



Bible Believers' Bulletin

Vol. 41 No. 9 "Sanctify them through thy truth: thy word is truth" (John 17:17) September 2017

Today's Bold Talk Radio "Christians"

By Brian Donovan

Contrary to the right-wing, conservative, Republican, "Christian" movement's rhetoric, America is not now, nor ever has been, a Christian nation. Bible believers know that the Lord has lumped all nations together as "a drop of a bucket" (Isaiah 40:15) and that includes the USA. The only exception to that rule is the nation of Israel, which stands out as the "apple" of the Lord's eye (Deuteronomy 32:10) and she enjoys the singular distinction of being His special people that are not Americans (Psalm 125:1-2), as a special nation that is not America (II Samuel 7:23), with a special city that is not Washington D.C. (II Chronicles 6:38), and a special place that is not the White House (II Chronicles 7:15). The last reference

should be particularly noticed as it is in the context of one of the favorite misapplied verses used by politicians trying to sucker Christians for their votes today (verse 14 "If my people, which are called by my name, shall humble themselves...").

In their self-righteousness, the Jews must be reminded that they were not chosen because they were better than the Gentile nations (Deuteronomy 9:4-5), but simply because of the oath that the Lord swore to keep to their fathers (Deuteronomy 7:6-8). It is amazing how upset the American Laodicean Christians get when this is taught and preached. They will run to their Constitution and their Bill of Rights (one even said that the historical fulfillment of the open door of Revelation 3:7 was not the AV1611, but the American Bill of Rights!) before they will look up the verses in a KJV.

Now there is no doubt that the USA has enjoyed the blessings of the Lord God and that it is a country that myself and millions of others are thank-

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Things I Have Learned

By Dr. Peter S. Ruckman

“With the ancient is wisdom; and in length of days understanding” (Job 12:12).

“But where shall wisdom be found? and where is the place of understanding?” (Job 28:12).

I will undertake an impossible task here. I am going to try to give you everything you need to know about anything, that I have learned in my lifetime. This won't cover what I learned about the Bible in 67 years of Christian life. These are practical things I have learned in my experience.

When I was a young man, I used to hunt for what is known as the “hidden wisdom.” I read the material by the Rosicrucians. When I was overseas in the military, I intended to end up in Tibet with the Dalai Lama and those Buddhist monks there. I read Madame Blavatsky's *The Secret Doctrine*. I checked out the Masons and the followers of “eternal ice” in Germany, and I studied Atlantis and God knows what trying to find the “hidden wisdom.” It wasn't until I got saved and in the Book (AV 1611) that I found out where to get wisdom.

“And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:28).

So here are some things I have learned in life—practical wisdom.

1. *“Birds of a feather flock together.”* That's a law of nature. You won't overthrow it even when you think you are. It is as fixed as gravity. No matter how much you try to mix the birds and “integrate” them, birds will “flock” with their own kind. If you find birds of a different “feather” together, they're

not “flocking.”

2. *“An idle mind is the Devil's workshop.”* All you have to do to let the Devil run you is put your mind in “neutral,” and it will run the wrong way. You'll find that in Genesis 8:21 where a man's imagination **“is evil from his youth.”**

3. **“The fear of the LORD is the beginning of wisdom”** (Psa. 111:10; Prov. 9:10). You begin by fearing God. *“Twas grace that taught my heart to fear, and grace my fears relieved.”* You begin *negative*, always. If you begin positive, you are sunk before you start. The gospel is 75% negative—1 Corinthians 15:3–4; READ IT!

4. *Wisdom consists of knowing when to be afraid and when not to be afraid.* If you mix up what to fear and what not to fear, you will get yourself in a first-rate mess.

5. *“A Smith and Wesson beats four aces.”* No matter how skilled or lucky you are, it can all be trumped if the other guy has a *gun* pointed at your head.

6. *“You can always get more with a kind word and a gun than you can with a kind word alone.”* Old “Scarface” Al Capone may have said that, but it's true.

7. *“Good fences make good neighbors.”* Robert Frost wrote that. If you “build bridges,” pretty soon, everybody will be at each other's throats. Fences make good neighbors because they delineate clearly what's yours and what's the other fellow's. When all the fences are down, everybody's trying to claim the same things for themselves. That's when the riots start, and armed troops have to be called in to break them up.

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8. *A country gets the government it deserves.* That should scare the fire out of any American with any sense.

9. *Kingdom builders are bloody killers.* Any man who set out to “make the world a better place to live in,” ended up killing people right and left. If you had Charlemagne, Napoleon, Hitler, Stalin, and Marx right here, every one of them would swear on a stack of corpses that all he wanted to do was “make the world a better place to live in.”

10. *“If it don’t make sense, there’s a buck in it.”* That’s a “Ruckmanism”—a truism with which I’ve come up based on years and decades of observation.

11. *“Men who will not be ruled by God will be ruled by tyrants.”* That was William Penn’s (the founder of Pennsylvania) observation. You will either be run by God or the Devil. Do you know what marked the constitutions of the states before the Civil War? They all acknowledged their dependence on Almighty God as Creator (see *America’s God and Country* and *The Original 13* by William Federer). That wasn’t just “Bible belt” Southerners (like North and South Carolina and Virginia); it was “Yankees” too (Ohio, Vermont, etc.). They said any “right” you have came from God, not the government. The minute you go to the government for your “rights,” you have traded God for a tyrant (the government).

12. *The bigger the belfry, the more room for the bats.* That’s another “Ruckmanism.” Nothing is more tragic or terrible than brilliant intellectuality with low morality.

13. *“If you ain’t got no education,*

you just gotta use yo’ brains.” My colored maid Evelyn said that one time. That’s a great truth. Don’t worry about the level of education you have. Education can mess you up more often than not. Use the brains God gave you.

14. *“Life is rough, but it’s tougher when you’re stupid.”* The “Duke” (John Wayne) said that. That’s true, man.

15. **“That which is highly esteemed among men is abomination in the sight of God”** (Luke 16:15). Nobody in television, the news media, Hollywood, or sports knows that; but it is a tremendous truth, nonetheless. If the world thinks a lot of someone or something, it *stinks* in the sight of God. And the opposite is true too: if God thinks highly of something, the world treats it like the “plague.”

16. *The most beautiful things in the world are usually useless.* A flower may be a beautiful thing, but what can you do with it? You can *look* at it; that’s about all. Nine times out of ten, these beauty queens and sex goddesses which TV and Hollywood promote are *good for nothing* when it comes to cooking, cleaning, sewing, running a household, or raising kids. You men might want to remember that if you have to pick a wife.

17. *It may be a sin to list the sins of the Catholic Church, but it is never a mistake.* That’ll fly.

18. *If you’re lying flat on your face, you can’t fall down.* Another “Ruckmanism.” If you are in the “prone position” with your face to the earth, you can’t fall down. Ruckman’s three rules of combat are: 1. Get down. 2. Stay down. 3. Don’t get back up. In

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the Bible, that works out as:

“Pride goeth before destruction, and an haughty spirit before a fall” (Prov. 16:18). Jesus said the way down is up and the way up is down:

“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 14:11).

19. **“Let God be true, but every man a liar”** (Rom. 3:4). That means there is *one standard* by which to judge what any man says. If God said it, that settles it, whether you agree with it or not.

20. *“Nothing is settled right until it is settled with God.”* The old Southern Baptist evangelist Vance Havner said that, but it was to complete a saying by Rudyard Kipling: “Nothing is ever settled until it is settled right.” Well, the only way to settle a thing right is to get it settled with God; otherwise, you are just spinning your wheels.

21. *“The other line always moves faster.”* That’s a practical application of Murphy’s Law.

22. *“Everything takes longer than you think it will.”* Another variation of the above.

23. *Keep an open mind, and someone will throw some garbage in it.* That’s the average college education in America today.

24. *“This earth is all of hell a Christian will ever see, and this earth is all of heaven an unsaved man will ever see.”* D. L. Moody said that. If an unsaved man could get ahold of that, he would get saved. And if a Christian could get ahold of that, he wouldn’t get as discouraged as some do.

25. *There is not one joy this world gives that it doesn’t take back.* A rich

man died, and someone asked, “What did he leave behind?” A Christian replied, “He left it *all*.” When death comes to take you away, you won’t be able to take anything with you. God is the only One who can give you something that will last forever; He’s no Indian giver.

26. *“The mountains of worldly honor are always covered with a perpetual snow.”* De Witt Talmage said that, and it is just as true today as it was in 1898. You take someone like Charlemagne, Herod, Pilate, Frank Sinatra, Bill Gates, Ted Turner, or Donald Trump. They might have their names “up in lights,” but there is always some trouble or fear or tragedy that dogs them the whole time.

27. *“If everything’s coming your way, you’re in the wrong lane.”* Murphy’s Law again.

28. *“Anything is possible if you don’t know what you’re talking about.”* That comes from a Scottish wit named Lachlan McLachlan; he had a bunch of sayings like Murphy’s Law. It applies perfectly to the UN. If you think you are going to get everyone together in one, big “global community” to bring “peace on earth,” you are just as cockeyed as a rabid rooster.

29. *“Wherever God erects a house of prayer, The Devil always builds a chapel there; And ‘twill be found, upon examination, The latter has the largest congregation.”* That was by the guy who wrote *Robinson Crusoe*: Daniel Defoe. You want an example? Rome. Paul takes a band of believers there and organizes them into a local church, and look what you have today: a religious monstrosity full of demons (Matt. 13: 31–32).

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30. *"In any hierarchy, a man is promoted until he reaches his maximum level of inefficiency."* That's called the "Peter principle." In any system where you "climb the ladder," you keep going up until you reach the point where you don't know what you're doing. That's where you get the big office with the big title and *do nothing*; the bigger the title, the less you do.

That's why I never went on a "tour" trying to drum up attendance for the school. That's why I never took a bunch of my books with me at my meetings to try to sell them. God called me to *preach, teach, write, and draw pictures*; not be a motivator or a promoter. If my books are going to get published and sold, someone else will have to do it, because I'm no good at those things.

31. *"And a proverb haunts my mind As a spell is cast, The mill cannot grind With the water that is past."* That was written by a nineteenth-century English woman named Sarah Doudney when she was fifteen years old, but it puts about 50,000 college professors out of a job. That's another way of stating the Law of Entropy: there's always *less energy* with which to work in a *closed system*. That being the case, evolution is a *joke*. Unless new energy is infused, things don't get more organized; they become more *random*. A bomb doesn't go off and *build* anything; it blows everything to smithereens.

32. *"The secret to (worldly) success is sincerity; once you can fake that, you've got it made."* That was written by a Frenchman named Jean Giraudoux and picked up by George Burns, the comedian. The secret to

success as defined by *God Almighty* is given in Joshua 1:8.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

39. *"A man is rich in proportion to the number of things which he can afford to let alone."* Henry David Thoreau wrote that. He was a great one for "getting away from it all" and living the "simple life." Your wealth doesn't lie in the number of things about which you worry, but the number of things you can ignore. You're a rich man when you can walk through Walmart, Target, Kmart, and Sears and say, "Thank God I don't need that or that or that or that . . ." The more things you own, the more things own you.

34. *"There was a little girl, Who had a little curl, Right in the middle of her forehead. When she was good, she was very good indeed, But when she was bad she was horrid."* That poem was by Henry Wadsworth Longfellow. That's a warning to you ladies: you can do more damage than a man when you do wrong. Examples in the Bible would be Eve, Sarah, Jezebel, and Herodias.

35. *"Down to Gehenna, or up to the Throne, He travels the fastest who travels alone."* That's from England's poet laureate, Rudyard Kipling. I can vouch for the truth of that statement in my own life.

36. **"He that winneth souls is wise"** (Prov. 11:30). Do you know why you're wise if you win souls?

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Things I Have Learned

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Because you have invested in something *permanent*. When your car, your job, your house, your family, your money, and your health are all gone, any soul you win to Jesus Christ will still be around in Glory.

37. *"No man's life, liberty, or property are safe while the Legislature is in session."* That's a quote Mark Twain picked up from a New York judge named Gideon Tucker. That's absolutely true because governments make money by *stealing*. Folks, government doesn't do anything to produce wealth, don't you know that? Whenever you hear some president talk about the government "creating jobs," that's a bunch of *baloney*. No government makes money or creates jobs. It gets its money from *taxing you*, and jobs are created when it eases regulations for *someone else* to take the risk of investing *their* money to create jobs.

38. *The difference between a dog and a cat is that a dog thinks when it sees a man, "Oh, good, there's a god I can worship," while a cat says, "Oh, good, there's someone who can worship me."*

39. *"The man who can smile when things go wrong has thought of someone else he can blame it on."* That's from the guy who wrote Alfred Hitchcock's *Psycho* (the book that was turned into a movie): Robert Bloch.

40. *"Mother said there would be days like this, but she never said there would be so many."* That's another part of Murphy's Law.

41. *"The news media will get you killed."* Another "Ruckmanism." Everything the news media pushes is to force different things together against

their natural constitution. That creates tension and conflict until the government has to step in and take control.

42. **"Every word of God is pure"** (Prov. 30:5). That's not a reference to some nebulous "message"; it's the individual *WORDS*, as in: **"The WORDS of the LORD are pure WORDS"** (Psa. 12:6).

43. **"If any of you lack wisdom, let him ask of God"** (James 1:5). If you want the "hidden wisdom," there's the source.

44. *"Babies haven't any hair: Old men's heads are just as bare; From the cradle to the grave Lies a haircut and a shave."* That's from a Lithuanian who came over to New York and wrote for newspapers and magazines.

45. *"Prepare for the worst; hope for the best."* I got that from one of my "mentors" in the ministry, Bob Jones Sr. It may not have been original with him, but it is sound advice, nevertheless.

46. *"I had Ambition, by which sin The angels fell: I climbed and, step by step, O Lord, Ascended into Hell."* That's a Welsh poet named William Davies drawing an analogy between the fall of the Devil in Isaiah 14:12–15 and frustrated ambition in a man's life. A lot of the trouble in a local church comes from frustrated ambition.

47. *"If it says 'one size fits all,' it doesn't fit anyone."* Another version of Murphy's Law.

48. *"Simplicity is truth's most becoming garb."* That's another saying by Bob Jones Sr. The best way to present truth is *simply*. Paul talked about the simplicity of the gospel (2 Cor. 11:3) and that we are to live the

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Christian life **“in simplicity and godly sincerity”** (2 Cor. 1:12). He said in Romans 16:19 that he wanted his converts **“wise unto that which is good, and simple concerning evil”** (Rom. 16:19). Most of the time it's not hard to figure out what to do. If it's right, do it; if it's wrong, quit it; if you can't quit it, kick yourself around the block. It's just that simple. If you have to have a complicated explanation with a bunch of alibis and excuses, 90% of the time *it's crooked*.

An old story goes that error and truth went swimming one day and left their clothes on the bank. When it came time to get out, error got out first and stole truth's clothes. Well, truth wouldn't put on error's clothes, so now error parades around as the truth while the truth is naked for all to see. The naked truth may be rough and unsavory, but it is simple.

49. *“If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man.”* That's another Mark Twain saying. The implication is that *a man will*. Men have been known to *kill* the person who helps them out of a bad jam.

50. *“Sally Salter, she was a young teacher who taught, And her friend, Charley Church, was a preacher who praught; Though his friends all declared him a screecher who scaught.”* That's something someone made up to make fun of the English language.

51. One time a man seeking the hidden wisdom of the Orient went over to the Himalayas and climbed one of those mountains to speak to the guru at the top. He got up there

and bowed at the wise man's feet and asked, “What is your advice, oh great lama?” That lama replied, *“Buy low; sell high.”* That's the “secret” to financial success.

52. You want to commit suicide? Here's one for you: *“Razors pain you; rivers are damp; Acids stain you; And drugs cause cramp. Guns aren't lawful; Nooses give; Gas smells awful; You might as well live.”* That's a poem called “Resumé” by Dorothy Parker. She struggled with depression. I guess she decided it was too complicated to “end it all.”

53. *“Let dogs delight to bark and bite, For God hath made them so; Let bears and lions growl and fight, For 'tis their nature to, But, children, you should never let Your angry passions rise; Your little hands were never made to tear each other's eyes.”* That was a poem for kids by Isaac Watts, who is responsible for a lot of the hymns in your hymn book. A lot of grown-ups can get something out of that. The reason why kids and young adults act like animals these days is because they are taught they came from animals. Isaac Watts knew differently.

54. *“I never saw a Purple Cow, I never hope to see one; But I can tell you, anyhow, I'd rather see than be one.”* That was by a fellow named Gelett Burgess and was, at one time, the most quoted poem in America. There are a lot of things you will see in life, and you had better thank God you aren't one of them.

55. *“An ounce of image is worth a pound of performance.”* That's a saying out in the business world. If you can get the world or the media to build

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you up, you don't have to do anything.

56. "Science and philosophy light their candles all about, but along comes one Book and quietly blows them out." The goal of science and philosophy is to build a better world without Jesus Christ, and this Book (AV 1611) declares emphatically that *it won't happen*.

57. A British infantry man from World War I named Atwell said, "There are only two ways out of the infantry: underground or on a stretcher." Unless the rapture takes place, we are all destined for a hospital bed or a grave—or both.

58. "War is God's judgment on sin here; hell is God's judgment on sin hereafter." "Old Man Bob" (Bob Jones Sr.) used to say that. War isn't proof that God doesn't exist; it's proof that He will let something worse happen to you later. It's a warning that you had better repent before it's too late. Listen, people, if God will allow His own Son to go through what He went through at His trial and crucifixion, what do you suppose He will let happen if you turn down the sacrifice that Son made for you when He hung on

the cross?

59. "Life is short; Death is sure. Sin the cause; Christ the cure." Thank God I learned that lesson March 14, 1949; I got the cure.

60. "Only one life, 'Twill soon be past. Only what's done for Christ will last." The missionary C. T. Studd said that. Has it been that long since I came home from grade school and told my momma that I had to take the long way home because "those big sixth graders will beat me up"? Why, it seems only a few days ago. But like the song says, "Life's evening sun is sinking low; a few more days and I must go." Then only the treasures I've laid up in heaven will await me on the other side (Matt. 6:30); the rest will eventually go up in smoke (2 Pet. 3:10–12).

Those are the practical things I've learned in life. I have no more secrets to discover except the ultimate reality of God Himself. I have never seen Him physically. Everything I have preached about Him has been *by faith* the whole distance. But the day I started getting "smart" was the day I learned to fear God according to what He wrote in His Book.

JULY'S SERMONS

Brian Donovan

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The Remarkable Book—Pt. 2
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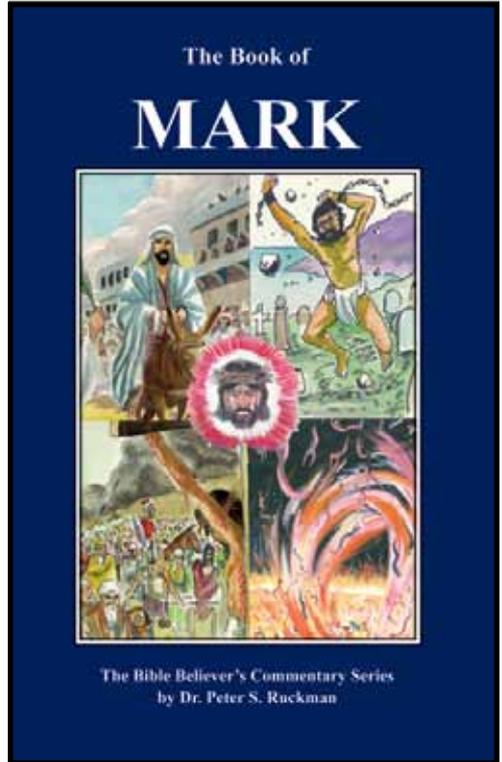
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MARK COMMENTARY

The Bookstore is pleased to offer the volume completing Dr. Ruckman's comments on the entire New Testament. Based on Dr. Ruckman's Sunday school teaching, the work covers the textual distinctives of the Gospel of Mark, with the attacks of the textual and higher critics discussed and refuted. The doctrinal progress of the gospel message from the ministry of Christ to its proclamation in the Acts of the Apostles is traced. Roman Catholic teachings on the Passion Week and the Crucifixion are shown to be legends and myths. As in all the commentaries in this series, Dr. Ruckman, in his own signature way, makes practical application to the life of the believer as well as an evangelistic emphasis for the lost.

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Pastor Brad Friesen
417-673-8077

October 6–8

Bible Baptist Church
114 Hall Lane
Rickman, TN
Pastor Tim Wilson
(931) 498-2898

November 3–5

Bible Believers Baptist Church
128 Goodman St.
Monfordsville, KY
Pastor Sean Riggs
(270) 524-5678

December 8–10

Bible Baptist Church
16503 State Rt. 3.
Catlettsburg, KY 41129
Pastor Dennis Miles
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ful (not proud) to be born and live in. Within the apostasy of the Laodicean church, there exists a movement that places the country above **"thus saith the Lord"**. The result has been that today's American Christians actually believe that they have a right to own guns, a right to free speech, and the right to life, liberty and the pursuit of happiness. Scripture? Don't be funny. There is no scripture for the "rights" of the saved, except **"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"** (Philippians 1:29). Spending time reading the Bible convinces the believer that he has no rights, that he is saved to serve (Matthew 20:26-28), and his freedom and liberty comes from knowing the Lord Jesus Christ (Galatians 5:1). After a lifetime of soaking up their "freedoms", the saints in America refuse to preach on the streets, be a bold witness, or even pass out a tract to the lost all around them. They will go to political rallies and cry out about their rights to publicly display the Ten Commandments (which they could not even quote if their lives depended on it), they will make a bold stand to keep the phrase "one nation under God" in the pledge of allegiance (though the nation has never been under God), and they will continue to place their "Americanism" ahead of following the Lord Jesus Christ, disregarding the King James Bible that they treat as if it were an American book. This country has been blessed

beyond measure and I have traveled enough to appreciate how the Lord has allowed us to live, but try never to forget that we have brethren around the world that believe the same Book and love the same Lord Jesus Christ, but suffer greatly for it, without any claim of any "rights".

When the colonies defeated the British in 1781, it basically left thirteen individual, sovereign states that were entirely independent. When each was called to send delegates to form a centralized government, Rhode Island, the "cesspool of New England" according to the Commonwealth of Massachusetts, refused to cooperate, remembering what it was like to be persecuted by the state-church set up of the Puritans. Our spiritual forefathers were not the Pilgrims of the Massachusetts Bay Colony, but the believers who were cast out and went down to found Rhode Island and the first Baptist churches in this country. James Madison had a fit that the Bible believing Baptists would not kowtow to his Constitutional Convention. With Baptists such as Thomas Painter, John Clarke, Roger Williams and other Rhode Islanders having felt firsthand the persecution for preaching in the streets and in the fields, outside of the accredited pulpits, their state was not in a hurry to accept the Virginians federal set up. After all, as a "Christian founding father" it was okay to rebel against the standing government in 1776 (in violation of Romans 13), but it would

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never again be okay, once these "fathers" of our country set up their own authority. These men are considered to be "great Christians" when they rebelled against Britain for taxing tea and stamps, but in 1794, when their government taxed the most popular beverage (whiskey) of the new found "Christian" nation "under God", President Washington quickly sent 15,000 troops to Pennsylvania to quell any life, liberty and pursuit of happiness ideas those farmers were dreaming of actually enjoying. It was considered a "bold and brave" move to go incognito and dump tea into the Boston Harbor at night and begin a rebellion against the government until they tried it against Georgy, Tommy, and Sammy. The amazing thing is how many of the saved today think this whole mess was actually the start of a "Christian nation".

What the reader should see and understand, is that a Bible believer does not have to change what he believes, based on what country he lives in. The Bible has never been an American Book, and as early as 33 A.D. in the book of Acts, Christians have not been concerned with politics and "their rights". Putting as much stock in the laws of the land as he would in Trump's salvation, Peter let the rulers judge what they wanted to do about his preaching (Acts 4:19-20) and simply obeyed "**God rather than men**" (Acts 5:29). He never led the apostles in a rally in downtown Jerusalem, nor did he meet with the

"saved" Senators, nor did he hold a God and Israel rally. The apostle Paul handled these matters the same way. When he was stoned and left for dead for preaching the gospel at Lystra (Acts 14:19), he went into the next city and preached on the streets of Derbe, before returning to the same place where he was stoned (verses 20-21). We are not given any details by the Holy Spirit of Paul's "prayer breakfasts" or "capital roundups" on the steps of the Temple. Paul appeals to the Roman laws (Acts 22:25; 25:11), but when these are not followed, he takes prison. Applying a Jewish Old Testament passage to the saved sinner in the Body of Christ (Romans 8:36), Paul reminds the Bible believer of his true position in the country in which he lives, that is, as sheep being led to the slaughter, yet I still hear an echo of "I'll give up my gun when you pry it from my cold dead fingers". Be not deceived, the Lord will certainly do exactly that at the Judgment Seat of Christ as the accounts are settled between how much ammo you left behind and how many souls you went after.

The checks and balances with which this country was originally set up, came directly from the Bible in Isaiah 33:22. The three branches of government are found in the verse with a "**judge**" (the judicial system of courts), a "**lawgiver**" (the legislative arm of Congress), and a "**king**" (the executive branch with a President). The major difference is that

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Today's Bold Talk Radio "Christians"

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Israel had the Lord as their lawgiver, judge, and King, while the USA got a bunch of politicians. Recognizing the church-state setups found in Europe, the founders wished to prevent what was already happening in the colonies with the Puritan Calvinists in Massachusetts, the Episcopalians in Virginia, and the Roman Catholics in "Maryland. With the Bill of Rights drawn up in 1791, "Congress shall make no law respecting the establishment of religion" became "Congress must prevent the gospel of Jesus Christ from being mentioned in public". As laws were passed against the faith of Jesus Christ, believers became politicians, instead of soldiers (II Timothy 2:3). The American saints have become whiners about their rights, instead of going out as "sheep to the slaughter". Closing their Bibles, American Christians are now experts in what Rush Limburger says while losing the spiritual discernment to even see the problem. There are actually Bible believing preachers claiming that Trump is giving us our last chance (before that they claimed Bush was). Our last chance for what? Preaching on the street? Passing out tracts? Witnessing? is there a Christian out there who can tell me that they witnessed less while Obama was in office and now they are going to get in gear because the Trumpster is in? Going to the political church rallies, voting for their "saved" right wing politicians, this great movement of the Laodicean church toward "national re-

lival", has resulted in placing six Roman Catholics on the Supreme Court, with five of the six being nominated by their Republican, right wing Presidents, namely, Reagan (Kennedy), Bush (Roberts, Thomas, and Alito) and now Trump (Gorsuch - raised RC but now attends Episcopal). Someone needs to "Wake Up" alright, and it is not America, but YOU!

As Bible believing Christians, our battle has never been against flesh and blood (Ephesians 6). The New Testament clearly teaches us that we are not to think it strange when trials of sufferings come (I Peter 4:12-19), but should rather rejoice. The Lord Jesus Christ spent time with his disciples in teaching them what was to come after he left, and he reminded them that the world hated him before they hated you (John 15:18-19). Peter wrote that we are to "**follow his steps**" (I Peter 2:21), and the context of that example is suffering. All this effort to "make America great" is simply a ploy to sit back and remain comfortable in a desire to avoid any reproach or suffering. The church of Jesus Christ has always done much better spiritually when she wears scars rather than silver and crosses rather than crowns. By replacing preaching on the street with attending political rallies in D.C., replacing passing out tracts with going to the polls, replacing witnessing with calling in their opinions on talk radio, this last generation of saints has tried to convince themselves that they are do-

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Today's Bold Talk Radio "Christians"

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ing something for the kingdom of God.

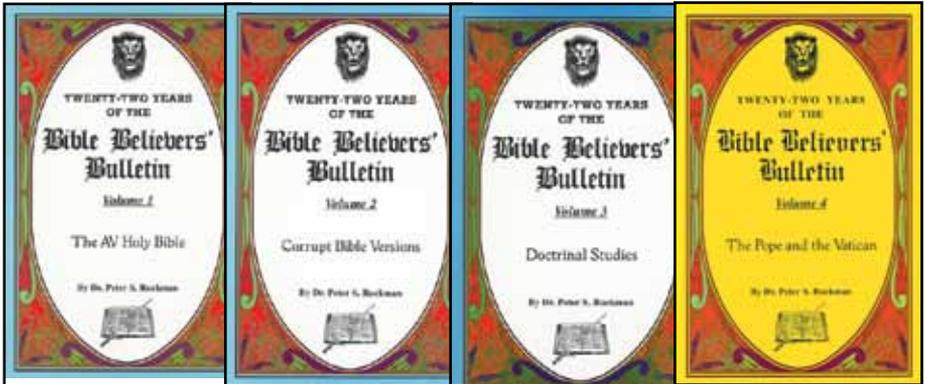
Paul said to **"be ye followers of me"** (I Corinthians 11:1), and then set an example of taking abuse, persecutions and deprivations for Christ (II Corinthians 11:23-27). Writing to the younger preacher Timothy, Paul told him to **"endure hardness, as a good soldier of Jesus Christ"** (II Timothy 2:3), but then immediately warned him not to do exactly what the political Christian is doing today, namely to entangle **"himself with the affairs of this life"** (verse 4).

This idea sounds horrible to the present generation of Fox News Christians, but I do not care if a cross is displayed in a San Diego park, or if a huge carving of the Ten Commandments sits in a public plaza in Alabama, or even if no one recites "one nation under God". The second to last place I would look for help living my Christian life would be Washington D.C. (the absolute last being Rome). The responsibility to teach my children to pray does not belong to the public school system, nor the government. Christian fathers need to be men and teach their children how to stand up in a **"present evil world"** (Galatians 1:4). Bringing them up in the **"nurture and admonition of the Lord"** (Ephesians 6:4) belongs in the home, with Dad, not the U.S. Senate. The Christian men are the problem, not the wicked governments. To publicly witness or to lift up their voices like a trumpet outdoors, would give them a coronary. Their preachers will not

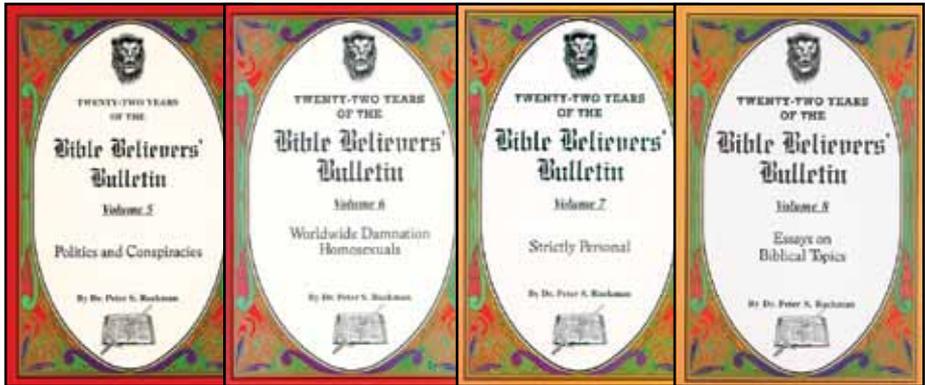
stand outdoors, unless it is to take part in a D.C. Roundup, so these poor lost souls in America are not only missing out on hearing the truth, but their opinion of modern Christians is that they are a bunch of wimps, huddled in their cars listening to "drive time", while they are complaining about their "rights being eroded".

Preaching for five minutes in front of the Washington Monument (which the Lord has allowed me to do) so that a couple hundred souls could hear the truth, does more good than an all-day political rally on the Capitol steps. Preaching the gospel on the streets from Maine to Carolina to Florida to Texas to California to Washington to Minnesota to New York and about forty other states has been a great joy of mine over the last forty years. There is no doubt in my mind that if more Christian men would stand on the street corners of their towns, they would be doing more for their country than every President, Senator, Representative, Governor and most preachers combined. Telling me that I am not a patriot, while you refuse to preach on the streets of America is pretty sad. Telling me that I am not a good American, while your idea of being a witness for Jesus Christ is to put a call into talk radio is quite humorous. Telling me that I am a sorry citizen of this country while you sit at home on your Internet gossiping to whoever will listen to your rantings, is shameful. Telling me that I am hurting this country when your idea of a bold Christian stand is to eat at Chik-fil-A, is just pitiful.

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Public Preaching

Zack Colvin

Public preaching is a subject that really wouldn't need any explanation or motivation if Christians were students of the scripture and of church history. But public preaching is scoffed at and despised; not only by the world, from whom you would expect it, but by much of the people who call themselves Bible believers. Despised or not, public preaching ought to be characterized together with Christians just as much as churches are.

But Paul warned us in 2 Timothy 3:4 that men would be traitors in the last days. So it's no surprise to a true Bible believer that saved men are betraying the trust of their Saviour, who committed into their hands the only truth this world will ever see, and are keeping their mouths shut in public places. It's no wonder that saved men are betraying the Christian heritage (in true church history), of which they claim to be a part, which is full of men who preached in public places.

There are several reasons for why men don't preach publicly, but one is that public preaching causes a division. Not because the preacher is purposefully trying to make a division, but because the holy scriptures are against the world, its system, and against man in general. The world is unholy, its system is unholy, and man is unholy. So there's a division.

And if there's anything that marks this age of apostasy, it's what Paul also mentioned in 2 Timothy 3 (vss. 2, 4): **“men shall be....lovers of pleasures more than lovers of God.”** The desire for pleasure and comfort drives men to want just to get along and tolerate one another. God's book

shows no toleration for sin. The men of the last generation have become so effeminate that they can't stand for there to be a division. But that is exactly what preaching produces, and especially public preaching.

Now before you get all up in arms and say, “That's not the purpose of preaching!”, stop and think for a minute. If the purpose of your preaching is not to get somebody to decide between right and wrong, between Jesus Christ and hell, then you are wasting your time telling stories. One of the clearest and most straightforward verses in the Bible on preaching is 2 Timothy 4:2.

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.”

Eighteen words of very direct instruction on what preaching should be. So the subject of preaching is to be the word (lowercase “w”).

One thing I notice as I read the Bible is that it never brags about man. It never praises the world or exalts men of the world. So when a man preaches the word, the word he speaks goes against what gets pumped into the ears and eyes of the world all day long—the praise of men. So it's not the preacher that causes the division. It's the word of God drawing a well-defined line between the truth and error. The preacher is simply putting out the word.

Real men, like some of the men of the Bible and of church history, are men that take a stand for the truth. Only on rare occasions does a stand for the truth draw a following. Most men today are wanting to fit in, and

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since the word causes a division, they won't preach it outdoors. That's not what brings people to their churches and fills the pews. That's not what brings income into the church. Paul the apostle was a man that preached in public places, and was stoned and beaten for it. One time he was left for dead, but after coming back to life, he went back to the people who stoned him and preached to them again.

Paul said in 1 Corinthians 4:13–14, “... **we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you.**” And then two verses later, says, “**Wherefore I beseech you, be ye followers of me**” (1 Cor. 4:16). The context of that chapter is faithful ministers (1 Cor. 4:1–2). If you are going to be a faithful minister like Paul, you are going to take a stand for the truth and be considered “**filth of the world.**” Paul wasn't trying to shame us; he was trying to warn us ahead of time so we wouldn't shirk from the reproach.

Men like John Huss, John Wesley, George Whitefield, and others were men that preached in public places and were concerned enough about the truth to preach it in public, not just keep it in the church. It was after John Huss left the Bethlehem Chapel in Prague and began to preach in the countryside that he realized how badly the common people needed the truth, and he began to put his writings in the Czech language instead of Latin. He preached in public until the Catholic Church burned him at the stake.

Christian men have chosen to be respectable in society over being reproached. When it really boils down to it, if the truth were told, this would be their main argument. But they don't admit it. Instead they say, “That doesn't really work in our community,” or “we have other outreach ministries instead.” That's great if they do, but what's wrong with one more way to get the truth to the world?

You could start off slow by just standing in a public park or on a street corner with a Bible held up high and a scripture sign. Then a week later, start quoting some verses. If you do *that* much and you don't have a desire to want to start preaching, I would be surprised. About the time somebody goes by and laughs at you or curses at you, you'll be ready to preach the truth to them.

I'm not recommending that anybody do anything illegal in your community. If need be, check with the local authorities about public places where you can raise your voice and speak. In most cases you'll find that you have liberty to do it somewhere. There just needs to be a man who will be willing to open his mouth and not worry about being respectable and dignified. Remember the words of your Savior in John 12:43.

“For they loved the praise of men more than the praise of God.”

I certainly don't want to be guilty of not confessing the Lord Jesus because I “**loved the praise of men more than the praise of God.**”

Christian men should preach publicly, first of all, because the truth is sown. For many people in public, the only time they will ever hear the truth

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is if somebody preaches it to them where they are. Some of them are probably attending a church somewhere, but they still aren't going to hear the truth, because even though a man who calls himself a preacher stands in the pulpit every weekend doesn't mean they are getting the truth. Very few pulpits have remained faithful to preaching the negative truth of the scripture.

It's always amazing to me to see how the Lord puts together two people, sometimes from different parts of the world, just to get the truth to somebody. How many people, if they were to stop at an intersection and hear five simple words like, "**Ye must be born again**" (John 3:7), would hear the truth for the first time. And that simple truth would set in motion the reproving of the Holy Spirit toward their eternal soul. But they won't hear it if nobody is there to tell them.

Romans 10:14, "...**how shall they hear without a preacher?**" That's not just talking about preaching from a pulpit. It's directed to men being sent out to people that have never heard, not to established churches.

Christian men should preach publicly, secondly, because it's part of the normal Christian life. The men who were part of the first church in the New Testament were all men that preached publicly (Acts 1,2). In Acts 2, they're in a house meeting together, and the Holy Spirit fills them. They begin to speak in tongues and go out of the house into the streets and begin to preach publicly.

There isn't room to give every example, but read through the book of Acts and mark how many times

somebody preached in a church building and how many times he preached publicly. You'll find disciples preaching in the temple, in synagogues, and in houses (Acts 5:21, 41-42), but you'll also find them preaching outdoors to the people in public (Acts 2, 8:4). The issue is not that they *only* preached outdoors, but that they did it in addition to preaching indoors, which is what Christian men as a majority *aren't* doing.

As you read through church history, which every Christian should do (you ought to know from where you came), you find men in every century who preached outdoors. They weren't famous men. They were men whose names we don't even know. They are collectively known as Albigenses, Waldenses, Bogomiles, the Cathari, Donatists, Montanists, and some others. These were faithful men and women who believed the world needed to hear the truth, and went about in public and private preaching the word. Many of them suffered for it. But they got the word out. And the Lord will reward them for it at the Judgment Seat of Christ.

Christian men should preach publicly, thirdly, because it works. Every so often I'll hear somebody say that preaching on the street doesn't work. He never really explains what he means by "work," so I'll explain what he means. What he means is that it's not an effective way to reach the lost. He says that people are turned off by the yelling and the often negative message.

People who talk this way are people who don't regularly read the Bible, because every time I see the

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word of God being spoken, it “works.” It works either to edify someone, to warn someone, or to seal their judgment. The way in which it works in them is based on their response to it.

I read in Isaiah 55:11 that the word of God “...**shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.**” Sounds to me like the Lord intends for it to work. That means the word is going to accomplish something no matter who the messenger is or what method he uses to put it out. It’s the word that works.

What’s also interesting is that the ones who always complain that public preaching doesn’t work are people who have never preached on the street on a regular basis. One man came to me while I was preaching on a street corner one time, and with a really pious look on his face, he asked me why I don’t “share Christ” in a more loving way, because “yelling at people” doesn’t work. So I asked him what he did to “share Christ.” Of course, he gave the typical self-righteous response of how he lets his life be what does the preaching for him. So I asked him if he could show me where the Lord commanded him in the scripture to do that. I knew to what verse he was referring, but of course, he didn’t. So after not being able to give me some scripture, I told him I would continue to do it God’s way by opening my mouth in public instead of his way, and I went back to preaching.

You would think that surely he must have tried preaching publicly at least a few times if he could so ada-

mantly say that it doesn’t work. But that wasn’t the case. Wouldn’t I be a fool to be telling someone something doesn’t work if I’ve never even tried it? He should have been honest and just told me he didn’t *like* it. His reaction to the preaching proved to me that it works.

Furthermore, it *works* to get the truth to lost and saved. Whether or not we see someone get saved every time we preach publicly is not a measure of whether or not it works. You don’t stop passing out tracts because someone doesn’t get saved every time you pass one out, do you? I hope not. At least the word of God was sown. Then all you can do is pray the Lord deals with their hearts using the truth that was put in their hands.

That’s exactly the way preaching publicly works as well. The truth of God is sown. Some people drive away or walk away, and we have no idea how they were affected. But the word of God is going to work on them somehow because God said it would. Not everybody responded outwardly every time the Lord Jesus preached, but the word of God was working inside to accomplish something or else confirming their destruction, based on how they responded.

I have been out preaching publicly and seen souls saved as a direct result of the preaching, not from tract passing. I’ve had a guy standing ten feet from me while I preached for thirty minutes. When I was finished, I asked him if he was saved. He said, “Yeah, I think so.” I said, “Well, if you’re saved, you know when you got saved, so when did you get saved?”

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He said, "Well, I guess just now. I was listening to what you were saying, and I did what you said. So I guess just a few minutes ago." I said, "Well praise the Lord!" I gave him some verses on eternal security, and I left.

You won't be able to convince me that public preaching doesn't work, because I do it and I've seen first hand that it works. Maybe, in your ignorance, you don't think it works because you've heard others say it doesn't, but do you do it? Have you found out for yourself what the word of God will do if you'll preach it publicly?

I know a young man right now who is in church, serving the Lord faithfully, because he heard a street preacher preaching on a street corner and paid attention to what he was preaching. After meeting the preacher, he got in a good Bible-believing church and got assurance of his salvation. Now he's serving the Lord, passing out tracts, winning people to Christ, and preaching on the street.

Don't tell him it doesn't work. You'd be better off convincing yourself that water doesn't quench thirst.

As an added benefit, preaching publicly, done in the right way, will build your confidence as a Christian man. Christian men in our age need more confidence in the Lord. I'm not talking about pride; I'm talking about confidence. God's preachers are confident men. Sometimes they are accused of being arrogant by those who are jealous of their confidence or who don't read their Bible. (The Lord Jesus was confident in his preaching, Paul was confident in his preaching, the prophets Jeremiah, Elijah, and Micaiah were confident preachers. They weren't "we" preachers with velvet on their tongues, tickling the ears of the hearers. They spoke the truth exactly as God intended them to, and they did it with confidence). Confidence is something that Christian men need. It will come from spending time in the scripture, and it will be enhanced by preaching publicly on a regular basis.

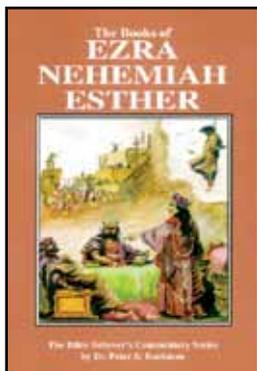
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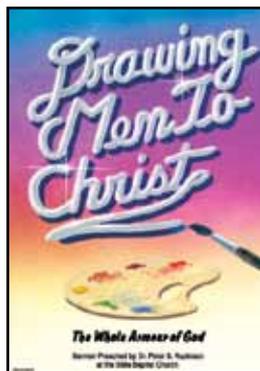
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A Marriage for His Son

By Brian Donovan

In the tenth Kingdom of Heaven parable given in the gospel of Matthew, the Lord Jesus tells about the invitation to a marriage (Matthew 22:1-14). This teaching falls within a portion of the scriptures that requires much study and right division (II Timothy 2:15), from chapter 22 through chapter 25. If the reader does not have an understanding of the differences between Israel and the Church, between the first coming of Christ and His second coming, and between the rapture of the Bride of Christ before the tribulation period, versus the Millennial kingdom set up at Christ's Second Coming, the reader will be unable to make doctrinal application, and will find reason to see many contradictions throughout the Bible, and certainly plenty within these few chapters of the gospel of Matthew, as we will point out in this article.

Many of the salvation heresies preached in this mystery church age, will come from Matthew 22, 24, and 25. In these chapters, someone's salvation is connected to being found as a guest and having earned a garment to attend the wedding (see Matthew 22:9-12), enduring to the end (see Matthew 24:13), watching and being ready when the Son of Man comes (see Matthew 24:42-51), being wise enough to not allow their oil go out (see Matthew 25:1-13), and being a profitable servant (see Matthew 25:24-30). In other words, these are doctrinal statements regarding salvation by works and have nothing to do with how to live the Christian life. Whenever the reader believes the Bible means what it says and is not

to be privately interpreted (II Peter 1:20) by Baptist doctrine, he cannot miss the problem, namely, that these passages cannot be reconciled doctrinally with what the apostle of the Gentiles (Paul- Romans 11:13) writes to the believers that form the Body of Christ in this age. Any sinner in this age, who has put his faith in the finished work of the Lord Jesus Christ, need not be concerned with enduring anything, wearing a certain garment, losing his "oil", or missing the Lord's coming if he is not looking. The saved sinner in this age is sealed with the Holy Spirit (Ephesians 4:30) and there is absolutely nothing that can separate him from the "**love of God, which is in Christ Jesus**" (Romans 8:38-39). The New Testament epistles of the apostle Paul make it clear that the gospel preached now is by faith alone without works (Ephesians 2:8-9; Romans 4:5, Titus 3:5; and too many others to list here). By insisting that everyone is saved the same way (by faith in Christ alone), may not deceive a lost sinner for now, but it will certainly mess him up in the tribulation period to come. If a lost sinner goes into the tribulation period after the rapture of the body of Christ and thinks that he can simply put his faith in the finished work of Jesus Christ, he will find himself damned. He must look backward to the cross in faith, but if he does not endure to the end and takes the mark of the beast, "**can faith save him?**" (James 2:14). For instance, ask the typical Baptist preacher (who will not make this right division of the scriptures) if there is anything that a saved

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man can do to lose his salvation, and he will answer "No". Then ask him if there is anything a tribulation saint can do to lose his salvation. If all are saved the same way, why does the tribulation saint find himself damned if he takes the mark of the beast (Revelation 14:9-11)? His answer will be something that goes like this, "If he was really saved, then he would never take the mark". He invents a group of sinners who are "really" saved as if there were actually a separate group from those who are only "saved". So, we are to believe that under grace, with no pressure of life or death on him today, a saint of God can commit all kinds of sins and still be saved, but if one is saved during the tribulation period, he will not commit these sins and will endure to the end, waiting for the coming of Christ. Someone is not believing what the Bible says, on top of being ignorant of human nature.

If all are saved the same way, why isn't the same gospel being preached throughout all of the Bible? When John the Baptist came out of the desert, he preached the "**baptism of repentance for the remission of sins**" (Mark 1:4). Is that what is to be preached today? If it is, Paul prayed that those who preach it during the church age would be "**accursed**", twice over (Galatians 1:8-9). When the Lord Jesus answered the question about the "sign of His coming and of the end of the world", He brought up the tribulation time that Daniel prophesied about and said that a man is saved by enduring to the end (Matthew 24:3-15). Do you think that Jesus Christ is accursed for preaching that? Do you see

how difficult and confusing the Bible can be when you do not study and rightly divide it? The pat "Baptist" answer is that if someone is really saved, then he will endure. A cute little saying, but certainly not scripture. I realize that we live in a world that is "all about me", but do you see that the whole Bible is not directed doctrinally to you? In the Old Testament, a righteous man can turn and commit abominations so that he can end up dying in his sins (Ezekiel 18:24), while a wicked man can turn from his wicked ways and start doing right, so that his sins will not be mentioned and he shall live (Ezekiel 33:15-16). The Bible student should take notice that in both cases, the works of the wicked, as well as the works of the righteous, are what save or condemn him. To say that this only refers to physical life and death is not only denying what the passages in Ezekiel say, but what Christ Himself said about the meaning of dying in your sins in John 8:24. Ezekiel chapters 18 and 33 are not limited to staying physically alive or physically dying.

In this kingdom of heaven parable in Matthew 22 that we are looking at, "**a certain king**" makes a "**marriage for his son**" (verse 2). The king is God the Father (Isaiah 62:1-4) and the Son is Jesus Christ, who is the groom (Ephesians 5:23). But when this king sends out his servants, they are not going out to bring a bride back for the son, but to furnish the wedding with "**guests**" (see verses 3,10). When those invited refuse the invitation and persecute and kill the servants (see verses 5-6), the wedding is furnished with guests who are not worthy (verses 8-10).

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A Marriage for His Son

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What is missed if the student does not compare scripture with scripture, is that the parable skips right over the mystery church age at verse 8. This is because, at the first coming of Christ, the offer is going out to the nation of Israel to receive their **"kingdom of heaven"** (verse 2), not an offer of salvation to an individual in the church age to be born into the **"kingdom of God"** (Ephesians 2:1, I Corinthians 15:8, I Peter 1:23). No one is aware at the first coming of Christ that the Lord was going to interject a two-thousand-year church age because of Israel's rejection of their Messiah. Even as the Lord Jesus gives the parable, there is still room for the Jews to receive Him of their own free will, and if they had, you and I would never have seen the light of day. I realize that is a shock to "Fundy" Baptists who think the Book revolves around them, but the truth is, as saved Gentiles, we are a burp in God's plan and only get our chance because His **"own received Him not"** (John 1:11).

The parable goes from the Lord offering the physical kingdom of heaven to the Jews (verses 1-7), to the wedding taking place with guests being furnished (verse 8). Bible prophecy requires the suffering of Christ at Calvary (Psalm 22; Isaiah 53 and others), followed by an antichrist and great tribulation (Daniel 9 and 11), but there is no requirement for the hidden mystery of the present church age. As any Bible student should know, the mystery church age in which we are presently living is sandwiched in between those two events. Once Israel rejected the Lord Jesus at His first coming, it opened up a hidden two-day mystery that no one could understand

until after it began and the apostle Paul was given **"the revelation of the mystery, which was kept secret since the world began"** (Romans 16:25), **"even the mystery which hath been hid from ages and generations"** (Colossians 1:26), **"But now is made manifest, and by the scriptures of the prophets"** (Romans 16:26). The wedding is Jesus Christ (the Groom) marrying His Church (the Bride) after He catches her up to be made ready by going through the Judgment Seat of Christ. The world goes through a period of great tribulation while this event takes place in heaven and those who refuse to take the mark and endure to the end, will make up the **"guests"** of our parable, who have earned a wedding garment (Matthew 22:11; Revelation 7:14; Revelation 6:11). These guests take part in the wedding feast which takes place on the ground after the Lord returns (Luke 12:37). Notice in the context of that last reference that those in the passage are waiting for their Lord to return from the wedding in heaven, to take part in a great wedding feast on the earth (Luke 12:36-37), and that certainly is not true of anyone in the church age right now. We are waiting to be caught out that we might go marry Him, that we might be made ready to return with Him (Revelation 19:7-8).

Back in the parable of Matthew 22, we find a guest who somehow snuck in without a wedding garment, and the fact that the king calls him **"Friend"** (verse 12), which is what Christ calls Judas in Gethsemane when he comes to betray him (Matthew 26:50), hints that this could be him as the resurrected antichrist, for we are told that at

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the end of the tribulation (Revelation 19:20), the antichrist meets the same end as found here in Matthew 22:13. But what we know for sure from the scriptures is that the Lord has opened His arms to save **“whosoever will”** (Revelation 22:17) during this present church age and it matters not if Jew or Gentile, the same gift of salvation is offered (Romans 10:12-13). Many of the “Baptist Briders” teach that only Baptists make up the Bride, and the **“guests”** are those who were saved, but never got into the Baptist church, being baptized by one of their pastors. Not only are the guests drawn from a different dispensation than the church age (they are saved during the tribulation), no sinner is placed into the body of Christ through water baptism or a Baptist church. The baptism that saves now is **“by one Spirit”** (I Corinthians 12:13), putting the sinner into **“one body”** (Ephesians 4:4). This spirit baptism takes place at salvation and doctrinally puts the sinner **“into Jesus Christ”** (Romans 6:3) so that God the Father now sees that soul as one with his Son’s death, burial and resurrection (Romans 6:3-6). Water baptism cannot be found in any of the passages just quoted because water baptism cannot save, wash sins away, or place anyone into the body of Christ. By trusting the finished work of Jesus Christ, the saint is now one of the **“members of his body, of his flesh, and of his bones”** (Ephesians 5:30), and cannot ever be torn away and separated from Christ (Romans 8:38-39). This living body is being formed during this present church age, and will soon be called up to the marriage of his Son. After

this Bride is caught away, there will be a great period of tribulation as the world has never seen (Matthew 24:21), with sinners having to hold out to the end (Matthew 24:13), wait for their Lord to return from the wedding (Luke 12:36), that they may be found ready to **“meet”**, (not **“marry”**) him (Matthew 25:1-13), that they may be blessed to be called to this marriage supper (Revelation 19:9), and be one of the **“guests”** of the parable in Matthew 22.

If the reader will check out the scriptures given in this article and their context as well, he will find that only through rightly dividing the scriptures (II Timothy 2:15) can he make correct application of each. When a Baptist reads the whole Bible as if it is doctrinally aimed at him in this present age, he must correct what it says, making it fit his own system, and the section of scripture that we have just looked at is a good example of that. He must ignore that James writes to the **“twelve tribes”** (James 1:1), and make it apply to Christians, he must ignore Christ’s preaching that plainly says that some sinners must perform some works in order to be **“the children of your Father which is in heaven”** (Matthew 5:44-45), and he must also ignore that in the parable of Matthew 22, the wedding is being furnished with **“guests”** and not a **“bride”**. He must also deny that there actually is another gospel than what is found in I Corinthians 15:1-4 (see Matthew 24:14 where there is a **“gospel of the kingdom”**); also see Revelation 14:6 where there is found **“the everlasting gospel”**). Only when believing the scripture means what it says, can these distinctions be found,

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without changing a word of the perfect King James Bible. When a Bible believer reads Galatians 3:8, he sees that there was a time when the Lord was NOT justifying the heathen through faith, so instead of trying to make that “**gospel**” which was preached in Abraham’s day, equal to the gospel that Paul preached in the New Testament, he simply believes what it says. The quote in Galatians 3:8, regarding the gospel that the “**scripture**” preached to Abraham, is from Genesis 18:18, and has nothing to do with a sinner “looking forward to the death, burial and resurrection of Christ” in order to be saved. It has to do with the spiritual promises that would one day come on “**all the nations of the earth**” through Abraham (please read the context of Galatians 3, as well as that of Genesis 18).

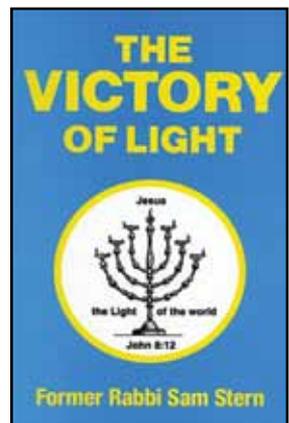
As of right this moment, the Holy Spirit is gathering a Bride for the Son, which is a “**great mystery**” (Ephesians 5:30-32), and Paul said we are presently “**espoused**” to Him “**as a**

chaste virgin” (II Corinthians 11:2), until that blessed day when the wedding day takes place in heaven. The singular “**virgin**”, (not the “**virgins**” found in Matthew 25) will be made ready and become his “**wife**” (Revelation 19:7), by going through the Judgment Seat of Christ (I Corinthians 3:11 -15; II Corinthians 5:10), that he “**might present it to himself a glorious church, not having spot, or wrinkle**” (Ephesians 5:27). To be ready for that day, a sinner does not need to provide any works to be justified (as Abraham, see James 2:21 -24), need not worry about going to hell for taking the mark of the beast (Revelation 14:9-11), or be concerned with holding on till the end (Matthew 24:13). You only need to put your faith in the finished work of Jesus Christ through the Blood that he shed (Romans 5:1,9), and if you will believe that in your heart, then call upon him with your mouth to save you (Romans 10:9-13), your salvation is finished and without any works of your own (Titus 3:5).

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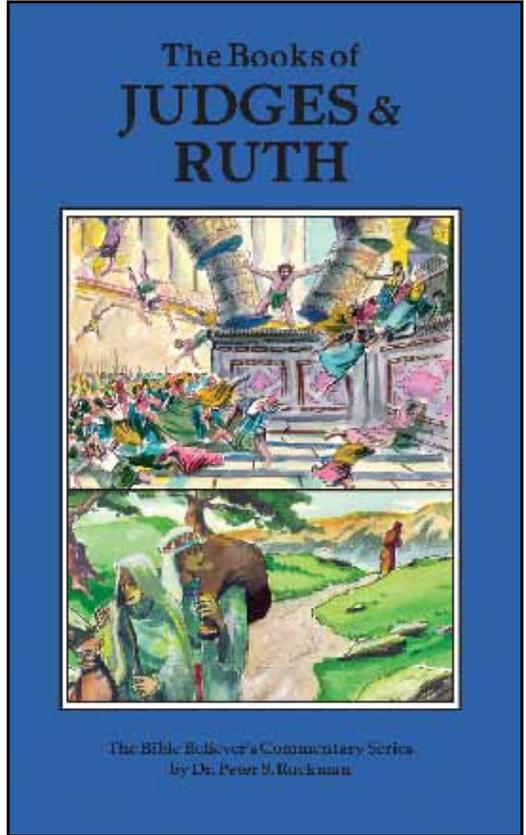
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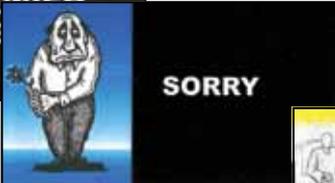
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CHEAP GRACE

By Robert Militello

“And they went out, and preached that men should repent” (Mark 6:12).

Paul, later in Acts 26:20, tells King Agrippa that he went to Jews, then Gentiles, exhorting them **“that they should repent and turn to God, and do works meet for repentance.”** What has happened to repentance?

Personal witnessing, by many Christians in America, is ineffective for many reasons. One in particular is what the German theologian Dietrich Bonhoeffer called “cheap grace,” or “the preaching of forgiveness without requiring repentance.” Acknowledgement of sin and forgiveness of sin are married. Modern American evangelism emphasizes one more than the other. Why? When presented with the gospel, many lost souls casually admit to being sinners—so what? Repentance to many is a word that involves action and is thus seen as a threat to one’s comfort zone and lifestyle.

Christians who are averse to using the word of God as a sword are more willing to offer cheap grace in their attempt to “win” a soul to Christ. This is really sad. *Sin, judgment, and hell* are not smooth words in America. Children and teenagers in our schools are protected by the government from hearing them. Self-esteem, positive feedback, and support strategies are about what every guidance counselor is trained to speak or risk being unemployed.

“From that time Jesus began to preach, and to say, Repent” (Matt. 4:17a). John the Baptist had earlier begun his ministry with **“Repent ye”** (Matt. 3:2). Our society has become

so jaded by embracing the idea that what matters is how one feels that what God has to say becomes irrelevant. The word *repent* is offensive to heady and high-minded people. It is a word that is strongly connected to sin, judgment, and hell, and thus pours cold water upon the heads of those intoxicated by the vanities of this world.

Webster says that in the context of theology, *repent* means to sorrow or be pained for sin as a violation of God’s holy law, a dishonor to His character and government, and the foulest ingratitude to a Being of infinite benevolence. The verb *repent* appears 46 times in the Authorized Version. It shows up seven times in Revelation, all before the Church leaves this earth. Only the church in Philadelphia receives a heavenly letter without a mention of the word.

Peter, in the early part of Acts, uses the word twice in public preaching to Jews and later privately to Simon the sorcerer in Acts 8. Paul uses it in Acts 17:30.

“And the times of this ignorance God winked at; but now commandeth all men every where to repent.”

Again, in Acts 26:20, Paul uses the word and couples *repent* with an exhortation to **“do works meet for repentance.”**

John the Baptist told the religious crowd in Matthew 3:8 to **“Bring forth therefore fruits meet for repentance.”** Real repentance will bring real fruit. A confession of faith in the death, burial, and resurrection of Jesus Christ is the starting point of the

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Christian's heavenly journey. Ought there not be some fruit trees planted along the way?

"Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6).

Consider what Job had to endure before he saw the beam in his own eye (see Matt. 7:3–5)—self-righteousness. How many believers are confronted with "I'm good" or "I'm OK" when an attempt is made to pass a tract? Pride is the real enemy of repentance. Folks so badly want to believe that they can manage their own lives, and when they realize they can't, they will turn to almost anyone or anything before getting on their knees crying for help.

When I went to a Catholic school and told my sins to a priest, I was taught to recite an Act of Contrition following my confession of sinful behavior. Was I really sorry for my sins? I suppose I was in a way, but there was no real change in my behavior. Repentance was replaced by penance. After confession, I went to the altar rail in front of the church and recited a number of "Hail Marys" and "Our Fathers" for my penance. This religious exercise made me feel good about myself, but did nothing for the disease of sin in my body, mind, and soul.

"He that covereth his sins shall not prosper: but WHOSO CONFESSETH AND FORSAKETH THEM shall have mercy" (Prov. 28:13).

Looking back, I remember seeing crosses everywhere in church, in the classroom, and around the necks of priests and nuns, yet I was never told

that I had to come to Calvary in my heart. It is there that a sinner gets right with God—nowhere else. Jesus Christ died for sinners not only to give them eternal life, but also power to live honestly, cleanly, and joyfully. I attended Mass every Sunday. At the 9 a.m. Mass, the men of the parish who belonged to the Holy Name Society lined up along the communion rail to receive the wafer. Many of these men were at the bars in the neighborhood the night before and went home drunk. Now they were on the rail, with their tongues out, waiting for a wafer to make them right with God.

The women who belonged to the Holy Rosary Society would go next to get the "body of Christ." Many of these dear ladies had advanced degrees in gossiping. Putting a wafer on their tongue kept them from realizing they had a serpent in their mouth. Religion has a devilish way of sanctifying the corruption of our hearts, while keeping the conscience God gave us from disturbing our sleep at night. Wicked Saturday nights and godly Sunday mornings. Millions in America mix this cocktail of hypocrisy and think nothing of it because **"God is love."** Beware of cheap grace.

"O generation of vipers, who hath warned you to flee from the wrath to come?" (Luke 3:7b). That was John the Baptist preaching. Jesus follows suit in Matthew 23:33—**"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"**

Fear, when it slices through the vanities that crowd our minds and cuts open the deepest recesses of

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our hearts, can bring real repentance. God's word is designed to do that kind of operation. But where is the fear? What is trending today in churches across America is a demonic teaching called "hyper-grace." Some call it cheap grace. Hyper-grace preachers say that when God looks at us, He sees only a holy and righteous people. All our sins—past, present, and future—are forgiven and are under the blood. So believers can insulate themselves from the obligation to practice holiness. Obviously, the enemy wants Christians to connect those preachers who push for real repentance with legalism. Hard words like *repentance* do not sell in today's America. "**God is love**" sounds much better.

Years ago, I remember reading how a skilled wordsmith was sought for as a speech writer in the Clinton White House. Knowing the power of words to engender hostility or receptivity, the speech writer insisted that the word *tax* be changed to *invest*. So in every Clinton speech that called for tax money to be used for various "initiatives" (a sweet word for politicians), the president was to ask the congress to invest in this, that, or the other thing. *Invest* sounds so much better than *spend*—Amen? So preachers, like politicians, are prone to develop a non-threatening vocabulary.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by GOOD WORDS and FAIR SPEECHES deceive the hearts of the simple" (Rom. 16:18).

Thanks to modern "Bible" versions and "girlie men" in the pulpits, the body of Christ is saturated with Bible

simpletons. They make the Lord puke (Rev. 3:16). Lukewarmness in the Lord's church has grown like mold in a damp, dark basement. God's holiness and hatred of sin barely gets mentioned by the motivational speakers posing as gospel preachers. The love gospel comforts folks. Obviously, John the Baptist and Jesus knew little of the appeal that positive preaching could have had on their ministries.

"And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies" (Num. 10:9).

At sundown in Israel on September 20th, the Shofar (a ram's horn) will be blown, and Jews, even those who are secular, will observe *Rosh Hashana*, the Feast of Trumpets. The trumpet blast will begin a ten-day period that Jews call the "Days of Awe," which ends with *Yom Kippur*, the Day of Atonement. To observant Jews, the high holy days were instituted by the Holy One of Israel to draw His people into an exercise of self-introspection and condemnation that would lead to real repentance. Our Saviour will return to Jerusalem on *Yom Kippur*, when the remnant that has survived the great tribulation will inaugurate a national repentance and mourning of which the world knows nothing. **"In that day shall there be a great mourning in Jerusalem"** (Zech. 12:11a). Then all the centuries of *Yom Kippur* observance will be seen as preparation for this most solemn of days. Jews have been much better

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schooled in the need for repentance than Gentiles. Knowledge of the law does that, but lessons in the holiness of God add a terror to the failure of a Jew to correct that which has caused him to go out of the way. Jews are taught that during these ten days, the books of the living are opened, and deeds, good and bad, are noted. These books close on Yom Kippur, and if real repentance has not yet impressed your heart as a practice you must undertake immediately, then your name will be removed from the ledger before Rosh Hashana comes again. In other words, godly repentance will keep you alive another year. As an insurance policy, find a good doctor.

I am not under the law, and so I rejoice in God's grace and the righteousness which comes through faith in my Saviour's atonement. Nevertheless, grace teaches me that the Christian's life is an ongoing exercise in repentance. Paul, in 1 Corinthians 15:31b, says, "I die daily." Every day is for us a "day of awe," as well as a day of rejoicing. In Dr. Ruckman's *Reference Bible*, Paul's three-word description of his journey as the apostle to the Gentiles is linked to Colossians 3:5.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

Without using the word *repentance*, Paul makes it clear to the believers in Colosse that they are to kill these evils that animate the lives of those dead in their sins. Going to the cross is a terror to the flesh. No such terror

attended me when I went to the altar rail after confession and began to say prayers according to the penance the priest prescribed to restore me to spiritual health. Religion without real repentance is a staple of Catholicism, and in these last days, it is being sold to Christians like diet pills to women who seek for gain without pain.

"For ye are bought with a price" (1 Cor. 6:20a). A carnal Christian will remain carnal as long as the understanding of what it cost the Lord to dispense grace freely to those willing to believe the gospel is not preached continually. God, in the form of a man, had to subject Himself to the cruelest of deaths. This, at the hands of His own people, to purchase an enormous stockpile of grace to bring millions of souls to Heaven before the gospel of grace ceases with the Rapture. We were paid for with God's blood, not animal blood.

Jews don't see any of this. Yet, they understand very well the tension that develops when religious formalism is preached against. They killed the prophets and God's Son because they were unwilling to "come clean" and abandon the religious hypocrisy that so effectively covered up the stench of self-righteousness. Their high holy days became exercises in religious duty void of any spiritual power. Today, the preaching of the "Love Gospel" has effectively taken the salt out of the body of Christ. Will the Lord tarry much longer?

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies; I cannot

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away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts MY SOUL HATETH: they are a trouble unto me; I am weary to bear them. And when you spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:13–15).

In Luke 3:1–18, John the Baptist, breathing fire and filled with indignation at the Jews, gives specific answers to: **"And the people asked him, saying, What shall we do then?"** (vs. 10). In verse 12, even the publicans (Jewish tax collectors working for Rome and Herod) have the fear of God come on them. **"Then came also publicans to be baptized, and said unto him, Master, what shall we do?"** A third bunch, **"And the soldiers likewise DEMANDED OF HIM, saying, And what shall we do?"** (vs. 14a). Perhaps John quoted Isaiah 1:16—**"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil."** The Baptist addresses three groups in Luke 3—the people, publicans, and soldiers—and he gives specific instructions to each. Preaching that puts your sins before your eyes is what the Laodicean church does not do. Billy Sunday used to say, "Quit your meanness." He made users of alcohol squirm in their seats.

Specifically, John the Baptist tells the people in verse 11 to be generous and share what you have with those in need. God's people can be cheap, or don't you know that? He then tells the publicans in verse 13 to be honest and

to stop cheating. I'm sure no Christian cheats a little on his income tax forms, right? To the soldiers (most likely under Herod's authority) in verse 14, he lays out three specific areas needing repentance. First, **"Do violence to no man"**; don't use your authority and power to physically abuse folks. I wonder how many police departments in our nation would want John the Baptist holding a meeting in their training academies. Secondly, **"neither accuse any falsely"**; in other words, be truthful when filling out the police report. Lastly, **"and be content with your wages."** Maybe he added to this charge a most appropriate question: "If you knew it was a low-paying job, why did you take it? Stop griping!"

Many sincere Christians pray for revival in America. It won't happen. The understanding of what is evil and what is not is fast disappearing in a society that exalts self and celebrates sexual perversion. A John the Baptist on every busy street corner in all our major cities is not going to make a dent in the hardening of America's soul. Years ago in New York, I remember seeing a man walking up and down a busy midtown sidewalk with a large signboard tied to his body, front and rear. It said, "Repent, the end is near." There may have been a scripture reference on the sign; I don't recall. Folks passed by and paid him no mind. Japanese tourists snapped his picture. New York City offers up for public view so many eccentrics each day that no one should fear dying of boredom there. Did the man's signboard provoke anyone at all to take heed? If Noah had hung a huge

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banner on the side of the ark he was building, who would have thought about getting on the boat? Spiritual blindness is most acute just before judgment falls. These are the days of Noah.

What makes the word *repentance* unpalatable is that it is connected with judgment. Sin has consequences and folks don't like hearing that. Actually, much of life's scheming by those lost and saved is the attempt to escape sin's consequences. Death, and only death, brings an end to all scheming, unless there has been a full and complete surrender to the Lord Jesus Christ. Sorrows come into our lives, no matter what we do. I have had Christians who were dying tell me their greatest regret was doing so little for the Lord with the time they were given. That's very sad. I'm sure there were opportunities to repent of lukewarmness, but they were allowed to pass. So many believers these days seem to justify or excuse their lack of zeal because just being saved is enough for them. Imagine a parent upset with a bunch of Ds on their child's report card and having that child say, "Well, at least I passed." Would a normal parent reply, "Well, yes you did pass, and I'm satisfied with that." Repent is a threatening word. It causes fear. It may alter a desirable lifestyle. We don't want to hear that.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that ALL SHOULD COME TO REPENTANCE"
(2 Pet. 3:9).

"Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?"
(Ezek. 18:23).

Every new day in the life of a Christian is a fresh opportunity to serve the Lord with joy, or repent over yesterday's failure to do so. Why wait until it is too late? One thief repented at the last hour, while another kept his heart hard right to the last breath. At any moment, the Lord may come for His bride, or death could surprise you. No chance then to make things right. God gives grace, abundantly striving with sinners to turn onto the narrow road. The angels in heaven rejoice when a sinner turns.

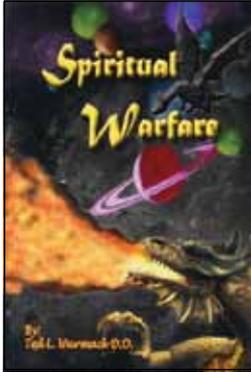
"But he giveth more grace, Wherefore he saith, God resisteth the proud, but giveth grace to the humble" (James 4:6).

My religious pride as a Catholic and a Jesuit school graduate should have damned me, but God gave grace. It wasn't cheap grace. It was the kind Paul described in his letter to Titus in 2:12.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Grace that doesn't put an emphasis on self-denial and holy living is cheap grace. In the coming weeks, after the high holy days are past, I hope to ask one or two of my Jewish friends if they repented. Hopefully, a door to their heart will open, and they'll give ear to what the Lord will lead me to say. Jews like questions; generally, it's an opportunity to put their intellect on

Continued on 38



This book sheds some light on a dark subject by exposing some of the wiles of the Devil and his minions, and offers ways to spot their handiwork and thus nullify their effect.

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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.

CHEAP GRACE

Continued from 36 display. So I'll ask a question: "If God knows our hearts, would He not know if we are really seeking Him, or just pretending to?" The idea is to contrast religious tradition and formalism with genuine sorrow over wrongdoing and the need for forgiveness. Those Jews who read the Psalms can be directed to Psalm 42:1-2 regarding my question about seeking the God of their fathers.

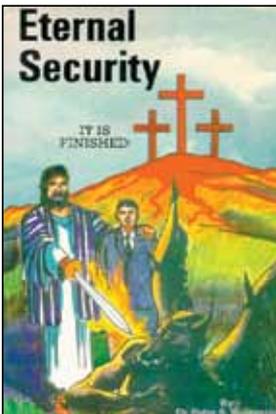
"As the hart panteth after the water books, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

What made David a man after God's own heart is found there in those two verses. Pleasing God versus pleasing self are the two tensions that pull at the heart of a believer. Repentance puts the right dynamic back on top. For the lost soul, without grace from God, the closest he or she will get to the idea of repentance will be a New Year's resolution of some kind.

For Catholics, the forty-day period before Easter, which is called Lent, serves as their once-a-year experiment in self-denial. For us, we are to die daily as Paul said of himself.

The great apostle to the Gentiles longed to see his fellow Jews repent. Every Christian probably has a family member, relative, neighbor, or co-worker he longs to see repent. When all doors seem to be locked shut, we can still pray. Perhaps in the last few hours of life, a light will shine in the darkness, and a brand will be plucked from the fire. Could not the repentant thief next to Jesus have had a godly mother, sister, or grandmother praying for his soul right to the last moments of life? One day soon, we will see clearly just how successful the devil was in keeping us distracted and away from prayer.

"Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way" (1 Sam. 12:23).



(Plus postage—see page 22)

This book covers those passages that deal with eternal security or, conversely, the teaching that a believer can lose his salvation in this age.

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