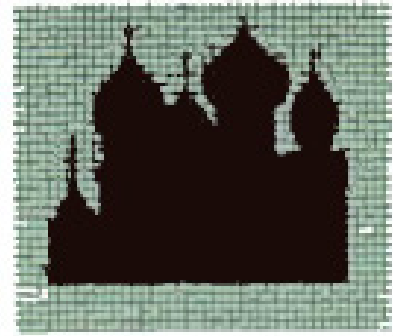


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*Giving the Pure Word of God to the Language Groups in the  
Commonwealth of Independent States*



**God Willing, Ukrainian New Testament to be Printed in December 2019**

In a telephone call early in November with lead translator Yura Popchenko, he stated that the Ukrainian New Testament is about 92% finished with formatting of type with headings and center column cross references, as illustrated from John 1:28-30 and John 1:41-43. We talked about getting printing quotes in Ukraine and the Russian Bible Society wiring funds directly to the printer's bank one-half of the printing costs. The size of the print run and binding in hardback and leather is yet to be settled. God willing, we're expecting to finalize printing arrangements by the second or third week in December. Continue to pray for direction and wisdom for Brother Popchenko and team in the coming days.

1:28

28 Це сталося у Віфаварі, по той бік Йордану, де хрестив Іоан.

*Свідчення Іоана Хрестителя при хрещенні Ісуса*  
(Мт. 3:13-17; Мк. 1:9-11; Лк. 3:21-22)

29 Наступного дня Іоан бачить Ісуса, що йшов до нього, і каже: Ось Агнецъ Божий, Який забирає гріх світу.

30 Це Той, про Кого я казав: за мною йде Чоловік, Який є вищий за мене, бо був раніше від мене.

31 І я не знав Його, але для того й прийшов хрестити водою, щоб Він

ІОАНА

28 Ін. 10:40;  
Сул. 7:24

29 Ін. 1:36;  
Іс. 53:4, 6, 7, 11;  
Євр. 9:28;  
10:4;  
1 Ін. 3:5

30 Ін. 1:15, 27

32 Мт. 3:16;  
Мк. 1:10;  
Лк. 3:22

33 Мт. 3:11;  
Мк. 1:8;  
Лк. 3:16

34 Ін. 1:49;

41 Він першим знаходить свого брата Симона і каже йому: Ми знайшли Месію! (що в перекладі означає «Христос»<sup>1</sup>).

42 І привів його до Ісуса. Ісус, поглянувши на нього, сказав: Ти Симон, син Іонин; ти будеш зватися Кіфію (що в перекладі означає «камінь»<sup>2</sup>).

*Покликання Пилипа і Нафаніла*

43 Наступного дня Ісус захотів піти в Галілею, і знаходить Пилипа, і каже йому: Іди за Мною.

It's hard to believe that we've been involved in this project since May of 2013. God willing, we will also print 10,000 copies for distribution in the United States, probably in South Korea, as soon as complete files are available. Please pray for God's blessing on every copy printed and distributed in coming months. Pray the Lord will use this Greek Received Text translation to bless the saints and save sinners, all to the glory of our Triune God.

**Romanian Revival — 1973 (Part 2)**

Continued from July-September 2019 *Bible Journal*: The depressive, God-hating, and particularly Baptist-hating, Nicolae Ceausescu government had withdrawn permission of a pastor in 1969 to preach. For five years he prayerfully supported his family by gluing paper shopping bags. Then the Lord miraculously reinstated his license and he was assigned to the Second Baptist Church in Oradea. The Lord enabled him to deal with the sins of covetousness which led to stealing from the Communist government and drunkenness which led to all kinds of fleshly sins. The congregation repented by vowing to stop stealing and drinking. The result was 250 additions to that local church and a revival in the Baptist denomination in Romania. Some believe that the Christians repenting and standing against sin may have eventually led to the collapse of Communism in Romania and even the death of the Ceausescu regime. We continue and conclude the article.

**Sewage in the Church?**

If plumbing or septic problems caused raw sewage to overflow into the hallways and aisles of your church, one thing is for sure: The problem would not be ignored. Everyone would be horrified. The health hazard would prompt immediate actions. Business would not continue as usual. Services would be relocated and crews would work overtime if necessary, until the problem was resolved.

The fact is that something far more serious than raw sewage is running through the lives of countless professing Christians and most of our evangelical churches. And by and large, we are oblivious to the threat.

*continued on page 2*

## **Romanian Revival (continued from page 1)**

The floodgates of unholiness — including willful, presumptuous, blatant sin — have opened within the church. Adultery, drunkenness, abuse, profanity, outbursts of temper, divorce, pornography, immodest dress — such sins among professing believers, often members in good standing of respected local churches, are no longer rare exceptions.

And then there are the more “respectable” forms of sewage that are often overlooked and tolerated among believers — things such as overspending, unpaid debts, gluttony, gossip, greed, covetousness, bitterness, pride, critical spirits, backbiting, temporal values, self-centeredness, and broken relationships. Sadly, the church — the place that is intended to showcase the glory and holiness of God — has become a safe place to sin.

### **A Missing Message**

Why are we experiencing such an epidemic of open — and not-so-open — sin in the church today? High on the list of reasons would have to be the fact that for more than a generation, the evangelical church, by and large, has abandoned preaching on sin and holiness.

Whenever I have spoken on the subject of holiness in recent years, the resounding response has been, "Thank you! Why are we not hearing this message today?"

We have tiptoed around Old and New Testament passages that proclaim the holiness of God, His hatred of sin, and His wrath and judgment against unrepentant sinners, preferring to consider only references to His mercy, grace, and love.

We have promoted a "gospel" that says it is possible to be a Christian while stubbornly refusing to address practices or behaviors we know are sinful. We have accepted the philosophy that it is OK for Christians to look, think, act, and talk like the world.

We have made it an offense to admonish people about their sin, either privately or, when necessary, publicly. (If only we were as loath to commit sin as we are to confront it!)

### **A Passion for God's Glory**

*["Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).]*

Nehemiah was one man who refused to get sucked in by the allure of the world. He never got accustomed to sin, even when everyone around him had become desensitized. The law of God was written on his heart. And love for God compelled him to care when the law was disregarded.

Nehemiah was one of the Jewish exiles living in Persia. In 444 B.C., fourteen years after Ezra led a group of exiles back to Jerusalem to rebuild the demolished temple, Nehemiah received word that the walls of the city were still in disrepair. Nehemiah left his comfortable job and made the nine-hundred-mile journey to assist his fellow Jews in the restoration of the city. Amid fierce opposition from the determined trio of Sanballat, Tobiah, and Geshem, the walls were finally rebuilt.

Nehemiah became the governor of Judah and, along with Ezra the priest, turned his attention to rebuilding the spiritual and moral foundations that had eroded in people's hearts. Nehemiah 8-10 tells the story of the great revival that transpired when the people were challenged to repent and return to the Word of God they had neglected for so long.

As part of that revival, the people made a covenant with God. Similar to the vows taken by the Romanian “repenters,” the terms of their covenant were specific and dealt with issues where God's people had been violating His commands: The people agreed not to intermarry with the unbelieving nations around them, to refrain from buying and selling on the Sabbath, and to support the needs of the temple and the Levites.

After serving in Jerusalem for twelve years, Nehemiah returned to Persia for some unknown period of time — perhaps a couple of years. When he returned to Judah, he was shocked to discover that the people had failed to keep the commitments they had made to the Lord and were flagrantly disobeying His Word. They were conducting commerce on the Sabbath, they had neglected the maintenance and care of the temple, and they had married foreign wives who were not of their faith. Nehemiah was intensely distressed and boldly confronted the people over their backslidden condition.

The worst offense involved Tobiah the Ammonite, the man who years earlier had done everything he could to oppose the work of God in the rebuilding of the city walls. Over the years, the Jewish people had gradually let down their guard. They had begun to socialize with their former enemy; in turn, that had led to more intimate relationships, including marriage ties between Tobiah's family and the family of Eliashib the priest. Over time, any differences between Tobiah and God's "set apart" people had all but disappeared.

Unbelievably, by the time Nehemiah returned, this sworn enemy of God was actually living *in the temple*. This was in direct violation of God's command that no Ammonite should ever be allowed to set foot in the temple. Yet there Tobiah was living in a room that had been given to him by the priest.

Undoubtedly, this change of affairs did not take place overnight. More likely, one compromise led to another and another. The priests and the people found ways of justifying their actions. A spirit of tolerance became exalted over a love for Truth. *After all, Tobiah has turned out to be a nice man and his family fits in so well here. It does not seem right to tell him he cannot stay, just because he is not a Jew. We do not want to be legalistic about this!*

So godless Tobiah moved into the temple, while the people carried on with "church" — not the least bit troubled over the state of affairs. But to Nehemiah, who cared deeply about holiness, this was an unthinkable situation. He was furious. And he acted decisively.

He physically hurled Tobiah and all his possessions out of the temple; then he gave orders to purify the desecrated rooms. He denounced the evil situation and called the priests and the people to repent.

Why were these offenses such a big deal to Nehemiah? Why did he feel the need to interfere in others' lives? Why was he not content to just obey God and leave others alone? Why? Because Nehemiah was compelled by a passion for the glory of God to be displayed in His people.

That passion is evident throughout the book that bears Nehemiah's name. It is seen in the way he worshiped and in the way he prayed, in the career choices and the personal sacrifices he made, in his tears as he confessed on behalf of the people of God, and in his tenacity as he confronted the enemies of God.

His love for holiness is seen in his commitment to personal integrity — even in the "little things" (e.g., Nehemiah 5:18). And it is seen in his boldness in dealing with the sins of others.

Nehemiah had seen God's people pay a terrible price for their sins. They had been exiled in the midst of nations that did not worship Jehovah, first in Babylon and then in Persia. Nehemiah also had seen that through repentance and obedience, once they were allowed to return to Jerusalem, the people of God had been richly blessed and had experienced great joy. He could not bear to see them lose those blessings by returning to the very sins that had caused them to end up in captivity.

His heart for holiness put him in a tiny minority, even among his fellow leaders. He did not seem to notice or care. He was not trying to win a popularity contest. All that mattered to him was that the holy name of God had been profaned, and he longed for it to be hallowed once again.

### Time for the "Repenters" to Repent

The parallels between the story of Nehemiah and the church in our day are striking. Lots of people who call themselves believers are churning out a lot of religious activity, but we have rewritten the law of God and we have prostituted the grace of God, turning it into a license to sin.

The spirit of tolerance has triumphed over the spirit of Truth. And now, Tobiah is living in the temple. Lust, greed, materialism, anger, selfishness, pride, sensuality, divorce, deceit, ungodly entertainment, worldly philosophies — little by little, we have let down our guard, cultivated a relationship with these sworn enemies of God, welcomed them into our churches, and given them a home there.

Beyond that, we have worked so hard to make lost and backslidden people feel comfortable in our churches that there is little conviction of sin, little life transformation, and little manifestation of the presence of God, who simply will not make Himself at home in an unholy place.

I am not suggesting that we try to alienate unbelievers in our churches or that irrelevance is a virtue. I am saying that sinners ought to be uncomfortable in the presence of a holy God. And that they will never be truly converted until they have experienced the conviction of God's Spirit.

In the midst of such a state, the question is, *Where are the Nehemiahs of our day?*

Where are the men and women who love God supremely and who fear nothing and no one but God? Where are the saints who live like saints — whose lives are above reproach in every matter — in their homes, their work, their speech, their habits, their attitudes, their finances, and their relationships?

Where are the believers whose eyes are filled with tears, whose hearts ache when they see an unholy church partying and entertaining herself to death, and whose knees are sore from pleading with God to grant the gift of repentance?

Where are the Christian leaders with the compassion and the courage to call the church to be clean before God? Where are the moms and dads and young people who are willing to deal thoroughly and decisively with everything that is unholy in their hearts and their homes?

The church has been waiting for the world to get right with God. When will we realize that the world is waiting for the church to get right with God?

O, child of God, it is time for the "repenters" to repent. We can scarcely imagine the impact that will be felt in our world when we do.

*"And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ... Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness ... and they shall know that I am the LORD" (Ezek. 36:23, 25, 38).*

(Taken from *Holiness: The Heart God Purifies* by Nancy De-Moss Wolgemuth (©2005). Published by Moody Publishers. Used by permission. [www.MoodyPublishers.com](http://www.MoodyPublishers.com).)

### On the Press

Rejoice! The Goetze Russian Bible is being printed in Belarus. Pray for God to bless the printing and binding so that we will have a Bible of exceptional quality. We did have a price increase due to having more pages added. Thus, the cost is now \$3.76 a copy, delivered to the Republic of Georgia and Ukraine. We still do not know import costs, duties, and taxes, if applicable.



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## Alex Thomson's Ministry

By the time you receive this *Bible Journal*, Brother Thomson will have completed his second visit to Ukraine to visit Brother Popchenko and confer on some matters about the Ukrainian New Testament and the possibility of putting together some efforts of training translators and using the most accurate texts (Hebrew Masoretic and Greek Received).



In December he will travel from the Netherlands to the United Kingdom, arranging to meet with a key translator into a Northern Caucasus language. In the meantime, he will be working to restore some lost files of that language.

He concluded at the end of October some interpreting commitments and told the organization that he would no longer be available for that work. He also has some other prior commitments that he must fulfill. He will continue to teach Hebrew and Greek at a university, as well as attending to some further education for himself.

Please pray for Brother Thomson in this vital ministry.

He then travelled to Tbilisi, Georgia, to speak at a Georgian university conference and to confer with some previous contacts about an accurate translation of the Bible into Georgian.



“But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy”  
(1 Peter 1:15-16)

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## The Lord's Treasury for 2020

As we complete our 75th year, we thank the Lord for the privilege under God to serve the Russian and other Slavic peoples by providing the Word of God through the Triune God's strength and supply. Since we have added the position of Translation Consultant we will be raising funds to cover that expense. See our chart below giving needs for 2020 and the Lord's supply already in 2019 for some of the need. Thanks to our Lord Jesus and you who pray and give to help us give the Word of God to precious souls.

	Total Need	In Hand
Georgian Projects	\$9,620.00	\$1,812.85
Georgian University Student Ministry	\$2,720.00	\$692.02
Georgian Widows	\$4,500.00	\$1,558.36
Translation Consultant	\$35,000.00	\$1,155.00
Ukrainian Translation	\$12,600.00	\$2,893.11

## RUSSIAN BIBLE SOCIETY

THE RUSSIAN BIBLE SOCIETY has been at the frontline of providing Bibles for Russia and its people since 1944. We believe the greatest gift we can give to any people is the pure Word of God in their native tongue. Therefore, we are committed to continually providing word for word translations based on reliable manuscripts, such as the Received Greek Text. Thus, the Bibles we publish are the "Synodal Translation" of the Russian Bible and its accurate translation into the minority languages of the Commonwealth of Independent States.

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