Dost Thou Believe on The Son of God?

By Brian Donovan

The favorite title that Jesus Christ uses when speaking of himself in the Gospels is the “Son of man”. In the gospel of Matthew alone, Jesus calls himself the “Son of man” no less than twenty-eight times, at least twenty-two times in the gospel of Luke, as well as fourteen more times in the Gospel of Mark. In every one of those sixty-four instances, it is Jesus Christ referring to himself. Not once is it recorded that Jesus called himself the “Son of God” in the first three gospels. For example, the term “Son of God” is used nine times in the Gospel of Matthew, but each time it is in the mouth of someone other than Christ. Satan used the term in an effort to cast doubt (“if thou be the Son of God”) in Matthew 4:3 and 4:6, while devils called him the “Son of God” in Matthew 8:29. In addition, the disciples (Matthew 14:33), Peter (Matthew 16:16), the crowds (Matthew 27:40), and the centurion (Matthew 27:54), all called him the “Son of God”, while the high priest of the Jews, as Satan, questioned if he was the Son of God (Matthew 26:63); but never does Matthew record the Lord Jesus calling himself by that name. This is done, not because Jesus is not the Son of God, but because Matthew is presenting Jesus Christ as the human King that Israel must accept as prophesied in the Old Testament scriptures as the Son of man (Daniel 7:13-14).

The King James Bible says that “God was manifest in the flesh” (I Timothy 3:16). That is, God became a man and showed Himself in the flesh, unless you have a corrupt translation pretending to be a Bible (ASV, NASV, RSV, NIV, etc.), which in spite of the majority of the Greek manuscripts reading “God”, change the verse and attack the deity of Jesus, the man. If you were to ask a Jehovah Witness when God was manifest in the flesh, he would answer, “He wasn’t”, and proceed to show that his New World Translation is in agreement with all the other imitation, fraudulent, fake, satanic bibles in I Timothy 3:16. Yet one of the ways you are to try a spirit to see if it is of God or of an antichrist Continued on 11
Ten Most Wanted Men

By Dr. Peter S. Ruckman

“Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men” (Psa. 12:1).

“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there by any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth; surely they swear falsely” (Jer. 5:1–2).

“And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none” (Ezek. 22:30).

When I was growing up, the FBI started posting in post offices what is known as the “Ten Most Wanted” lists. Those were gangsters and bank robbers that were considered “public enemies.”

There’s a famous wax museum over in London known as Madame Tussauds. It has wax figures of famous and historic characters. Visitors receive questionnaires they are asked to fill out, and one of the questionnaires is on the most hated men in history. Back in 1974, the visitors gave Richard Nixon, Adolf Hitler, Jack the Ripper, Moshe Dayan, and Muammar Gaddafi—in that order. That means that Bloody Mary, Napoleon, Stalin, Castro, and Rasputin were better liked than Richard Nixon. That shows you “the power of the press.” The news media made Richard Nixon worse than Adolf Hitler, and they made “Slick Willie” (Clinton) into a god.

So I am going to discuss the ten most wanted men needed in America today. First is a man who puts principle above income. Robert E. Lee turned down an offer of $50,000 a year from an insurance company that wanted to use his name to sell insurance. His reason for doing so was: “If my name is that valuable, I had better guard its integrity.”

Back in the days of slavery in this country, a white man was about to buy a big, husky black man. The white guy asked that colored fellow, “If I buy you, will you be honest?” That old boy replied, “I’ll be honest whether you buy me or not.” That ought to be the attitude of every real man.

The old saying is: “Every man has his own price.” Well, there are some things for which you should have no price because they are not for sale.

Babe Ruth was a sot drunk, but he turned down thousands of dollars from brewing companies that wanted to photograph him with their brand of beer in his hand. He wouldn’t do it. He said, “I’ve autographed too many baseballs for boys in America. Many of those boys regard me as a hero.” He wasn’t going to destroy that image for those boys and set a bad example in public for them to follow.

The second most wanted man is the one who is dependable instead of gifted. Bob Jones Sr. said, “The greatest ability is dependability.”

A young man went to get a job once, and the guy interviewing him asked, “Do you have any experience?” “No,” said the young fellow. The interviewer then asked, “Well, what makes you think you can take a job here?” That boy said, “I can do what I’m told to

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do.” That’s a good man to find: one who can do what he’s told to do.

The curse of this country is the love of entertainment. That love is so excessive that entertainers will be praised regardless of their moral condition. Americans are “lovers of pleasures more than lovers of God” (2 Tim. 3:4).

“Wilt the Stilt” and “Magic” Johnson were two immoral bums. You say, “Ruckman, you kicked one of my gods.” I’ll kick a lot more of them before I’m through. The Lord’s not looking for some bum who may have talent but has no morals. Some of the best male tennis players on the circuit were faggots, and some of the best women players were lesbians. You say, “They had talent.” So what? They were immoral perverts.

Elvis Presley was a dope-headed fornicator, and Michael Jackson was a dope-headed pervert. Madonna is a money-mad slut. Jimmy Connors was a spoiled brat. Mike Tyson was a rapist. Folks like those people because they entertain them and make them feel good. God’s not interested in entertainment. God takes people like that and puts them in the trash can. We need people who are dependable, not talented.

Frank Sinatra was a whiskey-drinking, fornicating bum. “Slick Willie” was a draft-dodging, fornicating scumbag. But my, aren’t they photogenic? Princess “Di” was an immoral slut, but doesn’t she take a pretty picture and can’t she model the latest clothes?

That’s the problem. People go by talent, gifts, and looks, and not by dependability. When the Lord puts a “want ad” in for a woman, He says, “Who can find a VIRTUOUS woman?” (Prov. 31:10). Madonna? Princess “Di”? God’s “want ad” for a man runs something like this: “Who is on the LORD’S side?” (Exod. 32:26). Frank Sinatra? Elvis Presley? God is not concerned about athletic ability, singing talent, or physical attractiveness. Can the Lord depend on you to do right? Can He depend on you to do what He says in His Book? That’s the business.

No nation in the world can depend on the United States. No citizen can believe in a government that wants to disarm him before killing him. This country has supported terrorists in Lebanon and Syria, guerilla fighters in South Africa, revolutionists in Nicaragua, and Croatian murderers in Yugoslavia. This country will send money to nations that outlaw the Bible and run missionaries out.

Are you dependable? One of the greatest violin players who ever lived was Fritz Kreisler. He practiced eight hours a day, seven days a week. That’s dependability. Sir Walter Scott wrote one book every two months for twenty years. That puts someone like me out of the running. That guy was dependable. John Wesley preached three sermons a day, every day, starting at six o’clock in the morning. That was a dependable man.

Here is William Booth’s daily routine: “I rise before 6:30. I have daily prayer. I avoid all idle talking in which lately I have sinfully indulged. I conduct myself as a humble follower of the bleeding lamb. I try to read four chapters a day [of the Bible] and live close to God. I try to lead a holy life,
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leaving providence to God, and will read this over every day. I pray, ‘God, help me to cultivate a spirit of self-denial and yield myself as a prisoner of love to the Redeemer of the world. Amen.’"

Number three—This nation needs men who are willing to put the blame on themselves instead of somebody else. This whole mess began with a man saying, “She did it.” The woman said, “the devil did it.” If the devil had had someone to whom he could have passed the buck, he would have passed it.

A man proudly said to his boy one time, “Son, I’m a self-made man.” The boy said, “That’s what I like about you, daddy; you’re always willing to take the blame for everything.”

We tend to pass the buck; I know I do. When I lose something, I think somebody stole it.

Men, if you want to test how your spiritual life is getting along, ask yourself these questions:

1) Would a wise man do what I’m doing right now?
2) Would a wise man go where I’m headed right now?
3) Have I done my best?
4) Am I prudent in choosing my friends?
5) Am I using my time rightly?
6) Whom am I seeking to please?

Those questions put you on the spot, not someone else.

Fourthly, America needs men who will pray with their wives instead of at them. Gentlemen, you are to be training your wives in spiritual things. I wouldn’t leave the spiritual training of my wife to any pastor. A man shouldn’t just pray for his wife; he should pray with her.

Number Five—We need men who will pay their bills when they’re due. A man like that is wanted all over this country.

The government hasn’t done that since 1914, so you can’t trust the government. You think a government that is over sixteen trillion dollars in debt is ever going to be able to pay the bill?

A great financier named Albert Alexander Hyde began tithing when he was a hundred thousand dollars in debt. Some of his buddies in the business world told him they thought that was dishonest to give God a tenth when his debt wasn’t paid off. Hyde said he thought that too until he realized he owed God before he owed his creditors. He paid God first, and God paid him back by making him a millionaire.

Brethren, you can come to church and sing and shout for free, but there is a cost to building and furnishing a church. The old saying is, there are three books needed in the Lord’s work: the good Book, the hymn book, and the check book.

Number Six—Men are needed that will bring their children to church instead of sending them. The alibi down South for not going to church as an adult is: “I was made to go to church growing up.” Up North, it’s: “I never got in the habit.” If you had a momma and daddy who made you go to church, you had better thank God for a good momma and daddy.

Do your children ever see you pray? Do they ever see you read the Bible? I’m talking to you men. Church isn’t just for women. All the apostles

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were men in the Bible. Pastors and deacons were men. I wonder who originated the twisted idea that church was primarily for women.

Have your children ever seen you witness? Have they ever seen you preach on the street? Why not?

Hugh Pyle was out in Texas one time. He was called to come pray for the son of a rancher. That rancher had three boys, and none of them, the daddy or the sons, went to church or read the Bible or prayed. They all lived like the devil. One of those boys had gotten bitten by a big rattlesnake and almost died. The daddy called Hugh Pyle to come visit and pray for his son.

That thing shook up those four men so much that they swore to Hugh Pyle they would be in church next Sunday. So before he left, Hugh had prayer with the whole family and said, “Lord, please send three more big rattlers: two to bite the boy’s brothers and one to bite his father.” It shouldn’t take dying from a rattlesnake bite or a car wreck or cancer, etc., to get you in church.

Number seven—we need men who will give God the glory for any success. When Neil Armstrong stepped out on the moon, what thanks did he give to God? None. (I know Buzz Aldrin said something before Armstrong stepped out, but NASA covered it up because they were scared of some atheist woman, Madalyn Murray O’Hair.) All the presidents acknowledged God in their inaugural speeches, did they? How many of them, say, since Dwight D. Eisenhower, thanked God for getting elected. I know the first George Bush prayed and thanked God for love and peace and “shared faith,” but did he thank God for putting him up there on the platform to begin with?

We don’t need men who take the glory for themselves. God doesn’t want them. He took one bigshot there in Acts 12:33 and let the worms get him “because he gave not God the glory.”

Wayne Gretzky has a reputation for being a great hockey player; he’s called “The Great Gretzky. His hometown put up a statue of him while he was still alive. You have a real ego problem if you let someone put up a statue of you while you are still breathing. After watching that fellow for years and years, I never heard him give the glory to God or Jesus Christ for anything, publicly or privately. The only thing I have ever seen connecting Wayne Gretzky to Christianity or the Bible was a photograph of a scripture verse in four-feet-high letters on the top of the barn of his grandfather’s farm where Gretzky would go for two weeks every year to recuperate. Don’t you know that granddad was a fanatic; western Canadians aren’t like that. So if there is anything in Gretzky’s background, he’s successfully managed to keep his mouth shut about it so nobody knows anything of it. God doesn’t need or want someone like that. We can do without him.

John Stormer was a great right-wing conservative who wrote a book entitled None Dare Call It Treason. It became a best seller, and the media “puffed” him (built him up). After he wrote that book, he got saved. His next book was The Death of a Nation.

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In the back he had a gospel invitation. The media dropped him like a hot rock because he gave God the glory.

The old “wanted” posters on the “public enemies” used to read “Wanted: Dead or Alive.” Well, there are some men who are better men dead than other men living. Bob Jones Sr. was a better man dead than Elvis Presley was living. General William Booth was a better man dead than Johnny Carson was living. Jesus Christ was a better man dead than any pope living in the Vatican over in Rome.

Back in the old days, the Methodist church would assess how much money its members were obligated to give to the church. Some of you Baptists who don’t believe in tithing would have a “hissy” over that, wouldn’t you?

Anyway, Sam Jones was talking to a fellow who had been a sharecropper and a drunk before he was saved. He made $500.00 a year, and $150.00 a year was spent on liquor. After he was saved, the Lord blessed him. He owned his own land and made $5,000.00 a year, but he was only giving $100.00 to the church.

Sam told that fellow, “You’re the meanest devil I ever met in my life. You gave more money to the whiskey dealer before you were saved than you’re giving to God right now. You gave more to the devil than you’re giving to God.”

Next (number eight)—This country needs men who can take persecution cheerfully. That’s hard to do.

Richard J. Daley was an unsaved Roman Catholic who was the Democratic mayor of Chicago. He took more “cussing out” and bad press than any of us have ever taken in our lives. He took it and kept going. Jesse Helms was a Republican senator who did the same thing. He was called “Attila the Hun” when he served in Congress. Those men would just laugh at their detractors and smile.

My daddy would “say grace” at the table (that’s an Episcopalian expression for asking the blessing on the food). He’d say, “Lord, help us to be truly thankful for what we are about to receive.” That always seemed a dangerous thing to me to pray. That should be true of a Christian, but that’s a loaded statement.

A missionary over in Africa was being chased by a lion. When that lion caught up with him, the only thing he could think of to do was yell, “Don’t eat me; I’m a Christian!” To his amazement that lion stopped, got down on its back knees, placed his front paws together, and began to pray. That missionary said, “Thank God; it’s a Christian lion!” Then that missionary heard what that lion was praying: “Dear Lord, for what I am about to receive, please make me truly thankful.”

What this country doesn’t need is more winners. Anybody can win. A real man is one who knows how to lose the right way. These professional sports teams lose a game, and the players are either throwing an angry fit or acting like the world has come to an end. That’s no way to handle a loss. Go congratulate the other team for a job well done, admit your shortcomings, and make up your mind to do better next time. Be thankful you’re making a million to fifty million bucks a season.
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Number nine—We need men who will praise God in any kind of trouble. We need men like Paul and Silas who can sing praises to God after being whipped and thrown in jail.

Someone asked a Christian, “Do you pray every day?” “No,” said the Christian, “some days I don’t need anything.” That’s the kind of men we don’t need. Prayer is supposed to contain “thanksgiving” as well as “supplication” (Phil. 4:6).

It’s one thing to be John the Baptist down in the Jordan calling sinners to repentance and manifesting Christ to Israel; it’s quite another to be John the Baptist down in the dungeon, wondering if what you said about Christ is true, waiting for your head to be cut off. The catch is to have victory when you’re “down in the mouth.”

One of the quickest ways to get rid of cussing is to substitute praise to God, especially when you’re in a situation that drives you to distraction or where you hurt yourself. You smack your thumb with a hammer: “Bless God!” You’re out in traffic in a hurry to get somewhere, and the driver ahead of you is going ten miles under the speed limit: “Well, glory!” Or like Tennessee Ernie Ford used to say, “Well bless your little pea-picking heart!”

And finally, number ten on the “most wanted” list—We need a man who is not ashamed of Jesus Christ. Silence isn’t golden when it comes to speaking up for Jesus Christ; it’s yellow. If I gave you a dollar for every time you spoke up for Jesus Christ and a dollar for every time you spoke up for someone or something else, would the accounts balance?

Back in 1949, at Billy Graham’s meetings in Los Angeles, a wiretapper got saved named Jim Vaus. Jim Vaus was the son of a preacher. When he was eighteen, he was jailed for stealing wallets. He went to BIOLA (“Bible Institute of Los Angeles”) and was kicked out. He went into the army and got kicked out and spent five years in prison. He did wiretapping for the Los Angeles Police Department until he found out there was more money in wiretapping for the mob, so he went to work for the head mobster in L.A.: Mickey Cohen.

He had a buddy named Stu Hamblen who was a cowboy singer on the radio. Stu went to the Billy Graham Crusade and ended up getting saved. Vaus’ wife talked Jim into going to the tent meeting. He went, but he threatened to knock down any man who talked to him about coming down the aisle during the invitation. But Jim Vaus did get saved at that meeting despite his threats.

Jim Vaus had a problem, though. He owed $20,000 to the mob, and he didn’t have the money. On top of that, he knew he had to quit the mob, and he knew the price he’d have to pay for doing that. He told Cohen’s underboss, named Andy, that he had gotten saved and was quitting the mob. Andy said, “No one quits the mob. The boys and I are going to pay you a visit.”

So Jim went home and wept and prayed over his sleeping wife and baby. He claimed Proverbs 16:7 in prayer.

“When a man’s ways please the LORD, he maketh even his enemies to be at peace with him.”

He went back to Andy and asked Continued on 8
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for a meeting with Mickey Cohen, and he got it. He sat down with Mickey for 45 minutes and told him how he had gotten saved. Mickey let him go on one condition: that he would never come back to that kind of a life. And Jim Vaus never did go back. He found out later that two days after that meeting, Andy ended up getting blown away coming to see the boss.

Before he got saved, Jim had stolen $15,000 worth of electronic equipment. After he got saved, he sold his house and car to make restitution, and the charges against him were dropped. Vaus ended up going into the ministry himself and helping missionaries and starting Christian youth camps for inner-city kids.

In 1910, the poet laureate of Great Britain, Rudyard Kipling, wrote a poem called simply “IF.” It’s a poem about what makes a man.

“If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don’t deal in lies,
Or, being hated, don’t give way to hating,
And yet don’t look too good, nor talk too wise;

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Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
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Or, being lied about, don’t deal in lies,
Or, being hated, don’t give way to hating,
And yet don’t look too good, nor talk too wise;

“If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two impostors just the same;
If you can bear to hear the truth you’ve spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build ’em up with wornout tools;

“If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: ‘Hold on’;

“If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds’ worth of distance run—
Yours is the Earth and everything

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that's in it,
And—which is more—you'll be a
Man, my son!”

That's a man. Are you a man? The
Lord's looking for men.

A Sunday school teacher once
taught his class of first and second-
grade boys about heaven. He got
through, and he asked one boy there,
“Bobby, when you get to heaven,
whom would you like to see first?”

Bobby said, “I'm not going to heav-
en when I die.”

“Why not?” asked the teacher.
“Surely you want to go to heaven.
All good boys and girls want to go to
heaven.”

“Not me,” said Bobby, “I want to go
with my daddy. We go everywhere to-
gether.”

That teacher saw that boy’s father
and told him what his son said. The
father laughed it off and said, “That's
Bobby. He wants to go wherever I go.”

“Where are you going?” asked the
Sunday school teacher.

That shook that daddy up so
much that he got saved. Gentle-
men, somebody is watching you.
You are a “hero” to somebody. If you
go the wrong way, so will that per-
son. You need to be a man who is
not ashamed of Jesus Christ and will
speak up for Him.

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is to see if it will confess that “Jesus Christ is come in the flesh” (I John 4:2-3). When comparing scripture with scripture, the King James Bible makes it plain that “is come” (Luke 7:34), means already “came” (Matthew 11:19), so the spirit of the corrupt versions can be tried and found to be liars (Revelation 2:2), when it comes to them denying the doctrine of God in Jesus Christ, becoming the Son of man. Since God has already been manifest in the flesh, and Jesus Christ has already come in the flesh, what other man in history could you point to as the fulfillment of I Timothy 3:16?

In the first three gospels (Matthew, Mark, and Luke), there is a presentation of Jesus Christ that has a definite emphasis on his humanity. Matthew shows him as King of the Jews on this earth, offering Israel the physical kingdom of heaven as the Son of man, Mark shows him as a suffering, submitted, human servant, and Luke traces his humanity as the Son of man, back to Adam. Hence, the marked agreement among these first three writers of the New Testament books. But in the gospel of John, there is a difference of presentation so strong it causes the critics of scripture, posing as scholars, to invent theories about the origins of the gospels, referring to the first three as the “Synoptic” gospels, which were supposedly copied from a source document labeled “Q” (from the German “quelle” for origin or source). This “Q” document theory guesses that either Matthew or Mark wrote first (the scholars can’t figure out which), then the other two copied from the first, at the same time using a mysterious, never located, “Q” document they supposedly had on the table in front of them. The scholar thinks that he has satisfactorily explained the reason for the many agreements among the first three gospels. The buffoons who teach this cannot tell us why Matthew, an eyewitness for three and one-half years as an apostle of Jesus, would want to copy from Mark, who was not even among the twelve, let alone copy from Mr. Q. The “Q” document theory is taught at all the major seminaries as one more way to deny the inspiration of the scriptures. The Bible believer dispenses with such nonsense by faith in the fact that “All scripture is given by inspiration of God” (II Timothy 3:16), and Mark need not copy from Matthew, or vice versa since the Holy Spirit of God is the Author.

There is a noticeable difference in John’s presentation of Jesus Christ, and this should also be recognized by his use of the name “Son of God”. In the gospel of John, Jesus refers to himself as the “Son of God” and claims it is not blasphemy (John 10:36) and even connects that name to the healed blind man believing on him (John 9:35). Once again, Satan attacks the scripture, using bible correcting scholars to change the verse to read “Dost thou believe on the son of man?”, instead of “the Son of God”, as the KJV translates from the vast majority of Greek manuscripts. John also uses...
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the name “Son of God” when he gives his purpose for writing the gospel in John 20:31, saying that “these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” The two different names (“Son of man” versus “Son of God”) are not being used as a matter of preference, but as a matter of purpose, under the inspiration of God. The Jewish title “Son of man” is how Jesus is presented to the nation of Israel to receive their prophesied King, while the title “Son of God” is the presentation of God manifest in the flesh, in which the lost sinner today must place his faith. No sinner today can be saved by looking for the Son of man to show up and set up the physical kingdom on this earth that he will one day rule over. The question is, “Dost thou believe on the Son of God?” (John 9:35).

For the saved sinner, God was manifest in the flesh as a human being in the person of the man, Jesus Christ. For the nation of Israel, God was manifest in the flesh as a human King and Messiah, to be received as prophesied in their Old Testament scriptures. Jacob, as the father of the twelve tribes of Israel, prophesied on his deathbed that the “sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Genesis 49:10). Recognizing the reference to Christ, the Jewish rabbis had to warn the Jews that, “the rendering of the Authorized Version, though it finds support in rabbinic literature is without official and binding authority...it is a favorite text of Christian missionaries trying to convert illiterate Jews, ignorant of scripture”. Why herein is a marvelous thing, for once again, it is the King James Bible that is feared for its authority and attacked? The rabbis do not waste time with the corrupt English versions as they know that “Where the word of a king is, there is power” (Ecclesiastes 8:4). However, by comparing scripture with scripture, the Bible student finds that “Shiloh” is a man who is prophesied to bring peace and will one future day, gather the Jews together again in peace (see Ezekiel 21:25-27 and Micah 5:2-4). That is exactly how the old rabbis taught the passage for over a thousand years, along with Isaiah 53, until about 1100 A.D., when Jarchi (Rabbi Itzhaki) began teaching that the passages referred to Israel herself bringing in peace as the prophesied, suffering servant. This was because Jarchi, (also referred to as Rashi, an acronym for Rabbi Shlomo Itzhaki), saw the fulfillment of the prophecies in the man Jesus Christ as far too exact and many Jews were also seeing this. The “sceptre” of Genesis 49:10 is also found in the prophecy of Balaam in Numbers 24:17, when he gave both advents of Jesus Christ in one verse (the “Star” that gives light at his first coming, and the “Sceptre” that will rule at his second coming). In all of these prophecies, the subject is a man. The Jewish title for this man is “the Son

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of Man”, and that is how Jesus Christ continually referred to himself as he was presented to the Jews in offering them the physical kingdom of heaven. As a matter of fact, the way that Jesus shuts the mouths of the Pharisees for the last time is in regard to this same subject. After he asked them what they thought of Christ as to whose son he was, they answered, “The son of David”. Jesus then stumped them with, “How then doth David in spirit call him Lord...?” (Matthew 22:41-43). No Jewish King would call his own son, “Lord”, it is always the other way around. The Messiah that David was expecting was his Lord, according to the inspired scripture he wrote under the leading of the “Spirit” in Psalm 110:1-2. That caused the Pharisees to regroup and not “ask him any more questions” (Matthew 22:46), and instead, stirred up the people to have him crucified.

As the “Son of man”, Jesus was “made of a woman” (Galatians 4:4), “in the likeness of sinful flesh” (Romans 8:3), to be “in all points tempted like as we are” (Hebrews 4:15). Living for thirty-three and one-half years on this earth, as the Son of man “learned he obedience by the things which he suffered” (Hebrews 5:8), became “wearied with his journey” (John 4:6), asked for a drink in his thirst (John 4:7), “hungered” (Matthew 4:2), subjected himself to his parents (Luke 2:51), and “increased in wisdom” (Luke 2:52). These are all things that a “man” does, not God. It was a man that died on the cross of Calvary, not God. God cannot die. It was a man that was forsaken by God on that day (Matthew 27:46), not God.

When the apostle Paul wrote to the saved of this present church age, not once in thirteen letters does he refer to the Lord Jesus using his Jewish title as “the Son of man”. The Lord Jesus is presented to the sinner as “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Romans 1:4). Paul preached among the Gentiles “the Son of God, Jesus Christ” (II Corinthians 1:19), with the hope and prayer that they would “all come in the unity of the faith, and of the knowledge of the Son of God” (Ephesians 4:13). The lost sinner today must realize that the death of Jesus Christ is not the story of a religious leader or teacher, asking anyone to be good. His death was the plan of God as the only way to make atonement for sins, in reconciling a condemned sinner on his way to hell, back to God (II Corinthians 5:19). Jesus Christ was not just any “man”, but God manifest in the flesh. All of God a man will ever see is Jesus Christ (John 14:9), who is the “image of the invisible God” (Colossians 1:15), being “the brightness of his glory, and the express image of his person” (Hebrews 1:3). After Philip preached Jesus Christ to the Ethiopian eunuch from Isaiah, that Gentile servant confessed that he believed “that Jesus Christ is the Son of God” (Acts 8:37) unless you
Dost Thou Believe on The Son of God?

Continued from 13 are once again reading a corruption like the NIV, which completely omits the whole verse! Try to find Acts 8:37 in the NIV, ASV, RSV, etc. The lying dogs responsible for such corruption copied the numbering of the King James Bible and jumped from verse 36 to verse 38. If it doesn’t make sense..., I Timothy 6:10 must be the answer.

When the Jews of Christ’s day heard him use the title “Son of man”, they already knew the reference was to the one prophesied in Daniel 7:13-14, who one day would be given “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him”. Israel was longing for this coming kingdom which would be “an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed”. The King that is prophesied to rule over this everlasting dominion was none other than “the Son of man” (Daniel 7:13). But the first time that Jesus used the title, he was answering a scribe who thought Jesus might be the one when he told him, “Master, I will follow thee whithersoever thou goest” (Matthew 8:19). The answer was not the expected one of power, might, and dominion, but instead, “Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head” (Matthew 8:20). That did not sound like a fulfillment of the “Son of man” prophesied in Daniel 7, and it was hardly the answer Israel wanted to hear with the Roman government keeping them in bondage at the time. Jesus continued throughout his ministry to warn and rebuke Israel that this Son of man must be submitted to in holiness or they would lose the kingdom, but they would not take heed. Just prior to the first time Jesus referred to himself as the Son of man, he warned that “many shall come from the east and west, and sit shall down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom (Jews) shall be cast out...” (Matthew 8:11-12). When the “Son of man came eating and drinking”, they accused him of being a glutton, a winebibber, and a friend of sinners (Matthew 11:19). In Matthew 17:12, Jesus told his disciples that the Son of man was going to receive the same treatment that they gave John the Baptist (as Elijah). This “Son of man” continually warned of their betrayal of him, saying in Matthew 17:22, “The Son of man shall be betrayed into the hands of men”, again in Matthew 20:18, “and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death”, and again in Matthew 26:2, “Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified”, and once more in Gethsemane in Matthew 26:45, “and the Son of man is betrayed into the hands of sinners”. Israel rejected her prophesied “Son of man” in the

Continued on 15
Dost Thou Believe on The Son of God?

Continued from 14 man, Christ Jesus, and she is now set off to the side for the Church Age lasting two days. No Bible believer is ignorant of the mystery that this is only temporary and soon, the Lord Jesus will return to save and restore the nation of Israel (Romans 11:25-27). So the first time the “Son of man” appears, he “hath not where to lay his head” (Matthew 8:20), but the last time the title is used, he is sitting on a white cloud, “having on his head a golden crown” (Revelation 14:14). In that day, none will jam a crown of thorns into his head. In that day, none will accuse him of being a winebibber and a glutton, nor will that “Son of man” be betrayed into the hands of sinners to be crucified. Instead, he will be holding a “sharp sickle” in order to harvest those tribulation saints who “loved not their lives unto the death” (Revelation 12:11), and “washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14).

During this present church age, while Israel as a nation has been temporarily set aside, any sinner, Jew or Gentile, must come to Calvary and receive, not “the Son of man”, but the “Lord Jesus” (Romans 10:9-10), “For there is no difference between the Jew and the Greek” (Romans 10:12-13). This Lord Jesus Christ is “declared to be the Son of God with power” (Romans 1:4), and it was his resurrection from the dead that proved his Deity as “God manifest in the flesh”. “Dost thou believe on the Son of God?”

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**October 5–7**
Bible Baptist Church
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Pastor Tim Wilson
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Deadly Diseases in the Body of Christ

By Dr. Peter S. Ruckman

(Part One of Six)

“Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isa. 1:5–6).

When the prophet Isaiah was commanded of God to describe Israel’s spiritual condition, he used medical terminology. He described the chosen people of God (Psa. 105:6; Isa. 43:20) as a diseased, stinking piece of rotten flesh infected to the bones.

Since one purpose of the Old Testament is for the “admonition” of the New Testament believer under grace (1 Cor. 10:11), we may “scrub down,” don our surgical masks, put on our gloves, take up our “instruments,” and examine the “patient.” First, of course, we must have some kind of “diagnosis.” Fortunately, we do not have to have a degree in medicine or any medical experience whatsoever in dealing with the plethora of Latin, Greek, and German “tradesmen’s terms” that will not affect anything with which we are dealing.

Here, we will deal with more than 233 of the “clearer,” “updated” English translations of the Bible which are based on “older and better manuscripts.” In this series of articles, we will give you 64 scriptural cases where some “quacks” have left their “monkey tracks” monkeying with the words of the Holy Spirit (2 Pet. 1:20–21 cf. 2 Tim. 3:15–16).

You do not have to have even an eighth-grade education to diagnose these diseases as the infected “good, godly, recognized” scholars spread their communicable diseases into the “loaf” (Matt. 13:33) until the Bread of Life (John 6:48 cf. Luke 4:4) is corrupt through and through (2 Cor. 2:17) and “good for nothing” (Matt. 5:13 cf. Mark 7:13). Since we always avoid “alleging,” “suggesting,” or “theorizing” anything, we will simply document FACTS, as found in 233-plus translations (since 1880) as compared with the Holy Bible (AV 1611).

1) 1 Timothy 3:16. “God” has been removed from the text so that He was never incarnated. If “God” doesn’t appear in your “favorite translation” (that “meets your needs,” etc.), dump that deadly slice of poisoned “bread” just as quickly as you can throw it in the dumpster. That is an open, clear-cut, plain denial of the deity and incarnation of the Lord Jesus Christ.

2) Matthew 5:22. Check out that verse in any of the 233-plus translations put out since 1880, and if the words “without a cause” are omitted, you have a spurious, counterfeit “Bible” that accuses Jesus Christ of SIN. See Mark 3:5 and John 2:13–16 where He certainly was “angry” with His “brethren.”

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Deadly Diseases in the Body of Christ

Continued from 16

3) John 18:36. See if you can find the word “now” in the “up-to-date” versions. The exclusion of “now” is the paw print of a diseased green monkey that monkeyed with the text; he didn’t believe Christ would fight to get His kingdom later (Zech. 14:3–4).

4) Revelation 11:15. Have the “kingdoms” (plural) been altered to “kingdom” (singular)? If they have, you are dealing with a monkey spreading Ebola. The “kingdoms” in an AV 1611 refer to North, South, and Central America, Australia, and Europe, Asia, and Africa. The new versions have removed the 192+-/nations in the UN (“kingdoms”) and reduced them to one “kingdom” which could not be a literal, physical, visible, geographic kingdom containing “kingdoms.” Some brilliant, intellectual mind has been manipulating the scholars behind the “better translations.” You see, right now those “kingdoms” belong to him (Luke 4:6; 2 Cor. 4:4), and he resents the fact that Jesus Christ will get them all someday (see Psa. 2, 110; Isa. 2, 11; Joel 3; Zech. 14).

5) John 1:18. If your “Bible” claims that one God is begotten and one is not, you have just “backsidden” sixteen centuries to A.D. 325 at the Council of Nicaea and joined the Jehovah’s Witnesses’ Bible (the New World Translation) which gives you two “Gods” in John 1:1–2 and 18. That doctrine was officially called the heresy of “Arianism” back in A.D. 325. Today, it is called the “godly scholarship” of the United Bible Societies (Aland and Metzger’s text), Bob Jones University (the text of the NASV), Billy Graham and crew (NIV), and the NCCC (RSV and RSV). Spiritual Ebola—it’s terminal.

You understand, of course, that no one has any excuse for not spotting the information I am giving you. One doesn’t need a teacher, a preacher, a “manuscript detective,” a knowledge of Greek or Hebrew, or even an eighth-grade education. All that needs to be done is to look up the verses in the Authorized King James Version and compare them with any other English translation.

6) Luke 23:42. The modern translations rob the dying thief of his salvation by snatching the word “Lord” from his mouth.

7) John 9:35. The poor blind man who was healed by Jesus had no “Son of God” to save him. Neither does any Moslem on six continents (see the “Noble Koran,” Sura 9:30, 17:39, 10:17, 3:11, 2:161).

Those are terminal diseases in the Body of Christ: they will kill you deader than Ebola.

8) Acts 1:3. See if your newer, clearer, “gender-neutral” translations have gotten rid of the “infallible proofs” for Christ’s resurrection. Were the proofs of Christ’s resurrection “infallible,” or were they not? They were in the Holy Scriptures (AV 1611). If a victim of spiritual bubonic plague gave you
Deadly Diseases in the Body of Christ

Continued from 19 any “revised version” that changed the “INFAILIBLE proofs” to only “convincing” ones, he left room in your mind that although the proofs might be “convincing,” they could be proved WRONG.

9) Check Luke 24:52 in your Bible. See if any of the apostles “worshipped” Christ. If they didn’t, you have a textbook case of the plague or Ebola on your hands.

10) John 3:16. See if God only had one “Son” when the Scriptures say He had several thousands of them before Christ was “begotten” (Job 1:6, 38:7) and several thousand more after the resurrection (John 1:12). If the green monkey who tried to give you “GRID” (now called AIDS to cover up for the sodomites) from John 3:16 left out “begotten,” he refused to translate the Greek word monogenes, which is found in every Greek manuscript extant of John 3:16, in all four “families” (text types), that any apostate ever saw or studied.

The thing that made Jesus Christ unique as the Son of God was not that He was the “ONLY Son” (NIV reading), but that He was the only one of God’s sons who was begotten physically (Heb. 1:5–6). When the NIV committee omitted “begotten” from the text, they made a liar out of the Holy Spirit in both Testaments and infected their readers with spiritual AIDS (originally called GRID—GAY Related Immunity Deficiency) from head to foot.

11 & 12) John 5:39 and 2 Timothy 2:15. I have included these two references here because they go together. They are the two imperative commands in the Holy Scriptures to search them and study them. Spiritually infected versions of the Bible like the NIV, NASV, and even the NKJV (which is NOT an edition of the KJV) eliminate both commands. Those were the only two commandments in the 66 books of the Bible commanding you to study God’s words. Whoever altered those two verses was deathly ill spiritually. Their satanic, godless depravity was recommended by A.V. Hender...

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Deadly Diseases in the Body of Christ

Continued from 20 son, Bob Jones III, Jerry Falwell, Curtis Hutson, and John R. Rice. Call for the undertaker: they’re “not long for this world.”

13) Mark 1:2. Here is one more “patient” that is rotting away and only seconds from death. Here, every diseased “ Scholarly” doctor who worked on the verse spread his infection to the extent where he not only called the Author a liar, but erased a reference to the Deity of Christ.

Verse 2 is not a quotation from Isaiah at all; it is from Malachi 3:1. That verse identified the “ thee” at the end of Mark 1:2 as the Jehovah of the Old Testament (note the speaker is “the LORD”). So Mark 1:2 equates Jesus Christ with Jehovah. The new versions like the NIV erased the cross-reference just as they did in John 1:18.

We shall continue this work of the “diagnostic physician” in our next issue. As we pointed out earlier in this article, any Christian who can read fifth-grade English can diagnose the diseased modern translations correctly. He can smell the stench of a diseased, rotting body a hundred yards away, up-wind, on a moonless night. Laodicea must have a stinking, rotting “Bible” (2 Cor. 2:17) just as it has stinking, rotten “apostles” (2 Cor. 11:13), stinking, rotten “ ministers” (2 Cor. 11:15), and stinking, rotten churches (Rev. 3:14–15). To that you can add a rotten, stinking “ gospel” (Gal. 1:6–9; 2 Cor. 11:4) which promises financial prosperity and perfect health, and a rotten, stinking “Jesus” (2 Cor. 11:4), like the one called “Isa” who was born under a palm tree, was not God’s Son, and never died for anyone’s sins. Those last little “gems” are the exact teachings of every Moslem from the Koran and every edition of the Hadith extant. Those “divine revelations” given to Mohammed by a 600-winged angel, who was no more “Allah” than Bugs Bunny or Mickey Mouse, are just as disease-ridden as any of the thirteen terminal cases I gave you in this article.

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“And the contention was SO SHARP between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus” (Acts 15:39).

If you’ve been around Christians long enough, you know of many close relationships that fractured, and some very badly. In the Ruckman Reference Bible, the note on Acts 15:39 mentions church splits between brethren with personality problems. Well, the split between Paul and Barnabas was between two men filled with the Holy Ghost over a matter that was not doctrinal at all. Paul makes a judgment call regarding John Mark, and Barnabas takes exception. In sports, before the advent of instant replays, judgment calls were often hotly debated, but the decision of the umpire or referee stood. Paul makes the right call at the right time, but would you have seen it that way? Isn’t our God a God of second chances and more? So because John Mark “washed out” on Paul and Barnabas on their first missionary trip (Acts 13:13), should he not be given an opportunity to redeem himself? Paul, where is the forgiveness, compassion, and the love of Jesus you preach about and write about? This unpleasant episode in the book of Acts can be misunderstood by a Gentile not familiar with the Jewish mind when it comes to business.

Remember when Jesus at twelve was found by his mother and Joseph in the temple with the doctors discussing theology?

“And he said unto them, How is much clearer light.

Growing up in Brooklyn with Jews all around me, I equated unrefined speech with manliness and directness. Years ago, I remember a Jewish newsstand owner who seemed to relish his own rudeness. A lady was reading a magazine off the rack for about a minute or so, and the newsstand proprietor was watching her. Suddenly, he raised his voice and said, “Hey lady, this isn’t a library. Are you buying or not?” She put the magazine down and walked away, and he muttered something in Yiddish under his breath. That was a classic Brooklyn encounter.

Paul comes across to me as a no-nonsense, “let’s-get-it-done” Jew with an unshakable determination to accomplish the Lord’s business without distraction and delay. Understanding this mindset in Paul enables the Christian to examine the blowout between Paul and Barnabas in a much clearer light.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Psa. 133:1).

Christians ought to strive to maintain what Paul called “the unity of the Spirit in the bond of peace” (Eph. 4:3). That’s the ideal, but the reality is something else, if you have been around the saints for a good while. Hollywood endings (”They lived happily ever after”) are fine for moviegoers, but life too often is filled with surprises. Things don’t turn out the way you would like them to. We are living in a day when folks are prone to take offense much too readily. Paul had a somewhat less than admirable character trait: “But though I be RUDE IN SPEECH” (2 Cor. 11:6).

By Robert Militello

“Likemindedness? Not Always”
Likemindedness? Not Always

Continued from 24


That word business is to a Jew what the word enjoy is to a Gentile. For good or for bad (buying and selling in the temple), the Jew inhales and exhales business like oxygen. Brethren, I do not exaggerate. Paul makes a business decision regarding John Mark, not a personal one.

Jews are very much family oriented. It is common for them to have family members in business with each other. Making the business a success is their top priority, so much so that splitting with a close relative in the business in order to protect finances is not uncommon at all. Many times I’ve heard this expression used by Jews: “Nothing personal; it’s strictly business.” How often has a Jewish businessman had to tell his wife that her brother had to be let go because he lacked the brains for success? Partnerships are broken, feelings get stepped on, and grudges are held for years because business came first.

Jesus knew that, and He had trouble within His family over it (John 7:1–8). He came to do business and breathed out these words before dying: “It is finished” (John 19:30). Aren’t you glad you know a Jew who knew how to take care of business?

Paul had that fierce determination to finish his course, to get the job done (Acts 20:24). He warned the Gentiles who trusted in a Jewish Saviour not to be lazy (Rom. 12:11) and to tend to their own business (1 Thess. 4:11).

“And Barnabas DETERMINED to take with them John, whose sur-

name was Mark” (Acts 15:37).

Withstanding the man who sought you out and brought you into fellowship with other believers (Acts 11:22–26) had to be a major grief to Paul. The Lord’s opinion of Barnabas is noteworthy: “For he was a good man, and full of the Holy Ghost and of faith” (Acts 11:24). Yet he was a man and, as such, “subject to like passions as we are” (James 5:17).

Now John Mark’s mom, Mary, was Barnabas’ sister, and you know that Jewish mother is going to promote a son’s interest regardless of what anyone thinks of her boy. Mary had a name in the early church, and before her boy went off with Paul and her brother Barnabas, her house was a meeting place for believers (Acts 12:12). Do you think Mary hesitated to tell her brother that her son needed another chance? Family pressure is hard to resist. Church splits are very often caused by rivalries among or within families. You can’t blame a godly mother for wanting her son to get another opportunity to prove his worth as a servant of God.

Some years later (about sixteen), Paul acknowledged John Mark’s worth (2 Tim. 4:11), and I wonder if Mary was still alive to appreciate that. Romans 8:28 is such a comfort to a saint that’s been wounded by others and has trouble understanding why.

“Trust in the LORD with all thine heart; and LEAN NOT UNTO THINE OWN UNDERSTANDING” (Prov. 3:5).

Well, the Lord’s business must go forward with or without church splits, so the Lord had Silas kept warm on Continued on 26
Continued from 25

the fire, ready to fill Barnabas’ place (Acts 15:30–35). Notice how the Holy Spirit kept Silas in Antioch after his fellow laborers left (vs. 34). Is anything that happens to us a surprise to the Lord? Does He wring His hands in consternation when “Plan A” suddenly collapses and the believer is about to press the panic button: “Help, I’ve fallen and I can’t get up.” What’s the point of having a Saviour if you can’t get help when you need it?

“The righteous cry, and the LORD heareth, and delivereth them out of all their troubles” (Psa. 34:17).

We have a Comforter, brethren. Jews know of no such person. You can see that if you read Lamentations carefully. Five times the scripture says there was no comfort in their sorrow. See chapter one, verses 2, 9, 16, 17, and 21. It’s a painful book to read, very sad.

John Mark felt the sting of rejection, and his uncle was no doubt much grieved over Paul’s refusal to show “compassion.” Barnabas drops out of the picture at that time. Maybe he could have gone with Paul with his nephew’s company, but he didn’t. Some years later, Paul writes the Galatians that he had to rebuke Peter and Barnabas because of their hypocrisy (see Gal. 2:11–14). Paul had no problem lacing into his fellow laborers, even if one turned out to be the “first pope,” amen? We know that when Paul was imprisoned the first time, he wrote the Colossians around A.D. 64, some twelve years after breaking up with Barnabas. In that letter, he indicates that Barnabas and he were again experiencing like-mindedness (Col. 4:10). I’m glad the Holy Spirit had Paul record that in his letter. We need to remind ourselves that fractured relationships which were never reset for one reason or another will be fixed at the Judgment Seat of Christ. Oh, what a day that will be!

“Every way of a man is right in his own eyes: but the LORD pondereth the hearts” (Prov. 21:2).

What was Paul’s reason for denying John Mark an opportunity to clear himself? No one but the Lord knows exactly what Paul was thinking, but I’m free to speculate. Paul was a teacher and made this known by repeating this to the believers: “I would not have you ignorant, brethren” (Rom. 1:13, 11:25; 1 Cor. 10:1; 2 Cor. 1:8; 1 Thess. 4:13). He liked using that expression. Remember, Jews looked upon Gentiles as being somewhat deprived in their intellectual capacity, especially when it came to business. Now, most won’t say this openly, but that’s how they think. Teachers want to get through to their pupils, although today, too many just don’t care. They want lessons to be understood and minds to be enlarged. I taught five years in a Catholic school in Brooklyn and 35 years later, as a substitute for Escambia County, Florida. It’s a great feeling when a student raises his or her hand and says, “I’ve got it now; I understand.” Often, I had to shame a student, saying, “Did you leave your brain at home today? Wake up!”

Paul made a judgment call with John Mark, and I believe he felt Barnabas’ nephew lacked a certain degree of shame for abandoning the
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Likemindedness? Not Always

Continued from 26
work. When we let down a brother who opened a door for us, it’s right to experience not just regret, but real shame. Years ago, as a boy in Brooklyn, I had neighbors tell me, “You ought to be ashamed of yourself” when I acted foolishly. That’s the way it was then. Often, you would hear, “Shame on you.” You don’t hear that said much anymore. Why? What happened? This satanic mindset that cautions us to be sensitive lest we damage someone’s self-esteem is crippling our educational system. The damage done is irreversible. We have raised two generations that are now permanent adolescents instead of mature adults. Thank God, this is not so for everyone who went through the public school system, but who thinks our schools today really help to build character? Bible believers know why this is so, but that’s a subject for another article, God willing.

I think Paul got to know John Mark pretty well on that first missionary journey. A sharp Jew has little difficulty in taking the measure of a man when he has to. John Mark must have been watched closely by Paul, and I don’t believe his quitting the field took Paul by surprise. Paul might have seen something in John Mark that Barnabas did not see. We all tend to give family a break at times just because they are family. Paul was not so inclined. He was all about business, nothing else. Being unmarried, he could devote himself entirely to the Lord’s interest (see 1 Cor. 7:32).

“These things also belong to the wise. It is not good to have respect of persons in judgment” (Prov. 24:23).

That’s what a Christian ought to strive for, but the only just man able to judge righteously in every matter is the Lord Jesus Christ. Apart from Him, no such man exists. Paul knew that his refusal to take John Mark with him would hurt Mark’s mother. Sentimentality in business can lead to failure. How many times did I hear a Jewish store owner say to a customer looking for a break, “I’m running a business, not a charity.” Now, you might take exception to that and say that comment shows a coldheartedness. Don’t be hasty in making such a judgment. I’ve had too many personal experiences with Jews who gave me break after break after break. Has Jesus given you a few breaks? I think so!

Again, Paul made a business decision at a moment in the life of John Mark when a lesson had to be learned and not a break given, OK? As a teacher, Paul hoped that making John Mark feel ashamed would cause Mark to look within himself and determine just how strong his commitment to gospel labor really was. We all can deceive ourselves and believe we are ready to take on a task when we really are not. John Mark had to find out about himself. We need these kinds of experiences now and then.

“A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle” (Prov. 18:19).

Barnabas and Paul seemed to have gotten past the blowup over John Mark, but the fact remains, Continued on 28
Continued from 27

Barnabas was diminished and Silas was promoted. In the very next chapter following the split, Paul and Silas pray and sing in a Philippian jail causing an earthquake and a dramatic conversion of the jail warden. Then later, they ignite revival in Thessalonica and Berea. A new business partner often brings in fresh energy and strives to make a good showing. If Barnabas had gone again with Paul (he was asked to go) while leaving his nephew behind, would he and Paul have enjoyed unhindered fellowship? Think about that.

All relationships, if they are long enough, undergo trials and troubles. Being saved does not exempt you from tribulation. Also, if you are sold out to the Lord, you will get stung often and experience disappointment, grief, sorrow, pain, and sometimes, disgust. Christ without the cross is not an option for a disciple.

“Many are the afflictions of the righteous: but the LORD delivereth him out of them all” (Psa. 34:19).

Being conformed to Jesus necessitates our drinking from a cup “of sorrows” and being “acquainted with grief” (Isa. 53:3). Paul exemplified this better than anyone else in the New Testament. Honestly, do Christians in America really suffer for their faith? Some do, but that suffering is usually limited to rejection, slander, ridicule, and sometimes, open hostility by those who hate truth.

“For our light affliction, which is BUT FOR A MOMENT, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17).

In these last days before the Lord takes us home, too many of God’s people have somehow become too sensitive. That tells me they are not in the Book (not Facebook). I read recently where a Jewish comedian (Jackie Mason) said hypersensitivity has helped destroy comedy in America. He’s right. Taking yourself too seriously prevents you from seeing vanity in your life. We all have our vanities, but God forbid anyone should notice them, amen?

“Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head” (Psa. 141:5). Do you feel that way? I hope so, or you will never grow in the Lord. As children of God, we are watched over with staff and rod. He takes good care of us.

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19).

Well, sometimes we need a whipping or a trial to show us if our faith is small. Did Paul need a new partner? Did John Mark need a time out? Did Barnabas need a sharp learning experience? Likemindedness is something that is deceptively fragile. We enjoy it for a while, and then something happens. How many splits have erupted among brethren over things that only children would fight over?

There have been relationships destroyed by unintentional bad advice. Transactions between brethren can sometimes turn out badly for one or more believers. Misunderstandings and evil surmising lead to hurt feelings. Sometimes a brother or sister shows his or her dislike for your wife, husband, or children. All kinds of...
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.
Likemindedness? Not Always

Continued from 28 things come between the saints, and besides prayer, there's little you can do about it. Many wounds fester for years. Whoever said that time heals all wounds was wrong.

Back in Numbers 12, Miriam and Aaron had an issue with Moses' wife. The Lord got angry and gave Miriam a small taste of leprosy. Aaron was paralyzed with fear. Moses prayed, and the Lord withdrew his hand against Miriam. The lesson here to be learned is that you need to get wisdom before you shoot your mouth off.

“Set a watch, O LORD, before my mouth; keep the door of my lips” (Psa. 141:3).

Many relationships will never be mended because of the things that were said to one another. We will all go to the Judgment Seat of Christ with a lot of baggage—fear God!

Finally and thankfully, there is coming a day when all the body of Christ will rejoice in full and unfettered fellowship. Until then, how best to promote the Lord's business will sometimes result in more unwelcome strife even among the most agreeable of saints. That's life here on this earth, and you just have to deal with it. The Jews have had to do so for about 4,000 years, and still the old adage holds true—“Put two Jews together in a room, and they'll exit with three opinions.” Agreeability is not their strong suit—read the gospels.

“But if we walk in the light, as he is in the light, we have fellowship one with another” (1 John 1:7).

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## Radio Log

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