



SUGAR LAND BIBLE CHURCH  
"BRINGING THE BIBLE TO LIFE FOR 33 YEARS"



# THE CORNERSTONE

November 2015

"But He knows the way I take; *When*  
He has tried me, I shall come forth as  
gold. Job 23:10



## Answering Islam Conference!

### Sugar Land Bible Church

will hosting a seminar

with **Shahram Hadian, Christian pastor and former Muslim** on  
**Saturday and Sunday, November 7th and 8th.**

The Schedule and topics to be presented include:

#### Saturday:

- **The true Face of Islam (Hadian) 1-2:30pm**
- **What does Bible Prophecy say about Islam? - Part 1 (Woods) 2:45– 3:45 pm**
- **The Influence of Islam in American Politics (Hadian) 4-5 pm**
- **Dinner Break 5-7 pm**
- **Answering Islam (Hadian) 7-8 pm**
- **Questions & Answers (8:15-8:45 pm)**

#### Sunday

- **What does Bible Prophecy say about Islam?- Part 2 Woods) 9:45-10:45 am**
- **Exposing Chrislam (Hadian) 11:00– 12:30 pm**



## Capturing Poland for Christ

*"But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us." II Cor. 4:7 (NIV)*

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### Winter 2015 Newsletter

**"I always thank God for you because of His grace given you in Christ Jesus."** (I Corinthians 1:4)

I mentioned in our previous letter that I would write about two revivals we completed last year in November; one in Kaunas, Lithuania and the second one in Lodz at the First Baptist Church.

#### Revival and mission project in Lithuania

Together with Rev. Marek Glodek from the Second Baptist Church of Warsaw we went to Kaunas, Lithuania, in late November last year to preach a revival and also to train leaders for an international mission project (October 8-19, 2015) with American missionaries. Marek was preaching in the "Good News Baptist Church" in Kaunas and I was preaching at Rev. Arturas Narbutas' "God's Grace Baptist Church." Together we recorded 9 decisions to follow Christ. On this trip we were focusing on preparations for the international mission project with the International Commission Organization (IC) based in Louisville, TX.



Counseling new converts in Kaunas, Lithuania



Presenting the Gospel to prisoners in Lithuania

Sam Buliga, representing IC, will be visiting us in March and April. He will be in Latvia, Estonia, Czech Republic, Rumania, Bulgaria and Ukraine. The project is based on visiting people in homes, schools, universities, churches and prisons. We will be presenting the gospel and encouraging them to receive Christ as Lord and Savior.



## The Rapture (Part 32)

My previous articles commenced a series on the rapture of the church. We began with the question, "What is the Rapture?" This question can best be answered by noting ten truths about the rapture from [1 Thessalonians 4:13-18](#) and [1 Corinthians 15:50-58](#). We then moved to a second main question, namely, when will the rapture take place relative to the coming seven-year Tribulation period? We offered the contention that believers can develop certainty that they will be raptured before the Tribulation period occurs for at least seven reasons. After dealing with these two questions, we began to explore some of

the weaknesses associated with the other competing views that seek to answer the question, "When Will the Rapture Take Place Relative to the Coming Tribulation Period?" At least five differing perspectives exist. We noted at the onset that it is important to understand that all of the non-pretribulation positions have a difficult time handling the seven arguments favoring **pre-tribulationism** previously discussed in this series. We have already noted the problems associated with **mid-tribulationism** and **post-tribulationism**. In this and the next article, we will briefly explain and analyze **partial rapturism**.

### PARTIAL RAPTURISM

*Partial* rapture theory contends that only the spiritually prepared and alert Christian will be taken in the rapture, while the carnal Christian will be left behind. According to this view, the purpose of the Tribulation period will be to practically sanctify the backslidden believer. As each is "straightened out" in this manner through the events of the Tribulation period, they will then be individually raptured to heaven at different times depending upon when they are brought into an appropriate state of progressive sanctification.

One recent advocate of this view describes it as follows:

Finally, we should note that the purpose of the tribulation is also to be the testing of lukewarm shallow Laodicean Christians who will be left behind at the coming of Christ. No doubt multitudes who expect to be raptured will be disappointed because like the foolish virgins, they were not watchful. Tribulation is then for the purpose of trying the faith of those who profess to be Christians but who really never repented or are living in this obedience to the will of God.

G.N.H. Peters and J.A. Seiss were also advocates of the partial rapture theory from a prior generation. Peters opines:

It is not simply those who "watch" that shall "escape," but those, Luke [21:36](#), who "watch and pray always," avoiding the corrupting influences around them. The number of translated ones may not be very large (for the number of translated ones given as...types in comparison with the number of those not translated, and with that of the resurrected saints is small), so that Dr. Seiss, with whom many concur, is undoubtedly correct in saying: "I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace only the select few who watch and pray always," etc.

Those adhering to the partial rapture view typically rely on at least one of the following verses to support their position: Hebrews 9:28 says: "so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin, to those who eagerly await Him*." Luke 21:34-36 similarly says, "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth. *But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.*" First Thessalonians 5:6 says, "So then let us not sleep as others do, but let us be alert and sober." First John 2:28 also teaches, "Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming." Second Timothy 4:8 also says, "In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also *to all who have loved His appearing*" (italics added).

At first glance these verses seem to teach that only those Christians who are eagerly waiting for Christ and who are spiritually sober, watchful and prayerful will be taken in the rapture. Thus, the carnal Christian, or those "backslidden" Chris-





tians who do not share these spiritual qualities, will be left behind to experience the Tribulation period. However, there are at least *ten* problems with the partial rapture point of view.

1. *Every blessing that the Christian receives from God is given on the basis of His grace as opposed to human effort.* For example, the Christian receives salvation as a result of God's grace and not his own works (Eph. 2:8-9). The Christian's spiritual giftedness is also entirely the result of God's grace (Rom. 12:6). Likewise, the Christian's participation in the blessing of the rapture will be the result of God's grace and not human effort. The partial rapture view, which teaches that only those Christians who are expectant, sober, watchful, and prayerful will participate in the rapture, denies this basic truth by making it sound as if it is the believer's spiritual progress, rather than God's unmerited favor to him, that merits his participation in the rapture. Rhodes summarizes:

Some claim the partial rapture theory amounts to a Protestant version of purgatory, in which Christians get "purged" into readiness to meet the Lord at the second coming. Such a view seems to imply that trusting in the atonement of Christ alone (2 Corinthians 5:21) is not sufficient to bring one to heaven (see also Romans 5:1; Colossians 2:13). Scripture reveals that if one is a believer, one is "saved" (John 3:16-17; Acts 16:31). *That alone* qualifies one to participate in the rapture (first Corinthians 15:51-52).

2. *Symbolic parallels mandate that carnal as well as sanctified Christians will be taken up in the rapture.* As mentioned earlier in this series, before God rained down fire upon the wicked city of Sodom and Gomorrah, God allowed Lot, a positionally righteous man (2 Pet. 2:7-8), and his family to leave the city (Gen. 19). In fact, [Genesis 19:22](#) records the words of the angel dispatched by God to destroy the city. He told Lot, "Hurry, escape there, for I cannot do anything until you arrive there.' Therefore the name of the town was called Zoar." Notice that the angel did not say that he *would not* bring judgment until Lot was removed. Rather, the angel said that he *could not* bring judgment until Lot was removed. In other words, divine judgment was a virtual divine impossibility as long as Lot remained in the city of Sodom.

This was true despite the fact that Lot was living in a "backslidden" state at the time. Although a positionally righteous man (2 Pet. 2:7-8), he began flirting with the idea of living in the wicked city of Sodom and Gomorrah (Gen. 13:12-13). Eventually, he moved into the city (Genesis 19:9) and rose to a position of prominence (Genesis 19:1). The fact that he was out of fellowship with God was evidenced by His unspiritual decision to offer his virgin daughters to the mob outside of his door for sexual purposes (Genesis 19:4-9). In fact, because of his backslidden condition, when Lot finally warned his own family and relatives regarding the reality of coming divine judgment upon Sodom, his sons-in-law attached no credibility either to Lot or his words of warning. Rather, they only thought that he was jesting ([Gen. 19:14](#)). The whole story of Lot concludes with him in a drunken state and in an incestuous relationship with his two daughters. From these unholy unions came forth the Ammonites and the Moabites, who were perennial enemies of Israel throughout the pages of God's Word ([Gen. 19:30-38](#)). In fact, if it were not for Peter's threefold reference to righteous Lot ([2 Pet. 2:7-8](#)), there would scarcely be any evidence that this man was even saved. Why does Peter refer to Lot as "righteous"? Lot was righteous positionally but not practically. Therefore, his soul was daily vexed or tormented ([2 Pet. 2:8](#)) due to the compromise in his life. Thus, Lot serves as a textbook example of the unfortunate reality and possibility of being a [carnal or backslidden believer](#).

Yet, even Lot in his wayward, backslidden, and carnal state had to be removed from Sodom before the manifestation of divine wrath upon that evil city. Lot ultimately belonged to God and God's people are not appointed unto wrath. The story of Lot deals a serious blow to the [partial rapture](#) position that contends that only those believers who are earnestly waiting for, seeking, and living for the Lord will be raptured. The notion that carnal believers are left behind at the rapture, violates the paradigm of the Days of Lot. According to this pattern, even a backslidden believer had to be removed before judgment could come.

3. *The promise of the rapture is mentioned in Paul's letter to the carnal Corinthian church.* The church in Corinth was the most carnal church of first-century world of which we have record. In the Corinthian church, there existed believers following men instead of Christ (1 Cor. 1:10-17), worldly wisdom (1 Cor. 1:18-2:16), carnality (1 Cor. 3:1-3), divisions (1 Cor. 3:4), incest (1 Cor. 5), lawsuits among believers (1 Cor. 6:1-11), prostitution (1 Cor. 6:12-20), rampant divorce and remarriage (1 Cor. 7:11-16), the blatant flaunting of freedoms to the detriment of the weaker brother (1 Cor. 8-10), drunkenness and disorderly conduct while participating at the Lord's table (1 Cor. 11:17-34), misuse and abuse of spiritual gifts (1 Cor. 12-14), and unrestrained false doctrine even denying the core doctrine of resurrection (1 Cor. 15). Yet, Paul taught this very carnal church about the rapture (1 Cor. 15:50-58). In fact, Paul even went a step further and indicated that all believers (both carnal and sanctified) will be included in the rapture. In 1 Corinthians 15:51, he noted, "Behold, I tell you a mystery; we will not all sleep, but we will *all* be changed" (italics added). If carnal Christians were going to be left behind by the rapture, as the partial rapture theorist assumes, then Paul would have surely warned the

# Bulletin Board



## Home Fellowship Groups

**First Colony East**—Adults Only: Host: Eric and Veronica Wasek—Meets 2nd & 4th Fridays at 7 pm—2801 Hidden Knoll Court—281-980-3742— A study in Philippians—.Leader: Earl Chandler

**First Colony West**—Children Welcome: Hosts: Keith and Judy Kurrus- 2803 Pineleaf Drive—281-242-3031 Co-Hosts: Brooks and Elizabeth Sellers—281-313-0527 : Meets 2nd & 4th Fridays at 6:30

**New— Young Couples Fellowship**—Held at SLBC—7 pm. Coordinator: Andrea Merkin, 1-210-367-6452; Meets 2nd & 4th Friday They meet in the fellowship room.

**Men's Weekly Bible Study— Tuesday, 8:00 pm David Sandlin—Teacher**

## Wednesday Night Children's Activities:



Dinner

Games



Memory & Bible Study



Science Projects

Music



## WEDNESDAY NIGHT ADULT BIBLE STUDY

Wednesday evening at 7PM.

Subject: **Proverbs 16** – Resting or Trusting in God's Sovereignty.

Teacher: **Earl Chandler**. Room: Fellowship Room.

Though man is strongly encouraged in **Proverbs** to acquire wisdom, he is not released from dependence on the Lord. We will see in this verse by verse teaching (13 weeks) the contrast of human limitations with the sovereignty of God. Man can plan, dream, and hope, but the final outcome is from the Lord. In all our plans, and motives, our trust needs to be in God. **Prov.3:5-6**.

## Scripture for the Month: Psalm 139:1-5

O Lord, You have searched me and known *me*. You know when I sit down and when I rise up; You understand my thought from afar. You scrutinize my path and my lying down, And are intimately acquainted with all my ways. Even before there is a word on my tongue, Behold, O LORD, You know it all.



Corinthians that their carnality would prevent their participation in the rapture rather than virtually assuring them of their participation in the event. Rhodes summarizes, "First Corinthians 15:51 settles the issue, for it specifically tells us that 'we shall all be changed.' 'We' here includes even the carnal believers in the Corinthian church, to whom Paul was writing. None are excluded, for 'all' will be changed."

4. *A partial rapture would sever Christ's body.* According to Ephesians 5:22-23, Christ is the head of His body the church. In Scripture, Christ's body is metaphorically analogized to the people of God (1 Cor. 12). First Corinthians 12:12-14 explains, "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. For the body is not one member, but many."

If part of God's people were removed from the earth while the rest of God's people were left behind, as the partial rapture theory teaches, then Christ's body, the church, would be severed and mutilated. It is doubtful that Christ would allow this to happen to His own body. In fact, in 1 Corinthians 12:26, Paul explained, "And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it." Thus, Rhodes concludes, "Moreover, the Spirit's baptism places all believers in Christ body (1 Corinthians 12:13) and therefore all believers will be raptured (1 Thessalonians 4:16-17). The partial rapture theory denies the perfect unity in the body of Christ (1 Corinthians 12:12-13)."

In addition, Anthony Garland points out an interesting contradiction between the lack of division of the dead in Christ and the alleged division of those living on the earth at the time of the rapture if partial rapturism is true:

To believe in a partial rapture one must either embrace the notion that salvation is insecure and can be lost or that unity with Christ is not the determining factor in whether we miss the rapture or even the kingdom to follow. But what does Paul say about who is taken in the Rapture (1 Th. [4:15-18](#))? "For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words." Notice that it is the dead, *in Christ* that rise first. If all of the dead *in Christ* are taken at the Rapture, how can it be consistent to conclude that some of the living who are also *in Christ* are left behind? If this were to be true, we would have the rather strange situation where the living saints would be better off dead prior to the Rapture in order to be sure they were among those taken!

5. *The partial rapture view subjects believers to God's wrath.* Mark Hitchcock notes the consequences of such a belief system: "All believers are promised exemption from God's wrath. The partial rapture view creates a kind of a Protestant purgatory on earth during the Tribulation period. The only difference between this idea and the Catholic view of purgatory is that it would be on earth before death."

(To Be Continued...)

Ray Brubaker, "The Purpose of the Tribulation," *Radar News*, (December 1968): 6.

George N. H. Peters, *The Theocratic Kingdom*, vol. 1 (New York: Funk & Wagnalls, 1884; reprint, Grand Rapids: Kregel, 1952), 2:332.

Ron Rhodes, *The Big Book of Bible Answers: A Guide to Understanding the Most Challenging Questions* (Eugene, OR: Harvest, 2013), 279.

See part 19.

Rhodes, 279.

Ibid.

Anthony Garland, "Q181 : George Peters and the Partial Rapture View," online: [www.spiritandtruth.org](http://www.spiritandtruth.org), accessed 13 August 2015.

Mark Hitchcock, *Could the Rapture Happen Today?* (Sisters, OR: Multnomah, 2005), 68.





Missions-Continued from Page 2

Last time we had such a mission project in Lithuania was in October, 2011, and it was very well received, so after 4 years we will have it again in October, 2015. Last time we recorded over 40 decisions during the project. I personally admire these Americans who came for the first time to Lithuania, without knowledge of the language and culture. I admire also the Lithuanian pastors. Some were concerned about the differences in theology, culture and the way of behavior, but I tell you God honors people who make themselves available and all of you did, supporting and praying for the project. God will honor your attitude and you'll see the seed of the gospel grow. Praise His Name.

Here are the churches and their pastors who are joining the evangelistic project in this year.

1. Kaunas "God's Grace Baptist Church", pastor Arturas Narbutas
2. Kaunas "Good News Baptist Church", pastor Arturas Puckovas
3. Kaunas "Evangelical Baptist Church", pastor Vladas Sereda
4. Svencioneliai "Baptist Church", pastor Yuri Stolyarchuk
5. Svencioneliai Pentecostal Church, pastor Anatolij Pavlovic
6. Visaginas Pentecostal Church, pastor Rimantas Karskauskas.

We had two long meetings with them, training them and introducing the "Operation Andrew" tool - material from the Billy Graham Evangelistic Association.



Meeting with Lithuanian pastors about the mission project

#### **Revival in Lodz: November 6-9**

Grazyna and I were invited to preach in Lodz where two good friends of ours are pastors: Rev. Leszek Wakula and Rev. Roman Baranowski. Lodz is 350 km away, so it took us 5 hours to get there. We stayed with Ania and Leszek who we have worked with before on several ministry projects. Last year they led a youth camp in Rowy where I was counseling. Rowy is a little village on the Baltic Sea shore. Over 15 young people came to Christ as a result of their ministry. We have served there almost every year.

As a result of the revival in Lodz, 11 people came to Christ, confessing Him as Lord and Savior for the first time. The joy of that Polish Baptist congregation (about 120) was great; the choir, baptism and celebration that Sunday afternoon.

*The Cornerstone Newsletter deadline for News articles is the 19th of each month. You can e-mail Patricia Chandler at:*

*[earlbudc@att.net](mailto:earlbudc@att.net) or send information to Carol Henry at [Carol@SLBC.org](mailto:Carol@SLBC.org)*



## Library News

**Great News! New items have been donated to the Library!**

*Make It Home Before Dark* – Crawford Lorittz (God calls us to live lives of holiness)

*The Christmas Candle* – Max Lucado

*Because They Hate* – Brigitte Gabriel (A Survivor of Islamic Terror Warns America)

*Finding God In The Story of Amazing Grace* – Kurt Bruner & Jim Ware

*Wide Is the Gate – The Emerging Christianity – Vol. I, II and III* by Caryl (DVD)

*Exposing Christian Palestinianism* – DVD

*Sue Thomas FBI – Series II* – DVD

*The Princess & the Kiss – Part I & II* - Nancy Leigh DeMoss (DVD) (for mothers with daughters)



Stop in a check out some materials from our Library. You will be blessed.

### Adult Sunday School

**On Going Class:** *From God's Creation to God's Nation*—Taught by Richard Robinson in Room 110/108

**New Class:** *THE MILLENNIAL KINGDOM AND THE NEW HEAVEN & NEW EARTH*—Taught by Bob Graper in the Fellowship Hall

Since we will spend most of our existence in the Millennial Kingdom and in the New Heaven & New Earth, wouldn't you like to know what God has revealed about these times and locations? That is what this series is all about. It is based primarily on Revelation chapters 19 through 21, although many other scriptures will be used.

### *Ladies Friendship Luncheon*

*April 30, 2016*

*Speaker will be Rachel Norris– Potter*

*Ladies Mark your calendars now, you*

*don't want to miss this.*

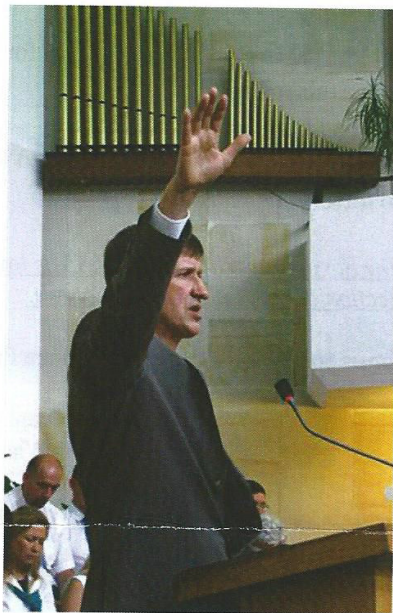
*Rachel will be demonstrating her  
talent as she speaks.*

Arise, and go down to the potter's house, and there I will cause thee to hear my words. *Jeremiah 18:2*

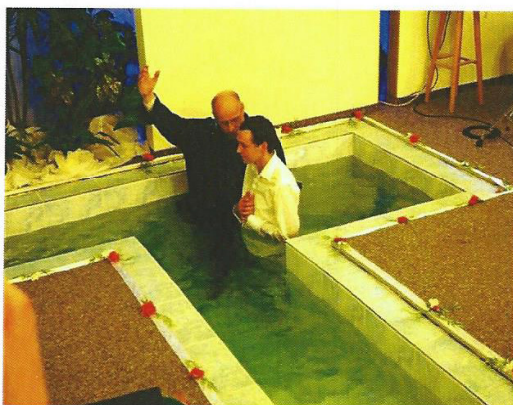




## Missions—Capturing Poland for Christ



Calling for decisions at Lodz Baptist Church



Rev. Baranowski baptizing during revival in Lodz



New converts at Lodz Baptist Church

### Grazyna at Precept ministry in Bielsk Podlaski

When Kay Arthur came to Poland for the conference, I had the privilege to interpret for this dynamic and godly woman at the Warsaw conference in 2003. Since then several churches started to translate her books and teach occasionally for groups of people. In 2008, Precept Ministry Institute was started in Poland and Grazyna, my wife, was in the founding group.

This year January 31, through February 7, the Institute held a week long training, teaching from the book of Deuteronomy. The Church of Christ in the city of Bielsk Podlaski (1 hour drive from us) provided classrooms for teaching. Grazyna travelled there every day taking a long detour due to a farmer protest over the loss of their crops, so they were blocking the road with their tractors for the whole week.

Since this is the first newsletter this year, I wish everyone of you a most blessed year of 2015. May the Lord be with you so near and His presence in your life bring joy and satisfaction to your life every day. No matter how many times you've heard it, you could never hear it enough - you are very much appreciated. May God richly bless you.