



**B**eing a witness is a very important role. It is in our nature to call on witnesses during various situations in our lives. Even children have this tendency when playing games. During a trial, witnesses play a key role. People's lives can be greatly affected by the statement made by a witness. A witness is someone who provides a truthful

description of an observed event. The truthfulness of the statement is based on the personal knowledge of the witness. We may also encounter false witnesses. In such a case, it is necessary to examine very carefully all the relevant evidence.

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The last words of Jesus before he left the earth relate to this subject. He called the apostles to be witnesses for Him (Acts 1:8). We know they obeyed. They received the power of the Holy Spirit and Christ's Church spread across the world. However, the question of the truthfulness of witnesses remains. More and more often we encounter false witnesses who lead the masses away from Christ. The truthfulness of a witness can only be determined by the standard of God's word. Only the Holy Spirit can reveal a false witness who is claiming to be genuine.

Our calling is to be true and alert witnesses for Christ, with the right evidence that is revealed in our lives. In other words, our lives show if we truly are witnesses for Christ.

We certainly have many experiences in this matter, and are therefore grateful for every sincere witness who remains faithful to God throughout his or her life.

Editor-in-Chief *Natasha Legierski*



**B**ýt svědkem je velice důležitá funkce. Je lidskou přirozeností dovolávat se svědků v různých situacích odehrávajících se v životě. Již u dětí, při jejich hrách, se s touto tendencí setkáváme. Kolik soudních procesů proběhlo, kde hrál klíčovou roli svědek. Kolik lidských životů bylo ovlivněno na základě výpovědi svědka! Svědek je někdo, kdo podá pravdivý popis události, při které byl přítomen. Pravdivost svědkovy výpovědi je založena na osobních poznatcích. V praxi se ovšem setkáváme i s falešnými svědky. V takovém případě je třeba velice pečlivě prozkoumat patřičnou evidenci týkající se případu.

Poslední slova Pána Ježíše, než odešel z této země, se týkala tohoto tématu. Pán Ježíš vyzývá apoštoly, aby byli Jeho svědky (Skutky 1:8). Víme, že apoštolé výzvu uposlechli. Přijali moc Ducha Svatého a na základě toho, se Kristova církev rozšířila do celého světa. Otázkou však zůstává pravdivost svědků. Stále častěji se setkáváme s falešnými svědky, kteří odvádějí celé zástupy od Krista. Pouze pod drobnohledem Božího slova lze poznat pravost podávaného svědectví. Pouze ve zmocnění Ducha Svatého lze odhalit rafinovanost a podlost falešného svědka za pravdivého se vydávajíc.

Naše poslání je být pravými a bdělými svědky Pána Ježíše s pravou evidencí, kterou se prakticky stává náš život. Jinými slovy, náš život svědčí o tom, jsme-li opravdovými Kristovými svědky.

Máme jistě mnoho zkušeností v této oblasti, proto jsme vděční za každého upřímného Božího svědka, který zůstává věrný Pánu Bohu po celý život.

Šéfredaktorka *Nataša Legierská*



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(CIPA—Canadian Institut of Portrait Artists)  
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## Baptist World Alliance News

May 2002

From the General Secretary

Denton Lotz

### No Longer Strangers and Foreigners!

**E**thnocentrism is the belief that one's own culture, language, nation or tribe is the center of the universe, the best of all. World history is basically a record of the struggle of the clan, the tribe, the state, the nation exerting its own culture and identity over against "the outsider," the foreigner and alien. As a result individuals from another group are suspect, their habits deprecated and a whispering campaign begins against "those foreigners."

Consider the many conflicts around the world today. Basically these conflicts are one group rejecting the culture, religion and habits of the other group.

This is not a new phenomenon. It goes back to Biblical times. The Bible makes very clear our need to welcome the foreigner and stranger in our midst. While rejecting paganism and idolatry, Israel is admonished: *"When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God,"* (Lev. 19:33f). This is an amazing testimony to God's requirement of loving the foreigner and stranger in our various societies. It reminds us that, like Israel in Egypt, all of us are strangers in a foreign land.

The New Testament universalizes this love for the foreigner even further. The apostle Paul speaks of our alienation from one another, Gentiles and Jews. But, now in Jesus Christ "you who once were far off have been brought near in the blood of Christ." Before, we were alienated from God and the promises. Indeed, Paul goes so far as to say we were without God and without hope! That is very often how alienated foreigners feel when away from family and home! But in Jesus Christ we are now one: *"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,"* (Eph. 2:12f).

The Church of Jesus Christ is indeed the home for everyone. When we do not welcome the foreigner, to whom we have sent missionaries, into our homes? Is that not a very denial of Christ's love for all humanity? That is why the "homogeneous unit principle" of missiology is essentially wrong. We may come to Christ as a tribal or people group, but then we must integrate our cultures and lives into the larger family of Christ! We have been called to be a worshipping community where together in Christ we glorify God. If our evangelism and mission accentuate these divisions, then we are going against the scriptural command that in Christ we are "no longer strangers and sojourners"!

Important Dates:

June 9, 2002—Youth World Day of Prayer



### A Long Journey

Klára Málková

I sit in darkness  
Believing somewhere there's a light  
Someday there'll be a candle  
To fight the force of night.

I wander endlessly searching  
Lost deep in thought  
Have no clue where I'm going  
Knowing time can't be bought.

I stumble numerous times  
Ready to give in  
But a voice deep down  
Says I'm ready to begin.

I cautiously rise to my feet  
Eyes open wide  
Decide to walk straight ahead  
Yet watching every stride.

I find the candle  
Perched in the most obvious place  
Now I'm ready to stare life  
Full in the face.

I place it in front  
So the candle will light up the way  
Never again will I fall  
Nor from this path stray.

I will reach the end  
Only to look back and smile  
All's well that ends well  
A lesson learned per mile.

I have finished a long journey  
Happy with what I've found  
Though things yet again will be different  
Next time round.

# Honoring Others

Dr. Andrew Kmetko

In my Bible reading some time ago, I came across an interesting passage in the book of Romans, the twelfth chapter and the ninth and tenth verses, where we read these words: “Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves.” I’ve never heard a sermon preached on this passage of Scripture, but it speaks volumes about our relationship as Christians to others.

In this text we have the key to a successful Christian life. In verse nine we read, “Love must be sincere.” The word love, along with its attendant works, is recognized as one of the most important words, if not the most important, in the Bible.

This is God’s love which has been ministered to believers by the Holy Spirit (Rom. 5:5): “*And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.*”

“Hope does not disappoint us.” The believer’s hope is not to be equated with unfounded optimism. On the contrary, it is the blessed assurance of our future destiny and is based on God’s love, which is revealed to us by the Holy Spirit and objectively demonstrated to us in the death of Christ. In the context of Romans 5, Paul has moved from faith (v. 1) to hope (v. 2,4-5) to love (v. 5).

“Has poured out”: The verb here indicates a present status resulting from a past action. When we first believed in Christ, the Holy Spirit poured out His love into our hearts, and His love continues to dwell in us. He continues to pour out His blessings upon us and He pours and pours, in an unending stream. And love must be ministered by Christians to each other in the power of the Holy Spirit. According to the text this love must be “sincere.” This is the Greek word *anypokritos*, meaning “without hypocrisy.”

In this same verse it says, “Honor one another above yourselves.” Divine love is to be exercised with other believers, even if they are weak in faith (Rom. 14:1): “Accept him whose faith is weak, without passing judgment on disputable matters.” This probably had reference to Jewish Christians who were unwilling to give up the observance of certain requirements of the Law, such as dietary restrictions and the keeping of the Sabbath and other special days. Their concern was not the same as that of the Judaizers of Galatia. The Judaizers thought they could put God in their debt by works of righteousness and were trying to force this heretical teaching on the Galatian churches, but the “weak” Roman Christians did neither. They were not yet clear as to the status of Old Testament regulations under the new covenant inaugurated by the coming of Christ. Without passing



judgment on disputable matters, fellowship among Christians is not to be based on everyone’s agreement on disputable questions. Christians do not agree on all matters pertaining to the Christian life, nor do they need to agree. I’m sure that some of my ideas conflict with yours.

In the Greek, the word devoted suggests family affection. Thus, the first clause of 12:10, “*Be devoted to one another in brotherly love,*” is supported by the second clause of the same verse: “*Honor one another above yourselves.*” Verse 10 could be translated, “With brotherly love have family affection for one another, in honor giving place to one another.”

Consider Philippians 2:3: “*Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.*” Also Galatians 5:6: “*For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.*” Everyone needs a certain amount of approval from others. But those who go out of their way to secure false honors or to win insincere popularity with a good many people show they are not following the Holy Spirit’s leading. Those who look to God for approval won’t need to envy others. Because we are God’s sons and daughters, we have His Holy Spirit. Let us acknowledge that we are brothers and sisters in Christ. We have a common Father, God the Father of our common Saviour, Jesus Christ. We are family, for we are all members of one body. Consider the fingers and toes of the body. Regardless of their size they are all, each one, members of one body. If the smallest or most insignificant member of the body is hurt, the whole body suffers. I saw a news item just the other day about a man suffering from a migraine headache. He was on his hands and knees, pounding the floor with his head. On the same program, a doctor describing the pain said it was like a hot poker inserted into the eye. The pain was indescribable. The pain in one part of the body was causing the whole body to suffer.

In verses 6 to 8 of Romans 12, we are told that we have different gifts. The Life Application Bible says, “Look at this list of gifts and imagine the kinds of people who would have each gift. Prophets were often bold and articulate. People who serve, or ministers, are faithful and loyal. Teachers are clear thinkers, or should be. Encouragers know how to motivate others. Givers are generous and trusting. Leaders are good organizers and managers. Those who show mercy are caring people who are happy to give time to others. It would be difficult for one person to manifest all these gifts. For example, a prophet may not make a good counselor, or a generous giver may fail as a leader. When you identify your own gifts (and this list is far from complete), ask how you can use them to build

up God's family. At the same time recognize that your gifts alone can't do all the work of the church.

I believe if I were a pastor of a church, I would ask each member what they think their gift is. We all have at least one gift. *"But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!"* (Rom. 5:15) Note the phrase "how much more." This is a theme that runs through this section. God's grace is infinitely greater for good than is Adam's sin for evil. I would follow my first question up by asking how we could use that gift for the church. *"Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you,"* (1Tim. 4:14). Be thankful for people whose gifts are completely different from yours, or just realize that the other person may be completely different from you.

In Romans 1:11-12 Paul says, *"I long to see you so that I may impart to you some spiritual gift to make you strong, that is, that you and I may be mutually encouraged by each other's faith."* Paul prayed for the chance to visit those Christians so that he could encourage them with his gift of faith and be encouraged by theirs. As God's missionary he could help them understand the meaning of the Good News about Jesus. As God's devoted people, they could offer him fellowship and comfort. When Christians congregate, everyone should give and receive. Our mutual faith gives us a common language and a common purpose for encouraging one another.

Let your strengths balance others' weaknesses, and be grateful that their abilities make up for your deficiencies. Together you can build a strong church or a strong convention. But, for the moment, let us assume that you have no outstanding gifts, but you can love. "Love must be sincere," and should be able to stand alone.

Most of us have learned how to pretend to love others: how to speak kindly, use just the right words to avoid hurting feelings, and appear to take an interest in them, ask them how their day went even though we may not care one smidgen how it went. We may even be skilled in pretending to feel moved with compassion when we hear of another's needs or to become upset when we learn of injustice. But God calls us to real and sincere love that goes far beyond pretense and politeness. Sincere love requires concentration and effort. It means helping others and becoming better people. It demands our time, money and personal involvement. No individual has the capacity to express love to a whole community, but the body of Christ in your church or convention does. Look for people who need the love of God as it has been given to you by the Holy Spirit. Look for ways or programs in which you and your fellow believers can love your church or your convention for Christ. May this love be seen by others. "O Lord, show me how to love sincerely."

I haven't even touched on the text that was assigned to me. Here is Matthew 7:12: *"So in everything, do to others what you would have them do to you, for this sums up the Law*

*and the Prophets."* We have often made reference to this verse as the Golden Rule. It is a commonly used phrase, and is sometimes followed by believer and unbeliever alike. It is not as common as it once was. So in "everything." Everything? What does that mean? In some quarters the rule is quoted in a negative way: "Don't do to others what you don't want done to you." By stating it positively, Jesus made it more significant. It is not very hard to refrain from harming others; it is much more difficult to take the initiative in doing something good for them.

It is much easier to bend to the dictates of the old sin nature. We all have one, you know. I often mention this in my sermons and in my studies. Every believer has two natures. We have the old sin nature with which we were born, and the divine nature which we received at conversion when we were born again. Galatians 5:17 says, *"For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want."* In this text Paul describes the two forces conflicting within us, the Holy Spirit and the old sin nature (our evil desires or inclinations that stem from our bodies). Note other verses in this context: *"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature,"* (Gal. 5:16); and *"Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires,"* (Gal 5: 24).

Paul is not saying that these forces are equal; the Holy Spirit is immeasurably stronger. But if we rely on our own wisdom, we will make wrong choices. If we try to follow the Spirit by our own human effort alone, we will fail. The only way to freedom from our evil cravings is through the Holy Spirit. *"You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ,"* (Rom. 8:9). What the Word of God encourages us to do is *"to be made new in the attitude of your minds and to put on the new self, created to be like God in true righteousness and holiness,"* (Eph. 4:23-24).

So try to fulfill Romans 12:10: *"Be devoted to one another in brotherly love. Honor one another above yourselves."* We can honor others in one of two ways. One involves ulterior motives: we honor our bosses so they will reward us, our employees so they will work harder, the wealthy so they will contribute to our cause, the powerful so they will use their power for us and not against us. The other way, God's way, involves love: as believers, we honor people because they are our brothers and sisters in Christ. Don't forget we have a common Father. We are a family, and I think we ought to act like it. Of course I mean in sincerity, that is, with family affection. We all have a unique contribution to make to Christ and His Church. Does God's way of honoring others sound too difficult for our competitive nature? Why not try to outdo one another in showing honor? Put others first. "Honor one another" above yourselves. So in everything do to others what you would have them do to you.

*This message was delivered on Saturday July 7, 2001 during 92<sup>nd</sup> Annual Convention* □



## Part 3

We are in the book of Jonah. Turn to Chapter 3. Jonah is one of the minor prophets. The interesting thing about Jonah is that there is no direct prophecy in it. There are a lot of nuances. As a matter of fact, you can take the book of Jonah and turn it different ways. You have different facets of the gem. You can look at it from the standpoint of historical narrative and be blessed by it, or you can look at it from the practical vantage point and be blessed. You can look at it typologically, which we do today, examining the typology of it. You can look at it theologically, and we will do that later. You can look at it prophetically. You can see Israel here. There are different ways to look at the book.

Turn also to 1 Corinthians 10. The apostle Paul in this chapter talks about Israel in the wilderness (vs. 1-4): *“For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.”* Anybody that preaches the Bible and doesn’t think that there are types, pictures or shadows, in it needs to read this chapter. That rock was a picture of the Lord. When Moses smote the rock, it was like Christ being smitten. The water came from the rock; it is like the Holy Spirit. “He that believeth in me, out of his innermost being shall flow rivers of living water.” So it is with us and Christ (10:6): *“Now these things occurred as examples to keep us from setting our hearts on evil things as they did.”*

The Greek word typos for our example means “type,” or “shadow.” These were

pictures, and you find that over and over in the Word of God.

Remember the two disciples on the road to Emmaus, listening to Jesus: *“And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself,”* (Luke 24:27). So when you go to the Old Testament, you get the concealed revealed: you look back into the Old Testament and see Christ. For example, in Leviticus the first six chapters talk about the Levitical sacrifice of the Lord, and the Messianic psalms— Psalm 22, 2, 69, Isaiah 53, 9, etc.—are types and prophecies, pictures and shadows of the Lord Jesus.

In the same way, Jonah is a type, a picture of our Lord. There are differences between the two, of course. Jonah was disobedient. The Lord was obedient. Jonah was man; the Lord was the God-man. Jonah was cast into the sea because of his recalcitrance; the Lord was cast into the sea because of our recalcitrance and our sin.

So there are differences, but there are also similarities. There are at least fourteen that I want to mention, that is, shadows and images, pictures of the Lord in the story of Jonah.

The first is the name Jonah, which means “dove.” A dove speaks of peace, and the Lord is the source of our peace. *“Therefore being justified by faith we have peace with God,”* (Rom. 5:1). *“For he is our peace who has made both one and broken down the middle wall of partition between us,”* (Eph. 2:14). *“...the God of peace...brought again from the dead the Lord Jesus, the great Shepherd of the sheep,”* (Heb. 13:20). *“Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart*



# Jonah and Whale

Dr. Andrew Kmetko

*Book of Jonah*

*be troubled.”* He is the God of peace. He is the source of peace. He is the Dove! Once you have made peace with Him, there is the peace of God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus.

Another similarity is that both were Jews. Jonah was a Jew. Christ was a Jew. And

the places where Jesus and Jonah lived were about four miles apart. Jonah was from a little city, Bath Cephar, and Jesus lived in Nazareth. Those two cities are about four miles apart.

Both Jonah and Jesus fell asleep aboard a ship, and then a storm came up (Matt. 8:23). In both cases there were people who were alarmed. The sailors said awake, rise up. The Lord fell asleep and they said, “Master.” He was sleeping. Why? He was tired. How can He be tired if He is God? Because He is God-man. There is only one person like this, so it is difficult to draw comparisons. In theology it is called the “hypostatic union” of Christ, which means that there was a union between His divinity and His humanity. When God is speaking we are aware of it, but when He is sleeping it is the man part of God. He wasn’t half man and half God. He wasn’t a monstrosity, He was all man. He was tempted in all points as we are, yet without sin. So He slept because He was tired; He was weary and yet He was God. He talked about being tired and yet it is He Who said, “Let there be light’ and there was light,” because He is the Creator. By Him were all things created that are in heaven and on earth. Hypostatic union of Christ. You have that epitomized in the Matthew passage because He is sleeping as man. The disciples wake Him and say “Master, carest thou not that we perish?” “Peace, be still,” and God has spoken. So you have the deity and

humanity of Christ in one verse.

So then, in both cases, with Jonah and with the Lord, both were on board a ship and both were sleeping and both were addressed by men who wanted to be saved. "Master, carest thou not that we perish, Lord save us." "And the sea ceased from her raging." The Lord said "Peace, be still." The raging sea was against us. As a matter of fact, when you get into Jonah, it talks about the raging sea. When Jonah was thrown over, the sea ceased its raging and tempestuousness. That is exactly what happened when we were saved. The storm of God's wrath was against us. "He that believeth not is condemned already because he hath not believed in the Name of the only begotten Son of God." The wrath of God was upon us. Paul talks about it in the book of Ephesians when he talks about the fact that "people are without God in this present world." Now, Christ was weary in the work, but not of the work. There is a contrast here between Jonah and the Lord.

Then, Gentiles sought his release. Remember that Jonah told the men to throw him over and cast him forth into the sea. Nevertheless the men rowed hard to get back to the land, but they could not because the sea raged and was tempestuous against them, wherefore they cried unto the Lord: "Oh Lord, please do not let us die for taking this man's life. Do not hold us accountable for killing an innocent man..." Isn't that a picture of Christ? Wasn't it Pilate who washed his hands and said, "I find no fault in this man," and, just as the Gentiles did not want to throw Jonah overboard, so Pilate wanted to release Christ.

Well, Jonah was cast into the sea, and his spirit and soul were separated from his body. As mentioned before, I believe Jonah died, and the indication is Jonah's prayer in Chapter 2, that "out of the belly of Sheol [Hell] I cried." An interesting thing in Jonah, look at Chapter 2 again. He is praying to God and in his prayer to God he says (v. 3) "For thou hadst cast me into the deep in the midst of the seas." "Thou, oh God, hast cast me into the sea." Now in Chapter 1, we read, "they took up Jonah and cast him forth into the sea." They did it! Then in

Chapter 2, Jonah says "God, you did it." There are several ways to look at this. One is that what happens to us humanly is not just happening to us as humans, it's divinely happening. "The steps of a good man are ordered of the Lord." Nothing is fortuitous, accidental, nothing is good luck, bad luck, nothing just happens. But there is more than that when you look at it from the standpoint of its typology. Who killed the Lord, who cast Him into the sea?

Let's find out. Turn to Acts 2:23: "*This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.*" Who killed the Lord? Jews? Gentiles? They were both involved. Jews insisted on it, and Gentiles, Romans, carried it out. But as we read in Acts, the Father killed Him. And we find this also in Isaiah 53:10: "*Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.*" The Father smote His own Son, why? Because of our sin, and the Lord could say, like Jonah, "Thou hast cast me into the deep in the midst of the seas." But there is more to it than that. Jesus said, "*No man taketh my life from me but I lay it down of myself; I have power to lay it down and have power to take it again. This commandment have I received from my Father,*" (John 10:18).

Christ said "*I did it, no man did it, I did it.*" Christ, "...who loved me and gave himself for me," (Gal. 2:20). So who killed Jonah? They cast him over; Thou hast smitten me. Who killed Christ? Pilate, people, Romans, Gentiles, you, me! But God the Father, God the Son, and God the Holy Spirit in triune Deity in the councils of time in eternity past, before there was an earth, a globe, before Adam and Eve; God the Father and God the Son and God the Holy Spirit in triune council planned that God would send His Son and that His Son would die and that God would smite His own Son because of our sin. "*He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed,*" (1 Pet. 2:24).

Jonah was cast into the sea, and his spirit was severed from his body and he

died; waters were over him. As a matter of fact, you have that language in Chapter 2, verse 3: "*You hurled me into the deep, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me.*" Jonah is quoting from Psalms. What he is doing here in the belly of the fish is quoting from the Bible, from Psalm 42, verse 7: "*Deep calls to deep in the roar of your waterfalls; all your waves and breakers have swept over me.*"

So, we go down to whale seminary, to bottom campus and we talk to Professor Jonah and we say, "Professor Jonah, when you were in the whale you quoted from Psalms." He answers, "yes, I did." "When you turn to Psalm 42, Jonah, do you take that literally?" And he answers, "Yes, I take that literally." In other words, this was a psalm of David and when David wrote these words, there was an application to David, a local application, as with all the psalms. "But Jonah, you quoted the passage as though it applied to you." "Yes, because not only does it refer to David but prophetically it refers to me and I quote that." But then Professor Jonah would say not only did it refer to David and to me, Jonah, but it refers to the Messiah, the son of God. When He came and died on that Roman gibbet, the storm of God's wrath and waves covered Him. So you have a literal application, a prophetic application and a typological application. Listen to the first verse of Psalm 22: "*My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?*" When David wrote that, he applied it to himself but it was more than that...it was Messiah...it was Christ. Then consider Acts 2:25-27: "*David said about him, 'I saw the Lord always before me. Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will live in hope. Because you will not abandon me to the grave, nor will you let your Holy One see decay.'*" "Now, Jonah, do you think that verse applied to David?" "Yes, when he wrote it there was a practical application, but more than that, it refers to me. Because in the book of Jonah 2:9, 'But I, with a song of thanksgiving, will sacrifice to you. What I have vowed I will make

☞ Continues on page 57



## Časť 3

Počas štúdia prvých dvoch a začiatku tretej kapitoly knihy proroka Jonáša sme sledovali Božie mocné konanie uprostred okolností Jonášovho života. Prorok je povoláný slovom Hospodinovým k tomu, aby kázal proti mestu Ninive, on však v neposlušnosti uteká na lodi pred Bohom i pred zverenou úlohou. Uprostred búrky, ktorú spustil Hospodin, je Jonáš hodný námorníkmi do rozbúreného mora. Tu je pohltý veľkou rybou, ktorú nastrojil Hospodin a v jej útrobach strávi tri dni a tri noci. Uprostred tohoto súženia však volá k Hospodinovi, je zachránený a Pán Boh po druhýkrát povoláva proroka k službe.

Na základe štúdia týchto udalostí sme doteraz formulovali päť dôležitých princípov, ktoré si na úvod zopakujeme:

1. V úteku pred Bohom nie je možné uspieť.

2. Neposlušnosť voči Pánu Bohu je závažným hriechom, vytvára zmätok v živote človeka a negatívne ovplyvňuje aj životy okolitých ľudí. Všemohúci Pán však aj v takýchto situáciách preukazuje svoju milosť.

3. Pán Boh vo svojom zľutovaní, vernosti a plodnej všemohúcnosti používa neobmedzený rozsah prostriedkov reálneho sveta (veľký vietor a búrka na mori, veľká ryba, ktorá pohltila Jonáša...), ako aj výroky proctiev na to, aby získal pozornosť jednotlivcov, skupín, ba i celých národov a priviedol ich k pokániu a k obnoveniu vzťahu s Hospodinom.

4. Božia milostivá vernosť sa prejavuje aj v tom, že i po osobnom zlyhaní je možné navrátiť sa v pokánie a osobnom odovzdaní sa k Pánu Bohu a nebyť tak odlúčený od Neho a diskvalifikovaný z Božej služby.

5. Pán Boh vo svojej milosti plodne koná prostredníctvom svojich služobníkov, ktorí slúžia z Božieho poverenia a hovoria slová Božie.

A práve touto poslednou myšlienkou, uvedenou v poslednom ponaučení, sa dostávame k jadrú tretej a štvrtej kapitoly prorockej knihy, kde sa zamyslíme nad tematikou

# Boh je verný, plodný a faktický

## Ján Banko

### Kniha proroka Jonáša

Božieho zľutovania a pokánia mesta Ninive, ako aj nad reakciou samotného proroka na Božie zľutovanie.

Hospodin teda po druhýkrát povoláva proroka svojim slovom: *“Vstaň, choď do veľkého mesta Ninive, a káž mu, čo ti poviem.”* (Jonáš 3:2) Prorok teraz už poslušne koná podľa rozkazu Hospodinovho. Jeho poslanstvo je zmocnené Pánom Bohom, a preto i vo svojej pomerne jednoduchej podobe—*“Ešte štyridsať dní a Ninive bude vyvrátené!”* (Jonáš 3:4b)—vedie celé široké spektrum obyvateľov veľkého mesta Ninive k pokániu. Kráľ mesta, oslovený Božím poslanstvom, sám čini pokánie (Jonáš 3:6) a vyhlásuje pôst v celom Ninive, ktorý zasahuje všetkých ľudí i zvieratá (Jonáš 3:7) a vedie k vyznaniu a opusteniu hriechov (Jonáš 3:8–10).

V knihe Prísloví v tejto súvislosti čítame nasledujúce slovo: *“Ten, kto zakrýva svoje previnenia, nebude mať úspech, kto však ich vyzná a opustí, dôjde milosrdenstva.”* (Príslovia 28:13)

Milostivý a spravodlivý Boh počuje úprimné modlitby pokánia a odpovedá na ne svojim zľutovaním. Nedeje sa tak preto, žeby bol Pán Boh týmito modlitbami donútený k zľutovaniu, ale preto, že sa On sám zvrchovane, ale i láskavo k tomuto aktu milosti rozhoduje (Jonáš 3:9).

Aké teda boli reakcie na pokánie mesta Ninive? Tou prvou a podstatnou reakciou, je Božia odozva, ako ju vidíme v desiatom verši tretej kapitoly. Pán Boh sa zľutováva a odvoláva súd mesta Ninive, pretože vidí úprimné a dôsledné pokánie obyvateľov mesta (Jonáš 3:10). V poradí už šiestu myšlienku, ktorá z toho vyplýva, možno zhrnúť v nasledujúcom výroku:

6. Pán Boh nie je donútený ku svojmu konaniu ľudským pôsobením, ani vonkajšími udalosťami. On totiž vo svojej milosti a vernosti koná zvrchovane, milostivo i spravodlivo. Berie do úvahy úprimnosť ľudského konania a v súlade so svojim svätým rozhodnutím sa dynamickým a faktickým spôsobom zľutováva nad konkrétnymi jednotlivcami a skupinami ľudí.



V tomto zmysle sa nám prihovára Božie Slovo aj v liste Rimanom: *“Čo teda povieme? Či nie je nespravodlivosť u Boha? Vôbec nie! Ved’ hovorí Mojžišovi: Zmilujem sa nad tým, komu som milostivý, a zľutujem sa nad tým, s kým mám zľutovanie. Nezáleží teda na tom, kto chce, ani na tom, kto beží, ale na Bohu, ktorý sa zmilováva.”* (Rimanom 9:14–16)

Druhou, vcelku prekvapivou, odozvou na pokánie mesta je reakcia proroka Jonáša (Jonáš 4:1–3). Nevie sa zmieriť s tým, že Pán Boh sa zľutováva nad kajúcnyim mestom. Hospodinova otázka Jonášovi v nasledujúcom verši nesie v sebe nasledujúci zmysel: *“Je to spravodlivé, že si sa rozhneval?”* alebo *“Je tvoj hnev oprávnený?”* (Jonáš 4:4). Ten prvý význam oslovuje Jonášov zmysel pre spravodlivosť, druhý význam je vyjadrením prekvapenia nad tým, že Jonáš je v rozpore s Božím rozhodnutím.

Nuž teda náš milý prorok Jonáš znovu blúdi, keď vo svojej náboženskej výlučnosti neprijal Božie zľutovanie nad kajúcnyim mestom Ninive. Pán Boh má však aj v takejto situácii pre Jonáša svoju milosť. Prostredníctvom príbehu s veľkolistou, tónistou rastlinou, ktorú niektorí považujú za ricinovník, iní za veľkú tekvicu, Pán Boh vedie Jonáša ku skutočnému postojú milosrdenstva (Jonáš 4:6–11). A to už je vlastne posledná, siedma lekcija, ktorej sa môžeme spoločne s prorokom Jonášom naučiť:

7. Náboženský exkluzivizmus (výlučnosť) jednotlivcov i celých skupín so svojim sebecktvom, slepotou a nespravodlivosťou je v príkrom rozpore s postojmi a plánmi láskavého, spravodlivého a milostivo konajúceho Boha.

Ďakujeme Hospodinovi za Jeho verné, milostivé, láskavé i spravodlivé konanie. Odovzdajme Pánu Bohu celú svoju osobnosť. Buďme verní Jemu, buďme poslušní Božiemu Slovu, Jeho prikázaniám a Jeho vedeniu. Nezapleťme sa s hriechmi okolitej spoločnosti ani s cudzími náboženstvami, ktoré nepochádzajú od Pána Boha. Buďme vernými poslami Božej pravdy, zvestujme záchranu v Pánu Ježišovi Kristovi a staňme sa tak požehnaním pre ľudí okolo nás.

□

good. Salvation comes from the Lord.” So, it refers to Jonah and to David but, more than that, it refers to Christ! Because Christ made a vow and determined to die and was good to His Word and, moreover, not only do you see the Cross but also the millennium, because the last six verses talk about the reign of the Lord. “The meek shall eat and be satisfied and shall praise the Lord that seek Him; your heart shall live forever.” And in Psalm 22:27-28, “All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him, for dominion belongs to the Lord and he rules over the nations.”

When you read the Old Testament, you have to read it with that in mind. You can read the Bible every year or every two years but when you read the Bible, you have to put on special glasses. You don't just read the text. You find out what the text means, find out if Christ is there. That's where the Plymouth Brethren helped. C.H. McIntosh wrote a five-volume series on the Pentateuch. He finds Christ in every verse. You learn about Christ in the Old Testament.

A further similarity between the two is that after the death of each man, fear followed. That was the case with the Lord. After He died the soldiers were afraid, and after Jonah died the sailors were afraid that they might not be delivered.

Next, the Lord did not see corruption, and Jonah did not see corruption. Jonah died and was raised from the dead without seeing corruption (Psalm 16:10): “*Because you will not abandon me to the grave, nor will you let your Holy One see decay.*”

Again, both were raised from the dead. Listen to Matthew 12:39 to 41: “*He [Jesus] answered, ‘A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the*

*preaching of Jonah, and now one greater than Jonah is here.*” Literal three days and three nights in the fish. And then God spoke to the fish and it regurgitated Jonah on dry ground and he was raised from the dead. Jonah is a type of Christ: Jonah died and was raised; Christ died and was raised.

Also, others were saved by both deaths. In Jonah's case it was the sailors. In our case it was every born-again child of God. He died for us. He died for the world. He bears away the sin of the world (John 1:29). “*For Christ's love compels us, because we are convinced that one died for all, and therefore all died,*” (2 Cor. 5:14).

Next: after Jonah was raised from the dead, he preached to the Gentiles. After Christ was raised from the dead, He did what Jonah did: He preached, and he is still preaching by the Holy Spirit through His Word unto the Gentiles. “*Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory,*” (1 Tim. 3:16). So after the Lord was raised from the dead, He did what Jonah did—He preached.

Jonah was a type of Christ: his name, where he lived, what he did, the sea ceasing its raging; Gentiles seeking relief. He was cast into the sea; he died, the

waters lapped over him, fear followed. He didn't see corruption; he was raised from the dead; others were saved by his death; he preached unto the Gentiles. These are the nuances, the pictures of our Saviour, Who was baptized with the wrath of God. The Bible says, in Hebrews 2:1-2, “We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation?” And Hebrews 12:2: “Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.” What does that mean, “who for the joy”? What was it that caused the Son of God to accept an ignominious death on a hill called Golgotha where the sin of the world was upon Him, to be swept into the sea of God's wrath and die? What was it that motivated Him, to die like that in the sea of God's wrath and come out of that grave? It was the joy set before Him. He was motivated by the fact that there were sinners—us, all of us—hopeless, helpless and condemned. For the joy of seeing us saved, He endured the cross, despised the shame, and died for us. How grateful we should be. Amen. □

### Update for “Memories of Mikulov”...

**M**y wife and I wanted and still do want to make a difference in the lives of the people of Mikulov, even as Jesus Christ has made a difference in our lives. That's one of many reasons why we were involved in a four-month stay there. In the meantime we shall continue trying to build relationships for evangelism.

We are grateful that in January, 2002, Radek Pospisil and his family moved to Mikulov to reach out to the people in the name of Jesus. (His dad is pastor of the Baptist church in Brno now.) A small group continues to meet weekly for Bible study and prayer. Pray that this group will become the nucleus for the start of a church in this place.

On the 30<sup>th</sup> of May, a group of students along with Dr. Josef Solc once again will be leaving for a ten-day mission trip to the Czech Republic. The Lord willing, I will be joining the group going to Mikulov. Revisiting that place will be a blessing and a challenge as well. Your prayers will be appreciated. Pray for traveling mercies, good health, freedom from harm, and for hearts and minds that will be open to the gospel. Also, pray that God will bring the Czech and Slovak nations to Himself.

□

Richard F. Mazanec



# Czechs and Slovaks and the Bible – Part 10

## 20<sup>th</sup> Century

Natasha Legierski

translated by Peter Branda

The Czechoslovak Republic was formed on October 28, 1918, and was composed of four parts: Bohemia, Moravia, Slovakia and Sub-Carpathian Ukraine. At the time, it was a noteworthy and uncommon attempt to create a new democratic state in Europe. The government took on many tasks: cities had to be renewed, the transportation system broadened and industry modernized. Thanks to this work, the depression of the 1930s did not turn into a catastrophe. Czech culture flourished at a great rate, and Slovak culture was given an opportunity to evolve. It was especially important for spiritual values to be recognized and allowed to grow in the fields of art, music and literature. Gradually the feeling of nationhood grew stronger. The First Republic was characterized by people's willingness to help, kindness and unity. It was the norm to follow a code of honor.

The creation of the new state also strengthened nationalistic feelings among those that had been exiled in the past and still lived abroad. They had maintained their mother tongue throughout the centuries, and their desire to return to their homeland was a motivation during difficult times. They also raised their children to love their country. Many nationalistic organizations that were formed during the 19<sup>th</sup> century eagerly supported the new republic.

Approximately 80% of the population of Czechoslovakia was of the Catholic faith. Czech clergy who wanted radical reform within the church (Czech liturgy, democratic order within the church, abolition of celibacy, etc.) formed a union and founded a new national Czechoslovak church. In Bohemia and Moravia, close to 1.4 million people left the Catholic Church. In Slovakia people were more hesitant. The clergy involved in the new movement were excommunicated by Rome.

Other denominations also strove for stability within the new state and expanded their activity. These efforts were also accompanied by the formation of sects and groups involved in occultism. Atheism was also growing. The work of missionaries who came to Czechoslovakia was not easy.

The results of the work of missionaries sent by our convention (which had been founded several years earlier than the new republic) can still be seen today. Several church buildings in Czechoslovakia were purchased using donations sent by the convention. The convention also played a key role in founding the Theological Seminary in Prague, led by Pastor C. Burget. Individual members of the convention also supported pastors

Central Europe after World War II



and their families. Pastors were able to study at seminaries abroad and were given the chance to work among Czechs and Slovaks in the USA. Entire congregations across North America were involved in mission work in Czechoslovakia.

However, a storm was gathering over Europe, and Czechoslovakia found itself in a very difficult situation. The country was threatened by fascism from the west and by communism from the east. Both movements appeared promising on the surface and found their way into the young republic. They spread like cancer in their efforts to destroy each other. Alert individuals and leaders attempted to warn the nation. Fascism was the first to reveal its evil. After Czechoslovakia was occupied, a movement to free the country was immediately initiated by those who were forced into exile.

Everyone suffered during World War II, no matter what their religion or nationality. Slavs, Jews, Russians and Germans were tortured and killed in concentration camps. They all shared a desire for freedom and peace. They all believed in a brighter future. The newly created Slovak state, supported by the Nazis, was used to break the unity of the nations that formed Czechoslovakia. The fight against fascism was used by the Soviet Union to promote their vision of a better future under communist ideals. The people who were crippled by the horrors of the war gladly believed in these new ideals. This significantly strengthened the position of the Communist Party in Czechoslovakia, which was founded in 1921. The Soviet Union was preparing to infiltrate all of Europe. After the Czechoslovak-Soviet agreement (in 1943), it was decided to alter the border between Czechoslovakia and the Soviet Union. Sub-Carpathian Ukraine was joined to the Soviet republics and renamed Transcarpathian Ukraine. After the war ended, the Sudeten Germans were forced to leave the country. It is estimated that close to 6,500 Sudeten Germans were killed and 20,000 more died due to disease and exhaustion. Among these were individuals who had also suffered during the war and had risked their lives to protect those persecuted by the fascist regime. The homes of those expelled were given to those returning from exile or those from the interior of the country wanting to settle in the region.

Some of those returning from exile had already witnessed the horrors of communism, and arrived with mixed feelings. Today we know their concerns were valid. The Communists took control of key positions in the government. Today, it is difficult to imagine the feelings of the people, having survived the terrors of the war and full of desire to build a new nation in peace, but forced to accept a totalitarian Communist regime. For someone who has not experienced it, it is difficult to understand the manner in which the Communist regime took control of the country.

It is necessary to realize that the foundation of socialism is historical materialism. As atheism spread, proletarian organizations were formed in many countries even before the creation of Czechoslovakia. These organizations attacked Christianity, propagated complete freedom of thought and

considered Christian morals enslaving. In culture, the influence of materialism and naturalism grew stronger as Christian ideals were abandoned. Modern society is surrounded by increased automation, and people begin to lose touch with established tradition. They begin to lose higher values, and the family as a foundation ceases to exist. People cease thinking and gradually loses their individuality and become only part of the masses. Socialism is the main carrier of the anti-Christian movement, and socialism evolves into radical socialism, in which personal ownership is theft. Politics greatly influence public and religious life.

There was a wave of emigration as the Communists took complete power in 1948. Among the emigrants were anti-communists, diplomats and businessmen. In exile they actively worked against the communist threat through publications and radio broadcasts. Many sacrificed their lives in the struggle against communism.

In a democratic society the people are in control. The term “people” merges with the term “nation.” For the Communists, it was necessary to change the class structure of society. This was done very harshly, as in the Soviet Union. The old elite of the nation was eliminated, either killed or removed from any influential position. Members of the upper class were the enemy of the proletariat. They were persecuted, jailed, sent to labor camps and murdered. Their children were denied higher education and were taught in the spirit of Marxism. Private property of individuals and the churches was taken over by the state. Although freedom of religion was officially recognized, it was not maintained. Church leaders were continually persecuted and monitored. Believers were oppressed, and any denominations or sects not recognized by the state were abolished. Various national organizations that had united the nation in the past were disbanded. The sports-oriented movement Sokol was also abolished and replaced by Communist-run organizations.

Inhuman methods coupled with false slogans of peace and brotherhood were employed in building the new socialist society. In reality the Communists sowed hate and uncertainty, and rewarded those who collaborated with the government. People lived in constant fear and were suspicious of each other. Arrests and executions of men, women and the young were the order of the day. Even members of the Communist Party who were not considered reliable were persecuted and killed. This way, those among the Communists’ own ranks were kept in constant fear. The working class was incited against the intelligentsia. The Western countries were regarded as enemies, and people’s world view was kept limited. At school, children were brainwashed by communist propaganda, and textbooks were rewritten to reflect communist ideology. Materialism replaced religion; matter was placed above God, who did not exist. Children of Christian parents were mocked by teachers at every opportunity. The Communists worked systematically to break down the family as the building block of society.

There were government spies even among the believers, which led to greater alienation among individuals within the churches. Christian literature was banned or strictly censored. However, believers received support, encouragement and literature, including

# Naše národy a Bible – 10. část

## Dvacáté století

Nataša Legierská

Po vzniku Československa 28. října 1918, skládajícího se ze čtyř částí Čech a Moravy, Slovenska, Podkarpatské Rusi, se tato republika vyznačovala národnostní pestrostí. Byl to pozoruhodný a v tehdejší Evropě ojedinělý pokus o nový, lidový stát. Vedení republiky stálo před mnoha úkoly. Šlo o obnovení měst, rozšíření komunikace, modernizaci průmyslu a drobného podnikání. Díky tomu, hospodářská krize ve třicátých letech nepřerostla ve společenskou katastrofu. V oblasti české kultury došlo k rozvoji nebývalým způsobem, ve kterém byly vytvořeny předpoklady pro rozvoj slovenské kultury. Jednalo se hlavně o to, aby mohlo dojít k plnému uvědomění si duchovní hodnoty a k jejímu rozkvětu (umění, hudba, literatura). Pozvolna se třibily formy lidských vztahů a vzrůstala všenárodní solidarita. Vzájemná pomoc, zdvořilost, vlídnost a ochota si pomoci tvořila charakter první Republiky. Čestnost a občanská ctnost byly standartem.

Vznik nového státu posílilo víru i národní citění všech exulantů, roztroušených po celém světě. Touha po návratu do vlasti otců byla motivací v těžkých útrapách ve vyhnanství, kde si svůj rodný jazyk udrželi po staletí. K hluboké lásce k vlasti vychovávali i své potomky. Krajanské spolky v zahraničí, vzniklé už v 19. století, s nadšením podporovaly úsilí mladé republiky po všech stránkách.

Přibližně 80% obyvatelstva v Československu se hlásilo ke katolické církvi. Čeští kněží, soustředění v „Jednotě“, se vyslovili za radikální církevní reformu (zavedení české liturgie, zdemokratizování církevních ústavů, zrušení celibátu atd.). Došlo k založení národní, československé, církve. Z katolické církve v Čechách a na Moravě vystoupilo 1.4 milionu lidí. Na Slovensku byli lidé zdrženlivější. Dotyční kněží byli Římem exkomunikováni.

Ostatní denominace církve se rovněž usilovaly o stabilizaci v novém státě a svou činnost rozvíjely. Přirozeně byly tyto snahy provázány vznikáním nových náboženských sekt spolu s okultismem. Znatelný byl také stále vzrůstající vliv ateismu. Práce přicházejících misionářů do Československa nebyla snadná. Zachovala se, kromě pamětníků, řada různých svědectví o působení misionářů vyslaných i naší Československou konvencí, která byla založena o několik roků dříve, než republika. Nejedna modlitebna v Československu byla zakoupena z prostředků zaslaných konvencí. Konvence stála i za založením teologického semináře v Praze, v jehož čele byl kazatel C. Burget. Byli to také jednotlivci, kteří finančně podporovali kazatele i jejich rodiny. Kazatelům byla umožňována studia na zahraničních seminářích a služba mezi krajany, zvláště v USA. Celé sbory po Severní Americe byly zapojeny do misijní práce v Československu.

Nad Evropou se však stahovala další mračna, mezi kterými bylo Československo jako mezi dvěma mlýnskými kameny. Ze západní strany ohrožoval svobodu státu fašismus a z východu komunismus. Oba směry přicházely s přátelskou tváří a našly cestu do mladé

republiky. Šířily se jako rakovina, vzájemně se potírajíc, jak nám svědčí historie. Ostražití jedinci a vůdčí osobnosti národů varovali. Svou zrůdnost, jako první, projevila fašismus. Po okupaci Československa okamžitě vzniká zahraniční odboj (exulanti protinacističtí), spolupracující s domácím odbojem v ilegilitě.

Během 2.světové války trpěli všichni, bez rozdílu náboženského vyznání nebo národnosti. Ve fašistických táborech byli mučeni a vražděni jak Slované, Židé, Rusové, tak i Němci. Všechny pojila touha po svobodě, míru a lidskosti. Všechny spojovala víra v lepší budoucnost. Nově vzniklý, fašisty uznaný a podporovaný, Slovenský štát sloužil jako prostředek k rozbití soudržnosti mezi národy Československa. Boje proti fašismu využil Sovětský svaz, který tvrdě prosazoval cestu za lepším zítřkem pomocí komunistických



The General Strike on Wenceslas Square, Prague  
November 27, 1989

ideí. Lidé, ochromeni hrůzami války, rádi věřili novým ideálům. To značně posílilo postavení komunistické strany v Československu, která tam byla založena již v roce 1921. Sovětské Rusko si tak připravovalo vstup do celé Evropy. Po uzavření československo-sovětské dohody (již v roce 1943) bylo rozhodnuto o úpravě hranice mezi Československem a Sovětským svazem. Podkarpatská Rus byla, po ukončení války, připojena k sovětským republikám, jako Zakarpatská Ukrajina. Hned po osvobození došlo k násilnému vysídlení sudetských Němců. Odsun německého obyvatelstva znamenal opět nelidský, krutý přístup k člověku. Odhaduje se, že bylo zavražděno 6 500 sudetských Němců a okolo 20 000 jich zemřelo na následky vyčerpání a utrpení. Byli mezi nimi lidé, kteří trpěli válkou stejně, jako druzí a mnozí z nich pomáhali lidem pronásledovaným fašistickým režimem (skrývali u sebe uprchlíky i židovského původu). Uvolněná obydlí byla přidělena vracejícím se exulantům a emigrantům nebo lidem z vnitrozemí, kteří přišli osídlivat pohraničí.

Vracející se exulanti, mnozí již okusivše zřůdnost komunismu, přicházeli se smíšenými pocity. Dnes víme, že oprávněně. Komunisté obsadili důležitá místa ve vedení vlády. Těžko se dnes vžijeme do situace lidí, kteří po přežití hrůz války, plní mírového nadšení k novému budování vlasti, byli násilím vtaženi do totalitního komunistického režimu. Způsobu, jakým k nastolení tohoto režimu došlo, těžko porozumí člověk, který to neprožil.

Je třeba si uvědomit, že základem socialismu je historický materialismus. S šířením ateismu byly zakládány různé občanské a proletářské spolky ve všech státech již před vznikem Československa. Spolky tohoto ražení napadají křesťanství, propagují volnou myšlenku, křesťanská morálka je nazývána morálkou otroků. Rovněž v kultuře se prosazoval naturalismus a materialismus, dochází k odklonu od křesťanství. Moderní člověk je obklopen postupující mechanizací a ztrácí spojení s lidovou tradicí. Ztrácí smysl pro vyšší životní hodnoty, rodinné zázemí přestává existovat. Člověk přestává přemýšlet, postupně ztrácí svou individualitu a stává se složkou masy. Socialismus je hlavním nositelem protikřesťanského hnutí a ze socialismu se vyvinul radikální socialismus (soukromý majetek je krádež). Politické postavení nutně ovlivňuje veřejný i náboženský život.

S nastolením socialismu, kdy se dostala k moci komunistická strana v roce 1948, došlo k nové vlně exulantů, tentokrát to byli protikomunističtí uprchlíci, kteří odcházeli s pláčem a touhou po návratu do svobodné vlasti. Byli mezi nimi diplomaté, zahraniční pracovníci (dopisovatelé a zástupci čs. podniků v zahraničí atd.), inteligence. V exilu se angažovali v činnostech zaměřených proti komunistickému zločinu (tisk, rozhlas). Mnozí obětovali své životy v boji proti mezinárodnímu komunistickému nepříteli.

V demokratické společnosti se jedná o vládu lidu. Pojem „lid“ se kryje s pojmem „národ“, tedy pod slovem „lid“ se rozumí „národ“. Bylo tedy třeba provést třídní přeměnu. Byla prováděna tvrdě, podle sovětského vzoru. V československé společnosti probíhal proces, ve kterém zanikala fyzicky (vraždy) nebo společensky (odstranění z původní pozice) původní lidová elita. Inteligence se stala nepřitelem proletariátu. Její příslušníci (i ženy) byli pronásledováni, vězněni, posíláni do pracovních táborů, vražděni; jejich dětem odepíráno vyšší vzdělání a pokud to bylo možné, byly převychovávány v duchu marxismu-leninismu. Soukromý majetek obyvatel i církve a podniky byly znárodněny.

Svoboda náboženství byla ústavou sice zaručena, byla ovšem hrubě narušována. Představitelé církví byli pronásledováni, vystaveni neustálému sledování a kontrole. Věřící se uzavřeli do svých kostelů a modliteben, náboženství a sekty neuznané vládou, byly zakázány a tvrdě pronásledovány. Občanské spolky, stmelující národ již od dob národního obrození, byly zrušeny, sportovní organizace, Sokol, byl zakázán (byl nahrazen tělovýchovnými jednotami a armádními sbory).

Při budování nové, socialistické společnosti bylo používáno nelidských metod, doprovázených vehementním hlásáním falešných hesel o lásce a bratrství, o svobodě a míru. Ve skutečnosti komunisté rozsévají nenávist, udávání, špehování a osočování bylo odměňováno. Lidé žili v neustálém strachu jeden před druhým. Zatykače, vraždy a popravy mužů, žen i mladých lidí byly na denním pořádku. Pronásledování a popravování byli i členové komunistické strany, kteří „neprošli prověrkou“. Prověrky byly prováděny na základě vymyšlených nebo zaranžovaných přestupků či provokací. Vražděním soudruhů z vlastních řad byl lid urdžován v neustálém strachu. Dělnická třída byla poštvávána proti inteligenci. Štvavá byla i politika vůči západnímu světu, rozhled po světě byl rovněž omezován. Dětem ve školách byly vymývány mozky komunistickou propagandou, historické knihy a učebnice byly přepisovány v duchu socialistického přesvědčení. Materialismus měl nahradit náboženství, hmota byla postavena nad Boha, který neexistuje. Děti věřících rodičů byly učiteli šikanovány a při každé příležitosti, zesměšňovány. Komunisté svými metodami systematicky pracovali na rozkladu základní jednotky společnosti, rodině.

Udavači byli i mezi věřícími, což vedlo ještě k větší izolaci jednotlivců, rodin a církve. Náboženská literatura byly přísně cenzurována nebo zakázána. Věřícím se však dostávala posila, povzbuzení i literatura, včetně Bibli, díky mnohým zahraničním misionářům (jako např. čtenářům známí Thomas a Lila Cosmadesovi, kteří nejednou riskovali i své životy v pomoci věřícím v Československu a dalším zemím východního bloku). Mnozí z nich se dostali na černou listinu komunistů a vstup do Československa jim byl zakázán. S velkou vděčností bylo přijato vysílání Trans World Radio (TWR), které se stalo nesmírně důležité pro posílení víry a vytrvalosti věřících.

Všechna popsána pronásledování však nedokázala národy naší vlasti docela ochromit. V roce 1966 začali liberálně smýšlející lidé usilovat o změny v politickém a hospodářském životě. President republiky, Antonín Novotný, nakonec kapituloval a jeho místo převzal Alexandr Dubček (v lednu 1968, tzv. Pražské jaro). Komunisté žádnou změnu v politickém směru neočekávali, lidé naopak si hodně slibovali, hovořilo se o socialismu s lidskou tvář. V březnu téhož roku A. Novotný odstoupil a prezidentem byl zvolen Ludvík Svoboda. Sovětský svaz však se změnou a vývojem událostí nesouhlasil a zakročil. V noci na 21. srpna 1968 bylo Československo napadeno vojsky Varšavské smlouvy. Podmínky byly nové vládě nadiktovány. V roce 1969 byli zástupci vlády (Svoboda, Dubček, Černík, Smrkovský) „pozváni“ do Moskvy, kde byli donuceni podepsat tzv. Moskevské protokoly, kterými byla okupace sovětskými vojsky legalizována. Zástupci vlády tam byli zadrženi a další vláda byla určena Moskvou. Za prezidenta byl dosazen Gustav Husák. Došlo k další vlně uprchlíků na

## Czechoslovak Baptist Church, Toronto

Ján Banko

**T**hen Jesus came and spoke to them, saying: All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” (Mat. 28:18-20)

intensive biblical preparation and testimonies from their life of faith in the presence of church elders and that of the whole church four sisters and one brother approached the holy baptism. This group of baptismal candidates had a broad age span, which covered young, middle and old generation. The main topic based on Jude 20-25 was: *Build your life on your faith*. After the baptism the church elders prayed for God’s

blessing for each of those who were just baptized. Joyful life of faith of the baptized sisters and brother continues by studying the Scriptures, in prayers and by their active involvement in the life our church.

The service in our church continued during the Christmas Season. The Advent Sundays have been devoted to the topics of hope, peace, joy and love. There was of course the traditional Christmas banquet with outstanding meals, prepared by our skillful sisters and even brothers. We closed the days of Christmas Season by carols singing and Christmas service with children and youth program.

In February 2002 the Czechoslovak Baptist Church in Toronto celebrated by God’s grace its 60<sup>th</sup> anniversary. We remembered this significant church event in the days of February 16 and 17. The

main topic of the celebration, *Light of the world*, shaped the main contents of the church services—expression of gratitude

☞ Continues on next page



February 2002, 60<sup>th</sup> Anniversary Celebration—Toronto Choir

Dear readers, receive our best greetings from the Toronto church. We are rejoicing that the Lord Jesus Christ, the Good Shepherd, takes loving and merciful care of His church. In our local church we are strongly experiencing His care in all areas of our lives.

The fellowship of our church is regularly visited by the guest preachers of God’s Word. There was no change to this pattern in the last year’s fall season. At the end of September 2001 served in Toronto in a blessed way Rev. Vladimir Kralik from Evangelical Slavic Mission in Windsor. In the last year’s fall season our church enjoyed the blessed ministry of Rev. Pavel Kondac, who visited Toronto from Slovak Republic together with his wife. Brother Kondac served us in three Sunday services and during some Bible study services too.

Another joyful event in our church was the holy baptism, which took place on the first Advent Sunday, December 2, 2001. After



February 2002, 60<sup>th</sup> Anniversary Celebration—Fellowship

## Irene E. Jeren

August 29, 1914—March 4, 2002



Irene E. Jeren, 87, was born Aug. 29, 1914, in Campbell, Ohio, a daughter of Paul and Susan Ferko Struharik, and was a lifelong resident of Campbell. Irene was a homemaker and worked at the General Fireproofing Co. during World War II and at General Electric and Strouss Hirshburg Stores.

She was a lifelong member of Christ Community Church, formerly known as the First Baptist Church, where she was a Sunday school teacher and deaconess and a member of the choir and the Ladies' Lydia Circle. She was

also a member of the Czechoslovak Baptist Convention Ladies' Union.

Irene was a devoted wife and mother. She is survived by her husband, John A. Sr., whom she married Sept. 6, 1941; her son, Atty. John Jr. (Marjorie C.) Jeren of Poland; two brothers, Paul of Campbell and Samuel of Accomac, Va.; a sister, Susan Stacy

of Campbell; and six grandchildren. She is preceded in death by her sisters Anna Lukich and Helen Struharik. Her brother John Struharik passed away 29 days after Irene's death.

Irene was a devoted Christian whose life revolved around her church, Christ Community Church. She was always ready, willing and able to help in the kitchen, in the yard planting flowers or just giving a word of encouragement to a young Christian who she knew was going through tough times. She was a real prayer warrior for not only her family but her pastor, her church and friends. Her legacy is just that—a prayer warrior. When Irene said she was going to pray for you, it was not just a futile promise, it was something that you could count on. In fact, after her heart surgery she took the surgeon's hands and said to him that she was going to pray for him and his hands. Her loving spirit touched many people, as evidenced by the many testimonies at her funeral service. She was a very giving, unselfish person who radiated the love of Christ in her life. She will be sorely missed by her fellow parishioners at Christ Community Church and by her family. □

### Toronto ... Continues from page 62

that the Lord Jesus Christ, who is the light of the world, was leading our church to the ministry of the gospel in the past, leads us today and will lead the church also in the future.

The whole celebration has been a nice service of all generations. The older generation remembered particular historical periods and personalities of the church ministers. The choir consisting both of the present and former singers performed an excellent service under unique leadership of the conductors John Alac, jr. and Daniel Hynek. We also enjoyed beautiful duet performed by Bernie Racinsky and William Springle. As soloists served Mirek Gabriel with piano accompaniment of Linda Hynek, John Alac, Jr. with guitar solo, Marija Sommer with piano solos, Jane and Eva Branda with a song, Otilia Alac, Nataša Legierski, Donna Nesvadba and Linda Hynek with trio, Vlasta Hynek a Eva Rehak with poems, as well as children and youth with their program.

The preachers of the God's Word during the celebration were brothers Martin Alac, Jozef Hodul and Rev. Dr. Laurence Barber for the "Baptist Convention of Ontario and Quebec". There were personal memories presented by brother Josef Hynek and his wife Jeannette, Rev. Joza Novak, vice-president of the Czechoslovak Baptist Convention of USA and Canada and Milos Solc, Jr. The greetings were conveyed by George Sommer, executive secretary of our convention and read also from those who couldn't be present during the celebration: Rev. Dr. Robert Dvorak, president of our convention, Rev. Milos Solc, president of the Baptist Union in Czech Republic and Lilian Zeman, the wife of the former minister of our church, Dr. Jarold K. Zeman, who recently passed away.

We'd like to express our gratitude to the Lord for all of those who either were or were not mentioned in this article and who diligently served during the celebration of the 60<sup>th</sup> anniversary. Please, continue together with us in our prayers for the Czechoslovak Baptist Church in Toronto and its task to bear the light of the Gospel to our countrymen and to our neighbors. □

**Check our new Convention Web page:  
[www.ab.edu/czslbaptconv](http://www.ab.edu/czslbaptconv)**



Also for those who would be interested to visit the Czech and/or Slovak Republics, you can find all information on:  
**[www.czechwise.com](http://www.czechwise.com)**

Bibles, from foreign missionaries (such as Thomas and Lila Cosmades, who risked their lives on several occasions to help believers in Czechoslovakia and other Communist countries). Many of the missionaries were on the Communists' blacklist and were forbidden to enter the country. The Trans World Radio (TWR) broadcasts were also gratefully received and played a great role in strengthening believers' faith and endurance.

All the persecution that the people suffered did not, however, succeed in completely crippling the nation. In 1966 a group of liberal-minded individuals began to strive for change in the political sphere. President Antonin Novotny capitulated and was replaced by Alexandr Dubcek in January 1968 (Prague Spring). The Communists were not expecting any political changes, but the people were hoping for better times and "socialism with a human face." In March 1968, A. Novotny left office and Ludvik Svoboda became the new president. However, the Soviet Union did not agree with these changes and intervened. During the night of August 21, 1968, Czechoslovakia was invaded by the Warsaw Pact armies. The government had to concede to conditions that were dictated by the Soviets. In 1969 government representatives (Svoboda, Dubcek, Cernik and Smrkovsky) were "invited" to Moscow and forced to sign the Moscow Protocols, which legalized the Soviet army's occupation of the country. The government officials were held in Moscow, and a new government was imposed by the Soviets. Gustav Husak became the new president. Another wave of emigrants left for the West. This time, even disappointed Communists were leaving to escape arrest. This brought an end to the Prague Spring, and the brief period of hope was followed by more repression.

Culture and decency were degenerating. The fight against communism from abroad continued, strengthened by new immigrants. Thanks to literature and broadcasts from the West, the nation did not cease in its struggle against the Communist oppressors. If a nation is to be destroyed and the people enslaved, their language must be taken away. Language is a tool used in the evolution of society. Uneducated people influence the overall quality of language. It is not surprising that even in Czechoslovakia the language became less refined in literature and in speech. "The literature is full of pain, materialism and harshness... selfishness and vulgarity have become a new trend in this new literature, there is a lack of respect for the language and higher values in general." (1968, Professor Bradbrod's description of the new generation of Czechoslovak writers.)

Twenty years of occupation by the Soviet armies and the destruction of society were nearing an end as a result of the rotting foundation of the socialist system. The events of 1989 were the conclusion of the breakdown of the Communist structure of the Eastern Bloc. The Communists again tried to deceive the people and allowed the Velvet Revolution, of which they lost control. But the Communists had enough time to mask their true identity, and today it is no longer possible to find the truth. Those who were assigned the task of finding the evidence and providing an analysis of what really happened

were also unsuccessful. Those living abroad were once again disappointed when, instead of finding true freedom, the former Czechoslovakia became governed by a desire for material wealth rather than spiritual wealth. This attitude also infiltrated the leadership of the churches, across all denominations.

The great discoveries of the 20<sup>th</sup> century in the fields of science and technology stand in contrast with mankind's continued corruption. Compared to all of history, the 40 years of Communist government in Czechoslovakia is a mere fraction of time, but the generations that grew up under the regime have certainly been affected. The nation stands before a long and difficult journey of recovery to achieve real freedom. Currently, morals and discipline are seen as old-fashioned hindrances. Individuals focus on themselves, and each person becomes the center of his or her existence. People feel they do not need God, or they see him in anything—nature, other human beings, themselves, etc. After 40 years of oppression, the churches do not react quickly enough to the spiritual needs of the nation. The Bible is allowed, but it is misused in many ways, and after many disappointments people once again shut themselves off. This greatly complicates mission work among the Czechs and Slovaks.

On the other hand, it is noteworthy that even during periods of inhuman persecution, our nations did not cease to live spiritually and culturally. Culture was still propagated, literature was spread among the masses and church gatherings were held. May the spirit of the nation once again soar, and as J.A. Komensky calls the nation to return to Christ, may true eternal freedom be sought.

"So if the Son sets you free, you will be free indeed," (John 8:36). May these words be a motivation to pray for our country.

*The End*

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## Historie ... Pokračování ze strany 61

západ. Tentokrát prchali i zklamaní komunisté, kteří unikli zatčení. Tak skončilo Pražské jaro, po částečném uvolnění následovaly další represe.

Kultura a slušnost každodenních lidských vztahů byla zmařena. Zahraniční protikomunistický odboj, posílený řadami nových příchozích, pokračoval. Díky exilové literatuře i rozhlasovému vysílání, národ, v boji proti komunistickému zlořádu, neustal. Kdo chce zničit národ, musí mu vzít jeho řeč. Kdo chce ztotočnit lid, musí si, podmaněním společnosti, podmanit a zterilizovat vyjadřovací a dorozumací prostředek (tj. řeč). Jazyk je nástrojem vývoje a boje společnosti. Lidé bez vzdělání ovlivňují kvalitu jazyka. Není tedy divu, že v Československu došlo k zhrubnutí a vulgarizaci národního jazyka, jak hovorového, tak i v literatuře. „Bolestivá je ideová náplň této literatury, jakési zhrubnutí a ztvrdnutí, nehumánnost, přečeňování hodnot materialistických..., sobectví, obhroublé a oplzlé výrazy, které se staly v moderní české próze módou a manýrem, nedostatek osobní zodpovědnosti a úcty k jazyku a vyšším hodnotám vůbec.“ (V roce 1968, profesorka Bradbrodová z Anglie, o tvorbě nejmladší generace čes. spisovatelů.)

Dvacet let okupace Československa sovětskými vojsky a pokračující destrukce společnosti, se chýlila ke konci, díky prohnílému socialistickému systému. Události roku 1989 byly vyvrcholením rozkladu komunistické struktury v celém východním bloku. Komunistické vedení se opět snaží oklamat svět a dovoluje „sametovou revoluci“, která se jim vymkla z rukou. Soudruzi si však stačili převléknout kabáty a nasadit příznivější masku. Dnes se již pravdy dopátrat nelze. Nepodařilo se to ani skupině, která byla, záhy po událostech, pověřena shromáždit evidenci a řádně přešetřit, jak to vlastně bylo. Krajané žijící v zahraničí prožili další zklamání, kdy na místo opravdové a zdravé svobody, vládne v naší vlasti (bývalém Československu), touha po bohatství materiálním více, než po duchovním. To se opět projevuje i ve vedení církve, bez rozdílu denominace.

Dvacáté století, století úžasného vědecko-technického rozvoje a vývoje společnosti ve všech oblastech, stojí v kontrastu s pokračující korupcí lidstva. Čtyřicet let komunismu v naší vlasti, pod úhlem světových dějin, je jen zlomek časového období. Generace, které vyrostly pod vládou komunismu, mají nutně pokřivenou páteř, bez potřeby si ji narovnat. Národ má před sebou velmi dlouhou a nesnadnou cestu systematické nápravy za dosažením opravdové

svobody. Svoboda je často chápána jako nezávanost, mravnost a morálka jako přežití. Člověk je zaměřen více do sebe, stává se středem své existence, Boha nepotřebuje anebo ho spatřuje v čemkoliv (v přírodě živé i neživé, v bližním, sám sobě apod.) a akceptuje jakoukoliv formu náboženství. Církev po 40-ti letech represe a izolace, nereaguje dostatečně svižně na potřeby duchovně hladovějícího národa. Bible není zakázána, ale je zneužívána různým způsobem a člověk se opět, po mnohých zklamáních, uzavírá. Tím je velice ztížena jakákoliv misijní práce mezi Čechy a Slováky.

Na druhé straně je pozoruhodné, že naše národy i v období nelidského pronásledování, nepřestaly duchovně a kulturně žít. Překvapuje nás vynalézavost, s jakou byla propagována kultura, jak se šířila exilová literatura, jak se uskutečňovala náboženská shromáždění. Kéž se tento národní duch opět vzchopí a pod heslem i výzvou J.A. Komenského „...národe, vrať se ke Kristu!“ vykročí vstříc svobodě věčné.

„Jestliže vás syn vysvobodí, budete opravdu svobodní.“

(Jan 8; 36)

Nechť jsou tato slova motivací k modlitebnému zápasu za naši Československou vlast se všemi národnostními skupinami, které tam žijí.

Konec

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□

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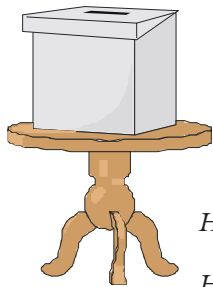
Include your mailing label from a recent issue of **Glorious Hope** for faster service.







# Question Box



## What's the Greatest Bible Miracle?

The resurrection of Christ, because by it multiplies millions will also rise. Christ said, "Because I live, Ye shall live Also" (John 14:19)

## How Old Was Jesus When He Was Baptized?

"About Thirty" (Luke 3:23)

## How Old must I Be to Be Baptized?

Old enough to repent and believe the gospel (Mk. 1:15). Jesus (Jn. 3:22, 26) and others (John 3:23; 4:1,2) only baptized such believers (Acts 2:38,41; 8:12,13,37,38; 16:33,34, etc.)

## What Is a Church?

A group of saved people (Acts 2:47).

## What Do "Deuteronomy" and "Ecclesiastes" Mean?

These are Greek words which mean "second law" and "preacher," indicating the contents of these Bible books. Many of the old Testament books got their titles from the Greek translation of the Old Testament called Septuagint.

## What Does "Bible" mean?

It's the Greek word for "book" and is the first word of the text of Matt.1:1.

## How Old Should I Be to Get Married?

Marriages often fail because of the immaturity of youth. I recommend finishing your education and saving some money before this life-long experience. It's wise to wait.

## Did Mary Have More Children?

Yes. Matthew 13:55, 56 lists the names of four brothers of Jesus and that he also had sisters.

## Can We Know We Are Saved?

"The Spirit Himself bears witness with our spirit that we are the children of God" (Rom. 8:16). "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13), The answer is "yes."

## Is Gambling Wrong?

Gambling is seeking to profit by someone else's loss, which is stealing. To call gambling "gaming" is deceit. This addictive vice can ruin you. Avoid it like poison. It's a killer!

## Does the Bible Teach "Eternal Security"?

"Yes," of the believer, but "no" of anyone who by his life-style shows his faith is dead. (James 2:14; Matthew 7:16-23) Christians are known by their love, works and good fruit. Examine yourself with these tests. 2 Cor.13:5.

## Was Jonah Really Kept Alive in the Whale's Belly for Three Days and Nights?

God used Jonah's experience to prefigure Christ's death and resurrection (see Matthew 12:40). For the "sign" to be fully accurate Jonah would have had to die and be resurrected, as Jesus was. I think that's what happened. Resurrecting Jonah is a greater miracle than keeping him alive those three days and nights. The word "hell" in the KJV is "sheol" or place of dead (Jonah 2:2), where Jonah prayed...

The Rev. John E. Karenko  
1330 Normandy Dr., Godfrey,  
IL 62035

□

## The Observation Tower

### Nobody Is Skipped

Rev. John E. Karenko

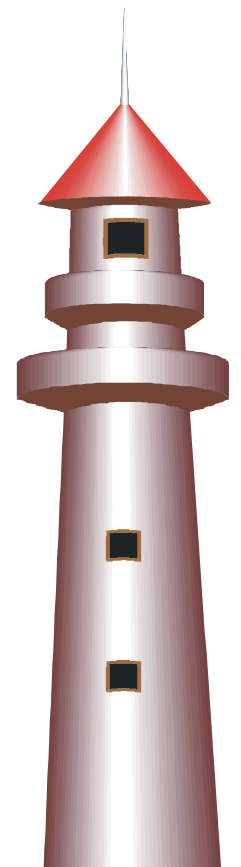
The daily obituaries in the newspapers are a record of people keeping THAT appointment with God, which the Bible tells us will happen in these words (Hebrews 9:27): "It is appointed unto man once to die." Sooner or later, both you and I will die. There are no exceptions; nobody is skipped! The wise prepare for this eventuality. Cemeteries are full of people of all ages who did not expect to die as well as those who did, so be ready.

The Bible says: "The last enemy is death" (1 Cor. 15:26). We all lose in this battle for life on earth. Even if you are rich and can hire the best doctors, it will happen to you. The best lawyer in the world can't get you out of death. Prayer may prolong your life, but will not spare your

appointment with the grim reaper. He will surely knock at your door and mine. Eventually and for sure!

Death will be bad news, but what follows may be even worse, for the verse that informs us of our date with death also adds "But after that (death), the judgement."

Did you know that "judgement" is not the same for everyone? There are separate judgements for Christians and those who are not. The judgement the Christian faces is called "the judgement seat of Christ," (2 Cor. 5:10), while the one non-Christians



☞ Continues on next page

## Rob Struharik

Like many of the other athletes, Rob Struharik asked Jesus into his life at a young age. He has seen God at work in his life and the lives of other Christians he comes in contact with. But it wasn't until he was older that he was burdened with the task of sharing with others what Christ had done in his life.

"One day I was reading Matthew 8:32-33, and I realized that I needed to be bolder for Christ," Rob admits. "Those verses say that if I acknowledge Jesus here on earth, Jesus will acknowledge me before God in heaven. But if I deny Him, Jesus will deny me before God. I knew that I wanted to be acknowledged in heaven, therefore I needed to be a better witness for Him here on earth."

Since reading those verses, Rob shares with others his relationship with Jesus and that they can have that same relationship. "It's a lot easier to get to heaven than most people think," he says. "We don't get to heaven because of our good deeds. It is only through God's sacrifice of sending His son, Jesus, to die for us that we are saved from hell. Romans 10:9 says that if I confess with my mouth that Jesus is Lord and believe in my heart that He was raised from the dead, I will be saved."

Knowing where he will spend eternity gives Rob peace and contentment. "When you compare eternity with anything this



world has to offer, the things of this world are just not that important," he says. "Whether it is wakeboarding, cars, women, or anything else that floats your boat, they just don't compare to where you will spend your eternal life. I have tried finding fulfillment in other places, but I have always come back to Jesus and know that only He satisfies.

"When I look back on my life, the only times where I have been truly happy were when Jesus was number one in my life. I know that I may make mistakes along the way and people may think I am a hypocrite. But they need to understand that I know when I fall and stumble in my faith. I'm not proud of it. As a Christian, I struggle with the same things everyone does.

"Christians are human, and when we stray from God, we will make mistakes. But I know," he continues, "that by confessing my sin and doing my best to avoid that sin again, God will forgive me and bring me back to a close fellowship with Him." It is this fellowship that will help Rob through any situation that he may face throughout his life and will provide contentment that can be found from no other source.

*"If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."* Romans 10:9

□

### Nobody Is Skipped ... Continues from previous page

will face is called "The great white throne judgement" (Rev. 20:11-15).

Follow this carefully. "All have sinned" (Rom. 3:23), and "the wages of sin is death" (Rom. 6:23). All "unbelievers...shall have their part in the lake which burns with fire and brimstone, which is the second death" (Rev. 21:8).

However, there is good news. Jesus said, "...he who hears my word and believes...shall not come into judgement, but has passed from death into life" (John 5:24). Sin was judged and paid for on the cross when "Christ died for our sins" (1 Cor. 15:3). "The blood of Jesus Christ, his Son, cleanses us from all sin" (1 John 1:7). So, the Christian is not judged for his sins.

All Christians get into heaven by repentance and faith (Mark 1:15), which Jesus preached, but all Christians are not alike

in heaven, for their works will be judged and rewards will be granted by the type of works they have done after being saved from sin. See 1 Corinthians 3:12-15, where the quality of a Christian's work will be evaluated from good to bad thus: "gold, silver, precious stones, wood, hay, straw. Each one's work will become manifest, for the day [of judgement] will declare it...the fire will test each one's work...If anyone's work...endures, he will receive a reward. If anyone's work is burned, he will suffer loss, but he himself will be saved, yet so as through fire."

Non-Christians will be judged for their sins and works. Be sure you are not in that bunch facing the great white throne

□



## Mother

Natasha Legierski

Translated by Peter Branda

She stood alone in the blooming garden. She loved the garden and the flowers. She enjoyed caring for them. Their fragile appearance reminded her of a child's soul. The soul of an adult also, she realized. She stood still and recalled the past. She used to run in the garden as a small girl. She went to the garden as she discovered the world and there was much she didn't understand. She ran into the garden when she needed to hide her tears. The flowers and the trees seemed to comfort her. Hand in hand she walked here with her future husband and they admired the flowers together. He often brought her flowers as a sign of his life-long devotion....

Then came the children. There were six of them. She recalled their first steps. She sat down on the bench, feeling tired. She could picture the children's hair shining in the sun. Just like the flowers, she thought, and smiled. Suddenly her expression grew sad, as if a cloud covered the sun. She remembered when pain and suffering entered her life. She lost her husband, the father of their children. Life seemed hopeless, and even the flowers faded away back then....

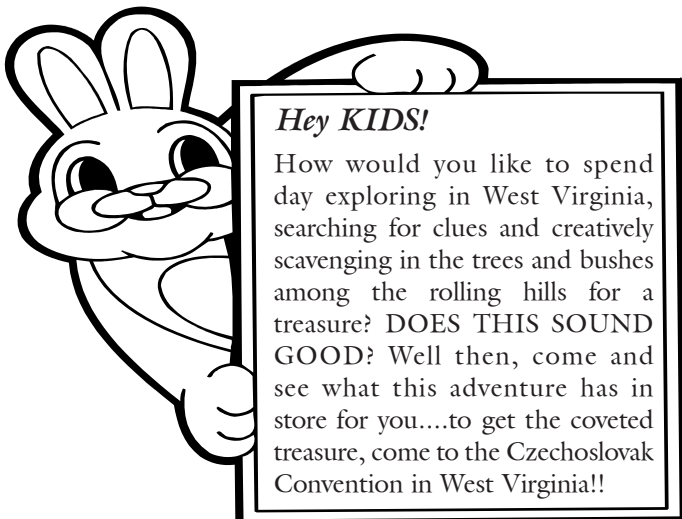
However, a new knowledge came during the time of suffering. She met the Savior and grasped his hand. The garden began to bloom again and has never ceased. The flowers became witnesses of countless conversations. On her knees she struggled for her children, even when the veil of darkness covered the garden. She fought and has never really stopped. She is still fighting, not only for her children, but also for the children of her children. There are many of them. How many? She began counting, but lost track. The faces of her grandchildren and great-grandchildren merge with those of her friends, who enjoy visiting her. It doesn't matter; they are all mine in a sense, she thought as she awoke from her memories.

With small steps she headed for home. Her face radiated with gratitude to God the Creator, who led her through life. She became a manifestation of God's love for her children, the love that speaks to everyone around. You are blessed among women, the breeze whispers, and the flowers nod in agreement.... □

## Keep Me Safe..

by  
Judy Prater

Keep me safe when I'm afraid..  
Tucked underneath Your wing..  
Keep me from the hurt I feel..  
Help my heart to sing..  
Keep me from Satan's attacks..  
When he knows that I'm in pain..  
Keep my thoughts on Your perfect face..  
So I can smile again..  
Keep me in Your perfect peace..  
When all I can do is cry..  
Keep me in Your wisdom..  
So I don't ask you why..  
Lord, my heart just hurts inside..  
Lord, just help me cope..  
Help me face the world again..  
And let me walk in hope..



# Matka

Nataša Legierská

**S**tála osamocená uprostřed rozkvetlé zahrady. Milovala zahradu. Milovala květy. Ráda o ně pečovala. Svou křehkostí ji často připomínaly dětskou duši. Duši dospělého člověka vlastně také, uvědomila si. Stála a vzpomínala. Běhávala v zahradě už jako malé děvčátko. Procházela se v ní v době, kdy objevovala svět a mnohé nechápala. Utíkala se do zahrady, když potřebovala skrýt slzy. Vždy se jí zdálo, že stromy soucítěně šumí a květy klopi hlavičky. Za ruku se zde vodila se svým budoucím manželem a spolu květy obdivovali. Často ji pak kvítka domů nosíval, jako projev něžné oddanosti na celý život...

Potom přišly děti. Jedno, druhé, třetí...bylo jich šest. Vzpomínala na jejich první krůčky. Usedla na lavičku. Byla unavená. Vybavily se jí před očima kučeravé vlásky dětí, trpytíci se v paprscích slunce. Jako ty květy, pomyslela si a na tváři se zračil jemný úsměv. Pojednou se zachmuřila. Jakoby černý mrak zastřel slunce. Byla to vzpomínka na to, když do jejího života vstoupil žal s utrpením. Ztratila manžela, otce jejich dětí. Život se řítit do bezedné propasti v níž zmizely i ty květy, tenkrát...

V zoufalství však přišlo nové poznání. Potkala Spasitele a chytla se Jeho ruky. Zahrada opět rozkvetla a nikdy květ nepřestala. Květy se staly svědky nekonečných rozhovorů. Na kolenou bojovala za své děti, i když plášť noci přikryl zahradu. Ano, bojovala a vlastně nikdy nepřestala. Stále bojuje, nejen za své děti, ale i za děti jejich dětí. Je jich mnoho. Kolik? Začala počítat...nemůže se dopočítat. Tváře vnuků i pravnuků se mísí s tvářemi jejich přátel, které ji tak rádi navštěvují. Nevadí, svým způsobem jsou také moje, pomyslela si a probrala se ze vzpomínek.

Drobnými krůčky se ubírala k domovu. Ve tváři se jí zračila vděčnost Bohu Stvořiteli, který ji provedl životem. Pro děti se stala zosobněním Boží lásky. Té lásky, jež oslovuje kolemjdoucí. Požehnaná jsi mezi ženami, se nese večerním vánkem a květy souhlasně přikývají.... □



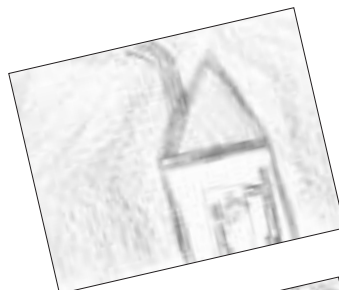
## Matičko!

Matičko, matičko,  
předrahe sluníčko,  
jak bych tě neměl mít  
ze srdce rád?

Za všechny starosti,  
za péči v bolesti,  
za úsměv, za pohled  
káravý snad,

za slova potěchy,  
za slzy, za vzdechy,  
za vše ti děkuji  
na tisíckrát!

Karel Kolman  
Ze sbírky: *Mládí Kristu*



# From the President

Convention time is right around the corner. Excitement builds each year at this time; enthusiasm and anticipation grows as we look forward to the convention. This year it will be our 93<sup>rd</sup>, Thursday night through Sunday noontime, July 4<sup>th</sup> through the 7<sup>th</sup>.

These are a very few days each year when we gather for inspiration, mission, friendship, fellowship, enjoyment of each other and of God who has called us into this family. Few weekends in the year hold such goodness and blessing. The music is great; Word of God is richly taught; food is abundant; and there is more than enough fun to go around. Add into all of this mix the hospitality of a wonderfully inviting Christian college campus, Alderson-Broadbudds, in a very scenic part of North America, and you have the makings of a very memorable experience.

It would be hard to overstate the joy that characterizes the annual gathering of the Czechoslovak Baptist Convention. You have to be there to get the real flavor of it all. We are linked by a dynamic faith in Christ and share a bonding together in a specific discipleship and mission cause—to see the gospel achieving ever more central hearing and influence in the lives of people and nations in central Europe. At the same time we do not forget the call to minister to our own people in the two great nations of Canada and the United States, especially



those folk who love the lands that have given ancestry to so many of us.

Well, we will be on hand in Philippi, West Virginia, once again the first week in July. How about you? You will meet people young and older, discover exuberance and reflectiveness both. There will be space for you to spend time alone with God, and moments for being built up by one another as brothers and sisters in the Lord.

It is not too late to register, if you have not already done so. The necessary information is contained here in this issue of *Glorious Hope*.

We hope so much to see you. If you have been a little uncertain about whether to commit to these days, ask yourself what absolutely prevents you from doing so. Why not just do it, even for the sheer lark and surprise of it all? You will not be disappointed! You will be truly blessed! Remember, the promise of good health, open calendar, and comfort in traveling is not necessarily for ever.

Should it be that you absolutely cannot manage to be present this year, then do pray for us those days. We will, in turn, remember to pray for you, as we hold the whole family of this convention up before God for blessing on life and work in the Lord.

Until we meet, God bless you.

*Robert Dvorak*  
Robert Dvorak

## From the Executive Secretary



Dear readers of *Glorious Hope*:

We are sorry for a delay in distribution of the cassette *To God Be the Glory*, piano-organ duets. The tapes are ready, but we are waiting for cassette covers. We hope that tapes already ordered will be mailed by the middle of June 2002. Again, we apologize for the delay.

Please, do not send your annual convention registrations in prepaid envelopes. They have to be sent to Helen Pojman in Canada, as stated on the registration form.

Looking forward to seeing you in a few weeks in Philippi.

*George Sommer*

P.S. Fireworks are ready



## Ruby Mikulencak ... Continues from page 71

thinking of my dad having to be in a home.

As I learned about the things that are not right with my dad's body, I really became upset. I started to tell God that this was what I had not wanted to happen to my father. Why did He allow this? Would it not have been better for Him to take him?

Bless Maureen's heart (a friend from Nigeria). She was down the day I was struggling, and came and ministered to me. She showed me that I was trying to play God, as if I knew better than God did about what should happen to my dad. She gently reminded me that all of God's works are just and He can do no wrong. I am sure the Lord sent her today to minister to me. I praise Him for His gracious provision.

I am so grateful for the continued prayer and financial assistance of the Convention. Your recent gift to me in January was a great help to me, as I used it for some of the expenses of my trip north. May the Lord continue to bless the work and ministry of the Women's Missionary Group of the Convention.



Love, *Ruby*

## Ruby Mikulencak

Dear Sisters in the Lord,

March 11, 2002

February was a busy and challenging month. It involved two trips north, the second one just completed yesterday. Both were excellent trips.

The first one was a trip with Dr. Sherry Eleblu, a doctor of Veterinarian Services. She is a Ghanaian interested in missions. Sherry is very much interested in missions, and I considered our trip up north like a short-term mission experience for her. Little did I realize what could come out of it all.

Her exposure up north has opened up a whole range of possibilities. She did not realize that missionaries were so directly involved with people in the villages, trying to understand their culture and ways of doing things just in order to know the right way to expose them to the gospel of Jesus Christ. The work of SIM missionaries working in her country was amazing to her. She writes, and I quote, "I was impressed about the whole-hearted manner in which the missionaries carry out their duties—they do not complain and are not bitter about the situation they find themselves in. They just work as unto the Lord." I was encouraged and blessed again by the dedication of our missionaries up north.

Like most first-time visitors to the north, she was challenged by the poverty and underdeveloped nature of the villages which leave people in real need. She was able to identify the fact that God had blessed them with resources, their animals, which they have not explored or developed, perhaps due to their cultural and traditional beliefs. Her observation was that for some reason people had lost sight of what they have and can do. Instead they have turned to depending and looking to assistance from the outside. It really was not a new discovery, but her presence and her thoughts have pointed out that our friends in the north have more than they think they do. The key is to help them realize this potential and use it to strengthen the Kingdom of God.

My thoughts had been to try and encourage Sherry to do



some missionary work up north, perhaps in the form of a tentmaker. However, when we returned to Accra she began asking about the possibility of joining SIM. I knew that in our present structure she could not serve under SIM in Ghana because she was a Ghanaian. But things began to take on a different leading when she said she was interested in going to Latin America so she could use her Spanish. She had trained in Cuba and knows Spanish well. My brain started pondering all the possibilities for this.

I did not know that things were happening in SIM International dealing with some of these very issues. It has been getting harder and harder for Westerners to consider missions

long-term, yet that is where all the money is. In recent months, I have met several people like Sherry willing and wanting to go overseas but not having the resources available. Could something be done about this? There is a movement going on which I think is going to open up a whole new world of challenges and possibilities for this whole potential missionary force in the Third World. I am excited to be involved in missions at a time like this! May the Lord enable us to be innovative and not miss out on this potential just because it is something we have not done before.

Last Tuesday I headed out again for the north. This time it was to be for five days for a seminar on accountability. Before I left, however, I had a personal crisis in my family. My father had a stroke about two weeks ago and he was not doing very well. My mother then developed pneumonia and she too was not doing well. I was uncertain about what to do, but in the end after talking with one of my sisters, I decided I would go on the trip.

The projects seminar on accountability went very well! But how easily we forget how hot it is up north. The first night it was hot the first half of the night and then we were able to sleep. The second night it was unbearable but we still got some sleep. During the second day it got very still and very hot and humid, and the third night we really suffered!!! I finally got up and took my cloth and got it wet and put it all over my body. That relieved it a bit, and then about 2 AM a breeze came up and I smelled rain. It did not rain in Navrongo but from Tamale all the way to Kumasi it had rained. At least we knew the reason for our suffering!!! It is good to be reminded again (although I am not sure how I can forget, but I do) how our missionaries suffer when they live in the north.

It was good to get back to Accra, not only to get out of the heat but also to hear that my mom is much improved and my dad is slowly improving. However, he is being moved from the hospital to a nursing home to see if with rehab he can improve so that he can eventually go home again. I guess that is the hard part for me, not only being so far away from home but

**Ladies' Contribution** may be sent in the enclosed envelope.

**US residents** to Joan Rotar, 4 Lee Dr., Poland, OH 44514. **Canadian residents** to Donna Nesvadba, 2029 Laurelwood Dr., Oakville, ON L6H 4P2.

Make checks payable to **Czechoslovak Baptist Women's Missionary Union.**



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