



Bible Believers' Bulletin

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“Sanctify them through thy truth: thy word is truth” (John 17:17)

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One Book Wrongly Divided...Twice

By Brian Donovan

Some years ago, a man by the name of Doug Stauffer wrote a book called *One Book Rightly Divided*, and we were told in its subtitle that it was “The Key to Understanding the Bible.” The book contained his hyper dispensational charts for the beginning of the Church well into the book of Acts (although he would not specify exactly when it began), and the hyper teaching that Peter and Paul were preaching two different gospels in Galatians 2:7. He has since repented of those beliefs and has rewritten the book, bearing the same title, only now he has swung completely to the other side and believes that there is absolutely no dispensational salvation, and all are saved the same way. This new book is also presented as “The Key to Understanding the Bible,” I suppose making the old one a rusted deadbolt lock to your understanding.

The books of Hebrews and James are now taught as being directed doctrinally to the church with eternal security in view, and this is done by

saying that both epistles are “within the bounds of being addressed to the church of God,” a pretty cute saying, but without any scriptural backing. We are also told that the book of James has a “Jewish flavor”. To say that the book addressed to “**the twelve tribes which are scattered abroad**”, has a “Jewish flavor” is akin to saying that Benaiah had a slight leaning toward bloodshed, that Joe Namath’s nose was a little noticeable, or that some nights in Sodom were not always on the side of holiness. But I suppose if you are attempting to doctrinally apply a book to the Church that is outright addressed to the Jews, then it sounds a lot better to say that it only has a Jewish “flavor”. James has a Jewish flavor like Genesis has a creation flavor and Revelation has a prophetic flavor.

We will now look at some of his individual teachings from the book that attempts to prove that the books of Hebrews and James are doctrinally to Christians in the body of Christ. In Hebrews 10:26, Paul writes, “**For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins**”. The exposition handed to us from this book is that these were Jews who knew that Jesus was the

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The Typical American Man

By Dr. Peter S. Ruckman
(Part One of Two)

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25).

I am going to talk to you a while about the average American man, and the average American man, of course, is unsaved. In our text, there is a Roman governor who hears Paul preach. Felix came with his Jewish wife Drusilla to hear Paul preach, but he didn't get saved. As far as we know, he never did get saved. Felix is one of those fellows in the scriptures that gets right up to the door of heaven and misses it and goes on home to hell. Like Agrippa, he was “almost persuaded”—“almost, but LOST.”

There are seven things about Felix that match the typical American male, so we are going to take some time and study these things. First, *he heard the gospel* just as most Americans have heard the gospel. Of course, it is getting harder and harder to hear a clear, straight presentation of the gospel, but it is still out there. It is still possible in this country to hear that **“Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures”**; that is **“the gospel”** (1 Cor. 15:1–4).

Most American males have heard, at some point, the gospel message. That is especially true down South in places like North and South Carolina, Alabama, Georgia, Florida, Oklahoma, and Texas. Of course, there are places in Ohio, Indiana, and Illinois where

there are some good gospel-preaching Baptist churches. But generally speaking, the North *lost* the Civil War *spiritually*. Many a Yankee has had to come down South before he heard the gospel and got saved.

When the South lost the Civil War, it was flat broke financially, but Southerners still had the Bible. Hence the term *Bible belt*. Some Southerners have been to two revival meetings a year since they were five years old, and *a lot of Southern men still aren't saved yet*.

That's not all, Felix *desired to know more*. Acts 24:26 says Felix sent for Paul **“the oftener.”** Of course, he was hoping to get a little bribe money on the side from Paul, but that's not all that was going on at those meetings. The verse says Felix **“communed”** with Paul. Felix enjoyed talking to Paul, and he wanted to hear about Paul's **“faith in Christ”** (Acts 24:24).

That Bible says, **“So then faith cometh by hearing, and hearing by the word of God”** (Rom. 10:17). Peter says, **“And this is the word which by the gospel is preached unto you”** (1 Pet. 1:25). So Felix heard the word of God and the gospel preached to him, and he should have gotten saved, but he didn't. He didn't get saved just like most American men don't get saved when they hear the gospel.

Felix was *curious*. The Bible has an expression for that: **“Ever learning, and never able to come to the knowledge of the truth”** (2 Tim. 3:7).

That's America for you—**“Ever learning.”** That's the University of West Florida and the University of

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Florida and the University of Mississippi and the University of Alabama and LSU and UCLA, etc. All state colleges and universities are just drug cartels and whore houses and places to get drunk. About all you'll learn at Berkeley and Madison and Purdue and Texas A&M, etc., is how to get a girl pregnant, how to pick up a venereal disease, how to be a sex pervert, how to get stoned out of your mind on pot, how to become a sot drunk, and *how to be a communist*, I might add.

“Ever learning, and never able to come to the knowledge of the truth.” With modern computers and the Internet, Americans supposedly have access to the most extensive communication and information system ever developed. Why, modern Americans ought to be smarter than any previous generation that has ever lived. It's funny how the more you learn, the more *stupid* you get.

Some men know too much. It is possible to know too much for your own good. Herod knew plenty. He heard John the Baptist preach on many an occasion before he had his head cut off (Mark 6:20–28). Herod talked to Jesus Christ personally (Luke 23:7–12). Herod knew plenty; it just didn't do him any good.

That is what it means to know more than is good for you. Some men know the truth; they know the gospel; but *they don't act on what they know*. “Familiarity breeds contempt” is the saying out in the world.

That was Judas Iscariot's problem. After all, who would know the Lord Jesus any better than one of His hand-picked disciples who traveled

with Him, ate with Him, and ministered with Him for a little over three years. Judas became so familiar with Christ that eventually that familiarity bred contempt and Judas sold the Lord out. He knew too much and didn't act on it as he should have. It doesn't do you any good just to get knowledge if you don't get wisdom and understanding with it.

Now Felix had great respect for Paul; sure he did. That's why he kept calling him in to hear him. You can't separate the man from his message. There was something about Paul that appealed to Felix. If Felix were any kind of a man, then he would recognize a real man when he saw one. Felix knew when he got ahold of Paul that he was dealing with a “tiger.” He admired Paul for that, and he listened to him, but he didn't do what Paul told him to do.

The man is the message. You take a man like Billy Graham. I believe Billy Graham is a saved man. Of course, some of the brethren don't, but I do. Jack Wood didn't think Billy ever got saved. I heard Billy preach at Bob Jones University; I believe he is a saved man. At one time, he was a pre-millennial Bible believer. Not any more.

The Billy Graham who preached out in Los Angeles back in 1949 is not the same Billy Graham up in North Carolina right now. The present Billy Graham says, “I represent ALL the churches.” He does? Seventh-day Adventist churches? The Church of Christ? The Catholic Church? Kingdom Halls? Latter-day Saints? You represent *all* the churches, do you?

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Then you must be a pretty godless reprobate; you must be a compromising apostate.

This modern-day Billy Graham says hell isn't real fire; it's just "separation from God." That is exactly what Pope John Paul II said. That's not the Billy Graham I heard preach years ago. Billy claimed to have gotten settled that he would believe everything in the Bible, whether he could explain it or not. Well, he apostatized on believing the Book when it came to hell.

"The rich man also died, and was buried; And in HELL he lift up his eyes, being in torments . . . And he cried and said, Father Abraham . . . send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this FLAME" (Luke 16:22-24).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting FIRE, prepared for the devil and his angels" (Matt. 25:41).

"And death and hell were cast into the lake of FIRE. This is the second death. And whosoever was not found written in the book of life was cast into the lake of FIRE" (Rev. 20:14-15).

That's three separate "dispensations," and in every one hell is said to be a place of FIRE. What do you mean, Billy, that it's just "separation from God"? Billy went from an evangelistic soulwinner to a politician bucking for popularity.

The Apostle Paul didn't worry about Felix's opinion of him. *He preached an absolute standard of moral truth: "righteousness, temperance, and*

judgment to come" (Acts 24:25). Paul didn't preach "relative truth" like this modern bunch of "situation-ethics" liberals. Paul drew a clear line between right and wrong, between good and evil. That's why Felix trembled at Paul's preaching. Felix was used to: "It all depends on how you look at it," "Everyone has his opinion," "That's *your* truth; I have mine." Paul wasn't like that. He was "judgmental," and that scared the fire out of Felix.

Certain things are *right* and certain things are *wrong*. Your opinion of them is immaterial. There are standards for weights and measurements; there are standards for different professions like doctors and lawyers. There are standards for food and drugs. Now if man has sense enough to set up standards, don't you know God has standards. God's standards are based on His absolute righteousness and holiness: **"Thou shalt have no other gods before me," "Thou shalt not make unto thee any graven image," "Thou shalt not commit adultery," "Thou shalt not covet,"** etc. (Exod. 20:3-17).

Felix was told of the standard (**"righteousness, temperance"**), and he was told what would happen if he didn't meet the standard (**"judgment to come"**). If you violate the law, you pay the price. If you go to the top of the Empire State Building and jump, you will pay the price for trying to defy the law of gravity. You may say optimistically as you pass the fifteenth floor, "Well, I haven't hit yet," but your broken body will be scraped off the sidewalk when you do finally go splat. It doesn't matter how smart

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you are, how educated you are, how "well-heeled" you are, your political affiliation, your religious "persuasion," if you attempt to break the law of gravity, you will fail, and you will fall. Why? That is the absolute consequence for breaking the law. If you break the law of purity, you will fall into a **"furnace of FIRE"** (Matt. 13:49–50)—no matter what Billy Graham and the pope say. Paul told Felix that; no wonder he trembled.

Now I guarantee you that if Paul told Felix about God's standard of righteousness and the consequences for violating that standard, that he told Felix of the *solution* for violating that standard. Paul not only preached **"repentance toward God,"** he preached **"faith toward our Lord Jesus Christ"** along with it (Acts 20:21). If you fail to keep God's standard, "there is a balm in Gilead," as the old song goes. There is Someone who can bind you up and make you whole.

"For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6).

Jesus Christ can save you because He was a man just like you are, who was tempted just like you are, but never sinned, *unlike you* (Heb. 4:15). Because of that, He could be the perfect sacrifice necessary to pay for our sins (1 Pet. 1:18–19; John 1:29).

That Bible says, **"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons"** (Gal. 4:4–5).

Mohammed said Allah (supposedly

"The God") had no Son. Then there is no redemption from sin in Islam. Allah showed no love for his creation.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Allah is "all Beneficent," "all Merciful," and "all Compassionate," is he? Not as much as my Saviour. My Saviour was so good (beneficent), so merciful, and so compassionate toward me that He took the judgment I had coming to me for my sins and paid it in full (Rom. 5:8). Allah wouldn't give me or any Moslem on the face of this earth the time of day when it comes to real compassion and love.

I have talked to literally dozens of Black Muslims in the prisons, and I always ask them this question: "What did your prophet ever do for you?" Inevitably they will come back with: "He showed me the truth; he showed me the way." I say, "I didn't ask you that. I asked you, 'What did your prophet ever do for you?'" At that point, they seem confused and say, "I don't know what you mean."

And they don't! Why not: *Because neither Allah nor Mohammed ever did anything for any Moslem.* My God and my Prophet loved me enough to *die for me.*

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

My Prophet did one better than that—He died for me when I was His *enemy.*

"For when we were yet without strength, in due time Christ died

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for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:6–8, 10).

It would be enough for the Lord to die for you if you were *right*, but our God took on human flesh and died for us when we were *wrong*. You can't beat that with a stick, man. You might counterfeit a god like the God of the Bible by claiming all His attributes for your phony deity, but how would you *prove* he was compassionate, beneficent, etc.? *Actions speak louder than words.*

Felix was told about **"the faith in Christ."** By the time Paul got through with him, Felix knew he wouldn't be able to claim ignorance in the day of judgment. If you are reading this article, you won't have any excuse at the White Throne Judgment. I've told you you are a sinner; I've told you that Christ died to pay for your sins. You know He's the only way you will ever make it to heaven.

At this point, the unsaved man (any typical American male into whom you run on the street, at the beach, in Walmart, at McDonald's, etc.) will flee to the refuge of "What about the heathen who've never heard?" Don't you worry; the heathen have heard more than you think they have (Rom. 10:18). There's not an Indian on the

North American continent before 1492 who didn't know from *nature* that an all-powerful Creator existed (Rom. 1:20) and from his *conscience* that he was answerable to that Creator (Rom. 2:14–15). And after the death, burial, and resurrection of Christ, if any American Indian or Chinaman or African or Amazon headhunter or South Sea islander or Eskimo had wanted the truth of how to pass the judgment, the Lord would have given it to him (see Acts 10). Don't you worry; no sinner is going to get the best of his Creator at the judgment (Rom. 3:3–4).

The problem the typical American man has is not those who've never heard the gospel; it's the fact that he *has heard* and has *rejected it*. Felix heard from Paul about the solution for his sins. He heard him on more than one occasion, and *he turned Christ down flat.*

No one knows better than I do that sometimes you can go a long time without hearing the truth. I was 27 before anyone one gave me a clear presentation of the gospel, but even then I didn't have an excuse. I heard those Christmas carols growing up: there's a lot of gospel in some of those. I heard a Holiness preacher on the radio when I was in college—I turned the radio off when I did. My mother-in-law sent me a Bible before I shipped off overseas—I threw it in the garbage. My company commander in the Philippines tried to show me something from the Bible once—I told him to put it away because it was a lot of baloney. I called that blessed Book pig's meat. If I had died before March 14, 1949 (when I got saved), I would

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have gone to hell with no excuse; I had plenty of chances to get the truth.

That's the situation in which Felix found himself. It is the state of mil-

lions of men in this country: a constant dodging and ducking to avoid facing Jesus Christ as God's only means of salvation.

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The Death of Biblical Doctrine



In this work, Dr. Ruckman shows how modern Christianity has departed from several sound, biblical doctrines and has substituted for them the false doctrines of tradition and apostate scholarship.

Covers attacks on the doctrines of the scriptures, eternal security, the rapture of the church, the difference between Old and New Testament salvation, the difference between the universal body of Christ and the local church, the difference between salvation and discipleship, spiritual circumcision, the difference between remission of sins and redemption from sin, the difference between the kingdom of God and the kingdom of heaven, the difference between the nation of Israel and the body of Christ, and how peace will finally be brought to this earth.

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(Plus postage—see page 18)

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Christ, and then drew back to the Old Testament system of sacrifices. This is what the author calls understanding "this sin contextually". And I always thought that to understand the context meant that you paid attention to what the scripture said and did not ignore the context. I cannot find his private explanations within the context. As Bible believers, we DID notice the reference to the second coming in the context on both sides of verse 26, **"as ye see the day approaching"** in verse 25, as well as **"a certain fearful looking for of judgment and fiery indignation"** verse 27, placing the Hebrews to whom Paul is writing, right smack in the tribulation prior to the second advent. He then moves on to verse 29 which says, **"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing..."** Now here the author runs into a real problem since the context gives us someone who has sinned wilfully, trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing. (Are you looking with me at the context?) Someone was sanctified and has now sinned wilfully with no more sacrifice for sins. But our author cannot have this because of his preconceived notion that no one can lose salvation in any dispensation, for any reason, so we are told that the **"he"** in the passage who was sanctified, is none other than

Jesus Christ Himself. This is in spite of the fact that the antecedent to the **"he"** who was sanctified is the **"he"** who hath trodden under foot the Son of God. A much better comment that fits this author's exposition of Hebrews 10 was made by Dr. Ruckman (I know we are not supposed to mention that name, given the extreme jealousy of this author and his friends who recommend the book), when speaking about those who try to turn this passage into Pauline doctrine for the church age, wrote, "Someone must have been up all night snuffin' nose candy".

In fighting against the idea that someone could lose their salvation as taught in the book of Hebrews, the author teaches that these were Jews who had a "profession without possession" (probably stayed up all night thinking of that original cliché). He then tells us that the heart of the passage is that "salvation is a complete inward change that SHOULD (emphasis mine) yield a lasting change in actions and behaviour." But then on page 274 we are treated to more of the classic clichés in trying to explain away the justification by works found in James, saying "true salvation ALWAYS (emphasis mine) produces good works", as well as on page 279-280 where we are told "where true faith exists, good works follow— REGARDLESS (emphasis mine) of dispensation". Well, which is it? "ALWAYS" or "SHOULD"? If it is ALWAYS, then there is no SHOULD to it. According to this age-old rhetoric, if you don't have good works, then you were not "really saved" to begin with,

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 or did not have "true" faith. These guys (and there have been 2000 just like him before he wrote this book) all teach as if they can find one group in the Bible who are "saved," and another group who are "really saved". The internal struggle going on in the minds of these men is most obvious by the fact that they must use worn out clichés instead of scripture, must add words to the scripture, or must completely change the words of scripture (as we will catch this author doing again in a minute).

Moving on to the exposition of Hebrews 6, Bible believers are first accused of having "relegated the application of this passage to a future dispensation". This accusation is given again on page 257, and then again on page 271. So, we "relegate" and "assume," while he "tackles these truths forthright from a Bible-believing perspective" (page 273). Any of us who do not believe his teaching are accused in our Bible study of "relegating" (assigning to an obscure place or position) the book of Hebrews to some Hebrews, and the book of James to the twelve tribes which are scattered abroad. I suppose because we are not "astute, sincere, diligent, perceptive, or honest" Bible students (all words continually applied throughout the book to those who believe the same things he does). The wording of Hebrews 6:4-6 not only does not match those saved during the church age but is a direct reference to Hebrews during the tribulation who have fallen away as in Hebrews 10:29. (You understand that this is not "relegating" anything, but we

note that right in the context are the tribulation rains before the advent in Hebrews 6:7 [see Joel 2:32], as well as the second advent destruction found in verse 8, of which our author makes absolutely no mention.)

Next, he moves to Hebrews 3:6, 14 (**"whose house are we, if we hold fast the confidence and the rejoicing of hope firm unto the end...For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"**). According to the author, these verses are not giving conditions for salvation, but circumstances that follow salvation. He then accuses us of not being consistent when we apply the phrase **"unto the end"** to the tribulation (even though that is exactly what it is in Matthew 24:6,13,14), claiming that "consistency would dictate the same ill-advised treatment, for the phrases are also found in OTHER (emphasis mine) Church age epistles". So not only are Hebrews and James church age epistles according to this writer, but because he found the phrase **"unto the end"** in I Corinthians 1:7 (he meant verse 8), we are to believe that you cannot apply the phrase **"unto the end"** to the tribulation period in Matthew 24 and Hebrews 3, since it is used in I Corinthians 1:8 where it is NOT the tribulation. He actually wants us to believe that he applies a word or phrase in the Bible consistently to mean the same thing everywhere it appears? What happened to studying and making application from the "context"? The context of I Corinthians

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1:8 is **“the day of our Lord Jesus Christ”**, but the author says that we are not allowed to apply the phrase to the day of the Lord Jesus, because we already applied it to the tribulation period in Matthew 24 and Hebrews 3. That is like saying that the Judgment Seat of Christ of I Corinthians 3 must be taught as being the same as the Great White Throne Judgment in Revelation 20 because you found the word **“fire”** in both passages. This is what the recommendation for the book calls **“meeting every tough passage head on”**. Hebrews 3 says that someone must hold on **“unto the end”**, but that doesn't agree with what our author wants it to say. But wait a minute, on page 52 our author DOES apply the phrase **“unto the end”** in Matthew 24:13 to the tribulation period, after telling us that we can't in Hebrews 3. Now please talk some more to us about being consistent, eh? This comes from a man who maintains **“it is spiritual infidelity to apply a concept unequally when God demands consistency”** (page 246). In other words, he meets tough passages head on by using doublespeak.

The best part of the exposition is yet to come. We will now be treated to an explanation of the word **“if”** to get around Hebrews 3:6,14. First, we are told that the proof of eternal security in Hebrews is found in the promise of Hebrews 13:5 **“I will never leave thee, nor forsake thee”**, and that this promise **“refers to those in the body”** (Hebrews 13:3). I am not joking; he teaches that the reference

to remembering those in bonds **“as being yourselves also in the body”** is a doctrinal reference to them being in the body of Christ! This shows the extremes one will go to in order to make a passage fit his system, instead of paying attention to the context, as well as that of the Old Testament quote. When he was taught as a hyper, he simply regurgitated what he was taught by his hyper teacher, and forced the verses into that system. Now his new system says that no one can lose salvation in any age under any circumstances, so he simply forces the verses to fit into his new system. But let's get back to his **“if”** exposition. The Bible believer who teaches that the **“if”** in Hebrews 3:6,14, means that there is a qualifier to someone being part of God's house or being a partaker of Christ, is accused of not being consistent, because Paul uses **“if”** in Colossians 1:23 and I Corinthians 15:2. He then applies the **“if”** in Colossians 1:23 (**“If ye continue in the faith grounded and settled”**) to the believer's *reconciliation* of verse 21. But the antecedent is verse 22, which is the believer's *presentation*. The passage says that **“to present you holy and unblameable and unproveable in his sight”** is dependent on **“if ye continue in the faith grounded and settled”**. Not so, says our author as he explains that, **“If the Colossians did not continue in the faith grounded and settled they were not PRESENTLY (emphasis mine) reconciled.”** So, you cannot know if you are reconciled right now

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because you do not know if you are going to continue in the faith grounded and settled, according to this brilliant exposition.

This same treatment is given to the "if" in I Corinthians 15:2, namely, that if in the future, you keep in memory what was delivered, then this is the proof that you are saved NOW. Hopefully, the reader sees that this would mean that the believer has no present assurance of his salvation since according to this bungling exposition, the proof can only be found in what you do in the future, NOT IN WHAT GOD SAID! He completely left out the answer found at the end of the verse "**unless ye have believed in vain**". A child of God cannot have believed in vain, or he is not a child of God. A saved sinner has in his memory the gospel that Paul preached to be saved. If there is anything else in a sinner's memory, he believed in vain and was not saved. People call on the Lord all the time in a vain belief, without having in memory the gospel which Paul preached. As the author continues with his "proofs" to get around the conditions given in the book of Hebrews, listen up to his teaching on John 8:31, as it is a masterpiece of subtle Calvinism and is exactly where this teaching is leading some duped sheep. Here it is. Get ready. "**Then said Jesus to those disciples which believed on him, If ye continue in my word [FUTURE PROOF], then are ye my disciples [PRESENT TRUTH] indeed.**" We are cautioned not to proceed any further until we agree with his philosophy that:

"the point is not being made that one becomes a disciple in the future IF he continues in Christ's word. The point is being made that disciples continue following God's word, or they are not presently His disciples". No joke, that is a direct quote of his teaching. At this point, I envision Peter looking down in the dirt saying, "I sure hope that in the future I will be doing something that will show me that I am presently his disciple now." On top of the fiasco of this bungling exposition, it leaves out the fact that there is a difference between discipleship and salvation. What is so hard about the fact that discipleship has a condition, namely, continuing in his word, and that you can lose that discipleship (not salvation) if you do not continue in his word?

The plain English of the King James Bible is so much clearer than the duplicity of a man with an agenda of adding words to make the scripture fit what he wants it to say. In an effort to make one scripture fit into his preconceived system, he violates another scripture in his ignorance. For instance, John 6:66 says "**From that time many of his disciples went back, and walked no more with him.**" But our Bible correcting author tells us that is impossible as "disciples following God's word, or they are not PRESENTLY his disciples". The Holy Spirit calls Judas Iscariot one of his disciples in John 12:4. Was the third member of the Holy Trinity unaware that according to this exposition, Judas was not PRESENTLY a disciple, since the FUTURE PROOF would be shown

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to be lacking? Was Judas "presently" a disciple? He was according to the Holy Spirit. Did he continue in his word in the "future"? Does the reader smell John Calvin yet? He then treats Hebrews 12:8 with the same shoddy FUTURE PROOF, PRESENT TRUTH baloney when it comes to chastisement. This no doubt left Peter with the thought, "I hope I get chastised in the future, so I am not right now, presently, at this time, a bastard."

Look at the danger this teaching has introduced just because he refuses to believe that anyone could lose salvation in any dispensation, under any circumstances. He has removed assurance of salvation in Colossians 1 by saying that you are not "presently" reconciled if you do not continue in the faith grounded and settled, and he has removed any assurance in I Corinthians 15:2 by saying that you are saved "NOW" only if you keep the gospel in memory in the future. In both cases, the believer's assurance is removed from believing what the scripture says, to what the believer might do, or not do, in the future. Thanks to this false teaching, a babe in Christ can have his confidence and assurance removed from trusting what God SAID, and instead placed squarely on his own work for assurance. This is exactly the result of their false teaching in James, "if you are really saved, you will have works, so if you are not working, you are not saved." These are self-righteous fools who help destroy the faith of some. Years ago, I read a tract that taught this baloney, asking the reader if he

was a "REAL Christian" and if he had "REALLY been born again," with the proof not being what the scripture says, but how the person was presently living. The tract outright told the reader that "No sinner becomes a Christian and then continues in his sins." Poor ignorant fool. Read I Corinthians 5 and tell me where Paul said that the sinning member was not saved. Read II Corinthians 2 and show me where Paul told those Corinthians that the repentant man now needed to be saved because prior to this he was "continuing in his sins," which these men don't believe is possible for a Christian.

Now back to "*One Book Wrongly Divided*", where on page 251 he attempts to bring these verses to a conclusion, and we are informed, "Verses like these teach that those who turn from God after professing to know Him, indicate by their actions that they were never TRULY (emphasis mine) saved." Cute Baptist saying #396, but not scripture. Before leaving Hebrews for the book of James, the author lets us know that since we do not swallow his private interpretations, we are relegated to "simply some man trying to place his spin upon God's truths".

After "proving" that the author of James was not Zebedee, of Peter, James, and John (even though it is followed by two epistles of Peter and three by John), we are instructed that the author is really James, the Lord's brother. Of course, which of the two James' is the actual author is a relatively minor point, but not according to him as he insists that the identification

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One Book Wrongly Divided...Twice

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of the author is equally as "important for the understanding of the Jewish nature of this epistle"; as if we could not already see that, even if we thought that James Zebedee was the author, not to mention the fact that we can read the plain English of James 1:1. So while we are accused of "relegating James to the Jews" (I wonder where in the world anyone would come up with the relegating notion that James is writing to the Jews?), we are chastised for "assuming" that James is irreconcilable with the doctrine of Paul to the Church. Then we are informed that the only reason that we even have a problem trying to apply the doctrine of James to the church is because of our "preconceived ideas and our man-made system of study". A saved former Roman Catholic monk in the 1500s had much more sense than this since like us, he believed the words meant what they said in the book of James and old Martin Luther had a fit trying to reconcile them. Little did Martin know how "simple" it was if he just changed the scripture as our author is about to do next.

The author's profound expositions continue on page 275 as he completely reverses Romans 10:16 which reads, **"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report"**, which according to our astute author really means, "in other words, true belief would have brought obedience to the gospel." Someone's preconceived underwear is showing as the verse says the exact opposite, namely, that obey-

ing the gospel *is* believing the report. A sinner obeys the gospel by believing the report, and as Bible believers, we see no need to reverse what the Holy Spirit said. Only someone with an agenda needs to do that. Continuing to talk out of both sides of his mouth, we are told that "works do not save, but true salvation ALWAYS produces good works" (page 274), but then on page 279, he says, "works SHOULD follow salvation...God EXPECTS for a saved person to live like he is saved... The individual holds the CHOICE to obey" (all capitals mine). So, what has he proven besides that he knows how to confuse a young Christian?

He then tells us that the answer to Abraham's justification "is quite simple," and explains that "Abraham was declared just when he initially believed God concerning his seed. He was again declared just when he put action to that faith by raising the knife to slay his own son..." Sure, we see how simple it is, as long as you are allowed to change the words of our Holy Bible to make it fit your system. Where in the Bible is "Abraham declared just" for believing anything? Not in any verse in Genesis and not in any verse in Romans and most certainly not in any verse in James. So, pray tell, where do you get this preconceived stuff? This unbelievable exposition of James 2 is concluded with "The only reason we know for certain that Abraham believed God concerning a seed is because Abraham was willing to slay his seed..." Quite wrong again, since that is not what the scripture

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One Book Wrongly Divided... Twice

Continued from 13

says. I know that Abraham believed God because the scripture SAID SO in Genesis 15:6, and though our acclaimed author might not believe it, the Lord was sure enough about it to record it for us and count it to Abraham for righteousness, before he took Isaac up that mountain and completed his justification in Genesis 22 (by works); that is, if you allow the Bible to mean what it says and not force it into your preconceived system.

As a matter of fact, Abraham's salvation is not so "simple," and it is NOT like yours in this Church age. Paul makes it plain that a sinner today is saved, justified, and imputed with righteousness, all by faith (Ephesians 2:8-9, Romans 5:1, Romans 4:5), and all without works, and all at once. In Abraham's case, he is counted righteous (not "declared just" no matter how hard the author tries to change the scripture) by believing what God said in Genesis 15, then justified when he offered up Isaac in Genesis 22 (no matter what "fundy" system is handed to you in the place of the scripture as a "Key"), with a gospel preached to him in Genesis 18 that made him a father of those who would later be the children of faith. Galatians 3:8 says that the scripture foresaw that God *would* justify the heathen through faith (then God was NOT justifying the heathen through faith at that time), and preached a gospel to Abraham that is defined and located in the verse as coming from Genesis 18:18 ("**saying, In thee shall nations be blessed**" Galatians 3:8). What Abraham went through

became a type for those of us who were to follow ("**So then they which be of faith are blessed with faithful Abraham**" Galatians 3:9). Paul uses Abraham as a picture of the "father" of those of faith for the Church age in Romans and Galatians, while James uses Abraham as the literal physical "**father**" (James 2:21) of "**the twelve tribes which are scattered abroad**" (James 1:1) and the two examples are NOT the same.

We also noticed the author's total silence when it came to James chapter 5 and forcing its content to "being within the bounds of being addressed to the church of God". Whether it is James the Lord's brother or James Zebedee, the whole chapter is full of tribulation and second coming references to its audience, and our Bible scholar must ignore it completely to say that this is a "church age epistle". Just a scripture sampling from James chapter 5 for the fun of it: the rich men condemned for the last days (verses 1-3), the brethren waiting patiently for the coming of the Lord when He will receive the early and latter rain (verse 7), Job, as an example of suffering affliction and enduring (verse 10-11), the sick being anointed with oil with confession of faults and prayer (verses 14-15), Elijah showing up with no rain for three-and-one-half years (verse 17), till he prays, and the earth brings forth her fruit (verse 18). And we are dealing with a "Church age epistle" that only has a Jewish "flavor" are we?

In closing, Bible believers need to be awake in these last days. The Lord

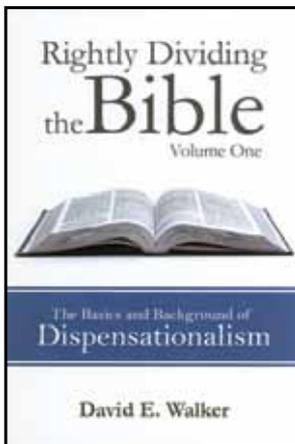
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One Book Wrongly Divided...Twice

Continued from 15
used Dr. Ruckman to bring the body of Christ further along in scripture revelation. He helped thousands of Bible believers to trust a book and study it for themselves and rightly divide it. Huge numbers were pulled away from fundamentalism and pastoral popes who privately interpreted the scripture with their cute sayings. This crowd (the author and the ones recommending the book) cannot stand this fact and is trying to pull Bible believers a step back and fall under them instead

of the Book. The apostle Paul gave believers a serious warning prior to the last paragraph mark in the King James Bible when he said **“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them”** (Acts 20:30). Pay attention Christian; this is not an idle warning as there is an underground swell of apostasy among Bible believers. You are being tested in your love for the Book, versus **“having men’s persons in admiration because of advantage”** (Jude 16).

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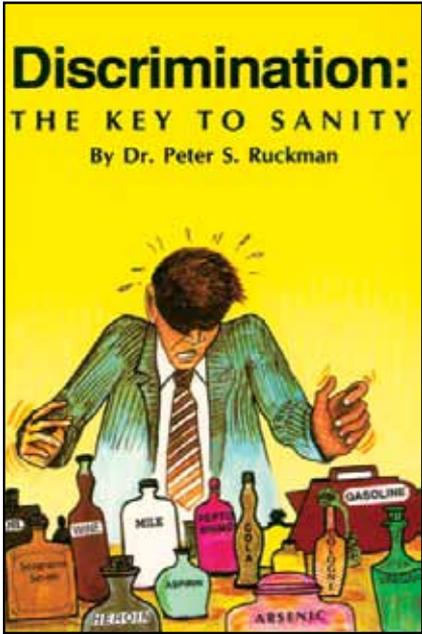


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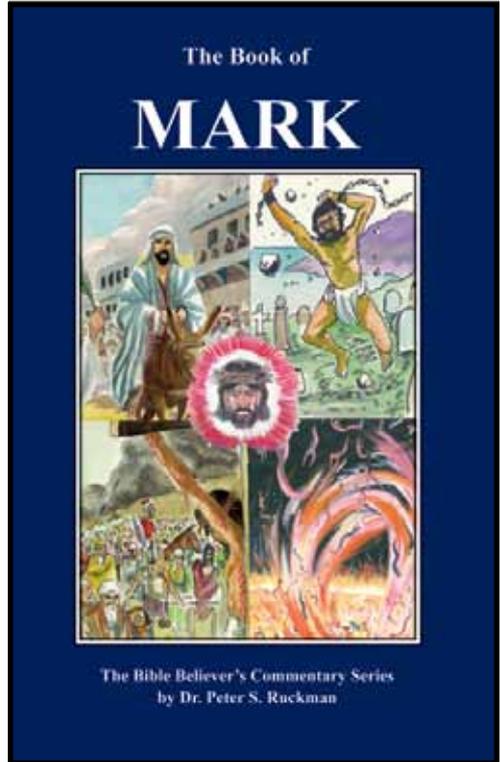
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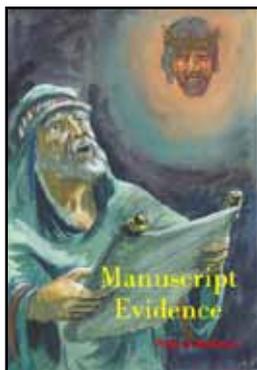
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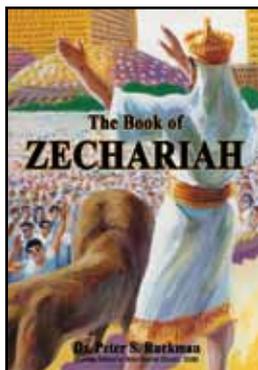
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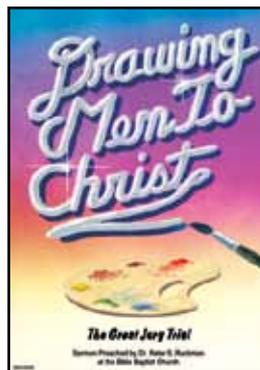
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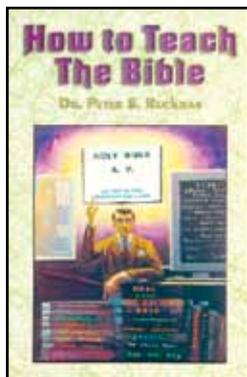
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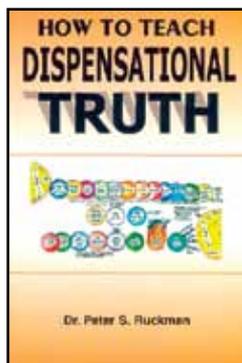
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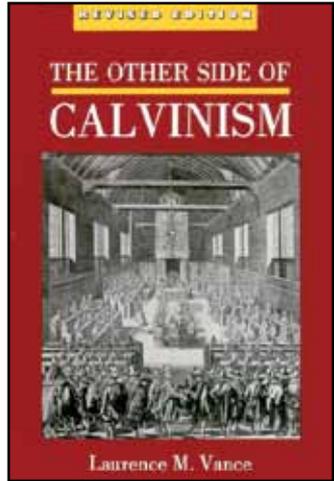
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Not Now, Maybe Later

By Robert Militello

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; WHEN I HAVE A CONVENIENT SEASON, I will call for thee” (Acts 24:25).

For so many, that **“convenient season”** never comes. Soulwinners know all about this; it goes with the territory. Paul wrote the Corinthians, telling them in 2 Corinthians 2:11: **“for we are not ignorant of his devices.”** The one with whom every evangelist does battle is **“wiser than Daniel”** (Ezek. 28:3). He is an expert at quenching the flame of conviction in a sinner’s heart with a “Now’s not the time” rationale. Only God knows how many are burning in hell right now because their only **“convenient season”** came once and they blew it.

It is the grace of God that brings strong conviction and awareness of sin to a soul bound in darkness. No one deserves to be wooed by the Holy Spirit. Folks that have been prayed for by Christian loved ones get a shot at the grace that saves. That door of pardon may open just once, and only briefly at that. **“Boast not thyself of to morrow”** (Prov. 27:1). How often do we have to be reminded that life is filled with uncertainties?

Felix supposed that he would have another audience with Paul. He was a powerful man used to getting his way, so his suppositions were inclined to be strong. No wonder Paul told the believers in Corinth to look around the assembly and see if there were many there who had power and

position.

“For see your calling, brethren, how that NOT MANY WISE MEN AFTER THE FLESH, not many mighty, not many noble, are called” (1 Cor. 1:26).

How many lost souls sat in churches where the preaching brought conviction to their hearts, but those souls left the service still lost? When the Holy Spirit blows hard upon a lost soul, the body often tightens, and the hands get sweaty. This is the greatest crisis moment a sinner will ever experience. Within the heart of that sinner, a furious struggle takes place. “Now is not the time” flashes into the mind of that lost soul. Fear mounts up like a threatening Goliath because Jesus Christ wants to replace self on the throne of that darkened heart.

“And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS RATHER THAN LIGHT, BECAUSE THEIR DEEDS WERE EVIL” (John 3:19).

“Felix trembled.” Maybe he dismissed Paul’s reference to righteousness because powerful men like to think they are righteous. Perhaps he viewed himself as temperate when Paul also mentioned temperance. Men like to flatter themselves, supposing they are righteous and temperate. Nevertheless, Paul’s third stab at the heart of Felix hit the bull’s-eye. Paul preached **“judgment to come,”** and the next words are: **“Felix trembled.”**

At that point, Paul is dismissed: **“Go thy way.”** Can you imagine Felix telling his Jewish wife, Drusilla,
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“That Jew scared me”? Thank God the voice of a Jew speaking to my wicked heart scared me good over 41 years ago. Sinners need to get frightened, but saying “God loves you” is much less risky, amen?

A rejection of the gospel does not necessarily mean it won't be believed by a lost soul later on. The Lord has a way of arranging circumstances in the life of a non-believer to make reception of a pardon more likely as conditions change. For example, I had witnessed to a friend of mine at my job in New York City for a good while. Jack was a lost Catholic, not at all interested in changing religion. One day, upon arriving at my office, I was told that Jack was involved in a bad car wreck. He recovered rapidly and returned to work. He came to me and asked about the tracts I had, and we talked. Jack told me that he wasn't ready to die and that God had spared him. I told him that his soul would have gone to hell because he was not born again. “Eating the wafer every Sunday morning does not prepare one for death,” I said, with a smile.

Well, he got saved and told his wife. She called me and told me that I recruited her husband into a cult. Like Jack, she was married twice, but not in a Catholic church the second time because of a prior divorce. I told her that she was no longer a Catholic in good standing because she also had not performed her Easter duty. The Church says you must receive communion after confession at least once a year. To make a long story short, Jack's wife “yielded up

the ghost” and trusted Jesus to save her. Our God knows how to get your attention. Does He have yours?

“Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation” (Heb. 3:7–8). To delay is to reject a call to action when the means to obey that call are present. Some argue that a hard rejection is different from a delay. Felix said he desired **“a convenient season”** to consider further what Paul had preached. That's a rejection, whether hard or soft. Men like to engage in semantics when the word of God exposes their lack of decisiveness. They also strive to cover their retreat from the point of contact in spiritual warfare by using delay as a smokescreen for cowardice.

“The children of Ephraim, being armed, and carrying bows, turned back in the day of battle” (Psa. 78:9).

Pontius Pilate was a moral coward delivering up Jesus to death after pronouncing him innocent three times. Felix couldn't handle the truth he was given, so he called for a time out in order to save face. The power of God's word will render many believers speechless at the Judgment Seat of Christ when called upon to explain their failure to act on what they heard preached. God alone knows how many of His blood-bought saints sought for a more convenient season to perform that which they knew was enjoined upon them.

“See then that ye walk circumspectly, not as fools, but as wise, REDEEMING THE TIME, because the days are evil” (Eph. 5:15–16).

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No one is better at employing the tactics of delay than lawyers representing defendants that seem headed for conviction. Defense strategy for members of organized crime involve hiring counsel that is expert in getting judges to grant continuances—the legal term for postponement. Most judges grant three of these, but after the last one, the defendant could fire his lawyer and hire a new one and start the process over again. That is only one way to keep the clock running; there are many others, such as “emergency” hospital visits, etc. The idea is to exasperate the state attorney and the judicial system which always seeks for quick disposition of cases due to crowded court calendars. Numerous delays will often lead to a plea deal just to get the case out of court. A good lawyer knows how to play the game.

Postponing judgment is a lifetime practice for those running from the Lord. It's a losing strategy, but the devil has no trouble finding eager players. Look at the number of men and women on death row sentenced years ago to be executed. Lawyers specializing in exploiting the appeals process have kept their clients alive for ten and twenty years, and more, at taxpayers' expense. The hope of a pardon or a reversal of conviction has the promise of a better ending. Such is not the case with a final rejection of the gospel. No one in hell right now, which is death row for lost souls, will be pardoned at the Great White Throne Judgment. They will experience the second death, which puts them in the lake of fire.

What a gigantic exercise in futility

is the life of a soul running from the convicting finger of the Holy Spirit. I wonder if Felix was able to get a good night's sleep after the stabbing he received from God's word. Think of the effort involved in trying to quiet a conscience agitated by thoughts of judgment from a Being who knows all your secrets. Felix was used to judging others; how could he endure the table being turned on him?

“The mouth of the righteous speaketh wisdom, and HIS TONGUE TALKETH OF JUDGMENT” (Psa. 37:30).

Because we are now in the very last of the last days, faithful pastors and soulwinners will be charged with lacking love if they stress the idea of judgment. Folks who say they love God have trouble loving what He loves. **“He loveth righteousness and judgment”** (Psa. 33:5). Again, **“For the LORD loveth judgment, and forsaketh not his saints”** (Psa. 37:28). **“An ungodly witness scorneth judgment”** (Prov. 19:28).

There is a rapidly growing aversion to all things negative today. The hope of escaping the consequences of sin is being held onto tenaciously by those who have heard the gospel and turned away. Delay and ignore the word “repent,” then hope the Bible is just a collection of man-made stories. What sexual pervert wants to believe the story of Sodom and Gomorrah or the judgment Noah preached for 120 years?

Before the towers went down in New York City, I preached judgment on a corner across from the New York Stock Exchange. Often I heard comments about “gloom-and-doom”

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preachers belonging in Bellevue, a well-known New York City mental hospital. Judgment evokes fear, and New Yorkers pride themselves on being fearless. How quickly that all changed on September 11, 2001. The whole world will soon experience a day of fear such as never before, when the saints hear a trumpet blast and are instantly removed from this evil world.

Death comes by surprise to thousands in our nation every week. It takes no account of someone's desire to face truth in a more convenient season. Felix presupposed that he had time to hear Paul again if he wanted to. Gambling with the Holy Spirit is a spiritual form of Russian roulette. Men make their plans without seeing what God sees. In Luke 12, the Lord calls such men fools. **"And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, THOU FOOL, this night thy soul shall be required of thee"** (Luke 12:18–20).

Someone who has a healthy fear of God speaks differently from those who don't when it comes to declaring their plans. How often do you hear folks preface their intentions with the phrases, "God willing" or "If God allows"? Not often, I'm certain. Christians generally don't speak this way, but haven't you heard serious Muslims often say, "If Allah allows"? They have more fear of a moon god than Christians do of the real God.

It's dangerous to presume on God, and the reason most saints are not more sensitive to the Holy Spirit within them is because they don't spend enough time with the word of God. You can't say you love someone and not want to spend time with that person. If you've been in Christ a while, your Bible should show the signs of that relationship. A marked-up Bible with tear stains perhaps in the book of Psalms says your soul longs to know Him better. Felix had no real interest in knowing Paul's God. Christianity was brand new then, and many were curious about its teachings. A former governor, Pontius Pilate, was fascinated by Jesus. Yet he said, **"What is truth?"** (John 18:38), showing that he too would walk away from any real attempt by the Holy Spirit to convert him. Powerful men know how to disguise their moral cowardice.

Many have come to Bible-believing churches and have been "worked over" by the preacher. **"For the preaching of the cross is to them that perish foolishness"** (1 Cor. 1:18). They walked lost and left lost. That bloody cross is hard to embrace when one is bent on enjoying the pleasures of this world. Men in power, like Felix, have big egos, and the only chaplains they'll hire, like our Congress, are pussycats who specialize in **"good words and fair speeches"** (Rom. 16:18). Our House of Representatives in Washington, D.C. has a Jesuit priest for its chaplain. That guy is better than melatonin as a sleep aid.

Imagine Paul working over Nancy Pelosi and that bunch with real Bible

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preaching. Hate speech would be redefined to include religious bigotry. We may yet see such a thing if the Lord tarries. Real truth will never see “a convenient season” in our capital.

Lying is the stock and trade of Washington discourse. Even so-called “honest” politicians (are there any?) become accomplished liars after sojourning a while in the District of Columbia. No, Washington, like Jerusalem in Jeremiah’s day, is a rotten tree about to topple. Our mighty God knocked over the towers in New York City, and He can do the same to any city that walks in pride with its neck stiff and its face haughty.

There are some souls I have known who are in hell right now because they waited for a more convenient season that never came. Also, there are others I know who are paying a price they didn’t count on because they passed up an early opportunity to trust Jesus Christ. One such man went to prison for murder. A short time before he took that life, he chased away a Christian soulwinner that the Holy Spirit sent his way to deal with him. The Lord knows and sees what we don’t. He sees what is just ahead. He graciously, oftentimes in response to the prayer of a loved one, strives to get our attention and urges us to make a detour. We get space to repent, but go on blindly until the Lord is duty bound to bring judgment.

Felix knew nothing about the ways of the Lord, unless his Jewish wife taught him. She married a Gentile, so if she came from an observant family, she was now a *meshumad*,

a Yiddish word for *traitor*. Drusilla got the man she wanted, but might have had to pay a heavy price. Marrying a Jew seems to have gotten Felix a shot at hearing truth (see the blessing in Gen. 12:3), but where is his soul now? Convenient seasons are determined by God; not by men, though they think so.

Preachers do not have the luxury of waiting for a convenient season to put out God’s word plainly. “**Preach the word; be instant in season, out of season**” (2 Tim. 4:2). There is no such thing as an inconvenient time to warn sinners of judgment to come. Much too often, God’s people ignore the prompting of the Holy Spirit to open their mouths and declare truth. The Devil knows how to steal such opportunities to witness by whispering into the Christian’s ear, “Now is not the time.” For sure, there are times when prayer is the expedient thing while opening one’s mouth will accomplish nothing. We walk by faith and depend upon the Holy Spirit to show us a slightly open door to a soul’s heart and then to push it open more widely. Discernment is key in such matters, but where will that discernment come from if the Bible is closed and the smart phone directs most of the traffic of thought going through your mind? How often I later regretted failing to obey a prompting to speak. I tell the Lord, I’m sorry and ask for more opportunities to speak. We are so unreliable; still the Lord saw fit to put His treasure in our sinful, earthen vessels. Knowing how much hurt we have caused with our tongues at various times, we ought to be that much more willing to speak

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Not Now, Maybe Later

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words that give life and hope to the lost. No doubt, Paul possessed this passion, knowing full well the harm he did to the cause of Christ as a religious zealot. We are great debtors to our Saviour, and debtors are not to pay up when they feel like it. Past due notices will be addressed at the Judgment Seat of Christ. Down here you may throw them in a drawer somewhere, but the Lord keeps good books. Jewish accountants tend to be very exact, or didn't you know that?

No one reading this article right now knows when death will knock on his door. I'm not sure that anyone would want to know. The Lord knows how close you and I are to eternity. We can't warn sinners of what is to come when we are gone. Death should make our lives a careful preparation for the day in which we must leave this world. Those who believe that death ends it all are not burdened by such a concern. What a surprise these poor souls have in store for them. Paul burned with the desire to see all men saved. He wanted to be an ensample to the believers.

"Wherefore I take you to record this day, that I am pure from the blood of all men" (Acts 20:26).

How many of us can say that before the Lord? If you heard from Paul, you were going to get both sides of the coin—good and bad!

"For I have not shunned to declare unto you ALL THE COUNSEL OF GOD" (Acts 20:27).

You won't get that in churches today, or on "Christian" TV and radio. Felix and his wife, and those in

Paul's hearing, got the whole ball of wax from the Holy Spirit using Paul's voice box. Speak up for the Lord while there's life in your body. **"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth"** (Rom. 1:16).

Now, according to the Jewish historian Flavius Josephus, Felix was recalled by Nero in A.D. 58. The Roman historian Tacitus wrote that Felix was tyrannical. There were riots in Caesarea where Paul was kept in prison from A.D. 56–58. Josephus also records that Felix ordered the assassination of the Jewish high priest, Jonathan. Felix never did pronounce sentence upon Paul because, according to Acts 24:26, he was looking for a bribe to release Paul. Obviously, Felix was bound in sin and attached to money and power. Felix trembled at the blast he received from Paul. We who have received grace from God ought to tremble at His word. The devils do (see James 2:19).

On July 8, 1741, a message given by Jonathan Edwards in Enfield, Connecticut was anointed by the Holy Spirit with such power that many cried out for mercy. "Sinners in the Hands of an Angry God" has been called by some the greatest sermon ever preached. Let God be the judge of that, but Bro. Edwards' text, **"their foot shall slide in due time"** (Deut. 32:35), clearly showed how the Lord was going to do some cutting that day. "God loves you" was not on the menu. The message ended this way: "Therefore, let everyone that is out of Christ, now awake

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New Testament with Psalms and Proverbs	BL-4720	\$7.00

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.

Not Now, Maybe Later

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and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let everyone fly out of Sodom: Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

On Wednesday, December 5, 2018, the Washington, D.C. establishment gathered at 11 a.m. at the National Cathedral (Episcopal) for the funeral service of former President George H. W. Bush. The Rev. Russell Levenson Jr. preached. If only Paul were allowed to take leave from heaven and address that bunch like he did Felix, someone might have actually gotten saved. I watched the service and heard how George was now reunited with his dear wife, Barbara. Rev. Levenson made sure no one was offended and that all left the building feeling good. "They lived happily ever after"—people like stories that end that way. The last time any altar call was given at an Episcopal church was in the eighteenth century when the Anglican Church (Church of England) changed names in the colonies and called itself the Episcopal Church. A cemetery is a cemetery by any name, amen?

We are an extremely convenience-oriented society today. Few

have time to listen to anyone who talks about eternal things. Nevertheless, prayer opens doors. The Lord could always arrange for a national catastrophe of some kind to wake our nation up and open the hearts of millions. It has happened once before on December 7, 1941. That was a Sunday, a very appropriate day for the Lord to say to a complacent America—"Hello!" Those who trembled that day are almost all gone except the children. Memories don't have a long shelf life today; look at New York City eighteen years after its own catastrophe. It's not hard for the Lord to give our nation "**a convenient season**" to hear what it needs to hear. Let's see how the future unfolds. Meanwhile, continue to speak truth.

"I also will laugh at your calmity; I will mock when your fear cometh . . . For they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel; THEY DESPISED ALL MY RE-PROOF. Therefore shall they eat the fruit of their own way, and be filled with their own devices" (Prov. 1:26, 29–31).

Put that on your Facebook page, if you have one, and see how many "likes" you get.

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RADIO LOG

<p>ALABAMA</p> <p>Huntsville-Decatur WBXR 1140 AM 10:30 A.M. Sat.</p> <p>Mobile WIJD 1270 AM 8:30 A.M. Sat. WIJD 97.9 FM 8:30 A.M. Sat.</p> <p>CALIFORNIA</p> <p>Lancaster KFXM 96.7 FM 7:30 A.M. Sun. kfxm.com (streaming) 7:30 A.M. Sun.</p> <p>COLORADO</p> <p>Aurora KLTT 670 AM 10:30 A.M. Sun.</p> <p>FLORIDA</p> <p>Pensacola WEBY 1330 AM 8:00 A.M. Sun. WEBY 99.1 FM 8:00 A.M. Sun. WNVY 1070 AM 3:30 P.M. Sat.</p> <p>ILLINOIS</p> <p>Bone Gap WXWS-LP 100.1 FM 1:30 P.M. 9:30 P.M.</p> <p>INDIANA</p> <p>Indianapolis WBRI 1500 AM 6:00 P.M. Sat.</p> <p>KANSAS</p> <p>Kansas City KCNW 1380 AM 6:30 P.M. Sat.</p> <p>LOUISIANA</p> <p>Alexandria-Lafayette-Lake Charles KWDF 840 AM 9:00 A.M. Sat.</p>	<p>MICHIGAN</p> <p>Lupton WMSD 90.9 FM 8:15 P.M. Wed.</p> <p>MISSISSIPPI</p> <p>Tupelo WCPC 940 AM 10:00 A.M. Sat.</p> <p>NEBRASKA</p> <p>Omaha-Lincoln KLNQ 1560 AM 6:00 P.M. Sat.</p> <p>NEW MEXICO</p> <p>Albuquerque-Santa Fe KXKS 1190 AM 11:00 A.M. Sat. KKIM 1000 AM 8:00 A.M. Sat.</p> <p>NORTH CAROLINA</p> <p>China Grove WRNA 1140 AM 4:00 P.M. Sun. Kannapolis WRKB 1460 AM 4:00 P.M. Sun.</p> <p>PENNSYLVANIA</p> <p>Wilkes-Barre/Scranton WITK 1550 AM 6:00 P.M. Sat.</p> <p>SOUTH CAROLINA</p> <p>Greenville WLFJ 660 AM 7:00 A.M. Sun.</p> <p>VIRGINIA</p> <p>Richmond WDZY 1290 AM 9:00 A.M. Sat. WDZY 103.3 FM 9:00 A.M. Sat.</p> <p style="text-align: center;">Final Fight Bible Radio</p> <p>finalfightbibleaudio.com 5A.M. & 5P.M. (PST) Mon.-Fri.</p>
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TV LOG

<p>ALABAMA</p> <p>Andalusia—Ch. 63 10:00 AM Sun. Covington Co.—Ch. 42 10:00 AM Sun. Opp—Ch. 59 10:00 AM Sun. UHF—Ch. 25 10:00 AM Sun.</p> <p>CALIFORNIA</p> <p>San Pedro—Cox Communications 6:30 PM Fri. San Diego—Cox—Ch 24 & 18 4:00 PM Wed. San Diego—Time Warner—Ch 16 Time varies</p> <p>CONNECTICUT</p> <p>Willimantic—Charter Comm.—Ch 192 5:30 PM Tue.</p> <p>IOWA</p> <p>Dubuque—Media Com—Ch 81 Times Vary</p>	<p>MICHIGAN</p> <p>Battlecreek—Access Vision—Ch 16 2:00 PM Sat.</p> <p>MONTANA</p> <p>Missoula—MCAT—Ch 189, 190 2:00 PM Mon.</p> <p>NEW YORK</p> <p>Broome—Time Warner—Ch 6 4 PM Mon. /6 PM Wed. Buffalo—Public Access—Ch 20 5:05 PM Sun. Elmira—Corning—Ch 1 9:00 AM Sun. Farmington Time Warner—Ch 12 8:00 PM Sun. Mid-Hudson Cable—Ch 11 3 PM Wed. Lockport—Ch 20 LCTV 1301 4:00 PM Mon. 10:00 PM Fri. Suffolk—Ch 20 12:30 PM Sun. Woodbury—Cable Vision—Ch 7 14:00 PM Fri.</p> <p>NEW MEXICO</p> <p>Albuquerque Community Cable—Ch 27 5:00 PM Mon. Los Alamos—PAC 8 6:00 PM Sun.</p> <p>TEXAS</p> <p>Brownwood—Ch 777:00 AM Sun. San Angelo—Ch 55 7:00 AM Sun.</p>
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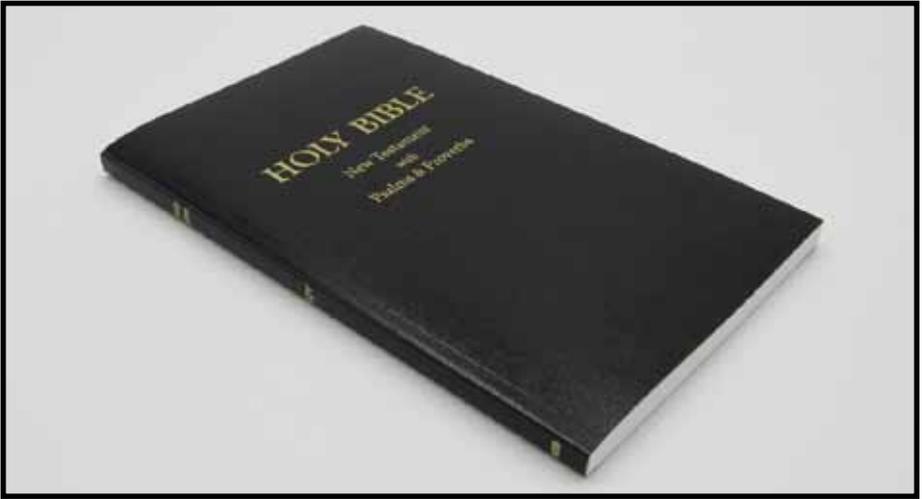
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