



BIBLE BAPTIST BEACON



INDEPENDENT, FUNDAMENTAL, PREMILLENIAL, KJV

~ Published by the Richfield Bible Baptist Church, Richfield, Ohio ~ March 2025 ~

The Bible Baptist Church meets at
4174 Wheatley Road
Suite 200
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

Find Us Online at:

- www.BBCRichfield.com
- www.facebook.com/biblebaptistchurchrichfield/
- https://usa.life/RBBC

Services Broadcast Online at:

- **Sunday Services:**
https://www.youtube.com/@richfieldbiblebaptistchurch5211
- **Friday Bible Study:**
https://rumble.com/user/RichfieldBBC/live

Live with Pastor Al

WHKW 1220 AM & 96.9 FM

- Sundays - 10:00pm
- Fridays - 1:30pm

Follow Online at:

- www.LiveWithPastorAl.com
- www.facebook.com/LiveWithPastorAl/
- Telegram: https://t.me/LiveWithPastorAl
- https://rumble.com/user/RichfieldBBC/live



The Necessity of the Resurrection of Jesus Christ

By Pastor Alfred B. Davis

Back in the late 1980's there was a battle for control of the Southern Baptist Convention between the conservative and liberal factions. One conservative pastor summed up the difference between the conservatives and the liberals by saying, "If they could absolutely prove, beyond any shadow of doubt, that the resurrection of Jesus never took place, come the next Sunday the conservatives would all close their churches, stay home, or go fishing. The liberals, on the other hand, would get up the next Sunday morning and go to church as if nothing had happened."

Here is what this pastor is saying. He is saying that conservatives look to the Bible as their final authority in all manner of faith and practice; the ultimate reason for what they do and believe. Liberals, on the other hand, do not.



Liberals look to the Bible as a collection of moral ideals and teachings from which they pick and choose, no better or worse than any other collection of religious or inspirational writings. Consequently, destroy the integrity and reliability of the Bible and you destroy not only the faith of

the conservatives but the very reason and basis for their church services and activities. Not so with liberals. Destroy the integrity and reliability of the Bible and they just continue as before because they never looked at the Bible as the ultimate reason for what they do and believe in the first place.

Consider what the Apostle Paul wrote in 1 Corinthians 15:32:

If after the manner of men I have fought

with beasts at Ephesus, what advantageth

(Continued on page 2)

Something for our Progressive friends to consider:

Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. (2 Samuel 22:45)

The same Bible that instructs us to welcome the stranger compels the stranger to submit to our laws. An illegal alien is not here legally and is not submitted to our laws. According to the Bible, they should either leave the country or turn themselves into Immigration officials.

Of course, most Progressives only acknowledge Scripture they agree with. †



There is a reason the Left hates free speech.

"Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16)

The Devil knows what he is doing. When you restrict free speech, you restrict freedom of religion. Read the First Amendment and diagram the first (and only) sentence:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Freedom of speech is fundamental to freedom of religion. †

Coming Events at the BBC

MARCH 2025

9 - Daylight Savings Time begins
16 - Pi(e) Day Fellowship

APRIL 2025

13 - Palm Sunday
16 - Easter Sunday

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.

BAPTISTS

The Book

The Blood

The Blessed Hope

Spotlights In Baptist History

Historical Sketch of the English Baptists, Part 1 The Baptist Encyclopedia, 1881

The Christian religion was introduced into Britain in the second century, and it spread with great rapidity over the ancient inhabitants, - that is, over the Britons, or Welsh, not over the English, who came to their present home as pagans in the fifth century and afterwards gave it their name. The ancient Britons, unlike the English, were not converted by missionaries from Rome, but apparently by ministers from the East, like Irenaeus, the Greek bishop of Lyons, in France. The Britons refused obedience to the commands of the pope, and they observed some customs in opposition to the usages of the Romish Church. It is highly probable that when Augustine landed in Britain in the end of the sixth century, infants were not baptized in that country. "Pedobaptism was not known in the world the first two ages after Christ; in the third and fourth it was approved by a few. At length, in the fifth and following ages, it began to obtain in diverse places." Prof. Curcellaeus, of Amsterdam, a Pedobaptist, states the truth in the foregoing declaration. (Crosby, History of the English Baptists, 1740, iii., Preface, p. xviii.) As the Britons had no relations with Africa, the birthplace of infant baptism, and no religious ties with Rome, and little intercourse with the distant East at that period, it is most likely that the infant rite was wholly unknown among them. When Augustine had his celebrated conference with the British bishops at Augustine's Oak, in 603, he demanded three things from them:

To keep Easter at the due (Roman)

time, to administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic Church; and jointly with us to preach the Word of God to the English nation.

Bede's report of this meeting in his "Ecclesiastical History," lib. ii. cap. 2, is undoubtedly true. By some the demand about baptism regarded as infallible testimony that the ancient British at this time did not baptize infants. This view lays too much stress upon the report of Bede. The ancient Britons had a different tonture from the Romish monks and their English sacerdotal converts, and the lack of uniformity about this practice was the cause of bitter controversy; and so it is possible that the ancient Britons may have immersed infants, but with ceremonies obnoxious to Augustine. The probabilities, however, are altogether in favor of the view that they rejected the baptism of such children and unconscious babes as were immersed at that time in Rome. It should be remembered that in the Eternal City at this period, and for some ages later, little children were catechised and baptized twice a year. The truth about the Britons of Augustine's day is that they were most probably Baptists, and most assuredly not Roman Catholics. The Irish and Scotch in that day were in perfect harmony with the ancient Britons in wholly rejecting papal authority, and most probably infant

(Continued on page 5)



Giovanni Battista Tiepolo (1746),
A portion of "The Miracle of St. Patrick,"
Museo civico, Padua, Italy

The Necessity of the Resurrection of Jesus Christ

(Continued from page 1)

it me, if the dead rise not? let us eat and drink; for to morrow we die.

When Paul mentions the dead rising not, he is talking about the necessity of the resurrection of Jesus Christ to our faith. This is made clear earlier in the chapter where he writes in verses 12-19:

¹²Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? ¹³But if there be no resurrection of the dead, then is Christ not risen: ¹⁴And if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶For if the dead rise not, then is not Christ raised: ¹⁷And if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸Then they also which are fallen asleep in Christ are perished. ¹⁹If in this life only we have hope in Christ, we are of all men most miserable.

The conservative, reading this passage notes the necessity of the resurrection of Christ. Without it, our preaching is vain, our faith is vain, our witness is a lie, and we are yet in our sins. The liberal looks at the same passage and sees merely a noble concept of dedication and commitment. This is the difference between the two. And this is the reason that the conservative agrees with Paul, that if the dead rise not - meaning no resurrection - we may as well forget about church, sleep in, go fishing, or just "eat and drink; for to morrow we die," and the liberal does not.

Here's why. The resurrection of Jesus Christ is central to Christianity. Without it, Christianity is largely no different than any other religion (which is what the liberals already believe anyway). Take away the resurrection and you destroy Christianity.

Now, that may seem a bit extreme, but is it? Consider what Jesus said in Matthew 12:38-40:

³⁸Then certain of the scribes and of the Pharisees answered, say-

(Continued on page 4)

PLEASE PRAY FOR OUR MISSIONARIES

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

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 Civale
Church Planting Assistance
in the Samoan Islands
(Currently in the USA)

Words Worth Considering...



"We're starting to see the Left now really champion the name of Jesus; they're using Jesus as propaganda to defend and justify their various positions, whether it's open borders or socialism. Even now, with some of the radical gender ideology, we're seeing Jesus drawn upon as open and accepting of these various views. ...They don't think they're maligning Christ; they think they're actually interpreting Christ correctly." —Lucas Miles

"Too many Christians today are risk-averse. They prefer the safety of the family life center to engaging the culture in any way that might cost them something. God forbid they might sacrifice their wealth or comfort, endure the social media mob, or be excluded from the neighborhood barbeque. To such Christians, the "woke" messages of pastors like Tim Keller and John Piper et al. are a justification to do what they were inclined to do anyway: *nothing*." —Larry Alex Taunton

The left doesn't care about the teachings of Jesus, but they know that Christians do, so this is the manipulative angle we're going to hear again and again in the state media like MSNBC and Newsweek: real Christians are 'very fine people' who are 'very different' from MAGA 'extremists.' The left loves the peaceful Jesus; they hate the Jesus who righteously drove the sacrilegious money-changers out of the White House — er, temple." —Mark Tapson

"Bible prophecy has nothing to say about the nations as such in their affairs with one another, but rather in their relations to Israel—the people and the land." —Clarence Larkin

"Happiness will never come to those who do not appreciate what they already have in Christ." —Pastor Rick Hine

"In a time of shifting moral tides, the willingness to speak truth, even when it's unpopular, serves as a bulwark against complacency. It's what keeps us anchored to the principles that have guided our republic for generations." —Tony Perkins

"As Christianity fades in America, so too will our system of government, our civil society, and all our rights and freedoms. Without a national culture shaped by the Christian faith, without a majority consensus in favor of traditional Christian morality, America as we know it will come to an end. Instead of free citizens in a republic, we will be slaves in a pagan empire." —John Daniel Davidson

"Once upon a time we taught Civics in High School, not gender identity, critical race theory, and cultural marxism." —Allen West

"Sincerity is obviously a good trait, but it needs to be embedded in the bedrock of Scripture." —Shelton Smith



MINISTRY FOCUS



Pleasant Pi(e) Day Fellowship



The third Sunday in March is our annual Pi(e) Day Fellowship after the morning service. It generally follows Pi Day, which is March 14 (3.14). We had a great time and quite a number of pies to sample; apple (plural), blueberry, cherry, chocolate chess, crumb, Mississippi mud, cheesecake, even chicken pot pie.

Other than giving us a good excuse to eat pie (like we really need an excuse), Pi(e) Day, like our other fellowship dinners gives us helps bring the church together and gives us a great opportunity to invite people to church. Instead of rushing out after the morning service, everyone pitches in to rearrange the chairs and set out tables to get ready for the meal. While getting things ready people talk, fellowship, and spend time together. When we have visitors it also provides a great opportunity to get to know them and for them to get to know us. The conversation carries on through dinner and after as people generally stay and fellowship for awhile after they eat.

Most times, we have enough food, including pie, left over to enjoy before and after our Sunday evening service as well.

As always, a special thanks goes out to all those who work so hard to make our special fellowships a success. Without your labors, prayers, support, and faithful attendance it would not be possible. And thanks to the Lord for His blessing as well. †

Have You Received the Blessing

Text: Julia A. Williams Music: Charles H. Gabriel
From: Hymns of Glory (1909), by Hamp Sewell. Hymn No. 15

Verse 1:

Have you received the blessing?
 Are you cleans'd from sin?
 Does the promised Comforter abide within?
 From the evil tempers that destroy your peace,
 From desires holy have you found release?

Verse 2:

Have you received the blessing?
 Is the work complete?
 Thro' the fiery trial are you keeping sweet?
 Fully trusting Jesus, 'neath the chast'ning rod,
 Utterly abandon'd to the will of God?

Verse 3:

Have you received the blessing?
 Always in the fray,
 New possessions gained in Canaan every day?
 Blessed land of promise! Not the half is told
 Of its wondrous riches, glories manifold!

Chorus:

Yes, I have the blessing, glory to His name!
 'Twas for this that Jesus down from His glory came!
 Yes, I have the blessing, glory to His name!
 And I'm singing hallelujah all the way!

**And when these things begin to come to pass,
 then look up, and lift up your heads;
 for your redemption draweth nigh.**

—Luke 21:28



The cradle and the grave are two great obstacles to fulfillment of the Great Commission. Every day, a new multitude is born, and a vast prospect list vanished.



The Necessity of the Resurrection of Jesus Christ

(Continued from page 2)

ing, Master, we would see a sign from thee. ³⁹But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: ⁴⁰For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

In this passage, certain of the scribes and Pharisees asked Jesus to prove that He was sent from God by giving a sign. While Jesus reproached them for their lack of faith and unwillingness to accept the things that He had done and said as evidence of His Divinity, there was also another challenge hidden in their demands. In Deuteronomy 18:22 we read about the test of a prophet:

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

When Jesus said to the scribes and pharisees that He would be three days and three nights in the heart of earth, He was speaking prophetically of His coming death, burial, and resurrection. Consequently, had He not risen from the dead He would have been branded a false prophet and totally discredited as the Messiah. In fact, Matthew 27:62-66 records that after His death, the Jews went to great efforts to ensure that Jesus stayed in the grave:

⁶²Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, ⁶³Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. ⁶⁴Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. ⁶⁵Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. ⁶⁶So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

And, when they realized that they had been unsuccessful in preventing Jesus from rising from the dead, they went to even greater lengths to discredit the resur-

rection. In Matthew 28:11-15 we find that they resorted to lies and bribery in a desperate attempt to defame Jesus as a false prophet:

¹¹Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. ¹²And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, ¹³Saying, Say ye, His disciples came by night, and stole him away while we slept. ¹⁴And if this come to the governor's ears, we will persuade him, and secure you. ¹⁵So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Take away the resurrection and Jesus becomes a false prophet.

In addition, in John 2:19, Jesus said, "Destroy this temple, and in three days I will raise it up." He said much the same in John 10:17-18 where He claimed to have the power to both lay down His life and take it up again. To make such a bold claim without actually having the power to do it would make Jesus a liar. And if Jesus is a liar He could not be God manifest in the flesh because the Bible tells us that God will not lie (1Samuel 15:29), that He cannot lie (Titus 1:2), and that it is impossible for Him to lie (Hebrews 6:18). Therefore, if Jesus is a liar then He would be the Son of, not God in heaven, but the god of this world:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (John 8:44)

Take away the resurrection and Jesus becomes a liar.

Moreover, if the resurrection of Jesus did not take place, then God the Father did not do what the Bible clearly tells us that He did do in Acts 3:26:

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

And, if that were the case, it would invalidate the entire message of the Bible. After all, in 1 Corinthians 15:1-8, Paul writes:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye

stand; ²By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures: ⁵And that he was seen of Cephas, then of the twelve: ⁶After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. ⁷After that, he was seen of James; then of all the apostles. ⁸And last of all he was seen of me also, as of one born out of due time.

Furthermore, in 1 Corinthians 15:20-22, Paul continues:

²⁰But now is Christ risen from the dead, and become the firstfruits of them that slept. ²¹For since by man came death, by man came also the resurrection of the dead. ²²For as in Adam all die, even so in Christ shall all be made alive. ²³But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Take away the resurrection and you take away the very foundation of the gospel message. Take away the foundation of the gospel and it becomes a lie. Make the gospel a lie and the Bible becomes nothing more than a collection of myths, morality tales, and noble ideas, balanced on a series of false prophecies, lies, and half-truths.

I don't know about you, but I cannot base my eternal salvation and live my life based on lies and false prophecies no matter how noble they may sound. The truth of the resurrection of Jesus Christ is so central to my faith, so crucial to my salvation that it is an absolute necessity. Without it, I, like Paul, say, "let us eat and drink; for to morrow we die."

✠✠✠



The Hawaiian Noah

More than 200 flood accounts have been collected by researchers in 70 languages. They come from every part of the world, including Mesopotamia, Egypt, Africa, Persia, India, Greece, China, the Polynesian islands, and the Americas. Though containing mythical elements, the stories represent a universal memory of the Flood. "Ninety-five percent of these traditions have common elements with Genesis and they say that the flood was global" (Nozomi Osanai, *A Comparative Study of the Flood Accounts in the Gilgamesh Epic and Genesis*). In 1905, Stephen Peet wrote, "[T]here are many descriptions of the remarkable event [the Genesis Flood]. Some of these have come from Greek historians, some from the Babylonian records; others from the cuneiform tablets, and still others from the mythology and traditions of different nations, so that we may say that no event has occurred either in ancient or modern times about which there is better evidence or more numerous records, than this very one which is so beautifully but briefly described in the sacred Scriptures. It is one of the events



with civilized people, who have brought it from historic countries, and yet the similarity of the story is such as to make even this explanation unsatisfacto-

ry" ("The Story of the Deluge," *American Antiquarian*, July-August 1905, p. 203). See "Flood Legends from Around the World," nwcreation.net. See also *After the Flood* by Bill Cooper. Consider one of the Hawaiian flood accounts which features Nu'u (it is easy to see the name Noah here), who is said to be the 13th generation of the first man. (Noah was the 10th generation from Adam.) The "gods" instructed him to build a large canoe roofed over like a house by which to escape the flood with his wife and three sons. He also carried a male and female of all animals. Water covered all the land. After the flood, Nu'u made landfall on top of a large mountain. In thanksgiving, Nu'u offered a sacrifice. This account also features a rainbow ("Flood in World Myth and Folklore Pacific," curioustxonomy.net).

(David Cloud, *Friday Church News Notes*, March 14, 2025, https://www.wayoflife.org/friday_church_news/26-11.php, fbs@wayoflife.org, 866-295-4143)

Historical Sketch of the English Baptists, Part 1

(Continued from page 2)

baptism. St. Patrick was converted just as Christians are now, he baptized converts in rivers and wells, as may be seen in "The Baptism of the Ages," and to us he appears to have been a Baptist missionary; his religious successors in Ireland, and in the Scotch churches which sprang up from their missionary labors, and the ancient British churches, continued independent of Rome for a considerable period, and gradually fell into the papal apostasy, the Irish yielding lost to the sacerdotal tyranny of the Seven Hills.

Among the people now called English, the Angles, Jutes, and Saxons, who first began to enter Britain in the middle of the fifth century, and whose conversion to Romish Christianity commenced in the end of the sixth, Baptist doctrines had no place for ages after the death of Augustine, their apostle.

In the twelfth century about thirty Publicans of foreign birth appeared in England. They were rustic in their manners, blameless in their their lives and their leader, Gerhard, was a man of some learning. They made one English woman a convert to their doctrines. She was probably the first Baptist of Anglo-Saxon birth. These persons took "the doctrine of the Apostles as their rule of faith." They were orthodox about the Trinity and the incarnation, but

"they rejected baptism and the holy Eucharist;" that is, they rejected infant baptism, like their Albigenian brethren on the Continent, and the Romish mass, together with the remaining papal sacraments. A council of bishops met at Oxford in 1160 to try these pious rejectors of papal authority, and when they were threatened with punishment for refusing to submit to the Catholic Church, they replied, "Blessed are they that suffer persecution for righteousness' sake, for theirs is the kingdom of heaven." The council condemned them. Upon this Henry II ordered them to be whipped out of town after being branded in the forehead, and he forbade any one "to entertain them or give them any manner of relief." They endured their sufferings joyfully, and departed, led by Gerhard, singing, "Blessed are ye when men shall hate you." The severity of the winter, the superstitious dread of heresy, and the terror of the king, destroyed these poor people by hunger and cold.

(Collier's *Ecclesiastical History of Great Britain*, ii. 262-63. London, 1840.)

From William Cathcart, editor, *The Baptist Encyclopedia*, 1881; reprint, 1988, pp. 373-379. Footnotes are changed to Endnotes; symbols to numbers. Scanned and formatted by Jim Duvall. [<http://baptisthistoryhomepage.com/english.baptist.histy.tbe.html>]

THE IRISHMAN AND THE PRIEST

Never was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but sir, he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand, does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible! Ah! your riverence; I would rather keep the cow myself"

(James Robinson Graves, in *The Baptist*, July 22, 1876)

From Milburn Cockrell, editor, *The Berea Baptist Banner newspaper*, August 5, 2002 pp. 381, 396-398. The answers were all taken from the 1876 issues of the newspaper. Scanned and formatted by Jim Duvall. [<http://baptisthistoryhomepage.com/graves.j.r.gleanings.html>]

GOD'S SIMPLE PLAN OF SALVATION

- **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)

SERVICES OF THE BIBLE BAPTIST CHURCH:

- 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
- Friday Bible Study 7:00 PM

MINISTRIES OF THE BIBLE BAPTIST CHURCH:

- Bible Studies & Expository Preaching
- World Missions & Local Evangelism
- Internet Outreach: BBCRichfield.com
- LiveWithPastorAl.com
- Radio Outreach Ministry on WHKW 1220 AM: Late Night Live with Pastor Al — Sunday, 10:00 PM
- Live With Pastor Al — Friday 1:30 PM

LOCATION OF THE BIBLE BAPTIST CHURCH:

- The Bible Baptist Church meets in the Richfield Commons Plaza at the corner of Wheatley and Brecksville Roads, in Richfield, Ohio, at: 4174 Wheatley Rd., Suite 200 Richfield, Ohio 44286

THE BIBLE BAPTIST BEACON

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

Meeting at:
 4174 Wheatley Road, Suite 200, 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



*“So then faith cometh by hearing,
 and hearing by the word of God.” (Romans 10:17)*