

FORMERLY TITLED *For Zion's Sake*

UNDERSTANDING CHRISTIAN ZIONISM

ISRAEL'S PLACE *in the*
PURPOSES *of* GOD



*Charting Dispensationalism &
the Role of John Nelson Darby*

PAUL R. WILKINSON

edited by ANDREW D. ROBINSON

The
Berean
Call

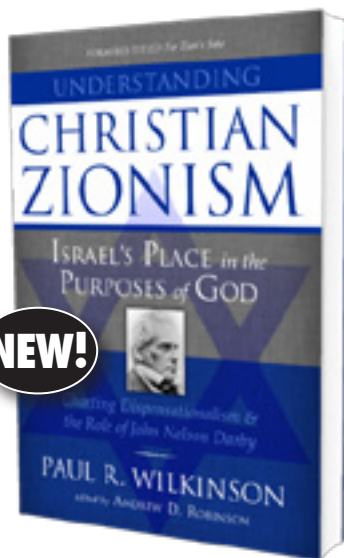
SEPTEMBER 2013

THE CRITICAL VALUE OF THE BIBLE

by T. A. McMahon

NEW! UNDERSTANDING CHRISTIAN ZIONISM

TBC publishes Paul Wilkinson's book, formerly titled For Zion's Sake



Understanding Christian Zionism: Israel's Place in the Purposes of God

Wilkinson—Christian Zionism has been described by Hamas as “the greatest danger to world truth, justice, and peace” and by the church as “a powerful force” that “fuels the Arab-Israeli conflict” and “encourages the destruction of millions of people” with its “Armageddon theology.” It has also been denounced as “pernicious,” “biblically untenable,” “anathema to the Christian faith,” and “one of the most dangerous and heretical movements in the world.” How sustainable are these charges, and is there a case to answer? By locating Christian Zionism firmly within the evangelical tradition, Paul Wilkinson takes issue with those who have portrayed it as a “totally unbiblical menace” and as the “road map to Armageddon.” Charting in detail its origins and historical development, he argues that Christian Zionism lays the biblical foundation for Israel’s restoration and the return of Christ. No one has

contributed more to this cause than its leading architect and patron, John Nelson Darby, an “uncompromising champion for Christ’s glory and God’s truth.” This groundbreaking book challenges decades of misrepresentation and scholarship, exploding the myth that John Nelson Darby stole the doctrine of the pre-tribulation Rapture from his contemporaries. By revealing the man and his message, Paul Wilkinson vindicates Darby and spotlights the imminent return of the Lord Jesus Christ as the centerpiece of his theology. Foreword by Thomas Ice. The Berean Call, 320 pp.

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THE BEREAN CALL

“[The Bereans] . . . searched the scriptures daily, [to see] whether those things were so.”—Acts 17:11

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The Critical Value of the Bible

Part One

T. A. McMahan

But [Jesus] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

— MATTHEW 4:4

Those of us who have been Christians for a number of years can sometimes lose sight of the critical value of the Bible in our lives. I’m not referring to those whose walk with the Lord could be characterized as lukewarm at best. I’m thinking more of those who consider themselves to be Bible-believing Christians, who attend and participate in a Bible-based church, who enjoy fellowship with committed believers, and who generally see the fruit of the Spirit in themselves and in their families. As great as those things might be, however, they can also dull one’s awareness, to some degree (call it a “creeping complacency”), of how miraculous and necessary the Scriptures are. What I have in mind for this article is to underscore some things about the Bible that perhaps we’ve heard before and some things of which we may not have even been aware. The goal is to refresh our thinking and our thankfulness for God’s supernatural communication to mankind.

Here are some general thoughts about God’s Word that relate to all of mankind: without the Bible, humanity would be nearly clueless about God; without the Bible, people would be completely deluded about their moral condition; without the Bible, humanity would have no idea what its purpose might be; without the Bible, mankind is lost in a condition of hopelessness and worse. For Christians, however, if we are not serious about the Word of God, we may still be semi-clueless about God, about our moral condition, about our purpose in God’s plan (or clueless about the plan itself), and ill-equipped to deal with the problems of life. In fact, we may struggle as much as nonbelievers. So, what we think about the Bible and what we do about it are very important concerns.

Without the Bible, as I said, mankind would be nearly clueless about God. I say “nearly” because creation does give us

indications of God’s attributes—in particular His omnipotence and His omniscience. Although evolutionists rail against intelligent design, it is obvious to any reasonable mind that the Intelligence behind creation must be all powerful and all knowing. Both the vastness of the universe and the incredible complexity of cellular and molecular life would indicate that the Designer must be omnipresent as well. Regarding creation, Romans 1:20 tells us (although in somewhat general terms) that mankind is without excuse, i.e., we are accountable to God, in terms of acknowledging and seeking after Him.

THUS SAITH THE LORD, LET NOT THE WISE MAN GLORY IN HIS WISDOM, NEITHER LET THE MIGHTY MAN GLORY IN HIS MIGHT, LET NOT THE RICH MAN GLORY IN HIS RICHES: BUT LET HIM THAT GLORIETH GLORY IN THIS, THAT HE UNDERSTANDETH AND KNOWETH ME, THAT I AM THE LORD WHICH EXERCISE LOVINGKINDNESS, JUDGMENT, AND RIGHTEOUSNESS, IN THE EARTH: FOR IN THESE THINGS I DELIGHT, SAITH THE LORD.

— Jeremiah 9:23-24

God has not, however, left humanity without *specific information* regarding what He wants us to know. What information has he given us? We can read about His attributes, His personality, His purpose and plan for mankind, and His relationship with His created beings (or lack thereof). That’s what the Bible is about, and then some. Furthermore, through it we can learn about the nature of humans when they were first created, as well as the change in that nature due to Adam and Eve’s disobedience, which affected all creation.

The Bible is a *history* book. From man’s creation, to God separating and preparing the Israelites as a chosen people to whom He would send the Savior of the world and to whom their Messiah will return.

It is a *prophetic* book, declaring the significant events that will take place in the future, including the Lord’s return for

His church, after which will fall a time of unprecedented devastation and tribulation upon the earth. Next those left in the world will experience the thousand-year earthly reign of Christ, followed by the end of this present world and the creation of a new heaven and earth (Revelation 21:1).

The Bible is the Manufacturer’s Handbook, an *instructional manual* telling mankind what God wants us to *know* and *do* in order to live our lives righteously, fruitfully, and in a manner that is glorifying to Him.

The Bible is the only *objective source of information* for developing a personal, intimate relationship with God, who is love. It is His personal letter to us containing His words of counsel, comfort, encouragement, blessings, correction, protection, forgiveness, judgments, mercy, and grace.

The Bible *reveals the true nature and heart* of every human. It sets the record straight on what is morally and spiritually good . . . and evil.

Without God’s Word, His direct communication to His rational creatures, we have only man’s opinions, speculations, and guesses about God, not to mention the lies introduced by God’s chief adversary, Satan. Regarding the latter, his strategy from his first dialogue with Eve had been to turn humanity away from God’s words: “Yea, hath God said . . . ?” (Genesis 3:1).

But *are* the words of the Bible indeed God’s words? That’s what the Scriptures claim. From Genesis through Revelation, in addition to the more than 4,000 explicit phrases such as “Thus saith the Lord” and “The Word of the Lord came to me,” we find God personally speaking to various prophets and other individuals. For example, in Jeremiah 9:23-24 God discloses characteristics about Himself that are beyond man’s ability to discover without His revelation of them: “Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”

God the Father spoke to Jesus after His baptism and on the Mount of Transfiguration. After His ascension, God the Son spoke to Saul on the road to Damascus and He spoke to John on the island of Patmos.

The Apostle Paul declares to Timothy that, “*All scripture is given by inspiration of God.*” He also thanks God for the believers in Thessalonica because when they received the teachings from Paul they “received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe” (2 Timothy 3:16; 1 Thessalonians 2:13). Peter, referring to his experience on the Mount of Transfiguration, declared, “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:20-21).

Although we have a host of biblical statements claiming God’s personal communication to mankind, the Bible nevertheless gives a prerequisite, something that must come first, before anyone can understand His communication and truly know God. We must be *born again*. Speaking to Nicodemus, one of the religious leaders of the Jews, Jesus said, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). Paul explains why being born of the Spirit of God is the only way that God can be known: “But the natural man *receiveth not* the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). Once we turn to God and by faith believe the gospel, the good news that Jesus, who is God, became a man to pay the penalty for the sins of all mankind, we are born of the Spirit. We become new creatures in Christ, in which the Holy Spirit dwells. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17).

Unless I have the Spirit of God, I have only my fleshly mind to rely upon to know God—which is an impossibility. Jesus declared that “the flesh profiteth nothing.” Paul wrote, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace” (John 6:63; Romans 8:5-6).

Not only does the Bible claim that its words are God’s direct revelation to mankind, but it also claims that the words of God are absolutely true. Psalm 119:160 states, “Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.” Jesus prayed to the Father, “Sanctify them through thy truth: thy word is truth” (John 17:17). Not only does the Bible make numerous claims of being the truth of God, but it gives support

of those claims in a verifiable way. That is called *prophecy*.

In the Book of Isaiah, God establishes Himself as the God of Prophecy. He challenges the pagans to prove the reality of their gods by having them foretell future events, something only He can do: “Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. . . . And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any” (Isaiah 41:22-23; 44:7-8).

Nearly a third of the Bible contains detailed prophecies of future events, most of them related to Israel and the First and Second comings of the Messiah. Israel, the Lord declares, will be a witness to the world of God’s direct involvement with humanity: “Ye are my witnesses. . . and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Isaiah 43:10). In other words, God will use them and their land to be “witnesses” both to themselves and to the world—not only that He exists but that He is actively involved in shaping the history of Israel as well as bringing about His purpose for all of mankind.

Prophecy is compelling proof for the existence of God, and it is also evidence that the Bible is exactly what it claims to be—His Word! “What proof?” someone might ask. The answer is found in the fulfillment of what God prophesied. He announced to Abraham (Genesis 12:1), and then to Isaac (Genesis 26:3), and after that to Jacob (Genesis 28:13) that He would give them the land “from the river of Egypt unto the great river, the river Euphrates” (Genesis 15:18), and that this Promised Land would be theirs. It’s a fact of history, as the book of Joshua records, that the Israelites took possession of the land that God promised. Although His promise was irrevocable, He nevertheless warned them that should they cease to obey Him He would cast them out of the land for a time: disobedient Israel “shall be plucked from off the land whither [they go] to possess it” (Deuteronomy 28:63).

They were, and He did—resulting in the Assyrian captivity of the Northern Kingdom

of Israel and the Babylonian captivity of the Southern Kingdom (Judah). Jeremiah prophesied that the captives would return from Babylon to Jerusalem “when 70 years [were] accomplished” (Jeremiah 25:12). Even so, a still more devastating dispersion of the Jews was foretold: “And the LORD shall scatter thee among all people, from the one end of the earth even unto the other” (Deuteronomy 28:64).

This, the last major diaspora, took place when the Roman army under Titus destroyed Jerusalem in A.D. 70. Not only have the Jews been widely dispersed, as the Bible predicted, but God’s Word also gives details as to how they would be treated: “And I will. . . deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them” (Jeremiah 29:18). This treatment would be known as anti-Semitism, carried out by the Catholic Church during the Middle Ages, raised to a demonic level by Hitler, practiced from the 7th century onward, and continued today by Islam—yet it was first prophesied by Moses (Deuteronomy 28:37) 3,500 years ago!

It would seem that this dispersion, along with accompanying persecutions and attempts at annihilating the Jews, would have placed God in an untenable position. After all, He *promised* unconditionally to Abram (Abraham) that the Promised Land “which thou seest, to thee will I give it, and to thy seed for ever” (Genesis 13:15). The Lord declared also that while Israel would not go unpunished, He would “not make a full end of thee” but would “save thee from afar off, and thy seed from the land of their captivity; and Jacob [Israel] shall return” (Jeremiah 30:11; 46:27). That a scattered and persecuted minority could live for 2,000 years or more among other races without being absorbed into them (especially when doing so could have avoided endless repression) and yet remain a uniquely identifiable ethnic group, is inconceivable—it is certainly beyond chance and without precedence in world history. Add to this astonishing fact that they would then be gathered from around the world and brought back to the land that God had promised to them more than three thousand years ago. Yet as the world knows, this took place “officially” in 1948 when Israel was recognized as a sovereign nation.

God’s Word is indeed just that: the very words of God. Fulfilled biblical prophecy is the undeniable proof that mankind has direct access to the God of all creation. That fact should make the Bible the most exciting book in the world, which it is. Believers who have lost that excitement need only to get back into it on a daily basis.

More on the critical value of the Bible in Part Two. **TBC**

Quotable

God is not impressed with our accomplishments and achievements any more than He was impressed with Babylon's global reputation of military might. What the Lord delights in and takes pleasure in is people who fear Him and find hope in His mercy. Don't get me wrong; God loves us and is delighted when we excel in our gifts and talents and acknowledge them as blessings from Him. But God takes even more pleasure in those who fear Him and hope in His mercy.

—Barry Stagner

Commentary on Psalm 147:10-11

Q&A

QUESTION: I would really like some input on whether Satan and Lucifer are one and the same. Some say yes, others, a firm no.

RESPONSE: We are convinced by Scripture that Lucifer and Satan are the same entity. We recognize that there are those who seek to deny that Isaiah 14 refers to Satan, limiting the passage only to the King of Babylon. Yet, exactly like Ezekiel 28:12-18, this passage speaks of an individual who transcends an earthly king. The statement made in Isaiah 14:12 is, "How art thou fallen from heaven, O Lucifer, son of the morning." Clearly, the king of Babylon never fell from heaven, just as the earthly king of Tyrus was never "in Eden" (Ezekiel 28:13).

It has been pointed out that the word "Lucifer" appears in only some translations of Isaiah 14:12 and that Lucifer is a Latin word. Isaiah was originally written in Hebrew. Translated, the word "Lucifer" means "light bearer" and was the Latin equivalent of the Hebrew *Heylel ben Shachar*. This Hebrew term means "shining one, son of the dawn." The descriptions we read in Isaiah 14:12-20 and Ezekiel 28:12-18 establish him as the enemy of God called "the serpent" in Genesis 3:1 and Satan in Job 1:6 and other places. Again, his activities clearly transcend earthly entities. The name "Satan" is derived from the Hebrew *ha-Satan*, literally meaning "the adversary." Man is not the adversary of God, as the Scripture clearly teaches. For the Christian, "...we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The name "Satan" is actually a title rather than a name. Revelation 12:9 tells us, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his

angels were cast out with him." Revelation 20:2 reads that at a certain point in history, an angel will lay hold of "the dragon, that old serpent, which is the Devil, and Satan."

Again, Isaiah 14:12 tells us, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"

The Hebrew word translated "ground" in this verse is *erets*. The same word, however, is translated as "earth" 712 times. We know from Scripture that although Satan had access to heaven on occasion, he himself stated that his station involved "going to and fro in the earth, and from walking up and down in it" (Job 2:2). It is on the earth that Satan, "as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

Going further, Satan is rebuked because, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the *mount of the congregation, in the sides of the north*" (Isaiah 14:13). This parallels Psalm 48:2, "Beautiful for situation, the joy of the whole earth, is *mount Zion, on the sides of the north, the city of the great King.*" This speaks of Jerusalem, clearly, but verse 1 of Psalm 48 identifies it as the "city of our God." We can see the reference to the Messiah, the "KING OF KINGS AND LORD OF LORDS" (Revelation 19:16). Again, this very clearly speaks of more than the earthly king Cyrus.

Isaiah 14:14 further details boasts of this great pretender to the throne: "I will ascend above the heights of the clouds; I will be like the most High." This has always been Satan's goal, that is, to be God. It is the very temptation he used on Eve in the Garden of Eden: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5).

"Lucifer" and "Satan" are names for the same individual.

QUESTION: You have exposed several modern translations that are corruptions of the Word of God. Is The Berean Call KJV-only?

RESPONSE: We use the King James Version in our publications and in public meetings. Several of Dave's early books, at the request of his publisher, used the New American Standard Bible, but after investigating some of the problems with modern translations, it was decided that subsequent publications use the KJV. There are some compelling issues concerning modern translations that bolster such a decision.

We do not, however, support the position of KJV-only individuals such as Gail Riplinger or Peter Ruckman. In reviewing some of the books dealing with the issue of

translations of the Bible, we have found that quite a few of the "KJV-only" promoters take extreme positions that cannot be reasonably supported. For example, not a few claim that the King James Version itself is inspired and therefore an inerrant version; they consider the English of the sixteenth and seventeenth centuries to be the highest form of language and therefore the inspired language.

Those who attest that the KJV is without error go far beyond what the translators themselves claimed, who, in their introduction to the 1611 KJV titled "The Translators to the Reader," acknowledged that this is not a perfect translation. As the KJV translators noted, "Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) contains the word of God, nay, is the word of God." As God has promised to preserve His Word, they also seemed to have greater confidence in His preserving ability than some of us do today.

We have heard of some KJV-only promoters stating that all foreign language speakers must learn to read and understand the English of the KJV in order to have God communicate accurately to them. On page 8 of *Which Bible Is God's Word?*, Gail Riplinger has stated that "there will never be a version that would be as reliable as the King James Version..." We have contacts with some missionaries who have been greatly concerned about the confusion that is introduced when an existing foreign language translation (based upon the same text family as the KJV) is replaced by using the English KJV to produce a "new" foreign language translation. We have seen this happen in Korea and Mexico and have heard of similar developments in other nations.

In short, we see that the devil doesn't much care which side of the road one runs off of, as long as we still end up in the ditch. It seems that as much damage is done by the extreme elements of the KJV-only movement as is done by those promoting corrupt translations. Matthew Tyndale was burned to death for the crime of trying to translate the text of the Scriptures into the common language. The Lord answered his dying prayer with a series of events that eventually produced the King James Version, which itself owed much to Tyndale's translation, the Great Bible, and the Geneva Bible that preceded it. The language that we speak continues to change. Should the Lord tarry, the gulf between modern vernacular and King James English may become as great as that between Latin and the English of 1611. Can He not move with the same power and force as He did then? He certainly can.

A SPECIAL NOTE FROM:

Ruth Hunt

Dear TBC Family,

I would like to express my deepest gratitude to all of you for your dear cards and letters and prayers. They have meant so very much to me. I hope that you will understand that I am no longer able to respond individually, but please know that every note has been read and is cherished. I am truly blessed to have so many dear friends.

I must now share with you that my doctors have declared me terminally ill and have given me approximately four months to live. I am not in any pain and am being well cared for by family, friends, and caregivers.

I truly look forward to this glorious transition and the fact that I will soon be with my beloved Savior and with Dave and others who have gone on before me. The Lord was so kind to me in answering my prayer, which was that He would allow me to stay well enough to care for my dear David until he went home to be with Him. I was blessed to be there, holding his hand, as he drew his last breath, and I knew that he was with Jesus! How kind of God to have given me that privilege.

I thank each one of you for the many, many years of loving fellowship that we have shared, and I pray that you will be comforted by the fact that I am perfectly at peace. I look forward with much joy to our grand reunion in heaven one day soon! "What a day, glorious day, that will be!"

Affectionately Yours,
Ruth Hunt

*If you would like to send a note to Ruth Hunt please respond to
Ruth Hunt c/o The Berean Call, PO Box 7019, Bend OR 97708*

TBC NewsWatch

R.I.P. BRITAIN'S PATIENT-KILLING "PATHWAY TO DEATH"

FRONTPAGEMAG.COM, 7/18/13, "R.I.P. BRITAIN'S PATIENT-KILLING 'PATHWAY TO DEATH'" [EXCERPTS]: Americans who wonder how their medical care will evolve once the Affordable Healthcare Act is fully implemented should turn their attention to the UK. After a sustained campaign by the UK's *Daily Mail*, the so-called Liverpool Care Pathway (LCP) that provided end-of-life care to thousands of patients in Britain's government-run National Health Service (NHS) will be phased out over the next six to 12 months. This is due to the reality that an independent review board found "shocking examples of abuse" regarding the treatment of the system's most vulnerable patients.

According to the *Daily Mail*, patients [were] so heavily drugged they could no longer communicate with family members.

The Mail notes that last year as many as 60,000 patients "placed on the scheme were never asked for their consent, or their families were not asked..." With regard to protocols that call for nurses to moisten the lips of the dying after food and water have been withdrawn...family members reported that they were forced to hydrate their loved ones in secret, "disobeying instructions from medical staff to withhold fluids" according to the report.

(<http://frontpagemag.com/2013/arnold-ahler/r-i-p-britains-patient-killing-pathway-to-death/>)

A RELIGION OF "PEACE"?

FRONTPAGEMAG.COM, 7/15/13, "THE ARAB WORLD'S RAMADAN HATE-FEST" [EXCERPTS]: [On July 10, 2013] Ramadan began—the month-long Muslim holiday commemorating the first month in which Muhammad received Quranic revelations.

Ramadan is, of course, a holiday of fasting—during the day. In the evenings, after the fast-breaking Iftar meal, families typically gather together around the TV. That sounds nice—family fun and togetherness for the holiday.

This year Arab families are being treated to a series called *Khaybar*. *Khaybar* was, of course, the town in northwestern Saudi Arabia where, according to the Quran, Muslims massacred Jews in 628 CE. To this day, "Jews, remember *Khaybar*, the army of Muhammad is returning" is a Muslim battle cry against Jews or Israelis—used, for example, on the Turkish ship *Mavi Marmara* in May 2010.

In advance billing for the show, Al Jazeera told viewers that it "sheds new light on the battle with the Jews, on their hate for Islamic preaching, on their crafty schemes...and even their personal aggression towards Muhammad himself."

Scriptwriter Yusri Jundi, reports Ynet, "has become a hot commodity on the Arab interview circuit"; he told Al Jazeera that "the series shows how the Jews are Jews and that their nature endures despite the fact that hundreds of years have passed, they still spread corruption wherever they live."

One of the leading actors, Sameh el-Sereity, told an Egyptian paper that "the hostility between us and the Jews still exists. The hatred is ingrained. Neither Egyptians nor Arabs need this show to justify their hatred of Zionism. The existing struggles between us provide the simplest proof of this."

Seemingly all this should give the world's peace processors pause. There are still a lot of them, undeterred by anything that has happened since the initial "peace" euphoria of the early 1990s.

(<http://frontpagemag.com/2013/davidhornik/the-arab-worlds-ramadan-hate-fest/>)

SUPREME COURT MARRIAGE DECISIONS & SCHOOLS

CHRISTIAN POST, 7/11/13, "PUBLIC SCHOOLS IMPACTED BY SUPREME COURT MARRIAGE DECISIONS" [EXCERPTS]: Public schools focus as much on shaping a student's values as they do on teaching the three Rs. Indeed, in a recent student speech case (*Morse v. Frederick*), Supreme Court Justices Samuel Alito and Anthony Kennedy observed that schools are increasingly "defin[ing] their educational missions as including...whatever political and social views are held by...the school administrators and faculty."

All too often, the values public schools instill in our children are informed by a secular worldview that is hostile to key tenets of the Christian faith....Consider, for example, the two largest teachers' unions statements in support of the Supreme Court's marriage decisions:

What we have witnessed today is a major milestone in American history—a monumental decision and a huge step forward for civil rights....I am reminded of the struggle, and I think of how far we, as a society, have come to let love overcome hate and bigotry....—Dennis Van Roekel, President, National Education Association.

Today, we took a giant leap forward in the march for equality and justice for all....While we wish the court had acted to extend marriage equality for all Americans, make no mistake that the

momentum for equality is building and there is no going back.—Randi Weingarten, President, American Federation of Teachers.

While not all public schools, and not all public school teachers, agree with the above statements, you can be sure that these views will increasingly find their way into your child's classroom.

The NEA President's words "because of what we do and who we serve, we will always be on the frontline of this battlefield"—should be chilling to any Christian parent with a child in public school. This is an unabashed acknowledgement that the NEA sees its members' role as indoctrinating students with its pro-homosexual, anti-marriage views.

(<http://blogs.christianpost.com/liberty/public-schools-impacted-by-supreme-court-marriage-decisions-16955/>)

63% OF ABORTIONS IN TEXAS BLACK OR HISPANIC

CREATIONMOMENTS.COM, 6/14/13, "63% OF BABIES ABORTED IN TEXAS ARE BLACK OR HISPANIC; ANNUAL TOTAL EXCEEDS POPULATION OF GALVESTON" [EXCERPTS]: In Texas, where the state House today approved a bill that would prohibit abortion after the 20th week of pregnancy, 63 percent of the babies aborted in the most recent year on record were black or Hispanic, according to the federal Centers for Disease Control and Prevention.

Black babies were aborted in Texas at more than twice the rate of blacks in the state's population. According to the Census Bureau, 12.3 percent of the people in Texas are black. However, 24.8 percent of the babies aborted in Texas were black.

Hispanic babies were aborted in Texas at a rate approximately equal to the rate of Hispanics in the Texas population. According to the Census Bureau, 38.2 percent of the people in Texas are Hispanic. According to the CDC, 38.3 percent of the babies aborted in Texas were Hispanic.

White babies were aborted in Texas at a rate that was less than the rate of whites in the Texas population. According to the Census Bureau, 44.5 percent of the people in Texas are non-Hispanic whites. However, only 31.7 percent of the babies aborted in Texas were non-Hispanic whites.

Planned Parenthood, a vocal opponent of the Texas bill that would outlaw abortion after the 20th week of pregnancy, was founded by Margaret Sanger, who argued that some Americans should be sterilized or segregated.

(<http://www.cnsnews.com/news/article/63-babies-aborted-texas-are-black-or-hispanic-annual-total-exceeds-population-galveston>)

T. A.'s Speaking Schedule

Sep 4 **Candlelight Christian Fellowship**
Coeur d'Alene, ID
(208) 772-7755

STS 24/7 Broadcast Schedule

Sep 6 & 13 **Mike Gendron**
Proclaiming the Gospel

Sep 20 & 27 **Gary Gilley**
The State of the Church

Listen to Search the Scriptures 24/7 at:
www.theberean.org/radio
(Schedule is subject to change.)

Letters

Dear Tom and All,

How I praise our Lord for all of you that comprise The Berean Call. The walls of discernment seem to be crumbling all around. TBC is one of the very few reliable sources of clear and faithful biblical discernment.

Recently I was confronted (again) with the "life-changing" message of *The Shack* by Paul Young and *One Thousand Gifts* by Ann Voskamp. I thought perhaps these were fading in popularity but not at all.

I am deeply saddened by the deceptive stronghold that these and other books hold in today's "Christian" market. You get so many wonderful letters from those in prison who are thankful for the ministry of TBC. Yet there are those today who are imprisoned by the deceitful ideologies, cloaked in "Christian" deception. Even when presented with the truth of the Word of God, they choose to be titillated with these shameful deceptions....

It is imperative that we take the Bible seriously. I thank you for remaining steadfast in these perilous times. LP (WA)

Dear Folks at The Berean Call,

This is an overdue letter to you to thank you for the wonderful books and resources that you make available. I recently finished two books that I had ordered from you: Ruth Hunt's *A Very Present Help* and Paul Smith's *New Evangelicalism*. Both were excellent and both really brought things home to me about two very important subjects, and in vastly different ways.

I have been reading with growing interest all your newsletters with regard to the Emergent Churches, etc....I found Mr.

Smith's book, which traces the downward spiral away from solid, biblically based teaching...at some of the country's top theological seminaries to be very informative and very sobering....

As to Ruth Hunt's book, I really enjoyed the way she interspersed the experiences of biblical characters with situations relevant to believers today. Of particular interest to me was how she likened the world to the Bethesda pool, and all of humanity trying desperately to be made whole. It touched me deeply because it helped me to see people in a different light, which is a perspective I have been desperately in need of....

Please tell Mrs. Hunt that I am grateful for the beautiful analogy...and I hope and pray that by God's grace I will be able to keep to that perspective as I come into contact with people in the course of my work. MC (NH)

TBC,

The world has certainly lost one of its greatest defenders of the faith in Dave Hunt. I can say with certainty that Dave's teachings clarified any confusing questions I had about my faith and gave me a better understanding of God's Word. I know that Ruth and readers of *The Berean Call* are comforted by the fact that Dave is now enjoying his eternal reward in the presence of his Lord and Savior. TC (email)

Dear TBC,

Please keep me on your mailing list! I am reading through some back issues and the one that stands out the most is "The Best 2013 (and Beyond) Resolution" from January.

In this article you spoke about not being "spoon-fed" and that we need to discipline ourselves with godliness. It is critical for our spiritual fruitfulness and protection as the apostasy overtakes professing Christianity and even seduces true believers.... MS (IL, prisoner)

Hello my dear brother McMahon,

I don't know you personally, but in the Spirit, yes. I am from Venezuela. I felt so sad when I saw Dave's death notice. I cried thinking of Dave's family but I also thought of the resting place for a great server like this. I was investigating the topic of Calvinism on the Internet and I found The Berean Call and Dave's debates on YouTube.... I want to encourage all of you at the ministry to continue focused on the target. Many blessings and may the peace of God that passes all understanding be with you all to strengthen and establish you in Christ Jesus our Lord. RM (Venezuela)

Dear Berean Call,

Thank you once again for your magazine....It is truly a blessing! I am a Seventh-day Adventist but I am not so foolish as to think that we are the only ones that know and appreciate truth when we hear or read it from other Christians. I not only read your magazine from cover to cover, I also photocopy much of it to share with others.

Many people believe Adventism is a cult and that we put Ellen White before the Bible. The strange truth is that many Adventists cannot "think outside the box" and mindlessly quote "sister White" over and above "thus saith the Lord." I believe Ellen White wrote some beautiful and inspired words, but "Sola Scriptura" is believed by many in the church (which isn't a "church," but a 501-C(3) corporation.) Sadly, the church is in apostasy and has lost much love and respect from some of us. WL (FL)

TBC Notes

The "Good" of Romans 8:28

And we know that all things work together for good to them that love God, to them who are called according to his purpose.

This is one of my favorite Bible verses in terms of my confidence and encouragement in the Lord. It tells me that as a believer in Jesus I can respond confidently to someone who says, "How's it going?" by saying, "It's all good." Wait a minute! Could everything that's going on in my life truly be *all good*? Not for anyone this side of heaven, at least in the way some misinterpret the verse.

What it is saying is that all things (meaning *all things*) that take place in a believer's life God will use for the spiritual growth of the believer, which may include trials, tribulations, blessings, convictions, sins (which need to be repented of), mercies, death of loved ones, persecutions, prosperity, witness opportunities, rejections, etc. The "work[ing] together for good" means that good will always come and bear fruit when I respond to whatever my situation may be in a way that is pleasing to God. Confidence in that truth will not only heighten our joy in the blessings of God but will sustain us through the worst of tragedies. That makes it truly "all good."

T. A. McMAHON
EXECUTIVE DIRECTOR

THE ELDER STRUCTURE *of* CHURCH GOVERNMENT

EXCERPTED FROM *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* BY ALEXANDER STRAUCH

THE LOCAL CHURCH'S STRUCTURE of government makes a statement about the nature and philosophy of its ministry. The local church is not an undefined mass of people; it is a particular group of people that has a unique mission and purpose. I am convinced that the elder structure of government best harmonizes with and promotes the true nature of the local church as revealed in the New Testament.

[Earlier] we enumerated three practical reasons for a plurality of elders: 1) balancing people's weaknesses, 2) lightening the work load, and 3) providing accountability. Now we will consider four ways in which the elder structure of government complements the nature of the local church.

Of the different New Testament terms used to describe the nature of the church—the body, the bride, the temple, the flock—the most frequently used is the family, particularly the fraternal aspect of the family, *brethren*. Robert Banks, a prominent leader in the worldwide, home-church movement, makes this observation in his book, *Paul's Idea of Community* [regarding] the frequency and significance of these familial expressions:

So numerous are these, and so frequently do they appear, that the comparison of the Christian community with a "family" must be regarded as the most significant metaphorical usage of all.... More than any of the other images utilized by Paul, it reveals the essence of his thinking about community.

The reason behind this preference for the familial aspect of the church is that only the most intimate of human relationships could express the love, closeness, privileges, and relationships that exist between God and man, and man and man, as a result of Christ's incarnation and death. The local Christian church, then, is to be a close-knit family of brothers and sisters.

The reality of this strong, familial community supersaturates the New Testament [whose] writers most commonly refer to the believers as *brethren*. Peter refers to the worldwide Christian community as "the brotherhood" (1 Peter 2:17; 5:9). The terms *brethren*, *brother*, or *sister* occur approximately 250 times throughout the New Testament. These terms are particularly abundant in Paul's letters. The New Testament displays the family character of the Christian brotherhood in many practical ways: The early Christians met in homes... They shared material possessions... They ate together... They greeted one another with a holy kiss... They showed hospitality... [and] when appropriate, they disciplined their members.

Be Not Called Rabbi

Brotherliness also provided a key guiding principle for the management of relationships between Christians (Romans 14:15, 21; 1 Corinthians 6:8; 8:11-13; 2 Thessalonians 3:14, 15; Philemon 16; James 4:11). Jesus insisted that His followers were true brothers and sisters and that none among them should act like the rabbis of His day who elevated themselves above their fellow countrymen:

But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels of their garments.

And they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi.

But do not be called Rabbi; for One is your Teacher, and you are all brothers. (Matthew 23:5-8; italics added)

In complete obedience to Christ's teaching on humility and brotherhood, the first Christians and their leaders resisted special titles, sacred clothes, chief seats, and lordly terminology to describe their community leaders. They also chose an appropriate leadership structure for their local congregations—leadership by a council of elders. The first Christians found within their biblical heritage a structure of government that was compatible with their new family and theological beliefs. Israel was a great family, composed of many individual families, and it found leadership by a plurality of elders to be a suitable form of self-government that provided fair representation for its members. The same is true of the local Christian church. The elder structure of government suits an extended family organization like the local church. It allows any brother in the community who desires and qualifies to share fully in the leadership of the community.

Not only is the local church an intimate, loving family of redeemed brothers and sisters, it is a nonclerical family. Unlike Israel, which was divided into sacred priestly members and lay members, the first-century Christian church was a people's movement. The distinguishing mark of Christianity was not found in a clerical hierarchy but in the fact that God's Spirit came to dwell within ordinary, common people and that through them the Spirit manifested Jesus' life to the believing community and the world.

It is an immensely profound truth that no special priestly or clerical class in distinction from the whole people of God appears in the New Testament. Under the new covenant ratified by the blood of Christ, every member of the Church of Jesus Christ is a holy saint, a royal priest, and Spirit-gifted member of the body of Christ. Paul taught that a wide diversity of gifts and services exists within the body of Christ (1 Corinthians 12), but he says absolutely nothing about a mystical gap between sacred clergy and common laity.... The New Testament...stresses the oneness of the people of God (Ephesians 2:13-19) and the dismantling of the sacred-secular concept that existed between priest and people under the old covenant (1 Peter 2:5-10; Revelation 1:6)....

Clericalism does not represent biblical, apostolic Christianity. Indeed, the real error to be contended with is not simply that one man provides leadership for the congregation, but that one person in the holy brotherhood has been sacralized apart from the brotherhood to an unscriptural status. In practice, the ordained clergyman—the minister, the reverend—is *the Protestant priest*.

Biblical eldership cannot exist in an environment of clericalism. Paul's employment of the elder structure of government for the local church is clear, practical evidence against clericalism because the eldership is nonclerical in nature. The elders are always viewed in the Bible as "elders of the people," or "elders of the congregation," never "elders of God." The elders represent the people as leading members from among the people.

When establishing churches, Paul...left behind a council of elders chosen from among the believers to jointly oversee the local community (Acts 14:23; Titus 1:5). Obviously that was all he felt a local church needed.

TBC is pleased to once again make this valuable critique and guide available to our readers. See resource page 12 to order.

UNDERSTANDING CHRISTIAN ZIONISM

EXCERPTED FROM *Understanding Christian Zionism* BY PAUL WILKINSON

CHRISTIAN ZIONISM is an umbrella term under which many Christians who support Israel have congregated. However, although there is broad agreement among those who acknowledge God's prophetic purposes for Israel, and who point to 1948 as the fulfilment of prophecy, there is considerable disagreement relating to the interpretation of those scriptures that speak of the Rapture of the church, the identity and role of the Antichrist, the Great Tribulation, and the Second Coming. I believe that Christian Zionism, properly defined, incorporates the following key elements:

1. A clear, biblical distinction between Israel and the church.
2. The any moment, *pre*-tribulation Rapture of the church.
3. The return of the Jews to the Land.
4. The rebuilding of the Temple.
5. The rise of the Antichrist.
6. A seven-year period known as the Great Tribulation.
7. The national salvation of the Jews.
8. The return of Christ to Jerusalem.
9. The thousand-year reign of Christ on earth.

In presenting this working definition, I have no wish to alienate any Christian friend of Israel. However, such a definition is necessary in order to dispel confusion, correct misunderstanding, and provide a sound, *biblical* foundation on which to base that "friendship" and support. Consequently, I will, on occasion, quote from those who would not subscribe to my definition, but whose contributions I consider to be of value.

The Zionist Badge

According to Edward Flannery, without Christian Zionism "it is highly unlikely that the present State of Israel would have come into being so rapidly as it did." The *Encyclopaedia of Zionism and Israel* also credits Christian Zionism with having had "a direct bearing" on the Zionist movement, while Lawrence Epstein suggests that too few people realise "how much Christians have contributed to the Zionist movement and to the nation of Israel."

Many Christians have chosen to wear the Zionist badge as a mark of solidarity with the Jewish people and the Jewish State, and as a way of distancing themselves from those within the church who have replaced Israel theologically and opposed her politically. In his book, *Standing with Israel: Why Christians Support the Jewish State* (2006), Jewish writer David Brog describes Christian Zionists as "the ideological heirs of the righteous Gentiles who saved Jews during the Holocaust," and those who today are "putting on the yellow star."

The term favoured by historians when surveying Christian interest in the return of the Jews to the Land has been "Restorationism," but this label is too broad and all encompassing and fails to account for theological intricacies. Since Christian Zionism is fundamentally eschatological, any survey that fails to get to grips with this theological vocabulary will be flawed. Although it is not easy to distinguish between the eschatological constellations that at first glance appear identical, care must be taken so that a correct identification of "Christian Zionism" can be made.

The Fundamentals of Christian Zionism

The Christian Zionist badge has been indiscriminately pinned on members of the professing church. This is particularly evident among liberal Protestants who have expressed solidarity with the Jewish State, either on humanitarian grounds, or to atone for crimes

committed against the Jewish people in the name of Christianity, or simply as a means of upholding biblical concepts of liberation and social justice. However, the history of this liberal movement is relatively recent compared to its fundamentally biblical, evangelical, and eschatologically driven counterpart, and its impact marginal by comparison. One only has to consider the success of Hal Lindsey's *The Late Great Planet Earth*, which sold 28 million copies during the 1970s, and the remarkable phenomenon of the *Left Behind* series of Rapture novels, which have frequently topped best-seller lists and "blown the lid off previous publishing records," to appreciate the scale of a Christian Zionist tradition concerned, first and foremost, with pursuing a *biblical* "Road-map to peace." Liberal Protestant theologians and sympathisers of Zionism, such as Paul Tillich and Reinhold Niebuhr, may have hung their solidarity on scriptures concerned with social justice and liberation, but Christian Zionism as outlined in this book begins and ends with the Bible, and, more specifically, with a consistently literal interpretation of biblical prophecy. As Elishua Davidson summarises, "the whole prophetic biblical word is a blueprint for the future of Israel, the nations, and the world." Members of the Church of Jesus Christ of Latter Day Saints (Mormons), the Jehovah's Witnesses, and particularly the Christadelphians have often been included in historical surveys of Restorationism and Christian Zionism, but this simply muddies the waters. Owing to their heterodoxy, these movements must be treated separately and their theology distinguished from that which is fundamentally Protestant and evangelical.

As the *Encyclopaedia of Zionism and Israel* has rightly stated, Christian Zionism is "a purely Christian affair" whose goals have "remained theological." Far from being a contradiction in terms, it is the most appropriate label for distinguishing a fundamentally biblical, evangelical, and eschatological interest in Israel's restoration from other expressions of pro-Israel sentiment.

The Church and Israel

Christian Zionists make a clear distinction between Israel and the church, insisting that the church is neither the "New," "true," nor "spiritual Israel." According to Lewis Sperry Chafer, founder of Dallas Theological Seminary, "Israel has never been the Church, is not the Church now, nor will she ever be the Church." According to Ramon Bennett, "When we speak of Israel's God, or the God of Israel, we speak of the God of the physical nation of Israel—the Jewish people, not the Church. Israel is not a synonym for the Church." Rob Richards, former UK director of the Church's Ministry among Jewish People (CMJ), is even more succinct: "Israel is Israel is Israel."

Christian Zionists believe that God is working out uniquely separate, albeit interrelated, purposes with Israel and the church. This distinction is rooted in the Abrahamic Covenant, which has been described as "the basis of the entire covenant program," "the fountainhead of Bible prophecy," and "absolutely pivotal in the entire structure of prophetic truth." Thus although the church is comprised of "Abraham's seed" (Galatians 3:29), it does not fulfil "the yet unfulfilled provisions of that covenant" that pertain to the nation of Israel, and which the prophets spoke so much about. Consequently, Paul's statement that "all Israel will be saved" (Romans 11:26), described by Skevington Wood as "a *crux exegetica* in prophetic interpretation," speaks not only of the salvation of *individual* Jews prior to Christ's Second Coming but also of the future, *national* salvation of Israel when He returns to reign in Jerusalem. Israel thus exists as

a nation *outside* the church, “with all of God’s promises and plans for her remaining in full force.” Christian Zionists make a further important distinction by insisting that the salvation of both the nation and the individual is mediated through the New Covenant in Christ. As Steve Maltz writes, “There’s no fast track to paradise for the chosen people,” since “Jews are not saved through Judaism, but through Jesus, like everyone else.”

The church has consistently spiritualised Israel’s blessings while interpreting her judgments literally. Basilea Schlink considers the transfer of one without the other to be “untruthful and impossible.” To paraphrase Michael Brown, one could no more convince the Jews in exile that God’s promise of restoration was figurative than one could convince them that their captivity was to be understood figuratively also. Consistency in interpretation demands that the “literality of the promised restoration would have to be just as real as the literality of the threatened judgment.” As the Lord Himself declared, “Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them” (Jeremiah 32:42).

The Land of Israel

Despite centuries of Diaspora wandering, the Jewish people have maintained a “Holy Land-centred faith,” their hearts longing for the promised return to Zion. Christian Zionists insist that the Land of Israel, the Jewish people, and the city of Jerusalem are “inextricably bonded together in a covenant relationship.” As Moishe Rosen points out, “God promised Abraham more than a nation of descendants. He promised a land.” This interrelationship between the people and the Land is said to be “the key which unlocks many prophetic secrets.” Johann Kurtz, in his *History of the Old Covenant* (1859), expressed it this way: “As the body is adapted and destined for the soul, and the soul for the body; so is Israel for that country and that country for Israel.”

Although many Jews have now returned to the Land, and the State of Israel has been re-established, Christian Zionists insist that Israel’s present territory is only a fraction of what was promised to Abraham (Genesis 15:18) and confirmed to Moses and Joshua (Numbers 34:3-12; Joshua 1:4). As Carment Urquhart wrote in 1945, “Palestine will never belong, by any real right of possession, to any people but the Jews.... When the Jews repent and accept the Lord Jesus they will be given not only Palestine but also all the rest of the great Land of Promise, and will be a blessing in the midst of the whole earth.” So central is the Land to their theology that Christian Zionists have described it as “the most important piece of real estate on earth,” “God’s geographical centre,” “the geographical platform on which the story of the Bible is staged,” “the focal point of the universe—for the outworking of the purposes of God,” “the centre of Divine dealings with nations,” “the spiritual navel of the world,” “the epicenter of human history,” and “ground zero for the end times.” In a similar vein, Jerusalem has been depicted as “a miraculous entity,” the only city on earth “not up for negotiation with anyone at any time for any reason,” and “ground zero for the future activities of the Antichrist” and for “God’s gracious redemption.” In his address to the Israeli Knesset on 5 December 1949, Prime Minister David Ben Gurion declared that “Jewish Jerusalem is an organic and inseparable part of the State of Israel, as it is an inseparable part of the history and religion of Israel and of the soul of our people.” Christian Zionists agree, although they assert that Jerusalem’s importance rests ultimately in the fact that it is “the city where God’s Son died for the sins of the world.” It therefore follows eschatologically that the Second Coming of Christ cannot be divorced from the place to which He will return, nor from the people to whom He will return. As Sydney Watson writes, “the

Jewish question is infinitely more closely enwrapped with the fact of our Lord’s near return, than many speakers and writers give prominence to.”

The Abrahamic Covenant

Christian Zionists cite the Abrahamic Covenant as the basis of Israel’s right to possess the Land, claiming that God’s promises to Abraham were “quite specific and unambiguous,” having been sealed by an unconditional and everlasting covenant (Genesis 12:1-7; 15:18-21; 17:6-8; 26:3; 28:13-15; Hebrews 6:13-17). Murray Dixon notes that “God was the sole signatory” to this covenant, since only He passed through the animal pieces (Genesis 15:12-21). The inference drawn from Ancient Near Eastern custom is that in so doing, God invoked a curse upon Himself, should He ever break His promise. Tatford adds that “No provision was made for its revocation, and it was not subject to amendment or annulment.” Christian Zionists insist that this unconditional covenant, unlike the “conditional contract” of Sinai, has not been abrogated or superseded by the New Covenant. Whereas *occupation* of the Land was conditional upon obedience to the law of Moses, *ownership* was eternally guaranteed on the basis of God’s unilateral oath. Therefore despite periods of protracted exile, the relationship between the Jewish people and the Land was only “interrupted” and not “severed,” the return from exile being dependent entirely on God’s faithfulness to His covenant with Abraham. As the psalmist declared, God “remembers His covenant for ever, the word He commanded, for a thousand generations, the covenant He made with Abraham, the oath He swore to Isaac” (Psalm 105:8-9; cf. Luke 1:54-55, 68-73). Paul confirms this in his letter to the Galatians when he writes:

...the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. (Galatians 3:17-18)

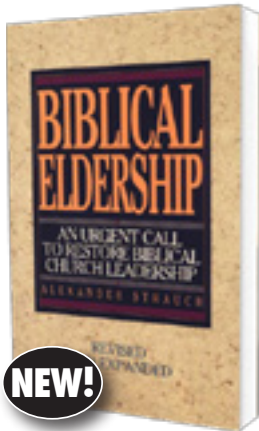
Although Christian Zionists cast those who deny Israel’s future restoration in the role of the “stay-at-home son” (Luke 15:11-32), they insist that it is not on the basis of merit that God is restoring Israel “but because He is a covenant-keeping Sovereign who has regard for His own reputation.” In the words of Dave Hunt, “God’s integrity is tied to Israel.” This inextricable link between the honour of God’s Name and the restoration of the Jews to the Land is highlighted in the following biblical prophecy:

Therefore say to the house of Israel, “Thus says the Lord GOD: I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,” says the Lord GOD, “when I am halloed in you before their eyes.” (Ezekiel 36:22-23)

If, as supersessionists believe, the Abrahamic Covenant was conditional, *then*, according to George Peters, “everything else is conditional; then the foundations of Christian hope crumble away beneath us, and *nothing stable* remains.” In other words, if Israel has been rejected by God and replaced by the church because of her failures, “can it not be equally argued that the Church has miserably failed God also?”

See page 2 to order the new TBC edition of *Understanding Christian Zionism* (formerly titled *For Zion’s Sake*) which includes extensive footnotes

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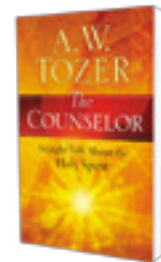


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poses the honest and rarely pondered question, “Do you want to be filled with the Spirit?” and reminds us that there is no life without the Spirit. *The Counselor* will help you to cultivate fellowship with the Spirit and leave you with a greater sense of the Holy Spirit's work in your life. WingSpread Publishers, 164 pp. Retail \$12.99

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Benjamin—When Adam and Eve chose to disobey God, they declared themselves independent from God. This is the essence of sin—a spirit of independence or pride. If the entire Bible were to be summarized in one central subject, it would be: God bringing glory to Himself by bringing all things into submission to His will and exercising His right to rule. 48 pp. Retail \$4.95

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Reidhead—In his fifty years of ministry, Paris Reidhead came to a broad understanding of the evangelical church. What he discovered deeply disturbed him. Reidhead found that many within the church have reduced "so great salvation" (Hebrews 2:3) to a formula, a plan, a decision to "accept Christ" that has little impact on a person's daily life. He contended that salvation is a Person,

not merely a doctrine: "He that hath the Son hath life." A true heart knowledge of Jesus Christ will have dynamic implications for every hour of every day. *Finding the Reality of God* will help the reader understand, first, the true meaning and necessity of godly repentance and, second, show how to take part in the abundant life that flows from the throne of God. Bible Teaching Ministries, 175 pp. Retail \$8.00

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Mountain Rain

Crossman—James Fraser was only 22 years old when he abandoned a promising engineering career and went to China. At first sight of the Lisu tribes-people of Yunnan province, he felt an immediate affection for them. For the rest of his life, he traveled on horseback over rugged mountains, laboring to bring the Lisu the good news of Christ. Packed with personal letters, insightful anecdotes, and riveting stories of missionary life in China, this superb biography by his daughter shines with

God's constant faithfulness and power over evil. This amazing story continually provokes the young or aged Christian to learn to pray in God's will, surrender all to Christ, be ruled by God in every aspect of life, and walk the path of the cross-filled life—wherever that may lead. Overseas Missionary Fellowship, Inc., 265 pp. Retail \$13.99

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Forty Years in the Amazon Jungle

Kim—Here is the story of the first missionary from South Korea to the unreached tribesmen of the vast Amazon Jungle. Trudging the dark, sometimes flooded trails of malaria-infested forests of western Brazil, he faced the terrifying prospect of becoming disoriented and lost in the darkness, falling prey to wild animals and savage Indians, or succumbing to malaria or dengue fever transmitted by ever-present blood-sucking insects. Motivated by a clear calling from God and directed by Divine guidance,

he overcame obstacles of nature and of men who opposed his mission. Loved by the Indians he reached, and hated by the anthropologists who opposed his efforts, he and his wife Jae Sun have invested forty years of their lives in obscurity. Sung Joon Kim would say that being in the center of God's will is of itself a great reward. [Due to the sensitive nature of some content, parents are advised to preview this book before giving it to their children.] SOF Publications, 253 pp. Retail \$12.99

The publisher is donating all profits from this book to support the printing of Portuguese Bibles for distribution throughout the remote regions of Brazil. TBC donated editorial, typesetting, and design services for this valuable work, spearheaded by Dick York and Shield of Faith Mission International.

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East Wind — *BUY ONE - GET ONE FREE!

Ruth Hunt—TBC is pleased to present this facsimile of the 1987 paperback edition first published in 1976 as a hardcover. This copy includes a special commemorative cover design utilizing authentic historical images. “Only one who has felt the nearness of death can truly be grateful for each new day, no matter how much suffering it might bring.” Thus speaks Maria Linke, survivor of nine years' imprisonment in the death camps and prisons of Stalin's Russia following World War II. There

have been many “God is faithful amid the horrors of war” stories, and although *East Wind* fits this description, it is far more than just another war story. It is the unusual aspects of Maria's life that make this book so arrestingly different. The winsome portrait of a childhood lived on the banks of the Volga River as the daughter of a wealthy pre-Revolution German industrialist....The tragedy of banishment to Siberia and life among the nomadic tribes there....The flight from a burning Cossack village and escape to Germany during the Russian Revolution....Teen years in lively Berlin....World War II and her work as an interpreter in the labor camps of Germany....Her arrest as a spy by the advancing Russian armies....Miraculous escapes from death....Romance....The infamous Waldeheim trials....And transcending it all, the rare sense of humor that could find laughter in the most horrible of circumstances. *East Wind* is a powerful book. Historically, its scope is broad. Spiritually, its impact is tremendous. It will be a long time before you find another story that will move you as much as Maria's. The Berean Call, 240 pp. Retail \$14.99.

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Kerby—Life is often not picture-perfect, and difficult times can make it hard to see a plan or purpose for our lives. In this inspiring story of one man's journey—from a rocky start as the son of a professional wrestler, to handling the fates of thousands as an air-traffic controller at one of the nation's busiest airports, to becoming a popular speaker—you will learn to see life from a different

perspective. No matter what your circumstances, God can gather up the broken pieces and random elements of your life and form them into a beautiful mosaic—making you a useful vessel for His glory. Carl Kerby's story will not only give you reasons for hope in your own life, but will encourage you to share that hope with others. With humor and passion, Carl offers answers to questions about suffering, evolution, relativism, pluralism, and more, so you will be well-equipped to give reasons for hope to a broken world that desperately needs to hear it. Genesis Publishing Group, 240 pp. Retail \$14.99

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