



# Bible Believers' Bulletin

Vol. 40 No. 12 "Sanctify them through thy truth: thy word is truth" (John 17:17) December 2016

## The Importance Of Doctrine

**By Brian Donovan**

For the Bible believer, it is the scripture that is his rule of life. The scripture is "given by inspiration of God" (II Timothy 3:16) and the doctrine of its preservation (Psalm 12:6-7), is as important as its inspiration. The first thing that the scripture is profitable for is "doctrine" (II Timothy 3:16), and without doctrine, the Christian has no direction for his life. Doctrine is thought to be simply "teaching" and as a result, treated as if it is merely an intellectual theology that determines whether a believer is in line with the acceptable, present day "baptistic" rules.

But doctrine is a set of beliefs that governs how the believer is to live his life. The scripture is profitable for "reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Our lives are to be adjusted by the doctrines of scripture that do not lodge in our heads, but sink into our hearts and bring about

the "doctrine of godliness" (I Timothy 6:3). The Bible believing Christian is taught to put the doctrines of scripture into practice in his own life, and then teach others also (I Timothy 3:2). At least seventeen times in the letters to Timothy and Titus, the apostle Paul talks about the importance of doctrine. When a saved man does not want to live right, he points at Bible believing preaching and says, "There's too much doctrine at that church and not enough love." Translation: "I do not want to change the way I am living and want more people to pay attention to me." The Laodicean Christian today will leave a church teaching correct doctrine in a heartbeat, for one that will pamper and show him attention. Paul said that this man is not consenting to "the doctrine which is according to godliness" (I Timothy 6:3). How can a Christian live a Godlike life, if he is unaware of the doctrine that leads him into living that life?

Modern preaching claims to put an emphasis on love. Ignoring the scripture, they give the idea that doctrine is heady and lacking love, while they are much more concerned with your well being and especially interested in how you feel. What these char-

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# No Room in the Inn

By Dr. Peter S. Ruckman

**“And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn”** (Luke 2:27).

When the Saviour came into this world, no one wanted Him. In that most solemn hour in a woman's life when she goes down into **“the shadow of death”** (Psa. 23:4) to bring a life into this world, Mary brought forth her baby boy in a stable and laid Him in the straw of a feedtrough, with the malodorous smell of unwashed brutes. Hence the expression: “Shut the door; WERE YOU RAISED IN A BARN?” Jesus may not have been “raised” in a barn, but He was born in one and spent the first hours of His life on earth in one.

The poet John Oxenham wrote:

“No room!  
No room!  
The Inn is full,  
yea — overfull.  
No room have we  
For such as ye—  
Poor folk of Galilee,  
Pass on! Pass on!

“Nay then! —  
Your charity  
Will ne'er deny  
Some corner mean,  
Where she may lie unseen.  
For see! —  
Her time is nigh.

“Alack! And she  
So young and fair!  
Place have we none;  
And yet—how bid ye gone?

Stay then!—out there  
Among the beasts  
Ye may find room,  
And eke a truss  
To lie upon.

“No room!  
No room!  
No room for Thee,  
Thou Man of Galilee!  
The house is full.  
Yea, over full.  
There is no room for Thee—  
Pass on! Pass on!

“Nay—see!  
The place is packed.  
We scarce have room  
For our own selves,  
So how shall we  
Find room for Thee,  
Thou Man of Galilee—  
Pass on! Pass on!

“But—if Thou shouldst pass  
This way again,  
And we can find  
So much as one small corner  
Free from guest,  
Not then in vain Thy quest.  
But now—The house is full.  
Pass on!

“Christ passes  
On His ceaseless quest,  
Nor will He rest  
With any,  
Save as Chiefest Guest.”

You don't shove or kick God around. He's looking for a place *in you*. He's looking to move in and take up residence, and just as back in the day of Christ's birth, men today say, “No room!”

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# No Room in the Inn

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I don't suppose there is any other season in the world where someone's birthday is celebrated, yet less is thought of that person, than the celebration honoring the birth of Jesus Christ. At Christmas time, you can get silver bells and jingle bells; you can get Rudolph and Frosty; you can get "Mommy Kissing Santa Claus," "Winter Wonderland," and "White Christmas." You can get "shop till you drop," maxing out your credit cards, and buying gifts that are going to be exchanged the day after Christmas. I get so tired of all that stuff that I get just like Scrooge: "Bah! Humbug!" Where is remembering Christ in all that mess?

The Bible says, "**He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not**" (John 1:10–11).

So the first thing I want to say about our text in Luke is that *the world has no room for its Creator*. They want nothing to do with the One who made them. Caesar didn't care; all he wanted was the tax money. Herod didn't want Him; he tried to have the Christ child killed. The leaders of the Jewish people didn't want Him; those chief priests and scribes who told Herod where the Christ child would be born quoted Micah 5:2 and then stayed right where they were. The masses of the Jews didn't care anything about Him; they ignored the testimony of the shepherds, Anna the prophetess, and the wise men.

The so-called "Vicars of Christ" have no use for Him. When Pope "Francis" came over here back in 2015, he didn't brag about God or Jesus Christ. He spouted off a bunch

of Socialistic claptrap about "climate change," "social justice," and "redistribution of wealth." No Pope ever bragged about the One he is supposed to represent. He talks about the sacraments, Mary, Peter, the "one, true Church," ecumenical movements, making Jerusalem an "international city" (with him in charge, of course), "oppressed minorities," the "poor," world peace, etc.; but *never Jesus Christ*.

The Pope would be horrified at the thought of Christ returning. When John Paul II came over to this country, he never opened his yap one time about the main theme of the Book: Jesus Christ coming back to get what belongs to Him. I heard that bird speak three times and read about five articles about him in newspapers and magazines. You never heard or read a more barren, sterile, sentimental, Communistic humanist in all your life. He wasn't qualified to teach a daily vacation Bible school. Ditto Paul VI, Benedict XVI, and "Francis."

No Pope ever talks about the Second Coming of Jesus Christ. You would think those fellows would know something about their "Boss." Years ago when I debated the Catholic lawyer Karl Keating out in California, I asked him, "Why don't you Catholics talk about the Second Coming of Christ when it's supposed to be part of your Mass?" Paul said, "**For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come**" (1 Cor. 1:26). When Keating got up, he said, "Every Catholic is taught about the Second Coming of Christ." Down in the front two rows were about twenty saved Mexicans who shook their heads *no* when he

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# No Room in the Inn

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said that. I thought to myself, "Your sheep are bleating on you, Saul" (cf. 1 Sam. 15:14).

I know what that Bible says about the first time Jesus Christ showed up. When the Father sent His Son to take control of the vineyard, those husbandmen said, "**This is the heir; come, let us kill him, and let us seize on his inheritance**" (Matt. 21:38); and that's exactly what they did (Matt. 21:39). When He comes back the second time, 200 million UN troops are gathered together "**to make war against him**" (Rev. 19:19). Two thousand years of human "progress" haven't changed anything in regards to this world's attitude toward their Creator.

When I pastored Brent Baptist Church, every Christmas Eve I used to take the young people in the church (about ten at that time) over to the Starlight Restaurant here in town. We would have our meal, and then hang around till the crowd came in. Then we would all stand up at our table and sing, "Happy birthday to you; happy birthday to you; happy birthday, dear Jesus; happy birthday to you." If looks could kill, we would have been shot dead every Christmas Eve, and the first ones to pull the trigger would be those nice, fine *Baptist* folk who came there to eat.

I will say one thing for Christmas: it's good that the world is forced once a year to have at least a token remembrance of Jesus Christ. I'm glad our boys and girls get to go down to the mall and sing about the One in whom they believe. I'm glad our church members get to march in the local Christmas parade and hold Scripture signs and sing as a testimony to their

Saviour. I understand most of the crowds at the mall and the parade don't appreciate what we're doing, but I do. The spirit of generosity for a couple of weeks is worth something; not much, I will admit, but something.

Think of what you would have missed if God hadn't overruled this inhospitable world. The world said, "We don't want your Son," and God said, "I'm going to send Him anyway." Think about what you would have missed if He hadn't done that.

Jesus said, "**For the Son of man is come to seek and to save that which is lost**" (Luke 19:10). I was a lost sinner working as a disc jockey during the daytime and a danceband drummer at night, drinking myself right into Hell. I sure am glad Jesus Christ came into this world!

What if God had taken men at their word. I have gone out door-knocking and had people tell me, "I don't want that religious stuff around here; get out." I told them, "I don't want to talk about church or religion; I want to talk to you about Jesus Christ." I had one fellow say to me, "You aren't bringing Him in here." I said, "Well, if He's not welcome; I'm not coming in either"; and I turned around and left.

The schools don't want Jesus Christ, even though three-quarters of the greatest literature in the world (Milton, Shakespeare, Dickens, Melville, Defoe, et al.) makes reference to Jesus Christ and His Book. The greatest music ever composed—Bach, Handel, Hayden, et al.—makes reference to Jesus Christ. A past president of Cornell University said, "No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who

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# No Room in the Inn

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is ignorant of it.”

I wonder, this Christmas season, how much room *you* have given to Jesus Christ. I know you have given room to your spouse, your kids, your grandkids, your family, your friends, and *yourself*. But how much room have you given to *Him*?

“When Jesus came to Golgotha they hanged Him on a tree,

They drove great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

“When Jesus came to live with us we simply passed Him by,

We never hurt a hair of Him, we only let Him die;

For we had grown more tender, and we would not give Him pain,

We only just passed down the street and left Him in the rain.

“Still Jesus cries, ‘Forgive them for they know what they do,’

And still it rains the winter rain that drenches through and through;

The crowds go home and leave the streets without a soul to see,

And Jesus crouches ‘gainst a wall and cries for Calvary.”

That’s a poem by Geoffrey Anketel Studdert Kennedy called “Indifference.” It simply means that in A.D. 33, sinners got rid of Jesus Christ by nailing Him to a cross. Today, sinners get rid of Him by *ignoring* Him.

Second, if there is no room for Je-

sus Christ, there is *no room for glory to God*; and if there is no room for glory to God, there is *no room for peace*. When those angels appeared to those shepherds, they said, “**Glory to God in the highest [one], and on earth peace [two], good will toward men**” (Luke 2:14). Giving glory to God is a prerequisite to peace. At this time of year, you will hear a lot of folks stand up and say, “Peace on earth, good will to men,” without ever giving glory to God. I am here to tell you that there is no such thing as peace on this earth without giving glory to God.

Have you ever thought of how absurd the words of those angels are apart from Jesus Christ? “**On earth peace**”—are you kidding?! There has been one war about every nine to ten months since Genesis 14. Between 1900–1987, 38.5 million people died in war, and things haven’t gotten any better in the last 22 years. As a matter of fact, three bigger and better wars are yet to come (Rev. 6, 19, 20).

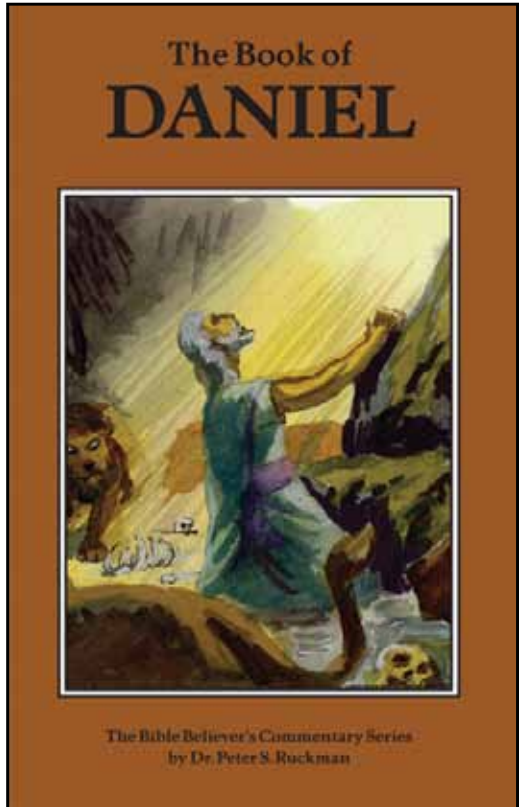
“**Good will toward men**”—is that a joke or something?! Paul said every person born on this earth is a child of disobedience and a child of *wrath* (Eph. 2:2–3). Jesus Christ said that if a man didn’t believe on Him, “**the wrath of God abideth on him**” (John 3:36). What do you mean “**good will toward men**”?

“**On earth peace, good will toward men**” is a cruel joke—unless it means that peace and good will are going to show up *when God gets the glory*. In the Scriptures, peace has three prerequisites: 1) *glory to God* (Luke 2:14), 2) *purity* (James 3:17), and 3) *righteousness* (Heb. 7:2). Is there anybody reading this page who thinks this nation is going to get pure

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# No Room in the Inn

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 and righteous, and give God the glory,  
 in the next five years? Then lock, load,  
 and fire, boy!

There will be no *global* peace until  
 the Prince of Peace (Isa. 9:6) sits on  
 the throne of God in the city of peace  
 (Jerusalem). There will be no *personal*  
 peace until a sinner comes to know  
 Jesus Christ as his personal Saviour  
 (Rom. 5:1). The old saying is: "No  
 Jesus, no peace; know Jesus, know  
 peace."

People love Christmas because ev-  
 eryone tolerates a *baby*. A baby can't  
 hurt anybody. But when Jesus Christ  
 comes back, He isn't coming back as  
 a baby. He's coming back as "**KING  
 OF KINGS, AND LORD OF LORDS**"  
 (Rev. 19:16), with armies to *kill people*  
 (Rev. 19:14-15; 2 Thess. 1:7-9). He  
 came the first time as a *sacrificial  
 Lamb* (John 1:29; 1 Cor. 5:7); He'll  
 come back as a roaring, ravaging *Lion*  
 (Rev. 5:5; Gen. 49:9-10; Num. 24:9).

"The Prince of Peace came down  
 to earth

With God's good will to men,  
 And all the hosts of Heaven sang,

And high their hallelujahs rang  
 O'er sleeping Bethlehem;  
 But men heard not the songs of  
 love

For tumult of earth's strife:  
 High on a hill they hewed a tree,  
 Carried their King to Calvary,  
 And slew the Lord of Life.

"The Prince of Peace looks down  
 on earth,

Sick with the strife of sin,  
 And watches men wage warfare  
 blind

The while He yearns to help them  
 find

The Peace He died to win.  
 War rages on in savage hate  
 With spectred horrors grim:  
 Distracted earth is sore distressed  
 And prays for peace and cries for  
 rest

But will have none of Him.

"The Prince of Peace shall come  
 to earth,

And earth shall own His sway;  
 Not torn, but glory on his brow,  
 Earth's every knee to Him shall bow  
 In that triumphal day.

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*Brian Donovan*

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# No Room in the Inn

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His righteous rule shall know no end;

Wars shall forever cease;

But not till comes her Saviour King,  
Love's banner o'er His world to fling,

Shall rebel earth have Peace!"

*"Even So, Come Quickly!"*

by E. Margaret Clarkson

**"There is no peace, saith my God, to the wicked"** (Isa. 57:21).

**"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape"** (1 Thess. 5:3).

Catholics confine Christ to Mary's arms or to the cross. You will seldom, if ever, see a statue of the *resurrected Christ* running around loose. They like to confine Him to a box, which is why there is a "tabernacle" on the altar of a Catholic church, where the "body and blood" of Jesus is held until the Priest lets it out at Mass on Sunday morning. That's not bringing glory to God, so don't count on the Catholic Church or the sacraments to give you peace with God.

There is no mention of God or Jesus Christ anywhere in the UN charter. So do you know what you have had since 1945 when the UN was founded? There have been *178 wars* (as of 2008). How is that for what Harry Truman called "our last, best hope for peace"?

The UN will put *part* of Isaiah 2:4 on their "Isaiah Wall" in downtown New York—the part where *they* do something. *They* plan on beating **"their swords into plowshares, and their**

**spears into pruninghooks"**—WITHOUT GOD OR JESUS CHRIST. How do you know that to be so? They *leave out* the part of the verse where *the Lord* judges the nations and rebukes the people. They don't want God or the Bible telling them what to do; they think they can do it themselves. Like someone has said: "How's that working out for you?" It's working out to the tune of nearly 200 armed conflicts and forty million casualties, that's how! Without glory to God, expect nothing but tears, bloodshed, hospital beds, death, and graves.

Thirdly, if there is no room for Jesus Christ, there will be no room for **"good will toward men."** That shook up Origen so much that he changed it in the *Vaticanus* and *Sinaiticus* Alexandrian text to "men of good will." That's what all the modern translations based on "older and better manuscripts" read. The ASV and ESV (the "Conservative" RSV) both read *"on earth peace among men in whom he is well pleased."* That's blasphemy! There has only been one man on this earth with whom God has ever been **"well pleased,"** and that was *His Son* (Matt. 3:17, 12:18, 17:5).

Scholars like Origen, and the translators and revisers of the new versions, couldn't understand 2,000 years of "hell on wheels" after that angelic announcement, so they figured the Scriptures didn't really mean that. So they changed them to appeal to their own self-righteousness. The promise wasn't to *all men*, just men like *themselves* who were pleasing to God. Works salvation just like in the Roman Catholic "Bibles" (*Douay-Rheims, Challoner, Jerusalem, New*

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# No Room in the Inn

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*American*): you can do something to make God pleased with you. And if God is pleased with you, you can bring in world peace WITHOUT JESUS CHRIST. That's Postmillennialism; that's Amillennialism. That's what the Catholic Church has taught for 1,600 years.

Now if you know your Bible, then you know that peace of Luke 2:14 is a *Person*—it's Jesus Christ. It's Jesus Christ at the First Advent (Eph. 2:14), and it's Jesus Christ at the Second Advent (Mic. 5:2, 5). If you are going to apply it to you right now, it would be what the New Testament calls *reconciliation*.

In your natural state, you are an enemy of God (Rom. 5:10). You are alone **"in the world"** without hope and **"without God"** (Eph. 2:12). Jesus Christ came down to this earth to make peace between you and God.

**"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby"** (Eph. 2:16).

God showed **"good will toward men"** by sending His Son down here to make peace with sinners under His wrath.

**"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him"** (Rom. 5:8–9).

"What do you want for Christmas, Ruckman?" Well, I can't do it anymore because of my failing eyesight. But when I could, I would take a couple of days during this time of year and go see my chaplain buddy in the jails at

Tallahassee, Florida: Ted Warmack. My Christmas present was to see grown men come to a saving knowledge of the Lord Jesus Christ. I don't think I ever preached there where I didn't see at least a dozen men (and often times many more) trust Christ. That was my "Christmas," boy.

**"But not as the offense, so also is the FREE GIFT. For if through the offense of one many be dead, much more the grace of God, and the GIFT BY GRACE, which is by one man, JESUS CHRIST, hath abounded unto many"** (Rom. 5:15).

"Have you any room for Jesus,  
He who bore your load of sin?  
As He knocks and asks admission,  
Sinner, will you let Him in?"

"Room for Jesus, King of Glory!  
Hasten now His word obey;  
Swing the heart's door widely open,  
Bid Him enter while you may."

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# The Importance Of Doctrine

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latans have learned is that people easily respond to anything about “them-selves.” They are preachers of a false love and living proof that doctrine is extremely important as they “by good words and fair speeches deceive the hearts of the simple” (Romans 16:18). These false preachers appeal to a self love saying, “If you do not love yourself, how can you love your neighbor?” Foolishness and ignorance. No man has to be taught how to love himself, he naturally already does that. Men are already “lovers of their own selves” (II Timothy 3:1–5) without O’Steen’s help, and the Lord Jesus warned that “he that loveth his life shall lose it” (John 12:25). The scripture never commands anyone to love themselves, we are to get our minds off “selfie” and love others (John 13:34–35). One of these fake preachers said, “Christ’s love transcended (there is one of those buzz words) doctrine” and said that “He just loved the woman at the well in John 4.” How did he miss where the Lord told the woman to “Go, call thy husband” (verse 16)? He did that to deal with her about her sin (verses 17–18) of having five husbands and living with one at the time who was not her husband. That same fake preacher also said that “people matter, not doctrine . . . proper doctrine is not the essential part of our faith . . . it is love . . . Christians need to learn to just worship the Lord.” How can anyone worship the Lord without the truth? Jesus taught that same Samaritan woman at the well (the one “He just love”), about her false worship at her false mountain, and her need to worship God in “spirit and in truth” (John 4:20–24). Little heavy on doctrine and not much love, wouldn’t you say?

The Lord Jesus Christ astonished the people with His doctrine (Matthew 7:28–29) as He taught them with authority. When the Bible is preached with authority, the Laodiceans have their little feelings hurt because the preacher does not ask for their opinions. There is much love in giving people the truth. With the understanding of doctrine comes authority and assurance in preaching. The apostle Paul said that to speak in tongues is of no profit unless it was by revelation, knowledge, prophesying or doctrine (1 Corinthians 14:6). One of the marks of the carnal believers at Corinth was their desire for everyone to be heard (1 Corinthians 14:26). The Bible believing Christian adjusts his opinions to “thus saith the Lord” and develops his thought patterns by the doctrines of scripture. But this is an age that tells us what everyone thinks is supposed to matter and count. We are living in the age of self documentation and everything you do is to be “twitted” and “followed.” This kind of self loving life is “contrary to the doctrine which ye have learned” (Romans 16:17). In the meantime, truth is “fallen in the street” (Isaiah 59:14) as the doctrines of devils (II Timothy 4:1), and the doctrines of men (Mark 7:7) abound.

The doctrine of the grace of God does not teach men to do as they please

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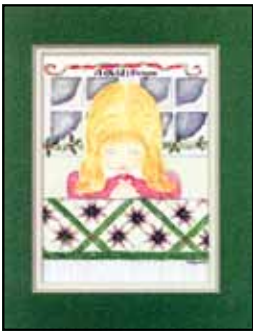


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# The Importance Of Doctrine

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(Romans 6:1–2), but teaches him to live “soberly, righteously and godly” (Titus 2:11–12). As the saint of God lives his life looking for the “day of Christ” (Philippians 1:10), that doctrine causes him to be “sincere and without offense,” expecting the Lord Jesus to come for him at the rapture. The “day of Christ” is a doctrine taught in the scripture (Philippians 2:16), yet the modern pulpits do not make a peep about this anticipated day. It is the day that every Christian should be kept excited about and expecting as we are promised that our Lord will return for us to gather us to Himself (II Thessalonians 2:1–2). The church of Jesus Christ, which is His body (Ephesians 1:22–23; Colossians 1:18), has both those who have already died, and those who are alive and remain (1 Corinthians 15:51–52; 1 Thessalonians 4:14), who are awaiting their change when the bridegroom comes to get His bride out of here. The marriage will take place in heaven before the triumphal return of Jesus Christ to rule this world for one thousand years (Revelation 19:7–16, 20:1–6). The “day of Christ” is a reference to the rapture of the church before the tribulation period and is not to be confused with “the day of the Lord.”

The doctrine of the “day of the Lord” is found throughout the Old Testament prophets writings, with some taking whole chapters on the subject (Isaiah 2, Isaiah 11; Ezekiel 39; Joel 2; Obadiah; Zechariah 14; Malachi 4). That “day” begins with the return of the Lord Jesus Christ in fury and ends after His one thousand year reign, with the burning up of the heavens and the earth (II Peter 3:10). This day is with the Lord as a thousand years (II Peter 3:8) and is the main theme of the whole Bible, that is, the day when the Lord Jesus Christ takes over this world, sets up His kingdom, and gets the worship from His creation that He deserves. This worship will come from the animal kingdom with the wolf, lamb, leopard, lion, kid and calf all dwelling peace (Isaiah 11:6–9), from the natural kingdom with the mountains and hills singing and the trees clapping their hands (Isaiah 55:12–13), and especially from the kingdoms of men, as the kingdoms of this world are become the kingdoms of our Lord and of his Christ (Revelation 11:15). The loftiness of men will be bowed down as the filthiness of the Twitters and Facebooks and Selfies will be crushed and “the Lord alone shall be exalted in that day” (Isaiah 2:17). The day of the Lord is what the whole creation is groaning for right now and doesn't even know it (Romans 8:22). The average independent, Baptist congregation today is not even made aware of these doctrines and if you were to ask the typical Baptist about the difference between the day of Christ and the day of the Lord, he wouldn't have a clue what you were talking about. That is because he is more interested in attending a church that he “likes” (with his thumbs up), rather than a church where he hears the truth. Paul saw his own converts turn on him and

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# The Importance Of Doctrine

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become his enemy because he told them the truth (Galatians 4:16). Instead, they turned to someone who pretended to love them while bringing them into bondage (Galatians 4:9, 17).

The Bible preacher is to labour in doctrine (I Timothy 5:17) and give attendance to it (I Timothy 4:13). He is to know enough doctrine to be able to convince the gainsayers (Titus 1:9), and teach his sheep enough so that they will not be carried about with every wind of doctrine (Ephesians 4:14). The Christian should be aware that the Lord hates (He is not a lopsided God who only "loves") the doctrine of the Nicolaitanes (Revelation 2:15), who teach that there is a special class of holy clergy who "rule" (Nico) above the "common" (laity) people. The Christian should be taught that it is the doctrines of devils that teach a man cannot marry or is commanded to abstain from meats (I Timothy 4:1-5). The Bible preacher should know that there is a crown given out at the Judgment Seat of Christ for the elder who feeds the flock willingly, not for filthy lucre (I Peter 5:1-4). You see, the Lord places a lot of emphasis on doctrine and when a man does not want doctrine, it is because there is something wrong with his heart (Romans 6:17), not his head. When a saved man runs from a pulpit where he will not endure sound doctrine, it is because of the lusts in his heart (II Timothy 4:3), not the kinks in his head.

The doctrine of salvation that a sinner needs to know right now is that he can "receive" (John 1:12) the Lord Jesus Christ by faith alone, without works (Romans 4:5; Ephesians 2:8-9), and be counted justified before God (Romans 5:1). The apostle Paul makes it very plain for the sinner in this age that the conclusion of the matter of a sinner's justification is "by faith without the deeds of the law" (Romans 3:28). The blood of Jesus Christ cleanses us from all sin (I John 1:7), justifies the repentant sinner (Romans 5:9), and purges him from his old sins (II Peter 1:9). This is what Paul calls "my gospel" (Romans 2:16) and he did not get it from Moses, but by the revelation of Jesus Christ (Galatians 1:12). Moses knew nothing about this gospel, as is evident by reading all of his writings. Moses was given the law of works (Exodus 20) and the soul that sinned was required to bring an animal sacrifice and shed it's blood at an altar to receive the atonement (Leviticus 17:11), and he did not mean "looking forward to the cross," which is a cute Baptist saying not found in the scripture. We are talking about the importance of doctrine. The prophets continued to preach the message of works through the Old Testament a found in Ezekiel 18 and 33, where the "righteous man" who turned from "his righteousness" would "die in his sins" (Ezekiel 18:24), while the "wicked" who will "turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (Ezekiel 18:21). The context shows

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# The Importance Of Doctrine

Continued from 13

plainly that it is not a reference to just his physical life and death, as the man is said to be dying "in his sins," which the Lord Jesus Christ said would happen to the lost Jews if they did not believe on him (John 8:24). he was not talking about them staying physically alive.

The doctrine of salvation for a sinner after the bride of Christ is raptured up to heaven is given in the New Testament books dealing with that time period called the tribulation. No longer will a sinner be able to simply receive Jesus Christ by faith and be justified by faith in His blood as he can right now. In the tribulation period, a sinner must refuse the mark of the beast or he damns his soul (Revelation 14:9–11). He must endure to the end of that tribulation period to be saved (Matthew 24:13), as the "gospel of the kingdom," a completely different message is being preached at that time (Matthew 24:14). No one is looking forward or backward to the Cross to be saved at that time. The books of James and Hebrews give the doctrine that a sinner need to take heed to if he is to be saved after the church is gone. Anyone who would try to apply the book of James to a Christian "doctrinally" is ignoring who it is written to (James 1:1: "the twelve tribes which are scattered abroad"), as well as refusing to teach that the scripture means what it says. James writes that in the Old Testament, Abraham was justified by works and not by faith only (James 2:24), and another cute Baptist saying ("if a man is really saved then he will have good works") is not what the Bible student needs to be taught. At Pensacola Bible Institute, we teach the King James Bible means what it says, rightly dividing it through study (II Timothy 2:15), and the student is never taught a cute Baptist saying in place of the scripture. By taking "heed . . . unto the doctrine" (I Timothy 4:16), the student of the Bible learns that the doctrinal set up during the tribulation period is not the same as during the present church age. James writes about some rich men who have "heaped treasure together for the last days" (James 5:3). The faithful minister of the word of God should will study to find that "the last days" is not a phrase used in the scripture to refer to the church age. The first time it shows up is with Jacob prophesying on his deathbed (Genesis 49:1), and the prophecy shows "the last days" present at both the first and second comings of the Lord Jesus Christ (Genesis 49:11). Isaiah prophesies about "the last days" applying to the second coming (Isaiah 2:1–3), not the church age. Micah repeats the same prophecy about "the last days" to the tribulation period and the second coming of Jesus Christ at "the day of the Lord," which Peter is expecting at any moment (Acts 2:16–21). When Paul uses the term, he applies it to the very end of the church age in apostasy (II Timothy 3:1–4), as the last days return to the earth for the coming day of the Lord. The same "last days" are spoken of in the book of Hebrews (not the book of "Christians"),

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# The Importance Of Doctrine

Continued from 14

where we are told that the last days were present when the Lord Jesus spoke on earth (Hebrews 1:2). So the books of Hebrews and James are dealing with a different time period than the church age and “doctrinally” are to be applied correctly through study and right division. All scripture is profitable for doctrine and is not to be discarded or ignored, but it is also not to be handled deceitfully (II Corinthians 4:2), or corrupted (II Corinthians 2:17), to say something it does not say to fit your Baptist teachings.

One of the results of understanding Bible doctrine is a greater appreciation for the way the Book is put together. It is the only Book in the world where a sinner can find light and life and truth, no matter when he is living. A sinner can

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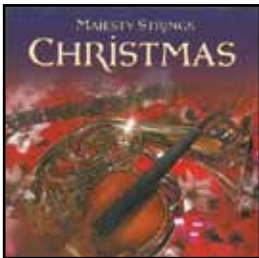
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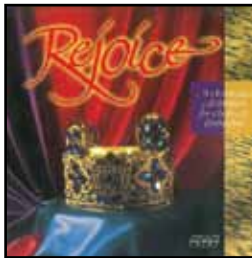
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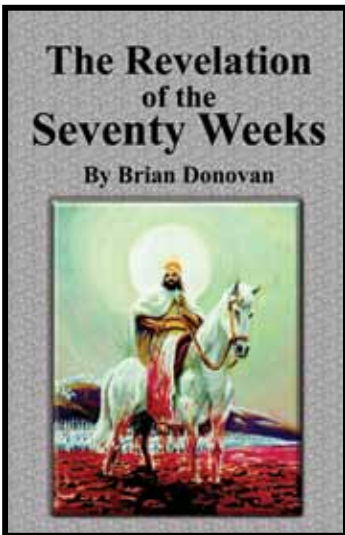
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# The Importance Of Doctrine

Continued from 15

pick up the King James Bible during the millennial reign of Christ and find what is expected of him. He will not be commanded to be a soul winning witness at that time, for they will all know the Lord in Israel since He will be physically present right in front of them (Jeremiah 31:31–34). The context of that passage is “after those days.” During that time, the Levites will again offer animal sacrifices (Jeremiah 33:15-18). Is there a Baptist that wants to apply that doctrinally today? During the tribulation period a sinner can pick up a King James Bible and find exactly what is required of him to be saved, and it is NOT to simply look back at the finished work of Christ on the cross and he is justified. That man must “endure to the end” (Matthew 24:13), look for His coming (Hebrews 9:27–28), refuse to worship the beast or take his mark (Revelation 14:9–10), and through faith in Jesus Christ, and keeping the commandments, he can enter into life (Revelation 14:12; Revelation 12:17). Right now, a sinner can pick up a King James Bible and find eternal life as a free gift in the finished work of the Lord Jesus Christ on Calvary. He need not worry about taking a mark, enduring to the end, or keeping the commandments, it is finished (John 19:30).

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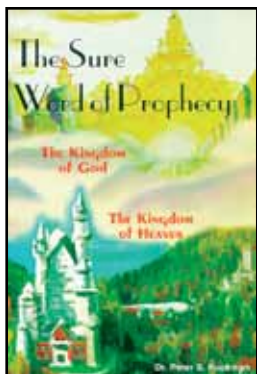
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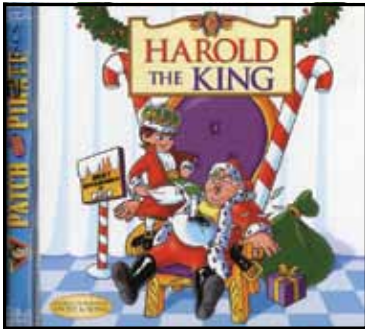
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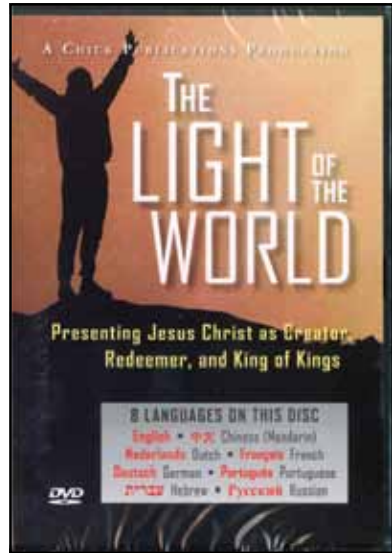
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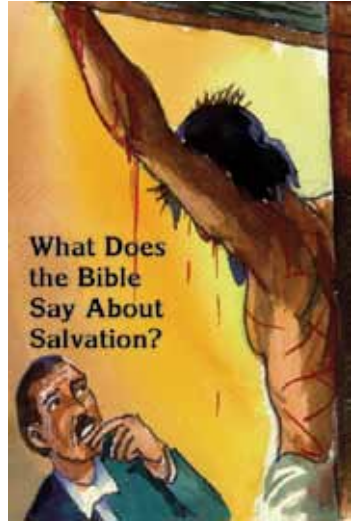
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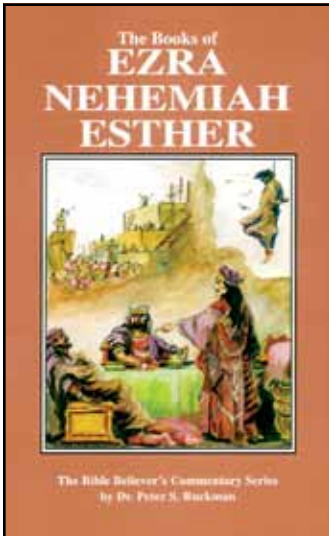
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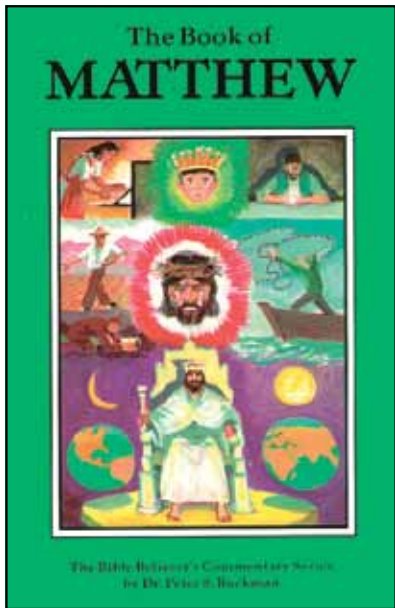
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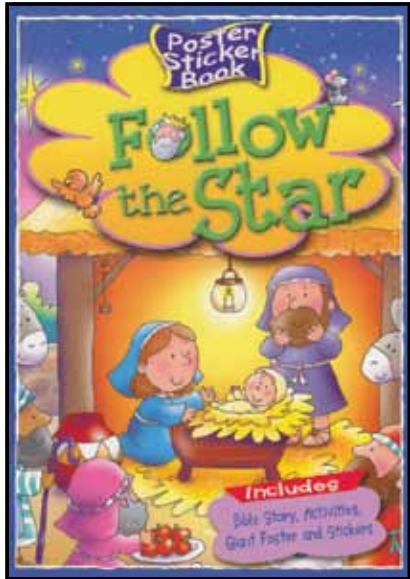
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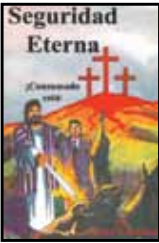


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# A Costly Rejection

By Robert Militello

**“He came unto his own, and his own received him not”** (John 1:11).

Christmas time is an especially difficult season for Jews in America. No one enjoys feeling left out of something that seems to be consuming the attention of everyone around him. It's human nature to want to be part of something that brings joy and happiness.

Growing up in a Jewish neighborhood in Brooklyn, I was glad every Christmas that I wasn't born a Jew. My Jewish friends didn't know the joy of opening presents and trying out all the new toys, but they did appreciate the ten-day break from school. Hanukkah, a minor Jewish festival, was made a big deal by the rabbis to counter those awkward feelings Jewish kids had when even Jewish-owned businesses decorated their windows for Christmas. The parents of a few of my Jewish friends allowed a little Christmas tree into their apartments. They called it a “Hanukkah bush” in order to alleviate the attendant guilt feelings.

Of all the nations on this earth, Christmas should first belong to the Jews.

**“I say the truth in Christ, I lie not,**

**my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh”** (Rom. 9:1–3).

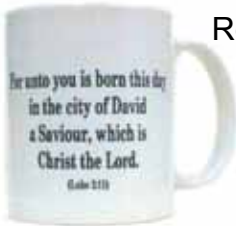
We Gentile dogs have been given the cup of salvation because the Jews, as a nation, refused to drink from it. We get to celebrate Christmas as an added bonus, and the joy that was meant for God's people was sadly lost when the Jewish leadership decided to “save the sheep” from a “blasphemer.”

**“Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not”** (John 11:50).

There's a profound sadness in the soul of every Jew that still believes in God and has not been turned over to atheism or agnosticism. They know nothing of the joy and comfort that a real Christian has. Christmas seems to open a wound in their psyche, and the Jews with whom I lived in Brooklyn seemed uncomfortable with the lights and store decorations and Christmas

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# A Costly Rejection

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songs everywhere.

Imagine being a Jew and listening to the carol "The First Noel." How would you feel hearing, "Born is the King of Israel"? Here's what they are thinking: "If the King came, why didn't He set up His kingdom?" He didn't bring peace and many believe that He deserved to die because He taught Jews to turn away from the law of Moses. He was perceived by the Jewish leadership to be a grave threat to Jews everywhere. Paul certainly saw Him that way when he was Saul and unconverted.

A Jew doesn't want to hear that the rejection of Jesus Christ as Messiah has brought God's wrath upon him and his people all these centuries. That is why Hollywood Jews begged Mel Gibson to delete Matthew 27:25 from the script of his movie "The Passion of the Christ." That particular scripture is seen as a catalyst for anti-Semitism. Most Jews won't say this, but many feel that when something bad happens to Jews that Christians blame their rejection of Jesus as the reason for the evil. That there is truth in that mindset is undeniable. Bible believers know that the greatest evil yet to fall upon the Jews—"the time of Jacob's trouble" (Jer. 30:7)—is the culmination of God's wrath upon, most of all, the Jews. Matthew 27:25 is yet to be avenged to the uttermost.

Christmas, to me, is an affirmation of God's faithfulness: He keeps His word. He came and is coming again. This can be no source of comfort to anyone but a Bible believer. Presently, the thinking Jew believes that we who believe Jesus is the Jewish Messiah have been fooled by a clever

sorcerer. The idea of the God of Abraham, Isaac, and Jacob becoming a man and yielding Himself to death is preposterous. Obviously, Psalm 22 is hidden to the eyes of the rabbis. Someday soon, the Lord will open the eyes of His people like He did the two disciples on the road to Emmaus in Luke 24:13–31.

A Jew once said to me, "Why would the King of the universe want to become a man?" I told him that love brought God to earth. Nothing else would have. He, the Messiah, so closely identified Himself with His people that He humbled Himself, left glory, and became one of them. Christmas is a needed reminder that the love of God is unfathomable. Reason alone never could, and never will, explain this mystery: God becomes man.

Some years ago in New York City, the homeless situation had become acute. The homeless seemed to be everywhere, and the subways had their share, along with the parks and vacant lots. Besides being an eyesore for tourists, it was a scandal for city administrators. New York City spent millions to set up homeless shelters and established a separate city agency to deal with the problem: the Department of Homeless Services. After some initial success in getting vagrants to use the shelters, more and more of these unfortunate souls began staying away from the facilities except on brutally cold nights. Something was not working.

In the Big Apple, nothing stays secret for long. Unlike Las Vegas, where it is said that if it happens in Vegas it stays in Vegas, if it happens in New York it goes out all over the world. The

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# A Costly Rejection

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failure of the Department of Homeless Services to remedy New York's glaring social disorder caused one intrepid investigative journalist to do what had to be done. He became a member of the population about which he so often wrote and for which he advocated. How can one really know what it is like to live unwashed and smelly on the streets of New York? So one becomes one himself.

The Jew who asked why God should become a man was not willing to think outside the box. Since that is so unlike most Jews I know, I can understand how that the ability to see spiritual things beyond the letter of the law has been taken from almost all Jews without their knowing it. When you are blind and still insist you can see, is there hope?

Well, the gallant reporter dresses the part and, smelling like a bum (I know that is not politically correct today; so what?), visits over a dozen shelters. He visits, talks to other vagrants, and stays overnight. During the day, he panhandles and wheels around a shopping cart containing items that attest to his pathetic situation. After a week or so, he has fully integrated himself into the homeless subculture in New York City. He discovers that a pervasive fear keeps most homeless from going to a shelter at night. There is stealing, fighting, sexual abuse, and needle sharing in all the city shelters. The shelters are more dangerous than the parks. Also, the security guards disappear on breaks, fall asleep, or ignore the devilment going on about them. Later, the published accounts of what goes on in these shelters brings somewhat of a

reform to the system, but the vagrants continued to stay away. City officials were unable to relieve their fears, many found refuge in the subways at night because the subways never stop running.

Was it necessary, therefore, that the Creator and the Author of life disguise Himself, putting off His robe of glory and becoming a human being? I'm glad He did. He became human, making Himself able to fully understand me vertically and horizontally. He was so much a man of compassion and grace that the Apostle John, representing the Church, could put his head on the breast of Jesus and feel totally secure and at peace.

God becoming flesh confounded the apostles. Put yourself in their place. What did they know about a Trinity?

**"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"** (John 14:8-9).

Even orthodox Jews today that believe in the coming of a messiah see him as a special creation of God, but not God Himself in flesh. According to Micah 5:2b, the Messiah is eternal: **"whose goings forth have been from old, FROM EVERLASTING."** I've shown this to Jews and asked them to look at the verse in Hebrew. Like Catholics trusting their priests, these poor, blind Jews accept the opinion of their rabbis, not wanting to believe that the King of Israel was born a man. How very sad, and what

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# A Costly Rejection

Continued from 26  
a price will yet have to be paid for rejecting the prophets, who were fellow Jews and not a bunch of Gentile dreamers.

**“Hear, O Israel: The LORD our God is one LORD”** (Deut. 6:4).

This verse, called by Jews the “*Shema*,” is the oldest fixed daily prayer in Judaism. It is recited morning and evening by devout Jews, along with a portion of the Torah. My Jewish friends in Brooklyn had on the side of their apartment doors a mezuzah. It is a very small wooden box containing a piece of parchment with Deuteronomy 6:4–9 and 11:13–21 written on it. This little box would be touched by them when entering the apartment. Any Jew who believes in God believes that He is one God, not three. So we Christians are polytheists, and Christmas is pagan, in their eyes.

Now, living in a nation where the majority claim to be Christian is a strong inducement for a Jew to refrain from calling Christmas a pagan celebration. Although, historically speaking, Christmas is a latter-day variant of the Roman feast of Saturnalia, Jews sort of welcome the holiday. They believe that it is a time when Gentiles are less likely to exhibit Jew hatred because the season is associated with friendliness and good will. When you are a minority in a land where your culture and beliefs are looked upon with suspicion, or even disdain, you welcome any event or situation that will mollify the behavior of the majority towards you. Christmas turns out to be a good thing for all around, and if there were no such holiday, Jewish merchants would have found a way to invent one, believe me.

Although Christmas has just about lost all religious significance, it still enables a Christian to evangelize during a season of diminished hostility toward the gospel. I thank God for that. Many of the most fruitful conversations I have had with lost Jews took place during the holiday season.

There was a Jew at work who hardly knew me and offered to lend me his annual leave days, if I wanted, to extend my vacation at home with my family. In some New York City government agencies, this was permitted in special instances. That gesture touched my heart, and I asked him why he made that offer to me. He said that he knew how important it was to be with one’s family during holiday times, and because I was still lacking in seniority, he thought I might be short on earned annual leave. How blessed I was to be around such people. Why should it be that so few Jews believe the gospel?

Jews I knew in the city thought it a religious duty to spread good cheer. Our Lord used the expression “**Be of good cheer**” (Matt. 9:2, 14:27; John 16:33). When a Jew asked me how much I paid for some item, he usually winced and said, “I could have gotten it wholesale; you paid too much.” Jews I knew particularly enjoyed Christmas parties. They would sing some of the seasonal songs and display their gifts of storytelling and standup comedy.

Christmas, I believe, makes the Jews more aware of a mysterious, spiritual detachment within their hearts. Jews are at a loss for words if asked to explain this feeling of spiritual alienation.

**“By the rivers of Babylon, there we sat down, yea, we wept, when**

Continued on 28

# A Costly Rejection

Continued from 27

**we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD'S song in a strange land?"** (Psa. 137:1–4).

Sad, isn't it? The Jew is told to return to his homeland. It is the last command he sees in the Hebrew Bible. "**Cyrus king of Persia**" issues a proclamation and writes, "**Who is there among you of all his people? The LORD his God be with him, and let him go up**" (2 Chron. 36:23). There's the reason for the feeling of spiritual detachment. That sense of disconnect, of alienation, will be in the heart of every Jew until they return home.

**"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy"** (Psa. 137:5–6).

We live in a world filled with noise resembling a carnival, with things in motion and folks jumping from vanity to vanity. How hard it has become to hear the call of God in one's heart. Christmas has a call to it, but it is hard to discern because of all the distractions. It is a call to God's word; it is a call to see Jesus as the love of your life, if you are serious about your Christianity. How can one prepare to meet the Lord at His coming for His bride if His word is opened only occasionally or only when trouble comes?

Rejecting Jesus at His coming has brought the Jewish people a world of

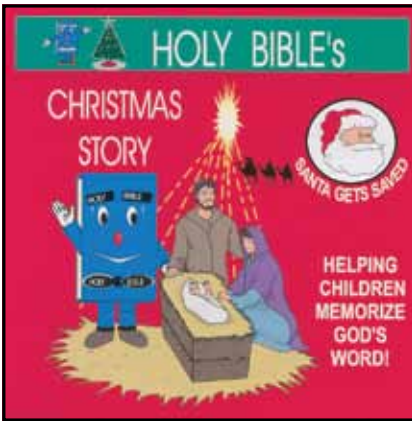
hurt. They made a tragic mistake, and the full price of their folly has yet to be exacted. But what about believers who say they are saved and yet ignore the words by which they were redeemed? What price will they pay at the Judgment Seat of Christ when their record of service to the Lord gets examined by holy eyes?

On that first Christmas Eve, a bunch of Jewish shepherds were told by an angel that the promise made by God to their forefathers was being kept. David's son, the Holy One of Israel, was coming into the world as a man-child in Bethlehem, the city of David. The angel said he brought "**tidings of great joy,**" not just to the Jews, but "**to all people**" (Luke 2:10). I got in on that "**all people**" part, and so did you, amen? Thank God!

Did the joy of that great salvation lead you to live your life for Christ's sake and not your own? Yes, the Jews rejected Him, although not all. But how many Gentiles who received Him went on to neglect Him? Reject or neglect, there is a price to pay. Since Jesus came into this world of selfishness and sin, He has been, for the most part, an unwelcomed intruder. He's looking for more than just lip service from those who profess Him as Saviour. See Luke 6:46 and ponder.

There is only one exchange of gifts that will count for something in eternity. That exchange involves Christ dying for your sins and giving you the gift of eternal life, and you, in turn, giving Him your heart. All other exchanges are superfluous and have about as much value as torn wrapping paper under the tree. Need anything more be said?

Merry Christmas! Titus 2:13.



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## THE CREED OF THE ALEXANDRIAN CULT

1. There is **no final authority** but God.
2. Since God is a Spirit, there is **no final authority** that can be seen, heard, read, felt, or handled.
3. Since all books are material, there is **no book on this earth that is the final and absolute authority** on what is right and what is wrong, what constitutes truth and what constitutes error.
4. There **WAS** a series of writings one time which, **IF** they had all been put into a **BOOK** as soon as they were written the first time, **WOULD HAVE** constituted an infallible and final authority by which to judge truth and error.
5. However, this series of writings was lost, and the God who inspired them was **unable to preserve their content** through Bible-believing Christians at Antioch (Syria), where the first Bible teachers were (Acts 13:1), and where the first missionary trip originated (Acts 13:1-52), and where the word "*Christian*" originated (Acts 11:26).
6. So God chose to **ALMOST** preserve them through Gnostics and philosophers from Alexandria, Egypt, even though God called His Son **OUT** of Egypt (Matthew 2), Jacob **OUT** of Egypt (Genesis 49), Israel **OUT** of Egypt (Exodus 15), and Joseph's bones **OUT** of Egypt (Exodus 13).
7. So there are two streams of Bibles. The most accurate—though, of course, there is **no final, absolute authority** for determining truth and error; it is a matter of "preference"—are the Egyptian translations from Alexandria, Egypt, which are "almost the originals," although not quite.
8. The most **inaccurate translations** were those that brought about the German Reformation (Luther, Zwingli, Boehler, Zinzendorf, Spener, et al.) and the worldwide missionary movement of the English-speaking people: the Bible that Sunday, Torrey, Moody, Finney, Spurgeon, Whitefield, Wesley, and Chapman used.
9. But we can "tolerate" these if those who believe in them will "tolerate" US. After all, since there is **NO ABSOLUTE AND FINAL AUTHORITY** that anyone can read, teach, preach, or handle, the whole thing is a matter of "PREFERENCE." You may prefer what you prefer, and we will prefer what we prefer. Let us live in peace, and if we cannot agree on anything or everything, let us all agree on one thing: **THERE IS NO FINAL, ABSOLUTE, WRITTEN AUTHORITY OF GOD ANYWHERE ON THIS EARTH.**

This is the Creed of the Alexandrian Cult.



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## Christmas Ordering Information

The holidays will be here before you know it, and if you want your order before Christmas, we urge you to place it early. UPS ground delivery guarantees are cancelled early in December due to the sheer volume of packages in the system.

The LAST REGULAR DAY OF DELIVERY for any of our carriers will be Friday, December 23. The last day for ordering Next Day Air will also be Friday, December 23, but with an added fee for Saturday Delivery if ordered on this day; the last day for ordering Second Day Air will be Wednesday, December 21. We do not recommend Three Day Select delivery at this time of year since it is simply an expedited form of ground service.

Remember, all expedited shipping methods are very costly. Order early to avoid the expense.

UPS/FED-EX will be closed, and no deliveries will be made on November 24, December 25–26, or January 1–2. The Bookstore will be closed on November 24–25, December 25–26, and January 1–2.

## Notice of UPS/Fed-Ex Rate Increase

As of December 26th, UPS will be increasing its rates by 5%. Fed-Ex will match this increase on January 2nd, 2017. This includes all services offered by both companies.

As always, we will do our best to maintain affordable shipping rates.

# RADIO LOG

<b>ALABAMA</b>	
Huntsville-Decatur WBXR 1140 AM	10:30 A.M. Sat.
<b>CALIFORNIA</b>	
Lancaster KFXM 96.7 FM kfxm.com (streaming)	7:30 A.M. Sun. 7:30 A.M. Sun.
<b>COLORADO</b>	
Aurora KLTT 670 AM	10:30 A.M. Sun.
<b>FLORIDA</b>	
Pensacola WEBY 1330 AM	8:00 A.M. Sun.
<b>INDIANA</b>	
Indianapolis WBRI 1500 AM	6:00 P.M. Sat.
<b>KANSAS</b>	
Kansas City KCNW 1380 AM	6:30 P.M. Sat.
<b>LOUISIANA</b>	
Alexandria-Lafayette-Lake Charles KWDF 840 AM	9:00 A.M. Sat.
<b>MICHIGAN</b>	
Lupton WMSD 90.9 FM	8:15 P.M. Wed.
<b>MISSISSIPPI</b>	
Tupelo WCPC 940 AM	10:00 A.M. Sat.
<b>NEBRASKA</b>	
Omaha-Lincoln KLNK 1560 AM	6:00 P.M. Sat.
<b>NEW MEXICO</b>	
Albuquerque-Santa Fe KXKS 1190 AM KKIM 1000 AM	11:00 A.M. Sat. 8:00 A.M. Sat.
<b>NORTH CAROLINA</b>	
China Grove WRNA 1140 AM	2:30 P.M. Sun.
Kannapolis WRKB 1140 AM	2:30 P.M. Sun.
<b>PENNSYLVANIA</b>	
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<b>WYOMING</b>	
Cody KOFG 91.1 FM International SS Hour	10:30 A.M. Sun. 6:00 P.M. Sun.
Theological Seminar of Air	1:30 A.M. Sat. 4:00 P.M. Sat. 2:00 A.M. Sun. 4:00 P.M. Sun.
<b>CANADA</b>	
Thompson, MB CHTM 610 AM Theo. Seminar of the Air	9:30-10:00 A.M. Sun.

# TV & Satellite

<b>ALABAMA</b>	
Andalusia-Ch. 63 Covington Co.-Ch. 42 Opp-Ch. 59 UHF-Ch. 25	10:00 AM Sun. 10:00 AM Sun. 10:00 AM Sun. 10:00 AM Sun.
<b>CALIFORNIA</b>	
San Pedro-Cox Communications San Diego-Cox-Ch 24 & 18 San Diego-Time Warner-Ch 16	6:30 PM Fri. 4:00 PM Wed. Time varies
<b>CONNECTICUT</b>	
Willimantic-Charter Comm.-Ch 192	5:30 PM Tue.
<b>IDAHO</b>	
Pocatello-TCI Cable-Ch 12	1:00 PM Sun. 2:30 PM Tue.
<b>IOWA</b>	
Dubuque-Media Com-Ch 81	Times Vary
<b>MASSACHUSETTS</b>	
Springfield-Public Access-Ch 12	5 PM Mon.
<b>MICHIGAN</b>	
Battlecreek-Access Vision-Ch 11	3:00 PM Sat.
<b>MONTANA</b>	
Missoula-MCAT-Ch 12	2:00 PM Mon.
<b>NEW YORK</b>	
Broome-Time Warner-Ch 6 Buffalo-Public Access-Ch 20 Elmira-Corning-Ch 1 Farmington Time Warner-Ch 12 Mid-Hudson Cable-Ch 11 Lockport-Ch 20 LCTV	4 PM Mon. /6 PM Wed. 5:05 PM Sun. 9:00 AM Sun. 8:00 PM Sun. 3 PM Wed. 4:00 PM Mon. 10:30 AM Tues. 10:00 PM Fri. 12:30 PM Sun. 4:00 PM Fri.
Suffolk-Ch 20 Woodbury-Cable Vision-Ch 71	
<b>NEW MEXICO</b>	
Albuquerque Community Cable-Ch 27 Los Alamos-PAC 8	5:00 PM Mon. 6:00 PM Sun. 2:00 PM Tue.
<b>NEW ZEALAND</b>	
Mainland TV Nelson	9:00 AM Sun.
<b>OKLAHOMA</b>	
Tulsa-Ch 47-2 (antenna)	6:00 PM Fri.
<b>PENNSYLVANIA</b>	
York-York CATV-Ch 16	9:00 PM Mon. 3:00 PM Tue.
<b>TENNESSEE</b>	
Pikeville-S.E. Tenn. St. Regional Correctional Facility	Times Vary
<b>TEXAS</b>	
Abilene-KTXS-Ch 12 Brownwood-Ch 77 San Angelo-Ch 55	7:00 AM Sun. 7:00 AM Sun. 7:00 AM Sun.

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