

400th ANNIVERSARY

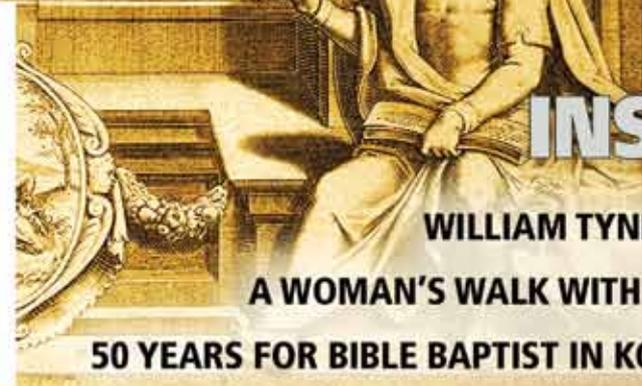
BAPTIST BIBLE TRIBUNE

MARCH 2011 | VOL. 61 NO. 7 | \$1.95



THE
HOLY
BIBLE,
Conteyning the Old Testament,
AND THE NEW:
*Newly Translated out of the Originall
tongues: & with the former Translations
diligently compared and revised, by his
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Appointed to be read in Churches.
Imprinted at London by Robert
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ANNO DOM. 1611.*

KING JAMES VERSION



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WILLIAM TYNDALE p. 14

A WOMAN'S WALK WITH GOD p. 15

50 YEARS FOR BIBLE BAPTIST IN KOREA p. 16

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ON THE TABLE

The shaking of the nations

by Keith Bassham | Editor

A few days after the Egyptian protests, a friend asked me about a Noel Smith essay, "The Shaking of the Nations." I remembered it just a little, and after checking the archives, I found it. The essay was a version of a sermon preached by *Tribune* Editor Noel Smith during the 1956 Thanksgiving National Mission conference held that year in Tyler, TX.

In those days, the missionary program of the Baptist Bible Fellowship received a large offering at the Thanksgiving meeting, a tradition held over from the World Fundamental Baptist Missionary Fellowship. The 1956 meeting had a couple of twists, however. While the rest of the nation would celebrate Thanksgiving on the fourth Thursday of November (as designated by law in 1941) the governor of Texas proclaimed the last Thursday of the month the date for "Texas Thanksgiving." The Texas legislature changed the state observance to coincide with the national observance the next year.

The Thanksgiving meeting was separate from the Fellowship's fall business meeting, held two months previously in Akron, OH. There, David A. Cavin was reelected as BBF president, and more than \$34,000 was raised for Baptist Bible College, then in its sixth year.

Meanwhile, the modern state of Israel was less than a decade old, relatively new national boundaries had replaced older traditional tribal-based geographies in that part of the world, and millions of barrels of Middle East oil were flowing toward the West. One year earlier, Britain, France, and Israel had all declared war on Egypt after that country nationalized the Suez Canal. And though the war was brief, it was a glimpse of things to come. Today again, our eyes have turned toward Egypt.

This was the background for Smith's message, "The Shaking of the Nations," of which we offer a portion on page 30. Editor Smith spoke to the Fellowship mission conference, not about missions per se, but about an alternative glimpse of things to come. And while all such messages, dealing as they do with interpretive details of not-yet-seen events, will have room for later correction and restatement, Smith's larger building blocks are sound. God, not man, is in control of this world's destiny. God, not man, knows what is best for His creation. God, not man, will have the last word. And before that last word is spoken, the nations will be shaken.

I am writing this column just days before I travel to the Philippines for a historic meeting of the Baptist Bible Fellowship International, and in this case the emphasis is on that last word, International. In the next issue of the *Tribune*, we will carry a full report and photographic essay of that meeting. In that report you will see what the founders of the Baptist Bible Fellowship could only imagine — nations once the recipients of missionaries who are now the homes of fully functioning and mature missionary senders. Perhaps this is also a type of Shaking of the Nations.

Keith Bassham

BAPTIST BIBLE TRIBUNE

MARCH 2011

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PRESIDENTIAL PERSPECTIVE

World changers, not wind chasers



by Linzy Slayden | President | BBFI

When the writer of the book of Ecclesiastes determined his purpose in life, he started by accumulating a vast sum of money, only to discover that it didn't provide the meaning he had hoped for. Then he sought power, attained it, and discovered that it too failed to satisfy. Next came a scandalous pursuit of pleasure. Then fame and celebrity. Finally, at the end of all his efforts, he uttered his famous words: "Vanity, vanity, all is vanity." Or as it could be translated, "All of this is like chasing the wind."

We are not created to be wind chasers. We are created to be world changers! We are created to join God on a mission. Some people think of God as hanging around beyond the edges of the universe somewhere, listening to some of the great hymns of the faith or really good worship music. The Bible sees it much differently. It teaches that God is at work 24/7, all over our world, filling His followers with grace and mercy and power to impact this broken planet. Second Chronicles 16:9 tells us that the Lord is looking for someone He can work through in a powerful way.

It's as if God has work gloves on. And He calls us to roll up our sleeves and join Him. He wants His mission to become ours. "If you're into chasing the wind," He tells us, "you can keep right on doing that. Or you can connect with Me, and together we'll transform this hurting planet."

Personally, I love being part of the greatest work in the world!

The desire to be a world-changer is planted in the heart of every Christian, and that desire comes directly from the heart of God. We can suffocate that desire in selfishness, silence it with the chatter of competing demands, or bypass on the fast track to personal achievement. But it's still there. We tell our church members they have a choice to make. They can park in their usual spot in the church parking lot, make their way to a comfortable seat in a favorite row, watch a good service, chat with friends, and then go home. That choice makes for a nice, safe Sunday morning experience. Or they can throw themselves into an adventure by rolling up their sleeves, joining a team of like-minded servants, and helping build the local church God has called them to be a part of.

Pastors have a choice too — a choice to see the big picture; that of impacting our world by involvement in a fellowship of pastors and missionaries touching nearly every corner of the globe with the gospel of Jesus Christ. There is too much work to be done to be petty or selfish or shortsighted. The strong future of the BBFI lies in cooperating together in the great work of world evangelism.

Let's partner with God and change our world!

WORLDWIDE MISSIONS

From everywhere... to everywhere



by Jon Konnerup | Mission Director | BBFI

In the past 60 years, the churches of the Baptist Bible Fellowship International have developed a burden for this world manifested through their incredible giving to missions and sending of missionaries. By God's grace and through His people, nearly 7,000 churches have started outside the United States.

To continue our global missions effort, our local independent Baptist churches must continue to concentrate on church planting and lifting higher than ever the banner of the cross worldwide.

An area that is experiencing tremendous growth is that of foreign countries sending their own missionaries. This has been the goal all along and we are seeing the fruit of our church planting philosophy spread around the world. Missions is no longer "from the West to the rest." Christianity is no longer seen as a Western religion. Missions should now be done in partnership with national believers. Why bypass those that the Lord has raised up through the efforts of our missionaries? Enabling indigenous believers and mobilizing local Baptist churches to reach others in their own region of the world and beyond is a God-honoring priority.

National Fellowships are springing up across the world. No longer content to only receive missionaries, these "new sending countries" are striving to send out their own missionaries. For instance, BBF churches in South Korea have sent out 21 missionary families. Japan BBF churches have sent their own to various parts of the world. The Philippines BBF has nearly 1,800 churches, many of which are involved in supporting and sending out their own missionaries — now 125 extended globally. Latin America and Africa are beginning to expand beyond their borders with the light of Jesus Christ.

In places like Indonesia, the church leaders express their need for more missionaries. Their desire is to see more leaders trained to plant more churches with the goal to reach their country for Christ. But they also are pleading for men and women to go from Indonesia to other countries sharing the Way, the Truth, and the Life.

Our task today is not merely in going to the dark spots of the planet ourselves, but in enabling our brothers and sisters in Christ to reach those dark areas closest to them. We multiply ourselves, becoming catalysts, when we help mobilize national Christians. Missions has become a global enterprise, the gospel from everywhere to everywhere.

In 60 years, we have grown to 862 missionaries in the BBFI serving on 95 fields. With the population predicted to reach over 12 billion in 25 years, another 900 missionaries will not be nearly enough to keep pace. We need help, and with these disciples from other nations we can work together — making us truly the Baptist Bible Fellowship *International*.

NCPO helps rebirth churches, too



by Wayne Guinn | Director | NCPO

The NCPO is not only helping start brand new churches, but it is also helping to rebirth languishing churches. We believe this is an important work too. It was exciting for the NCPO to partner with the Iowa Baptist Bible Fellowship, Heartland Baptist Church of Ames, IA, and Bethel Baptist Church of Carroll, IA, to see a ministry reverse a decline and begin to grow again.

On August 29, 2010, Bethel Baptist Church of Carroll, IA, held a special charter service, adopted new foundational documents, and called Mike Salati Sr. as pastor.

Bethel had been in decline for five years. Pastor Randy Abell (Heartland Baptist Church of Ames, IA) and the Iowa BBF, not wanting to see a church closed and sold, began to pray and to work on behalf of the church. They met with Wayne Guinn and Jason Todd of the National Church Planting Office, with whom Abell had worked in the past, and hammered out a template for the future. The church would remain open under the stewardship of Pastor Abell, and work would begin to salvage and guide the faithful to ascertain if a work for God would continue in Carroll.

Mike Salati began as interim pastor in late February 2010, and he began regrouping the congregation with the financial backing of the Iowa BBF. God began to bless immediately as a core group quickly formed around

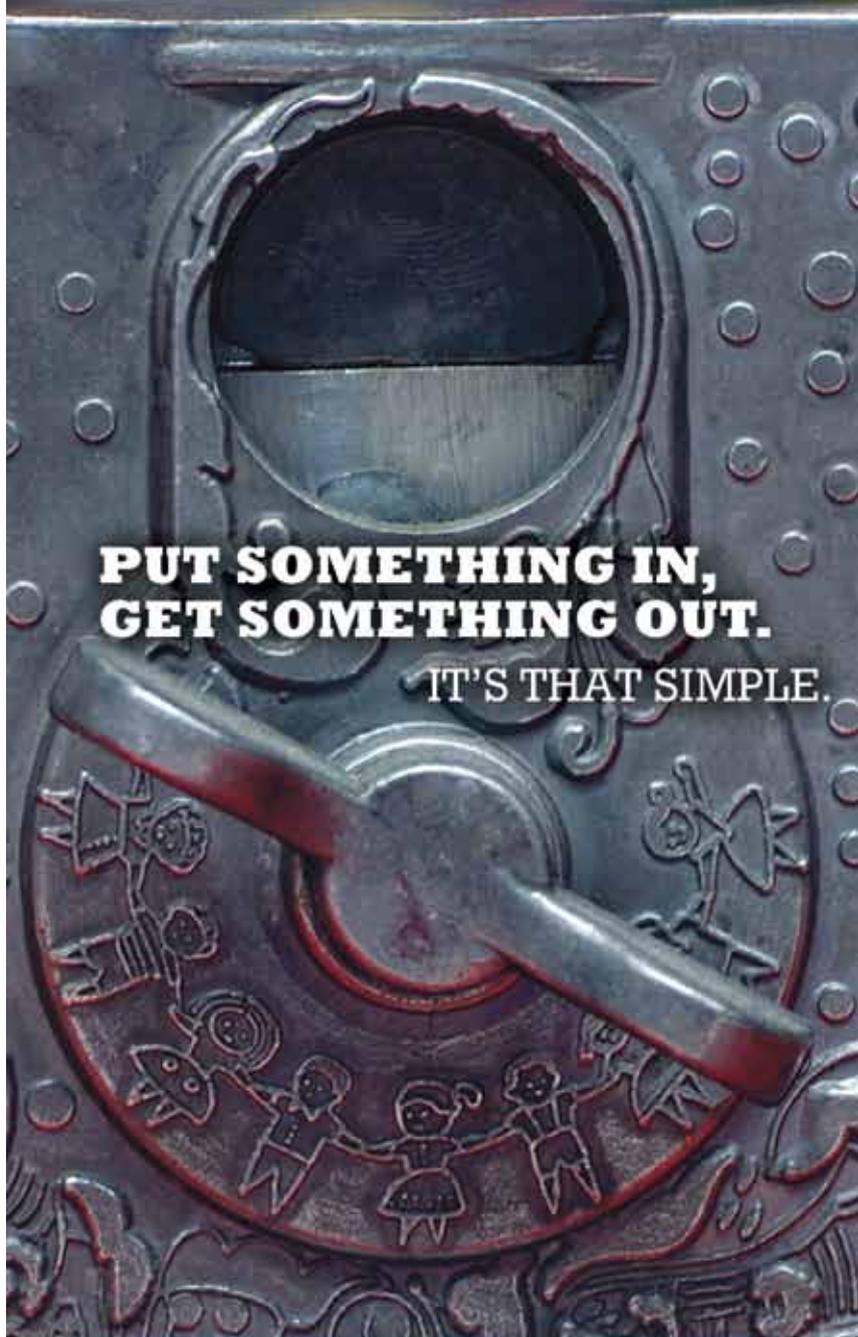


The Salati family

the normal Sunday school, morning, and afternoon services. By the end of August, when the charter service was held, attendance was averaging about 25, the past-due bills were paid off, and the congregation was poised to move forward.

In late January 2011, the church held its first annual business meeting. God has continued to direct and bless, and a calendar has been laid out for the next year. Plans include an evangelistic outreach for spring, a vacation Bible school for summer, and the continuation of regular congregational fellowship meals between Sunday services. The church has elected its first officers and it also adopted its first annual budget plan, including partial support of two local missionaries from the Carroll area. Already God is using Bethel to bring the gospel to the uttermost parts of the earth!

None of this would have been possible without the pastors of the Iowa BBF and the NCPO representatives working together to further God's work in God's time. As Scripture says, "Being confident of this very thing, that He which hath begun a good thing in you, will perform it until the day of Jesus Christ" (Philippians 1:6).



**THE 2011 FEBRUARY
TRIBUNE OFFERING**



DIGRESSIONS

Digressions incontestably are the sunshine; they are the life, the soul of reading. -Laurence Sterne

Al Mohler answers Newsweek assertions about Bible and sex

Newsweek (February 14, 2011) has an article by Lisa Miller (“What the Bible Really Says About Sex”) reviewing two books that say conservative Christians have been reading the Bible all wrong. Southern Baptist Seminary President Albert Mohler, who was quoted in the article, has responded on his website, www.albertmohler.com:

The most important point I made to Lisa Miller is that revisionist interpreters of the Bible are playing a dishonest game. Consider the audacity of their claim: they claim that no one has rightly understood the Bible for over two thousand years. No Jewish or Christian interpreter of the Bible had ever suggested that the relationship between David and Jonathan was homosexual — at least not until recent decades. The revisionist case is equally ludicrous across the board. We are only now able to understand what Paul was talking about in Romans 1? The church was wrong for two millennia?

I have far greater respect for the intellectual integrity of the scholar who reads the Bible and interprets

it honestly, but then rejects it with candor. This is far superior to evasive and clever attempts to make the Bible say what it plainly does not say. The Bible is brutally honest about human sinfulness in all its forms, including sexuality. Nevertheless, the Bible presents a consistent and clear sexual ethic. The issue is not a lack of clarity.

The real problem here is not that the Bible is misunderstood and in need of revision. To the contrary, the real problem is that the ethic revealed in the Bible is both rejected and reviled.

Source: www.albertmohler.com/2011/02/09

Marriott to pull “adult” entertainment

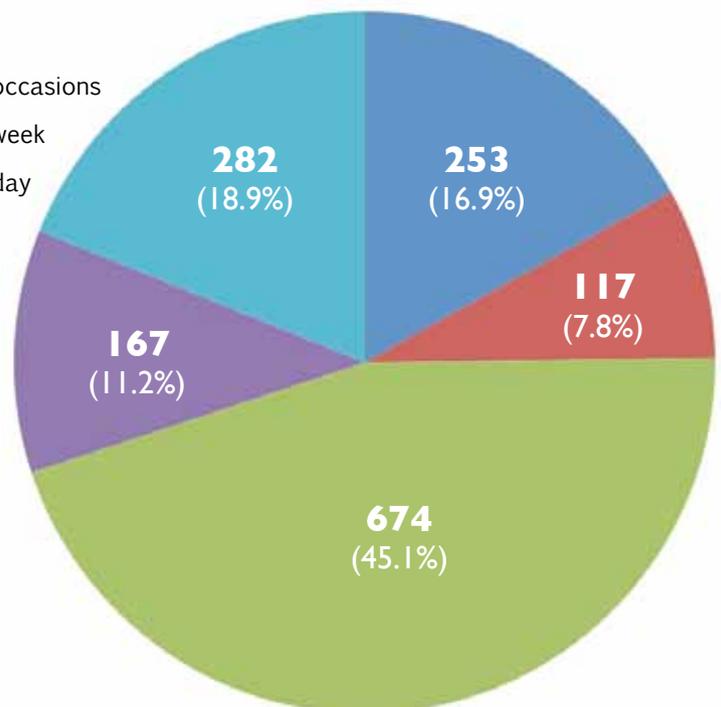
Marriott International announced in January that it will stop offering adult-content in the hotel chain’s in-room video systems. Though Marriott has received pressure from Christian organizations, including Focus on the Family, for several years, the hotel chain says “Changing technology and how guests access entertainment has reduced the revenue hotels and their owners derive from in-room movies, including adult content.”

According to a *Baptist Press* article, Glenn Haussman, editor-in-chief of *HotelInteractive.com* said, “Marriott sees porn as a rapidly declining source of income, so they figure they might as well get ahead of the competition and make this a good PR message.”

Source: *USAToday* and *BPNNews*

How often, if at all, do you participate in table prayers or grace before or after meals?

- Never
- Only on certain occasions
- At least once a week
- At least once a day
- At all meals



Source: Baylor University, 2005. The Baylor Religion Survey. Waco, TX: Baylor Institute for Studies of Religion [producer].

Marital fidelity survey

What is your opinion about a married person having sexual relations with someone other than the marriage partner?

- 81.2%** Always wrong
- 10.5%** Almost always wrong
- 5.6%** Sometimes wrong
- 1.5%** Not wrong at all
- 0.8%** Don’t know
- 0.3%** No answer

Source: *General Social Surveys (GSS)* conducted by the *National Opinion Research Center (NORC)* 2008

In the NEWS of the WEEK

NEW TESTAMENT BAPTIST CHURCH

A. C. Janney, Pastor
Miami, Florida

To The Tribune:

God tremendously blessed in the six-night meeting we had in the church with Dr. H. Frank Collins of Cincinnati, Ohio, as the evangelist. There were 31 professions of faith in Christ and two additions to the church by letter.

This was a meeting that really got to the heart of our church and resulted in a real revival. Dr. Collins' ministry was a blessing to us in every way. We all here recognize him as an outstanding evangelist.

BIBLE BAPTIST CHURCH

Bill Fortson, Pastor
Buffalo, Missouri

To the Tribune:

We wish to share with you the news of God's blessings upon the church here in Buffalo. It was 10 years old last October and the church observed the anniversary with special services. A brief history including its growth, building programs, mission work, revivals, and souls that had been saved, was presented during the service. Also, letters from the former pastors were read. Attendance was 236 in Sunday school that day.

Last year was a good year in many ways. Twenty-two souls were saved, plus some coming into the church by baptism. The total amount given to missions doubled over the previous year. The Christmas missions offering amounted to \$1,005. Over \$2,000 was paid on the church parsonage from the building fund to finish that debt.

This year has begun in such a way as to cause us to thank God for His blessings and believe He will continue to work through this church. The average weekly Sunday school attendance for January was 200 and the Lord made it possible for the church to purchase an additional lot, 100 ft. by 80 ft., which will be used for parking space. Also in January, we had Bro. Bob Johnson from Good Samaritan Boys Ranch with us, and enjoyed an attendance of 268 in Sunday school. We begin a Sunday school emphasis drive next Sunday with a goal of 300 by Easter.

Having not yet been pastor for a year until April myself, I would be the first to say this church owes a great deal to the good work of its former pastors in establishing this church strongly in God's Word, and making it grow in this town of 1,500 to an attendance of 200. However, my prayer is that God will continue to bless here in the salvation of many more souls.

BILL FORTSON.

list.

We had a wonderful year in 1960. There were 415 additions to the church—288 by a profession of faith and baptism and 127 by letter. The offerings totaled \$97,867.

The average weekly Sunday school attendance was 1,017. Since last Jan. 1, the weekly attendance has been above 1,100.

The church has recently added to its staff Mr. and Mrs. W. A. Ritchey.

V. S. ACKERMAN.

Jesse L. Chaney, Fellowship missionary to the Navajo Indians, and to the monthly support of the Baptist Bible Tribune. In addition to this, the church is contributing to the support of **Onsy Whicker**, Fellowship missionary to Korea. Since Jan. 1, there have been six additions to the church, three of them by a profession of faith in Christ and baptism.

The Virginia State Baptist Bible Fellowship held its February meeting with Tri-City Baptist Tabernacle, Newport News, **James Barnes, pastor.** At a business meeting, **Eugene Robertson** was elected president; **Randolph Hite**, vice-president; **L. W. Cooper**, secretary, and **G. T. Hall**, treasurer. **Robert Coffee, Jack Finch, and Gene Arnold** were elected to the New Church Committee.

First Baptist church, Pleasanton, Kan., **Ken Adrian**, pastor, had a good year in 1960. The weekly offerings averaged \$162. The church gave \$2,360 for foreign and home missions, which was 28 per cent of the total offerings. An addition to the parsonage has been completed—a master bedroom with sliding door closet, a complete bathroom with linen closet. On Feb. 12, there were 91 in Sunday school, and an elderly lady was saved.

Mineral Baptist church, West Mineral, Kan., **Cecil Owens**, pastor, had 34 in Sunday school on Feb. 12, with one addition to the church. **Clell Weineke**, a student of Baptist Bible College, was the speaker. The church was organized last Dec. 4, with six charter members. The new congregation contributes to the support of **Jesse Chaney** and **Richard Konnerup**, missionaries of the Baptist Bible Fellowship.

This section of Church News was published in the March 10, 1961 edition of the *Tribune*.

GuideStone releases annual tax guide

DALLAS (BP)—The annual Ministers Tax Guide for 2010 Returns has been released by GuideStone Financial Resources of the Southern Baptist Convention.

The tax guide details recent changes to tax laws and their effect on ministers.

The guide's overview of tax law changes was written once again by Richard Hammar, a noted CPA, attorney, and widely published author who specializes in legal and tax issues for ministers. The guide is edited by GuideStone's legal and compliance staff to address tax issues that affect the greatest number of Southern Baptist pastors.

"The informative free tax guide includes sample tax returns with step-by-step instructions for active and retired ministers, as well as a special pull-out section regarding the federal reporting requirements for churches," GuideStone President O.S. Hawkins said. "Our goal as a ministry is to honor the Lord by being a lifelong partner with our participants in enhancing their financial security. The tax guide is a tangible example of that commitment."

The tax guide can be obtained in PDF format from GuideStone's website at www.GuideStone.org/taxguide.aspx. GuideStone participants can order a free printed copy by calling customer service at 1-888-98-GUIDE (1-888-984-8433) between 7 a.m. and 6 p.m. CST Monday through Friday.

Source: ©Copyright 2011 Baptist Press

Exodus Int'l launches new website

ORLANDO, FL - Exodus International, a global Christian ministry whose mission is mobilizing the church to minister grace and truth to a world impacted by homosexuality, is beginning its 35th year with a brand-new website.

When asked about the longevity of such a controversial ministry, Alan Chambers, President of Exodus International, says, "There is obviously an ongoing need to provide a biblical perspective that enables people to live out their sexuality in a way that is congruent to their faith and beliefs. ..."

The website (www.exodusinternational.org) includes real stories of former homosexuals, a directory of the more than 240 Exodus affiliates throughout the country, information on equipping events, the Exodus blog, and a special section for students.

Founded in 1976, Exodus International is the largest Christian organization dealing with homosexual issues, with over 240 affiliates in its network for sharing the hope of freedom through the power of Jesus Christ.

THE NOBLEST MONUMENT OF ENGLISH PROSE

By Harold Rawlings
Chapter Seven of his book, *Trial by Fire*

THE KING JAMES VERSION TURNS 400 THIS YEAR

When news reached James VI of Scotland in 1603 that his cousin, Queen Elizabeth, had died, as heir to the English throne, he quickly began his journey from Edinburgh to London for the coronation ceremony. Along the way immense throngs lined the roads and cheered the new king. “Church bells rang; mayors gave him the keys to their cities, and an ever increasing number of courtiers attached themselves to his train. There was stag-hunting forays in parks, banquets, and other entertainments.”¹ No longer would he be known as James VI of Scotland, but James I, King of England and Scotland.

But all was not rosy in merry old England. Before arriving in London, James would be made aware of numerous issues he would soon encounter as the new sovereign. The most urgent of these appeals was a thorny problem in the Church of England, which would linger long into the seventeenth century and beyond. While en route to London, the King was met by some of the leading bishops and theologians in the Church of England with Puritan sympathies. These Puritans were English ecclesiastical leaders who hoped to purify the church of unscriptural beliefs and corrupt practices, especially those left over from the days of Roman Catholic domination. The delegation was led by John Reynolds (or Rainolds), President of Corpus Christi College, Oxford, who was distinguished as “the most learned man in England.”²

The Puritans presented to the King the “Millenary Petition,” the name of which implies that it was signed

by a thousand men (it actually had only 753 signatures), mostly ministers of the Church of England.³ The Petition made no mention of a new Bible version, yet it was the beginning of the events that led to it. Addressing some of the Puritans’ long-standing grievances, it was hoped that this petition might relieve them from their “common

burden of human rites and ceremonies.”⁴ It asked for reforms in the English Church, for the correction of abuses that had grown under Elizabeth’s increasing preference for ritual and ceremony.

Some of the practices objected to included: the lack of discipline in the church, the sign of the cross in baptism, questions addressed to infants in baptism, confirmation, the use of the cap and surplice, the reading in church of anything but the Canonical Scriptures, the use of the terms “priest” and “absolution,” bowing at the name of Jesus, Sabbath-breaking and the keeping of other holy days, long church services, and “other practices consid-

ered high church or popish.”⁵ Queen Elizabeth had objected to such a conference, but when it was proposed to King James, he delighted in the opportunity afforded him of showing off his learning to the bishops and Puritans, appointing January 14, 1604, for a conference to be held at Hampton Court.⁶ Puritan hopes were buoyed by the King’s willingness to consider their complaints, but those hopes were quickly dashed as the conference unfolded.

Conference at Hampton Court

Prior to the conference, Richard Bancroft, future Archbishop of Canterbury and the most outspoken critic of Puritanism, persuaded the King that if Puritans had



King James I

their way, the English crown itself might be imperiled. Not surprisingly, the Puritans were outnumbered at the conference nineteen to four. Bancroft had won the day and the conference was heavily weighted toward the established Church. In fact, the four Puritans invited to the conference were not even admitted to the sessions until the second day, and then were ridiculed by the King and bullied into silence. Overruling almost all of their objections, he told them he would tolerate none of their nonconformity. He would "make them conform or harry (harass) them out of the land."⁷

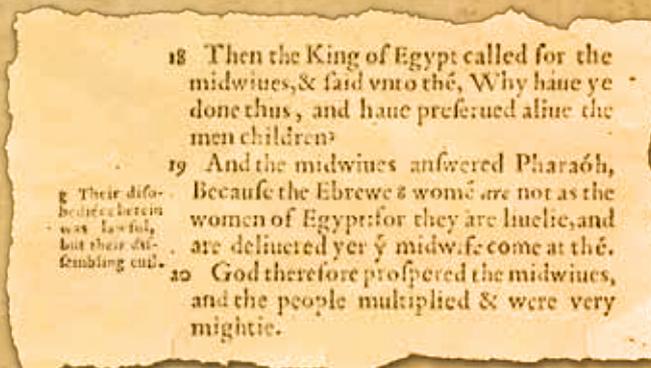
But all was not lost by the Puritans. A suggestion made on the second day of the Conference by Reynolds that a new translation of the Bible was needed that would be acceptable to all factions in the Church of England found favor with the new King. One of the principal complaints of the time was which Bible should be the standard text to use in both worship and private study. Three different versions were in circulation in the early seventeenth century, each with a loyal following, and each causing sharp dissent among religious parties in England. The two authorized versions of the Church of England, the Bishops' and the Great Bible were preferred by the clergy, although the latter was losing ground to the newer Bishops' Bible. Some of the laity, however, still clung to the Great Bible. The Geneva Bible was the favorite of the masses of Englishmen as well as the Puritan leaders in the Church of England. The Geneva was a superior translation but not authorized by the Church, and its Calvinistic notes offended the more conservative church leaders.

Flattered by the suggestion of a new translation, and ruminating over the legacy that might accrue to him as a result, James promptly expressed his approval. A lover of Scriptural quotation and disputation, the king had earlier written a Paraphrase upon the Revelation of St. John, and had translated the Psalms into meter.⁸ Aware of the influence of the Geneva Bible on the King in his youthful days in Scotland, Reynolds may have secretly hoped he would declare the Geneva Bible the new Authorized Version, or at least a revised edition of it. But this was not to be. James made it clear he didn't like any of the previous English Bibles, especially the Geneva. "I profess," he said, "I could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst."⁹ The King's attack on the Geneva Bible no doubt came as a surprise to the Puritans, since it was the first Bible ever

published in Scotland, was dedicated to James in 1579, and the version he quoted from in his own writings.¹⁰

In truth, his objection was not so much to the translation itself but to the marginal notes that seemed to contradict his cherished belief in the "divine right of kings." "For in the Geneva translation," he complained, "some notes are partial, untrue, seditious, and savouring of traitorous conceits," and he instanced Exodus 1:19 and II Chronicles 15:16.¹¹ The marginal note for Exodus 1:19 commends the Hebrew midwives for disobeying the Egyptian king's orders. The note for II Chronicles 15:16 states that King Asa's mother should have been executed, and not merely deposed, for her idolatry. "It is supposed that James' suspicious mind thought that this might react unfavorably upon the memory of his own mother, Mary Queen of Scots."¹² Such notes insinuating that disobedience to kings was lawful, James considered seditious. As a strong proponent of the divine right of kings, James would use his kingly power to keep the Geneva from becoming the new Authorized Version.

Though the King liked the idea of a new translation, his enthusiasm was not shared by all the clerics present



18 Then the King of Egypt called for the midwives, & said vnto the, Why haue ye done thus, and haue preferred aliue the men children?
 19 And the midwives answered Pharaoh, Because the Ebrewes & womē are not as the women of Egypt: for they are luelie, and are deliuered yer y midwife come at the.
 20 God therefore prospered the midwives, and the people multiplied & were very mightie.

g Their disobedience herein was lawfull, but their dissenting could.

The fact that the Geneva Bible deemed the Hebrew midwives "lawful" in their disobedience of the authority of the land did not sit well with James I.

at the Conference. Bishop Richard Bancroft complained, "If every man's humour should be followed, there would be no end of translating."¹³ But when he saw that the king agreed with Reynolds, Bancroft gradually warmed to the project and eventually gave his wholehearted allegiance to it.

Strategy for the New Revision

The strategy for the development of the new revision was meticulously planned and executed. James ordered in February, 1604, that the work "be done by the best learned in both Universities, after them to be presented to the Privy Council; and lastly to be ratified by his Royal authority, and so this whole Church to be bound unto

it, and none other.”¹⁴ A total of fifty-four of England’s foremost Bible scholars and linguists were chosen to serve on six panels — two at Oxford, two at Cambridge, and two at Westminster. Presumably this list of scholars was suggested to the King for approval. Of the fifty-four appointed, only forty-seven are mentioned by name. One of these “foremost Bible scholars” was Lancelot Andrewes “who had begun the study of Greek at the age of six. Eventually, he became acquainted with so many languages that, so it was said, had he been present at the tower of Babel, he could have served as interpreter general!”¹⁵ Two of the other translators, John Bois and Andrew Downes, had begun to learn Hebrew at the age of five.¹⁶

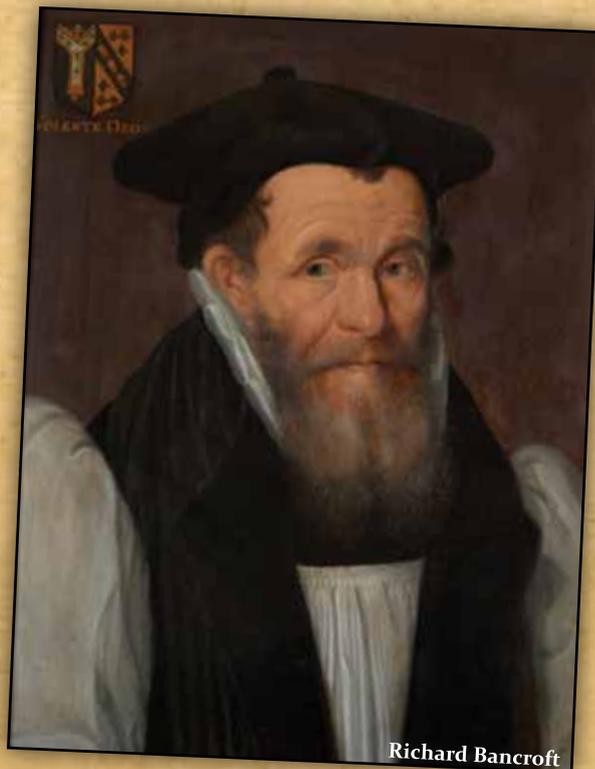
With the approval and input of King James I, Bishop of London Richard Bancroft drew up an elaborate set of guidelines for the translators to observe in order to ensure that partisan leanings were eliminated in the new version. They determined to minimize the risk of producing a Bible that might be perceived to favor Puritanism, Presbyterianism, or Roman Catholicism.

Richard Bancroft’s Translation Rules ¹⁷

1. *The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the Truth of the original will permit.*
2. *The names of the Prophets and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly [commonly] used.*
3. *The Old Ecclesiastical Words to be kept, viz the Word Church not to be translated Congregation &c.*
4. *When a Word hath diverse Significations [meanings or possible translations], that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.*
5. *The Division of the Chapters to be altered, either not at all, or as little as may be, if necessity so require.*
6. *No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlo-*

cutation, so briefly and fitly be expressed in the Text.

7. *Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.*
8. *Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.*



Richard Bancroft

9. *As any one Company hath dispatched anyone Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.*
10. *If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.*
11. *When any Place of Special Obscurity is doubted of, Letters to be directed by Authority, to*

send to any Learned Man in the Land, for his Judgment of such a Place.

12. *Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skillful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.*
13. *The Directors in each Company, to be the Deans of Westminster and Chester for that Place; and the King’s Professors in the Hebrew or Greek in either University.*

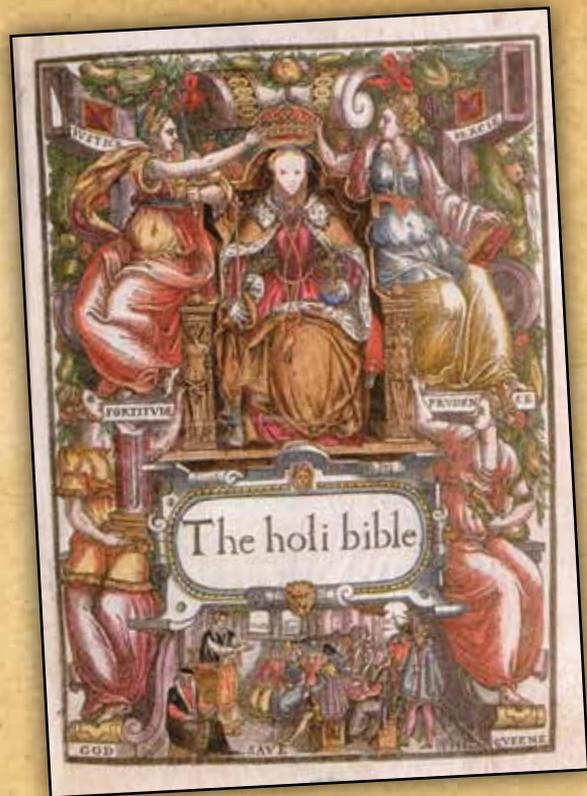
14. *These translations to be used when they agree better with the Text than the Bishops’ Bible: Tindoll’s [Tyndale’s], Matthew’s, Coverdale’s, Whitchurch’s’ [Great Bible], Geneva.*

15. *Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.*

According to rule number one, it was not to be a new translation but a revision of the Bishops’ Bible. The King had forty unbound folio copies of the Bishops’ Bible, 1602 edition, sent to the translators,¹⁸ a strong message that they were to stick

closely to that text. But the translators did not allow themselves to be strapped to the Bishops’ Bible. Earlier translations were to be used if it was deemed that they agreed better with the original text.

Some old ecclesiastical words were to be reintroduced, such as “church” in place of “congregation,” “charity” instead of “love.” Marginal notes were to be sparingly employed, and then only to clarify Hebrew and Greek words and to point out parallel passages in the text. Each panel was assigned particular books of the Bible to translate. Once each of the groups had made its translation, the work was to be reviewed by a committee of twelve, made up of two scholars from each of the six panels.



Though not formally dedicated to Queen Elizabeth, the Bishops' Bible includes a portrait of the queen on its title page. The 1569 quarto edition showed Elizabeth accompanied by female personifications of Justice, Mercy, Fortitude, and Prudence.

people, but not to confirm and strengthen the doctrine of the church."²¹ Similarly, the Geneva Bible of 1560 states that "they are to be read not for doctrine but for 'knowledge of history' and 'instruction of godly manners.'"²² In the King James Version of 1611, they are simply headed "Apocrypha." Indeed, they were regarded as so integral a part of the King James, that one of the translators, George Abbot, after his appointment as Archbishop of Canterbury, issued a decree in 1615 stipulating that anyone who published the English Bible (KJV) without the Apocrypha should be imprisoned for one year.²³

In addition to the earlier English Bibles (including the Catholic Rheims NT) the translators had at their disposal, they consulted the

Unfortunately, little is known of the methods actually adopted by the revisers. Scrivener notes, "never was a great enterprise like the production of our Authorized Version carried out with less knowledge handed down to posterity of the labourers, their method and order of working."¹⁹ John Selden (1584-1654), a contemporary of the KJV translators, and possibly acquainted with some of them, speaking of the committee of revisers, said,

*"The Translators in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downes) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke, if not, he read on."*²⁰

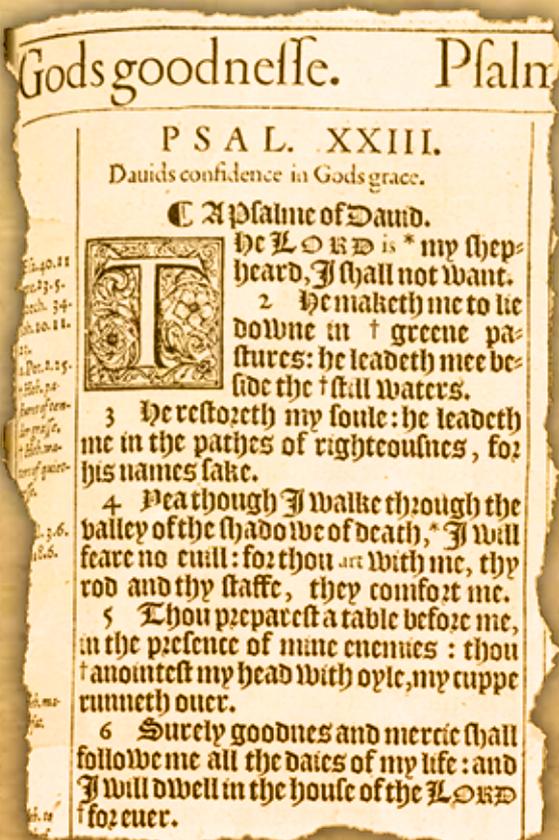
The fourteen Apocryphal books were to be included, just as they had been in all previous English Bibles; and, following Luther's example, were placed between the Testaments. All of the early English Bibles inserted at the beginning of the Apocrypha an explanation detailing their lack of canonical authority. The Great Bible of 1539 "quotes with approval Jerome's judgment that they may be read for the edifying of the

Masoretic Hebrew text of the Old Testament and the slightly modified Greek text of Erasmus' New Testament. None of the older Greek manuscripts, such as the Codex Sinaiticus, Alexandrinus, and Vaticanus, were available to the translators. Some had not been discovered, and the Codex Vaticanus was unavailable simply because the Roman Catholic authorities refused permission to all outsiders to review it until 1867.²⁴

In 1546, Robert Estienne (Stephanus) reprinted Erasmus' Greek New Testament. Between that date and 1551, he published four editions, making slight changes in each, some of which were based on the Complutensian Polyglot. In his fourth and final edition (1551), he added numbered verse divisions to his text. The first English Bible to adopt Estienne's versification method was the Geneva Bible (1560). Almost all English Bibles since have followed Estienne's lead. Theodore Beza, an associate of John Calvin and one of the foremost scholars of his day, published several editions of the Greek New Testament (1556-1598). "It was this series of successive revisions from Erasmus, to Estienne, to Beza, upon which the translators of the King James Bible primarily relied."²⁵ Also consulted were foreign Bibles, such as the German translations of Luther and Zwingli, the French translation of Olivetan, the Latin translations of Pagninus, Sebastian Munster, and Castalio, as well as the Latin Vulgate, the Chaldaic Targum and the Syriac New Testament.²⁶

The earnest desire of the translators was to provide the Word of God in the language that people used as they went about their daily business and conversed among themselves. Because they recognized "this is the Word of God which we translate," they strove for accuracy, beauty, clarity, and dignity. Their linguistic ability, their reverence for the Scriptures, their commitment to faithfully communicating the meaning of the original language texts in understandable English, and their humility before the Holy Spirit as they undertook their task, assured success.

The actual work of translating took the panels roughly three years; another three years were spent in reviewing the translations, and an additional nine months in preparing it for the press. Bishop Thomas Bilson of Winchester and Miles Smith of the



The earnest desire of the translators was to provide the Word of God in the language that people used as they went about their daily business and conversed among themselves.

Oxford Hebrew team gave the whole Bible manuscript a final editing. Just as Smith thought the work was at last completed, he complained that "in came my Lord Of Canterbury [Richard Bancroft] to Stationers Hall," demanding the final say.²⁷ The High Church Archbishop gave it a final quick check-over, making at least fourteen changes, one of which proved to be quite controversial. Bancroft insisted that "the glorious word Bishoprick" be inserted in Acts 1:20,²⁸ where the Geneva Bible had "charge" and the Bishops' Bible "office." Smith objected, but Bancroft "is so potent," he wrote, "there is no contradicting him."²⁹ The finished product was what might be called a "politically correct" Bible, wherein all factions of the church would be satisfied. It was truly an ecumenical version.

Published in London in 1611 by Robert Barker, the royal printer, the new Bible was a beautiful black-letter folio edition printed on the most expensive rag paper. Measuring 16 by 10 1/2 inches, the King James Bible was even larger than the Great Bible and similar in appearance to the Bishops' Bible. Two editions were published the first year, with more than two hundred variations in the Biblical text.³⁰ The first is known as "the great 'He' Bible," and the second as "the great 'She' Bible." The first printing renders the closing words of Ruth 3:15, "and he went into the city," while the next edition corrected it to read, "and she went into the city."

New Version has its Critics

Like almost all versions when they first appear, the new Bible aroused suspicion and not a little disapproval. In fact, for a century-and-a-half the KJV was the object of severe criticism by certain clergymen and scholars. Hebrew scholar, Hugh Broughton, piqued by his exclusion from the panel of translators, lashed out at the new translation:

*The late Bible...was sent me to censure, which bred in me a sadness that will grieue me while I breathe. It is so ill done. Tell his Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches.*³¹

Broughton must have been particularly annoyed when the KJV translators rejected his advice to "translate with uniformity,"³² meaning that the same English word, not its synonyms,

must always be used when translating a Hebrew or Greek word. Miles Smith in "The Translators to the Reader" (KJV Preface) explained why Broughton's suggestion was tabled:

We have not tied ourselves to a uniformity of phrasing or to an identity of words, as some peradventure would wish that we had done... We thought [to translate with uniformity might] savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader... We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words.

John Selden complained that,

*the Bible is translated into English words rather than into English phrase. The Hebraisms are kept, and the phrase of that language is kept: as an example, (He uncovered her shame) which is well enough, so long as scholars have to do with it; but when it comes among the common people, lord, what gear [i.e. what rubbish] do they make of it!*³³

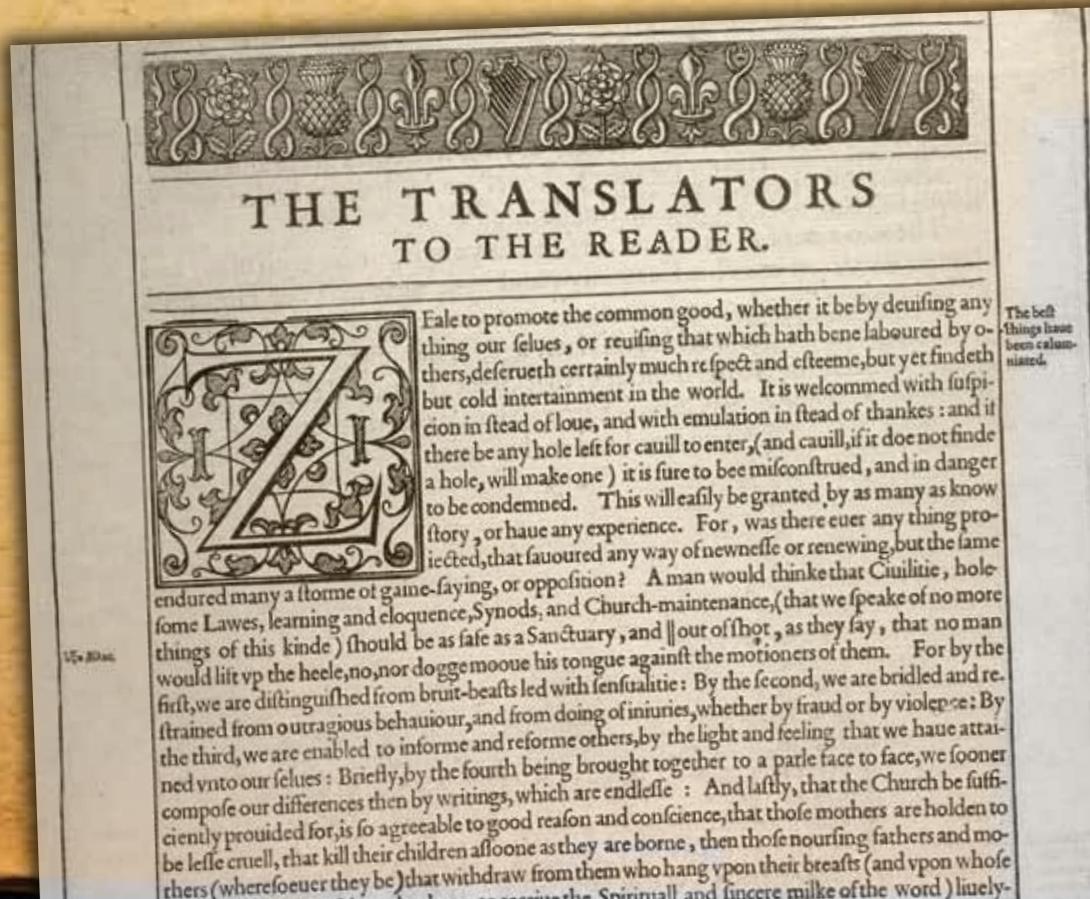
In 1659, the Reverend Robert Gell, minister of the parish of St. Mary, Alder-Mary, in Lon-

don, published an 800-page treatise denouncing the KJV, "discussing its faults in detail, counting among them a denial of Christ's authority."³⁴

Not only did some scholars protest, many common people resented anyone tampering with or attempting to displace their cherished Bible, meaning the Geneva. Indeed, a whole generation passed before the new King James revision exceeded the Geneva Bible in popularity.

Although these criticisms were not altogether justified, they nonetheless demonstrate that the new version was not immediately welcomed with enthusiasm by all the recognized scholars of the day, nor was it considered a literary classic when it first appeared. Anticipating such criticism, Miles Smith in "The Translators to the Reader" wrote:

*Zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation [jealousy] instead of thanks; and if there be any hole left for cavil [criticism] to enter, (and cavil, if it does not find a hole, will make one) it is sure to be misconstrued and in danger to be condemned.*³⁵



The best things have been calumniated.

A Composite Production

The King James Bible, like the one that preceded it (Bishops'), was a composite production, not an entirely new translation. While this could have diluted the quality of the new version, fortunately the translators were wise enough to incorporate most of the best features of those earlier translations, the end result being a Bible superior to all its predecessors. James Baikie makes the observation that "one of the most astonishing facts connected with the Version is the small amount of change which the scholars of King James found it necessary to make."³⁶ The early translators had done their work so well that drastic modification was unnecessary. "Much of Tyndale and of Coverdale remains unchanged in the Bible which we read today."³⁷

It is widely agreed that the most important document in the history of the English language is the King James Version of the Bible. Its literary quality — the strength and nobility of its language combined with openness to a variety of interpretations — has earned it an indisputable reputation. It took more than 250 years before any large-scale revision of the text was attempted. Almost no one disputes the acclamation that the King James Bible is "the noblest monument of English prose." But let it not be forgotten, as English historian J. A. Froude (1818-1894) observed,

The peculiar genius which breathes through it [the KJV], the mingled tenderness and majesty, the Saxon simplicity, the

preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars — all are here, and bear the impress of one man, and that man [is] William Tyndale.³⁸



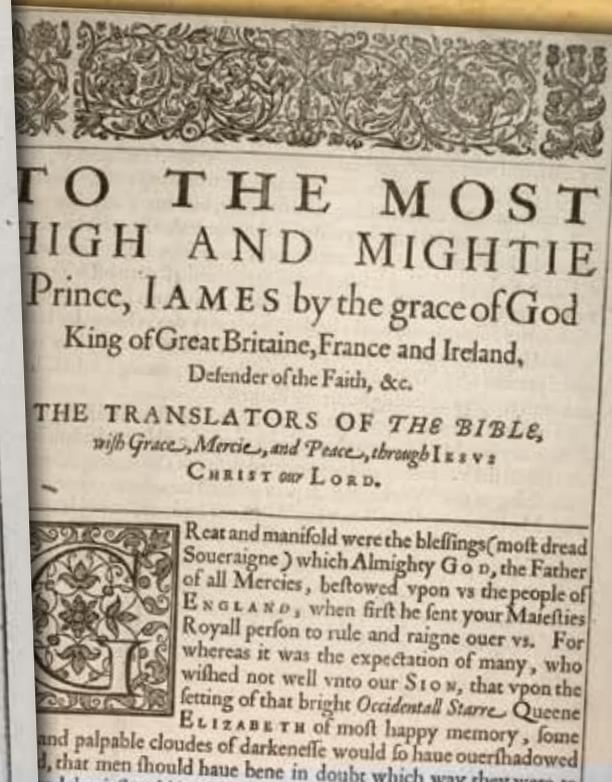
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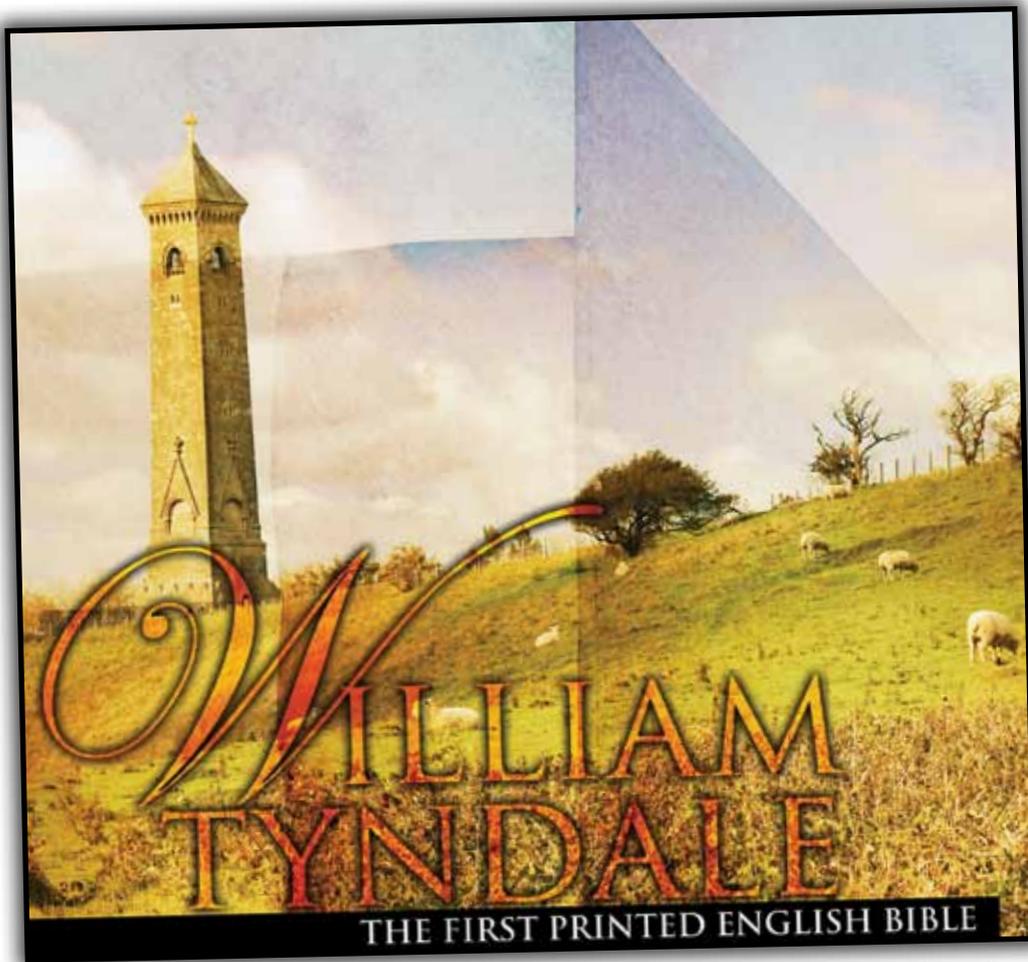
- 1 Benson Bobrick, *Wide as the Waters*, (New York: Simon & Schuster, 2001), 201.
- 2 Gustavus S. Paine, *The Learned Men* (New York: Thomas Y. Crowell Company, 1959), 3.
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- 22 Ibid., 5-6.
- 23 Ibid., 6.
- 24 William R. Kimball, *The Book of Books* (Joplin: College Press Publishing Co., 1986), 210.
- 25 Ibid., 211.
- 26 Robinson, 205-206.
- 27 Bobrick, 248.
- 28 "his bishoprick let another take"— which speaks of filling the apostolic office vacated by Judas.
- 29 Ibid., 248.
- 30 Metzger, 75.
- 31 Robinson, 209.
- 32 Ibid., 212.
- 33 Selden, 10.
- 34 Errol F. Rhodes and Liana Lupas, eds, *The Translators to the Reader: The Original Preface of the King James Version of 1611 Revisited* (New York: American Bible Society, 1997), 1-2.
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◀ The Tyndale Monument stands at North Nibley, Gloucestershire, England, overlooking the Cotswolds where William Tyndale was believed to have been born.

By Keith Bassham

William Tyndale, a genius and scholar with fluency in eight languages, read from the Greek New Testament while a student at Cambridge and Oxford. He therefore knew the Latin Vulgate distorted the Word of God, and became committed to making an English version for the people. Tyndale said that if God would spare his life he would make it possible for even a ploughboy to know more about Holy Scripture than the Pope himself. A century after Wycliffe, in August of 1525, his translation of the New Testament was complete. Printing the new translation was impossible in England, though after printing in Cologne, 6,000 were sold in England by April of 1526. Official opposition in England led to the destruction of most of these early copies, though a few survived.

Tyndale's English work is similar to that of Martin Luther who had been translating in Germany. We believe he used Luther's German translation, as well as the Latin Vulgate and Erasmus' Greek text. His work was so well done that 90 percent of the New Testament in the King James Version (KJV) is Tyndale's translation. By the same token, where the KJV departed from Tyndale's wording, the English Revised Version (ERV) of 1881 went back to it.

Without question, this first printed English New Testament is the basis of all future works of translation, and his wording and sentence structures are found even in most modern-day translations of the Bible. Tyndale even invented words for his translation, words we still find familiar today: peacemaker, Passover, atonement, intercession, and scapegoat, are a few.

Tyndale did not live to complete his Old Testament translation. On May 21, 1535, he was arrested and later executed for heresy at Vilvoorde, Belgium, on October 6, 1536. However, we can see his heart and passion in a letter written from his cell in late fall 1535 to an authority who had the power to make his life somewhat more bearable.

"I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is

aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woollen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark.

But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I might employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart. Amen.

W. Tyndale"

One can almost hear the echoes of the Apostle Paul writing to Timothy, from a similar situation and with requests:

"Do thy diligence to come shortly unto me: ... The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments ... Do thy diligence to come before winter." (2 Timothy 4:9, 13, 21)

Tyndale's dying prayer was that the Lord would open the eyes of the King of England. He left behind a manuscript containing the translation of the historical books from Joshua to 2 Chronicles that was finally published in 1537. Two years later, in 1539, Henry VIII decreed that an English Bible should be made available in the churches of England, and he funded the production of what became known as "the Great Bible," and in fewer than 100 years, the King James Version would bear the king's name.

A woman's walk with God



Dragons on my doorstep

This is the prayer journal belonging to Ruby Prentiss. Ruby's name is a fiction, taken from the Virtuous Woman chapter in Proverbs, but she is not a fiction. Rather, she is a real composite of women I have known and loved. I could have idealized her, made her a perfect example, one who would live up to the Proverbs 31 standard. But she would not have been real then, would she, and I don't know that I would be interested in reading the journal of a perfect woman. No, Ruby is real, a woman in ministry facing all-too-real challenges, not unlike the ones ministry women all over the world experience. Through her journaling, you will most likely see some of yourself and realize that you are not alone.

Sitting dutifully on the second row every service at our church, I'm quite sure that to our congregation I appear to be as calm, cool, and collected as a graceful duck gliding on top of a smooth stream. Oh, my! If they all could see just beneath the water's surface. I'm paddling like crazy!

There are potluck dinners, Sunday school lessons to prepare, projects that I oversee such as the canned goods pantry, mid-week food preparation for the supper before Bible studies, four children for whom I'm frantically running in circles in my attempt to stay on top of their schedules; there's my part-time job at the high school — sometimes the pressure can be almost unbearable.

I would not minimize the power of prayer, but sometimes life gets so overwhelming that I don't even know how to pray. I wonder if anyone else can relate. Recently I overheard one of our women say, "Isn't it a shame that our pastor's wife works at the high school? Our last pastor's wife always put our ladies' fellowship first."

The weight of those critical words still brings a sting to my eyes. It evidently never occurred to that woman that her pastor's wife might have to work for economic reasons, or that working as I do is a good way to meet those who need Christ.

Overhearing this spattering of criticism made me want to run to my room, slam the door, throw myself on my bed, and cry till I

It evidently never occurred to that woman that her pastor's wife might have to work for economic reasons, or that working as I do is a good way to meet those who need Christ.

was sick. I'm ashamed to confess to myself, but the truth is: some fault-finding dragons still have the power to reduce me to a knee-quaking 16-year-old girl. I did cry a great deal while on my knees last night. Praise God for His healing touch. Today is a new day and for today I rest in the fact that He has me in this place, for this day. I rejoice that God will faithfully guide me and my family to just where He wants us to be as we seek to do His will.

I won't rule out the possibility of dragon comments being overheard in our church lobby on any future Sunday, but I am so thankful for the delightful note today in our mailbox. Yes, it was sent and signed by a friend, but it's as though God's hand wrote every word to speak encouragement straight to my heart.

"Ruby, your teaching has blessed my life profoundly. Thank you so much for being willing to teach the Scriptures faithfully each week. Sometimes I feel that God has allowed you to

be here at this time just for me! You are an awesome woman of God. I love and admire you dearly."

Looking at her hand-made card on my kitchen fridge, I feel so loved and affirmed. I just may leave it there for a long, long time.

Lord, I acknowledge that you never promised us an easy go of life in ministry. But you did

promise to never leave nor forsake me. Thank you for always bringing us through the fire, especially when that fire is breathed from the mouths of dragons with a critical spirit. You do understand — I'm sure there were dragons in Jerusalem 2,000 years ago. Help me to forgive the dragons when my inclination is to slay them. Help me to leave the dragon slaying to You.

"... for he hath said, I will never leave thee, nor forsake thee." Hebrews 13:5

by Sharon Hoffman
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Sharon Hoffman is a veteran pastor's wife, conference speaker, and writer. She is married to Rob Hoffman, vice president of Baptist Bible College in Springfield, MO.



50 YEARS

Daniel Kim and Bible Baptist Church in Korea celebrate milestone



By Jon Konnerup BBFI Mission Director

Jack and Shirley Baskin

January 2, 2011, marked the golden anniversary of the Bul Kwang Dong Bible Baptist Church and Pastor Daniel Kim in Seoul, South Korea, whose impact has been felt not only in the lives of people on the Korean peninsula, but also throughout many parts of Asia, Latin America, the Middle East, Africa and Europe.

It was my privilege to participate in this wonderful occasion alongside pastors from South Korea, Japan, and missionaries from around the world. There were two packed services Sunday morning, and over 2,200 adults in a rented hall on Monday night. It was amazing

to meet many of the people whose lives were changed by this ministry through salvation in Jesus Christ, and now God is using them to influence others.

An added blessing was to be with Jack and Shirley Baskin, who from the beginning worked with Pastor Kim and his wife to start this church. Together they would walk through the neighborhood praying because there were no gospel-preaching churches. Baskin recalls:

Early one morning we spent time in a coal storage bin praying for a place to start a

church. We went for the usual walk and came to a kindergarten. We went in and met the owner, a well-educated lady. We explained to her our desire and goals and she said, "You can use this building at no charge, and I would like to become a Christian." Needless to say, we were assured our prayers had been answered so we printed flyers and distributed them during the very cold last week of December 1960. The following Sunday a total of 165 adults and children came! We soon outgrew our space so I asked Dr. Donnelson if we could borrow money with which to purchase land and build a building.

일어나라 빛을 발하라



Jon Konnerup (left) with pastor Daniel Kim



He responded by saying, "All our loan funds are depleted." When I told our people they said, "We will meet outside if necessary to worship the true God." Just the next week I received a letter from Dr. Donnelson that read, "We have received some unexpected, additional funds which I am sending to you." This amount of money was used to purchase the land and build the first unit of Bible Baptist Church. This money from the Fellowship loan fund was paid back, and Bible Baptist has given multiplied thousands of dollars to our Fellowship, colleges, and missionaries.

From the outset, Dr. Kim and I were more

like co-pastors. I believe the key to building a work for God is a dedicated, self-sacrificing, and faithful man of God. Dr. Kim was and is that man. He has the name Daniel Kim not because he chose an American name, but it was given him because of his similarity to God's man, Daniel. He suffered much yet remained faithful. He was diligent to know the Word of God. His life was filled by times of prayer. He was willing to give up all to serve the Lord. Dr. F. C. Lasater also came alongside Dr. Kim, and for many years they served as a team, building and strengthening many works throughout Korea.

The Baskins gave their lives and left their home and family with five children to do a work to which God had called them. Their dedication and their efforts through this ministry have made a difference in many lives.

Pastor Kim was studying to be an ambassador for his country, but God gave him a higher calling — to be an ambassador for the most high, only true and living God. Pastor and Mrs. Kim have been serving and leading these past 50 years. Because of their love for missions, this church has given over \$3.4 million to spread the gospel around the world.

This is happening all over the globe because of the initial efforts of the churches of the BBFI who determined to evangelize the world, make disciples, and plant churches. Only Heaven will reveal the total impact of these global efforts. May the Lord continue to use all of us — together — for His glory!

HISTORY

BAPTISTS

HENRY TOLER – The danger of bitterness

Henry Toler was born January 3, 1761, in King William County, Virginia. He was converted and baptized when he was about 16 years old. Almost immediately he began to exhort sinners to repent. His talents, which were exceptional, brought him to the attention of Baptist layman Robert Carter, the wealthiest man in Virginia. Carter was so impressed with Toler's potential that he not only encouraged him to obtain an education, he provided the funds for his schooling.

Acting upon Carter's generosity, Toler moved to Pennsylvania in 1771 where he spent the next three years studying under the direction of Dr. Samuel Jones. Upon completing his studies, he returned to Virginia in about 1783. During the next three years, he devoted himself to the work of an itinerant evangelist. It was during one of his preaching tours in the Northern Neck of Virginia that he developed a friendship with Lewis Lunsford. Lunsford encouraged Toler to settle in the area promising he would assist him in organizing a church.

On April 29, 1786, Lewis Lunsford and Henry Toler organized the Nomini Baptist Church in Westmoreland County with 17 members. The church immediately proceeded to call Henry Toler as their pastor. God's blessings were upon Toler and within a year the church had grown from 17 to 119. By 1790 the membership increased to 331. In 1795, after a period of only nine years from its birth, the church had grown to 480 members. However, for the next decade the church experienced a spiritual drought and began to decline.

Toler continued to preach and to pray for God's blessings upon his ministry, but it seemed the heavens were brass, and a coldness and indifference seemed to settle upon the

people. It is only natural that Toler would become discouraged, and on more than one occasion he considered resigning his pastorate. But in 1806 his faithfulness was rewarded, and the windows of heaven were opened and a spirit of revival appeared among the people. In three months Toler baptized 90, and it was not unusual for him to baptize 30, 40, 50, and 60 at a time. It is estimated that during the revival, Toler baptized between 500 and 600 converts. The membership of Nomini Baptist Church greatly increased reaching a high of 875, making it the largest church in Virginia.

Toler's labors were not limited to his church; he traveled extensively. In fact, few preachers having families have been more determined to proclaim the gospel than Henry Toler. It is almost impossible to comprehend, considering the size of the church, his success as a pastor, and his reputation as a preacher, that the church would fail to provide for his financial needs. Unfortunately, Toler's family suffered and did without so that he could devote his time and energy to preaching the gospel.

Sadly, the church's inattention and lack of concern for him and his family's financial needs eventually embittered Toler. After preaching the gospel in Virginia for almost 40 years, he resigned his pastorate and moved to Kentucky in about 1816. I wish I could say his success continued in

Kentucky, but bitterness has slain its thousands and Toler was no exception. In Kentucky he continued to pastor, his morals were unstained, his preaching was considered superior, but his soured disposition destroyed his effectiveness. Spencer, the historian of Kentucky Baptists, said, "It is probable that he did more harm than good in Kentucky." Henry Toler lived only eight years after arriving in Kentucky, dying on February 23, 1824.



The historical marker on the site reads:

Nomini Baptist Church was established on 29 April 1786 with 17 members. By 1809 it was reputedly the largest Baptist church in Virginia with 875 members. The original meetinghouse, built nearby in 1790 on land donated by a charter member, Captain John Pierce, was replaced in 1858-59 by the present brick church. During the past two centuries Nomini Baptist Church has had 27 ministers, beginning with Elder Henry Toler, and is considered the mother church of ten congregations in three counties.

by Thomas Ray





URBAN CURRENT

Urban crisis, national challenge

In *Waiting for Superman*, “Documentary filmmaker Davis Guggenheim explores the tragic ways in which the American public education system is failing our nation’s children.” - Jason Buchanan, Rovi (www.waitingforsuperman.com)

Once again an urban crisis becomes a national challenge. Public education has been in trouble in the cities for decades and little attention has been paid. Oh, the politicians would dump money into the system but nobody was solving any of the problems.

- 89 percent of U.S. students — 50 million or so — attend public schools
- How do U.S. students compare with students in other developed countries?
 - Fifth in spending per student (2006)
 - Twenty-first out of 30 in science (2006)
 - Twenty-fifth out of 30 in math (2006)
- In 2009, 69 percent of eighth graders scored below proficient in reading
- In 2009, 68 percent of eighth graders scored below proficient in math
- Smaller classes and higher spending has not improved student performance
 - 16:1 student teacher ratio
 - 123 percent increase in per-pupil education spending
 - zero percent change in academic performance among 17-year olds from 1971-2004

(Sources: *Organization for Economic Cooperation and Development; National Center for Education Studies*)

And then there’s this kind of stuff:

- San Diego math teacher forced to remove two posters from classroom because they included the phrases “In God We Trust,” “One Nation Under God,” and “God Bless America.”

- Virginia principal placed on administrative leave for distributing tiny plastic models of unborn children to help students learn about the development of a baby before birth.
- Recent flap in New York City over first-grade textbooks about “daddy’s roommate” and a girl who “has two mommies.” Both books were designed to accustom first-graders to the idea of homosexual parents.

One of the great thrills of my life has been becoming acquainted with the salt and light in the Chicago Public School system. Yes, the salt and light have names. My friend, Dr. Janette Wilson works in the main office downtown. She has been moved from position to position but she has always been fired by a passionate love for Jesus. She brings her degrees in theology and law to bear as she wields righteous influence.

Armitage member Haydee Alvarez served as a grade school principal. A Holy Ghost-filled prayer warrior, she prayed and fasted over her school. She battled the gay and lesbian efforts to corrupt her library. She mentored a young Timothy who replaced her when she retired. So significant were the blessings of God on her work that her school was recognized by a personal visit from President Bush in 2008 as a Blue Ribbon School. It was the only Chicago Public School to receive the award.

Elizabeth Gonzalez, another “Armitagite,” is a grade school principal over 541 students. Eighty-seven percent of them are eligible for free lunches and 89 percent are Hispanic. This faithful sister has done an amazing job by serving her school and community from a biblically informed passion and worldview.

Ellen Estrada, another member of Armitage, has served as principal of one of Chicago’s premier high schools since 2006. The school has won multiple awards and was ranked first

in the state for the academic year 2008-2009 by *The Chicago Tribune*, and as the 96th best high school in the nation by *U.S. News & World Report*. This was the school Chinese President Hu Jintao visited on his recent trip to the U.S.

I have contended for years that as bad as Chicago schools are, without believers in the system it would have completely disintegrated long ago. Such is the work of salt and light.

For years I had a vision for a school positioned to help meet this need in the name of Jesus. Six years ago our church founded Chicago International Academy. We serve families with the fewest educational options and seek opportunities to serve the public school system in whatever ways God may allow. We are not in competition with public schools neither are we driven by an isolationist philosophy. Jesus didn’t come to compete with other saviors. He didn’t come to isolate disciples from the world. He came to serve, seek, and save.

Public education in America is a tremendous mission field. More specifically, the urban public education Goliath rises up, challenging the Jesus crowd to show themselves and the power of their God. For young men and women who want to teach, urban public education presents an incredible open door for the investment and leveraging of one’s life. Likewise, urban Christian schools face difficulty finding dedicated missionary-minded people with gifts to give God, students, their families, and the community.

Anybody have five smooth stones?



by Charles Lyons, Pastor
Armitage Baptist Church,
Chicago, Illinois
charles.lyons@armitagechurch.org

John & Marcia Riggs | **Zambia**

We joined Facebook to keep up with our kids in the States. I never thought I would meet a new convert through Facebook to disciple. Greg and Michelle Windell are missionaries in Kenya that Marcia and I attended Bible college with. Michelle asked if I would become friends with Davenity Stelzriede from her home church in Taylorville, IL. Davenity had witnessed to a Zambian man on Facebook and she wanted to know if I could find him to do a follow-up visit if possible. After becoming friends with Davenity, she put me in contact with Chipo Malindi. When I found Chipo on Facebook, he told me he lived in Ndola, the same city we live in. Out of all the places he could have lived, he lives in our hometown! He had accepted Christ through Davenity's witness on Facebook and I am doing discipleship lessons with him on Saturdays. Chipo has a Catholic background. Pray with me that he will grow in his knowledge of the Scriptures as we study God's Word together.

Cliff & Neoma McGhee | **Ecuador**

While en route to another village, Anthonio and his team came upon a young couple and their two little ones returning to their village. Stopping to chat for a bit they learned that Frank and his family were from a village further down and across the river. After a few minutes, a cordial invitation was extended and everyone boarded a dugout canoe and headed to Frank's village. Frank and his wife gathered the people, the presentation was made, and three adults accepted Christ as their Savior ... and the first to accept Him was Frank's wife! It took two more trips before Frank would become a believer ... but he did! Now Frank and his wife are the ones who motivate, organize, and serve as the lay leaders in their village. We now have 26 studying the Bible with us in that village.

Brian & Rachel Weed | **Nicaragua**

Marcelo has had to face many disappointments. For starters, he was supposed to be aborted, but he wasn't. A few months after his birth they found his mother beating him. He went to live with a new adoptive family but when he was five they divorced and left him to live with an older grandma. When he was seven, his grandma got sick and had to leave him. He went to live with another woman that he calls "aunt" today. Another crusher was when he finally met a long-lost blood brother, losing him a few months later to AIDS. However, God has enabled him to overcome these hardships and develop into a great leader. He is currently the youth pastor of our Managua church where he averages over 70 teens. Among many of his ministries, he's diligently working with the spiritual side of our wrestling program and has just completed a very successful three-month soccer tournament where over 90 unchurched teens participated (eight were saved). Pray for Marcelo and those he ministers to.

Ray & Wanda Hoover | **Ethiopia**

One of the young boys (10 years old) in our church at Sebata has a job. He works as a trainee for a man who repairs shoes. You have to understand this area is very poor. The boy makes 20 birr a month. That is less than \$2 a month. He came to Bro. Melcomo and said, "Here is my asrat (tithe) for the church and he gave him two birr. That does not sound like much, but for this young boy to give that is a great blessing and he touched the heart of Bro. Melcomo. God is at work in so many lives. Bless His wonderful name!

Don & Lucy Nevels | **Argentina**

The Mendoza main church began 37 years ago (December 1973). Today there are only five charter members remaining; the oldest, 90-year-old Carlos Gonzalez, known as "our oldest soul-winner," was honored at our anniversary service as Leonor gave testimony of Carlos witnessing to her three years ago at their mutual bus stop which led to her salvation and baptism. Carlos has continued steadfast and loyal all these years.

Brent & Amanda Longenecker | **Philippines**

During our first trip to the Philippines I met Raul. He is a high school student that was attending one of my acrobatic classes. Raul came from a strong Catholic family, and he was even an altar boy at his Catholic church. After coming to the acrobatic classes and the youth center at Santolan, he gave his life to Christ. He started faithfully attending and even serving in the youth services. When Typhoon Ondoy hit last September, Raul was seen distributing food and clothing to those that were in need. I met up with Raul a couple of weeks ago at school and he told me he was no longer going to the youth services. This was because of his parents' desire to pull him away from any Christian influence. Please pray for Raul and other students who are going through similar trials, that the persecution they face would only strengthen their faith.

Craig & Fran Lingo | **Colombia**

Eliana came to our church and was saved when she was a teenager. She graduated from high school and was accepted into the National University. While she was still studying chemistry, she decided to enroll in our Bible institute night classes. Amazingly, she made straight A's in both programs. She eventually married Nestor, her longtime sweetheart, who was one of our apprentices to pastor. About five years ago, she came to me with a dilemma. She had been invited into a doctoral program at her alma mater. This opportunity had once been her dream, but not anymore, her heart was in ministry. I encouraged her to pray about it. She finally decided begrudgingly to go for it. Well, two weeks ago, Fran and I were invited to her graduation ... she now has her doctoral degree in chemistry. She is slated to apply for a job at the National University. Imagine, she would be the only believer and creationist in the entire Natural Science Department! What a way to touch lives!

BAPTIST BIBLE COLLEGE

A conservative Baptist biblical interpretation

by Jim Edge | President | Baptist Bible College



Understand that many people are unsure about the certainty of truth and standards of morality, and they do not know where to turn to find the truth they crave.

While many preachers in America have caved in to the idea of reopening discussion about our most sacred doctrines, at Baptist Bible College we believe the very worst strategy for ministering in a climate like this is to imitate the uncertainty or to echo the cynicism of our postmodern culture. Instead, we will stand against the spirit of this age. Our message must be that God has spoken with the utmost clarity, authority, and finality through His Son (Hebrews 1:1-2), and we have the infallible record of that message in the Word of God (2 Peter 1:19-21). We believe God's Word to be a relevant message of absolute truth, anchored in the very person of Christ.

Our students often arrive on campus with questions about the very nature of truth. Many are new believers. Others do not come from Christian families where truth has been instilled consistently. The idea that our Christian message and doctrine should be kept flexible seems especially attractive to young people who are in tune with the culture and the spirit of the age. In some cases, they have rarely seen authoritative biblical truth applied with precision.

Our faculty and staff lovingly educate them in understanding and applying truth. They are taught proven and reliable principles of biblical interpretation from a distinctly conservative Baptist perspective. Hermeneutics (Bible interpretation) is an exacting science. Good preaching depends upon careful hermeneutics. Sadly, too many American pulpits are filled with preachers who are unwilling to do the hard work necessary to interpret Scripture properly. Application is critical, but careful interpretation must always come first. Our students learn that those who would become faithful Christian leaders are commanded to be diligent workers, rightly dividing the Word of truth (2 Timothy 2:15).

At BBC, our competent professors train our students to understand that proper biblical interpretation requires diligent work, an understanding of the meaning of the original languages, a working knowledge of grammar and logic, a grasp of the historical settings, competence in theology, and a broad understanding of the whole of Scripture.

Every true Christian should know and love the truth. The Bible teaches that one of the key characteristics of those who are lost is that they "received not the love of the truth" (2 Thessalonians 2:10). Is it not significant that Jesus Himself teaches us that one of the distinguishing qualities of every true believer is to know the truth, and be set free by the truth (John 8:32)? At BBC, our students are challenged to fall in love with the One who is Truth, and to develop a deep commitment to the truth He taught. For the past 60 years, our graduates have consistently demonstrated a love for truth, a heart for the truth of the gospel, and a passion for the ministry of the local church.

BOSTON BAPTIST COLLEGE

What Cairo taught me about Boston

by David Melton | President | Boston Baptist College



Everybody is watching Egypt. Just a year ago some of us from Boston Baptist College took a study trip to Egypt, so the Egyptian drama feels close to home. But not only students learn when we do our study trips to "discover globally." I learn as well. Egypt taught me a lot about my job in Boston.

We first learned the essential of "us." We were not a bunch of individuals on the same itinerary ... it had to be "us." Ask Tim Godwin. Just to get to our flight from Germany to Egypt we had to run the gauntlet of trains in Bavaria during an alpine blizzard! We had to get everybody in our group to make every train connection! Tim was the key — since he was our biggest man. He got in the doorway of each train, and wouldn't let the door close until our last "runner" got inside! We even had a contingency plan where Tim would fake a heart attack in the doorway of the train if that's what it took until we all made it on board.

Leading this college is about leading "us." I recognize that not everybody is involved in the work we do in Boston, but for those who are, they are "us." And I am determined to be a leader here that serves "us" — our students and pastors and churches. When I get a little weary, well, I see Tim running with a huge suitcase and then blocking the train door in the snow.

We did all make it to Cairo and I learned even more there. Every day was a study in the fine art of complication! How long can a mini-bus travel through the desert and still call it a 9-hour drive? Where else does a refueling stop get you so stuck in sand that it take a half hour to dig out? But in all of that, I saw "heart" from our students. Kristin gave her flip-flops to a shoeless boy who helped push us out of the sand. Ken shared from his cache of snacks on the 9-hour drive that became 12 plus. Ryan kept entertaining, trying to protect us from getting too grumpy, though I'm sure he was tired too. I have to remember that nobody cares what I do for Boston if they do not believe that my heart is in the right place. Egypt wasn't about me being comfortable; it was an opportunity to serve. I remember a defining moment at a McDonald's in Luxor. I had to make a leadership call, to do what was best for us, even when our Egyptian guide tried his best to stop me. Egypt reminded me to be a servant leader.

And Egypt reminded me to laugh and enjoy the journey. Nicole got sick and puked at the door of an ancient tomb! We didn't laugh at that moment, but later, it really WAS funny. Nasty bathrooms? You just had to laugh. Watching a weary study-tripper grab a quick wide-mouthed nap on a bumpy bus — that's funny, even when it was my big ol' mouth. Yep, Egypt was a good tutor for this college leader. Thanks, Cairo. Get well soon.

Baptist Temple hosts Wild Game Supper

Springfield, MO

Baptist Temple hosted their third annual Wild Game Supper January 27 with guest preacher Ike Porter. More than 100 men and boys attended the event, and Pastor Mark Rounsaville reported about 60 were visitors from outside the church family.

Porter spoke to the crowd from his experiences as a soldier, a hunter, and a believer. A student at Baptist Bible College, Porter was a combat engineer Army veteran with service in Honduras and two tours in Iraq. He was converted to Christ in 2008 while dealing with Post Traumatic Stress Disorder after his discharge. In 2009, he enrolled in BBC as a pastoral major. Porter has always been an avid hunter, with a preference for bow hunting, and has a vision for a future outdoors ministry. His message concluded with an appeal for salvation through Christ. One man accepted Christ as savior and two others rededicated their lives during the evening.

The meal was prepared by church members and a local restaurant. Several wild game dishes competed for prizes, and the dining area was decorated with mounted heads, stuffed animals, and other hunting paraphernalia.

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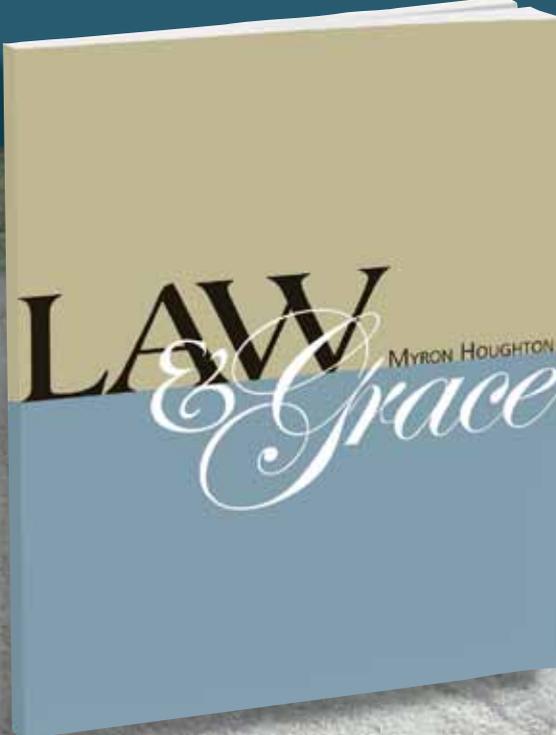
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LBU Hispanic program

Shreveport, LA

Louisiana Baptist University is one of the few Bible schools that offer a full curriculum in the Spanish language. For that reason, LBU is regularly contacted by independent Baptist churches and the Southern Baptist Convention seeking Hispanic pastors.

The Hispanic program at LBU began just four years ago. Four Bible courses in the Span-

ish language are offered on Thursday night and every class is well attended. Some Hispanic students drive three hours to take part in the on-campus classes and additional students study online. LBU also partners with Fellowship missionaries in Mexico and South America to train national pastors through INSTEP schools.

Juan Puente and Bill Sheffield head the Hispanic program. Puente is on staff at LBU and Sheffield is an adjunct professor. As the program con-

tinues to grow, it will become necessary for LBU to hire additional Spanish language professors.



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*Jerry Massey, Pastor, First Baptist Church, Paris, TN,
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Featured artist is LBU alumnus

Shreveport, LA

On January 27, Regent University, Virginia Beach, VA, hosted a world premier entitled “The Auschwitz Album Revisited.” The exhibit featured a stirring collection of oil paintings by artist Pat Mercer Hutchens, a 2005 Ph.D. graduate of LBU. The art was inspired by photographs taken inside a Nazi German death camp.

Hutchens teaches painting, design theory, and print-making at several Washington, D.C. universities and is also the founder of Art Works, an organization devoted to



promoting visual arts in the Washington, D.C. area. Her artwork is displayed worldwide, including Israel, Russia, Chicago, and New York. She is also a Hebrew scholar and has authored articles and books on the Hebrew Language.

Hutchens is married to James Hutchens, a retired two-star general, who is also a graduate of LBU. She holds degrees from Wheaton College, Northwestern, and National Lewis University. She has studied Hebrew at universities in Jerusalem, Tel Aviv, Israel, and also Fuller Theological Seminary. She is an adjunct teacher at Corcoran College of Art, Washington, D.C., and Northern Virginia Community College.

Speaking about LBU Pat states, “After treading water in so many places that gave me the best that the world has to offer, I found myself amazingly drawn back to basics. Every single course brought me closer to the Lord. LBU is a place of hope for God’s people — you offer degrees about destiny.”

(Information provided by Louisiana Baptist University)

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High Street to celebrate 75th anniversary

Springfield, MO

High Street Baptist Church and Pastor Eddie Lyons invites members, friends, former members, and all those in the Baptist Bible Fellowship International to help celebrate the congregation's 75th anniversary during Graduation Fellowship Week in May 2011.

The church was founded in 1936, but its close association with the Baptist Bible Fellowship began in 1950 when the new fellowship was organized. Bill Dowell had been called to pastor High Street in 1941, and in 1950 he was the president of the World Fundamental Missionary Baptist Fellowship with offices and a seminary in Fort Worth, TX. In May of that year, just as the annual fellowship meeting began in Fort Worth, a group of pastors including Dowell determined to begin a new fellowship with a college and mission office in Springfield, MO.

Pastor Dowell was named president of the Baptist Bible Fellowship, and he offered the use of the High Street facilities to Baptist Bible College until buildings could be erected at the newly purchased property where the college stands today.

Baptist Bible Tribune Editor Keith Bassham says, "The importance of High Street to the history of the BBFI cannot be overstated. The church provided the first classrooms, the first mission secretary, the tremendous leadership of Bill Dowell, and all the encouragement and

backing the new movement needed. Over the years, thousands of students have called High Street their church home, and scores of missionaries and pastors received their first practical training at High Street."

Anniversary plans call for a homecoming service and reception Wednesday evening, May

11, featuring guest preacher Jonathan Falwell. Saturday, May 14, High Street will be supporting OneSolePurpose with the first annual OneSolePurpose 5K Run. A worship service Sunday, May 15, will conclude the anniversary celebration.

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Texas BBF meets in San Antonio

San Antonio, TX

The Texas Baptist Bible Fellowship held its winter meeting at the Holiday Inn Riverwalk in San Antonio January 17-18 with more than 150 ministers and wives attending. Guest preachers for the event were Phil Hopper, pastor of Abundant Life Baptist Church in Lee's Summit, MO, and Greg Vaughn, author and founder of *Letters from Dad*, a program designed to teach fathers how to leave a legacy for their children. Rick Carter, pastor of Canyon Creek Baptist Church in Richardson, TX, is the chairman of the Texas BBF.

Attendees at the meeting, named "All Things New," enjoyed a meal and worship Monday evening with music provided by Canyon Creek Baptist Church. Tuesday activities included teaching, worship, break-out sessions, and afternoon free time for shopping or touring historic San Antonio.

The Texas BBF began holding its January meeting in a hotel setting several years ago. Holding the meeting in a recreational area provides a break for pastors and their wives while allowing those in ministry to train and plan for their respective work. The Texas BBF meets three times annually, when the five regional fellowships in Texas come together. The fellowship will hold its April meeting at Midway Baptist Church in Aubrey, TX, where John Theissen is the pastor.



Phil Hopper speaking

Millington Street Baptist hosts Kansas BBF

Winfield, KS

Millington Street Baptist Church and Pastor Jeff McCaskill hosted the Kansas Baptist Bible Fellowship January 10-11. One of the coldest periods of the year with very high winds, snow, and ice hindered many from attending. However, every scheduled speaker made it to the meeting, delivering messages about missions being their mission.

Speakers for the event were DeWayne Prosser, Barry Dunmire, Paul Hylton (Associate Mission Director of the BBFI Mission Office), and Linzy Slayden (president of the Baptist Bible Fellowship). Missionaries Mark and Debbie Williams, T.J. and Kimberly Gritts, and Jamie Newell were also in attendance. Mark ministered in song, Debbie spoke at the ladies meeting, and the others gave testimonies.



From left: Barry Dunmire, Paul Hylton, Jeff McCaskill, DeWayne Prosser, and Linzy Slayden

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Lighthouse Baptist in St. Louis burns mortgage

St. Louis, MO

While most had their focus on Super Bowl Sunday, Pastor Keith Gillming and Lighthouse Baptist Church were calling it Vision Sunday, February 6, 2011, and on that day the church burned their building mortgage in the culmination of a four-year stewardship program called "Faith Takes Flight."

After five building projects and the purchase of three and a half acres of prime metro St. Louis property, Lighthouse Baptist Church had accrued a debt of \$1,065,000 that they wanted to eliminate. Gillming says, "The church is not a big church with an average attendance is 325, but the folks have big hearts and faith in God to do the impossible!"

The church arranged for former pastor Rick Blue to come and develop a plan to raise the money. Even in this tough economy, Blue

challenged the people to give sacrificially, and in the first month \$200,000 was raised and from there Lighthouse never looked back. As the capital funds campaign neared its completion, the church launched one more push to "Focus on the Finish" by raising \$30,000 for the 2010 Christmas offering. Gillming reports that \$40,000 came in! He said, "That seems to summarize the heart of these very giving folks."

Lighthouse still has vision for their future. In two years, their dream is to plant another church in St. Louis, and then to exercise their option to buy an additional three and a half acres adjacent to their seven acres, and finally they want to add on to the existing sanctuary.

Gillming says, "This journey is not just a



financial adventure. The focus of Lighthouse has always been found in the three words Connect, Grow, and Serve. By connecting people to Christ, and helping them grow in God's grace, it enables them to serve others; these three truths seem to embody the meaning of the Great Commission. As we grow Christians, God grows His church."

Dan Holland pastors Community Baptist 20 years

Stuart, FL

Pastor Dan Holland marked 20 years of ministry at Community Baptist Church in Stuart, FL, on Sunday, January 9, 2011. Attendance for the morning was 471, with Pastor David R. Stokes of Fairfax, VA, sharing a message, "The DNA of Ministry Longevity." A capacity crowd returned that evening to hear Holland share his vision for the next 10 years of ministry at the church.

Dan and Debby Holland moved to Stuart in January of 1991 along with their children, Tim and Tracie, who are now grown and actively serving at Community Baptist. Prior to accepting the call to the Stuart church, Holland had pastored for eight years at Faith Bible Baptist Church in Toledo, Ohio.



Dan and Debby Holland

Community Baptist Church thrives on a beautiful campus and operates a Christian school. The ministry has a passion for evangelism, evidenced by outreaches that have resulted in more than 1,000 professions of faith in recent

years. They have also planted a church in nearby Port St. Lucie and students from the church currently attend five Bible colleges.

Dan and Debby Holland are 1978 graduates of Baptist Bible College in Springfield, MO.

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Bob Woosley

Metro Manila, Philippines

Robert (Bob) Woosley passed from this life January 19, 2011, after a long illness, at the age of 71. Bob was born December 26, 1939, in Boise, ID, to future BBFI missionaries Loral D. and Mava Lee Woosley. He graduated from Baptist Bible College in 1959 and was ordained in 1968 at Bel Air Baptist Church in Mobile, AL. Bob also held degrees from Southwest Missouri State University and Louisiana Baptist University.

Bob's parents were two of the earliest BBFI missionaries to the Philippines. It seemed natu-



ral that after a pastoral ministry in the U.S., in 1999 Bob was invited to assist at the Asian Baptist Center for World Missions attached to colleges sponsored by Bethany Baptist Church in Makati where his father had served many years. He and Gay became BBFI missionaries in 2000. He was also a co-founder of the BBFI Network and moderated the Summit discussion list connected with the BBFI network.

Bob leaves behind his wife Gay, two sons, a daughter, and five grandchildren. He was memorialized in a service January 22 and buried alongside his parents in the Philippines.

George Henry Wright

Junction City, KS

George Henry Wright, 82, pastor of Calvary Baptist Church in Junction City, KS, went to be with the Lord on January 16, 2011. He was born August 12, 1928, and was married to his wife Madge September 3, 1949. After military service and working as a department store manager several years, he answered the Lord's call to preach.



Wright pastored Bible Baptist Church in Ness City, KS, and Victory Baptist Church in Lovington, NM, before going to Calvary where he served 38 years. He served as BBFI Mission Field Rep for the fields of New Guinea, Spain, and Portugal and in various offices of the KBBF.

Pastor Wright is survived by his wife Madge, five children, 20 grandchildren, and 17 great-grandchildren. A memorial has been established in his name. Contributions will benefit Queijas Baptist Church in Portugal and may be sent through Calvary Baptist Church.

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The shaking of the nations

By Noel Smith | Tribune Founder

(Adapted from an address delivered by Tribune founder Noel Smith in November, 1956.)

“... I will shake all nations, and the desire of all nations shall come ...” Haggai 2:7.

The verb shake in the text connotes the idea of undulation. It connotes the idea of causing to rise and fall, as if on waves. It means to cause to move backward and forward, up and down. “I will shake all nations”: They will rise and fall, as if on waves; they will move backward and forward, and they will move up and down. And all the nations will be doing it, and they will be doing it simultaneously.

The context fixes the time in which this catastrophic shaking will take place. It will take place in the closing days of this age. This is clearly indicated by the ninth verse of the second chapter of Haggai: “The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” One result of the shaking of the nations will be a “latter house” (temple) whose glory will be greater than the original temple built by Solomon. The rebuilt temple was not this “latter house,” for the “cloud” of God’s glory never re-appeared in that temple. And the same thing is to be said of Herod’s Temple. This “latter house” is the temple described in the closing chapters of the Book of Ezekiel.

And so, in the closing days of this age, “I will shake all nations, and the desire of all nations shall come.”

I don’t have to remind anybody who watched last night’s television, who listened to this morning’s radio, who read this morning’s papers, that we are today living in the midst of a universal shaking of the nations. During the brief lifetime of most of us here today, we have seen the nations of the earth moving backward and forward, moving up and down, and rising and falling as the waves of the sea.

We have seen them move backward from the arrogant, evolutionary optimism of Herbert Spencer to the blood and gore and crater fields of the First World War; and forward from that to the “Big Four” (Wilson, Lloyd George, Clemenceau, and Orlando) at Versailles; then backward to Hitler and the Nazi gas chambers; then forward to the United Nations; then backward to the scarlet mud of Korea, to Hungary, to the shaggy, bloody Communist Bear prowling the frozen wastes of the Soviet slaveland.

The supreme fact is that today these nations, like so many ships being moved backward and forward and up and down on the wrathful waters of the sea, have become dreadfully aware that a strange and powerful undercurrent of historical forces is

carrying them into the Middle East.

The nations are returning to the Middle East. They are not returning there because they ever intended to return there, or because they desire to return there. They are being borne there, against their wills, by a deep and strange undercurrent of historical forces which they do not understand.

Last week Mr. William L. Ryan, the foreign news editor of the *Associated Press*, writing from Beirut, expressed the feelings of frustration and impending disaster which characterizes the nations. He wrote, “It is as if this part of the world waits hopelessly for a stream of senseless events to explode in a fury of suicidal insanity. Plot moves against counterplot until the distinction between friend and enemy is blurred. ... Sinister forces work in the shadows. Moslem against Christian, Arab against Arab, all of them professed enemies to the death of Israel.”

The television, the radio, and the newspapers and magazines are constantly bombarding us with facts concerning the turmoil of the nations, with facts concerning the Middle East. The question I pose here this afternoon is, What is the essence beneath this supreme fact of the nations, Jew and Gentile, being gathered back into the Middle East?

Anybody who knows anything about the Bible does not hesitate to turn to the Bible for the authoritative answer. In the first place, history is flowing through the channels the Bible said it would flow; it is not flowing through the channels the wisdom of this world said it would flow. For example, the two small books of Joel and Haggai, written more than 2,500 years ago, will give you more information about the essence of this question of the nations going back to the Middle East than all the newspapers and magazines published. If you want facts on what is going on among the nations and in the Middle East, watch the television, listen to the radio, and read the newspapers. If you want the essence of the facts, read your Bible.

This Divine shaking of these nations — which really began with Alexander the Great — is to culminate in a day of wrath such as Dante ever could believe would be visited upon this earth.

And now, finally, beyond the fire and sword and earthquake and shaking heavens of the Middle East, lie the purple and gold of the millennial days. Bless God, when I see the nations being gathered into the Middle East, I know that judgment is coming upon this earth; and I know more than that: I know that we are nearer the Golden Age than the world has ever been before.

These are the essences, these are the realities lying beneath the tremendous facts of the nations and the Middle East.

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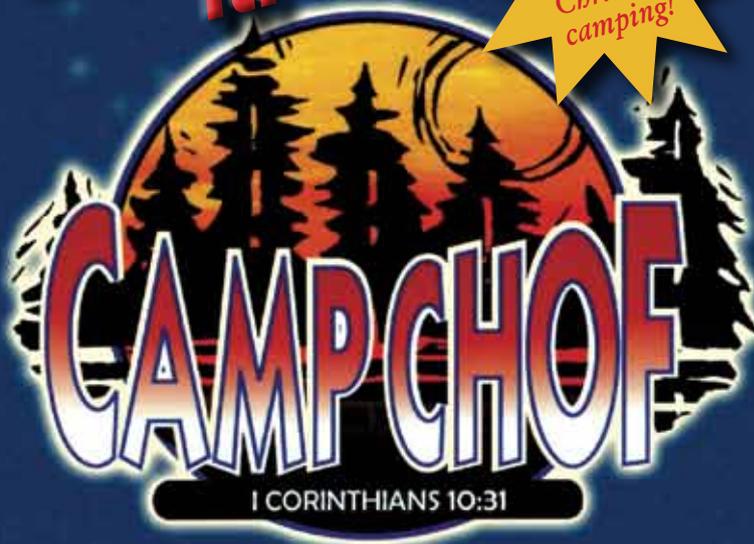
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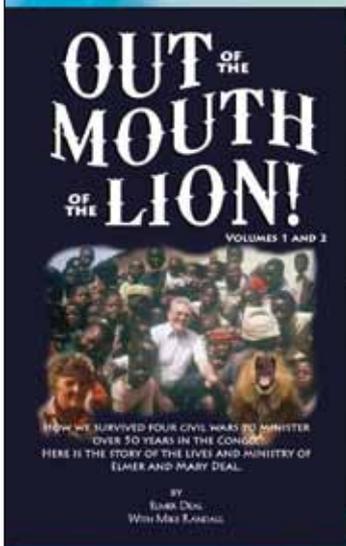


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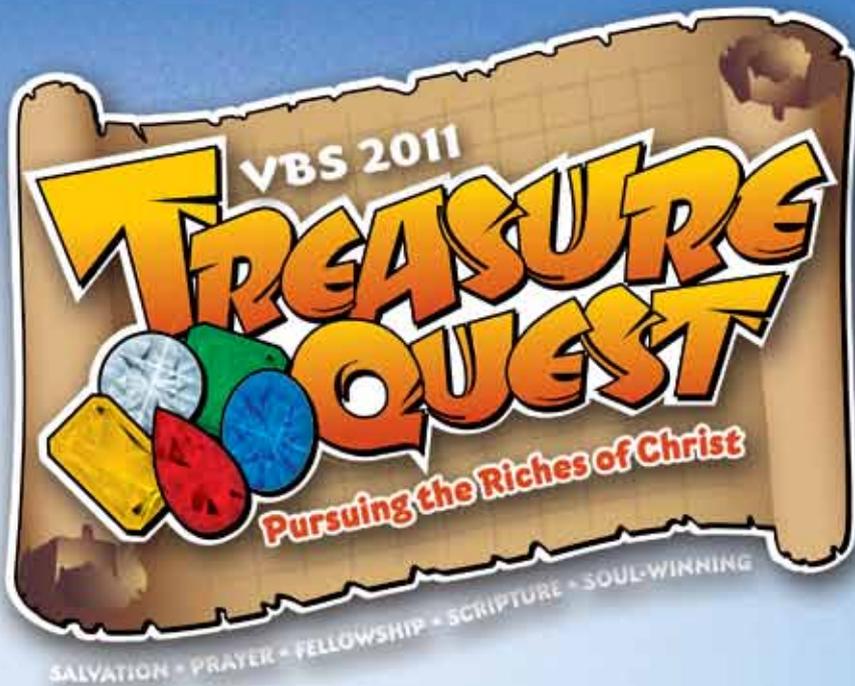
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