



BIBLE BAPTIST BEACON



INDEPENDENT, FUNDAMENTAL, PREMILLENIAL, KJV

~ Published by the Richfield Bible Baptist Church, Richfield, Ohio ~ April 2022 ~

The Bible Baptist Church meets at the Richfield Holiday Inn Express 5171 Brecksville Road Richfield, Ohio

Service Schedule:

Sunday

10:00 AM - Bible Study
11:00 AM - Morning Service
6:00 PM - Evening Service

Friday

7:00 PM - Bible Study

Phone: (330) 659-6561

Mailing Address:

P.O. Box 452
Richfield, Ohio 44286

E-mail:

RichfieldBBC@gmail.com

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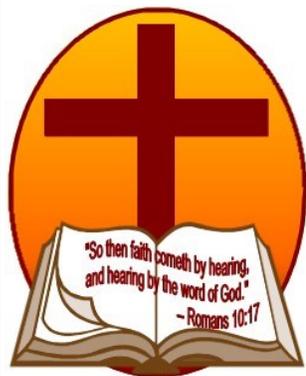
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Were the Founding Fathers Pro-life?

By Pastor Alfred B. Davis

The Declaration of Independence states in its second paragraph:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

These rights are considered unalienable because, as the Founders recognized, they did not come from man or government but from God Himself. The Founders also recognized that these are self-evident truths, meaning that they are manifestly evident to any thinking, rational person.

Life is the first of the three unalienable rights listed, but what does it mean? Does it merely mean that we have the right to live our lives as we please, or is it more fundamental than that? After all, the following rights, liberty and the pursuit of happiness, have to do with how we live our lives. However, the first, life, is necessary to liberty and the pursuit of happiness.

If the Founding Father's meant, in the Declaration of Independence, that we have the right to life, meaning the right to life itself, then that would explain why they later wrote in the Bill of Rights, in the Fifth Amendment, that "...nor shall any person...be deprived of life, liberty, or property, without due process of law". And again, later, in the Fourteenth Amendment, "nor shall any State deprive any person of life, liberty, or property, without due process of law". These two amendments make it clear that the Founding

Fathers held to the sanctity of human life, believing that neither the federal government, nor the state governments, should be allowed to capriciously deprive any person of life.

So, what shaped the views of our Founding Fathers regarding life?

One of the most cited thinkers during the founding era was William Blackstone. Blackstone's Commentaries on the Laws of England, published in 1765-1769, were considered authoritative and studied throughout the colonies. In fact, Ann Kitchel, former Associate Director of the Creighton Law Library and Adjunct Professor of Law at Creighton University School of Law wrote in her article, "William Blackstone's Enduring Legacy" (Fall 2007 issue of The Creighton Lawyer) that:

The structure and form of the Commentaries served as a framework for early legal education in the new country. At the College of William and Mary in 1790, George St. Tucker offered some of the first American lectures in the law. The Commentaries was the basis for his lectures.

In his Commentaries, Blackstone writes in Book 1, Chapter 1, Of the Absolute Rights of Individuals:

Life is the immediate gift of God, a right inherent by nature in every individual; and it begins in contemplation of law as soon as an infant is able to stir in the mother's womb. For if a woman is quick with child, and by a potion, or otherwise kills it in her womb; or if any one beat

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Easter, Passover, or Something Else?

Luke had only one word, pascha, to use for both the Christian Passover, which was a celebration of the resurrection of Christ, and the Jewish Passover. Consequently, he added the parenthetical phrase, "Then were the days of unleavened bread", in verse 3 to let his readers know that he was talking about the Christian Passover and not the Jewish Passover. In doing so, Luke lets us know when the event he is writing about took place. Peter was taken captive just after the Jewish Passover, during the Days of Unleavened

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Coming Events at the BBC

April 2022

- 1 - Move-In Day at new location!
- Bible Study at new location!
- 10 - Palm Sunday
- Lord's Supper (AM)

17 - Easter Sunday

May 2022

- 3 - Primary Elections
- 8 - Mother's Day
- 30 - Memorial Day

Please Note:

Use of sources, quotes, and other references does not constitute an endorsement of any publication, individual, organization, or ministry by the Richfield Bible Baptist Church, the Bible Baptist Beacon, or Pastor Davis.



Were the Founding Fathers Pro-life?

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her, whereby the child dies in her body, and she is delivered of a dead child; this, though not murder, was by the ancient law homicide or manslaughter. But at present it is not looked upon in quite so atrocious a light, though it remains a very heinous misdemeanor.

James Wilson, who signed both the Declaration of Independence and the United States Constitution, served as a Supreme Court Justice from 1789 to 1798. He was one of the most learned and insightful legal scholars of his day. Wilson, in his "Lectures on Law" at what was later to become the University of Pennsylvania, echoed Blackstone saying:

With consistency, beautiful and undeviating, human life from its commencement to its close, is protected by the common law. In the contemplation of law, life begins when the infant is first able to stir in the womb. By the law, life is protected not only from immediate destruction, but from every degree of actual violence, and in some cases, from every degree of danger.

Also echoing Blackstone was John Bouvier. In Bouvier's Law Dictionary, first printed in 1839, he defined the stirring or quickening of the unborn baby as:

The motion of the foetus, when felt by the mother, is called quickening, and the mother is then said to be quick with child. This happens at different periods of pregnancy in different women, and in different circumstances, but most usually about the fifteenth or sixteenth week after conception....

Essentially, then, Blackstone, Wilson, and Bouvier were all saying that the unborn child was a real person whose life deserved protection from the time that it could be determined that the child was alive. Their views were based in English Common Law, going back to at least the 1200's and Henry Bracton (1216-1272), considered the "Father of the Common Law." Bracton considered the abortion of a "formed or quickened" fetus to be a form of homicide. He referred to it as, "the slaying of man by man."

Remember that medical technology

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Isaac McCoy, Early Baptist Indian Missionary

Rev. Isaac McCoy, the great apostle to the American Indians, was born in Fayette Co., Pa., June 13, 1784. He came with his father to Kentucky in 1790. In 1801 he was converted and joined the Buck Creek Baptist church. In 1803 he was married to Christiana Polk, daughter of Capt. Polk, whose wife and several children were captured by the Ottowas. Mr. McCoy and his wife were afterwards missionaries to that tribe.

In 1804 he came to Vincennes, Ind., and in 1805 removed to Clarke County, same State. He had a marked influence upon the churches and Associations of that part of the State. No one of the great benevolent enterprises of the denomination was allowed to pass unnoticed. Living in a part of the country where Antinomianism was industriously taught, he exerted himself to counteract its baneful influence. He was licensed to preach by the mother of all Indiana Baptist churches, - Silver Creek. In 1810 he was ordained by the Maria Creek church. In 1817 he received an appointment as missionary to the Indians of Indiana and Illinois. After his departure for his work the influence of Daniel Parker grew rapidly in the southwestern part of Indiana, and the missionary spirit waned. Mr. McCoy was appointed for one year, but had no thought that he should cease to labor for the red man at the expiration of that time; his plans embraced many years. After spending some time in Western Indiana, it occurred to him that he should move to Fort Wayne and establish a mission. He



labored there till 1822, when he established a mission about one mile west of where Niles (Michigan) now is. He named it Carey, after the English missionary. Mr. McCoy and his wife entered upon this missionary work with all the zeal and strength of faith that characterized the life and labors of Mr. and Mrs. Judson.

And their faith did not fail. Deprivations, sicknesses, and sorrows such as but few mortals know were not strangers to them. Mr. McCoy rode hundreds of miles through the wilderness, and swam the swollen streams, lying on the wet ground at night, for the sake of carrying forward his missions. He went on horseback to Washington several times to interest Congress in measures beneficial to the Indian. Many months would be occupied in these journeys. One of the severest trials that Mr. McCoy was called to bear was that during his absence from home sickness and sometimes death would visit his family. Five of his children were called by death at different times while he was absent from home. Persons of narrow selfish views would readily call him cruel and indifferent, but men who could rise to his plane of devotion to the work that he believed God had given him can see that his loyalty to the Master was superior even to parental affection. No man loved his wife and children more than he.

Many conversions occurred at the Carey mission. The hymns composed by him on the occasion of the first baptism at Fort

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PLEASE PRAY FOR OUR MISSIONARIES

Roger & Tammy Tooley
Church Planting in England
(Currently on the Field)

John Yingling
General Director
Baptist International Outreach
Jefferson City, Tennessee

Mike & Debby Drust
Church Planting in Albania
(Currently on the Field)

Mt. Pisgah
Bible Printing Ministry
Mt. Pisgah Baptist Church
Oliver Springs, Tennessee

Jim Robideau
Lighthouse Legal Ministries
at Lighthouse Baptist Church
Ashtabula, Ohio

Jim & Emi Civile
Church Planting Assistance
in the Samoan Islands
(Currently in the USA)

Words Worth Considering...



"Christless conservatives hate leftism, not sin. We Christians shouldn't forget that."
—Samuel Sey

"Very briefly, the German word Ostern, which means Easter, is a cognate of Ost (east, or rising of the sun), and as Cruse noted, pools from the older Teutonic forms of erster (first), stehen (stand), which then became erstehen (resurrection - older form), and which in turn became auferstehen (resurrection - current form). Thus, ESTER in English, which later morphed into Easter, became the equivalent of OSTER which morphed into OSTERN in German. Neither word was attached in any way to a pagan goddess..."
—Scott Jones

"Also it must be pointed out that Tyndale used Easter as a synonym expressing the Jewish Passover and never in association with a pagan festival. Some modern day scholars conclude that the word Easter has pagan origins, but the facts are that the word Easter and also the celebration of Easter are entirely Christian. Easter was not only a synonym for Passover, but also a descriptive word revealing the New Testament fulfilment of the Passover, in Christ's death, burial, and resurrection. The Greek word Pascha occurs twenty-nine times in the New Testament, and Tyndale has Ester (or Easter) fourteen times, Esterlambe eleven times, Esterfest once, and Paschall Lambe three times."
—Nick Sayers

"When the teachings of men conflict with the Word of God, it would be wise to go with God."
—Henry M. Morris

"The inherent vice of capitalism is the unequal sharing of blessings. The inherent virtue of socialism is the equal sharing of miseries."
—Winston Churchill

"A number of swimsuits are banned from competition for giving athletes unfair advantage. But today, biological men, who have much more advantage than a suit, are allowed to compete against women."
—Katie Pavlich

"The 'climate change' movement — and, yes, it is a movement — is, at its most fundamental and essential level, environmental paganism. In other words, it is a religion, a kind of pantheistic soteriology by which humanity is saved by worshipping the creation over and above the Creator."
—Darrell B. Harrison

"Our military strength is a prerequisite to peace, but let it be clear we maintain this strength in the hope it will never be used, for the ultimate determinant in the struggle that's now going on in the world will not be bombs and rockets but a test of wills and ideas, a trial of spiritual resolve, the values we hold, the beliefs we cherish, the ideals to which we are dedicated."
President Ronald Reagan



MINISTRY FOCUS



BIG MOVE — NEW LOCATION!



4174 Wheatley Rd, Suite 200, Richfield, OH

The Richfield Bible Baptist Church is moving to a new location!

We began temporarily meeting at the Richfield Holiday Inn Express in April, 2009, after being forced to leave our previous location. We had been meeting just south of the hotel until the owners of that building lost it for failure to pay taxes. We were unable to negotiate a suitable agreement with the new owners and were forced to find another place to meet on short notice. Fortunately, the hotel was open and affordable so we began meeting there every Sunday and Friday.

Over the years we looked at several locations but, for one reason or another, none of those worked out. Then, in March, we learned about a commercial space at Richfield Commons that was going to be available the first of April. We met with the owner, inspected the space, checked with officials at Richfield Village and Summit County, and, after a lot of quick prayer, decided to enter into a lease for Suite 200.

Fortunately, Pastor & Mrs. Davis have 34 stacking chairs and 23 folding chairs from the old location stored in their basement, as well as the church pulpit in their garage. Consequently, we are able to move in right away, or just as soon as our occupancy permit is approved. Some modifications will need to be made, of course, but nothing that prevents us from meeting in our new location.

We cannot thank the Lord enough for this great new location. Richfield Commons is located at the intersection of Wheatley, Broadview, and Brecksville Roads. It is convenient to both I-77 and I-271 and about 4 miles south of the Richfield Holiday Inn Express. Suite 200, where we will be meeting, is the second unit from the left, as you face the building.

We hope to begin meeting in our new location on Friday night, April 1. Our service schedule will remain much the same. Sunday Bible study is at 10:00 am, Sunday morning at 11:00 am, Sunday evening at 6:00 pm, and Friday Bible Study at 7:00 pm. Also, we will be moving our 7:00 pm Wednesday prayer from the Pastor's house to our new locations.

Look for us at Suite 200 in Richfield Commons at 4174 Wheatley Road in Richfield, Ohio!



Pi(e) Day Fellowship



Thanks to everyone who helped out with our annual Pi(e) Day Fellowship! We had a great turnout, and great fellowship, lots of good food, including pies; rhubarb, blackberry, apple, peach, lemon meringue, cheesecake, peanut butter, chocolate, elderberry, and more!

If you missed out this year, mark your calendar for Sunday, March 12, 2023. We can schedule this far out because we have our own place now and don't have to worry about availability. ☪

Were the Founding Fathers Pro-life?

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during the time of these legal luminaries was much more limited than it is today. Consequently, it was not until the mother began to feel the first stirrings of the baby within her womb at about 15-16 weeks that one could be sure of the pregnancy. At that point, it was understood that the unborn child was a living person whose life deserved protection. Imagine what they would have thought if they could have seen an ultrasound showing the baby moving around at about seven to eight weeks or heard the baby's heart beating at six weeks!

However, even with the limited technology of his day, Bouvier went further. Citing Theodoric and John Beck's *Elements of Medical Jurisprudence* (1803), Bouvier noted that "physiologists, perhaps with reason, think that the child is a living being from the moment of conception." This line of thought was instrumental, along with the Founder's recognition of the self-evident truth of the unalienable right to life, soon led to many state and federal laws banning abortions.

Given the Founding Father's respect for the Bible, it is reasonable to assume that the Word of God also influenced their views regarding the sanctity of life. After all, the Bible contains many passages indicating that an unborn child is a living person. In the Gospel of Luke, for instance, after Mary learns that she is pregnant with the Christ Child she travels to visit her cousin, Elizabeth, who is about six months pregnant herself. In Luke 1:41-44 we read:

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

The "babe" referred to here is the unborn baby, John the Baptist. This unborn child reacts joyfully, leaping in the womb of Elizabeth at the salutation of Mary. As we can see, this unborn child is referred to as a real baby who is alive and aware of the outside world even before being born.

This passage also reflects what we now know about the development of hearing during pregnancy. At five weeks the inner ear starts to develop. Around eight weeks into the pregnancy, the tiny bones of the middle ear that vibrate and transmit sounds to the inner ear begin developing and the tube-like structure of the middle ear begins to form around them. At 12 weeks the cochlea and middle ear are forming. By 16 weeks, the specialized hair cells of the cochlea have connected to the auditory nerve and the baby may begin hearing faint sounds such as the mother's heartbeat. By the 23rd week, the baby is hearing sounds from outside and, by the 26th week is reacting to sounds with changes in heartbeat, breathing, and movement, just like John the Baptist did when Mary greeted Elizabeth.

Another passage the Founders would have been aware of is Psalm 139:13-16. In this passage David writes:

*For thou hast possessed my reins:
thou hast covered me in my mother's womb. I will praise thee; for I*



am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Here, David is referring to himself, prior to birth, as a distinct, living, human being. He refers to himself as a developing child saying, "I am fearfully and wonderfully made...made in secret...curiously wrought...yet being imperfect." In fact, David actually refers to himself as a distinct person at the time of conception when he says, "in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

The book David refers to is our DNA, our genetic code. This book, written at the moment of conception, contains 46 volumes, called chromosomes. Each chromosome contains a long, tightly coiled DNA molecule that carries the genetic code for anywhere from a couple hundred to over two million genes. Genes are the basic physical and functional unit of heredity and are written in a distinct language consisting of four letters, A, G, C, and T, representing the four types of nucleotides (adenine, guanine, cytosine and tyrosine) that help form DNA molecules. Every person has two copies of each gene, called alleles, because our 46 chromosomes are actually 23 pairs of chromosomes, with 23 coming from our father and 23 coming from our mother. Consequently, at the moment of conception the 23 chromosomes from our father are combined with the 23 chromosomes from our mother, yielding a completely unique combination of genes that makes us distinct from both our father and our mother. Consequently, at conception, the blueprints and instructions to produce all our unique features and physical characteristics were written out in God's book, "when as yet there was none of them."

Consider yet another passage regarding the life of the unborn child that the Founding Fathers would have been aware of. In Exodus 21:22-25 God instructed Moses to write:

"If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe."

The mischief mentioned in this passage refers to harm or even death to the infant, which is referred to as her fruit. In other words, if the woman is injured in such a way that it causes her to prematurely give birth to her child and the child is unharmed, then the woman's husband may demand just recompense for the assault against his wife and the danger of death or injury to their child. However, if mischief, meaning death or injury to either the child or the mother occurs, then *Lex*

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Were the Founding Fathers Pro-life?

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Talionis, the Law of Retaliation applies meaning that the judges were to investigate the incident and assess a punishment proportional to the harm done to either the woman or the child. Generally, the punishment took the form of financial compensation to recompense for injuries caused. However, in the case of either the mother or the baby dying, the death of the aggressor may be required.

So, to answer our question, “Were the Founding Father’s pro-life?”, I think the answer is clearly yes. They believed that life comes from God and should be protected from the time that it is detected until the time that it ends. Taking a life was viewed as a serious crime, whether the victim was born or unborn because they recognized that life is sacred. And, while they understood the necessity for the death penalty for certain crimes, they certainly did not believe that an unborn baby should be sentenced to death for the crime of being inconvenient.

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What Have Atheists Done?

“Where are the Atheist hospitals? Atheist Food banks? Atheist homeless shelters? Atheist AA meetings? Atheist clothing drives? Atheist scholarships? Atheist relief efforts? Atheist charities? How many Atheist places are there where a person in dire need of emotional, psychological, or financial help can just walk in and get help? The different churches I’ve gone to over the last fifty years have all had programs involved with these things and do not require or ask anything from those that need help. ...I was an Atheist at one time and I had to ask myself, ‘What has atheism done to make me a better person and how has my atheism helped anyone else?’” —Jeffrey Smith

Spiritual Cost of Covid Lockdowns

“According to 2020 data collected by Barna Group, one in three practicing Christians dropped out of church completely during Covid-19, much of this having to do with various state-imposed restrictions on attendance levels in houses of worship (although these were often not imposed on other places where lots of people congregate, like casinos). Even when Covid-related restrictions lapsed, these people have not returned to church. In other words, once many people stopped going to church for a year or two, they decided to live without it.”

—Casey Chalk

Isaac McCoy, Early Baptist Indian Missionary

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Wayne and at Carey are expressive at once of his great joy and his great hope of what would yet be done for the Indian.

He records that the greatest obstacle by far that he was obliged to meet in his labors for the conversion of the Indians was the introduction of whisky among them by white men. So great were his annoyances at one time that he decided to send several of his Indian pupils East to be educated, so that they might become teachers for their own people. They found a ready welcome at Hamilton, N.Y.

His labors at Washington were to secure a territory for the Indians into which the white man might not intrude his wicked commerce. This he regarded as the only sure hope for the Christianization or civilization of the red men. He lived to see some of the tribes settled on their own territory, industrious and happy. In his labors for the passage of such acts as he recommended to Congress he speaks of the sympathy and co-operation afforded him by Spencer H. Cone, William Colgate, and others of his brethren.

Oct. 9, 1825, Mr. McCoy preached the first sermon in English ever delivered in

Chicago or near its site. In 1826 he gave up the personal superintendence of the Carey mission for the purpose of selecting lands for the Indians farther West. He made surveys west of the Mississippi River, and several times went to Washington to communicate facts to Congress and to lay his plans before that body. In 1840 he published his "History of Indian Affairs," a volume of 600 octavo pages, and full of interest. In 1842 the American Indian Mission Association was formed, and he was made secretary, with headquarters at Louisville, Ky.

In June, 1846, as he was returning from Jeffersonville, where he had preached, he was caught in a rain-storm, from the effects of which he died in a few days at his home in Louisville.

"His life and labors were truly the connecting link between barbarism and civilization in this region of the country and over a large portion of the West. His perseverance and devotion were morally and heroically sublime. For nearly thirty years he was the apostle to the Indians of the West." His last words were, "Tell the brethren, never to let the Indian mission decline."

[From: The Baptist Encyclopedia, 1881]

Easter, Passover, or Something Else?

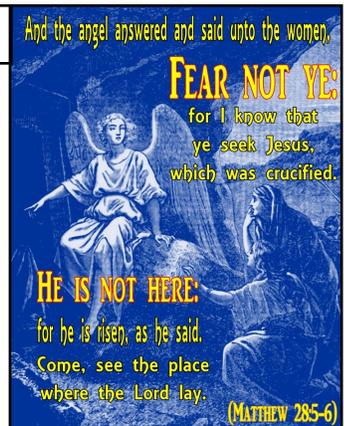
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Bread, and Herod intended to execute him right after the Christian Passover.

Following Luke’s lead, the King James translators desired to clearly communicate this distinction between the Christian and the Jewish Passovers in their Bible. Consequently, they chose to retain Passover in 26 of the 27 occurrences of pascha in the New Testament because they refer directly or indirectly to the Jewish Passover. However, in Acts 12:4, pascha clearly refers to the Christian Passover. As a result, they wisely chose to use the English word Easter, which was derived from the old Teutonic form of auferstehen/auferstehung, meaning resurrection, knowing that their readers would recognize it as the annual Christian celebration of the resurrection of Christ.

Unfortunately, pagan practices celebrating spring and fertility were attached to Easter celebrations over the centuries. Then, 1853, Alexander Hislop published a pamphlet, later expanded to book length in 1858, entitled, *The Two Babylons*. Hislop contended, erroneously, that Easter “...is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing less than Astarte...” Hislop’s specious claims were expanded on and promoted widely enough that many Christians began to reject the historic name of Easter as a pagan, blasphemous slur against Christ. Rejection of Easter led soon to the oft repeated claim that the King James translators made a mistake or somehow compromised their Bible with a pagan word ignominiously taking the place of Passover in Acts 12:4.

[Taken from: *Is Easter a Mistake?*, by Pastor Alfred B. Davis, March, 2021 at pg.mapleknoll.us/IsEasterAMistake.html]



<p>GOD'S SIMPLE PLAN OF SALVATION</p> <ul style="list-style-type: none"> • WHO IS GOOD? "As it is written, There is none righteous, no, not one." (Romans 3:10) • WHO HAS SINNED? "For all have sinned, and come short of the glory of God." (Romans 3:23) • WHERE DID SIN COME FROM? "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Romans 5:12) • WHAT IS THE PENALTY FOR SIN? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) • WHAT IS OUR HOPE? "But God commended His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8) • WHAT SHOULD WE DO? "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9) • "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13) 	<p>SERVICES OF THE BIBLE BAPTIST CHURCH:</p> <ul style="list-style-type: none"> • Sunday School 10:00 AM • Sunday Morning Worship Service 11:00 AM • Sunday Evening Worship Service 6:00 PM • Wednesday Evening Prayer Service 7:00 PM (Call for meeting location) • Friday Bible Study 7:00 PM <p>MINISTRIES OF THE BIBLE BAPTIST CHURCH:</p> <ul style="list-style-type: none"> • Bible Studies & Expository Preaching • World Missions & Local Evangelism • Nursing Home Outreach • Internet Outreach: BBCRichfield.com • Radio Outreach Ministry on WHKW 1220 AM: • "Late Night Live with Pastor Al" — Sunday, 11:00 PM • "Live With Pastor Al" — Friday 1:30 PM <p>LOCATION OF THE BIBLE BAPTIST CHURCH:</p> <ul style="list-style-type: none"> • The Bible Baptist Church meets at the Richfield Holiday Inn Express, located at 5171 Brecksville Road, in Richfield, Ohio. • We are located on State Route 21 just off I-77 exit 146, north of the Ohio Turnpike (I-80) exit 173. The Richfield Holiday Inn Express is located next to the Pilot Truck Stop.
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THE BIBLE BAPTIST BEACON

A PUBLICATION OF
Richfield Bible Baptist Church
P.O. Box 452
Richfield, OH 44286
BBCRichfield.com

Meeting at the Richfield Holiday Inn Express
5171 Brecksville Road, Richfield, Ohio

Listen to...
Live with Pastor Al
Sundays at 11:00 PM & Fridays at 1:30 PM
on AM 1220 WHKW (Cleveland)
LiveWithPastorAl.com



And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)