



Hillside Monthly Dispatch

Hillside Baptist Church, Pembroke, NH

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Modeling the Truth of God's Word

April 2015

HE IS RISEN INDEED

From the Pastor's Desk

Is the Resurrection of Jesus Real?

Consider the questions: "Will it happen to us? Is it happening now?"

Resurrection happens all about us. In 1998 we had a massive ice storm. I was living in Calais, Maine that winter. While our power was off only one day, it was out at Baring Baptist Church and the town of Baring for 2 weeks. The city of Eastport was without power for several weeks because miles of main feed lines from Bangor were down.

During that time, on Martin Luther King Day, we were invited to be heard live on WHCF 88.5 FM radio in Bangor. Our guest speakers were Prince Ogbonna, who was a member of Baring Baptist and his brother, Emmanuel Ogbonna, who had just arrived from Nigeria. On the 90 mile trip to Bangor, Emmanuel made the statement, "The poor farmers!" I asked him what he meant by that. He pointed out the window and said with his Nigerian accent, "Nothing ever grow again!" We explained to him how this happens every year as the Lord resurrects the earth from winter's grasp. He was astonished.

We too stand amazed in the presence as we watch the endless winter leave and the Earth spring forth in radiance. Even as I write, I look out on deep snow banks, but with 40-50 degree weather, the snow will disappear and the ground give way to fresh green and flowers. Interestingly, from the beginning of time, things must die in order to reproduce. As I plan my garden, I am reminded that only dead seeds will grow and produce. A recent article in the New Hampshire Wildlife Magazine tells of how the frogs freeze solid and then thaw out in the Spring to new life.

There is plenty of evidence in the Bible to confirm Jesus' resurrection. Jesus said it would happen. (Matthew 16:21) He would be killed and raised up on the third day. (Matthew 17:23, Matthew 20:19, Mark 8:31, Mark 9:31, Mark 10:34, Luke 9:22, Luke 18:31-33)

If Jesus said it, then I believe it!

The enemy recognized it as shown in these passages:

- In Matthew 27:62-64, the Pharisees took measures to prevent the resurrection.
- In Matthew 28:11-15, they made up a lie to convince people that Jesus was not resurrected.

Upcoming Events and Meetings

Apr. 4, 8:00 a.m. – Men's Breakfast

The men share a meal, then engage in a Bible discussion.

Apr. 5, 6:10 a.m. – Easter Sunrise Service

In the field across from Chichester Congregational Church

Apr. 5, Easter Sunday, 10:45 a.m. – Lord's Supper

Apr. 26, Noon – Quarterly Business Meeting

Preceded by a Baptist Potluck Dinner

Weekly:

Sundays at 9:30 a.m. – Sunday School

Sundays at 10:45 a.m. – Worship Service

Wednesdays at 10:00 a.m. – Adult Bible Study

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The angels proclaimed it to the women (Mark 16:6). "He is risen!" (Luke 24:6) The women saw and talked with the resurrected Jesus (John 20:16ff).

The disciples had been told that Jesus would rise on the third day, but they went off and hid, disbelieving until the women came and told them. (Matthew 28:8)

Jesus appeared to the disciples (Matthew 28:9) and over a period of 40 days (Acts 1:3).

He appeared to Cephas (Peter) and the 12 and to more than five hundred brethren at one time, to James, then to all the apostles and also to Paul. (1 Corinthians 15:4-8)

There is certainly enough evidence that the resurrection is real and further evidence that those who have received Jesus as Savior and Lord will be resurrected and will join Him for all eternity.

"In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there you may be also." (John 14:2-3)

Are you prepared for eternity?

✠ Pastor Al

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On the web at <http://www.hillsidebaptistnh.org>

Men's Breakfast

On Holy Saturday, Apr. 4 at 8 a.m., join the guys for Men's Breakfast. We will partake of a good home-cooked breakfast mingled with good fellowship.

After breakfast, we will engage in a discussion of the closing chapters of the Book of Ephesians and look forward to a blessed Easter Sunday.

Fellowship Events

On April 26 at midday, right after Sunday Services, there will be a Potluck Dinner followed by a quarterly business meeting. Please plan on bringing a cooked dish or a dessert to share. If you are unable to bring something, don't worry because we always have plenty to share.

Property and Space Patrol

Winter is really over!! Spring Clean Up is May 2nd starting at 8 a.m..

Here are the tasks to be done:

- Install air conditioners in the sanctuary
- Remove cobwebs and dust over doors
- Rake out yard to prepare for mowing
- Cut and pile brush by lower parking area
- Clean out the shed
- Store winter snow shovels, sand and salt

✠ Pastor Al Page

Spring Bible Study Series

Pastor Al will be leading the Spring Bible Study Series, beginning on April 15 at 10 a.m. We can pray for you if you owe federal taxes.

The study series will start by covering the beginning of the Bible, Genesis chapters 1-11. These chapters describe events from Creation to the Flood. The second part of the series will go through Genesis chapters 12-50 in which you find the lives of four key characters.

Bring your Bibles and your questions as we delve into the beginning of God's plan for the human race.

Disaster Relief Training

There will be a Disaster Relief Training Session in North Berwick, Maine on Saturday, April 11, from 9-3, and lunch is to be provided. This session will provide an overview of the SBC Disaster Relief organization.

Breakout sessions will cover the following topics:

- Administration
- Incident Command Control operation center
- Mud Out and Recovery
- Use of Chain Saw

When a disaster occurs in New Hampshire or the surrounding states, we need to be prepared to help those in need. In the past several years, the NHBA Mud-Out Unit,

with the aid of volunteers from other SBC units, has responded to several disasters in the state. For more information go to the BCNE web site:

<http://www.bcne.net/how-we-serve/missions/disaster-relief>
✠ Pastor Al Page

A Living Hope

The following article is taken from the March 2015 "Friends of the Family" newsletter of Focus on the Family.

On Easter Sunday, families across the country and in many places throughout the world will awaken for sunrise services to celebrate the miraculous resurrection of Jesus after His crucifixion. For three days His body rested, lifeless, in a sealed tomb, guarded from the outside. But on that Sunday morning, the tomb was found empty. Jesus had risen from the dead and, through His death and resurrection, we were all granted the gift of eternal life in our acceptance of Him as our Savior.

In 1 Peter 1:3-4, we are told, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you..." What a beautiful way to describe this sacred blessing from God: "born again to a living hope."

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To give you insights into these verses, I am including the study notes from the NASB Study Bible:

1:3 "living hope." In spite of the frequent suffering and persecution mentioned in this letter, hope is such a key thought in it that it may be called a letter of hope in the midst of suffering. In the Bible, hope is not wishful thinking but a firm conviction, much like faith that is directed toward the future. "resurrection of Jesus Christ." Secures for His people their new birth and the hope that they will be resurrected just as He was.

1:4 "to obtain an inheritance." Believers are born again not only to a hope but also to the inheritance that is the substance of the hope. The inheritance is eternal -- in its essence (it is not subject to decay) and in its preservation (it is divinely kept for us).

A Poem by Dianna Neal

The following poem was sent in by Pastor Jim. It reminded me of that melancholy Harry Chapin song, "Cat's in the Cradle" which told of a father who was too busy to spend time with his son.

My precious boy with the golden hair
Came up one day beside my chair
And fell upon his bended knee
And said, "Oh, Mommy, please play with me!"

I said, "Not now, go on and play;
I've got so much to do today."

See Poem, p. 3

Poem, from p. 2

He smiled through tears in eyes so blue
When I said, "We'll play when I get through."

But the chores lasted all through the day
And I never did find time to play.
When supper was over and dishes done,
I was much too tired for my little son.

I tucked him in and kissed his cheek
And watched my angel fall asleep.
As I tossed and turned upon my bed,
Those words kept ringing in my head,

"Not now, son, go on and play,
I've got so much to do today."
I fell asleep and in a minute's span,
My little boy is a full-grown man.

No toys are there to clutter the floor;
No dirty fingerprints on the door;
No snacks to fix; no tears to dry;
The rooms just echo my lonely sigh.

And now I've got the time to play;
But my precious boy is gone away.
I awoke myself with a pitiful scream
And realized it was just a dream

For across the room in his little bed,
Lay my curly-haired boy, the sleepy-head.
My work will wait 'til another day
For now I must find some time to play.

The Debate Over the King James Version

After a discussion a few months ago with a cousin of mine, I wondered why some Christians become so convinced (1) that the King James Version is the only version worth using and (2) that users of newer versions like the NIV or NASB are either sadly mistaken or even almost apostate (one whose beliefs have changed and who no longer subscribes to a religious or political group).

To help me understand some aspects of the debate, I obtained a slim volume from my favorite pastor. The book is called "The King James Version Debate, A Plea for Realism" by D.A. Carson, Professor of the New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois. With a copyright of 1979, the copy in hand was the 16th printing, 2001.

From the back cover, the publisher offers this synopsis:

"The King James Version Debate is the first book-length refutation of the view that the KJV is superior to contemporary translations written for both pastors and lay people. The author concisely explains the science of textual criticism since the main premise advanced by KJV proponents is the superiority of the Greek text on which it is based.

After showing the problems with this premise, the author refutes the propositions that: 1) the KJV is the most accurate translation; 2) it is the most durable; 3) its use of the Old English forms makes it the most reverent; 4) it honors Christ

more than do other versions; 5) it is most easily memorized; 6) it is most suitable for public reading. Concluding the book is an appendix in which, on a more technical level, the author answers W.N. Pickering's "The Identity of the NT Text," the most formidable defense of the priority of the Byzantine text yet published in our day."

After reading the book, I noticed several topics of interest. Chapters 1 and 2 review the early sources and types of errors that have crept in over the centuries.

Chapters 3 and 4 discuss text types – Greek versions that exhibit the same types of errors and the same variations in certain passages. These text types are the Byzantine, the Western, the Caesarean, and the Alexandrian text.

Chapter 5 discusses the first published version of the Greek New Testament by Desiderius Erasmus in 1516, who based his version on manuscripts no older than the 12th century. Carson points out that this version had numerous errors. One big one was that Erasmus had to fill in the missing final leaf of Revelation by translating the Latin Vulgate (an old translation from Greek to Latin) back into Greek.

There is also a history of the KJV's nickname as the Textus Receptus. Bruce Metzger called this an "advertising blurb" because the publisher meant that it was the volume the reader received from the publisher, not from God.

Chapter 6 presents the arguments in favor of the Byzantine text type as developed by the KJV supporters.

Chapter 7 covers at length 14 theses that the author proposes and defends. For example, Thesis 1 states: "There is no unambiguous evidence that the Byzantine text-type was known before the middle of the 4th century." The KJV was based on the Byzantine text-type.

Chapter 9 presents the most common arguments for adhering to the KJV followed by Carson's rebuttals. My favorite one is Argument 3: "It is alleged that the Old English forms are more reverent, and sometimes more precise, than their modern equivalents. 'Thou' is more respectful than 'You' is."

In my recent daily devotions I have been comparing my easy-to-read New King James Version (NKJV) to a Henry Morris KJV Study Bible (Jan. 2014 edition, based on the "standard King James Version" but no date given for the text). This was a gift from my KJV-only cousin.

In almost every passage I have read, Morris included at least one correction to obsolete terms that have no meaning to us (or worse, the wrong meaning). For example, compare these versions of Phil. 2:1.

KJV: "If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any **bowels** and mercies..." Huh? Morris notes that this was really the word for intestines, and back then it meant deep inner affections. Today? Nope.

NKJV: "Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any **affection** and mercies..." This seems to be a better choice for today's readers.

See KJV Debate, p. 3

KJV Debate, from p. 3

NASB: "Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any **affection** and compassion..." This is similar to the previous two versions. The NASB notes in the margin that "affection" is literally "inward parts," thus sparing us from stumbling on that obsolete word in the text.

For another example, compare these versions of James 3:4.

KJV: "Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, withersoever the governor listeth."

Morris adds notes that "helm" = "rudder" and "governor listeth" = "pilot wants." However, today's meaning of helm is actually the pilot's wheel on the deck (which is connected to the rudder).

NKJV: "Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires."

NASB: "Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires."

This compares well with the NKJV, but I don't see any note as to where "inclination" came from. Both the NKJV and NASB replace obsolete words like "withersoever" with ones we can readily understand.

At the end of the book is a more technical critique of W.N. Pickering's "The Identity of the NT Text" mentioned previously.

In summary, we are free to choose whatever translation suits us, but we should seriously considering Carson's concluding remarks: "The church of Jesus Christ must constantly pursue reformation. ... I applaud every effort to put those Scriptures, in quality vernacular translations, into the hands of men and women everywhere."

✠ Michael Frascinella

Killing Jesus

On Palm Sunday, National Geographic Channel broadcast the made-for-cable movie, *Killing Jesus*, based on the book by Bill O'Reilly. It was disappointing in that it showed only historical details about Jesus' life and times and very little about His divinity.

But O'Reilly had stated this in his original note to readers "But this is not a religious book. We do not address Jesus as the Messiah, only as a man who galvanized a remote area of the Roman Empire and made very powerful enemies while preaching a philosophy of peace and love. ... Martin Dugard and I are both Roman Catholics who were educated in religious schools. But we are also historical investigators and are interested primarily in telling the truth about important people, not converting anyone to a spiritual cause."

For that reason, the movie *is not* worth viewing because it gives an incomplete picture of Jesus, and video is harder to erase from your mind, but the book *is* worth reading with a Bible at hand for reference, because the book gives the

historical background that helps you understand the political, economic, social, and religious times in which Jesus lived.

For a full movie review plus synopses of previous renditions of the life of Jesus, see the Baptist Press web site:

<http://bpnews.net/44446/at-the-movies-killing-jesus-poorly-depicts-our-living-lord>

You can also go to <http://bpnews.net> and search for Killing Jesus.

✠ Michael Frascinella

Prayer Requests

If you need us to pray for a physical, spiritual, financial, marital, or other need, contact Pastor Jim, Pastor Al, or Michael Frascinella and they will get the word out to the membership. It will be our duty and privilege to lift you up in prayer to Jesus our Lord.

Birthdays and Anniversaries



Hillside wishes a happy, happy, happy birthday to the following people who are celebrating a birthday this month:

4/6 Ruth Bubacz
4/18 Terry LaValley
4/20 Jack Ward
4/26 Fran Severance



Hillside also wishes God's blessing on the following people who celebrate wedding anniversaries this month:

4/10 Gerry & Barbara Kingsbury
4/28 Al & Rachel Page

Hillside on the Web

Go to the Hillside web site <http://www.hillsidebaptistnh.org> for more information about our fellowship, including this newsletter in PDF format.

Submissions for Next Issue

Deadline is Apr. 25. Send news items to News Wrangler Michael Frascinella, [mfrascinella at comcast dot net](mailto:mfrascinella@comcast.net).



Hillside Baptist Church is a member of the New Hampshire Baptist Association, part of the Southern Baptist Convention.



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