimism. Unfortunately, Weizmann did not have the final say on the status of the Arab lands. Once the conference started and negotiations began Britain could not support the desire of the Arab leader, and this was complicated further by France when it took the mandate over Syria and Lebanon. With Iraq under British control the conference ended with no establishment of the Arab state that Faisal sought. It was not long after this that uprisings began in the Arab world, and the last century has seen all of the challenges that have followed from that. The Jewish people, however, remained hopeful.

The conference produced several treaties, the most well-known of which is the Treaty of Versailles, which the Allies entered into with Germany. It contained the requirements for peace and would have terrible consequences in the not-too-distant future because of the stipulations and sanctions it imposed on Germany. The leader of France, Georges Clemenceau, especially, had insisted on harsh punishments for Germany, and he was not overruled by US President Woodrow Wilson or Prime Minister Lloyd George of the UK, the two other primary Allied leaders. As a result, Germany essentially took responsibility and blame for the conflict and was required to pay reparations at a great cost. This hurt and demoralized the Germans so deeply that many believe the seeds of World War II were planted at that moment. This is why some historians will refer to a thirty-year war, connecting the two great world conflicts, as opposed to seeing them as truly distinct events.

For the Jewish people who were still seeking a homeland as they remained scattered throughout the world, the decisions coming out of these meetings, and especially those which affected the Ottoman Empire, were most critical. The Turks were on the losing side of the conflict but had controlled the Middle East prior to the war. They had aligned with Germany and Austro-Hungary and thereby saw their great empire come to an end. This was, of course, a happy time for the Jewish people because the portion of the Ottoman Empire that covers the Middle East was part of the spoils of war and the Jews were to be included in the nations that would be





given self-determination under Wilson's model. The winners took the opportunity they had in dividing the world to carve out Palestine and designate it as the long-awaited homeland for the Jewish people. Oh, happy day indeed!

In 1919 Palestine consisted of all that we know of today as Israel and all that we know of today as Jordan. The Arab world was furious, but the Jewish world was ecstatic. The dream was becoming a reality, and the two-thousand-year quest to return home was finally coming to an end. Many in the world were supportive, and the United States was leading the charge. Unfortunately, however, things soon changed for the Jewish people: the world saw continual uprisings among the Arab peoples, and the official establishment of the Jewish state was postponed. Over time the world carved up Palestine, the League of Nations died with barely a whimper, Germany took its revenge on the world and attempted to eliminate the Jewish people along the way, the United Nations was born with some effort to finalize the issue about Palestine, and Israel finally declared itself a state as the British forces closed up shop and headed home. The shock of the holocaust caused temporary favor to be shown to the Jews, but anti-Semitism became fashionable again and with a force not seen since just prior to the second World War.

### Jewish Hope for Today

Next year will begin as 1919 did—with a hopeful attitude among the Jews in the wake of significant events, led by the United States. The year 2018 finally saw the move of the American Embassy from Tel Aviv to Jerusalem along with the recognition of the city as the eternal capital of Israel. This was done with the United States taking an active role once again in the affairs of the region. Though there was support for the move in certain places in the world, there were loud voices in opposition, especially in the Arab community. There was much rejoicing in Israel as the American president again spoke of the importance of the Jewish State and the support it will get from our country. In fact, this has been the attitude of the current government of the United States since it took power in 2016, and the people of Israel are very happy about it.

In addition, the Trump administration recently indicated it would be reducing or eliminating financial aid to the Palestinian Authority, primarily because of the corruption and human rights violations committed by its leaders. Furthermore, the US government has also stated that the right of return among some Palestinian people is now "off the table" in the

context of the peace process. This particular matter has to do with the claim that some refugees who fled Israel during the 1948 conflict (and others) should be able to now come back as citizens of the State of Israel. Should they be allowed in, the very existence of a *Jewish* state would be in jeopardy as the percentage of Jews there would necessarily shrink. If this proclamation ends up being followed, it would effectively remove one of the four primary issues in the peace process. Such a move is transformative to the approach to peace in the Middle East. In fact, as this article is being submitted for publication, reports are surfacing that indicate that the administration is going to close the Washington, DC, office of the Palestinian Liberation Organization. This too is cause for Israel to rejoice.

Though these comparisons are not as momentous as the announcement of a Jewish homeland after two thousand years, the recent events affecting Israel are significant, and similarities do exist. In this regard we cannot help but wonder what seeds have been sown that will similarly rear their ugly heads to prove how short-lived the joy can and will be.

Just as the happiness of the Jewish people at the start of 1919 was soon shattered by the uprisings and upheavals in the Middle East, removal of Transjordan from Palestine, and eventually the holocaust and World War II, the current happy day may soon turn to night. We do not know the precise timing of future events, but we do know that another holocaust is coming and that it will be far worse than that of World War II. Matthew 24 describes it as the Great Tribulation, and it is significant that the Bible refers to the same time period as the time of Jacob's trouble (Jer. 30:7). Though the world will suffer, the focus of the time period will be the cleansing of Israel so that she will finally repent and turn to God as her blindness is lifted (Zech. 12–13; Rom. 11). There is coming a day when all the nations of the world will turn against Israel (Zech. 14), but Messiah Jesus will rule and have the victory. The Lord could tarry and we could see the cycle repeat another hundred years from now, or He could return in 2019. If He waits, the years will still show a continued demonic hatred for the apple of God's eye, irrespective of occasional glimpses of light.

The start of 2019 will demonstrate another happy day for Israel, but for how long? Friends, are we redeeming the time? Are we remembering the lost sheep of the house of Israel?

Dr. Craig Hartman is the founder and director of Shalom Ministries Inc., based in Brooklyn, New York. A frequent conference speaker and teacher, Dr. Hartman is part of the leadership at Bethel Baptist Fellowship of Sheepshead Bay, Brooklyn, and also serves on the Executive Board of FBFI.





# The Article Gone Wrong

## 1919 and the Origins of the Holocaust

The events of 1933 unfolded with the kind of speed that can only accompany the political turmoil and governmental overthrow that they brought with them. On January 30 Adolf Hitler was sworn in to be the new chancellor of the German Republic, replacing his predecessor who had resigned just three days earlier. Fearing a potential military coup, then-president of the German Parliament Paul von Hindenburg hurried to name a new chancellor. At the time of his appointment, Hitler was the leader of the largest political party in the Parliament, and as a condition of his accepting the chancellorship, he demanded that von Hindenburg dissolve the current parliament and call for new elections that were scheduled for the fifth of March. Just a few short days before this election, in which Hitler was aiming to achieve an absolute majority for his Nazi Party, the Reichstag (German Parliament building) was burned in an arson attack. The Nazis, in particular Hitler's well-known right hand, Hermann Göring, seized on the opportunity to blame the attack on the Communists, and, of course, the Jews. In the subsequent days, Jewish synagogues were vandalized, stores were invaded by police and forced to close, and Jewish men were imprisoned and even murdered. On March 20 the well-known concentration camp Dachau was opened, and by the middle of July there were no political parties in Germany other than the Nazis. The Holocaust had begun.

One often wonders how world events got to this point. How was Hitler able to seize power so quickly and decisively? How were the atrocities he committed and the laws he enacted even legal? To answer these questions, one must go back nearly fifteen years, to 1919 and the end of World War I.

### A Year of Transition

The year 1919 was one of transition for the entire European continent. The Great War had ended, and the once-grand German Empire was in shambles. In June the new German government was forced to accept and sign the Treaty of Versailles, which forced Germany to take the blame for starting the war and to submit to enormous reparation payments. The day after the signing, the government resigned in protest to the treaty, leading to the formation of a new republic which would be named for the city in which it was organized—Weimar.

During the beginning years of the Weimar Republic, the phenomenon of anti-Semitism exponentially increased throughout Germany. February 1919 saw the organization of the Deutschvölkischer Schutz- und Trutzbund (German People's Defense and Protection League). This organization's main goals were the overthrow of the Weimar Republic as

well as to fight against the influence of the Jews, to whom they assigned blame for the war, the Treaty of Versailles, and the terrible economic predicament that Germany then found itself in. By 1923 this group would grow to 180,000 members.

The pillar of the Weimar Republic was its Constitution, written in 1919 by a Jewish man, Hugo Preuß (or "Preuss"). Born to a blue-collar Jewish family in the late nineteenth century, Preuß became a lawyer and rose up the political ranks as the First World War came to a close. On February 13, 1919, he was named the Interior Minister of the new government. In writing the Constitution, Preuß was given the responsibility of formulating a document that would bring order to an extremely volatile and unstable country. Along with order, the document would need to give the government enough power to legislate and regulate in the Republic's infancy. Preuß's solution to this was Article 48, which states in part,

If public security and order are seriously disturbed or endangered within the German Reich, the President of the Reich may take measures necessary for their restoration, intervening if need be with the assistance of the armed forces. For this purpose he may suspend for a while, in whole or in part, the fundamental rights provided in Articles 114, 115, 117, 118, 123, 124 and 153.

The process of invoking Article 48 was such that if the president thought necessary, he could issue an emergency decree to remove basic freedoms to individuals in order to restore order and keep the government afloat. The motive behind the article is easy to understand, given the general upheaval in Germany at the time. Within the article, Preuß added a defense such that if the president made an Article 48 decree, the Parliament could nullify it by a simple majority. If such a decree was nullified by the Parliament, the president could then dissolve the government and call for new elections within sixty days if he still deemed it necessary for the good of the Republic.



Initially, Article 48 worked smoothly, with presidents making the invocation more than 130 times between 1921 and 1925 for generally appropriate reasons. Early causes for the emergency invocation varied—from removing local governments that seemed disorderly, to revamping the judicial system, to dealing with hyperinflation. However, in 1930 President von Hindenburg dissolved the government after an Article 48 decree was nullified by the Parliament. The subsequent election in September resulted in both Communists and Nazis gaining more seats, which caused the following governments difficulty in achieving a majority. Thus, several more Article 48 elections were made over the next few years, which enabled the Nazis to gain more and more power in the Parliament.

That way, when the Reichstag was set ablaze by Communists in 1933, Hitler had the excuse he needed to seize power and suppress basic freedoms. The Reichstag Fire Decree was issued, stating that,

On the basis of Article 48 paragraph 2 [stated above] of the Constitution of the German Reich, the following is



ordered in defence against Communist state-endangering acts of violence: Articles 114, 115, 117, 118, 123, 124 and 153 of the Constitution of the German Reich are suspended until further notice. It is therefore permissible to restrict the rights of personal freedom, freedom of expression, including the freedom of the press, the freedom to organize and assemble, the privacy of postal, telegraphic and telephonic communications. Warrants for House searches, orders for confiscations as well as restrictions on property are also permissible beyond the legal limits otherwise prescribed.

It is not hard to imagine the chaos that this Article 48 decree caused. It gave legitimacy to Hitler's subversion of basic human rights. It clothed in legality the midnight raids on innocent people's homes. It was not a large jump from this decree against the Communists to the murder of six million Jews, who were blamed as well for Germany's problems. And because, as mentioned earlier, the Nazis by this point had a complete majority in the Parliament, there was no one

to nullify or challenge the decree, and no dissolution of the Government. Hitler had seized power and removed the rights of all who contradicted him, and it was legal. Article 48 was subsequently used by Hitler for multiple other decrees until he finally dissolved the Weimar Republic and Constitution altogether. Thus it was the Jewish Hugo Preuß's pen that created the clause used by Hitler to impose his dictatorial policies and racist regime on Germany's Jewish population just two decades later.

## And Today

A century after Preuß penned the Weimar Constitution, not much has changed. Nationalism and far-right-wing parties are spreading like wildfire throughout Europe. Chants of "Death to the Jews" echo throughout the same cities where Hitler and his followers shouted the same only seventy years before. Men wearing *yarmulkes* are chastised and assaulted on Berlin streets in 2019, just as they were when Hitler's SS troops did so in the thirties. Incidents of anti-Semitism are increasing at an exponential rate throughout Europe less than eighty years from the days of Article 48. In fact, according to the Anti Defamation League's annual audit of anti-Semitic incidents, there was an increase in such incidents of 57% from 2016 to 2017, and the United Kingdom's *Independent* reports that 100 incidents were reported every month between January and June 2018 in the UK alone.

And while a Jewish man's pen in 1919 and Article 48 paved the way for the "legal" persecution of Jewish people and removal of their basic human rights fifteen years later during the Third Reich, such treatment of Jewish people did not begin there. From the European ghettos of the 1300s to the Russian pogroms of the late 1800s, from the expulsion of Jews from Spain in 1492 to finance Christopher Columbus's journey to Martin Luther's anti-Semitic rant in "The Jews and Their Lies," people claiming to be "Christian" have systematically led the charge in the worldwide hatred of Jewish people.

It is therefore up to us, the true believers in Yeshua as Messiah and Lord, to repair these centuries-old preconceptions and to restore the relationship between the truth and the Jewish people who share in its roots. It is up to us to light a fire in the world of fundamentalism so that the love of Messiah, not the hatred and misunderstanding of the past, shines through. In this new century of the great history of those striving to stand by the fundamentals of our faith, let us not lose sight of the fact that this faith was sealed when a Jewish man, after living a perfect life, gave Himself on a cross in a tiny place called Judea, in a city called Jerusalem. This city in modern times is of course the capital of the State of Israel, which rose up out of the ashes of the Holocaust and Article 48 to be founded in, that's right, 1948.

Grant Z. Hartman oversees the activities of the Jerusalem Branch of Shalom Ministries Inc. He is a recent graduate of Bob Jones University Seminary and is a member of FBFI.



## Works Consulted:

*Final Solution: The Fate of the Jews 1933–1949*, David Cesarani

*Das Dritte Reich und die Juden*, Saul Friedlander



# Jews to America: A Migration That Made a Difference

On my morning walks I have the unspeakably wonderful privilege of viewing the Statue of Liberty. That statue and the nation that it represents have blessed millions of immigrants who have come here for mainly one reason: hope. Even before the statue was built, New York City had become the main port of entry for European immigrants. About eight million of them passed through Castle Clinton<sup>1</sup> (the predecessor to Ellis Island), and in brief ceremonies another twelve million walked down the marble steps from the second floor to the main hall at Ellis Island to begin their lives as Americans.<sup>2</sup> What made them come? Hope! The particulars of that hope differed, but they all believed that America's opportunities and freedoms would give them and their descendants a better life. Obviously there were individuals who did not experience what they had hoped for, but the vast majority found enough to sing the praises of their adopted country.

Our focus in this article is on one group of people who came in disproportionate numbers: the Jews. America offered to them several things of inestimable value, the first of which was complete religious liberty. For many, to practice Judaism in the country of origin was to commit a crime or to limit their opportunities of employment, education, or residence. Second, America offered a nearly complete absence of anti-Semitism. Obviously, there were individuals who would hate Jews, but that hate was not backed up by the force of law. This enabled them to rise to their full potential—and they have done very well! Third, although it may seem redundant, this is so wonderful that it must be mentioned: America offered freedom from fear. They had the full protection of the American legal system.

## Causes and Effects

An understanding of history teaches us that what happens has at least one cause and at least one effect. Sometimes the cause and effect seem unrelated until they are shown to us. Without question, the Jews of Eastern Europe immigrated to the United States in such great numbers because persecution had made their continued existence in their homelands intolerable. And in less than forty years two million Jews came to the United States. I would like to suggest that this huge influx had important consequences for the future State of Israel.

In 1762 Catherine the Great, Empress of Russia, created something known as the Pale of Settlement, encompassing the Ukraine, Belarus, and parts of Lithuania, Moldova, and Poland.<sup>3</sup> The Pale, as it was often called, was a huge ghetto composed of about twenty-five provinces stretching from the Baltic to the Black Sea in western Russia.<sup>4</sup> Existing for slightly over 150 years, the Pale was wedded to a constantly changing code of laws which made life

for its hapless Jewish inhabitants miserably impossible. Its last recorded collection of statutes was almost a thousand pages. Paul Johnson describes it as “an enormous monument to human cruelty, stupidity and futility.”<sup>5</sup> Except for brief periods when regulations were slightly relaxed, the lives of the Jews were increasingly constricted to the point that almost all of them were destitute.

With the Partitions of Poland (1772, 1793, 1795), Russia gained about 900,000 additional Jews.<sup>6</sup> Eventually, Russia had the largest population of Jews in the world. But since Jews were unwanted, the Russian government was happy to allow them to emigrate. With the pogroms in 1881–83 the Jews began to migrate; they were further spurred to leave by the pogroms of 1893–96 and 1905–06. (A pogrom is an officially instigated or permitted riot against the Jews. Occasionally they were isolated occurrences, but usually other towns, cities, and villages would join in the violence. Sometimes hundreds of them occurred within a short time span). The bulk of the fleeing Jews came to the United States.

## Beyond the Pale

In her book *The Promised Land* Mary Antin described her experience of leaving the Pale and coming to Boston in 1894. She said it was like leaving a medieval environment to come to civilization. She exchanged poverty for prosperity, tyranny for freedom—freedom of religion, occupation, movement, and freedom from fear. Life could be lived to the extent of one’s abilities. There were free libraries (there had been no libraries in the Pale) and free public schools that Jews were as welcome to attend as was anyone else.<sup>7</sup>

The great Jewish migrations that began in the early 1880s and continued until about 1919 dumped a huge volume of humanity into the tenements on the Lower East Side of Manhattan. For a period of years that area housed 701.9 people per acre.<sup>8</sup> Pictures show Delancey Street, for example, as a sea of humanity and pushcarts. Coming from the persecution of Eastern Europe, few Jewish immigrants had any substantial financial resources. However, one of the advantages of a migration over simple immigration is that a large group of people moves rather than an individual or small family unit. As a result, a network that aided the newcomers quickly developed and then stood ready to provide financial help—help that they were eager to give others but reluctant to receive.

Since very early Colonial times there have been Jews in America, but their numbers were small, with only about a quarter of a million<sup>9</sup> scattered across the country by the beginning of the great migration. They were, however, one of the reasons that the Jews of the cities of America were able to rise from extreme

poverty to prosperity, and even wealth, in a generation. Having themselves reached respectability and prosperity, they were, initially, horrified by the impoverished, “bearded, orthodox, Russian ‘slum Jews.’” After their initial shock, they rushed to aid the penniless immigrants with a generosity unequalled anywhere, any time. They established relief organizations, vocational schools, recreational centers, hospitals, and old-folks’ homes.”<sup>10</sup>

The second factor is that the Jews of the Pale essentially transplanted their entire society from Russia to their new American neighborhood. Immigration usually involves the adventurous disenfranchised leaving their nation of origin and arriving here, oftentimes with no skills, a different language, and the need to spend years adjusting to their new environment. The Jews of the Pale avoided most of this and functioned as an orthodox Russian Jewish Yiddish-speaking society in a new place.<sup>11</sup>

Their third advantage is that many of them were skilled. In the Pale some were known as *luftmenschen* (“people made of air”).<sup>12</sup> Having no visible means of support, they devised ingenious ways of providing for themselves. Developing a marketable skill was paramount to survival because the laws of the Pale had squeezed them from every usual form of work. As a society industrializes, its first industry is usually textiles, which requires little capital to create a job. Thus textiles became one of the chief trades of the Lower East Side. Some worked in factories, and many even did piece-work in their homes. There are numerous pictures of bearded Jews sewing in the living rooms of their tenement apartments—sometimes surrounded by other workers. For several decades the Lower East Side produced more textiles than any other similar land area in the world.<sup>13</sup> Life was difficult, but their sojourn in the Lower East Side averaged only about fifteen years before they moved to a better life.<sup>14</sup>

Finally, there was a tremendous access to education in Manhattan. In addition to the public elementary and secondary schools, City College offered tuition-free education and evening classes. It wasn’t Harvard or Yale, but it was a college education, and many even went on to the professions.

Jews have always valued education, and it was education that lifted them out of poverty.

## After World War II

Let us consider the condition of post-World War II European Jewry. Hitler’s Final Solution had nearly eradicated them from the continent, and those that survived were impoverished and mostly languishing in displaced-person camps. In order that they might never again know

An understanding  
of history teaches  
us that what  
happens has  
at least one  
cause and at least  
one effect.

Continued on page 29



# Thankfully, Some Things

Typically, when comparisons are made between current events and past events, the result is a realization that things are worse today or that negative realities of the past have been perpetuated. Rarely do we find ourselves recognizing improvement or encouragement through the passage of time, whether it be centennial retrospectives or otherwise. However, in the purpose of God, whether we are speaking of the past, present, or on into the future, we can safely conclude that God always has and always will love Israel. In this we find that rare encouragement. Jeremiah the prophet tells us that God loves Israel with an everlasting love (31:3). That has been true since the beginning and certainly was true in 1919, and it remains true today. He will never, ever cease to love the people of Israel because they are His chosen people through which He carries out and finally completes His redemptive plan! Therefore, it is good in this case that, thankfully, some things just never change!

## God's Chosen People

There are several biblical components that describe our Lord's love for Israel, not the least of which is His choosing her to be the nation through which His redemptive purposes would be fulfilled (Deut. 7). Romans 9 is one of the key biblical references where we find a tremendous explanation of God's sovereign and irrevocable love for and choice of Israel. This chapter follows after the great justification truth (Rom. 1–5) and sanctification truth (Rom. 6–8) aspects of our salvation are dealt with by Paul. Romans 9, however, is not dealing with either of these truths. Rather, it is an explanation of how Israel is God's channel of salvation blessings to the world, and yet for the most part, she herself remains spiritually unbled. Since Scripture teaches that God loves Israel and chose her to bring the light of salvation to the nations, how do we reconcile that truth with the sad reality of Israel's current spiritual condition?

## God's Selection

The way we accomplish that is by understanding the true focus of this special chapter, especially in light of the fuller message of Romans 9–11 and allowing Paul to explain it to us. It is essential to note that this chapter is not about God's choosing certain people to *save*, but that God chose the nation of Israel to *serve*. To truly understand what God is teaching through the apostle, it is essential, and worth repeating, that we understand that the selection spoken of in Romans 9 has nothing to do with God's choosing of certain individuals to eternal salvation but rather the nation of Israel for His service. This chapter is all about God's selection of a remnant of Jewish people, chosen out of the majority of Jewish people, to be the means whereby His eternal purpose would be fulfilled through the nation of Israel. The divine selection here is therefore a choosing to service of a small segment of Israel and not the selection of any single person to salvation. The whole emphasis is a missional theme, rather than a soteriological one. This is vitally important to keep in mind when reading Romans 9. Therefore, the people that are named in this chapter represent nations. For example, when God said that he loved Jacob and hated Esau, He was simply saying that He chose the nation of Israel instead of Edom (9:13).

## Remnant Truth

The verses following that statement, which make up the rest of the chapter (vv. 14–33), anticipate and answer objections to the Lord's choice in executing His redemption goals for the nations through Israel. In addition, Romans 9:6 reveals that the Lord chose only a remnant of Israel to accomplish this. A *remnant* is a small surviving group representing a segment of a larger entity. It is this remnant of Israel that ultimately inherits the Abrahamic covenant that enables a remnant from the nations to receive the spiritual blessings promised through the Seed of Abraham. This is, of course, accomplished through the "grafting" spoken of in Romans 11, which beautifully retains the missiological message of the





# Just Never Change

section as it speaks of the provocation of Israel to salvation by the very Gentiles who respond to the message of redemption.

## Israel's Survival

If God did not preserve this remnant of Israel, not only would there be no more Jewish people, there would be no such thing as the Church of the Lord Jesus Christ, which is made up of both Jews and the nations (Gentiles) united in one glorious Man (Eph. 2:15). Through the centuries, the Lord has used various people and institutions to protect Israel, out of which this surviving remnant emerges. Believers are often His chief means because they love what God loves, and He loves Israel with a love that has never fluctuated and never will.

## Rees Howells

One specific example of the love of believers for Israel is evident in a wonderful little biography written many years ago by missionary Norman Grubb. The book title is *Rees Howells: Intercessor*. It's the amazing story of a Welshman who was saved as a result of the 1904 Welsh revival and whose influence spread worldwide. Rees was the epitome of a man who walked by faith and made simple believing prayer his way of life. Perhaps he is best remembered for the prayers he led during World War II. Some believe that this intercession accomplished more for the resulting Allied victory than all the military might exerted in the war combined.

Howells started a Bible college in Wales and taught his students how to intercede in prayer for victory. He and the students fought great battles on their knees, not just for freedom, but to remove the roadblocks to getting the gospel to the nations. Hitler was standing in the way of evangelism and missions, so he needed to be defeated. Their main concern was for the gospel, so they were greatly burdened for the Jewish people, because they believed in the biblical precept that the gospel is "to the Jew first." Howells realized that if the Jewish people were destroyed, they could never return and be restored in their ancient land as the prophets predicted. That would also mean that Jesus could not return, because he knew the Bible taught that God's chosen people must be back in their own land before the Second Coming.

He saw the anti-Semitism of Hitler and Mussolini as a way that God was sending His people back to their own land and part of the fulfillment of prophecy. Rees asked God to lay the burden of the Jewish people on him, longing to help them return to their land. Their many months and years of intercession for Israel were followed by the actual return of the Jewish people and the establishment of the State of Israel. This type of love for the lost sheep of the house of Israel is a tremendous example to us all, and it is born out of and sustained through a recognition of God's unwavering commitment to this people through the ages.

## As Then, So Now

Anti-Semitism is once again becoming more rampant all over the globe. It is no longer led by the Nazis but by an unholy alliance between the hard left (including some Protestant denominations and deceived evangelicals) throughout the Western world and jihadists. Now seventy years after its re-establishment as a state, Israel's survival is once again being threatened. This is not new. The world has seen this before. This time, however, will we stand idly by and allow them to attempt to accomplish what Hitler and others like him failed to achieve? Or will we rise up to stand for God's chosen remnant, asking God, like a Rees Howells did, to lay a burden for them on us? Are we part of a godly remnant who knows our Savior's heartbeat because we are staying close, like John, who leaned on His breast? Let us determine right now that in the little time we have left we will make up the hedge and stand in the gap through intercessory prayer for God's chosen people. These people God loves with an everlasting love. His enduring commitment to them gives assurance to all believers that He is God and that He keeps His promises. While we may be discouraged by many things staying the same, this reality is surely not one of them. This leads me to say one more time in closing, that, thankfully, some things just never change!

Jim Bickel is a church planter and senior pastor of Bethel Baptist Fellowship in Brooklyn, New York. He has over thirty-five years of ministry experience and is a New York State representative of FBFI. He also serves on the board of Shalom Ministries Inc.





Robert Vincent

## *Baptist History in England and America* by David Beale

David Beale blends the earnest heart of a Christian, the inquisitive mind of a scholar, the insatiable appetite of a historian, and the soul of an artist into his latest work, *Baptist History in England and America: Personalities, Positions, and Practices* (Xulon Press, 2018). High-quality works of religious history remind us of what we should not forget. Indeed, God intends for history to have a ministry, ideally reinforcing (though to a lesser degree) the function of Scripture in our lives: profitableness “for doctrine, for reproof, for correction, for instruction in righteousness.” Beale’s *Baptist History* does not disappoint—it is profitable in these same ways.

Thoroughly researched (over 1500 substantive footnotes!) yet easy to read, the book is organized well to guide the reader informatively yet briskly through the three primary paths of English Baptist history (General Baptists in England, Particular Baptists in England, and Baptist History in America). Dr. Beale’s love for primary sources is evident—he has laid eyes on many of the older documents he quotes and has visited many of the places of which he writes. In addition his carefulness to avoid “bearing false witness” is exemplary—he represents men in their own words and in their context, not forcing them into a mold of his own creation.

**Profitable for Doctrine (for what is right):** *Baptist History* highlights the central role of doctrine in Baptist origins, identification, and development. The soteriological and ecclesiological emphases are captured in the very names of the General and Particular Baptists. Early English Baptists, Beale observes, saw themselves as another wave of the Reformation—they embraced the Reformation, shared in its doctrinal treasures, and appreciated its spokesmen but also believed the Reformation was not yet complete and needed to advance further, particularly in the area of ecclesiology. Their quest was the pursuit of an increasingly Scriptural church, and, we might add, a church that might structure itself and its practices to conform to its theology so consistently that it would never slip back into the kind of apostasy that made the Reformation necessary in the first place.

In addition, as the Baptists emerged in a confessional era, they repeatedly declared themselves in confessional

statements, expressing beliefs they shared in common with other denominations and beliefs that differed (56–57, 200–29). For example, they shared similarities with the Anabaptists but distinguished themselves from them repeatedly (55–58, 157, 170, 200–201). They borrowed heavily from the Congregationalists’ Savoy Declaration and the Presbyterian Westminster Confession (208). Similarity, however, is not sameness. Many of the early Baptist pastors entered into the theological conversation with substantive contributions. Baptists even participated in the effort to catechize their children and church families in doctrine (123, 180–81).

**Profitable for Reproof (to identify what is wrong):** *Baptist History* also helps us see where individuals, churches, and organizations so often go wrong—even within a movement founded in the pursuit of greater purity. Sometimes we slip into doctrinal error, either stepping beyond clear Scriptural statement (i.e., Pelagianism, 54; Hyper-Calvinism, 231ff), sometimes into errors of minimization or denial of doctrine (i.e., New Connection, 85–86; Baptist Union “Downgrade,” 336–37; the Southern Baptist Convention, 563–75; the Northern Baptists’ decline, 520ff). Sometimes the errors are ecclesiological, when our practices confuse our theology and leave the generation to come less prepared to be precise (194). Sometimes we are simply unnecessarily selective or creative in our use of history (i.e., Landmarkism, 7–17). Sometimes we enter into controversy unwisely or deal with error in such a way as to slip into opposite error (267–68). Sometimes we grow spiritually lethargic when the persecution ceases (228–29).

**Profitable for Correction (to make what’s wrong right):** Thankfully, *Baptist History* provides us with examples of wise assessments that lead to correction. Sometimes the corrections occur quickly, sometimes the correction takes place over time, but Scriptural errors and applicational weaknesses can be identified and addressed. The central thread of the story of Baptist origins suggests this lesson. The practice of infant baptism combined with the historical minimization of believer’s baptism by immersion led to a broader ecclesiology that early Separatists (including the Baptists) came to discern as confusing at best and unscriptural at worst. The Baptists sought to correct the practice within their own sphere of influence. The early Baptists took the Reformation

cry of *Ecclesia semper reformanda est* ("the church is always reforming") seriously, and if we learn from them, we are wise to do the same. *Baptist History* is an extended illustration of the reality that doctrine once clarified needs repeated clarification in subsequent generations. The need for the church in every culture and age to be reshaped by Scripture will be always with us. The re-introduction of congregational hymn-singing led by Benjamin Keach (185–88) and the fresh initiative instigated by William Carey and Andrew Fuller (250ff) for evangelizing the world are seminal examples.

**Profitable for Instruction (to maintain the correction rightly):** The story of the Baptists is not a story of unbroken successes. Yet our Baptist heritage bequeaths to us many stellar encouragements worthy of our studied consideration: the Baptists' impassioned quest for ecclesiological precision and application (200–29), their willingness at times to continue in a separatist tradition that lovingly admonishes erring brethren (28–52, 336–37), their demonstration of respectful appreciation of differing brethren (i.e., the use of Westminster Confession and the Savoy Declaration), their navigation of the often fine line between respectful submission to government and being willing to dissent, and their willingness to endure ridicule (138–39) and persecution cheerfully (17–21, 61, 63–65, 131, 159ff, 171ff, 180, etc.) are among the ways our forefathers can continue to be instructive examples to us.

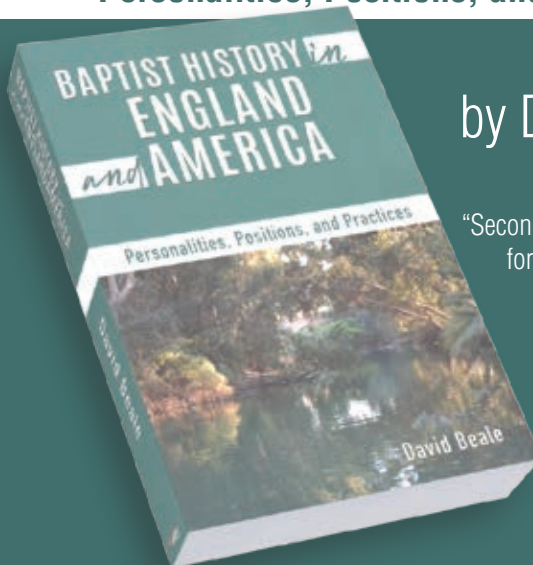
Better comprehending Baptist family history will inform the heritage we bequeath to our church families. There is so much in the story to value, and its value should appreciate with time . . . if we would only learn it first. David Beale has taken

the time to write the story well. It would do us good to immerse ourselves in it.

Dr. Robert Vincent (Church Education and Outreach Pastor, Mount Calvary Baptist Church, Greenville, South Carolina) had the privilege of studying under Dr. Beale and serving alongside of him on the seminary church history faculty at BJU. His appreciation to God for Dr. Beale's influence in his life is immense.

# BAPTIST HISTORY *in* ENGLAND *and* AMERICA

**Personalities, Positions, and Practices**



by David Beale

"Second to none as a reference  
for Baptist historiography"  
-- Gerald Priest, PhD

[www.xulonpress.com/bookstore/](http://www.xulonpress.com/bookstore/)



## 2019

### January 28-29, 2019

Rocky Mountain Regional Fellowship  
Westside Baptist Church  
6260 West 4th Street  
Greeley, CO 80634

### February 18-20, 2019

Winter Board Meeting  
Northwest Valley Baptist Church  
4030 W Yorkshire Drive  
Glendale, AZ 85308

### April 1-3, 2019

South Regional Fellowship  
Catawba Springs Christian Church  
6801 Ten-Ten Road  
Apex, NC 27539

### April 12, 2019

New Mexico Regional Fellowship  
Charity Baptist Church  
Rio Rancho, NM  
Host: Pastor Keith Skaggs

### April 29-30, 2019

Wyoming State Fellowship  
Grace Baptist Church  
905 Pine Avenue  
Kemmerer, WY 83101

### June 10-12, 2019

99th Annual Fellowship  
Red Rocks Baptist Church  
14711 West Morrison Road  
Morrison, CO 80465

### July 29-31, 2019

Alaska Regional Fellowship  
Maranatha Baptist Church  
7747 East 6th Avenue  
Anchorage, AK 99404  
907.338.2123

## 2020

### March 23-25, 2020

South Regional Fellowship  
Morningside Baptist Church  
1115 Pelham Rd.  
Greenville, SC 29615

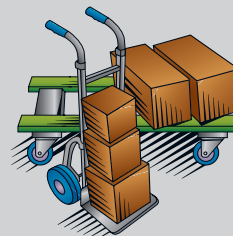
### July 27-29, 2020

Alaska Regional Fellowship  
Immanuel Baptist Church  
7540 E. Cottrell-Campus Road  
Palmer, AK 99645  
907.745.0610

## MOVING?

Please let the *FrontLine* office know your new address so we can update our records.

**Call (800) 376-6856**



**Sign up for your FBFI Membership and/or  
FrontLine Subscription Online at [www.fbfi.org](http://www.fbfi.org)**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

- ☐ FBFI Membership—\$44.95 (Includes subscription to *FrontLine*)  
☐ *FrontLine* Sub only— \$26.95 (One Year)

### Gift subscription for:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

- ☐ One Year (\$26.95)

\*International subscriptions add \$8 per year. Please make checks payable to FBFI.

### Check all that apply:

- ☐ FBFI Membership  
☐ New sub for me  
☐ Gift sub  
☐ Sub renewal

### Payment:

- ☐ Check enclosed  
☐ Visa ☐ MasterCard

Card Number \_\_\_\_\_

Exp. Date \_\_\_\_\_

( ) \_\_\_\_\_  
Telephone Number

### Mail to: FBFI

2801 Wade Hampton Blvd.  
Suite 115-165  
Taylors, SC 29687

# SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

## First Partaker

### Piety, the Object of Primary Importance in Ministers

In the last issue of *FrontLine* this column highlighted the prominence to which early Princeton Theological Seminary elevated its ministerial students' attainment of *vital piety*. The original *Plan of the Theological Seminary* had as one of its articles, "Of Devotion and Improvement of Practical Piety." I've taken the liberty to quote again certain of its phrases in a bold font for emphasis.

It ought to be considered as **an object of primary importance by every student** in the seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, **to grow continually in a spirit of enlightened devotion and fervent piety**; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the church of which he is to be a minister.

Last issue's column then attempted to trace down one of the roots of this nonnegotiable emphasis upon vital piety. That root proved to be the devout home in which the seminary's second founding professor, Samuel Miller, was raised. His parents, to a demonstrable degree, shaped the conception of personal godliness which he stressed, and which (through him) eventually molded to a significant degree one of the most remarkable ministerial training institutions in all of church history. It's estimated that between 1400 and 1500 ministerial students trained under Miller (though the

student body numbered just thirteen when he began teaching in 1813). One of them testified after Miller's death, *He always proposed to the students a very high standard of ministerial character and attainment; warned them against the dreadful evils of a godless ministry; pointed out with paternal wisdom and kindness, the temptations and perils with which the office and the path to it are beset; enforced by the most cogent and affectionate arguments the culture of eminent piety.*

*"The husbandman that laboureth must be first partaker of the fruits"*  
(2 Tim. 2:6)

This column is a next installment emphasizing that urgent need for ministers and ministerial students, in particular, to cultivate a similar scriptural conception of personal piety that will grow and govern them all their lives. I want to attempt this by resurrecting two things from the life and ministry of Dr. Samuel Miller: (1) his own inspiring example of godliness, and (2) samples of his thinking on the subject.

### Testimonies to Miller's Example

That Miller was himself renowned for a deeply consecrated walk with God is confirmed unanimously by colleagues and friends. Archibald Alexander, who served with Miller at the seminary for thirty-seven years, testified in his funeral sermon,

The character of our deceased friend and brother may be thus summed up. In all private and domestic relations of life he was exemplary. . . . He was an able advocate for [truth], a warm friend to experimental and practical piety.

Henry Augustus Boardman, pastor of Philadelphia's Tenth Presbyterian Church, preached to his congregation a message entitled "Commemorative of the Character and Life of the Late Rev. Samuel Miller." He observed without any fear of refutation, *It were small praise to say of Dr. Miller that he was a pious man. He was a man of eminent piety.* Boardman continued,

If this became more and more the case as he

### Inside

Bring . . . the Books—Key books for the pastor's study . . . . .	5
Straight Cuts—An exegetical study . . . . .	6
Windows—Themed sermon illustrations . . . . .	7



advanced in years, it was but a gradual change which usually occurs with trees long “planted in the house of the Lord,” that bring forth their mellowest fruit in old age. . . . The controlling principle of his character was an earnest desire and habitual endeavor to DO RIGHT—to do the will of God. He strove to bring all his powers and all his passions into subjection to this principle.

Charles Hodge, Princeton’s third professor, was just a teenager when Miller began at the seminary. Hodge then trained under both him and Alexander before beginning his own tenure alongside them at the institution. His affectionate memorial at Miller’s death summarized those decades of familiarity.

He could be appreciated only by those who knew him intimately, who saw him day by day, and year in and year out, in all circumstances suited to try and to reveal the true character. We have never heard anyone who enjoyed such means of knowing him, speak of him otherwise than as one of the holiest of men.

One further evidence of the preeminent godliness of Miller’s life was its impact upon his children. One of his sons, Samuel Miller Jr., wrote of his parents,

Each had a strong will and, naturally, an impatient, if not violent temper. . . . But they had both equally studied to bring their own wills into complete subjection to God’s will, and were perfectly agreed, that the indulgence of hard thoughts, hard feelings, or hard words, in human conversation, and especially between husband and wife, was a very great sin.

To their children, their very faults, amidst all that was so deeply revered, were but as those of holy men and women of old, who testified but the more clearly to God’s grace, by occasional evidence of feebly lingering conceptions, which that grace had so remarkably overcome.

Miller Jr. continues,

If there was anything in which they were fully and cordially agreed, it was in their striving to make the service and enjoyment of God the great end and business of life for both themselves and everyone under their roof. Each of them had heartily adopted the determination of Joshua, “As for me and my house, we will serve the Lord.” Their example, their authority, their instructions, and their prayers were unreservedly consecrated to the attainment of this result.

James Garretson, Samuel Miller’s most recent biographer, summarizes his successful spiritual impact at home: *The culture of piety that pervaded the Miller home bore a rich spiritual harvest in the lives of their children; two of the sons would become clergymen and others were distinguished in separate vocational callings. Among the children who lived to adulthood, all were known for their piety and commitment to Christ’s Church.*

## Personal Resolutions

So what did Miller himself conceive ministerial piety to be? When he began at Princeton in 1813, he wrote out a series of resolutions. All but one concerned, not his preaching or teaching, but his own life and example. They included the following.

**December 3d, 1813.** This day I arrived in Princeton, to enter on the discharge of my duties, as Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church in the United States.

I feel that, in coming hither, I am entering on a most weighty and important charge. At this solemn juncture I have adopted the following Resolutions, which I pray that I may have grace given me faithfully to keep.

I. Resolved, that I will endeavor hereafter, by God’s help, to remember more deeply and solemnly than I have ever yet done, that I am not my own, but Christ’s servant; and of course, bound to seek, not my own things, but the things which are Jesus Christ’s.

II. Resolved, that I will endeavor, by the grace of God, to set such an example before the candidates for the ministry committed to my care, as shall convince them, that, though I esteem theological knowledge and all its auxiliary branches of science very highly, I esteem genuine and deep piety as a still more vital and important qualification.

III. Resolved, that I will endeavor, by the grace of God, so to conduct myself toward my colleague in the seminary [Archibald Alexander], as never to give the least reasonable ground of offence. It shall be my aim, by divine help, ever to treat him with the most scrupulous respect and delicacy, and never to wound his feelings, if I know how to avoid it.

Nearly thirty years later (1832), Miller penned a second series of resolutions.

I would this day make a new and unreserved dedication of myself, with all I have and am, to Christ. I would resolve (Oh that I may have grace given me to make the resolution with unfeigned sincerity and humility, and to keep it faithfully) to be henceforth more devoted to Christ than I have ever yet been. Resolved Today—

1. To be more careful in *improving my time* than heretofore; and, for this purpose, to avoid all useless reading, and every kind of employment which does not appear adapted to promote the Redeemer’s kingdom.

2. To ask daily, “Lord, what wilt thou have me to do?”

and to seek to know my duty, whatever labor or self-denial it may cost me. . . .

5. That I will strive and pray to be enabled to make a more hallowed and salutary impression on the *students of the Seminary*. Alas, that I have not set them a more deeply spiritual example! . . .

9. That I will endeavor to profit more by the deeply spiritual and admirable *example of my wife*, (for the gift of whom I have reason to praise God) during the coming year, than I have ever yet done. . . .

11. That I will hereafter endeavor, in all things, to regard myself as a *consecrated man*; as not my own; and as bound unreservedly and forever to be devoted to the glory of God.

O thou God of all grace! Let not these resolutions be insincere or transient; but may they be adopted in the fear of the Lord, under a due sense of my own exceeding weakness, and with an humble dependence on thy grace for strength to keep them! May the Holy Spirit help me! May thy grace fill my heart!

## Ideals for Students

The root of a seminary that would prize *vital piety* above all other ministerial attainments grew out of the initial work of an exploratory committee of seven ministers that included Samuel Miller. Its proposal as to the new institution's character was therefore his ideal as much as anyone else's. The seminary would be, *under the blessing of God, a nursery of vital piety, as well as of sound theological learning*. The committee warned that *filling the church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people*.

Appropriately, Miller was accorded the honor of preaching the message for Archibald Alexander's installation as the seminary's first professor in 1812. His sermon, entitled "The Duty of the Church to Take Measures for Providing an Able and Faithful Ministry," included this warning:

So deeply and vitally important is piety in forming a faithful and able ministry; and so often has it appeared to be forgotten, or, at least, undervalued amidst the brilliancy of more splendid accomplishments; that there cannot be too strict a guard placed on this point, both by public sentiment, and by ministerial fidelity. . . . For I persuade myself that every minister of the Presbyterian church, in the United States, is ready to adopt the language, with a little variation, of that great and excellent man who, for nearly thirty years, adorned the American church, and the presidential chair of this college [John Witherspoon, a signer of the Declaration of Independence in 1776, and president of the College of New Jersey from 1768–94].

Accursed be all that learning which sets itself in opposition to vital piety! Accursed be all that learning which disguises, or is ashamed of, vital piety! Accursed be all that learning, which attempts to fill the place, or to supersede the honors, of vital piety! Nay, accursed be all that learning which is not made subservient to the promotion and the glory of vital piety!

**O thou God of all grace! Let not these resolutions be insincere or transient; but may they be adopted in the fear of the Lord, under a due sense of my own exceeding weakness, and with an humble dependence on thy grace for strength to keep them! May the Holy Spirit help me! May thy grace fill my heart!**

When Miller himself came to Princeton a year later, the demand for personal godliness proposed in the school's "Plan" which he himself had helped to formulate gripped him with something akin to fear. He wrote in his diary, *Today I could not help trembling under a sense of its unspeakable solemnity*. Yes, *this is an office which an Owen or an Edwards would undoubtedly undertake with trembling*. How, then, ought I to feel, with all my want of the requisite qualifications! God of all grace!—Thou with whom is the residue of the Spirit—I cast myself on thy care! I implore light and guidance, and strength from thee! Oh that my deficiencies may not be permitted to disgrace me, and, above, all, to disgrace the *precious cause* in which I profess and hope that I am engaged.

As you would expect, Miller's subsequent preaching, teaching, and writings included numerous passages emphasizing ministerial godliness. Miller opened the seminary's winter quarter in November 1827 with a message titled "The Importance of the Gospel Ministry." In its review five months later (April 1828), *The Quarterly Journal of the American Education Society* wrote, *Most gladly would we place a copy of this Address, were it in our power, in the hands not only of every theological student but of every minister in the country*. Dr. Miller argues the importance of the Christian ministry from the great fact, that **WHAT MINISTERS ARE, THE CHURCH WILL ALWAYS BE**.

In the sermon Miller observed the pressing need for greater numbers of ministers. Many churches had no pastor. But he emphasized that there was something far more paramount than the number of ministers the seminary trained.



But the friends of piety ought to pray still more earnestly, that all who are sent forth may be of the right stamp. It is unspeakably more important that ministers be men of proper spirit, than that they be very numerous. Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost any sort. But, truly, this is a great mistake.

What the church needs is a greater number of pious, humble, enlightened ministers, who know how to labour, and who love to labour for Christ, and for immortal souls. One such man as Brainerd, or Whitefield, or Tennent, or Martyn, is worthy fifty, or a hundred of your cold, timid, indolent men.

This reference to certain ministerial models is exceedingly helpful to our understanding of the kind of spirituality that Miller was attempting to nurture in his seminary students. If we had said, *I don't quite grasp what you're talking about. What are you aiming at? What does eminent piety look like?* Miller evidently would have said, *Look at Henry Martyn! Read the life of David Brainerd! Give some attention to Whitefield's journals!*

Or, here's another example of his ideals: when Andrew Bonar's *Memoir and Remains of M'Cheyne* was published in 1844, Miller wrote a letter to fellow ministers recommending it highly.

We need—greatly need large additions to the number of our ministers; but we still more urgently need a higher standard of piety among those that we have. Often, in reading this delightful memoir, have I said to myself, “O, if all the pastors of our church, or a large portion of them, were such as M'Cheyne, dead to the world as he was; as full of sanctified unceasing ardour to do good to the souls of men; as watchful to instruct and edify the young and the old; as much like Christ in all their habits and efforts—what a different aspect would our portion of the religious community wear?”

In other words, *Look at M'Cheyne! He's another commendable model.*

But how was this practical godliness to be attained? Some of Miller's most practical teaching on pursuing piety is embedded in letters which he wrote to his five sons during their college years. One in particular expands at length on basic spiritual disciplines. Many of his comments are pithy. *Rely on it*, he admonishes, *the more you pray, the happier you will be.* Concerning conscientious attendance of their church's services he urges, *Let no pretext for absenting yourselves from the house of God ever be admitted. . . . Those who habitually neglect it, manifest a spirit of disregard to the divine authority, which indicates a spirit most unpromising in regard to their spiritual interest.* Making time to disconnect from life in order to examine one's own walk is profitable: *Let me further*

*recommend that you be in the habit of steadily setting apart seasons of retirement, meditation, and self-examination in regard to your spiritual interests.* And of failing to sanctify the Lord's Day he warns, *The profanation of this day is one of those sins which tend pre-eminently to banish religious sentiments from the mind.*

But above all, habitual devotional reading of Scripture was critical in Miller's estimation. Among the principles for profiting from it that he urged upon his sons was one that is often overlooked but vital to a consistently satisfying, transforming experience with God's Word.

And in reading the Bible, I hope you will not forget that it is to be read with feelings, and in a manner very different from those with which you peruse all other books. If it be indeed inspired of God, and given to teach us the way of salvation, it surely ought to be read with serious and fixed attention; with unwearied diligence; with deep humility; with candid application to your own heart and conscience; and with devout application to the throne of grace, that you may be enabled to read it with understanding and with profit. Happy, thrice happy, is that youth who learns to go to the Bible for all his sentiments, principles, and rules of action; who searches its sacred pages daily for direction in his pursuits, for guidance in his perplexities, for comfort in his sorrows, and for help in every time of need.

The conclusion of this particular letter displays in poignant terms what Miller's overriding motivation was for giving such assiduous attention to the pursuit of personal godliness. Written to his sons, it's nevertheless undoubtedly what he said to his classes, and provides the most fitting possible climax to this article.

My dearly beloved sons! You must one day be serious, whether you will or not. At present the vanities of the world may absorb your attention, and hide more important objects from your view. But, be assured, the time is approaching when you will see things in a very different light. The fashion of this world is rapidly passing away. Scenes untried and awful are about to open before you. Death, judgment and eternity are hastening on apace. Then, when the sources of earthly comfort are dried up; when heart and flesh begin to fail; when you are about to bid an everlasting farewell to this world, and all its vanities; then, if not before, you will certainly lament the want of sober consideration. Then, if not before, you will cry out in the bitterness of remorse, “O that I had been wise, that I had thought of this, that I had considered my latter end!” Here, then, I must leave you, “commending you to God, and to the word of his grace, which is able to enlighten your mind; to give you an heart to serve him; and to prepare you for an inheritance amongst all them that are sanctified.” ☞

Dr. Mark Minnick serves as senior pastor at Mount Calvary Baptist Church in Greenville, South Carolina. To access Dr. Minnick's sermons, go to [mountcalvarybaptist.org/pages/sermons](http://mountcalvarybaptist.org/pages/sermons).

# Bring . . . the Books

*McCheyne's Dundee* by Bruce McLennan

In the book *McCheyne's Dundee* (Grand Rapids: Reformation Heritage Books, 2018), historian Bruce McLennan provides a great service for students of the Scotland revivals. At this point in Scottish history, Dundee was establishing itself as the third-largest city in Scotland. The Industrial Revolution brought a great influx of people into the city to work in the mills and factories, especially in the linen trade.

Huge social problems developed in Dundee. Education was not compulsory, so work began at a young age. In 1832 Dundee workers sent two petitions to Parliament, protesting the hours that children aged six to eighteen had to work and requesting that hours be reduced to sixty-six hours per week.

One unfortunate feature of employment in the mills was the preference of hiring women and children at much lower pay. Another serious social ill was the health of the working class. Smallpox, measles, whooping cough, and scarlet fever were rampant. Typhus outbreaks occurred in 1837 and 1849. The growing population was forced into cramped living conditions in squalor.

It was into this context that McCheyne was called to minister. In addition to the social ills, spiritual decline had affected Dundee. One cause for the lack of spiritual fervor was the influence of the group in the Church of Scotland called the Moderates. They disdained preaching that emphasized man's total depravity and the dependence on God's grace for salvation. They composed and read sermons as refined compositions, removing the passion from old evangelical preaching.

McCheyne was critical of the Moderates and those whom he regarded as false shepherds. In a sermon from John 10:6–10 he stated that it was possible to possess much head knowledge gained at divinity college, yet for there to be no “work of grace in the heart.”

Signs of spiritual awakening began at St. Peter's Church in Dundee, which called McCheyne as pastor when he was only twenty-three years old. His ministry there had a great impact on the people. First, they noticed the consistency of his daily walk with God. His deep love for the Lord could not be hidden. He was never deterred by the opposition of cold-hearted ministers, nor did he allow his zeal for the Lord's work to be affected in any way.

Second, McCheyne had an optimistic spiritual outlook. He fully expected that the Lord would bless a faithful ministry. Third, his preaching drew large crowds, attracting people from all parts of Dundee and beyond. It was said that “they would return home with their hearts burning, as they talked of what they had heard that day.”

Shortly after being ordained, McCheyne began a weekly prayer meeting, the first of its kind in Dundee. From time to time, ministers from nearby towns met


together and would spend a whole day “in confession of ministerial and personal sin, with prayer for grace, guiding ourselves by the reading of the Word.” In the evening they would “unitedly pray for the Holy Spirit being poured down on your people.”

In this book McLennan traces some of the spiritual legacy from McCheyne's ministry and the revival in 1839–43, especially its impact on Dundee. James Hamilton, a pastor in Abernethy who witnessed the revival, said,

The converts are Christians of a superior style to the professors who have long filled the Church. . . . They have exemplified nobly the rare virtue of making sacrifice for the sake of Christ, and the consequence of having identified themselves so completely with him is that they are joyful and assured believers. They know whom they have believed.

What lasting influence remains from the ministry of Robert Murray McCheyne? Consider the testimony of McCheyne's closest friend, Andrew Bonar. After McCheyne's death from typhus at the age of thirty, Bonar wrote in his diary,

Never, never in all my lifetime have I felt anything like this. It is a blow to myself, to his people, the church of Christ in Scotland. . . . Life has lost half its joy, were it not for the hope of saving souls. There was no friend whom I loved like him.

Bonar continued to serve the Lord, and twenty years later wrote in his diary that the Lord had made McCheyne's death “a means of great blessing to me.” His life and faithful ministry in Dundee have continued to bless countless numbers of Christians for the glory of God. 

E. Clyde Ball is a retired pastor living in Advance, North Carolina.

“... when  
thou comest,  
bring with thee  
... the books”  
(2 Tim. 4:13)



Like us on  
**Facebook**

**Foundations Baptist  
Fellowship International**



# Straight Cuts

## Cheers!? What Is Judges 9:13 Really Saying?

Judges 9:13 is not the most familiar passage: “And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?” Recently, references to Judges 9:13 have multiplied among those who point to the effects of alcohol as a blessing from God. Increasingly, blogs, radio shows, and books have propagated the idea that effects of alcohol are a blessing from God to be enjoyed with thanksgiving. Regrettably, this is based on a misunderstanding of the meaning of this passage of Scripture.

Judges 9 contains a parable spoken by a man named Jotham. Jotham’s parable personifies the noble trees as being offered and then rejecting the kingship over the trees. Stubbornly, the trees insisted on a king, choosing the unworthy bramble instead. One of the noble plants approached by the trees to be their king was the grape vine. Judges 9:13 records the vine’s rejection of the offer of kingship.

Hopefully a more careful examination will demonstrate that this passage is not commending the intoxicating effects of alcohol as a blessing from God. The passage rightfully recognizes the vine as useful for the juice that its grapes produce. The most common word for “wine” in the Old Testament is the Hebrew word *yayin*. However, that is not the word used in this passage. This passage uses the Hebrew word *tirosh*. *Tirosh* can be translated as “new wine.” New wine in the Old Testament varied in its alcohol content. Clearly when it was first pressed it lacked any alcohol, but in a short time it did start to ferment (Hos. 4:11). What is interesting in this passage is that the word that Jotham puts in the mouth of the vine is not the more common word for fermented wine (*yayin*) but the word that at times referred to unfermented or less fermented grape juice (*tirosh*).

The word that serves as the real fulcrum in this passage is the Hebrew word translated as “cheereth” (*šamach*). Those who believe this passage is setting forth the effects of alcohol as a blessing from the Lord interpret this word to mean “intoxication,” or in the common slang, “buzzed.” However, the word translated “cheereth,” appears in the same Hebrew stem in several places in the Old Testament without reference to wine or alcohol. Many things cheer or gladden (*šamach*), including the birth of a son (Jer. 20:15), marriage (Deut. 24:5), a good word (Prov. 12:25), oil and incense (Prov. 27:9), and the statutes of the Lord (Ps. 19:8). Clearly in these examples the word does not refer to intoxication. The Old Testament describes wine as cheering or gladdening several times (Judges 9:13; Ps. 104:15; Eccles. 10:19). Even in these references it is not clearly describing intoxication. Ancient Israel was an agrarian society, and the products of the harvest (grain, oil,

wine) were cause for rejoicing. Our closest parallel would be the Thanksgiving holiday. People are gladdened by turkey, stuffing, and pumpkin pie not because of intoxication, but because they are symbols of enjoying the fruit of a plentiful provision from God. There is nothing linguistically about the word “cheereth” that points to intoxication. That has to be read into the context, and the context does not demand that meaning.

Another word that appears obvious at first glance but could be interpreted two ways in this passage is the word “God.” “God” is our English translation of the Hebrew word *Elohim*. *Elohim* is plural in form. The Hebrew language uses the plural to show majesty and therefore uses the plural form *Elohim* to show the majesty of the One True God (Gen. 1:1; 6:11; Josh. 1:9, etc.). However, *Elohim* can also refer to idols, as in the plural pagan gods (Exod. 23:13; Deut. 7:25; Josh. 24:14, etc.). The context of a passage determines whether the Lord or false gods are in view. The context of Judges 9:13 is not clear on whether the Lord or false gods are in view.

Ancient myths often described the pagan gods as consuming wine. This passage occurs in the Book of Judges, where even the best of the judges behaved, at times, like the pagan Canaanites around them (e.g., Gideon’s making an ephod in Judges 8:27, Jephthah’s rash vow in Judges 11:30–31, and Samson’s fornication in Judges 16:1). It is possible that Jotham reflects a pagan worldview in his parable. Jotham would then be describing both men and false gods being gladdened by wine (many commentators interpret it this way). However, this would take away any idea that this verse is describing the effects of alcohol as a blessing from God, because only false gods, not God, would be described in the verse. On the other hand, if *Elohim* is seen as a reference to the true God, then the verse could still not be describing the effects of alcohol. If “cheereth” is interpreted as intoxication, it would be nonsense in reference to the Lord. Theologically, God cannot be impaired or intoxicated. That would not be the God of the Bible. Since many translations interpret the word as a reference to God, that would demand that this verse is not referencing the effects of alcohol, but rather the rejoicing that comes from the harvest. God does rejoice with men in His blessings on them.

A closer look at Judges 9:13 provides a better understanding of this passage. It might be increasingly popular to interpret this verse as commending the effects of alcohol, but it simply does not hold up to good interpretation. Judges 9:13 does not commend the intoxicating effects of alcohol as a blessing from God. ☞

“Rightly  
dividing  
the Word  
of Truth”  
(2 Tim. 2:15)

T. J. Klapperich is the pastor of Calvary Baptist Church in Winter Garden, Florida.

As Paul began his second church-planting journey, he found himself “confirming the churches” that he planted on his first mission (Acts 14:22). The word “confirming” comes from two Greek words: *epi*, which is sometimes translated “to have charge of, or touching”; and *stērizō*, which means “to turn resolutely in a certain direction.” “Confirming” has the same Greek root word that Jesus used to describe Peter’s future in Luke 22:32b (“and when thou art converted, strengthen [*stērizō*] thy brethren”). Therefore, when Paul was “confirming the churches,” he was, in reality, rendering further support to them. His goal was to strengthen the churches, or, if need be in some cases, re-establish the church.

Little did Paul know that “the perfect and complete will of God” would include expanding his evangelistic church-planting endeavors from Asia Minor into Southeast Europe. He responded “immediately” to the vision the Lord gave him in Acts 16:9–10: “And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 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.”

As Paul began traveling from city to city in Macedonia, God, in His providence, began preparing him for the challenging culture and extreme events that he was about to experience and endure. Consider three observations of God’s providence as the Lord was preparing Paul. First, as an evangelist, Paul entered the city of Philippi and saw an abundant opportunity for people to get saved. The first European convert was Lydia, which led to the salvation and baptism of her family (Acts 16:14–15). Secondly, we find Paul, as an exorcist, was angered over the Devil’s enslavement when he met and dealt with the “soothsayer” who was “possessed with a spirit of divination.” Once she was delivered from that evil spirit, Paul had to deal with her “masters”! These self-absorbed men were influential and were able to manipulate the magistrates of Philippi (Acts 16:16–22). Thirdly, Paul, as a prisoner in Philippi, used his adversity as an opportunity to pray, praise, and personally witness to the jailor. After God sent the earthquake, the prison guard was about to take his own life until Paul spoke up. That night, the jailor asked a great question: “Sirs, what must I do to be saved?” He believed and was baptized (Acts 16:23–34) and “all that was in his house.”

However, it was when Paul arrived in Athens by himself that his eyes were opened (Acts 17:16) and “his spirit was stirred in him, when he saw the city wholly given to idolatry.” Historians teach us that Athens was the leading intellectual center of the known Western

world. The population of Athens in Paul’s day was about ten thousand, but there were over thirty thousand statues of gods throughout the city. That’s a ratio of 3:1! It was the proliferation of these idols that overwhelmed Paul’s spirit and broke his heart, causing him to reach out to these people with the gospel.

In Acts 17:17–18 we see the providence of God revealing to Paul the four people groups that were going to hear the gospel for the first time. His desire to reach all of them prepared Paul for the daunting task of preaching the gospel to such a diverse group of people. It is amazing to watch Paul assess the culture and deal with each people group using their own culture and their thinking to get them to hear and heed the gospel. It is astounding to watch Paul and divine providence of God come together to produce the first fruits of the gospel in Southeast Europe. Paul certainly set the stage when he proclaimed in Acts 17:23 to the “superstitious” (religious) men of Athens, “For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.” The key word here is “ignorantly,” which simply means “not to know or having a lack of information.” It was the word that piqued their interest, not intimidated them.

In the wisdom of God, Paul proclaims to the leaders of Athens that he has been sent there to make known unto them their “unknown god”! At the same time, Paul is thinking through how he can communicate the gospel message successfully. In reading his epistles, we see he did not go into any city with a canned “one size fits all” gospel appeal! One key to opening the hearts of the Athenians was to present the gospel to these people groups in a way that would challenge them to accept his message. If these four groups of people were important enough for Paul to list in Holy Writ, it stands to reason that it is important that we too should look at them and learn from them.

### Four Groups, Four Responses

Paul records for us the four different responses of these people groups. We will draw some correlating observations that reveal the obvious providence of God. Consider the four people groups the apostle gives in Acts 17:17–18.

The first group of people were those who were religious yet ignorant of the gospel (17:17a): “Therefore disputed he in the synagogue with the Jews.” “Disputed”

*“To every preacher of righteousness as well as to Noah, wisdom gives the command, ‘A window shalt thou make in the ark.’”*

*Charles Spurgeon*



does not mean he arrogantly argued with these Jews. The word can be translated “discuss, exhort, or reason.” It is also good to know that this word is the word for “preach”! These Jews were religious, but they were hardened to the gospel message because, in their *ignorance*, they rejected that Jesus was the Messiah! Yet, Paul, being a Jew, had his “kinsmen according to the flesh” in mind and on his heart when he preached on Mars Hill that day. Without a doubt many were saved.

The second group of people to whom Paul preached the gospel were the reverent (17b): “And with the devout persons.” The word “devout” is often translated “worship” and means “to adore or revere.” Obviously, these people were sincere citizens, yet *ignorant* of the gospel; after all, they had never heard it. Unlike some of the Jews, these people were teachable. They would be respectful people toward Paul and his message of the gospel, less critical than the religious. They were open to hearing the gospel. Paul kept them in mind when he preached that day, praying that many who heard the gospel would also heed it. And they did!

The third group of people Paul preached to made up the general rank and file citizens of Athens, yet they, like the previous two people groups, were *ignorant* about the gospel (17c). They were the shopkeepers, smiths, and merchants of the city. They were homefolk, the fathers and mothers who were rearing their children in a pagan city with idols in their homes. Idolatry was all they knew. They were uninformed when it came to the gospel. They were pantheists more out of their culture and their customs than anything else. However, their hearts were empty, and they knew it! Paul had these reachable people in mind when he preached that day. Paul, being led by the providence of God, was among the “holy men of God [who] spake as they were moved by the Holy Ghost.”

The fourth group of people were the radical philosophers of the day who could articulate, with great pride, their rational reasoning. We could say they were the humanists of first century. Though well-taught, they were *ignorant* of the saving message of the gospel (18): “Then certain philosophers of the Epicureans, and of the Stoicks.” These popular men had power and political social status. They loved flaunting their knowledge and were infatuated with new ideologies and new teachings. They puffed themselves up by asking, “What will this babblers say?” These intellectual pleasure-seekers did not want anyone interrupting their belief that happiness was man’s main goal and the chief end of life. They emphasized the rational over the emotional. They prided themselves on having something new to say to the less intellectual. In verse 23 Paul uses their own *ignorance* and curiosity to open the door to learn about their “UNKNOWN GOD”! These inquisitive philosophers ended up giving Paul an invitation to explain to *them* “Jesus, and the resurrection.”

Here we see the providence of God as they brought him to Mars Hill and invited the council of the Areopagus (men in charge of all religious and educational matters) to hear his sermon. What I found most interesting is seeing the results of his preaching. Could it be that Paul was giving us a correlation to the four people groups by giving us the four ways these same people processed and responded to the message of the gospel that day on Mars Hill?

First, we have the mockers. They were perhaps the rational philosophers of the day (32a): “And when they heard of the resurrection of the dead, some mocked.” The word “mocked” means “to throw out the lip, or to jeer at.” These Athenian philosophers were showing their intellectual *ignorance* at the apostle’s testimony concerning the resurrection of Christ! We must remember that while some men mocked that day, some were saved by the power of the gospel!

Second, we have the procrastinators who were perhaps the reverent citizens (32b), those who said, “We will hear thee again of this matter.” Many of these well-meaning people lost in their *ignorance* were saved! They put away their idols and begin to worship God. Without doubt, many saw their children saved. What a blessing to see people come out of darkness!

Third were the searchers who were perhaps the religionists in Athens (34a, “Howbeit certain men clave unto him”). This people group, *ignorant* of who Christ was, saw enough truth about the gospel that they joined Paul and kept company with him. Many were saved as the result of Paul’s preaching on Mars Hill.

The fourth type of people were the “believers.” I see these people as the rank-and-file citizens of Athens (34b). Clearly this group was the most receptive. These are the everyday people who heard the gospel message, repented if their sins, received Christ in their hearts, and removed the idols from their homes. They wanted their children to be saved as well as their family members and friends. They became members of local churches and eventually became servant-leaders in their church. Without a doubt they became personal propagators of the gospel.

The providence of God always points man to the same proposition! All people have to come to a time in their lives where they realize that their *ignorance* of biblical salvation is inexcusable. God, in His divine providence, calls men to preach “the unsearchable riches of Christ.” They preach for results, asking God to draw men unto Himself as they lift up Christ. No wonder Paul told the church at Corinth, “Behold, now is the accepted time; behold, now is the day of salvation.”

When we connect the four people groups of Athens (Acts 17:17–18) with the results of their response (17:32–34), it gives us determination to “go . . . into all the world, and preach the gospel to every creature”! It also gives us hope to know that many will hear and heed the gospel message, for it is, “the power of God unto salvation”! ☞

JOIN US FOR **BIBLE CONFERENCE 2019!**

**LET US  
PRAY**

**FEB. 12-15**

**[bibleconference.bju.edu](http://bibleconference.bju.edu)**



**RAND HUMMEL**  
The Wilds of New England  
Deering, NH



**AARON YOUNG**  
First Baptist Church  
Gallipolis, Ohio



**HAROLD VAUGHAN**  
Christ Life Ministries, Inc.  
Vinton, VA



**TOM FARRELL**  
Farrell Ministries  
Brevard, NC



**ARMEN THOMASSIAN**  
Calgary Free Presbyterian  
Calgary, Alberta, Canada



LEARN. LOVE. LEAD.

**BOB JONES UNIVERSITY**

GREENVILLE, SC • (800) 252-6363 • [WWW.BJU.EDU](http://WWW.BJU.EDU)



# CHURCH DIRECTORY



**HAMILTON SQUARE BAPTIST CHURCH**  
*A Welcoming and Transforming Church Since 1881*  
 Dr. David Innes, Pastor  
 1212 Geary Street, San Francisco, CA 94109 • hamiltonsquare.net • 415.673.8586



**COLONIAL HILLS Baptist Church**  
 8140 Union Chapel Rd.  
 Indianapolis, IN 46240  
 (317) 253-5597  
 www.colonialindy.org  
 DR. CHUCK PHELPS  
 Pastor



**UPPER CROSS ROADS BAPTIST CHURCH**  
 ucrbaptist.org  
 2717 Greene Rd  
 Baldwin, MD 21013  
 (410) -557-6963  
 Dr. Robert A. Condict  
 Senior Pastor



**PROCLAIMING GOD'S WORD**  
*Northwest Valley* BAPTIST CHURCH  
 in the Phoenix Metro Area  
 623-581-3115  
 Dr. Kevin Schaal  
 4030 W. Yorkshire Dr. Glendale, AZ  
 www.nwvbc.org



**Tabernacle Baptist Church**  
*growing in grace, serving in love...*  
 717 Whitehurst Landing Road  
 Virginia Beach, VA 23461  
 www.tabernacle-vb.org  
 Church - Bible College & Seminary - Academy  
 Dr. James W. Baker  
 Pastor  
 757-424-HOPE



**WESTSIDE BAPTIST CHURCH**  
 INDEPENDENT - FUNDAMENTAL  
 6260 West 4th Street  
 Greeley, CO 80634  
 970-346-8610 wbcgreeley.org  
 Dan Unruh, Pastor  
 STANDING WITHOUT APOLOGY  
 GOD'S WORD - OUR SUFFICIENCY, OUR AUTHORITY



**Hamilton Acres Baptist Church**  
 138 Farewell Avenue • Fairbanks, AK 99701  
 akhabc.com • 907.456.5995  
 Pastor Bruce Hamilton  
 Services: Sunday - 9:45 & 11:00 A.M., 6:00 P.M.  
 Wednesday - 7:00 P.M.

**FrontLine**  
*is a gift that blesses all year long!*  
 See page 20 for subscription details.



**FBFI COMMISSION ON CHAPLAINS**  
 DEPARTMENT OF THE ARMY  
 DEPARTMENT OF THE NAVY  
 DEPARTMENT OF THE AIR FORCE  
 DEPARTMENT OF THE ARMY  
 Contact the FBFI Home Office for more information:  
 800-376-6856 or info@fbfi.org

**Recruiting Godly Chaplains to Serve:**

- U.S. Military (Active Duty & Reserve Units)
- National Guard
- Civil Air Patrol
- Police Department
- Sheriff Department
- Fire Department
- Hospital

The founders of Israel did not look on their state as just another national entity like any other country around the globe. I appreciate the longing to be “a light unto the nations.” I accept the awesome moral imperative that was laid down with the very founding of this state.

—Rafik Halabi in *The West Bank Story*

“Oh, pray for the peace of Jerusalem” were the words engraved on the ring he [Lord Shaftesbury] always wore on his right hand.

—Elwood McQuaid

There is no truth in Beirut, only versions.

—Bill Farrell, *The New York Times*

The Balfour Declaration was born out of religious sentiment. Arthur Balfour was a Christian mystic who believed that the Almighty had chosen him to be an instrument of the divine Will, the purpose of which was to restore the Jews to their ancient homeland—perhaps as a precursor to the Second Coming of the Messiah. The Balfour Declaration was thus intended to assist in the fulfilment of biblical prophecy. This appealed to Lloyd George, whose private immorality did not prevent him from believing in the prophecies of a Bible he knew inside out.—Geoffrey Alderman, *Jewish Chronicle*, Oct. 8, 2012

*NOTE: I am indebted to Martin Gilbert's amazing book The Routledge Atlas of the Arab-Israeli Conflict, Seventh Edition, for the quotes that follow. Some of these quotes reflect wisdom. Others reflect hatred and folly. DMA*

His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.—The Balfour Declaration, Nov. 2, 1917

We Arabs, especially the educated among us, look with deepest sympathy on the Zionist movement. . . . We will wish the Jews a hearty welcome home. . . . We are working together for a reformed and revised Near East, and our two movements complement one another. The movement is national and not imperialistic. There is room in Syria for us both. Indeed, I think that neither can be successful without the other.—The Emir Feisal to Felix Frankfurter, March 3, 1919

As far as the Arabs are concerned . . . I hope they will remember that it is we who have established an independent Arab sovereignty of the Hedjaz. I hope they will remember it is we who desire in Mesopotamia to prepare the way for the future of a self-governing, autonomous Arab State, and I hope that, remembering all that, they will not grudge that small notch—for it is no more than

that geographically, whatever it may be historically—that small notch in what are now Arab territories being given to people who for all these hundreds of years have been separated from it.—Arthur Balfour, British Foreign Secretary, July 12, 1920

The Jew is clannish and unneighbourly, and cannot mix with those who live about him. He will enjoy the privileges and benefits of a country and then lead its people, who he has already impoverished, where he chooses. He encourages wars when self-interest dictates, and thus uses the armies of the nations to do his bidding.—The Haifa Congress of Palestinian Arabs to Winston Churchill, March 28, 1921

It is manifestly right that the Jews, who are scattered all over the world, should have a national centre and a National Home where some of them may be reunited. And where else could that be but in this land of Palestine, with which for more than 3,000 years they have been intimately and profoundly associated? We think it will be good for the world, good for the Jews and good for the British Empire. But we also think it will be good for the Arabs who dwell in Palestine, and we intend that it shall be good for them, and that they shall not be sufferers or supplanted in the country in which they dwell or denied their share in all that makes for its progress and prosperity.—Winston Churchill to the Palestinian Arabs, March 28, 1921

When I first saw it in 1920 it was a desolation. Four or five small and squalid Arab villages, long distances apart from one another, could be seen on the summits of low hills here and there. For the rest, the country was uninhabited. There was not a house, not a tree. . . . About 51 square miles of the valley have now been purchased by the Jewish National Fund. . . . Twenty schools have been opened. There is an Agricultural Training College for Women in one village and a hospital in another. All the swamps and marshes within the area that has been colonized have been drained. . . . The whole aspect of the valley has been changed. . . . In the spring the fields of vegetables or of cereals cover many miles of the land, and what five years ago was little better than a wilderness is being transformed before our eyes into smiling countryside.—Sir H. Samuel's report on the Administration of Palestine, April 22, 1925

It has been alleged that the Jews have acquired the best land in Palestine. It does not appear to me a fair statement. That much of the land now in possession of Jews has become the best land is a truer statement. . . . It was impossible not to be impressed when inspecting some of the bare rocky places where Jewish settlements have been or are in the course of being made. Such remarkable efforts may well disturb statistics.—minority report, Woodhead Commission Report, Oct. 19, 1938

Compiled by Dr. David Atkinson, pastor emeritus, Dyer Baptist Church, Dyer, Indiana, and itinerant preacher.



David C. Innes

## How Can I Decide What Is Right for Me?

Timeless Biblical Principles That Define Right and Wrong for the Believer

Christians sometimes face situations about which there seem to be no clear biblical statements. How can I know what to do when faced with such questions?

I must consider all applicable principles taught in Scripture. There are many timeless scriptural tests and principles whose applications may change as the immediate context or circumstances change. Failing any of these tests should make questionable matters unacceptable. Let us consider two such tests that can help those sincerely interested in knowing the will of God.

### The Identity Test

Since I am God's child (a born one who shares the nature of the parent), it is important to be easily recognized as such. Am I living like God's child? Does God's Son act or think this way?

Ultimately, it is God's will for me to mimic Jesus: "For whom he did foreknow, he also did predestinate to be conformed [inwardly and outwardly] to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29). And Deuteronomy 14:1-2 reminds me that my outward appearance affects my identity as God's child: "Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Are my actions and attitudes identifying me with evil things? Am I sending a wrong message to those who watch the way I live? Romans 12:1-2 is clear. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to [poured into the mold of] this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Am I sacrificially living a holy life unto God?

### The Stumbling Test

While I may believe that I am not living a worldly or unholy life, my responsibility does not end there. I must also consider others who are watching my life. Will my actions offend the conscience of a reasonable Christian brother? Romans 14:13-21 speaks of my responsibility to those who consider me to be their example. Paul uses the illustration of meat that has been offered to idols to press his point.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or

an occasion to fall in his brother's way. . . . But if thy brother be grieved with thy meat [that which I may rightly choose to do], now walkest thou not charitably. Destroy not him with thy meat [exercise of my personal rights], for whom Christ died. . . . For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence [causes people to stumble]. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

According to 1 Corinthians 8:7-12, I may find freedom to eat meat offered to an idol,

Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled [stained, made dirty, polluted]. . . . But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound [smite] their weak conscience, ye sin against Christ.

It is sinful for me to recklessly exercise personal liberty in a matter and cause a sincere believer to stumble into a sin.

Sometimes a thing is acceptable to do, while at other times it is not. My influence over both Christians and non-Christians must be considered. First Corinthians 10:25-29 provides insight.

Whatsoever [meat] is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

We need discernment and self-discipline to assure that we never cause someone (saved or unsaved) to stumble away from God. May God help us to obey His Word in these matters!

Dr. David C. Innes has served the congregation of the Hamilton Square Baptist Church (San Francisco, California) as its senior pastor since January of 1977.





## YOU HEARD A HIGHER CALLING. NOW DISCOVER A MISSION.

You were called to serve. So were they. As a chaplain in the U.S. Army, you can provide religious support to Soldiers in need wherever their service takes them. It's an important role in the lives of many Soldiers and it's a meaningful way to serve your calling while you serve your country. Will you answer the call?

Visit the Army Chaplain Recruiting to talk with an Army Chaplain about your opportunities, or go to [goarmy.com/mf68](https://goarmy.com/mf68)



# Hope amidst Horror

“Some people cry when they visit the concentration camp, but I didn’t. I felt stunned and a little sick. . . . Just thinking about the things I saw at Sachsenhausen makes me want to spit. We visited on a sunny day. It didn’t seem right that the sun was shining and flowers were growing on ground where innocent people were tortured. Our bodies protest the injustice. Shouldn’t the ground protest too?”<sup>1</sup> I was only fourteen when I read my sister’s account of visiting Sachsenhausen. I went on to read hundreds of pages on the Holocaust, but her experience always remained vivid in my mind. Now as a historian, I confront human suffering on a weekly, sometimes daily, basis. Avoiding difficult historical events such as the Holocaust isn’t an option.<sup>2</sup> But as a Bible-believing Christian, I am able to find hope within the Holocaust by understanding that God’s image and His goodness are ever present in a fallen race.

## The Bible Answers Suffering and Evil

As details of “The Final Solution” became public, the Western world wondered in horrified shock how anyone—let alone a whole country—could be so cruel. Many Westerners rationalized that Nazi participants had not understood what was happening or were just following orders. But over time, researchers discovered that former Nazis believed they had done right, or at least had not done anything wrong.<sup>3</sup> Laurence Rees concluded from his extensive study on Auschwitz that “human behavior is fragile and unpredictable and often at the mercy of the situation.”<sup>4</sup> Rees’s conclusion, while accurate to a point, offers little hope to those studying history. The grotesque evil permeating human history creates problems for historians who espouse an evolutionary worldview.

Evolutionary theory does not answer the problem of evil and suffering but actually reinforces its existence. According to evolution theory, humans are the most culturally advanced on a long chain of primate life forms that can ultimately be traced back to a single ancestor. Within evolution theory, natural selection is one of the agents of change. According to evolutionists, natural selection means that the better fit or more advanced are more likely to survive than those less adapted to the environment.<sup>5</sup> Many Nazis believed neo-Darwinian doctrine and used it heavily in their propaganda efforts. Hitler emphasized the struggle between people groups for resources, believing that the strongest group would win.<sup>6</sup> Morally, the

Nazis and their followers believed they were creating a better future for their children through extermination of the Jews. With the neo-Darwinian worldview, Hitler’s “Final Solution” was an act of evolutionary genius—removing a threat to the German existence. And if the evolutionary model is true, then why do we instinctively recoil at genocide instead of applauding its progress? It is logically inconsistent to embrace evolutionary theory and simultaneously object to genocide.

The Bible explains the origin and nature of human suffering and evil in the world. God created the world perfect—with order and beauty, without pain, suffering, or sadness. Sin, violating God’s character and commands, entered the world when the first humans chose to disobey God.<sup>7</sup> From that moment forward, mankind’s heart has been wicked and desires only evil.<sup>8</sup> The apostle Paul concluded that “in me (that is, in my flesh,) dwelleth no good thing.”<sup>9</sup> In his letter to the Ephesians, Paul explained that humans make choices based on their lustful passion. Human beings are flesh-driven, pleasure-seeking, “children of wrath.”<sup>10</sup> With this worldview, the Holocaust is not surprising. Sickening? Absolutely. But not surprising. The Nazis showcased the extent of human depravity, but within each of us is that same root evil. I understand from the Bible that humans will be horrifically evil—not because God made the world this way, but because the world was ruined through sin.

## God’s Character Displayed in the Holocaust

Just as the Holocaust testifies of human depravity, it also displays God’s character and His goodness through individuals such as Raoul Wallenberg and Irena Sendler, who fought to save nearby Jews from perishing. Whether they rescued one or 100,000, these brave men and women risked everything for people they didn’t know.<sup>11</sup> Self-sacrifice with no expectation of gain does not fit in an evolutionary worldview. If human existence is just a temporary struggle for limited resources, why would anyone take pity on the weak or try to save the defenseless? As with the problem of evil, evolutionary theory fails to logically account for the good actions undertaken by some in the Holocaust.<sup>12</sup>

God’s character is not just in Christians, but part of His image resides in all humans. God created all people to be in His image.<sup>13</sup> God designed things (including people) as good, and even now “the earth is full of the goodness





of the LORD.”<sup>14</sup> Although that image was marred by sin, it was not erased. The apostle Paul said that all men know of God, but the sin nature turns people away from the knowledge of God toward wickedness.<sup>15</sup> Every person struggles between the evil sin nature and the image of God that remain inside of him. But the fact that there is a struggle—that humans do any good—is proof that God is present and working among men.

Individuals during World War II displayed an incredible awareness of the need for mercy and compassion, in spite of the Neo-Darwinist philosophy many of them subscribed to. Neither Wallenberg nor Sendler were professing Christians, and yet they were both willing to sacrifice to the point of death. Even more startling are the accounts of Nazi soldiers who could not completely suppress their sense of goodness and right. An SS guard in the torture room of Auschwitz encouraged an inmate to hold on “just fifteen more minutes” and then instructed the man how to regain his strength post-torture. One officer even fell in love with a Jewish girl at Auschwitz. He told her that he loved her, he saved her sister from the brink of death, and protected them until Auschwitz was liberated. Even Commandant Höss struggled internally at the sight of a mother begging the guards to save her child, shoving her child out the gas chamber door.<sup>16</sup> There should be no Wallenbergs and no kind SS officers if there is no God. Without God’s restraining goodness, we would all be Nazis.<sup>17</sup> We would kill and plunder in the name of natural selection. “There but for the grace of God go I.”<sup>18</sup>

My Christian worldview gives me the tools as a historian to see human nature more clearly and to answer the difficult questions of historical narratives. Over time I learned to embrace the lesson of the Holocaust: how evil each human heart is, but that God’s image in mankind cannot be extinguished. Eight years after my sister wrote on Sachsenhausen, I stood in the same place she had stood. I saw the “instruments of evil” firsthand. Some of my teammates asked me to explain to them what we saw. I tasted each bitter word before I could answer. But the sun was shining on that day. And as we walked along the death camp, I stopped to show them the flowers blooming on the lawn.

Stephanie Kanoun recently graduated with a BA in History with plans to pursue historical research and writing. Stephanie and her husband live in Connecticut.

<sup>1</sup> Ashley Joiner, “MMT 18—Sachsenhausen Concentration Camp,” 8 November 2008, <http://timandashley.com/2009/mmt-18%E2%80%93sachsenhausen-concentration-camp/> (accessed 12 April 2018).

<sup>2</sup> Failing to confront the past means we will also fail to learn from it.

<sup>3</sup> SS officer Oskar Groening worked at Auschwitz. “We were convinced by our worldview that there was a great conspiracy of Jewishness against us, and that thought was expressed in Auschwitz. . . . The enemies who are within Germany are being killed—exterminated if necessary. And between these two fights, openly at the front line and then on the home front, there’s absolutely no difference—so we exterminated nothing but enemies” (Laurence Rees, *Auschwitz: A New History* [New York: MJF Books, 2005], 133).

<sup>4</sup> Rees, *Auschwitz*, xx.

<sup>5</sup> In the evolutionists’ own words: “Natural selection can be defined as the process by which random evolutionary changes are selected for by nature in a consistent, orderly, non-random way. When coupled with descent with modification, Natural Selection can cause a population to evolve for fitness within a given environment over multiple generations” (<https://www.richarddawkins.net/2013/05/what-is-natural-selection/> [accessed 12 April 2018]).

<sup>6</sup> Lothar Fritze and Wolfgang Bialas, *Nazi Ideology and Ethics* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2014), *eBook Index*, EBSCOhost (accessed April 12, 2018) 194–95.

<sup>7</sup> See Genesis 1–3.

<sup>8</sup> “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil,” John 3:19.

<sup>9</sup> Romans 7:18.

<sup>10</sup> Ephesians 2:1–3.

<sup>11</sup> John Bierman, *Righteous Gentile* (NY: The Viking Press, 1981), 116; Lissette Paolo Pulgarin Bilvao, “Irena Sendler. A Nurse Example of Love of Freedom,” *Investigacion & Educacion En Enfermeria* 30, no. 2 (July 2012): 277–80.

<sup>12</sup> This is not to suggest that atheists cannot engage in humanitarian or philanthropic efforts. Rather, I propose that their humanitarian actions are logically inconsistent and inexplicable from their own worldview.

<sup>13</sup> Genesis 1:26–28, 31.

<sup>14</sup> Psalm 33:5.

<sup>15</sup> Romans 1:18–32.

<sup>16</sup> Rees, *Auschwitz*, 26–27, 104, 185–89.

<sup>17</sup> “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain,” Psalm 76:10.

<sup>18</sup> Attributed to John Bradford, 1510–55.



## New York City Regional Meeting

The New York City FBFI Regional Fellowship was held on Tuesday, September 11, at Bethel Baptist Fellowship in Sheepshead Bay, Brooklyn. We are grateful to Pastor Jim Bickel, who hosted this meeting, along with cohost Pastor Matt Recker of Heritage Baptist Church in Manhattan.

Dr. Les Heinze was our keynote speaker, and he was joined by his wife, Starry. Les preached two practical sermons that were challenging and thought-provoking: "Developing a Philosophy of Ministry" and "Mental Preparation for an Enduring Ministry." We were encouraged to remember that the starting point of our ministry is God and the focus of our ministry is people, not programs. At the heart of the universe is a Person, not a mere force or power, and we are to focus our hearts and lives on God Himself.

At the conclusion of Dr. Heinze's messages we had a panel discussion led by Dr. Heinze, Dr. Craig Hartman, Pastor Jim Bickel, and Pastor Thomas Overmiller (Faith Baptist Church, Queens, New York). This allowed for practical feedback and discussion regarding the messages as well as questions related to urban ministry.

Pastor Bickel's church provided breakfast, and the Heritage Baptist Church food ministry team, led by Deacon Ashook Ramroop, provided a delicious Trinidad-style luncheon.

The meeting was attended by approximately twenty-five pastors, missionaries, evangelists, and full-time Christian servants. Church members from our churches also attended. Pastors came from Upstate New York, New Jersey, and Long Island as well as the five boroughs of New York City. We were all strengthened by our day of fellowship together!

## New Mexico Regional Meeting

The FBFI meeting in New Mexico went well. The meeting was held at Grace Baptist Church in Farmington. The host pastor was Dr. Dan Mauldin. We had eleven pastors in attendance from around the state. Dr. Kevin Schaal, president of FBFI, and Pastor Greg Wright from Westside Baptist Church in St. George, Utah, were our keynote speakers. Pastor Keith Skaggs from Charity Baptist Church in Rio Rancho also brought a message. Dr. Schaal and Pastor Wright, being seasoned church planters in the West, brought relevant, encouraging, and challenging messages to the pastors and people of Grace Baptist Church.



## Jews to America: A Migration That Made a Difference

Continued from page 15

such horrors, they clamored for a nation of their own. But how could that be? Could they have achieved this without the great Jewish influence and wealth from American Jewry?

Obviously, as believers we recognize that God accomplishes His purposes with or without human agency. But we must also acknowledge that He uses people in the affairs of mankind—including those of the Jews and Israel. Had the Russian Jews remained in the Pale, they, doubtless, would have experienced the genocide of the Nazi killing machine. If American Jews had still been confined by poverty to the tenements of the Lower East Side, they would have been of little help. When the great migration began, America had a Jewish population of 250,000. When the gates to their immigration were slammed shut forty years later, American Jews numbered 4.5 million.<sup>15</sup>

In January 1948 the Jewish Agency sent Golda Meir to the United States, hoping that she could raise \$5 million in a forlorn effort to provide serious weapons to the Israeli troops. In about a month she was able to garner roughly ten times that amount from American Jews. When she returned to Israel, David Ben-Gurion, the leader of Israel, praised her: "The day when history is written, it will be recorded that it was thanks to a Jewish woman that the Jewish state was born."<sup>16</sup> That money purchased the heavy weapons that enabled the Israelis to defeat the Arab nations who opposed their establishment as an independent country. Had the Jews not been in America and had they not been prosperous, this would have been an impossibility.

As surely as God moved His people from Egypt to Canaan, He led them to America. Mary Antin was wrong—America is not the Promised Land, but God used it to give the Jews back the land that He had *truly* promised.

Stephen Christopher has served as senior pastor of Memorial Baptist Church in Brooklyn, New York, for thirty years. Before that he was the assistant pastor of Bay Ridge Baptist Church, also in Brooklyn. He is a board member of Shalom Ministries Inc.



<sup>1</sup> David Lashin, *The Children's Blizzard* (New York NY: Harper Collins, 2004), 23.

<sup>2</sup> National Park Ranger, Ellis Island.

<sup>3</sup> Max I. Dimont, *Jews, God and History*, 2nd edition (New York, NY: New American Library, 1994), 249.

<sup>4</sup> Paul Johnson, *A History of the Jews* (New York, NY: Harper and Row, 1987), 358.

<sup>5</sup> *Ibid.*, 359.

<sup>6</sup> Dimont, 249.

<sup>7</sup> Quoted in *Freedom: A History of Us*, Joy Hakim (New York, NY: Oxford Press, 2003), 200–201.

<sup>8</sup> Johnson, 372

<sup>9</sup> *Ibid.*, 370.

<sup>10</sup> Dimont, 379.

<sup>11</sup> Most of the Jews that migrated from the Pale spoke Yiddish. Yiddish is mongrelized German using Slavic syntax written in Hebrew letters but employing a non-Hebrew phonic system. It is very earthy (frequently double entendre), has fascinating etymologies, and occasionally contains cryptic language that blasphemes Christianity (Michael Wex, *Born to Kvetch* [New York, NY: St. Martin's Press, 2005], 20–25).

<sup>12</sup> Dimont, 378. If you look carefully at the word *luftmenschen*, you can see *luft* ("air," as in "Lufthansa" or "Luftwaffe") and *mensh* ("person" or "human").

<sup>13</sup> Documentary film at the Tenement Museum, New York.

<sup>14</sup> Johnson, 372.

<sup>15</sup> *Ibid.*

<sup>16</sup> Larry Collins and Dominique Lapierre, *O Jerusalem!* (New York, NY: Simon and Schuster, 1972), 163–67.

## GLOBAL EVANGELISM *through the local church*

Missionaries in India, Kenya, Southeast Asia,  
Romania, Poland, Uruguay, Puerto Rico and Mexico

- Training national pastors
- Planting local churches
- Involving your congregation
- Reaching the world for Christ!



INTERNATIONAL BAPTIST MISSIONS

IBMMISSIONS.ORG • 2211 W Germann Rd, Chandler, AZ 85286 • 480-245-7905 • larry.ball@ibmmissions.org





## NOTABLE QUOTES

**I**n a world in which nine out of ten people are lost, three out of four have never heard the way out, and one of every two cannot hear, the church sleeps on. Could it be we think there must be some other way? Or perhaps we don't really care that much.—Robertson McQuilken

**B**oiling water takes but a few hours to become ice. A few days without warm fellowship with the Lord cause a person to lose his spiritual zeal for Christ.—David Saxton

**I**f there were a duty I would press upon you with more earnestness and zeal it would be this, because so much of the vital parts and the spirit of religion lies in it. The plant may well bear fruit without watering, the food may as well nourish without digesting, as we can fructify in holiness without meditation. God provides food, ministers can but cook and dress it for you, but it must be inwardly digested by meditation.—Thomas Watson

**B**e careful to make an improvement of your precious time. When you cease from your labor, fill up your time with reading, meditation, and prayer; and while your hands are laboring, let your heart be employed, as much as possible, with divine thoughts.—David Brainerd

**A**nd why so much preaching lost among us, and professors can run from sermon to sermon, and are never weary of hearing or reading, and yet have such languishing, starved souls, I know no true or great cause than their ignorance and unconscionable neglect of meditation.—Richard Baxter

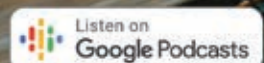
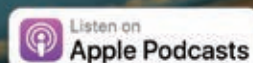
**T**he reason why so many fail in battle is because they wait until the hour of battle. The reason why others succeed is because they have gained their victory on their knees long before the battle came. . . . Anticipate your battles; fight them on your knees before temptation comes, and you will always have victory.—R. A. Torrey

**H**e opened the way that we might follow. Ah! We have yet to learn what it is to “travail in birth for souls, till Christ be formed in them.” We have yet to learn what the Apostle meant when he said that he filled up what remained of the sufferings of Christ for his body’s sake, which is the Church. We have much of outward working, much of organization, much of publishing and reading; but I fear very little of the bearing of the souls of men upon our own souls, in love, in tears, in prayer before God.—T. Monod

Compiled by Robert Conduct, FBFI Executive Board member and pastor of Upper Cross Roads Baptist Church, Baldwin, Maryland.

### INTRODUCING A NEW PODCAST FOR PASTORS AND CHURCH LEADERS FROM GFA MISSIONS

Subscribe to **RE:CHURCH** today  
at [gfamissions.org/rechurch](http://gfamissions.org/rechurch).



# FrontLine

## Editor

Kevin Schaal

## Managing Editor

Malinda Duvall

## Publication Editor

Steve Skaggs

## Contributing

### Editors

Mark Minnick

Layton Talbert

### Design

Mike Moreau

## President

Kevin Schaal

## Executive Officers

David Shumate  
Chairman

Chuck Phelps  
Vice Chairman

Taigen Joos  
Secretary

Doug Wright  
Treasurer

## Advisory Board

Mark Brock  
Tony Facenda  
Terry Hamilton  
Marty Herron  
Jeff Kahl  
Brook Mawdesley  
Ron Perry  
Steve Whitmore

## Executive Board

Ron Allen  
Mike Asher  
James Baker  
Earl Barnett  
Dave Byford  
Robert Condict  
Johnny Daniels  
Jeff Davis  
Gordon Dickson  
Roger Duvall  
Ken Endean  
Gary Fisher  
Phil Golden  
Mike Harding  
Craig Hartman  
Dale Heffernan  
Arin Hess  
David Innes  
Don Johnson  
Stephen Jones  
Taigen Joos  
Larry Karsies  
Mark Minnick  
Jeff Musgrave  
Tom Nieman  
Larry Oats  
Dave Pennington  
Michael Privett  
Kent Ramler  
Matthew Recker  
Stephen Russell  
Dale Seaman  
Will Senn  
Ron Smith  
Bud Steadman  
Michael Sproul  
Jeremy Sweatt  
Dan Unruh  
Wayne Van Gelderen  
John Vaughn  
Joe Willis  
Mike Yarborough  
Aaron Young

## Board Emeritus

Rick Arrowood	Bruce Hamilton	Fred Moritz
Charles Britt	Bob Jones III	Ed Nelson
Gerald Carlson	Gary Jones	Les Ollila
Ed Caughill	Walter Kirk	Wilbur Schoneweiss
Walt Coles	Tom Knauf	Randy Shaylor
Collins Glenn	Peter Maruyama	John Stevens
Brian Green	Bennie Moran	Bob Taylor
Bill Hall	Mike Moreau	George Youstra

**Mission Statement:** The Foundations Baptist Fellowship International exists to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible-believers in glorifying God through the uncompromising fulfillment of the Great Commission.

As the journal of the FBFI, *FrontLine* Magazine provides a forum for God's people to reverently express a conservative Christian perspective on pertinent issues. In an effort to keep readers informed, quotes and references to many different individuals and organizations will appear. This does not imply the endorsement of the magazine or its board. Unsolicited manuscripts and artwork accepted for review.

**Advertising:** For information contact Harvest Media at (847) 352-4345 or FAX (866) 583-5709. All advertising in *FrontLine* is for the sole purpose of sharing valuable resource materials with our readers. Although we carefully screen the materials, we are not giving a blanket endorsement of any products or advertisers.

## FrontLine Magazine

### FBFI Chaplaincy Endorsing Agency

2801 Wade Hampton Blvd., Suite 115-165 • Taylors, SC 29687

(800) 376-6856 • (864) 268-0777

E-Mail: [info@fbfi.org](mailto:info@fbfi.org) • [www.fbfi.org](http://www.fbfi.org)

# ON LANGUAGE & SCRIPTURE

"Atonement" is an interesting English word. When I first heard that, allegedly, it came from "at-onement"—in other words, putting people "at one" with God—I sniffed, *There's no way that fanciful etymology is true; it's just too convenient.*

I was, as they say, wrong.

It is commonly known, and now I commonly know it, that "atonement" was invented in the 1500s. It doesn't come from another language; it was created because it was needed. But it does have a slightly more complicated history than mere invention.

The *Oxford English Dictionary*, the only English dictionary that covers the entire history of the language, notes that it is "short for the phrase 'set or make at one.'" There used to be a *verb*, not a noun, "to one"—which meant "to make one," "to put at one," "to unite." That gave rise to a noun used by Wycliffe in his very early English Bible translation: "onement." So the common phrase of earlier times, "set at one," gave rise to "at onement," and from there we got "atonement." Tyndale used the word, and of course the King James translators did too.

Humans, because of sin, are not "at one" with God. We need to be reconciled with Him. And we don't just need to cease being at odds, we need to be unified with Him—"at one."

It's both easier and harder to translate the Bible into English because of our long history of Christian influence. Having a word such as "atonement" makes it possible for us to translate the Hebrew word that in other circumstances might be translated "covering" with something more theologically specific. "Atonement" is in that sense a technical term: it was invented to serve a specific function in Christian theology, one it has managed very well. It's a beautiful word.

In fact, it has bled over fully into modern English. I heard it on a secular radio broadcast the other day: even non-Christian people sometimes wish to "atone" for their sins. Christianity has touched our English tongues, whether we like it or not.

It is sometimes harder, however, to translate the Bible into a language full of technical theological terms. Sometimes those terms start to morph into something that isn't quite so biblical. "Baptism" and even "church" or "blessed" or "Jesus Christ" get used by lips that don't intend what the Bible does. That's not necessarily a problem, as long as people see a distinction between what the Bible means and what people mean. But if "church" means a building or "blessed" starts to mean "rich," we've got a problem. One of the best ways to make sure we understand what the Author of the Bible intended is to be so steeped in the biblical world that this one doesn't intrude so much.

Mark L. Ward Jr. received his PhD from Bob Jones University in 2012; he now serves the church as an Academic Editor at Lexham Press, the publishing imprint at Faithlife.





Layton Talbert

## Studies in Isaiah—An

Over the past year this column has traversed some of the more intriguing and challenging terrain that the Bible reader encounters in the prophecy of Isaiah. Obviously there's enough material in Isaiah to occupy this column for a long time to come. But then, that would defeat the aim of the column, which is to provide a wide-angle overview of Bible books and topics "at a glance." So I want to end our journey through some of the high points of Isaiah's theological topography by mapping out the book as a whole. But first, consider for a moment the more recent history of Isaiah's prophecy.

### The Place of Isaiah in Modern Israel

A remarkable set of facts confronts the conscientious reader of prophecy who contemplates their confluence in time and place. The facts are these: (1) the unprecedented "accidental" discovery of a cache of the most ancient manuscripts ever found, including biblical manuscripts over two thousand years old; (2) the timing of this discovery, just months before the equally unprecedented resurrection of the nation of Israel in 1948; (3) the simultaneous and, again, unprecedented push to resurrect Hebrew as the national language of the new Israeli state; (4) the convoluted but providential path by which many of the most important manuscripts were preserved and came into Israeli hands; (5) the identity of one of those key manuscripts—the full Hebrew text of Isaiah (the only complete OT book among all the thousands of Dead Sea Scrolls [DSS] manuscripts and fragments); (6) Israel's decision to construct a museum in Jerusalem dedicated to the display of this and other DSS manuscripts, giving Jews and Gentiles visual access to this ancient testimony to God's plans for Israel; and (7) the theme and contents of that book on prominent public display at the center of this museum in Jerusalem.

Consider the opening line of Isaiah's prophecy, clearly legible on the displayed Dead Sea Scroll famously known as 1QIsa<sup>a</sup>: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem." Daniel and Ezekiel don't begin this way. Even Jeremiah doesn't begin this way. But the full version of the most ancient manuscript of the largest prophecy that God gave specifically "concerning Judah and Jerusalem"—like an echo of the divine voice out of antiquity—is on permanent public display not in Cairo or London or New York, but *in Jerusalem*.

Why is all this so significant? What is so noteworthy about the ancient manuscript of this prophecy being displayed as the central exhibit in Jerusalem's Shrine of the Book museum in the heart of Israel, which is seen by a million visitors a year (not including Internet visitors—the entire scroll is also instantly accessible on the museum's website). Is all this purely interesting but incidental? Or is it providential and purposeful? After all, doesn't the prophecy just deal with the *ancient* people of Judah and Jerusalem?

Isaiah ministered around 700 BC. What was the nature of God's relationship to this nation some seven centuries after delivering them from slavery in Egypt? God describes them as His "children" who have rebelled against Him (1:2), who do not know or recognize Him (1:3), a sinful nation, weighed down with iniquity, a brood of evildoers who have forsaken Yahweh and provoked the Holy One of Israel (1:4). That twenty-seven-century-old description is a surprisingly apt portrait of modern Israel. A 2015 Gallup poll found that 65% of Israelis identify themselves as either not religious or convinced atheists; the 30% minority that self-describe as religious include many of Israel's non-Jewish population.

Through Isaiah, God pronounces judgment on this ancient people and this ancient city. Isn't all that over? Does that have anything to do with the modern State of Israel in 2019? Chapter 2 recounts the word of the Lord that Isaiah saw concerning Judah and Jerusalem: "And it shall come to pass in the last days . . ." (2:1ff.). So there's more to come "concerning Judah and Jerusalem"? Like what? "The mountain of the LORD's house [that's the Temple Mount, 2 Chron. 33:15] shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (2:2). Has this happened yet? Isaiah goes on to relate (2:3) that God will make the Temple Mount (less than a mile from the Shrine of the Book, where the Muslim Dome of the Rock now stands) a kind of international *yeshiva*—a center for all nations to learn the words and ways of Yahweh.

Clearly, some of the prophecies of Isaiah concern the past "Judah and Jerusalem." But some concern a future "Judah and Jerusalem." Isaiah is still as relevant in AD 2019 as it was in 125 BC when 1QIsa<sup>a</sup> was copied, or in 700 BC when Isaiah first penned his Spirit-inspired prophecy.

### The Structure of Isaiah's Prophecy

Isaiah is a book of caveat and comfort, warning and weal. Though it addresses itself to Judah and Jerusalem, it is a book for the world from the Holy One of Israel who declares His unique role as universal Sovereign and universal Savior.

**Subject:** *God's purpose for Judah and Jerusalem (1:1).*

**Theme:** *The chastisement, sanctification, and restoration of Israel to fulfill their Yahweh-given role of reflecting and declaring His glory among the nations.*

**Message:** *Trust in the Holy One of Israel alone, for He only is salvation.*

**PART 1 Chapters 1–39—CAVEAT: The Lord will judge Israel until a refined remnant trusts Him alone.**

■ **Chs 1–12—The Lord will judge the nation to produce a trusting remnant.**

○ **1–5—The Necessity: reasons for judgment**

# Ancient Prophecy with Modern Relevance

- 1—Because of what Judah is like (evil and unrepentant)
  - 2–4—Because of what God intends to do in Jerusalem (make it the universal religious center that exalts the Lord alone)
  - 5—Because of what the nation has produced to this point (worthless works)
  - 6—*The Demonstration: displaying what the remnant will become*
  - 7–12—*The Process: from refinement to remnant*
    - 7–10—What the refining process will include
      - 7–8—Affliction through enemies
      - 9–10—Judgment of nations Judah trusts
    - 11—Character of Messiah’s coming kingdom
    - 12—What the refined remnant will finally say and do
  - Chs 13–23—*The Lord will judge the nations, so that the remnant of Israel neither fears nor trusts them, but only God alone.*
    - 13–14a—*Babylon: Annihilating Babylon and taunting her fallen king*
    - 14b—*Philistia: Destroying Philistia’s survivors with famine*
    - 15–16—*Moab: Reducing proud Moab to weeping*
    - 17—*Syria: Ruining Syria and her ally, the Northern Kingdom*
    - 18—*Cush: Rebuffing Cush’s offer of an alliance*
    - 19—*Egypt: Smiting and then healing Egypt so that she worships Him*
    - 20—*Cush and Egypt: Shaming all who trust in Cush and Egypt*
    - 21—*Babylon: Overthrowing Babylon so harshly that the sight will terrify*
    - 22—*Jerusalem: Time for sobriety and not celebration*
    - 23—*Tyre: Sobering the world by overthrowing its commercial capital*
  - Chs 24–27 [“Little Apocalypse”]—*The Lord will effect a universal devastation of the earth and a restoration of the trusting remnant who will glorify Him.* God’s dealing with nations surrounding Israel expands to include all peoples in the world.
    - 24—*Universal devastation*
    - 25—*Exalting God for fulfilling His amazing plans*
    - 26—*Song of the trusting remnant*
    - 27—*Restoration of the trusting remnant to their land*
  - Chs 28–35—*The Lord issues final appeals and warnings to Judah and Jerusalem.*
    - 28a—*Woe to Ephraim: Pride precedes destruction*
    - 28b—*Warning to Jerusalem’s leaders: Trust Yahweh, not lies*
    - 29—*Woe to Jerusalem: Judgment and restoration*
    - 30—*Woe for Jerusalem’s rebellious reliance on Egypt (but restoration)*
    - 31—*Woe for trusting Egypt, not Yahweh (but restoration)*
    - 32—*Restoration: The righteous reign of the coming king*
    - 33—*Present judgment and future restoration*
    - 34—*Judgment on the nations*
    - 35—*Glory of Zion restored*
  - Chapters 36–39—*Historical Transition: The Lord demonstrates His deliverance when His people trust Him alone.*
    - 36–37—*Deliverance of Judah from Assyria*
    - 38–39—*Deliverance of Hezekiah from death*
- PART 2 Chapters 40–66—COMFORT: The Lord will save all those who trust in Him alone.**
- Each section ends with an emphasis that blends into the next; hence chapter 48 ends with God’s plan to redeem Israel, and chapter 55 ends with an emphasis on the certainty of God’s new covenant blessings promised to Israel and further detailed in that chapters that follow.
- Chs 40–48—*Theological Focus: The Character and Uniqueness of Yahweh*
  - Chs 49–55—*Soteriological Focus: What Yahweh Does to Save His People*
  - Chs 56–66—*Eschatological Focus: What Yahweh Has Promised to Do for His People*
- “What Beethoven is in the realm of music, what Shakespeare is in the realm of literature, what Spurgeon was among the Victorian preachers, that is Isaiah among the prophets” (J. Sidlow Baxter, *Explore the Book*). The point of those comparisons is not that Isaiah is “old” but that he is timeless. Of all the Old Testament Scriptures, in the providence of God it is the entire ancient scroll of Isaiah that sits on display today in Jerusalem, as a public testimony that Yahweh will keep His promises to Judah and Jerusalem.
- Final Note:** *I am indebted for much of my understanding of Isaiah (and probably much of this material) to my pastor, Mark Minnick, for his profoundly enriching 130-sermon series through the entire book of Isaiah from 2007 through 2013. I have no way of knowing where his material ends and mine begins, though the expression of Isaiah’s message, I know, is his: “Trust in the Holy One of Israel alone, for He only is salvation.”*
- Dr. Layton Talbert is professor of Theology & Biblical Exposition at BJU Seminary in Greenville, South Carolina.



# Shepherd's Bethel

Serving Independent Fundamental Missionaries with Fully Furnished Homes for Deputation and Furlough



Rent Free



Fully Furnished Homes



Laundry Facility



Fashion Center

P.O. Box 37 • West Baden Springs, IN 47469  
812-936-9648 • [www.shepherdsbethel.org](http://www.shepherdsbethel.org)

## REACHING THE JEWISH WORLD

NEW YORK AND BEYOND



JEWISH EVANGELISM

BIBLICAL STUDIES

CONFERENCES

HOLY LAND TOURS

SUMMER MINISTRIES



2152 Ralph Avenue #601  
Brooklyn, NY 11234  
(718) 232-8233  
[www.shalomnyc.org](http://www.shalomnyc.org)



Fulfilling the unique needs of missionaries and churches requires access to a wealth of resources.

- Specialized Training
- Communication Tools
- Deputation Guidance
- Financial Management
- Document Certification
- Spiritual Encouragement
- Mutual Edification

**Get Access. Get BWM.**



256.353.2221  
[baptistworldmission.org](http://baptistworldmission.org)



# NEW!

## DOCTOR OF MINISTRY

# 25% OFF

OUR REGULAR TUITION FOR  
THE INAUGURAL CLASS



**faith** baptist bible college  
and theological seminary

*We praise the Lord for this new program on the Faith campus. The Doctor of Ministry degree culminates decades of anticipation. We hope to be a blessing to the students and their ministries through this advanced discipleship program.*

**—Dr. Daniel R. Brown**

Visit [faith.edu](http://faith.edu)  
for more information



# Cultural Assimilation

## Learning the Language of the Babylonians

A common denominator among Chaplains who have found *success* in their ministry is having honed the ability to assimilate to their environment. Some may bristle at the idea of cultural assimilation. However, we believe the chaplain's ability to assimilate is not only crucial but biblical. In fact, Daniel 1:4 offers a valuable blueprint for how the assimilation of a believer in a secular environment occurs. When the Babylonians besieged Jerusalem, the only Jews who left a lasting influence on their captors were described in Daniel 1:4 as "children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

The first description of the Hebrew children was "without blemish." How can a chaplain be "without blemish"? We are not suggesting perfection, but the willingness to undertake the hard work necessary to maintain good physical fitness and the attention to detail required to sharply wear the military uniform. Failure here is an offensive cultural blunder that establishes an unnecessary barrier. The chaplain who either ignorantly or indifferently breaks this code impedes his ministry impact. Many argue that it does not matter how you are perceived as long you preach the truth. This is an arrogant mentality since your message of truth will never be heard if you have not first paid sufficient attention to the details of how you convey yourself.

The second description of these Hebrew children was

that they were "well favoured." The chaplaincy is institutional in its context. This means that chaplains operate in a secular environment that dictates the left and right lateral limits of their capacity. This is counterintuitive to an independent Baptist. After all, we hold deep convictions regarding the priesthood of the believer and the authority of Scripture, which lead us to reject meddling of any sort in the gospel ministry.

Still, the successful chaplain understands that his bivocational ministry requires him to be successful at one vocation to excel at the other. He must meet the requirements of both the institution and the ministry. He finds favor within the organization when he makes positive contributions to the staff, is a capable administrator, and has cognizance of the mission. He does not simply rely on his ability to preach, pray, and provide pastoral counseling. Remaining a man of conviction while at the same time doing *everything* to the glory of God *including* staff work will bolster his platform for proclaiming the Word of God.

The third, fourth, and fifth descriptions in Daniel 1, each, while important in its own right, can be summarized in a single word: *mindset*. The Chaplain must be strategic (skillful in wisdom), operational (cunning in knowledge), and tactical (understanding science). As a strategist, the Chaplain must see the larger picture of the command mission and possess the wisdom to know the part he has in accomplishing that mission. Operationally, the Chaplain must understand the conditions, circumstances, and influences that determine what resources he has at his

Sailors stand at attention during a burial-at-sea aboard the *USS New York* (LPD 21). (USN photo by MC2 Lyle Wilkie/Released)



Chaplain Lt. Anthony Pelc, a Navy Chaplain from Schaumburg, Illinois, prays during a burial-at-sea aboard the *USS New York* (LPD 21). (USN Photo by MC2 Lyle Wilkie/Released)

disposal and the decision matrix for deploying those resources. Finally, as a tactician, the Chaplain knows more than just the mission and the resources available; he also knows the practical application of those resources.

The last description of the Hebrew children was the “ability in them to stand in the king’s palace.” Chaplains, as a minister of the gospel, have something to say but must find the opportunity to say it. Getting an audience with the leaders who need to hear the Chaplain’s counsel and guidance requires the Chaplain to have earned credibility with his leadership. This is no easy task, as often the Chaplain is one of the most junior officers at the table. But he must learn to speak as one having authority even while under authority.

The Chaplain assimilates to his culture by looking and acting sharp, finding favor within the organization, having the correct mindset, and earning the opportunity to speak truth to power. This is what the Hebrew children did, but none of these attributes would have had any practical utility if the Hebrew children had not submitted themselves to the very reason they were chosen by the Babylonians: to learn “the tongue of the Chaldeans.” These young Hebrew boys had the qualities of leadership, had the raw talents of statesmen, and even had the spiritual fortitude to stand firmly on their convictions. But the language of the Babylonians was not their native tongue, and they had to learn this foreign language to contextualize their ministry to a culture that so desperately needed their message.

The chaplaincy also has a language, and Chaplains must learn that language if they are to reach their mission field. We join this organization for the purpose of preaching the gospel, but that organization administers how that mission is accomplished. Therefore, it is imperative that Chaplains be wise as serpents and harmless as doves by assimilating to the culture they serve and communicating in the “language of the Babylonians.”

LCDR Trenten W. Long, CHC, USN, serves as the Sector Chaplain for USCG Sector St Petersburg, USCG Air Station Clearwater, and USCG Sector Jacksonville (Southern AOR). CDR Tavis J. Long, CHC, USN, serves as the Force Chaplain for Commander, Naval Air Forces Atlantic headquartered in Norfolk, Virginia.

RIGHT: Chaplain Lt. Andrew Hoyle (right) of the *USS Leyte Gulf* (CG 55) helps German sailors from the FCS *Niedesachsen* move items from the Sisters at the Monastery in La Cartuja in Jerez, Spain, in 2014. (USN photo by MC1 Clifton Williams/released)



Chaplain Lt. Trenten Long speaks during a Sunday church service aboard *USS Kearsarge* (LHD 3) in 2011. (USMC photo by LCPL Tammy Hineline/released)



Chaplain Lt. Trenten Long, a Chaplain with USCG Sector St. Petersburg, is promoted to the rank of LCDR on 4 September 2018. (Photo by Ashton Long)





# Grant unto Thy Servants Boldness

We read in Acts 4:29, “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.” As the apostle Peter and the disciples were preaching to the people, it greatly upset the religious leaders, which consisted of the priests, the captain of the temple, and the Sadducees. Acts 4:2 says that the religious leaders were “grieved that they taught the people, and preached through Jesus the resurrection from the dead.” These religious leaders were so angry that verse 3 records that “they laid hands on them, and put them in hold unto the next day: for it was now eventide.” Then verse 7 records that the next day they asked Peter how the lame man had been healed: “By what power, or by what name, have ye done this?” Oh, I just love the way that Peter answers them!

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole (vv. 8–10).

Talk about getting in the face of these religious leaders! Peter didn’t mince words but got even stronger in his message to them by declaring in verse 12, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

The response of these leaders is astounding: “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” What a powerful impact these men of God made! But in spite of the religious leaders’ marveling, they threatened the apostles and then let them go. Then the apostles prayed, “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word” (v. 29). What a wonderful characteristic for the Lord’s people to have in their lives! Proverbs 28:1 says, “The righteous are bold as a lion.”

Throughout the Scriptures we find men of God who were extremely bold for the Lord. One example is given in Acts 13:46: “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken

to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” The boldness of these two men in confronting the Jews is extraordinary! You can almost hear the sarcasm in Paul’s voice as in essence he is saying, “Oh, you Jews, who feel so unworthy of God’s gift of everlasting life. Well, we will turn to the Gentiles instead of offering it to them.” By the way, we see the result when the Gentiles heard the message from Paul and Barnabas in Acts 13:48–49: “And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.”

Again, we see the boldness of Paul as he went to Ephesus in Acts 19:8: “And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.” We see the same boldness as he traveled to Thessalonica. In 1 Thessalonians 2:2 Paul said, “But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.” The boldness of this man of God should be a challenge to all God’s children. Paul had no desire to please people as he presented the gospel. He said in 1 Thessalonians 2:4, “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.” We should echo Paul’s statement in Ephesians 6:19–20: “And [pray] for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”

We know that the Lord Jesus Christ is our supreme example of boldness. We read of Him in John 7:26: “But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?” His words held such boldness that even when the Pharisees sent soldiers to arrest Him, we read in John 7:45–46, “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man.”

Let us all ask the Lord for the boldness we need to speak for our Lord Jesus Christ.

Evangelist Jerry Sivnksty may be contacted at PO Box 141, Starr, SC 29684 or via e-mail at [evangjsivn@aol.com](mailto:evangjsivn@aol.com).

**BIBLE  
CORE**



**DUAL  
DEGREE**



# MASTER YOUR MASTER'S AS AN UNDERGRAD

**“Here at MBU we are given the awesome opportunity to learn God’s Word on a level we probably haven’t experienced yet. The BA-to-MA program provides the perfect opportunity to learn more about His Word.” –Brendan Burckart**

At MBU, your Bible Core credits can count toward your bachelor’s degree and a master’s in Bible. You can substitute seminary courses for undergraduate courses—up to 15 credits worth—and graduate in four years with both a bachelor’s degree and an MA in Bible.

As an undergrad, you can also take up to 15 credits of master’s-level courses from our Master of Education in Teaching and Leading or Master of Organizational Leadership programs, allowing you to get a head start on a master’s degree in your field of study. Talk with us today about our BA- or BS-to-MA dual degree programs.



**MARANATHA**  
BAPTIST UNIVERSITY

Visit **[mbu.edu](http://mbu.edu)** or talk with us  
at **800.622.2947** today to learn more.

Maranatha Baptist University is accredited  
by the Higher Learning Commission.  
[www.hlcommission.com](http://www.hlcommission.com) | 312.263.0456



**Fundamental Baptist  
Fellowship International**

2801 Wade Hampton Blvd., Suite 115-165  
Taylors, SC 29687

Nonprofit Organization  
U.S. Postage  
PAID  
Permit No. 823  
Greenville, SC

**Address Service Requested**

**CōRE** 2019  
CONFERENCE

GENDER  
SEXUALITY &  
THE CHURCH

**FEBRUARY 11-12**  
**REGISTER @ [CORE.BJU.EDU](http://CORE.BJU.EDU)**

Come together with other believers for our  
2nd annual **CōRE Conference** as we discuss  
another urgent topic for the modern church.



PROCLAIM. SERVE. ADVANCE.  
**BJU SEMINARY**  
GREENVILLE, S.C. · (864) 241-1657 · [SEMINARY.BJU.EDU](http://SEMINARY.BJU.EDU)