

*These earthen vessels BREAK
The WORLD itself grows old
But Christ the Lord our DUST will take
and freshly mold...*

*For we know that the whole
creation groaneth and
travaileth in pain
together until now.
... waiting for ...
the redemption of
our body.*

—ROMANS 8:22, 23B



*And he that sat upon the
throne said, Behold, I
make all things new.
And he said unto
me, Write: for these
words are true and
faithful.*

—REVELATION 21:5

**The Berean
Call**

JANUARY 2014

TIME & ETERNITY

by DAVE HUNT

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- G. RICHARD FISHER (CONTRIBUTOR, PERSONAL FREEDOM OUTREACH *QUARTERLY JOURNAL*)
- AND MANY MORE!

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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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Time and Eternity

Dave Hunt

First published in January 1996

Once again we have entered upon a new year welcomed with wild celebrations at midnight, December 31. Such festivities are questionable at best. And why celebrate the reminder that, just as a year has vanished into the past, so all too quickly must our earthly lives pass as well? That fact should bring sober contemplation and prayer rather than loud rejoicing.

Time passes and cannot be recalled. The poet wrote of her memory running "like a hunted thing down paths I cannot retrace." Time is mysterious, beyond our ability to fathom. We know some things *about* time, but what it really *is* eludes our most advanced science. Essential for change and motion in the physical universe, time will be absent in eternity. Nothing changes or ages in eternity; it is one eternal *now*, impossible for us at present to comprehend.

Won't we travel in eternity across the universe, necessitating time? Not as we understand "travel." Space as a measurement of distance between places or objects may no longer exist, or at least it will lose its meaning. There will be millions of redeemed in heaven. Will some therefore be far from Christ on the fringes of the vast throng? In fact, all will be in His immediate presence—a joy beyond our current understanding.

Already in the Millennium, our resurrected, glorified bodies, like Christ's, will no longer be part of the physical universe and will thus be changeless and timeless, able to be seen, then vanish, and to pass through closed doors and walls. "Jesus himself stood in the midst of them...but they were terrified...[thinking] they had seen a spirit...[H]andle me, and see," said Christ, "for a spirit hath not flesh and bones, as ye see me have" (Lk 24:36-43). Paul informs us, "There is a natural body, and there is a spiritual body" (1 Cor 15:44). We don't know what that means except as it was demonstrated in Christ's resurrection.

Without His resurrection there is no hope for eternity. Yet Christ's triumph over death, the very heart of our faith, is denied by some who claim to be in the faith. The Evangelical Lutheran Church in America (ELCA) considers it no longer essential

to believe that Christ rose from the dead. A book recently published by the Augsburg-Fortress Press of the 5.6 million-member ELCA, by Professor Gerd Luedemann, comes to the conclusion that the body of Jesus decayed in the grave.

A similar denial of the Resurrection comes from the highly celebrated convert to Christianity (more recently converted to Roman Catholicism), Malcolm Muggeridge. I was impressed with the great testimony he gave at Billy Graham's 1974 Congress on World Evangelization in Lausanne, Switzerland. Then I read Muggeridge's book, *Jesus Rediscovered*, in which he said that it didn't matter whether Jesus resurrected or not.

SO TEACH US TO NUMBER OUR DAYS,
THAT WE MAY APPLY OUR HEARTS
UNTO WISDOM.

—Psalm 90:12

"I even prefer to suppose," he added, "that some body snatcher...drags the stone away [from the grave], and then...decamps with the body...[later] abandons the body to the vultures, who in their turn leave the bones to whiten in the sun—those precious bones!"

The apostles, then, were liars because they testified that Christ rose from the dead and "shewed himself alive...by many infallible proofs" (Acts 1:3). Who was this imposter, with nailprints in hands and feet and a spear wound in his side, who spent 40 days with the disciples and convinced them that he was Jesus come back from the dead? The grave was definitely empty. It is ludicrous to imagine a "body snatcher" emptying a tomb that was being guarded by Roman soldiers!

Moreover, if Christ is not risen then Christianity is just another philosophy of life like Buddhism or Confucianism. In fact, it would be worse because Christ himself promised that He would rise from the dead, that because He lived so would His disciples, and that one day He would come back to take them to heaven. Unlike Buddhism or Hinduism or Islam, whose leaders made no such claims, if Christ didn't resurrect, He is a liar and Christianity a fraud!

Our very salvation is dependent upon believing that Christ rose from the dead:

"[I]f thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom 10:9). Muggeridge's book gave me one of my earliest perceptions that some who reject the very heart of Christianity pretend to be His true disciples and thus destroy Christianity from within. I was learning, to my dismay, that the "last-days apostasy" is upon us and gaining alarming momentum.

Our calendar supposedly marks the years since the birth of Christ. Elaborate plans are being laid to celebrate Christ's 2,000th birthday in the year A.D. 2000. In fact, we reach that milestone in 1996 due to a four-year miscalculation in starting the calendar. Christ was actually born in 4 B.C. There is no more reason, however, to celebrate his 2,000th "birthday" than there was to celebrate his 1,999th or any other. He changes not.

The celebration in A.D. 2000 of Christ's birthday (if Christ has not yet come and it occurs) will be indistinguishable from and probably confused with the many other celebrations to be held at the same time, thus sacrificing the uniqueness of Christ and the true meaning of His coming into the world (see *TBC* 6/95, 9/95 and 12/95). For example, Robert Muller, former Assistant Secretary of the United Nations and a New Age leader, has written, "My great personal dream is to get a tremendous alliance between all the major religions and the UN...humanity should hold in the year 2000 a worldwide Bimillennium Celebration of Life...[leading to] a peaceful, happy, and godly society on earth."

Birthdays remind us that everyone and everything, due to time's passage, grows irrevocably older and will soon pass from this scene. Time moves on without regard to dates or events or human sentiments, though it makes space in a brief, elusive present for their fleeting moments before they are swallowed up in the past. One can even take comfort in that fact. I've been helped to endure many a difficult or painful situation by reminding myself that "This, too, shall pass."

There is another side to that coin. While the realization that the discomfort must inevitably end is heartening when one is in the dental chair, it has the opposite effect when one is enjoying a vacation. As surely as pain will pass, so will pleasure.

And so it is with one's entire life, which, no matter how lengthy, is like "a vapour, that appeareth for a little time, and then vanisheth away" (Jas 4:14).

That simple fact is forgotten by *most* of us *most* of the time. Plans are usually laid as though life on this earth will never end. Solomon said, "It is better to go to the house of mourning [a funeral], than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart" (Ecc 7:2). Does this sound morbid? It surely refutes the idea that one must always be "positive"! Moses put it like this: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps 90:12).

Thus, true wisdom involves a recognition of the shortness of our days upon earth. The fact that this life (no matter how successful and full of pleasure or how painful and difficult to endure) passes, and that eternity never passes, must temper all of our choices. Without that reminder we would live for time (with which we are too absorbed) rather than for eternity (to which we scarcely give a thought).

Yes, we need to make prudent decisions pertaining to this life. Every decision, however, must be made in light of eternity. A choice that weighs only the consequences for time and produces detrimental effects for eternity is the utmost folly. Jesus warned that to "gain the whole world" is not success but the worst failure imaginable if such earthly gain is made at the cost of one's soul, i.e., one's eternal destiny (Mk 8:36).

The changing of the year is the time when "New Year's resolutions" are solemnly sworn, promises are made, hope springs once again and optimistic plans are laid for the year ahead. In his classic book, *A Serious Call to a Devout and Holy Life*, William Law mentions two men, each completely absorbed in planning a retirement mansion. One plans to build his on earth, the other on Mars. Everyone thinks the second man is a fool. Law, however, shows that they are both fools and that the difference in the degree of their folly is only a short period of transient time. The one plans a house on Mars where he will *never be*; the other on earth where he *cannot stay*.

This is not to suggest that we should not plan for this life. No plans, however, for retirement or even for tomorrow, should be made without submitting them to God's will. As James has written, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow.... For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye

rejoice in your boastings: all such rejoicing is evil" (4:13-16).

Both Blaise Pascal and John Locke argued that if death ends it all, the man who misses out on what this life offers in order to prepare for the next loses nothing eternally. However, the man who, in living wholly for this world's brief rewards, brings torment upon himself for eternity has gambled against impossible odds and has only himself to blame for such folly. Some 250 years ago, William Law illustrated this fact powerfully through *Penitens*, a "very prosperous young tradesman...about to die in his thirty-fifth year." *Penitens* had this to say to friends who had come to express their sympathy:

You look upon me with pity, not that I am going unprepared to meet the Judge of quick and dead, but that I am to leave a prosperous trade in the flower of my life.... And yet what folly of the silliest children is so great as this?

Our poor friend Lepidus died, you know, as he was dressing himself for a feast. Do you think it is now part of his trouble that he did not live till that entertainment was over? Feast and business and pleasure and enjoyments seem great things to us whilst we think of nothing else; but as soon as we add death to them they all sink into an equal littleness....

If I am now going into the joys of God, could there be any reason to grieve that this happened to me before I was forty years of age? Could it be a sad thing to go to heaven before I had made a few more bargains or stood a little longer behind a counter? And if I am going amongst lost spirits, could there be any reason to be content that this did not happen to me till I was old, and full of riches?

Now that judgment is the next thing that I look for, and everlasting happiness or misery is come so near me, all the enjoyments and prosperities of life seem vain and insignificant....But, my friends, how I am surprised that I have not always had these thoughts....

What a strange thing is it that a little health or the poor business of a shop should keep us so senseless of these great things that are coming so fast upon us!

Whether it be through the Rapture or through death, all of us will very soon stand before God to give an account of our lives. The longest life ends abruptly and one is suddenly ushered into eternity. Time has

vanished into the past—except as choices and words and deeds have affected eternity. Yes, how we live this brief life carries eternal consequences for good and ill. The lost stand before the "great white throne" to hear their doom (Rv 20:11-15), but Christians are also held accountable for every thought, word, and deed: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, whether it be good or bad" (2 Cor 5:10-11).

Compromise may be more difficult to resist even than sensual sin—and it is becoming increasingly necessary to compromise to retain the favor of today's evangelical leadership. The very correction that the Bible requires is no longer acceptable. Yet everything else must be accepted. The following fax arrived at this very moment from the former host of a Christian radio talk show: "Our show was cancelled...on Oct. 6 amidst a tremendous protest from listeners....A couple of weeks ago [my replacement] did a show on false teachings....Promise Keepers came up [from a caller], caused the usual flap...management hauled [him] in for a dressing down and pulled him from the show....As a 30-year pro in broadcasting, I can see 'Christian' broadcasting locking into a religiously correct format...and that is tragic for the body as a whole. The effort to smash free speech and thought is worse in religious media than in secular." We have lost the vision of eternity, and heaven has become the place everyone wants to go—but not yet.

Facing eternity motivates us to be faithful and true to our Lord and His Word in anticipation of the great joy that Christ looked forward to: "...who for the joy that was set before him endured the cross..." (Heb 12:2). Paul urged us to "Set [our] affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col 3:1-4). John encourages us, "when he shall appear, we shall be like him; for we shall see him as he is" (1 Jn 3:2). Again Paul holds before us a hope that makes earth's best alternatives shrink into nothingness: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Ti 2:13).

The old hymn says: "These earthen vessels break, the world itself grows old; but Christ the Lord our dust will take and freshly mold. He'll give these bodies vile a fashion like His own. He'll make the whole creation smile and hush its groan." That hope is worth living—and dying—for!

TBC

Quotable

If we were in our right senses, we should be so softened and sweetened by all His benefits that we should be grieved over even the slightest transgression.

—Vance Havner

Q&A

QUESTION: I've been watching the *Wide Is the Gate* video series with some friends. We watched "Youth Movements and the Social Gospel" from volume 2 in which T. A. McMahon states: "in trying to solve the problems, fix the world, many Christians don't realize that they're actually going to be helping the Antichrist develop his kingdom." My friends were disturbed by this statement and understood it to mean that Christians should not help with anything that makes the world a better place. The world is destined to be destroyed and only those who are going to follow the Antichrist want to make it better. Is this what you meant?

RESPONSE: Sometimes in an interview when a somewhat lengthy answer is given, the context can suffer in the editing process. I'm not sure that was the case in my *Wide Is the Gate* interview, but since I've addressed the subject a number of times, let me fill you in on what I was trying to communicate. There are many programs today throughout Christendom that could be categorized as biblical good works (Eph 2:10). That's because they are consistent with the Word of God. On the other hand, there are programs that have lost touch or possibly never were in touch with what the Scriptures teach about good works. They replace the Gospel of God with the social gospel of man. Examples would be attempts at curing the world's ills of poverty, illiteracy, injustice, disease, and so forth. That objective may seem good to the world but it's not the objective of the Bible. It is also impossible. Only as the Word of God changes hearts can the root of sin that has produced such problems be eradicated. Temporal solutions provide no answer to the dilemma of where the lost will spend eternity.

As biblical Christians, our dealings with these matters must be in line with the Word of God. Our priority in good works needs to be the eternal salvation of souls. Jesus didn't come to earth and go to the cross to make the world a better place for its inhabitants. He came to pay the penalty for our sin. He came to reconcile us to God so that we could be with Him for all eternity. That's

the good news of the gospel. Yet the Bible tells us that as we have "opportunity, let us do good unto all men...." Obviously, the best "good" is to encourage unbelievers to turn to the Lord. We can demonstrate the love of God through sharing His Word and providing for physical needs. These "opportunities" are a blessing and a natural result of living our lives for Christ.

Biblical Christians also need to be very discerning regarding the "good works" of ministries we support. Although sincere in their intention to minister to the world, more than a few have agendas that are contrary to Scripture. Two examples among many that could be given: World Vision does not proselytize, it conforms to and uses the sociological strategies of the world, and it is pro-Palestinian and anti-Israel; Rick Warren's Global P.E.A.C.E. Plan encourages working with the world's religions in order to solve social issues, including the problem of "spiritual emptiness."

As I stated in the video, and in regard to the above, Christians who are participating in ministries that are ignoring the Bible in favor of manmade agendas may be unwittingly contributing to the development of the kingdom of the Antichrist. The chronology of Scripture indicates that the next kingdom on earth will be the seven-year reign of the Antichrist. If believers contribute to a ministry that believes it is literally ushering in God's Kingdom here on earth now or that is working toward restoring the earth in disregard of what the Bible declares prophetically, again, they will be unaware that they are furthering the plans of the Adversary. Your friends, as well as the rest of us who love the Lord, need to consider whatever we do in the light of God's Word.

QUESTION: Are you familiar with Randy Frazee [co-editor Max Lucado] and his book called *The Story*? Our church is promoting it for small group study and I have a few concerns. Would appreciate any information you may have.

RESPONSE: We have been going through a copy of *The Story* for some time. When someone condenses the Bible into what they perceive are the important parts, what becomes quickly apparent is the truth of Paul's inspired statement that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..." (2 Tm 3:16-17). What some deem to be unimportant often contains the most pertinent details.

The Story contains 21 chapters from the Old Testament and 10 from the New Testament. Summaries are used to "fill in" the missing portions of Scripture. For example, the entire incident of Sodom and

Gomorrah is omitted. Instead, we are given the following summary:

Lot made some bad decisions [in taking] up residence near Sodom. In retrospect, it was a poor choice of real estate....The kings of Sodom, Gomorrah, and three other kings squared off in battle against an enemy army. The kings of Sodom and Gomorrah lost, and the cities were looted. Lot and his family were among the captives.

...Abram...set out to rescue his nephew..., freed the captives, and recovered the spoil. Meeting a priest [named] Melchizedek, he gave him a tenth of the spoils....

Despite Abram's growing sense of God's power, one problem remained that even the Almighty seemed unable to solve. It was Abram's greatest worry and the main topic of his dialogues with God. *[TBC: And what was this great worry of Abram's? Was it his fear that God was going to destroy Sodom and Gomorrah, where his nephew lived, for their great wickedness? No, it was the fact that he didn't have a son.]*

Lucado and Frazee's omission of the full story of Sodom and Gomorrah is a great error. The Lord warned against adding to or taking away from Scripture (Dt 4:2, Rv 22:19), and with good cause. The story of Sodom and Gomorrah is referenced throughout the Bible as a warning of God's judgment on those who do wickedly (see Dt 29:23; Is 1:9, 13:19; Jer 23:14, 50:40; Lam 4:6; Am 4:11; Zep 2:9; Lk 17:29; Jude 7; 2 Pt 2:6; etc.).

At times, the summaries seem to contain unsupported assumptions:

Abram believed that the promised child would come from his own body, but as far as he and Sarai knew, God didn't specify that Sarai would be the mother. In a move common during this time, they decided that Sarai's slave, Hagar, would be a surrogate mother for the promised child....

Regarding the "poetic books," nothing from Job, Ecclesiastes, or Song of Solomon is included. Concerning Psalms and Proverbs, only a relative few examples make it into *The Story*. The New Testament comprises summaries of the Gospels, some of Paul's epistles, Acts, and Revelation. The Sermon on the Mount is condensed, with much omitted. The epistle of James is omitted. What is called the Golden Rule is missing although Jesus calls it the summation of the entire Law and Prophets. Finally, very important teachings on the Kingdom of Heaven given by the Lord in Matthew 25 are also missing. Much as we could not recommend the *Reader's Digest Bible* from years ago, we cannot recommend a similar mutilation of the revealed Word of God.

TBC NewsWatch

COMMONALITY WITH MORMONS

DESERETNEWS.COM, 11/16/13, "EVANGELICAL LEADER SAYS COMMONALITY WITH MORMONS DEEPER THAN DIFFERENCES" [EXCERPTS]: Borrowing an ancient Hebrew word from an Old Testament text, one of America's leading evangelical Christian scholars told nearly 2,000 young Mormons at Utah Valley University Friday that his faith and their faith, often at odds with each other through the years over doctrinal disparities, "need to find ways we can work together" to find "shalom," or peace.

"God has placed us in the world, in this nation, and calls us to seek the shalom together," said Dr. Richard J. Mouw, president emeritus of the Fuller Theological Seminary.

"Evangelicals and Mormons have a lot to...share about the hope that lies within each of us," Mouw told a capacity crowd at the LDS Institute of Religion. "We need to work together, learning from each other and bearing witness to the hope that shines within us."

That hope, he said, emanates from the beliefs that evangelical Christians have in common with members of The Church of Jesus Christ of Latter-day Saints—specifically their shared belief in "the redemptive power of Jesus Christ."

"That's important to us because we have a lot of disagreements," he said, noting a number of doctrinal issues that can be divisive in discussions between evangelicals and Mormons, including the Trinity, the nature of God and the relationship between human beings and God.

"We need to talk about those things," Mouw told his audience, which included LDS general authorities—Elder L. Whitney Clayton of the Presidency of the Seventy and Elder Steven J. Lund of the Seventy—as well as a number of local evangelical pastors, including Pastor Greg Johnson of Standing Together Ministries. "But it's important for us to talk about those things as we hold fast to the Savior. If we're all saying, 'Give me Jesus' (a reference to the beautiful gospel song presented earlier in the program by the Orem Institute Latter-day Celebration Choir), all of those differences will dissipate into academic rarities that probably aren't important when considered next to our desire to work together for the cause of righteousness."

For more than 10 years Mouw has been talking about those issues—both the

differences and the commonalities—with a group of evangelical and LDS scholars who meet regularly to share and probe and consider varying theological perspectives.

For example, he said, "we evangelicals have often focused on the origins of the Book of Mormon and questions of Joseph Smith's prophetic authority, but we haven't paid attention to the content of the Book of Mormon."

"But when you stop and read it," he said, "a lot of the doctrine looks and sounds like our doctrine, with language that sounds like the kinds of things we say."

He read from the Book of Mormon... about the life, ministry and Atonement of Jesus Christ, and how people need to "repent and be born again...(and) have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness" (Alma 7:14).

"Those are words of the gospel of Jesus Christ that I affirm as an evangelical Christian," Mouw said.

(<http://www.deseretnews.com/article/print/865590738/Evangelical-leader-says-commonality-with-Mormons-deeper-than-differences.html>)

[TBC: Since much of the Book of Mormon is plagiarized from the KJV, it is not surprising that Mouw finds things to agree with. But the Mormon understanding of Jesus remains "another Jesus" (2 Corinthians 11:4).]

COURT BANS CHRISTIAN RADIO ADVERTISEMENT

CHRISTIANTELEGRAPH.COM, 11/25/13, "COURT BANS CHRISTIAN RADIO ADVERTISEMENT" [EXCERPTS]: The [UK] Court of Appeal has upheld a decision to ban a radio advert asking Christians to report if they have experienced discrimination in the workplace....The wording of the advert was: "We are CCP. Surveys have shown that over 60% of active Christians are being increasingly marginalised in the workplace. We are concerned to get the most accurate data to inform the public debate. We will then use this data to help a fairer society. Please visit CCPmagazines.co.uk and report your experiences."

The Secretary of State for Culture, Media and Sport originally banned the advert after the Radio Advertising Clearance Centre [RACC] claimed that it had a political objective.

Master of the Rolls Lord Dyson agreed the advert was unlawful, saying it was "directed to the political end of making a fairer society by reducing or eliminating

the marginalisation of Christians in the workplace."

But in a strong dissenting judgment, L.J. Elias said that the advert is lawful because it is simply attempting to facilitate debate and was not directed toward a political end.

He concluded: "If an advertisement does not itself constitute a partial political message, why should it be banned?"

(<http://www.christiantelegraph.com/issue21779.html>)

EGYPTIAN CRACKDOWN MORE SEVERE THAN MUBARAK

THEBLAZE.COM, 11/24/13, "Egyptian President's Crackdown on Protests Reportedly More Severe Than Under Mubarak's Regime" [EXCERPTS]: Egypt's interim president on Sunday banned public gatherings of more than 10 people without prior government approval, imposing hefty fines and prison terms for violators in a bid to stifle the near-constant protests roiling the country.

The new law is more restrictive than regulations used under the rule of autocrat Hosni Mubarak, overthrown in Egypt's 2011 uprising that marked the start of unrest in the country. Rights groups and activists immediately denounced it, saying it aims to stifle opposition, allow repressive police practices and keep security officials largely unaccountable for possible abuses.

(<http://www.theblaze.com/stories/2013/11/24/egyptian-presidents-crackdown-on-protests-reportedly-more-severe-than-in-mubaraks-regime>)

DON'T FALL FOR NOAH MOVIE HYPE

STANDUPFORTHE TRUTH.COM, 11/12/13, "REASONS NOT TO FALL FOR THE NOAH MOVIE HYPE" [EXCERPTS]: If you're hoping that next April's release of the "Noah" film is the next Christian blockbuster that will inspire people to seek God, you might want to hold your wallet—not your breath.

Even the trailer makes it obvious that the producers took many liberties, playing fast and loose with the biblical text.

For example: "Rocks" (that seem to be fallen angels) build the Ark with Noah.... Methuselah (Noah's grandfather) is a type of witch-doctor, whose mental health is questionable....The Ark lands on a cliff next to a beach [etc.]

(<http://standupforthetruth.com/2013/11/12-reasons-not-to-fall-for-the-noah-movie-hype>)

T. A.'s Speaking Schedule

- Jan 23-25** **Biblical Counseling, Psychology & the Church Conference**
Boise, ID
(208) 703-8688
- Apr 11-12** **Discerning the Times Conference**
Saskatoon, SK
(306) 371-1570
www.discerning-the-times.org
- Aug 29-31** **TBC Conference**
Bend, OR
1-800-937-6638
www.thebereanall.org/conference

STS 24/7 Broadcast Schedule

- Jan 3 & 10** **Jesús Martínez & Jio Del Cristo**
Living Word – Miami, FL
- Jan 17 & 24** **Anton Bosch**
Strange Fire Conference

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

Letters

Dear Friends,

I join the many who write to thank you dear people for *The Berean Call*. Our prayer is that the Lord would keep you and strengthen you in your health and keep you safe from evil....The article on modern psychology has been a big help. Please don't quit. Remember, the church around the world needs this material in major languages. CT (TN)

Dear Berean Call,

We truly look forward to your newsletter as it feeds our hearts and gives us news to pray for and to be aware of...and great teaching! We thank God for you and hold you in our prayers. We live in a rural, isolated area. Our closest neighbor is a half mile from us! M&BH (OR)

Hi,

I just wanted to let you know how excited I was to hear Keith Gibson on your radio program. I'd never heard of your ministry but recently discovered you through World-ViewWeekend. What makes me excited is that Keith was the first person I could find that had any knowledge and experience in dealing with IHOP. Unfortunately, my oldest daughter was exposed to IHOP shortly after starting college in 2008....I even gave her my blessing when she asked me if IHOP was okay. I based my decision on IHOP's statement of faith that was posted on their

website. When my daughter asked me to do a Bible study with her based on Mike Bickle's *Book of Revelation Study Guide*, I realized that I had made a horrible mistake. It only took me the first five pages of this book to realize my mistake!

All of 2009 I researched and studied IHOP (its past, about Mike Bickle) but the hardest search was finding someone that had any firsthand knowledge and experience with IHOP. When I discovered Keith not only had knowledge and experience, but was in their backyard, I made contact with him and drove to Kansas City to attend a talk he was giving [about] IHOP.

[While there] I was also able to meet several people who came out of IHOP. I learned more than I could imagine about how destructive an organization like IHOP can be to an individual. I attended an IHOP event and saw some of the most bizarre activity I ever saw in my life. These kids seemed emptied of all truth, yet I was in a place that claimed to teach the Bible. Please consider my use of the word "emptied." What I saw and heard confirmed my worst fears, that my daughter was part of a cult. Thank you for helping Keith get out his message. ND (IL)

Dear Berean Call Staff,

For the last few years you have given me much encouragement to stay steady. It's not that I wanted to abandon the ship of faith; it's that too many folks simply can't believe that such popular personalities could be so misleading and, frankly, successful in the "business" of Christian TV and books.

I've stood against the prayer shawls, *The Message*, *Jesus Calling*, and any number of known figures on the current radar screens in the faith lives of folks within our congregation. They are sweet, loving, kind, giving people and don't possess a clue that they might be mistaken in accepting the latest and greatest best-seller on the market....It all goes to show that even the most sincere of us can be misled without in-depth scriptural studies, and, sometimes, even in spite of it! GN (MN)

Dear T. A.

In Jan 2006 you issued an invitation to readers to join in your attempt to read the Bible through in a year. Ashamed of my paltry knowledge of Scripture. I took up the challenge. Towards the latter half of 2006 my life was turned upside down and I began to go through a period of trials worse than any I had faced in the past. It was that challenge and the immersing in God's Word that provided the strength I needed to get through those trials, which lasted for a few years. I continued to read it through the next year and now read it through four times a year. It has become an urgent habit. Thank you for that challenge and I hope that this encourages you. GM (email)

TBC Notes

Seven-Year Update Plus

I recently received an email from a sister in the Lord thanking me for encouraging her to read through the Bible in a year. She started in January of 2006 and has continued doing so each year following. She said that the habit she formed has transformed her life and enabled her to deal with some of the most difficult struggles of her life in a wonderfully fruitful way. (See letter from GM on this page.)

She wasn't the only one who took my advice. I, too, put into practice in 2006 what the Lord had put on my heart to share with our readers. One of the things I've learned is that whatever God puts on my heart to write or preach, conviction always begins in my own life.

Let me present one possible approach to the Scriptures for the year ahead—an approach that I have made my practice for the last seven years: Read the Bible every day, spending most of your time in the New Testament without shying away from the Old Testament. The length of time is up to you. Fifteen minutes would be a good start. It's not the length of time that's critical, however, but the consistency of doing it every day. I can guarantee every believer that the amount of time spent will increase as the practice remains consistent. Why such a confident guarantee? Because you will be spending temporal time growing ever closer to the One who loves you more than you can imagine and with whom you will spend eternity.

One of the benefits of digital technology is that, thanks to Bible Apps, the Word of God is no further away than one's cell phone. Considering how much time we spend on that device, all of us should be able to squeeze 15 minutes or so of Bible reading from it wherever we are. Fifteen minutes every day in the Scriptures becomes a process of getting to know Jesus better on a daily basis, beginning to understand His instructions, starting to realize more fruitfulness in our lives, and growing in discernment in these days that are characterized by increasing apostasy. There is absolutely no better habit for a believer to develop. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

T. A. McMAHON

EXECUTIVE DIRECTOR

Bewitching Believers Through the HEBREW ROOTS MOVEMENT BY G. RICHARD FISHER

THE OLD HYMN “I Would Be Like Jesus” has a chorus that has the hymn singers assert, “Be like Jesus, this my song, in the home and in the throng; Be like Jesus all day long! I would be like Jesus.”

Many Christians don’t realize that there is a battle being waged between Jewish externals and rituals as a means of spirituality and sanctification and truly biblical means that are internal heart issues. None would argue that being more like Jesus is a very commendable goal. After all, we are to constantly look to Him (Hebrews 12:2) and see Him as our ultimate example (1 Peter 2:21). But with every journey in life we must decide how we are going to get there. The larger issue of being like Jesus is: What does it really mean? What does it look like? and Just how is it accomplished?

The late Jewish scholar and researcher of first century life in Israel, David Flusser, said rightly; “Jesus was a Jew in every way” (*Jewish Sources in Early Christianity*, Adama Books, New York, 1987, p. 7). There is absolutely no denying that Jesus was born a Jew and lived an observant Jewish life. He did this to fulfill completely every demand of the law, He did it for us (Romans 8:1-4), and He continues to do it in us if we are true believers.

So if we want to be like Jesus, does that mean that we must become observant Jews, as some allege? Is that what being like Jesus really means? Should Gentile believers try to be Messianic Jews? Can they? Should Gentiles don a yarmulke, worship in a synagogue, blow a shofar, wear a prayer shawl, call Jesus Yeshua or Yeshu, keep the Old Testament feasts and dietary laws, and give their pastors the title of Rabbi, even though Matthew 23:8 says otherwise? Are Jewish ceremonies and practices efficacious?

Do we need to restore first century or later Jewish practices to really be good Christians? The Pharisees practiced all the ceremonies, but theirs is a cautionary tale since Jesus told them that they did these things in vain (Matthew 15:7-9, See also Matthew 23).

So, is Jewishness next to godliness? One very modern movement would answer the questions with a loud—“yes, more or less!” This growing movement is called the Hebrew Roots Movement (HRM). Unfortunately, it lacks a shared, coherent, consistent theology, an internal mechanism of doctrinal control, and it is filled with mavericks who seem to be making it up as they go along in terms of attachment to Jewish accoutrements.

Some in the HRM are way over the edge in their denial of the Trinity and seem to know Jesus only in the flesh. As we will see, this movement is an idea, a view, an attitude, or a philosophy; a shared concept that Jewish traditions and Judaism are far superior for the church, a sure fire way to a deeper sanctification and with some, possibly even salvation.

It’s hard to define the HRM because it is so diverse and made up of so many disparate groups and individuals. It’s a moving target. It’s a vast smorgasbord of everything from scholarship, as in the Jerusalem School of Synoptic Research, to so-called Third Questers, to individuals practicing subjective pop (make-it-up-as-you-go) Judaism. It can even include the medieval mystical Kabbalah, with its esoteric numerology. More often than not there are no distinctions made between the Old Covenant and the New Covenant or between the Bible and the Talmud. This movement can impose legalism with a vengeance or in some instances may simply suggest Jewish practices that they say will give us deeper insight and understanding as well as make us more “authentic” believers.

Here, then, is a loose definition of the Hebrew Roots Movement. It is a very modern movement that insists that we must resurrect first-century Judaism (our Jewish Roots) and the milieu and lifestyle of first-century Jews and impose them on both Jewish and non-Jewish believers. This is not just an academic study to better understand Scripture and its setting but is rather a movement of restoration that claims that the church has moved off its Jewish foundation and must return to a more Jewish way of life to be authentic.

Although there is great benefit in studying the archaeology, geography, sociology, religion, and customs of the ancient biblical world, it does not follow that we must reinstitute and copy those times, replete with language, customs, and even dress.

It is obvious in much of the HRM that it’s not just the study of the first century for interpretation, information, and illumination that carries the day but keeping the traditions and practices of the Jewish Talmud, which was completed long after Jesus in the years 400-500 (*The Encyclopedia of Jewish Religion*, Holt, Rinehart and Winston, New York, 1965, p. 374). Actually, there are two Talmuds, namely the Babylonian Talmud and the Palestinian Talmud. The Talmuds vary in many of their customs, traditions, and practices.

Jewish believer Stephen Katz expresses his concerns when he says, “Much of the Jewish Roots Movement is actually based on later Jewish/rabbinic tradition. More importantly, the question of whether Gentiles need to add Jewish lifestyle and return to Jewish roots was settled by the Jerusalem Council described in Acts 15. The remarkable news of the Gospel is that, in Y’shua, Jews and Gentiles have direct access to God” (“The Jewish Roots Movement: Flowers and Thorns,” March 1, 2001).

In practice, many promoters of the HRM draw their content more from Talmudic Judaism than from Old or New Testament Judaism. Acts 15 addresses head-on the relationship of Gentile believers to Judaism. The Apostle James told the Jewish believers that they should not disturb Gentile believers. In verse 19, James strongly commanded, “I judge that we (Jews) should not trouble those from among the Gentiles who are turning to God.” Then an official letter went out to the Gentiles reaffirming the decision: “Since we heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘you must be circumcised and keep the law’—to whom we gave not such commandment” (v. 24). In other words, “Back off trying to make Gentiles into Jews!”

Messianic Jewish believer Stan Telchin sees the imposition of Jewish law and practice on Gentiles as one of the more troubling aspects of the Messianic Jewish Movement: “I know that the overwhelming majority of Jewish believers do not attend Messianic synagogues. It has been suggested that less than five percent of the Jewish believers in the United States attend them....Many Jewish people who I have brought to such synagogues have told me they felt as though they were looking at a caricature—an imitation and not the real thing” (*Messianic Judaism Is Not Christianity*, Chosen Books, Grand Rapids, MI, 2004, p. 83).

If Telchin’s statistics are even close, it means that up to 95 percent of the attendees at Messianic synagogues are Gentiles and only 5 percent are Jews. This tells us that Gentiles are being “converted” to forms of Judaism that even many Jews reject. That turns Acts 15 on its head. The really big question that Hebrew Roots teachers must

answer is, “Why are there far more Gentile believers than Jews in Messianic synagogues and Messianic fellowships?”

This imposition of Jewish practice on non-Jewish believers really does constitute a serious issue that promotes elitism, unnecessary division, wide confusion, and unbiblical practices. We can almost understand Jews who convert to Christ who still try to keep some of the cultural aspects and celebrations of their familial heritage. If their intentions and motives are not legalistic, and if these things are not done for salvation or out of religious elitism, there may be some minor benefit. Yet to impose them on Gentiles (as is the case, more often than not) is a direct violation of Paul’s words to the Colossians: “So let no one judge you in food or drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ” (2:16-17). So Paul tells the Gentiles at Colossi that they are not to let anyone force Judaism on them. Didn’t Paul tell the Ephesians that saved Jews and Gentiles were now one new body and one new man—the church (Ephesians 3:1-8)?

We have already mentioned the very confusing practice of superimposing the later Talmud and Talmudic traditions on New Testament believers (Jew or Gentile). Isn’t this as serious as any of the extrabiblical books imposed on cult followers? Some of the Talmud has nothing to do with the New Testament and only reflects later Judaism without a land, a temple, a priesthood, or a sacrifice.

The Hebrew Roots Movement is cavalier and does nothing as far as the above cautions. The use of later rabbinical material must be done with much care, that is, sparingly and judiciously. We must be sure that it can be verified and corroborated by earlier or contemporary sources. It is our only safety. If we are unsure of a later source, would it not be dangerous to add it to the Bible (Revelation 22:18-19)?

One very important and urgent issue that the Hebrew Roots Movement never addresses is—which Judaism? This is the elephant in the room.

It would be more correct to speak of Judaisms. There were different streams of Judaism in the first century. Is it to be the religious Pharisees? And, if so, is it the school of Shammai or Hillel? Or is it the religion of the Sadducees? Why not the Judaism of the Zealots or the Herodians? Is it to be the Judaism of John the Baptist? Better yet, the purists—the separatists called the Essenes. As has been mentioned, any first-century Judaism of any stripe cannot be fully practiced since there is no temple, no priesthood, and no animal sacrifices. Some in the Hebrew Roots Movement seem to be enamored with modern Orthodox Jews. But the large and unanswered question is: which Orthodox group?

In the complex world of Jewish Orthodoxy, there are a myriad of competing groups with different dress and different traditions, all claiming to have their corner on the truth. A few of the somewhat cloistered groups in Jerusalem are the Ger Hassidic Dynasty, the Belz Hassidic Dynasty, the Karlin Stoln Hassidic sect, the Breslav Hassidic Dynasty, the Samar Hassidic Dynasty, the Chabad Hassidic sect, and the Neturi Karta. (For details, differences, and dynamics of these groups, see *The Mysteries of Jerusalem*, Adam Ackerman, Multipress, Jerusalem, 2007, pp. 61-77). Which one is right?

There is an almost total ignoring by the Hebrew Roots Movement teachers of two-thirds of the New Testament, namely the Epistles of Paul (as well as the other Epistles). There is some tipping of the hat to selective pieces of Romans that in their view speak of Abraham and also of being grafted into Judaism, or Jewish Roots. It is clear that being grafted into Israel has to do with Abrahamic and Messianic blessings—not cloning or trying to act like Jews. These spiritual privileges are real spiritual and eternal blessings. They do not mean dressing up and pretending to be of some other nationality or religion.

Gentile believers have received the Word of God, the Messiah, and His salvation. Being grafted into Abraham’s blessings is as beautiful and as simple as Gib Martin and Larry Richards explain: “The olive tree...is a familiar and beautiful part of the landscape of Israel. It is a symbol of both strength and blessing. David penned in Psalm 52:8: ‘I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever’....Paul uses the branch of an olive tree to picture what God has done in grafting in the gentiles, the ‘wild olive tree’ (Romans 11:17) into the cultivated olive tree, Israel. In Paul’s metaphor, some of the olive tree’s branches were broken off and wild shoots were grafted into the tree. God was turning the Gentiles into fruit-bearing people....Paul is pointing them to the very source of their lives: God. God is the Keeper of the vineyard, the ultimate Gardener” (*The Book of Romans*, Thomas Nelson, Nashville, TN, 2007, p. 168).

Ignoring the Epistles is one way to avoid a deluge of material about New Testament church life, church structure, church officers, church practices, and beliefs. It’s no wonder that those in Hebrew Roots have a truncated and skewed message. I say this with sadness.

What we are dealing with is both foundational and fundamental. Is it to be synagogue or church? The Jews had a practice that if anyone professed Christ they were to be thrown out of the synagogue (John 9:22). Yet those in the HRM would try to pretend that synagogues are good places to be—or at least to emulate or push their way back in. Can we merge church and synagogue? Should we? We need to remember that Jesus said clearly, “On this rock I will build my church.” He did not say, “I will build my synagogue.”

Is it to be law or grace? The Book of Galatians deals with that in great detail. However, as I said, the Epistles are neglected and ignored, and Galatians is skipped over. It is interesting to note that Paul told the Galatians that a trip back to Judaism indicated that they had become both “foolish” and “bewitched” (Galatians 3:1). The word “bewitched” is the Greek root *baskano*, and it means to be allured and drawn into false doctrine.

Is it Old Covenant or New Covenant? If it was anything but New Covenant, Jesus would have never said at His last supper, “For this is My blood of the new covenant which is shed for many for the remission of sins” (Matthew 26:28). This is repeated in Mark 14:24 and Luke 22:20. The repetition must be there for a good reason. Jesus must have known that some would ignore much of the New Covenant or get the two covenants confused.

Is it the Passover or the Lord’s Supper? Paul reminded the Corinthians what the Passover stood for and what was really central: “For indeed Christ our Passover was sacrificed for us” (1 Corinthians 5:7). It’s clear that all the Old Testament ceremonies, symbols, and feasts were types and shadows pointing to Jesus (Colossians 2:16-23, Hebrews 10:1-10).

Is it Saturday or Sunday? Saturday (the seventh day) was clearly attached to the finishing of the Old Creation (Genesis 2:1-3). Sunday, the first day of the new week celebrates the Resurrection and the new creation in Christ. Christians are a new creation (2 Corinthians 5:17).

Is it Jewish externals and superficial ritual purity or internal cleansing and heart purity? Psalm 51 answers that question clearly: “Sacrifice you did not desire or I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise” (vv. 16-17).

This brief article is not intended to be an exhaustive analysis of the Hebrew Roots Movement. For now we are just asking questions. There are detailed larger articles and a book in production to examine in depth and detail the entire movement. We hope to offer corrections to many aberrant practices and deal more fully with some of the issues raised in this piece. Stay tuned.



IN DEFENSE *of the* FAITH

BIBLICAL ANSWERS *to* CHALLENGING QUESTIONS

What About the Trinity?

QUESTION: Christians generally believe in the Trinity, a “God” who is three Persons and yet one Supreme Being. But the word “Trinity” doesn’t appear even *once* in the Bible, which plainly declares that there is only *one* God, not *three*. How can you possibly justify a belief in the “Trinity” from the Bible?

RESPONSE: There are only two basic concepts of God: 1) pantheism/naturalism—that the universe itself is God; and 2) supernaturalism—that God or gods exist distinct and apart from the universe. We have already shown the folly of the first concept, which leaves us only with the latter. Within supernaturalism are two opposing views: 1) polytheism—that there are many gods (Mormons as well as Hindus are polytheists); and 2) monotheism—that there is only one God. We have shown that polytheism, too, has fatal flaws. Its basic problem is diversity without unity.

There are also two opposing views within monotheism: 1) the belief that God is a single personage, as in Islam and Judaism, which insist that Allah or Jehovah is “one,” meaning a single being. The same belief is also held by pseudo-Christian cults such as the Jehovah’s Witnesses and the Oneness Pentecostals, who deny the Trinity and claim that Father, Son, and Holy Ghost are God’s three “titles” or “offices.” Here, the fatal flaw is *unity without diversity*.

The Necessity for Both Unity and Diversity

That God must have *both unity and diversity* is clear. The Allah of Islam, or the Jehovah of Jehovah’s Witnesses and Jews, or the God of unitarian “Christian” groups would be incomplete in Himself. He would be unable to love, commune, or fellowship before creating other beings capable of interacting with Him in these ways. The quality of love and the capacities for fellowship and communion, by their very nature, require another personal being with which to share them. And God could not fully share Himself except with another Being equal to Him. Yet the Bible says that “God *is* love” in Himself alone. This could only be true if God himself consisted of a plurality of Beings who were separate and distinct, yet one.

Although the actual word “Trinity” does not occur in the Bible, the concept is clearly expressed there. The Bible presents a God who did not need to

create any beings to experience love, communion, and fellowship. This God is complete in Himself, existing eternally in three Persons: Father, Son, and Holy Spirit, individually distinct from each other yet at the same time eternally one. These three loved, communed, fellowshiped, and took counsel together before the universe, angels, or man were brought into existence.

In contrast, the god of Islam and contemporary Judaism could not *be* love in and of himself, for whom could he love in the solitude predating his creation of other personal beings? Such a deficiency in God would affect man, who is made in His image, at every level of his being.

Plurality and Singularity: Both Apply

The very first verse in the Bible presents God as a *plural* being: “In the beginning God created the heaven and the earth.” If God were a single personage, then the singular word for God, *Eloah*, would be used. Instead of the singular form, however, the plural, *Elohim*, which literally means *Gods*, is used. Yet a singular *verb*, *bara*, is used with *Elohim*. This *plural noun* (*Elohim*) is used for God more than 2500 times in the Old Testament and almost always with a singular verb, thus indicating both unity and diversity and both singularity and plurality in the God of the Bible. It was Elohim (Gods) who later in this first chapter of Genesis said, “Let *us* make man in *our* image, after *our* likeness” (verse 26).

At the burning bush God (*Elohim*—literally *Gods*) said unto Moses, “I AM THAT I AM . . .” (Exodus 3:14). Here *Gods* speak but do not say, “We are that we are” but “*I AM THAT I AM*.” Nor is the word *Elohim* the only way in which God’s plurality is presented.

Consider, for example, Psalm 149:2 NKJV: “Let Israel rejoice in their Maker” (in the Hebrew, “makers”); Ecclesiastes 12:1: “Remember now thy Creator” (Hebrew, “creators”); and Isaiah 54:5: “For thy Maker is thine husband” (Hebrew, “makers” and “husbands”). Unitarianism has no explanation for this consistent presentation of both God’s unity and plurality throughout the Old Testament.

At the very center of Israel’s confession in Deuteronomy 6:4 of God’s oneness (known as the *shema*) is the plural form for God (*elohenu*): “Hear, O Israel: The LORD our God is one LORD” (*Shema yisroel adonai elohenu adonai echad*). The word used for “one,” *echad*, often means a unity of more than one. Were that not the intention, then *yachid*, which means a single and *absolute one*, would have been used. The word *echad* is used, for example, in Genesis 2:24, where man and woman become “*one* flesh”; in Exodus 36:13, when the various parts “became *one* tabernacle”; in 2 Samuel 2:25, when many soldiers “became *one* troop”; and elsewhere similarly.

The great Hebrew prophet Isaiah declared of the birth of the Messiah: “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, *the mighty God, the everlasting Father* . . .” (Isaiah 9:6). Such a concept is found nowhere else in the world’s religious literature but is unique to the Bible: A Son would be born into this world who, though a man, would be the Mighty God. And though a Son, He would at the same time be the Everlasting Father.

Isaiah clearly presents the *deity* of Christ, the Fatherhood of God, and the oneness of the Father and the Son. All three Persons in the Godhead (Father, Son, and Holy Spirit) are clearly seen in the following: “. . . from the beginning . . . there am I; and now the LORD GOD and his Spirit hath sent me” (Isaiah 48:16). It could only be God who is speaking, this One who has been in existence from the beginning; yet He says that He has been sent forth by God and His Spirit. In the Trinity, two Persons are invisible (God the Father and the Spirit of God), while one is visible, the Son of God who became man.

Some Helpful Analogies

How can we fully understand this concept of three Persons, each separate and distinct (the Father is not

the Son and the Son is not the Holy Spirit) yet which are all encompassed by one God? We can’t. Critics argue that because the Trinity can’t be fully explained by human reasoning, it therefore cannot be true. Yet who can fully explain God even if He is only a single entity? No one. We can’t even explain the *human* soul and spirit, much less the Spirit of God, yet these terms are used repeatedly in the Bible.

We can, however, see analogies to the Trinity everywhere. The universe comprises three elements: space, time, and matter. The first two are invisible, but matter is visible. Each of these is itself divided into three: length, breadth, and height; past, present, and future; energy, motion, and phenomena. Length, breadth, and height are each separate and distinct

from each other, yet they are one because each is the whole. The length takes in all of space, as do the width and height. So it is with time: past, present, and future are each distinct from one another, and yet each is the whole. And here again, two (past and future) are invisible while the present is visible.

Man himself, who is made “in the image of God” (Genesis 1:27; 9:6, etc.) is composed of three elements: body, soul, and spirit,

of which again two (soul and spirit) are invisible and one, the body, is visible. The way man functions as a being also reflects the same analogy to the Trinity. We conceive something in our minds (invisible), perhaps a poem or a symphony; we express it in speech or writing or in music and it enters the present, visible world; it is then appreciated in the emotions, once again invisible.

We could offer more analogies, but these should be enough. There is no doubt that the Bible clearly presents three Persons who are distinct, yet each is God. At the same time, we repeatedly have the clear statement that there is only one true God. Christ prays to the Father. Is He praying to Himself? We are told, “The Father sent the Son to be the Savior of the world” (1 John 4:14). Did He send Himself? Or did one “office” pray to and send a “title,” as the United Pentecostal Church would have us believe?

Christ said, “The words that I speak unto you I speak not of myself [on my own initiative], but the Father that dwelleth in me, he doeth the works” (John 14:10); “I will pray the Father, and he shall give you another Comforter, even the Spirit of truth” (John 14:16–17). Throughout the New Testament, Father, Son, and Holy Spirit are each separately honored and act as God, yet only in concert with one another.

COME YE NEAR UNTO ME, HEAR
YE THIS; I HAVE NOT SPOKEN IN
SECRET FROM THE BEGINNING; FROM
THE TIME THAT IT WAS, THERE AM I:
AND NOW THE LORD GOD, AND HIS
SPIRIT, HATH SENT ME.

— ISAIAH 48:16

NEW! RESOURCES FOR MARRIAGES AND FAMILY



How to Protect Your Child from the New Age and Spiritual Deception

Kjos—Tempting voices beckon to children everywhere. Schools, movies, music, and books all sound the call: “Come, dream, trust Self, you are divine, create your own reality, build a new world. Anything goes, for sin and guilt exist only in the minds of the antiquated ‘religious.’” Today’s assault on biblical Christianity is fast undermining God’s moral and spiritual boundaries. It invites chaos rather than unity—coercion instead of freedom—war and violence instead of peace—and ultimately overtakes today’s

children with the plan to turn them into “progressive” transformation leaders of tomorrow. How can we equip our children so they do not become spiritually deceived and fall into this worldwide agenda? There is an answer! We can teach our children to know Truth, so they will discern the counterfeit. And we can teach them how to spot the New Age/New Spirituality and to understand the serious implications that occur when it is embraced. Lighthouse Trails, 328 pp. Retail \$14.95.

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Me? Obey Him?

Handford—Written in 1972 and revised in 1994, Elizabeth Rice Handford’s *Me? Obey Him?* was recently reviewed by a number of married women on our staff. There is no question that marriage is under severe attack in our present day and it seems that the biblical exhortation to wives to submit to their own husbands is a common area of struggle. Can’t a woman be her own person and still be a good wife? Doesn’t she have rights as well? What if the man is truly wrong? Mrs. Handford answers all these questions and more. We trust that this classic resource will

provide sound counsel and encouragement to married women, and also to those who hope to be married someday. Although many of the ideas expressed may be absolutely new to you and foreign to everything you have ever believed, we hope that you will find them absolutely faithful to the Scriptures! Because this area is fraught with opinion and prejudice, you’ll need to ask the Lord to open your heart and mind to the truth. Ask Him to show you exactly what He requires. Once the responsibility of submission is understood and practiced, the plan of God brings privileges, blessings, and joys that cannot be achieved any other way. Sword of the Lord Publishers, 97 pp. Retail \$9.95

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your home and family, you will benefit from the principles set forth in this book. Believer’s Bookshelf, 81 pp. Retail \$9.95.

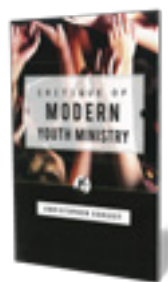
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The Duties of Parents

Ryle—*Duties of Parents* is straightforward, biblical, and practical. J. C. Ryle encourages parents to simply teach the Word and to train up their children in the way that they should go. “The path of obedience is the way in which He gives His blessing. We have only to do as the servants were commanded at the marriage feast in Cana, to fill the waterpots with water, and safely leave it to the Lord to turn the water into wine.” Grace and Truth Books, 34 pp. Retail \$3.95

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Critique of Modern Youth Ministry

Schlect—Written by a former youth minister, this booklet is an inspired answer to the paramount problems found in today’s youth programs. The author states problems and their histories, and then provides the recipe for overcoming and dealing with them from a biblical standpoint. “I realized that I and others in positions like mine, though with good intentions, were providing a facility for fathers to abdicate their parental responsibilities” (excerpt from booklet). A wake-up call especially for parents, their growing and developing youngsters, and anyone involved—or desiring to become involved—in youth ministry. Canon Press, 24 pp. Retail \$7.99.

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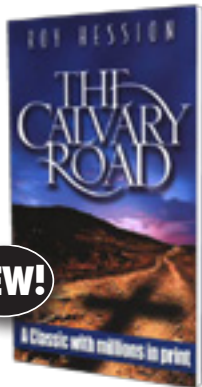


Asking Father

Harvey/Tait—Originally published in 1980, this series of more than 30 short stories is designed to inspire children to approach their Heavenly Father with confidence, knowing that He will honor their prayers. Parents enjoy reading this book as much as their children. It is also an excellent source of material for Sunday Schools. Includes charming black & white illustrations. One parent’s review: “Asking Father has been a favorite of all my children (and their friends). As we read it together, it was always such an inspiration and encouragement that God can and will answer prayer—and in some most unexpected ways!” Harvey Christian Publishers, 128 pp. Retail \$6.95

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NEW! RESOURCES ON PRAYER AND SUFFERING



NEW!

The Calvary Road

Hession—This is an updated edition of a book written by missionary and evangelist Roy Hession in 1950 in which he profiles the nature of religious revival and lays out the prerequisites and consequences of the activity of God in the heart of the hungry seeker. Roy Hession, was convicted of his own need for spiritual renewal as he heard the testimony of church leaders from East Africa then experiencing revival. This book is the result of that testimony. Hession shows us how brokenness, humility, and repentance prepare our hearts to receive the fullness

God wants us to have. Seize this opportunity to learn how Jesus can fill you with His Spirit through brokenness, repentance, and confession. CLC Publications, 131 pp. Retail \$6.99.

B82363

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NEW!

When Christians Suffer

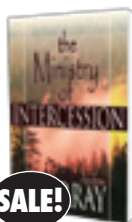
Case—Thomas Case, a prisoner of the Lord during dark days for the gospel in England, believed that “Discourses on affliction can never be out of season... Providence has so ordered that whosoever will follow the Lord fully like Caleb (Nm 14:24) will be exposed to the world’s hatred, but the glorious Spirit will rest upon them (1 Pt 4:14).” With persuasive arguments drawn from God’s Word and verified by his own experience, he convinces

us that God’s rod and God’s love may stand together, for “the Lord disciplines those he loves.” Here is sweet comfort for all of Christ’s cross-bearing disciples. Part of the “Pocket Puritans” series, is small enough to carry in purse or pocket. Dimensions: 5.25 x 3.6 x 0.3 in. Banner of Truth, 122 pp. Retail \$6.00

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Müller—George Müller was the worst of sinners—a thief and a liar. But after turning to Christ, he provided for over 10,000 orphans—without ever asking anyone but God to supply his needs! He testified that he knew of at least 50,000 specific answers to his prayers. Here are his reports of a few of the most spectacular ones. Whitaker House, 141 pp. Retail \$11.99.

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Prayer Guide

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"Another Jesus" Calling

Smith—When former New Ager Warren B. Smith read *Jesus Calling* after being asked to share his thoughts on it at a conference, he was immediately concerned. In it, he saw a number of familiar New Age practices and concepts that were being presented as if they were coming from Jesus himself. He found this "Jesus" introducing such ideas as occult/New Age channeling, spiritual dictation, creative visualization, meditation, divine alchemy, co-creation with God, and "practicing the presence," as though these things should all be part of a Christian's everyday life. He also found indirect references to a pantheistic poet and two classic New Age books, along with a hearty endorsement of the book *God Calling*, written by "Two Listeners" who channeled messages from "God." It was that book that inspired Sarah Young to attempt to receive her own personal messages from

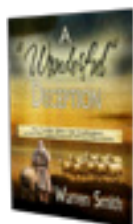
Jesus. Smith found the language disturbing, with unwarranted flattery and not-so-subtle mockery. Smith believes that this book is an attempt by the Adversary to get an even further foothold inside the Christian church. "*Another Jesus*" Calling asks the question, Is the "Jesus" of *Jesus Calling* the biblical Jesus Christ, or is it a false christ, who is deceiving many? Millions of copies of Sarah Young's *Jesus Calling* have been sold. Isn't it crucial that we determine the answer to that question? Warren Smith provides thought-provoking insight along with documentation and biblical references to help you to find the answer. Lighthouse Trails, 174 pp. Retail \$12.95

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Smith—This book explains how all the puzzle pieces are in place for the "strong delusion" described in 2 Thesalonians. A "Wonderful" Deception pierces right into the heart of this deception while preparing believers in Jesus Christ to effectively stand against

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False Christ Coming - Does Anybody Care?

Smith—Smith's book is a wake-up call to a church that remains strangely silent and in deep denial about the very deception that Jesus warned would come in His name (Matthew 24:3-5). Read this book and then warn your

friends and family (2 Corinthians 2:11). Mountain Stream Press, 159 pp. Retail \$14.95

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"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." — 2 CORINTHIANS 11:4



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Tetlow—Tens of millions visit apparition sites hoping to encounter Mary, the mother of Jesus. Those who follow the apparitions believe Mary has come to turn us back to God, while others insist that these events are either fabrications

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