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Wedding?



The
Berean
Call

APRIL 2011

READY FOR THE WEDDING?

by T. A. McMahon

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Seven years after publication of the controversial ground-breaking bestseller *The Seduction of Christianity* in 1985, its authors, Dave Hunt and T. A. McMahon, joined forces on another front. They began a ministry for the purpose of encouraging spiritual discernment among those who regarded themselves not just as "evangelicals" but as *biblical* Christians. The primary vehicle for this endeavor was through the publication of the newsletter *The Berean Call*. The ministry and newsletter name is taken from Acts 17:11, in which the writer of Acts commended those in the synagogue of the Greek city of Berea for being more fair minded than those in Thessalonica—because not only were they eager to receive the Word, the *Bereans* also checked it against what the Apostle Paul taught them in order to see if his teaching was according to the Scriptures. Through the publishing and multimedia efforts of The Berean Call (TBC) believers are exhorted to get back into the Word of God instead of being "carried about by every wind of doctrine," and are equipped with materials to help them walk in the truth. TBC's stated mission is to:

ALERT believers in Christ to unbiblical teachings and practices impacting the church

EXHORT believers to give greater heed to biblical discernment and truth regarding teachings and practices being currently promoted in the church

SUPPLY believers with teaching, information, and materials that will encourage the love of God's truth, and assist in the development of biblical discernment

MOBILIZE believers in Christ to action in obedience to the scriptural command to "earnestly contend for the faith" (Jude 3)

IMPACT the church of Jesus Christ with the necessity for trusting the Scriptures as the only rule for faith, practice, and a life pleasing to God

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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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Ready for the Wedding?

T. A. McMahon

The disciples were greatly troubled as they sat and listened to Jesus say that He was leaving them and that they could not follow Him for a period of time: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (John 13:36). He was going to the Cross. They would also be going the way of the cross, but not just then. He would pay the penalty for their sins and ours. They would later proclaim to the world that Jesus fulfilled divine justice, thereby making the way for mankind to be reconciled to God.

The disciples did not understand the words of Jesus beyond being saddened by them. But then He said something that should have caused them to rejoice: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you....I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Jesus was speaking to them in terms that were comforting but at the same time perplexing. Though the Gentile mind may not grasp it, His words pictured a wedding that would take place. His part was that of the Groom; their part would be that of the bride. As it was with most of what Jesus had taught them in their short number of years together, they missed the significance. That would all change, however. Following His departure, the Holy Spirit would take up residence within them and give them understanding. "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25-26). Better yet, and amazingly so, their relationship with Jesus would be far more personal and intimate than when He walked with them. The Holy Spirit would indeed bring to their "remembrance" Jesus' words pointing to a future wedding, and the disciples' increasing love for Him would echo a bride's desire to be with her husband-to-be. In other words, the disciples would embrace the reality that they are *the bride* of Christ.

Since true believers in Jesus are disciples of the original disciples, what Jesus had to say to them in John 14:1-3 certainly applies to those of us who have likewise believed upon Him. *We* are the bride. He has prepared a place for us in heaven. One day, he will return for His bride. In the custom of the ancient Jewish wedding, when the groom left the bride to prepare a place for her in his father's house, she went about making her own preparations for the wedding and her life with her husband-to-be. There's little doubt that her excitement increased as the day of his return drew near. What, then, about "*we*, the bride"? Are we increasing daily in our excitement as we anticipate the coming of our Lord, our Savior, our Groom, our Blessed Hope? If not, there is something terribly wrong. What might put that excitement off?

LET US BE GLAD AND REJOICE, AND GIVE HONOUR TO HIM: FOR THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY. AND TO HER WAS GRANTED THAT SHE SHOULD BE ARRAYED IN FINE LINEN, CLEAN AND WHITE: FOR THE FINE LINEN IS THE RIGHTEOUSNESS OF SAINTS. AND HE SAITH UNTO ME, WRITE, BLESSED ARE THEY WHICH ARE CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB. AND HE SAITH UNTO ME, THESE ARE THE TRUE SAYINGS OF GOD.

— Revelation 19:7-9

Perhaps some are only infatuated with Jesus. Although they call themselves Christians, He's like spiritual eye candy that they find attractive in vague "spiritual" ways—but there are too many specific things about Him that they don't care for. Submission is at the top of their "can't take Him too seriously" list. Jesus did, after all, pose the question, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Their commitment may never have involved giving their heart fully to Him through belief in His death, burial, and resurrection as the only One who could pay the complete penalty for their sins. They were never born again, a criterion Jesus said was necessary for entering the kingdom of God (John 3:3). There is neither an engagement nor a wedding for such folks, nor could there be.

As for those who are truly saved by faith, their affections for Him may have

been hindered or cooled down by two common obstacles: their love of themselves and their love of the world. That won't prevent the wedding, but it plays havoc with the bride's preparation. Preparation? Some don't seem to be aware that every believer is going through a preparation of readiness for the day when he or she will see the Lord. The preparation time involves a myriad of things related to our growth in love for Jesus: sanctification, i.e., truly being set apart for Him; growth in our desire to obey and please Him; thankfulness for His choosing us; increasing fruitfulness in our lives, and joyfulness and excitement in our expectation of seeing Him. The Word of God is filled with the bride's preparation instructions. Sadly, the interest in reading and applying what the manual says is on the wane for many of the betrothed.

Critics of the biblical doctrine of Christ's return for His bride characterize it as a false teaching that encourages an escapist mentality—a kind of "get-your-ticket-and-lounge-around-the-airport" way of thinking, waiting for the "flight to heaven." There are certainly those who think and act that way, supporting the critics' accusations. Although some may cite instances among believers, neither they nor those whom they give as examples have understood the clear teaching of Scripture. John, the beloved of Jesus, gives the bridal preparation instructions: "...abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). Moreover, John seems to exude a bride's excitement for seeing Jesus and pleasing Him as he declared, "...we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2-3). The Apostle Paul says as much in his epistle of encouragement to Timothy: "But thou, O man of God, flee [sinful] things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God...that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Timothy 6:11-14).

Too often, when we are *commanded* to do something, our flesh may react in a

way that robs us of the joy that should be involved in obedience; or perhaps we will be deterred from being joyful in our thinking, which then plays out in our lives. That could make for an unenthusiastic bride, at the very least. Yet Jesus said, "If ye love me, keep my commandments....He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:15,21). Furthermore, an erroneous view of what God wants us to do obscures what He has made available to us through our life in Christ. *Nothing* should rob us of our joy in serving the Lord. Peter makes that quite clear: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory *at the appearing* of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye *rejoice with joy unspeakable* and full of glory: Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:6-9).

Each of us needs to answer this vital question regarding our own bridal preparation: How much of it involves rejoicing "with joy unspeakable"? Is that our experience more often than not? Any lack thereof is no fault of the Lord: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). There is no task, no circumstance, no condition, no problem, no event, no person (other than ourselves!) that can rob us of the joy we have in Christ, especially when we remember that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come...shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans 8:38-39). Then we can joyfully fulfill the preparatory works "which God hath before ordained that we should walk in them" (Ephesians 2:10).

"But Tom, you have no idea what I'm going through!" That's true, but neither am I oblivious to such things in my own life, as well as the toll of problems in our world, which is still reeling under the curse of sin. Nevertheless, through it all God has made a way for us to "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:12). Was Paul conning the Corinthians when he wrote, "I am exceeding joyful in all our tribulation" (2 Corinthians 7:4)? Hardly! He further encourages us with his prayer and exhortation to

the Colossians: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (1:9-11). That prayer is God's promise. It may not always be our *experience*, but it is God's Word and His Truth: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35; Mark 13:31; Luke 21:33).

Dave Hunt writes:

Ours is a "heavenly calling" (Hebrews 1:3). We have been "blessed with all spiritual blessings in the heavenly places in Christ" (Ephesians 1:3); and it is in heaven that God has reserved for us "an inheritance, incorruptible, and undefiled and that fadeth not away" (1 Peter 1:4). Indeed, our hope is in heaven (Colossians 1:5) where our names have been written (Luke 10:20). No wonder, then, that our resurrection bodies are "spiritual" (1 Corinthians 15:44) and "heavenly" (v. 49; 2 Corinthians 5:2), suited for living in God's presence.

The joy in heaven will be so great eternally that we will need new and glorious bodies to appreciate and express it. Heaven is often thought of as a solemn place of pomp and protocol. We forget what David knew: "In thy presence there is fulness of joy; and at thy right hand are pleasures for evermore" (Psalm 16:11).

Christ endured the cross "for the joy set before him" (Hebrews 12:2), a joy He wanted to share with us in heaven. [Dave Hunt, *When Will Jesus Come?*, Harvest House, 1993]

Growing up Roman Catholic, which involved a continuous and somewhat extensive Catholic education, I was never taught that I was the "bride of Christ"; that was reserved for the nuns. Neither was I taught that Jesus was coming back to take me to heaven. Those who were brought up in churches that strongly adhere to the teachings of the Reformation would most likely be just as uninformed as I was and perhaps even opposed to the doctrine of Christ returning to catch His bride away to heaven. Although the Reformers rejected the false gospel of Rome, they kept some of its baggage, such as infant baptism and particularly its eschatological teaching of amillenialism, which practically dismisses the return of Jesus for His bride. The sad irony here is that the cry of the Reformation

was *sola Scriptura*, meaning that the Bible is the believer's *only* authority on matters of faith and practice.

Does the Bible indeed teach the return of Jesus to catch away His bride in order to take her to heaven for the wedding and the feast that He has prepared? Or, as the critics charge, is that the delusion promoted by a 19th century anglo-Irishman named John Nelson Darby? Darby claims that the teaching came from Scripture (see *For Zion's Sake*, offered in our resource section). The critics and the mockers of this teaching, even in our day, say no. Darby aside (although I believe we owe him a great deal of thanks for encouraging the church to seek out what the Scriptures tell us about this matter), as Bereans, let us "search the Scriptures" to see if these things be so.

As we began this article, Jesus was declaring to His disciples that He was going away to prepare a place for them and said that He would return. The metaphorical context clearly implied a wedding. How might that take place? "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51-52). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:16-18).

Are these words a comfort to you? I hope so, because that is our "blessed hope," the eternal reality of "ever be[ing] with the Lord"! Or are you distracted by focusing on an earth-bound temporal delusion that is causing you to miss the sublime truth that your eternal citizenship "is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Philippians 3:20)? Our prayer is that we all might be that bride who looks excitedly, expectantly, "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). We need to heed the words of our wonderful Groom: "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord....Blessed are those servants, whom the lord when he cometh shall find watching....*Be ye therefore ready* also: for the Son of man cometh at an hour when ye think not" (Luke 12:35-37, 40).

Quotable

Love in Sandaled Feet

Love invaded space and time and history,
Hung the stars in place, stooped down a
man—O mystery!

Chose no palace, but a stable for his
lowly birth:

Love in sandaled feet had come to walk
this earth.

Strange new words were spoken by a
bearded Jew:

“Do unto others as you’d have them do
to you.

Love your enemies; and you must be
born again.”

Love in sandaled feet had come to talk
with men.

Love in sandaled feet, sweaty, muddy feet,
God and man at last could meet,
Having been so long, so very long apart.
Tired legs, a throbbing human heart,
Stagger up a lonely hill to die.
Pounding nails and quivering flesh—
a cry!

“Forgive them, Father, no one
understands.”

Love in nail-pierced feet and bleeding,
outstretched hands.

Those who fled in fear returned to say,
“He lives!”

Millions hear, receive the life and peace
He gives.

Hate is turned to love and enemies are
brothers—

Love in sandaled feet lives now in many
others.

Dave Hunt

Q&A

QUESTION: Did God take away Pharaoh’s free will when He “hardened Pharaoh’s heart” (Exodus 10:1-2)? What verses point to free will in the Bible?

RESPONSE: According to Adam Clarke’s commentary, the Hebrew word translated *harden* “literally signifies to strengthen, confirm, make bold or courageous.” An illustration commonly heard is that of a sponge squeezed (made hard) in the hand. Anything that comes forth from the squeezed sponge was already there. When God “hardened” Pharaoh’s heart, He simply forced out what was already there, strengthening Pharaoh’s own convictions.

The Bible teaches that God elected (predestined) to save all (any) who “feareth him, and worketh righteousness” (Acts 10:34-35). According to Ephesians 2:10, one must fear God (be saved) before he can work righteousness, the works themselves being

foreordained. Long before the creation of man, God predestined that men would be saved “in Christ” (Eph 1:3-4,7-12). The Lord God “predestined” His plan for the redemption of man (Eph 3:10-11).

God has also granted that man would have free will, which is simply the ability and responsibility to choose to obey Him (Gn 3:1-6; Josh 24:15; Mt 11:28; Jn 3:16). As we have noted in previous Q&As, if there were no moral response possible on man’s part, then “... choose you this day whom ye will serve” (Josh 24:15) would therefore be impossible. James 4:17 instructs us that “...to him that knoweth to do good, and doeth it not, to him it is sin.” This verse recognizes accountability based upon ability to do good or evil. Again, if there were no possibility of making that choice, then this verse is also meaningless.

The argument advanced by some Calvinists is that to acknowledge any measure of “ability” (i.e., “free will”) in man is to leave room for boasting. The exhausted, drowning man, who hears the voice of those in the boat, cries out, “save me,” and then permits the strong arms of his rescuer to pull him into the boat, has certainly done nothing to contribute to his salvation. Yet we know that some drowning men will push away their rescuers in their unreasoning panic. In each case, both are exercising choice, but neither has cause to boast. There is no room in heaven for a regenerated human heart and mind to indulge in imagined boasting for simply acknowledging one’s inability to save oneself and then not interfering with the subsequent rescue.

Finally, God is certainly sovereign, but we must not deny the clear responsibility of man, regardless of our human inability to fully comprehend these differences.

QUESTION: Where did the concept that “God is going to give the wealth of the wicked to believers” come from? The Financial K.E.Y.S. conferences are telling people how to gain their part in the wealth. Speakers have included Bruce Cook, Lance Wallnau, Os Hillman, Cindy Jacobs, Rick Joyner, and C. Peter Wagner. The name of the conference—Financial K.E.Y.S.—refers to the teaching that money is the key to global transformation and establishing God’s kingdom on earth.

RESPONSE: First Timothy 6:10 tells us, “The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” The love of money is too often used as motivation in mind science teaching, which has influenced word faith teaching and the New Apostolic Reformation (NAR). A

Financial K.E.Y.S. Conference took place February 16-19, 2010, in which believers learned how the wealth of the wicked will be supernaturally transferred to them. Consider these comments from NAR “apostle” C. Peter Wagner:

If you check back through human history, you will find that three things, more than any others, have produced social transformation: violence, knowledge and wealth—and the greatest of these is wealth! (*Dominion! How Kingdom Action Can Change the World*)

It is instructive that someone identifying himself as an “apostle” should fail to see the gospel as “the greatest thing” that has produced social transformation! Jesus proclaimed in Luke 4:18: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”

Wagner continues:

They will not be traditional financial planners who are satisfied with annual returns of 5 percent to 20 percent or so....I have faith that we will see the biblical standard of 100 percent returns or more become the norm. (p. 196)

Proverbs 13:22 is “the verse” for Wagner and others promoting this theology. They are, however, selectively quoting “and the wealth of the sinner is laid up for the just.” Bereans who check out Wagner will find that he omitted the first half of the verse. The full verse reads as follows: “A good man leaveth an inheritance to his children’s children: and the wealth of the sinner is laid up for the just.”

This is not some supernatural transfer of wealth. It is an admonition toward diligence. Through diligent stewardship, the Lord blesses the work of the righteous, and they store up an inheritance. In this context, the sinner wastes his money, which, in the providence of God, can end up in the hands of the just. Scripture tells us that there is nothing new under the sun (Eccl 1:9). The concepts promoted by the Financial K.E.Y.S. conferences have been around as long as have human greed and avarice.

QUESTION: Considering the catastrophic devastation in Japan, how can you be so certain that extreme weather, earthquakes, animal deaths, and even nuclear disaster have nothing to do with divine judgment [TBC Extra, 3/11]? Did not God work “signs and wonders” upon the earth as a means of judging Israel as well as Egypt and other pagan nations? Since He never changes, why would God not be using “nature” in this way today?

RESPONSE: There is no doubt that God can, and does, intervene miraculously in our world today. Furthermore, His past judgment of Israel, Egypt, and other people groups (like Sodom and Gomorrah) continues to be instructive for modern generations. In fact, Scripture says these things happened as an “ensample” (2 Pt 2:6). In fairness to our Creator, however, these catastrophic judgments were the direct fulfillment of divine “if...then” statements. Although this principle still operates today, it is in the context of God’s great grace, through the sacrifice of Jesus Christ:

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (Jn 3:17)

This current Age of Grace, however, does not let mankind off the hook: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal 6:7). In many cases, there can be a direct and immediate penalty for sin—as illustrated in sexually transmitted diseases, for example, which Romans 1:27 tells us is a fitting “recompence of their error.”

“How long, O Lord?” is an increasingly common cry as believers witness the present prosperity of the wicked. But as the Lord revealed to a humbled and repentant Asaph (Ps 73), this final judgment will be certain and swift—and it is yet future.

In the same way, the present earth is indeed under “judgment” as a result of the fall: “For we know that the whole creation groaneth and travaileth in pain together until now” (Rom 8:22). Some of these birthpangs include “natural” disasters like earthquakes and tsunamis, which can often trigger further death and devastation, as illustrated by the tragic nuclear plant catastrophe in Japan.

In this dispensation, however, it is wrong to assume that all of these are overt “Acts of God,” as the customary insurance term suggests. Rather, it should be clear that most can be understood as the natural result of *entropy* (sin/death/decay), set in motion by the Fall. Furthermore, as previously discussed, these “natural” disasters can be greatly exacerbated by the sin of mankind, through weapons of mass destruction and lethal technology—including conventional, nuclear, biochemical, and electromagnetic.

Indeed, since the advent of the atomic bomb, many respected prophecy scholars have speculated that the Bible may be describing a future nuclear war as part of the outpouring of God’s wrath in the “great and terrible day of the Lord.” Although this is certainly possible in the framework of Scripture, it is also important to note that *no such weapons were needed* to accomplish God’s divine judgment at the Flood and in

the destruction of Sodom and Gomorrah.

We know with certainty that God is a just God, and righteous. He is not the author of confusion and sin. We also know that both the righteous and the wicked are blessed and cursed, at various times, by circumstances and conditions on the earth, and that the Holy Spirit functions as a restrainer against the forces of darkness in this world. Therefore, it stands to reason that evil—including the direct and indirect consequences of sin—although divinely sanctioned, is not divinely *caused*. Compounding mankind’s problems is Satan, who comes to “steal, kill, and destroy.” It is the “Great Dragon,” not God, who “roams to and fro, seeking whom he may devour.”

Of course, the account of Job vividly illustrates this and documents that the atmospheric realm of earth, including its physical properties, is well within Satan’s ability to manipulate. Nevertheless, when believers are adversely impacted by forces beyond their control, even these have the promise of working together for good (Rom 8:28) and in no way compromise God’s sovereign control.

Jesus warned the disciples of “wars and rumours of wars,” and most would agree that these are the result of human-caused conflict. When it comes to “famines and pestilences,” however, it has only recently become possible for man to devise technologies that not only alter the weather (helping or harming crops) but also have the potential to cause horrific mass casualties through germ warfare. (Could man’s increasing experimentation and industrialization of biochemical agents be a potential cause of so many “unexplained” symptoms of sickness today?) In addition, man’s poor stewardship of earth’s most valuable natural resource—pure water—is increasingly causing concern with regard to drought, famine, and disease.

Furthermore, the ability of modern scientists to “play God” with the sacred building blocks of life (animal, plant, and human DNA) is a very recent achievement on the timeline of history—which may also explain why certain “signs of the times,” of which Jesus warned, are increasingly manifested today. It is important to note, however, that Scripture does not attribute *any* of these signs to God. “Wait a minute!” some will ask. “What about earthquakes? volcanoes? floods? hurricanes?”

Just as the world’s most powerful men seek to harness the power of the atom—both for its profitable energy potential as well as its immense destructive force—they also seek to manipulate the earth’s atmosphere and ionosphere. Many scientists believe that the earth’s electromagnetic spectrum holds the key to the unlimited prosperity of mankind by “directing” geophysical events

such as weather. Others point out the possibility of “weaponizing” these technologies, which some scientists maintain can be used to destroy climates and trigger catastrophic seismic events.

In a 1997 interview, William Cohen, Secretary of Defense under President Bill Clinton, acknowledged:

Some countries...are engaging...in an eco-type of terrorism whereby they can alter the climate, set off earthquakes [and] volcanoes remotely through the use of electromagnetic waves. There are plenty of ingenious minds out there that are at work finding ways in which they can wreak terror upon other nations. It’s real. (<http://www.defense.gov/transcripts/transcript.aspx?transcriptid=674>)

Does this sound like far-fetched science fiction? So, too, did the atom bomb prior to 1945. Presently, an abundance of evidence indicates that this technology not only exists but has been in “experimental” use for some time. Should this really be any surprise to us today, as our society hurtles into the End Times at the speed of a laser beam?

Recall that in addition to rebellion, one of the primary reasons that God confused the original universal language at the Tower of Babel was out of concern that “nothing will be restrained from them, which they have imagined to do” (Gn 11:6b). As Dave Hunt pointed out in 1998, an ad from Lockheed Corporation in *Scientific American* jubilantly proclaimed that it was “undoing the Babel effect.”

Given the fact that Scripture tells us plainly that in the time of the end, “knowledge shall be increased,” is it any wonder that science is once again declaring man to be divine? And, that through demonically inspired use of technology, he is now acquiring Frankenstein-like power to “create” and control life—which will lead once again to its ultimate corruption and potential destruction?

Man’s frightening manipulation of created matter and energy is unquestionably playing a role in the signs of these increasingly perilous times—but even the “kings of the earth,” who work to implement their “enlightened” Master Plan, will one day flee in fear to their underground bunkers and laboratories in their vain attempt to hide from God (Rv 6:15-17).

In conclusion, although Scripture *foretells* the prophetic signs (Mt 24, etc.) that are increasing today, they are not necessarily direct acts of divine judgment. Doctrinally, they are best understood as events that God *allows* rather than *causes*, as He lovingly waits:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Pt 3:9)

TBC NewsWatch

ECUMENICAL APOSTASY

The Christian Post, 3/10/2011: AMERICAN EVANGELICALS, MORMON SEARCH FOR COMMON GROUND [EXCERPTS]—A group of prominent evangelicals [met] with a Mormon leader [March 11] in Salt Lake City, Utah, for dialogue to better understand each other's faith [including]: Leith Anderson, president of the National Association of Evangelicals; Richard Mouw, president of Fuller Theological Seminary; Craig Williford, president of Trinity International University; and David Neff, editor-in-chief of *Christianity Today*.

"We hope this time of dialogue with LDS leaders will deepen our understanding of the Mormon faith and contribute to the ongoing work of evangelicals in Utah," said Leith Anderson, NAE President. "For the sake of Christ and his kingdom, we seek to represent biblical evangelicalism to those who wouldn't hear or know. We also look for common ground on issues where we can work together."

The meeting between evangelical figures and a leader from the Church of Jesus Christ of Latter-day Saints (LDS) [took] place during the NAE semiannual board meeting [whose] members...include the CEOs of 40 denominations...from a broad array of evangelical organizations.

Galen Carey, director of government affairs for the NAE, clarified in an e-mail to *The Christian Post* that the NAE itself is not officially involved in the religious dialogue with the Mormon leader. Rather, some of the organization's members will participate in the separate talk, he explained.

[However,] this is the first time [an] NAE board meeting is held in Utah, where about 60 percent of the population are members of the LDS church.

[TBC: Some believe this meeting may have been called in part to gauge evangelical support for potential Mormon GOP presidential candidate Mitt Romney, whose nomination would undoubtedly have the voice of conservative TEA Party icon Glenn Beck (also a professing Mormon considered "Christian" by many evangelicals).

Tragically, pragmatism in conservative politics has too often trumped the warnings and commandments of God's Word: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor 6:14). Evangelicals eager to embrace Mormons as political

allies would do well to heed the Scriptures: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!" (Is 31:1)]

WARS AND RUMORS OF WARS

Reuters, 3/15/2011: ISRAEL SEIZES SHIP WITH IRAN ARMS FOR GAZA [EXCERPTS]—Israeli naval commandos on Tuesday seized a cargo ship in the Mediterranean carrying what Prime Minister Benjamin Netanyahu said were Iranian-supplied weapons intended for Palestinian militants in the Gaza Strip.

A military spokeswoman said Israeli forces met no resistance when they intercepted the German-owned "Victoria" some 200 miles from Israel and were taking the vessel to the Israeli port of Ashdod.

Israel maintains a land and naval blockade of the Gaza Strip, a coastal enclave controlled by Hamas, an Islamist movement opposed to peace with the Jewish state.

The military said the vessel had set off from the Syrian port of Latakia and stopped in Mersin, Turkey, before heading toward Alexandria in Egypt. Turkey has no involvement in the arms shipment, the military said.

Palestinians use a network of tunnels to smuggle weapons and other goods from Egypt into the Gaza Strip.

Netanyahu said he personally approved the operation, which he told reporters was carried out "on the high seas in accordance with international law."

"Many weapons were found on board, intended for terrorist forces in the heart of Gaza," Netanyahu said. "Iran is the source of the weaponry."

Asked about Israel's allegation that it seized Iranian arms on the vessel, Iranian Foreign Ministry spokesman Ramin Mehmanparast said: "Don't trust Israeli media news. There is no such thing. We do not confirm it in any way."

An Israeli military spokesman said an initial search turned up three containers loaded with arms and more cargo would be examined after the ship reached Israel.

FANS REVEL IN ROB BELL'S LATEST HERESY

Huffington Post, 3/15/2011: THE HERETICAL ROB BELL AND WHY LOVE WINS [EXCERPTS]—Rob Bell is a heretic. And so are you. But that's the good news.

It's also part of the message of Bell's new book, *Love Wins: A Book About*

Heaven, Hell and the Fate of Every Person Who Ever Lived, in which Bell, 40, pastor of 10,000-strong Mars Hill church in Grandville, Mich., reexamines Christianity's traditional understanding of life, salvation and what happens after we die.

While Bell hardly revels in being called a "heretic," the label isn't altogether wrong, either.

"It's roots are in a Greek word *hairetikos* that means, 'able to choose'....Everybody is forced to believe or think or subscribe to a particular thing, but there are those who are able to choose—how awesome is that?" Bell said, laughing.

Essentially, we're all heretics because we all have the ability to choose.

"One of the most lethal aspects of that word—'heretic'—is that it ends discussion....," Bell said. "And that's why I think it's so dangerous. It ends discussion and it's holding hands with violence."

Bell didn't write *Love Wins* for his detractors. "I wrote it for people who are thirsty," he said.

God put Bell here to tell people—by any and all means necessary—how much God loves them. And that there is nothing they can do to make God love them more or less. That is the "Good News" of Jesus.

For too many people, though, what they've been told is the good news is actually an ugly truth. They hear that God is full of grace and unconditional love, a God of endless second chances, infinitely patient. But then they hear that God's grace, love and patience expires at death. "Too late," they're told. "You had your chance." That schizophrenic idea of God is simply untenable, Bell says.

"It's psychologically unbearable. No psyche can handle that," he said. "It's devastating."

It's also toxic and a lie. The Good News, Bell insists, is better than that.

"If we have the freedom to choose these things now, that Jesus came to offer us and show us, then I assume that when you die, you can continue to choose these realities because love cannot co-opt the human heart's ability to decide," Bell said. "But after you die, we are firmly in the realm of speculation."

[TBC: Indeed, Rob Bell is making a fatal assumption that one may "choose reality" after life on earth. On this matter, God's Word leaves no room for speculation: "It is appointed unto men once to die, but after this the judgment" (Heb 9:27). Tragically, Bell's "ability to choose" will lead all who place their hope and trust in this deception to their second death (cf Prv 14:12).]

Speaking Schedule

Apr 8-9 *Discerning the Times Bible Conf*
(TA) Saskatoon, SK
(306) 384-9611

Apr 10 *Valley Berean Fellowship*
(TA) Hepburn, SK
(306) 947-2838

Letters

Dear TBC,

I have grown in my understanding and confidence in God's Word through Dave and Tom's many radio discussions as well as all the CDs, books, etc....When I was a brand new Christian, the *Seduction of Christianity* was also brand new, hot off the press. I read that book and will be forever grateful for the "heads up" on the many false ways that I would see coming. That book has saved me much time in wondering about, and checking out, these false teachings as they pop up. Twenty-five years later, here we are. It is disheartening that so many Christians are just not interested in knowing what's up about apostate teachings. It gets very lonely. Thank you, Dave and Tom (my mentors), for all the years of persevering for the Truth. BC (CA)

Dave Hunt,

Why don't you guys just retire and at least let some younger people in to deal with issues that are relevant. Psychology? Really? I remember when I was young, people like

yourselves complaining and stating the same arguments. It is the pastors that have stopped preaching doctrine. And the doctrine they do concentrate on is a false Gospel found in dispensational theology. How about talking about the injustice that Israel is doing to the Palestinians? TR (email)

Dear Mr. Hunt,

I have written [to you previously] from Romania to congratulate [you] for your blessed hard work. I am writing you now because I want to thank you for the serious and profound ideas about Dawkins and Harris. When I have read about their ideas, I could not understand their "aggressive" hate towards God and Jesus. But your articles helped me very much. I think this kind of people make a real confusion between Creator and creation and venerate the second maybe because of the vanity they feel as creatures. PD (Romania)

Dear Mr. McMahon,

I am contacting you in reference to your series "The Temporal Delusion." I found the articles to be full of God's truth according to Scripture....Many professing believers are caught up in [thinking that] what the world and the popular preachers say is correct without checking God's Holy Word. They run after the fast solution and think the world will be put right by "man." We who study Scripture know that only "God's plan" for peace will work, not man's plans!...Anyway, great article! And thank you for defending the Truth in love.... FC (AZ, prisoner)

Greetings Berean Call Staff,

The Berean Call newsletter is the one thing I can't wait to get at the start of a new month....The newsletter is God's answer to my prayer: "Lord, I want to know You," which I prayed when I got saved in 1996. I had absolutely no one (to this day) that I could turn to, to help me know God. I had NEVER read the Bible but had heard of the biblical stories of Jesus....In answer to my cry, God led me to the only Dave Hunt book (*A Woman Rides the Beast*) in a [Christian] bookstore. On the inside front cover it stated: "To receive the author's free monthly newsletter...." I wrote and asked to receive it, and that was the beginning of a consistent study of the Word of God. TS (IL)

Dear Readers....

We want you to know that Dave and Ruth's daughter Janna was called Home by her loving Lord and Savior, Christ Jesus, on Thursday, March 10, 2011, after a long battle with cancer.

Dave and Ruth thank you all for the many prayers that have been offered and believe that they have been answered according to His perfect love.

Please continue to pray for the two teenagers, David, 17, and Victoria, 15. They will greatly miss their mother, as will Gary, her husband.

TBC Notes

A short time ago, a local man who was perusing TBC's lending library held the door open for Dave and me as we walked to my car. He so wanted to greet Dave, but he held back as he watched him guide his walker with the utmost care. He told me later that he had never met Dave, although he felt he knew him personally from his writings. Here is his reflection on that encounter.

— T. A. McMAHON

Meeting Dave

Slowly, oh so slowly, he came shuffling toward the door,
Aided by his colleagues—maybe three or four.

Push then lean, push then lean, a "walker" aided him.
Strength and power have ebbed away from the big man's limbs.

I knew him from his writings. I knew a man of God.
I knew, like Jeremiah's, Dave's warnings went abroad.

He knows well God's Holy Word, and thus he also knew
The false, the enticing lies that Satan loves to brew.

Wide the gate and broad the path that leads to sure destruction.
Dave gives his life to show the truth for our clear instruction.

By definition, wide is the gate of ecumenical world movement.
They set the cross of Christ aside. In this they claim improvement.

Psychology, positive thought, replaces God's own Word,
'Though worldly substitutes for Christ are nothing but absurd.

So Dave has spent his working life to warn us of such things;
To help us see and to avoid the Devil's deadly slings.

God only knows what good has come from Dave's devoted mind.
With those he's touched I'm sure the streets of Heaven will be lined.

All glory goes to Jesus! With angels, we'll praise God.
With Dave and Tom, we'll clap and sing and smile and nod.

Yes, I know him from his photo, as he labors for the door,
Watching every contact of the walker with the floor.

I'd like to meet him, shake his hand. Instead what did I do?
I thought it best to hold the door, to ease his passing through.

I'll shake his hand in Heaven. We'll rejoice before the throne.
On that day we'll all be joined and none will be alone.

By the blood of Jesus, this great man and I are brothers,
And we'll sing the glory of the Cross with all the many others.

— Wesley Bailor

Excerpt from *Whatever Happened to Heaven?* (1988) by Dave Hunt

A Growing Dilemma

THIS BOOK IS ABOUT HEAVEN. Unfortunately, too many persons—even dedicated Christians—find such a topic of only minor interest because they consider it to be largely irrelevant to the challenges of this present life. In the following pages, we will attempt to show, on the contrary, that nothing is more important in shaping how life on earth is lived and what is accomplished, both for time and eternity, than a person's attitude toward the life to come.

Something has happened to adversely affect the way heaven is viewed, with grave consequences for the church and the world. What has happened and why? And what is the growing dilemma that now confronts so many in the church?

In attempting to answer such questions, it will be necessary to begin with a serious consideration of death, a most important but uncomfortable subject. That leads, of course, to the unique claim of Christianity that Christ, through His death for our sins and resurrection, has conquered death and offers eternal life to all who come to Him in repentance and faith. What Jesus had to say about this present life and the life to come, and the peculiar promises He made concerning heaven, gave the early church a hope unknown to the followers of any other religion. That hope, while still retained in theological and theoretical form, is so unreal to the average Christian of today that it has lost its transforming power.

Much of the reason for the present state of affairs lies buried in history and can only be understood by taking a brief excursion into the past. This will include the bitter persecution of Christians under the Roman Empire, the sudden Christianization of the civilized world of the day under Constantine and his successors with the resulting destruction of the empire, along with the subsequent earthly mindedness and corruption of the church that led belatedly to the Reformation. An understanding of the successes and failures of the Reformation and the vital issues separating Protestantism and Catholicism that remain unchanged but largely misunderstood or forgotten today is essential in our pursuit of an answer to the question "Whatever happened to heaven?"

During the Reagan years, evangelicals became more intrigued by periodic marches upon Washington and getting their candidates voted into key offices than they were with the possibility that Christ might at any moment take them home to heaven. The church succumbed once again to the unbiblical hope that, by exerting godly influence upon government, society could be transformed. It is anathema to suggest a flaw in this dream, even though it so manifestly failed in the post-Constantinian era and was a major impediment preventing the Reformation from accomplishing what the reformers originally intended. Nevertheless, sound doctrine, the voice of reason, and the facts of history—no matter how unpopular—must be faced. In this context, we will consider the current perversion of the Great Commission that has resulted from the false dream of Christianizing secular culture—and where it seems to be taking the church.

While our remarks will by no means be limited to a response to their positions, the burgeoning (and, in at least some respects deceptive and dangerous) influence upon the church by three groups of dedicated Christians will be addressed in the following pages. These relatively

new groups whose beliefs and impact will be examined are: The Reconstructionists, Kingdom Now Dominionists, and the Coalition on Revival (COR). Although there are many differences among them, there are also important similarities; and all three groups are beginning to work together for the accomplishment of common goals.... COR is particularly important to understand because its membership includes many of the world's most respected Christian leaders, some of whom may not be fully aware of the true nature of the agenda which their names and reputations are being used to promote.

All three of these groups either reject the belief that Christ will one day take His church out of this world and home to heaven, or relegate it to a position of such minor importance that it has no practical role in today's Christianity. In fact, there is an increasing antagonism against eagerly watching and waiting for Christ's return, which surely was the attitude of the early church.... [A] backlash has developed against the rapture.

Within the evangelical church today the numbers are dwindling of those who retain in meaningful form the hope of the imminent return of Christ to take them to the mansions of His Father's house before the whole world explodes in the Great Tribulation judgment and Armageddon. In contrast, the numbers are growing rapidly of those who view such a hope as the negative product of a defeatist theology—a theology that undermines the "victory" they believe could be won by the church if Christians would only catch the vision of taking over the world for Christ and unite to fulfill it. The tension is building to a climax between those individuals who long to leave this earth for heaven in the rapture and other equally sincere people who believe it is our duty to Christianize society, and that until this has been accomplished our Lord cannot return. For many others, perhaps the majority, the seeming contradictions present a confusing dilemma.

Heaven remains the place that everyone hopes to reach someday, but which almost no one wants to be taken to right now. What is wrong, if anything, with such an attitude, and what are its consequences? Here we have the crux of an issue that many people are not yet aware has even been raised, but which will be the most important concern confronting the church in the immediate future.

We are now in the beginning of a growing controversy. It could ultimately prove to be as divisive and as important as the Reformation itself. Indeed, some of the same issues will have to be faced again. It is within this context that we propose to consider what surely should be to everyone a significant and vital question: "Whatever happened to heaven?"

In the process of answering that question, we may well arrive at a deeper understanding of Christ's love than we thought was possible, and find awakening within us a renewed and richer love for Him. We may even thrill to the discovery that there is a romance between Christ and His bride—and find ourselves caught up in its wonder and joy.

*Currently out of print, we will soon be announcing availability of **WHATEVER HAPPENED TO HEAVEN?** for purchase.*

Behold, the BRIDEGROOM Comes!

BY DR. RENALD SHOWERS — (EXCERPTS)

THOSE WHO live in the modern western world do not catch the full significance of Jesus' promise [in John 14:1-3 that He would go to His Father's house to prepare a place for them, and then come back and receive them to Himself]. This is due to the fact that in His promise Jesus was drawing an analogy from Jewish marriage customs in biblical times.

By Jesus' time, it was usual for [a marriage] covenant to be established as the result of the prospective bridegroom taking the initiative. [He] would travel from his father's house to the home of the prospective bride. There he would negotiate with the father of the young woman to determine the price (*mohar*) that he must pay to purchase his bride. Once the bridegroom paid the purchase price, the marriage [and betrothal] covenant was thereby established, and the young man and woman were regarded to be husband and wife. From that moment on the bride was declared to be consecrated or sanctified, set apart exclusively for her bridegroom. As a symbol of the covenant relationship that had been established, the groom and bride would drink from a cup of wine over which a betrothal benediction had been pronounced.

[T]he groom would leave the home of the bride and return to his father's house. There he would remain separate from his bride for a period of twelve months. This period of separation afforded the bride time to gather her trousseau and to prepare for married life. The groom occupied himself with the preparation of living accommodations in his father's house to which he could bring his bride.

At the end of the period of separation, the groom would come to take his bride to live with him. The taking of the bride usually took place at night. The groom, best man, and other male escorts would leave the groom's father's house and conduct a torchlight procession to the home of the bride. Although the bride was expecting her groom to come for her, she did not know the exact time of his coming. As a result, the groom's arrival would be preceded by a shout. This shout would forewarn the bride to be prepared for the coming of the groom.

Shortly after arrival [at the groom's father's house], the bride and groom would be escorted by the other members of the wedding party to the bridal chamber (*huppah*). Prior to entering the chamber, the bride remained veiled so that no one could see her face. There in the privacy of [the bridal chamber, the bride and groom] would enter into physical union for the first time, thereby consummating the marriage that had been covenanted earlier.

After the marriage was consummated, the groom would announce the consummation to the other members of the wedding party waiting outside the chamber (Jn 3:29). Upon receiving this good news, the wedding guests would feast and make merry for the next seven days. During the seven days of the wedding festivities, which were sometimes called "the seven days of the huppah," the bride remained hidden in the bridal chamber. At the conclusion of these seven days, the groom would bring his bride out of the bridal chamber, now with her veil removed, so that all could see who his bride was.

In the examination of the analogy [of Jesus' promise to His disciples], the first thing that should be noted is the fact that the Scriptures regard the Church to be the Bride of Christ (Eph 5:22-23).

In addition, just as the Jewish bridegroom took the initiative in marriage by leaving his father's house and travelling to the home of the prospective bride, so Jesus left His Father's house in heaven and traveled to earth, the home of His prospective Church, over 1,900 years ago.

In the same manner as the Jewish bridegroom came to the bride's home for the purpose of obtaining her through the establishment of a marriage covenant, so Jesus came to earth for the purpose of obtaining the Church through the establishment of a covenant. On the same night in which Jesus made His promise in John 14, He instituted communion. As He passed the cup of wine to His disciples, He said: "This cup is the new testament in my blood" (1 Cor 11:25). This was His way of saying that He would establish a new covenant through the shedding of His blood on the cross. Parallel to the custom of the Jewish groom paying a price to purchase his bride, Jesus paid a price to purchase His bride, the Church. The price that He paid was His own life blood. It was because of this purchase price that Paul wrote the following to members of the Church: "know ye not that...ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor 6:19-20).

Analogous with the Jewish bride being declared to be sanctified or set apart exclusively for her groom once the marriage covenant was established, the Church has been declared to be sanctified or set apart exclusively for Christ (Eph 5:25-27; 1 Cor 1:2; 6:11; Heb 10:10; 13:12). In the same manner as the Jewish groom came to take his bride to live with him at the end of the period of separation, so Christ will come to take His Church to live with Him at the end of His period of separation from the Church (Jn 14:3). Analogous with the Jewish bride not knowing the exact time of the groom's coming for her, the Church does not know the exact time of Christ's coming for her. In the same way that the Jewish groom's arrival was preceded by a shout, so Christ's arrival to take the Church will be preceded by a shout (1 Thes 4:16). Similar to the Jewish bride's return with the groom to his father's house after her departure from her home, the Church will return with Christ to His Father's house in heaven after she is snatched from the earth to meet Him in the air (1 Thes 4:17; Jn 14:2-3).

Corresponding with the Jewish bride remaining hidden in the bridal chamber for a period of seven days after arrival at the groom's father's house, the Church will remain hidden for a period of seven [years] after arrival at Christ's Father's house in heaven. While the seven-year Tribulation Period is taking place on the earth, the Church will be in heaven totally hidden from the sight of those living on the earth. Just as the Jewish groom brought his bride out of the bridal chamber at the conclusion of the seven days with her veil removed, so that all could see who his bride was, so Christ will bring His Church out of heaven in His Second Coming at the conclusion of the seven-year Tribulation Period in full view of all who are alive, so that all can see who the true church is (Col 3:4).

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TBC SUMMER CONFERENCE • AUGUST 12-13, 2011



IT'S TIME TO BEGIN planning for another exciting Berean Call conference in beautiful Bend, Oregon! We're pleased to announce that there is no cost to attend the meetings (though pre-registration is required).

This event will once again be at The Riverhouse Conference Center. If you've never had the pleasure of experiencing the beauty of sunny Central Oregon and its stunning view of the Cascade Range, this year would be a wonderful time to vacation and fellowship with Berean-minded believers! If you've been with us before, you already know some of the blessings in store—both inside the meetings as well as outside. Either way, we hope that you will join us for this time of edification and recreation.

We have an exciting lineup of speakers who, in addition to teaching, will be ready to answer your questions during a special Q&A session. You will also be treated to a never-before-released video featuring Dave Hunt!

Our hope and prayer is that the conference will glorify the Lord and be an encouragement to all who are able to attend. Remember, there is no registration fee, but because we will be meeting downstairs in the Exhibit Hall, space is limited—so please give us a call to reserve your seat! You are responsible for making your own transportation, lodging, and dining arrangements. We hope that you can join us for this special time of teaching and fellowship!

- **FREE ADMISSION!**
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CONFERENCE SPEAKERS:



CARL KERBY: Carl's passion is to proclaim the authority and accuracy of the Bible and to engage the minds and hearts of believers and unbelievers so that they may experience the realities of the Word of God in today's culture. Formerly a founding board member of Answers in Genesis, Carl is currently President and Founder of Reasons for Hope, Inc., a ministry that teaches creationism, evangelism, and discernment regarding the influence of the popular media.



PAUL WILKINSON: Paul's writings feature church history and particularly how developments such as replacement theology have adversely influenced Christians regarding the restoration of Israel and Christ's imminent return. Paul is the Assistant Pastor of Hazel Grove Full Gospel Church in Cheshire, England, and studied at the International School of Holocaust Studies in Jerusalem. He is the author of *For Zion's Sake*, which addresses Christian Zionism, Christian Palestinianism, and the role of John Nelson Darby.



DR. FRANK BOLLES: Frank is a medical doctor and international Bible teacher who has led many tours to the Holy Land where he has family members residing. Frank will present an insider's view of Israel and her current state of affairs.



T. A. McMAHON: Tom started The Berean Call with Dave Hunt and is TBC's executive director and editor-in-chief. Together, Dave and Tom wrote the best-seller *The Seduction of Christianity*. Tom will give an update of the latest trends that are leading Christendom into Last Days apostasy.

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IS CHRISTIAN ZIONISM BIBLICAL? A BIBLICAL PERSPECTIVE ON ISRAEL



For Zion's Sake: Christian Zionism and the Role of J.N. Darby

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.” How sustainable are these charges, and is there a case to answer? This groundbreaking book challenges decades of misrepresentation of Christian Zionism and questionable theology, exploding

the myth that J. N. Darby stole the doctrine of the pretribulation rapture from his contemporaries. By revealing the truth behind 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. Paternoster, 308 pp.

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Should Christians Support Israel?

World of the Bible—Randall Price (Th.M., Ph.D.) tackles the controversial issue of whether Israel continues to have a future in the purpose of God and whether Christian support of Israel is supported by the Christian Scriptures. Dr. Price provides answers to these questions: Why do Christians support Israel? • Is Christian Zionism Christian?

• Has the church replaced Israel? 47 min.

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From Time Immemorial

Peters—Dave Hunt has stated, “Israel’s very existence is considered to be illegitimate because of the Islamic teaching that the ‘promised land’ belongs to the descendants of Ishmael, not those of Isaac.” Join Joan Peters as she shares her story of what began as an investigation of the plight of “Arab refugees” but instead brought her to an unexpected conclusion regarding the conflict over Palestine. Extensively researched and

impeccably documented, this National Jewish Book Award winner and national bestseller is available only in limited quantities. JKAP Publications, 602 pp.

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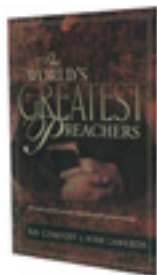


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Ironside—There is an effort today to redefine repentance, denying the biblical definition. This book deals with issues that are the subject of some modern misinformation. Dr. Ironside's gracious handling of this important subject comes as a breath of fresh air, dispelling the fog. Gospel Folio Press, 160 pp.

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Revelation 13 - Satan's Last Victory

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Tetlow/Oakland/Myers—According to the Book of Revelation, a woman will reign over the kings of the earth in the final days. The Apostle John marveled with great amazement when he saw the woman who says in her heart, “I sit a queen” [Revelation 18:7]. We are even told that she will sit over the nations [Revelation 17:15]. It is time to uncover this mystery and expose the identity of “The Lady of Kingdoms.” Eternal Productions, 154 pp.

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