

## Announcements and Things to Come

### Studies and Encouragements.

- **Communion**, 1<sup>st</sup> Sunday Each Month 10am.
- **Prayer meeting / Bible Study** Every Wednesday at Pr Edi's home 7.30pm.
- **Birthdays:**
  - Cody 3<sup>rd</sup> April
  - Dorothy 18<sup>th</sup> April
  - Natalie Uscinas 21<sup>st</sup> April
  - Jacob 23<sup>rd</sup> April
- **Ladies Bible Study** Tuesday 30<sup>th</sup> April 1:30pm at Natalie Uscinas home. Please see Maria for further details.
- **GETTING DEEPER STUDIES** Every 2<sup>nd</sup> Sunday of the month at 1pm, at Church.
- **Church Business Meeting** 28<sup>th</sup> April 2019 1pm
- **The May Day Series.** Prophecy "The Blessed Hope". 5<sup>th</sup> – 26<sup>th</sup> May.
- **King's Kids.** 1<sup>st</sup> & 3<sup>rd</sup> Friday of each month beginning May 3<sup>rd</sup> & 17<sup>th</sup>
- **Prayer & Praise List**

Missionaries (Bell Family)  
Sunbury  
Government  
The Gospel to Friends/Family  
Christian Persecution.

Podcast: iTunes  
Hope Baptist Church

YouTube  
<https://youtu.be/CRLGQHVDn4I>



*“For whatsoever things were written  
aforetime were written for our learning,  
that we through patience and comfort of  
the scriptures might have hope”.*

**Romans 15:4**

**Welcome to Hope Baptist Church**

**Sunday 21<sup>st</sup> of April 2019**

531 Elizabeth Dr Sunbury  
Service Sundays 10:30am today

[www.hopebc.org.au](http://www.hopebc.org.au)

## Hymn To Remember

### Christ Arose

**Author: Robert Lowry** (1826-1899)

**Scriptures:** Matt 27:29, Mrk 16:1-6, Lk 23:50-54, Jn 1:1-2, Jn 20:1-18, Acts 2, 1 Cor 15, Rev 5:10.

**1** Low in the grave he lay, Jesus my Saviour,  
waiting the coming day, Jesus my Lord!

#### Refrain:

Up from the grave he arose;  
with a mighty triumph o'er his foes;  
he arose a victor from the dark domain,  
and he lives forever, with his saints to reign.  
He arose! He arose! Hallelujah! Christ arose!

**2** Vainly they watch his bed, Jesus my Saviour,  
vainly they seal the dead, Jesus my Lord! [Refrain]

**3** Death cannot keep his prey, Jesus my Saviour;  
he tore the bars away, Jesus my Lord! [Refrain]

#### ROBERT LOWRY (1826–1899)

Lowry is credited with the writing of more than 500 hymn tunes, often supplying the text as well as the music – one of the earliest hymnwriters to do so. His first hymn, "When the Morning Light", was written in 1847 when he was 21 years old. His love of music dated from his childhood, when he would play any musical instrument that came to hand, and his melodies were strongly influenced by the popular music of the time. Thus, Lowry characterized "Shall We Gather" as brass band music, but he would adopt a more conventional hymn tone for reflective pieces such as "I Need Thee Every Hour" and "Saviour, Thy Dying Love". In a number of cases when setting the words of others he would add a chorus or refrain. He had an ear for dramatic effect, exemplified in the contrast, in "Low In The Grave He Lay", between the solemn verses and the exultant chorus proclaiming the Resurrection.

In later life, while remaining self-taught, Lowry adopted a more formal approach towards his music. According to his biographer Henry S Burrage: "When he saw that the obligations of musical editorship were laid upon him, he began the study of music in earnest, and sought the best musical text-books and works on the highest forms of musical composition".<sup>[5]</sup>

When asked to explain his methods of composition, in particular whether in his own hymns words or music came first, Lowry replied:

"I have no method. Sometimes the music comes and the words follow, fitted insensibly to the melody. I watch my moods, and when anything good strikes me, whether words or music, and no matter where I am, at home or on the street, I jot it down. Often the margin of a newspaper or the back of an envelope serves as a notebook. My brain is a sort of spinning machine, I think, for there is music running through it all the time. I do not pick out my music on the keys of an instrument. The tunes of nearly all the hymns I have written have been completed on paper before I tried them on the organ. Frequently the words of the hymn and the music have been written at the same time."



A cursory glance in my own library I can see Lexicons by William Vine, James Strong, Spiros Zodhiates, The Browns and Drivers Lexicon, William Lane, William Whitaker, Henry Liddell, Robert Thomas, Henry Thayer, Eugene Nida, Xenophon with 30 more Lexicons standing in line ready to take their preferential place. But having more than one suffices to get my point across. If there is more than one single authoritative Language Dictionary which is used to correct a word in the Bible, how can you trust in them enough to be confident that you have corrected the Bible justifiably? Are you sure you have shown *'thysself approved unto God..'*? (2 Tim 2:15).

The very fact that each one of these Lexicons must demonstrate a quantifiably, distinct, derivative, original work in order to obtain its own specific Copywrite protection, should be enough to dispel ANY pretext that a Pastor can ever be justified, logically or biblically, to "Correct the Bible". In my view, the willingness of any Pastor to correct the Bible perfectly demonstrates he does not believe the very book he is employed to Preach and Teach irrespective of which version the Church has ordained. This is a disqualifying proposition.

*"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other..."* (Matt 6:24)

We will either hold to God or to that which displaces him. The manifestation of our loyalty is revealed by our service. The Church in the modern world has lost its moorings, and it is not a coincidence that it has occurred since the creation of counterfeits of Gods word. The Devils very first question in the Bible (Gen 3:1) led to the most catastrophic collapse of all mankind, are we to somehow think creating doubt in the Bible will have any lessor impact today? Who do we serve best when we create doubt in the Bible?

There was once a single distinction that separated Independent Baptist Churches from the Laodicean mainstream, it was not their doctrine, not their manner of dress, not their shying away from alcohol or their stand on contemporary music, but it was their ardent hold upon ONE BOOK. But sadly, I am witnessing that this distinction is disappearing with every word corrected by the Pastor. Most tragically of all, to many, the desire to hold consistently to this inconsistency is absolute, for most will simply not consider that God might indeed have perfectly kept his promise to preserve his words, and thereby hold us accountable.

*"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."* (Jn 2:48)

There needs to be a desire to become consistent with what the Bible teaches on this matter. Our imperfection and our brokenness, together with our pride and ignorance cannot ever qualify us to consider this matter outside of Scripture, *yea let God be true but every man a liar*. If the position we hold to, contradicts what the Bible teaches of itself, we simply must be willing to put our own position on hold and into question, until we are settled on the matter. It's not enough to believe the King James Bible is the best translation, we must be willing to at least admit to being naïve enough, and frightened enough, to not alter a single word until the position we hold on the matter is consistent with what scripture teaches.

Both humility and fear are a prerequisite for us all, but most importantly for the man whom God has led to minister his word to his flock.

*Pr Edi Giudetti*

## Give An Answer...A Reason For The Hope (1 Pet 3:15)

Why The KJV?

### Today's Consistent Inconsistency When Pastors Don't Believe Their Bibles

The most difficult proposition is put forward to a discerning congregation when the Pastor, who professes to believe his Bible, contradicts or corrects it. What is a congregation to think when the man employed to Preach the word of God feels justified in teaching the Bible is in error?

Today, saying you believe the Bible to be true and then correcting it seems to be the most consistent inconsistency in the Church and even, shockingly, in Independent Baptist Churches. This is the inconsistency found inherent in phrases such as that noted earlier, ones like '*a more correct word is*' or '*this word should have been translated...*'. It is inconsistent simply because the Pastors employment before God is to expound his (God's) words and not the Pastors words.

#### APPEAL TO EXTERNAL AUTHORITY

To justify the correction of the Bible, Pastors and others appeal to external authorities.

Again, here we have yet another consistent inconsistency; Pastors tell us they believe the Bible to be the FINAL Authority in all matters (or the lessor, '*all matters of faith and practice*'), yet they are quick to appeal to their preferential choice of language dictionary as justification for altering the said '*final authority*'. It is this very appeal to an authority outside of the Bible that becomes the greatest warning signal that the individual doing the correcting of the Bible, does not believe they have 'GODS OWN WORDS', in other words they don't truly believe the Bible is (Present tense) the inspired, inerrant, infallible, preserved word of God.

Paul's words in 2 Timothy 3:16 which begin "**All scripture *is* given by inspiration of God, and *is* profitable...**" need to be re-worded to "*was* given" and "*was* profitable", for that is just how they preach it, and that perfectly describes how it is received. The faithlessness of the modern church and its move toward feelings, emotion, opinion, signs and wonders is the fruit; one authority becomes naturally replaced by another, and that by preference not commandment.

#### Fallacy of Appeal To External Authority.

The appeal to external authorities on "*all matters of faith and practice*" rather than the Bible, manifests itself by the use of Language Dictionaries called Lexicons. Teachers and preachers choose by their own personal preferences that one or other Lexicon, in their view, qualifies to be more trustworthy than a given word in the Bible. They look to these to see what the Bible "*really says*", I was once of the same camp.

The ultimate question naturally comes in two parts; Which? & Why that? These questions might be followed just as naturally by; Who says so? & What authority do *they* have?

## Order of Service

Welcome

Announcements

Hymn – Christ Arose

Prayer Time

Bible Reading- Romans 5:6-11

Hymn – How Great Thou Art 37

Sermon – Saved By His Life

Hymn – Sweet Hour Of Prayer 361

### A word on The Word

*"The Bible is an inexhaustible mine of wealth; it is then El Dorado of heavenly treasure. It has veins of ore which never 'give out' and pockets of gold which no pick can empty. Yet like earthly treasures, the gems of God must be diligently sought if they are to be found. Potatoes lie near the surface of the ground, but diamonds require much laborious digging. So also the precious things of the Word are revealed only to the prayerful, patient and diligent student"*

Arthur W. Pink

## Sermon Notes

‘Saved By His Life’

**Jesus Died For His Enemy** (Rom 5:6-8)

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**Jesus Lives For The Reconciled** (Rom 5:9-11, Luke 23:4)

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**One Mans Sin Condemns Many** (Rom 5:12-16, 1 Kings 8:46, Eccl 7:20, 1 Cor 15:26, Josh 7, Heb 7:9-10)

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**One Mans Obedience Justified Many** (Rom 5:17-21, 1 Cor 15:51)

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## NOAH'S ARK- The Early Years

In Sept. 1960, 27 year old Ron Wyatt, along with thousands of other people, read an article in "Life" Magazine about a strange boat-shaped formation in the mountains of Ararat:

"NOAH'S ARK?"

Boatlike form is seen near Ararat.



While routinely examining aerial photos of his country, a Turkish army captain suddenly gaped at the picture shown above. There, on a mountain 20 miles south of Mt. Ararat, the biblical landfall of Noah's Ark, was a boat-shaped form about 500 feet long. The captain passed on the word. Soon an expedition including American scientists set out for the site.

At 7,000 feet, in the midst of crevasses and landslide debris, the explorers found a clear, grassy area shaped like a ship and rimmed with steep, packed-earth sides. Its dimensions are close to those given in Genesis: 'The length of the ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits,' that is, 450x75x45 feet. A quick two-day survey revealed no sign that the object was man made. Yet a scientist in the group says nothing in nature could create such a symmetrical shape. A thorough excavation may be made another year to solve the mystery."

At that time, Ron determined that one day, he would visit the site and see for himself. But that was a dream he could scarcely realize any time soon. He had a 1 year 4 month old daughter, a 3 month old son, and within a year and a month, he would have another son. Working as a lab technician in the quality control lab at Hercules Powder Plant in Kalamazoo, Michigan, he was also attending Western Michigan University, studying pre-med. But soon, family matters forced him to give up his hopes of becoming a doctor and he moved to Kentucky in 1964 where he entered nursing school. He graduated in 1967, entered Anesthesia School and graduated as a Certified Registered Nurse Anesthetist in 1970.

It was also in 1970 that he found himself raising his 3 young children alone. It didn't look like there would ever be any opportunity for him to visit the strange boat-shaped site, so he had to limit his archaeological research to libraries and book stores. But he never lost interest- in fact, he studied everything concerning ancient history and archaeology, not just subjects concerning Noah's Ark. He had found that there was very little information available on the subject of Noah's Ark, which convinced Ron more than ever that no serious research had ever been undertaken on the subject. Everything he had read was based on folk-lore and unsubstantiated claims, and all claimed sightings were in different locations.....**to be continued!**<sup>2</sup>

<sup>2</sup> <https://wyattmuseum.com/noahs-ark-the-early-years/2011-697#>



## Persecuted For Righteousness Sake (Matt 5:10)

### 5 years on, 112 Chibok girls missing – but they are just ‘tip of the iceberg’

April 12, 2019 By World Watch Monitor [Nigeria](#)[Chibok girls](#), [Children](#), [Kidnapping](#), [Minorities](#), [Nigeria](#), [Religious freedom](#), [Women](#)

Dr Rebecca Dali talks of 5th anniversary of Chibok girls' kidnap, from Abuja, Nigeria (Credit: Julia Bicknell)

Five years ago, April 14<sup>th</sup>, 2014, about 230 girls from Chibok Girls' Secondary School in NE Nigeria were rounded up at night by men in army dress and driven off on trucks into the darkness. In the immediate aftermath, 47 of them escaped; some jumped off the trucks, others managed to get away within a few days.



Christiana Abimaje with her Mum (R) and aunt, 1 Aug 2017 (Credit: HACFO)

At least 200 of the girls belonged to the EYN Church: wife of a former President of EYN, Dr. Rebecca Dali (one of the first to visit the parents after the mass kidnap), told World Watch Monitor that she was pleading for the Nigerian government [to find and free the girls](#).

In January 2016, the Nigerian military were reported to have freed 1,000 women held captive by Boko Haram – but none of them were Chibok girls. 30 months on, the Islamist terrorist group freed 21 of the Chibok girls (Oct 2016), then 82 more in May 2017. Half of them -112 – have yet to be freed, says the Chairman of the Chibok Parents' Association. Meantime at least a dozen of the Chibok parents have died, either themselves killed by Boko Haram, or by stress-related illness.

The [most recent report \(from Reuters in Oct 2018\)](#) referring to the missing 112 quoted a woman who had escaped from a Boko Haram camp in Cameroon. From near Chibok herself, she reported she'd been held with 6 of those girls, and that more than 50 of them were now held in two locations in N. Cameroon. But Cameroon intelligence sources told World Watch Monitor that this report appeared to be untrue.

[Five years ago, a report showed how the Chibok girls' kidnap](#) appeared to be part of the Islamist group's strategic approach to destroy the Christian community in N. Nigeria, where in some states, Christians still form a significant minority. And now verified reports emerge that show that, while the Chibok girls were kidnapped and abused by a terrorist group, that incident is only the 'tip of the iceberg'; many other teenagers in the same region are being abducted from their homes, abused physically and psychologically, forcibly converted to Islam, and frequently quickly married to older Muslim men – all with apparent impunity and lack of the rule of law.<sup>1</sup>

<sup>1</sup> <https://www.worldwatchmonitor.org/2019/04/5-years-on-112-chibok-girls-missing-but-they-are-just-tip-of-the-iceberg/>

## 176 Words.

“The wicked have waited for me to destroy me: *but I will consider thy testimonies.*”

(Ps 119:95)

It's difficult to imagine wicked people laying in wait to destroy. Few of us experience such malevolence, few of us feel the threat of evil lurking behind a corner or in the hearts of others, awaiting an opportunity to tempt us. They shoot at the righteous with their arrows, scripture likens such arrows as words ‘*who... bend their bows to shoot their arrows, even bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter*’ (Ps 63:3-5).

It is words that have even today become the weapon of choice for the world, worlds used to deceive the simple and destroy the righteous. But though it certainly seems as though the wicked prosper and that *there are no bands in their death* (Ps 73:4), yet our considerations of the testimonies of the Lord tell of a very different end for them, “*Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment!*” (Ps 73:18-19)

Pr Edi Giudetti

## A Proverb For Memory

“He that withholdeth corn, the people shall curse him: *but blessing shall be upon the head of him that selleth it.*”

Proverbs 11:26

# Words Of Hope

## HONEY

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. (Exodus 3:17)

“The judgments of the Lord are true and righteous altogether. More to be desired are they than gold ... sweeter also than honey and the honeycomb” (Ps. 19:9b–10c).

“Oh that my people had hearkened unto me ... with honey out of the rock should I have satisfied thee” (Ps. 81:13a, 16b).

“How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Ps. 119:103).

“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones” (Prov. 16:24).

Isaiah wrote of Immanuel, “Butter and honey shall he eat, that he may know to refuse the evil, and choose the good” (Isa. 7:15).

After the resurrection the Lord appeared to the disciples, “and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them” (Luke 24:42–43).

And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (Rev 10:10)

## GOLDEN THOUGHT

**God’s Word is sweeter than honey.**

# The Necessity of Prayer

EM Bounds

## Prayer and Faith

*“A dear friend of mine who was quite a lover of the chase, told me the following story: ‘Rising early one morning,’ he said, ‘I heard the baying of a score of deerhounds in pursuit of their quarry. Looking away to a broad, open field in front of me, I saw a young fawn making its way across, and giving signs, moreover, that its race was well-nigh run. Reaching the rails of the enclosure, it leaped over and crouched within ten feet from where I stood. A moment later two of the hounds came over, when the fawn ran in my direction and pushed its head between my legs. I lifted the little thing to my breast, and, swinging round and round, fought off the dogs. I felt, just then, that all the dogs in the West could not, and should not capture that fawn after its weakness had appealed to my strength.’ So is it, when human helplessness appeals to Almighty God. Well do I remember when the hounds of sin were after my soul, until, at last, I ran into the arms of Almighty God.”*

—A. C. DIXON.

IN any study of the principles, and procedure of prayer, of its activities and enterprises, first place, must, of necessity, be given to faith. It is the initial quality in the heart of any man who essays to talk to the Unseen. He must, out of sheer helplessness, stretch forth hands of faith. He *must* believe, where he cannot prove. In the ultimate issue, prayer is simply faith, claiming its natural yet marvellous prerogatives—faith taking possession of its illimitable inheritance. True godliness is just as true, steady, and persevering in the realm of faith as it is in the province of prayer. Moreover: when faith ceases to pray, it ceases to live.

Faith does the impossible because it brings God to undertake for us, and nothing is impossible with God. How great—without qualification or limitation—is the power of faith! If doubt be banished from the heart, and unbelief made stranger there, what we ask of God shall surely come to pass, and a believer hath vouchsafed to him “whatsoever he saith.”

Prayer projects faith on God, and God on the world. Only God can move mountains, but faith and prayer move God. In His cursing of the fig-tree our Lord demonstrated His power. Following that, He proceeded to declare, that large powers were committed to faith and prayer, not in order to kill but to make alive, not to blast but to bless.

At this point in our study, we turn to a saying of our Lord, which there is need to emphasize, since it is the very keystone of the arch of faith and prayer.

*“Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”*

We should ponder well that statement—“Believe that ye receive them, and ye shall have them.” Here is described a faith which realizes, which appropriates, which *takes*. Such faith is a consciousness of the Divine, an experienced communion, a realized certainty.