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THE NEWSLETTER

July–August 2016

“The Lord gave the word: great was the company of those that published it” (Psalm 68:11).

An extension of Victory Baptist Press

Our continuous goal is to print, ship and distribute Spanish Bibles to pastors and missionaries in all nine of South America's Spanish speaking countries.

To learn more about this ministry, or to contribute, visit our website, www.biblesforsouthamerica.com.

Bibles
for
**South
America**

Victory Baptist Press is a ministry of Victory Baptist Church of Milton, Florida. Founder: Dr. Thomas F. Woodward (1935–1994). Pastor: Tim Fellure. Editor & VBP Director: Jim Fellure. *The Newsletter* is the official publication of Victory Baptist Press and is sent free of charge to those who request it. The main purpose of *The Newsletter* is to promote missions, with an emphasis on the printing and distribution of the Word of God. While we may not agree with every statement printed from outside sources, we make every effort to keep the paper as free from error as possible. To receive *The Newsletter*, send your mailing address to P.O. Box 766, Milton, FL 32572-0766. Phone: 850-623-0086 • Fax: 850-623-3502 • e-mail: news@victorybaptistpress.com

Jim Fellure is not leaving Victory Baptist Press—
An open letter from Pastor Tim Fellure

Dear Friends,

I would like to take this opportunity to clear up a misunderstanding we caused with a recent letter we sent out. We introduced our supporters to a new ministry, *Bibles For South America*, led by my dad, Jim Fellure, and it appears some took that to mean Dad was leaving Victory Baptist Press. He has not! He is not!

In 1991, Dad joined Victory Baptist Church as a field representative for the Bible-printing ministry. I came on in 1992, and in 1994 when our pastor, Dr. Thomas Woodward, the founder of VBP and Victory Baptist Church passed away, I became the new pastor at his request. At that time Dad was appointed as the General Director of VBP, and for the last twenty-five years he has led this ministry in every aspect. I have never seen a man give his life to a work as much as he has. At age 73, he burns the candle at both ends, running the operations, managing the employees, traveling in meetings, raising money, and setting the direction of the ministry. There is no doubt that VBP would not be where it is today, and probably not even in operation, if it were not for his tireless dedication.

In recent years, much of our focus has been on providing Spanish Bibles for South and Central America. To date, we have had our Bibles distributed in every Spanish-speaking country in Latin America, except two, and we will cover those two with the next shipment that goes out. (This does not include, of course, the Bibles or Bible portions we have sent to every US state and territory, as well as Asia, Africa, and beyond.) Because of the demand and the need, Dad has begun a new ministry under the umbrella of VBP to try to concentrate fund-raising efforts for South America. *Bibles For South America* is an extension of VBP and is intended to be a vehicle of support for the many demands we cannot meet for the Spanish Bible in those countries.

Dad remains the director of VBP in every way he has always been. He has just taken on a new role, beginning a new outreach with the same goal, and that is to send Bibles to missionaries who desperately need them. Would you please consider helping us? If you have any questions about the ministry here, you can call me on my personal cell at 850-393-5390 or my dad at 850-384-4402 or email him at jfellure@biblesforsouthamerica.com

Together with God,
Tim Fellure, Pastor

Let Victory Baptist Press help you with your printing needs!

Several years ago we offered printing services to Christian authors as a way to raise funds for Bible printing. Due to a staff shortage we had to quit printing outside projects for a while, but we continue getting requests to print books and other materials. Due to the demand and the need to continue raising support for the scripture printing, we are again offering a wide range of printing services for local churches, ministries, and Christian authors at a very affordable price. All proceeds will be used to print and distribute bibles to the mission field.

Contact Jacob Fellure at jakerfellure@vbcmlton.org for more information or a personalized quote. We look forward to serving you with all your printing needs.

MEMORIALS

Each contributor listed below, through their individual contribution, has helped provide 475 Bibles for the mission field.

FROM	IN MEMORY OF
Kathy Martin	Alice Mae Wanta
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Grace Baptist Church of Jacksonville, FL
.....	Emily Taylor
.....	Barbara Crews
Ridge Road Baptist Church of Brewton, AL
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Jim and Nancy Bradley
Hope Whitson	Bernice Colwell
.....	Chrystal
Richard Russo
.....	Patrick Eggbert and Ruth Gordon

Print Shop News

Al & Heidi Berg

Dear Friends and Supporters,

Things have been going well in the print shop the last few months. We are now in the last phases of collating and binding a truckload of paper for bibles being prepared for Mexico and Puerto Rico. Much of this project has already been sent, and we have already had some encouraging notes about those receiving them.

Things have been a little interesting here the last few weeks since a paved parking lot is being installed for the church. Nearly all the property has been torn up putting in drain pipes and digging the already existing drainage pond deeper to accommodate all the extra runoff water. It has been impossible to keep the clay out of the shop, so we have had some extra cleanup duty lately. We are looking forward to the finished product.

Recently I conducted an experiment regarding the preservation of the word of God. As you know, the Bible was handwritten by men under the inspiration of the Holy Ghost. For thousands of years, the Old Testament was copied by hand by scribes. The New Testament was not always copied under ideal circumstances, and critics of the word of God point out that of the many manuscripts, there are many discrepancies. If this is so, how can we be certain we have an accurate copy of the original manuscripts, which no longer exist? An easy answer is just to say God can do anything, and He can, but He still uses men to accomplish His purposes. With the help of our church's Sunday School department, we had as many students as would, copy John 3 by hand, and we had fifteen people participate. I stood and read one of the manuscripts, while everyone else checked someone else's copy. I would read and mention every punctuation and any unusual spelling. Every time someone had a discrepancy they would raise their hand, and we would see how many other people had the same discrepancy. One person kept track of our discrepancies and our conclusions about what was right. Unfortunately, we did not have time to get through the whole chapter, but we did get to verse twenty-three. Of the fifteen manuscripts, we had twenty-eight discrepancies in twenty-three verses. We resolved every discrepancy correctly and got back to our original. The point is that when men like Erasmus compiled the Textus Receptus, they had access to all of these manuscripts with all of these differences and were able to faithfully determine what was in the original manuscripts. You can trust your Bible. Do you obey it? Will you help us get it to others?

May God bless you,
Bro. Albert Berg

VBP Field Reps

**Bill and Vicki Richburg**

P.O. Box 508

Six Mile, SC 29682

864.506.2380

billrichburg@victorybaptistpress.com

The Richburgs left a full-time ministry in South Carolina and became field representatives for Victory Baptist Press in 1999. Brother Richburg now serves as our general field director.

**Shawn and Emma Dunn**

109A E. High Street

Liberty, IN 47353

765.580.2196

preacherswdunn@gmail.com

The Dunns became field representatives for Victory Baptist Press in September 2010. After pastoring two churches for a total of 24 years, and being heavily involved with printing and distributing the Scriptures, the burden for printing became so real to Brother Dunn and his wife Emma that he resigned as a pastor to become a full-time representative for VBP.

Those who support Victory Baptist Press prayerfully and financially are helping send the Gospel of Jesus Christ, in its purest form, around the world.

Thoughts on History

William Tyndale

Jacob Fellure

William Tyndale was born in 1495, in Gloucestershire, England, a place where people from many different countries would travel to trade. By 1512, he had graduated from Oxford University and had studied at Magdalen College. Tyndale then studied theology at Cambridge University, and it was there he became

a priest in the Catholic church. He began to realize the corruption in the church through their disregard to holy living and their use of the Latin Vulgate. It was also during his time at Cambridge that Martin Luther wrote his 95 Theses and nailed them to the Castle Church in Wittenberg.

The Latin Vulgate was of particular concern to Tyndale. There were multiple problems with the Vulgate. First, it was corrupt. The second problem is more problematic; it was in Latin. The common people as well as many of the priests (who were supposed to preach from it) could not read Latin.

The Catholic church did not see this as a problem. In fact, that is the way it was intended to be. They made their money off made-up doctrines, such as Purgatory, and if everyone could read scripture, they would realize the heresy of the church, and the church would lose its lucrative business.

In 1521, Tyndale returned to Gloucestershire to be a tutor to the children of John Walsh's children. He also preached regularly at the church of St. Adeline. On one particular occasion, Tyndale was arguing with a visiting priest, and he said to the priest, "If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the scriptures than thou dost." The rest of his life was used of God to do just that.

In 1523, he went to the bishop of London to seek approval, and even funding, for his translation work. Prior to Tyndale, John Wycliffe had translated the Bible into English in handwritten copies (Gutenberg had not invented the printing press until after Wycliffe's death), but even that was not great, since it was translated from the Vulgate. The reaction of the church to Wycliffe's translation was to pass a law that said possessing scripture was punishable by death. Since translating scripture was punishable by death, it is no surprise Tyndale got turned down.

Tyndale began his translation work without the church's permission, and it didn't take long before his work outraged the church. He was encouraged by friends to stop translating, but while Tyndale did not want to lose his life, he couldn't stop his translation work, so he left England to continue his work.

He arrived in Hamburg, Germany, in 1524, and finished his translation a year later. While having his work printed, he was

betrayed by the printers and the print shop was raided by the authorities. Right before this though, Tyndale was warned and was able to escape with his translation to Worms, Germany. He was very meticulous about his translation. He used Erasmus' text and also used Luther's translation to double check his work. He said, "I call God to record ... that I never altered one syllable of God's word against my conscience."

On his way to Worms, he stayed in Wittenberg where he spent a couple of weeks with Martin Luther. In Worms, his first New Testament was printed, and the first Greek-to-English translation of the Bible was published. He then went to Antwerp where he was safer from English agents and the Catholic church. It took about two years to finish his complete translation.

Since Tyndale was a fugitive, how was he going to get his English translation to the English people? Not coincidentally, there was famine in England in 1526, and suddenly England needed to import goods from the rest of Europe. This provided a great opportunity to smuggle Bibles without a lot of notice from authorities. The Bibles were sold and given to people everywhere. The church was outraged at this threat. In his translation, what they called a "priest," he called an "elder." What they translated "do penance," he translated "repent." So, they did everything they could to confiscate the Bibles and threaten those who had the Bibles with execution by burning at the stake. This did not even slow down the distribution of Tyndale's Bible. So, they decided to try a different tactic: to buy the Bibles. The bishop of London went out and bought 3,000 copies of Tyndale's Bibles. But he overpaid for them, and the money he paid went back to Tyndale and was used to print and distribute another 22,000 Bibles!

In May of 1535, Tyndale was having dinner with Henry Phillips, a man who he had befriended earlier. Phillips lured him away from the safety of his own quarters and turned him in to the authorities. He was taken to the castle of Vilvoorde, where he was tried as a heretic. He was imprisoned there for eighteen months and kept in horrible conditions. Of course, as he was tried, they were also trying to get him to recant. They wanted him to say what he was doing was wrong; they wanted him to deny that salvation was through faith in Christ alone. He wouldn't deny his Lord, so in August of 1536, he was found guilty of heresy, degraded from being a priest, and condemned to be burned at the stake. Two months later they killed him, and his last words were, "Lord, open the King of England's eyes."

His prayer was answered. Two years later, King Henry VIII gave an order that Miles Coverdale's bible be used all across England. Coverdale's translation was a continuation of Tyndale's translation, with nearly seventy percent being Tyndale's work.

William Tyndale is a reminder to all of us how greatly God can use someone who is committed to God. What he stood for and devoted his life to is also a reminder of the importance of men and women having God's word in their native tongue.

Benefits & Blessings

*Mrs. Pam Leake***What's In a Name?**

Little Bethany was mostly happy playing in the nursery at church, but as the service went overtime and she began to tire, the fretfulness kicked in and she moved toward the door, pointing and making the sound of “mommy.” All I had to do was say, “Is Mommy coming? Listen, Bethany, do you hear Mommy coming?” and

a look of peaceful expectation changed her countenance. That name, “Mommy,” let Bethany know that her mother would soon be there and everything would be all right.

Whenever I find myself in a melancholy mood, reminiscing about my parents who are now in Heaven, I find that somehow only the good memories are attached to their names. *Daddy*, as I called my father, was a source of strength for me when I was a little girl. He was the authority figure, the provider for our family, and he enjoyed making me and my younger brothers happy with insignificant, inexpensive little gifts. He was always there, and I never feared he would leave us.

Mom ... that name, for most, conjures up good thoughts and feelings for the one who cared for us and tended to our every need as children. My mom was a comforter, teacher, disciplinarian, jack-of-all trades and confidante all wrapped up in one. Now that she's gone, only the sweet memories of yesteryear are attached to her name.

A person's name denotes many things. That name may identify character, authority, importance, status ... or it may be associated with pain, bitterness, anxiety, or sadness. It all depends on the person and the circumstances, and in many cases there may be both positive and negative connotations attached to a name. It behooves us to do our best to keep our name clean; as Proverbs 22:1 says, “A *good* name is rather to be chosen than great riches ...” and Ecclesiastes 7:1 says, “A good name is better than precious ointment ...” There is great worth in having a name that invokes goodness and positivity.

I am most thankful, though, for that name that is above every name, the name Jesus Christ. For those who are His children, His name signifies so many different things: comfort, assurance, peace, security, deliverance, salvation, His constant presence. His name indicates authority, provision, strength, wisdom, correction, power. He is our ultimate confidante, the One to whom we can go with anything, anytime. When we are fearful or fretful, we need only call out that name, Jesus, and He is there. No waiting for Him to come through the door! He's as close as the mention of His name, and the day will soon come when, at that very name, every knee will bow and every tongue will confess that Jesus Christ is Lord.

What a blessing it is to learn more and more of Him and what is wrapped up in the name of Jesus! He's not out there somewhere in the unknown, out of reach and in the future, but He's always right here with me. As A.W. Tozer said, “We need never shout across the spaces to an absent God. He is nearer than our own soul, closer than our most secret thought.” What's in His name? All I could ever need.

Pam is the wife of Ed Leake, pastor of Colonial Baptist Church and director of Colonial Press of Charlottesville, Virginia. Email: pamleake@colonialbc.org

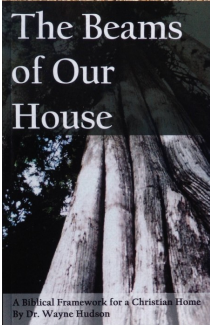
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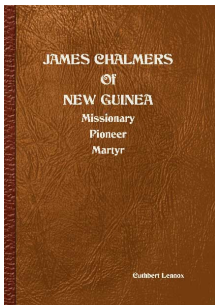
There is no cost involved in acquiring or maintaining the rack. Any time you need additional cards, simply contact Crystal Perrine with Victory Baptist Press (her contact information is provided on the back of each rack). We look forward to hearing from you.



The Beams of Our House by
Wayne Hudson
164 pages
\$10.00

"The beams of our house *are* cedar, and our rafters of fur" (Song 1:17) This book is an effort to investigate the beams of that house – the house the Lord builds – the foundation, the support walls, the joists, the rafters, and the roof that make up the

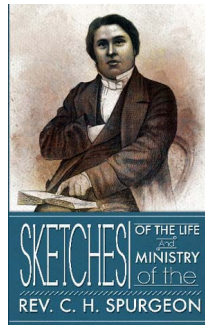
Christian home.



James Chalmers of New Guinea by
Cuthbert Lennox
189 pages
\$12.95

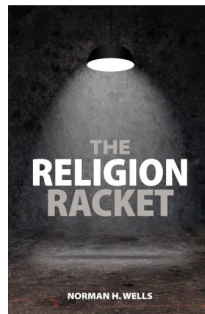
"You may kill us," said the white man, "for we never carry arms ... Remember that we are living among you as friends ..." This white man was none other than missionary James Chalmers, the "Great-Heart of New

Guinea," who, after fourteen years of Christian service among the savages, was brutally murdered and eaten by cannibal tribesman. This biography is a must-read book for all Christians.



Sketches of the Life and Ministry of the Rev. C.H. Spurgeon by **George John Stevenson**
130 pages
\$10.95

Though this book only covers the first few years of his ministry, it gives ample evidence that Mr. Spurgeon was a man raised up and specially trained by Divine Providence to accomplish a great spiritual work by promoting the well-being of both the bodies and the souls of the multitudes who almost daily thronged to hear him.



The Religion Racket
by **Norman Wells**
181 pages
\$10.95

Religion is a failure! The sham and hypocrisy of modern-day religion is brought into glaring light when we compare what we are with what we profess to believe. Repentance and faith produces a reality in our religion that makes sham and pretense unnecessary. It is all summed up in one sublime statement that Jesus made: "Repent ye, and believe the gospel" (Mark 1:15).

Victory Baptist Press Bookstore is a ministry of Victory Baptist Press. Any profit made from the sale of our conservatively priced books goes toward the printing of more Bibles and Scripture portions. This is just one more way we get the Word of God to a lost world.

Victory Baptist Press Bookstore

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The Pastor's Page

Tim Fellure**Thoughts On Preaching**

In each issue of the Newsletter I publish a simple outline on the back page and am often encouraged by words from preachers saying it has been a blessing to them. I love preaching and preachers and have tried to develop my craft and content in the pulpits the Lord has allowed me to occupy. At the same time, I am very hesitant to offer any advice on preaching because there seems to be just a little bit of egotism in that. I don't consider myself an expert in anything, and certainly have not arrived as a preacher. Nevertheless, in place of an outline in this issue, I would like to offer some miscellaneous thoughts and practical points on preaching.

If I could influence a young preacher on how to develop as a preacher, I would tell him that 90% of effective preaching takes place before he ever enters the pulpit. The message of God's word demands that the messenger be prepared. Whether teaching a SS class or preaching to thousands, laziness in the study is the biggest cause for powerlessness in the pulpit. God deliver us from lazy preachers who never apply themselves to the Word. Effective preaching means hard work. The most effective sermons are shaped in the early morning hours of solitude and after mental and spiritual wrestling with the best way to communicate the text. Some preachers feel their gift of gab negates the need for preparation. They are good at just getting up and speaking from whatever comes into their head. Their sermons have no structure or content, and no true ministry can be sustained by this method. It will not feed the flock of God. Others take Psalm 81:10 – *"Open thy mouth wide, and I will fill it"* – as their method of sermon preparation. Their excuse for not studying is that the Holy Spirit will give them utterance as they speak. I have often told my young preachers that natural ability and the gift of gab are the greatest curses to a preacher. A young man who is naturally comfortable with speaking will find he can "wing" it in the pulpit with minimal study, and while he will be sharp in speech he will be shallow in content. It is better that he have a thirst for knowledge, a love for the Book, and trembling in the pulpit. The man who has to dig in God's word and wrestle with the text will find himself on his knees seeking the power of God more than the man who knows he can just bluff his way through a sermon with a few worn-out clichés.

And then I would encourage young men to become expositional in their preaching. Expository preaching is simply expounding a passage of scripture, whether that is a paragraph or a chapter. The expository preacher just stays in his text and takes his thoughts and points from that passage. I do not say there is no merit in topical or textual preaching, but I love expository preaching. I am right now preaching through Genesis

on Wednesdays and Matthew on Sunday mornings in our church, and it is a delight to work through a book and just let the text speak for itself. Expository preaching exalts the authority of the scripture. No matter how gifted or ungifted the preacher may be, he preaches with authority because the Bible is his text. It is not about homiletics. It is not about personal viewpoints and insights. It is about relentlessly affirming the true authority of scripture, which is the most critical thing anybody can ever learn. Now, allow me to offer some practical tips to stimulate thoughts for both the study and the pulpit.

Outlines

Some preachers use points; some have no points. Some preachers use notes; others don't use any notes. And while substance is more important than style, it is not to say that style is not important. How you say what you say determines the effectiveness of your communication. I usually use an outline and always use notes. Outlining comes very naturally for me, probably because I started doing it a very long time ago, so I am a bit impartial to having an outline. A sermon needs some sort of structure to keep the preacher focused and moving toward a desired conclusion and to help the listener digest the different parts of the sermon.

- Make it very clear. I don't like when people come to me afterward and ask what my second point was. I want you to see the divisions very plainly.
- Make sure they are arranged in a proper sequence; for example, Repentance, Revival, and Rejoicing. It would not make sense in any other sequence. If preaching through a text, I rarely change the sequence of the text, trusting the Holy Spirit to having arranged the thoughts of the text in the sequence that is best.
- Be natural and as basic as possible. A clever outline does not make a good sermon. I don't want you to remember the outline; I want you to remember the message. If you use alliteration, don't force it.
- Keep your points consistent. If two of the three points are in the form of a question, the third point should be a question as well. If you have five points and four start with "P", then the fifth should – or it would be better that you change some of the other four to a different letter.

Introductions

In the age of the sound bite and 30-minute sitcoms, the attention span of your listeners is incredibly short. It is said that the average hearer decides within the first three minutes of the sermon whether he is interested in what you have to say or not. A good introduction should create interest in the message, prepare the hearer for what is to follow, and give the listener a reason to listen to the rest of what the preacher has to say.

- Be brief. I have a tendency to overdo the introduction. If you give a 20-minute introduction and then let the audience know

that you are moving into the main body of the sermon, they may tune you out. They expect the sermon to be half over and you are signaling to them that it is just beginning. Don't be so long setting the table that everyone despairs of the meal.

- Be focused. Don't spend a lot of time setting yourself up. Some preachers spend 10 minutes with "warm-up" speech before they ever read their text. I am not against small talk or jokes in the pulpit, but that is not why I'm there; I'm there to preach a text so I must preach the text.
- Be interesting. You don't have to be clever, but you must be convincing. This is your chance to capture the interest of the audience, so be clear in your mind how you are going to introduce the sermon.

Titles

I always title my sermons as the last step in preparation and do not put as much thought into them as I should. My titles are rather bland and I rarely announce my titles. One reason for that is because in our church it is usually broadcast on big screens behind me, and the other reason is that I never remember to announce it. My only advice on titles would be to not feel the need to get cute. Some guys are real good at catchy titles like *How To Preach Your Head Off* or *Seven Ducks In A Muddy River*. I've never been able to think of stuff like that, so I usually have a boring title like this article, *Thoughts On Preaching*.

Illustrations

Illustrations are like windows in the sermon. They shed light on dark points, impress truth upon the mind, make the preaching interesting and sermons memorable, and can touch the emotions and challenge the will.

- Don't use so many illustrations that the sermon is one big story. I have heard sermons that were nothing more than an application of a long story. Stories should not be considered content.
- Don't be self-centered in your illustrations. If you are the hero of every point, you need to cut out some of those stories of your spiritual exploits.
- Don't be dishonest with the facts. Don't lie to make a point. Don't apply a story to yourself that didn't happen to you. I once heard two preachers use the exact same story as though it were a personal experience. One of them was lying.

Conclusions

The conclusion is the last thing the listener hears. It must drive home the theme, demonstrate that the problem has been solved, convince that the question has been answered, and issue a call for action. The conclusion could very well be the most important part of the sermon because this is where you make your final application and appeal to the listener.

Miscellaneous Words of Advice

- Be natural, but not casual. You are dealing with eternal truths so there must be an urgency and intensity in your preaching. There is no room for either a pious or superficial air in the pulpit.
- You may fashion your style of preaching after another preacher, but don't mimic him. Imitation of style may be the sincerest form of flattery, but it is also the surest formula for failure. Be yourself even if you can't stand your own preaching.
- Speak up with authority. You may have a wonderful message but it will do no good if you can't be heard. Don't scream and don't whisper. You should work to develop a proper variety in volume, tone, and pace. Not too loud and not too quiet. Not too slow and not too fast.
- Effective communication involves a harmony of spoken language and body language so make sure your hand gestures are appropriate: don't point down when talking about Heaven or up when talking about hell.
- Make eye contact. Don't preach to the wall or the chandelier.
- Maintain good posture. Walk to the pulpit with purpose and stand erect. Don't strut or saunter to the pulpit and do not lean on the pulpit like you can't stand on your two legs.
- Be cautious of using worn-out clichés. Clichés that have been around for twenty years tell the audience that the sermon is not fresh; it is just a rehash of cute sayings. Along the same line it irritates me to hear "ah" and "uh" as every tenth word, or "amen" after every sentence.
- Don't have too much material. I know that would be a stretch for most of you, but a few points that are well developed and applied are far better than too many points. Resist the urge to tell everything you know about the passage.
- Don't narrate what you went through as you prepared your teaching: "*So I wondered what this word was in the Greek ...*" Tell your audience what you discovered, not what you went through in the process.
- Don't act timidly about touchy subjects (e.g., financial giving). Be confident with God's word in these areas.
- Don't say, "I'm sure you're all familiar with this passage/ doctrine ... " New people are usually unfamiliar with the bible, and this comment will make them feel even more aware of that and intimidated by their ignorance.
- Don't apologize for your inexperience, lack of full knowledge on a subject, etc.
- Don't tell the audience you couldn't decide on what to preach.
- Don't prove your spirituality by preaching down to people.

There is so much that could be said about preaching but I pray these few words will help inspire some young man to be the best preacher he can be. It is a great privilege to be a preacher of God's word, yet a great responsibility. May the Holy Spirit fill you with His power as you preach His word.