

The Discerner

“Hereby know we the spirit of truth and the spirit of error”
1 John 4:6

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FROM THE EDITOR

Recently I conducted a series of studies on prophecy, zeroing in on Daniel and Revelation. The books of Daniel and Revelation are challenging books, even to the greatest scholars. The viewpoints, for example, are diverse indeed about the fourth beast/empire as to its crucial place in the Last Days prior to the Second Coming of Christ. How about the Antichrist, who and when does he appear? Then again there are the questions relating to the the Great Tribulation, Millennium, the Resurrection and the Final State. There are patent denominational answers to these questions. What and whose are correct and definitive? Somehow we want to know how all the parts of the eschatological puzzle come together.

Praise God that many evangelical scholars share common views so that we can work together and live peaceably with one another. We don't need to know and agree on everything about eschatology to live in brotherly and sisterly harmony or to preach Christ and Him crucified. Charles Spurgeon, the great English preacher (1834-1892), wrote in his own inim-

itable way: “Salvation is a theme for which I would fain enlist every holy tongue. I am greedy after witnesses for the glorious gospel of the blessed God. O, that Christ crucified were the universal burden of men of God! Your guess at the number of the beast, your Napoleonic speculations, your conjectures concerning a personal Antichrist-forgive me, I count them but mere bones for dogs, while men are dying, and hell is filling, it seems to me the veriest drivel to be muttering about an Armageddon at Sebastopol or Sadowa or Sedan, and peeping between the folded leaves of destiny to discover the fate of Germany. Blessed are they who read and hear the words of the prophecy of the Revelation, but the like blessing has evidently not fallen on those who pretend to expound it, for generation after generation of them have been proven to be in error by the mere lapse of time, and the present race will follow to the same inglorious sepulcher.”(“Charles H. Spurgeon and Eschatology”-Website).

In his lecture notes Spurgeon does define a general scheme to eschatological issues, but he was not ultimately concerned about highly knit chronological sequences. He did not attempt to present a systematic eschatological chart or framework, but his utterances on this theme were biblically based and not founded on idle speculations.

In our confrontations with cults we invariably deal with eschatological issues, for instance, the Jehovah’s Witnesses and their timelines (1914, 1925, 1975, etc.). But true biblical prophecy deals not only with the “day and the hour of the Lord’s coming” (prediction), but also with the “be ye” of Christian character and the “go ye” of witness/ preaching (exhortation). Let us be concerned about character and witness/preaching issues as well (1. Peter 3:15).

Laurence J. Sutherland

WITH THIS ISSUE

We rejoice that Dr. William BeVier, our esteemed editor emeritus, has agreed to my request to write on Atheism. Personally I am convinced that we need an articulate answer to both atheism and agnosticism. Dr. BeVier does this by documenting the historical, philological, philosophical and theological dimensions of atheism and agnosticism. Although there are statistically few self-acclaimed pure atheists, there does appear to be a goodly number of “practical atheists,” unfortunately, even in our churches.

With this issue we are including an article: “Israel-Nation of Destiny” by Lloyd Hartzler. His prolific use of Scripture distinguishes this account from mere passionate exhortations from those whose zeal tends to be more abundant than their knowledge. Hartzler’s biblical analysis has a wide swath that gives broad perspective as well as analytical depth.

It is always timely to remember that true salvation is “sola gratia” (all of grace) and “not by our own works of righteousness that we have done” (Titus 3:5). Salvation through any scheme of works is anti-biblical. Dr. M.R. DeHaan, the great Bible teacher of a previous generation, who founded the Radio Bible Class (Grand Rapids, Michigan), has an apt and adequate answer to the age-old controversy of law vs. grace. We are refreshed as we reflect on this text that transcends any generational differences.

The last contribution is written by a layman with the gift of insightful analysis. Paul Ness submits Part I of: “1967-The Perverted Generation”. The title betrays the drift of his persuasion/reflection. Why 1967? Check this article out. Essentially we have here a treatment of the “Baby Boomers” generation. Part II follows in the next edition. Also in the next edition we shall include installment IV of Dr. Ron McRobert’s series on Dispensationalism.

Laurence J. Sutherland, Editor

ATHEISM

By William BeVier

INTRODUCTION

A report I recently read stated that atheism is not growing as fast in numbers as religion. But “religion” included Islam and Hinduism, as well as Christianity. In the U.S. such organizations as the ACLU (American Civil Liberties Union), Humanism, and the Atheist Association foster atheism. There are also many individual atheists who do not officially belong to an atheist organization. Because many atheists are outspoken and aggressive we need to be aware of their beliefs and efforts.

HISTORY

We need to distinguish between agnosticism and atheism. Agnosticism is a relatively new concept; atheism is as ancient as the Bible.

We also, in fairness, need to distinguish between agnostics and atheists.

Geisler and Nix ascribe to Immanuel Kant (1724-1804) as paving the way to agnosticism, but Kant was not an atheist. He did question the objectivity and rationality of divine revelation, the Bible. Kant, as did Thomas Jefferson, rejected the literal resurrection of Christ ([A General Introduction to the Bible](#), p. 144). We cannot consider Kant a Christian, or Thomas Jefferson, but that does not make them atheists.

Though the word *agnostic* was coined by Thomas Huxley (1825-1895) in 1869 ([Dictionary of Christianity in America](#), p. 31) the concept was rooted in the writings of David Hume (1711-1776), who began by rejecting the veracity of the New Testament miracles (*Ibid.*). Immanuel Kant (1724-1804) argued that human knowledge is limited to time and space as categories. This rules out the Bible as a revelation from God. Herbert Spencer (1820-1903), an English evolutionist (popularizing Darwin’s theory), declared that neither science nor religion can answer all questions. This is true, but it is also true “a fool can ask more questions in a minute than a wise man can ever answer.”

Agnosticism is essentially a form of skepticism, not a denial, as with atheism. The basis of modern skepticism is found in

David Hume (1711-1776). Agnosticism declares humans cannot know the answers to the questions of the existence of God or ultimate reality. Again, without the Bible, this is true.

Norman Geisler states there are two types of agnostics: 1. Those who claim that the existence of God and the nature of God are not known, and 2. Those who hold that God is unknowable. (Christian Apologetics, p. 13).

Agnosticism means literally “no-knowledge.” It is a combination of two Greek words, the alpha privative “without” and the Greek word for “knowledge.” The Bible, of course, is a revelation of knowledge from God.

Geisler brings agnosticism down to the present day as evidenced in the “logical positivism” of the philosopher A. J. Ayer (Ibid. p. 17). Geisler maintains that the term God cannot be known is untenable (p. 17). This is also true of atheism, to affirm categorically that God does not exist.

According to Webster’s New World College Dictionary, the definition of an agnostic is: “A person who believes that the human mind cannot know whether there is a God or an ultimate cause, or anything beyond material phenomena.” Historically agnosticism gave rise to Empiricism, which is sometimes termed the modern “scientific method,” i.e. .we can only know reality that is “empirical” or that which is known by the physical senses.

The ancient Greeks considered a person an atheist when one denied the existence of the gods recognized by the state (Merrill F. Unger, Unger’s Bible Dictionary, p. 105). Even Socrates (470-399 B.C.) was termed an “atheist” because he did not accept the Greek pantheon (Dictionary of Christianity in America, p. 90). Pagans called ancient Christians atheists because they would not acknowledge the heathen gods and worship them (Unger’s Bible Dictionary, p. 105).

Notable atheists have included: Michel de Montaigne (1533-1592), a French essayist who claimed to be a Roman Catholic, but not a Christian; Marquis De Sade (1740-1814) a French writer from whom the word “sadism” comes, i.e., the getting of pleasure from inflicting pain on another, especially sexual; Arthur Schopenhauer (1788-1860), German philosopher, “first avowed atheist,” who slept with loaded pistols at hand, said if man has a free will [ed. note, which he really does not – having a will does not mean it is “free”], then God cannot exist; Karl Marx (1818-1883), German-Jewish philosopher and revolutionary theorist,

religion is the “opiate of the masses”; Friedrich Nietzsche (1844-1900), German philosopher who wrote “God is dead,” died insane, but was the motivation for many of Adolph Hitler’s ideas; George Santayana (1863-1952), Spanish philosopher, religion is “a product of the imagination,” but died in a convent in Rome; Nikolai Lenin (1870-1924), Russian revolutionary and dictator, “God-making is the worst way of spitting in one’s own face”; Robert Frost (1874-1963) American poet, four times winner of the Pulitzer Prize, “I turned to speak to God... God wasn’t there,” yet he read one of his own poems at J. F. Kennedy’s inauguration; Jean-Paul Sartre (1905-1980), French Existentialist, “... the idea of God is contradictory...”; Madelyn Murray O’Hair (b. 1919, d.?), triggered Supreme Court case that eliminated prayer and Bible reading in U.S. public schools; John Lennon (1940-?), “God is a concept by which we measure our pain,” claimed the Beatles were “bigger than Jesus” (The People’s Almanac, p. 1291).

Some, who personally believed in God’s existence, led inquiries into God and the value of religion which led to forms of atheism in others, among these were Rene Descartes (1596-1650), Immanuel Kant (1724-1804), G. W. F. Hegel (1770-1831), Fedor M. Dostoevski (1821-1881), and Thomas Paine (1737-1809).

The American Atheist Association was founded in San Diego, California in 1925. Their statement of “faith” is: “God is a myth, religion is a fraud, the clergy are selfish deceivers....” “... the nearest thing to a god the Atheists have is the regard for Truth, and our doctrine [teaching] is human happiness.” The Atheist Association celebrates the birthdays of Thomas Paine and Robert Ingersoll (The People’s Almanac, p. 1250).

PHILOSOPHY

The history and philosophy of agnosticism and atheism overlap; one reason is because they frequently involve the same people. Agnosticism and atheism are distinct, but one relates well to the other.

Agnosticism implies some concept about reality, what is real, e.g., we cannot know about God. But true of both agnosticism and atheism, how do we know we can know nothing about God? Remember, all true agnostics and atheists reject that the Bible is a revelation from God. How can they “know” to reject the Bible and, therefore, how can they know they can’t know God? A philosophical question for which the agnostics and atheists have no reasonable answer. If God reveals Himself in the Bible, and they

reject the Bible, it is true they cannot “know” God. (See Geisler’s discussion of this in Christian Apologetics, pp. 215-235).

It should be noted that other terms in philosophy for atheism are humanism, materialism, naturalism, and positivism.

Atheism is a theory, which like evolution’s search for origin, cannot be proven empirically. It is philosophical, not scientific or even theological (though atheism has a “theology,” i.e., God does not exist). Atheism is affirmed by atheists as being true, but it has no demonstrable evidence or proof.

Most leading atheists have been philosophers such as Bertrand Russell, Jean-Paul Sartre, Albert Camus, Sigmund Freud, Karl Marx, and such like. It is interesting to me how many of the writings of these men I was assigned to study in undergraduate college (Drury) and graduate universities (Southern Methodist, Wayne State). If I had not had a

Christian background and some knowledge of the Scriptures, I could well have accepted what I was reading and what my professors were teaching as being the truth. Such is the state of higher education in this country.

Geisler, who himself is educated in philosophy, concludes, after presenting the major arguments of atheists to support their theory: “Many of their [atheists] arguments boomerang into a disproof of atheism or else entail a plausible assumption that there is a God.” “It would take absolute knowledge to absolutely eliminate God” (Christian Apologetics, p. 233).

It is of interest that today some scientists are finding “design” in the universe, but are not yet willing to admit there is a “Designer” (God).

THEOLOGY

Henry Thiessen found three distinct types of atheism: practical atheism, dogmatic atheism, and virtual atheism (Lectures in Systematic Theology, p. 32).

Many people are “practical atheists.” They are indifferent to God and seem to believe all religion is false. They live and act as if there is no God.

Dogmatic atheism is openly professed atheism. Communism is one example of this type of atheism.

Virtual atheism holds principles that are inconsistent with the revelation of God in the Bible. They tend to define God in

their own human terms. They generally claim to believe in God, but it is a god of their own making. God who reveals Himself in Scripture tells us who and what He is. We are not free to make God what we might want Him to be.

Thiessen agrees with most theists when he writes: "... exhaustive knowledge of all things, intelligence, and times is needed to state dogmatically that there is no God" (Ibid, p. 33).

Darwin, Marx, and Freud were all atheists, but to them for different reasons. Darwin because of the cruelty he saw in nature. Marx because of what he saw in the social class struggle (religion is the "opiate of the masses" by which the aristocracy keeps the proletariat in subjection). Freud believed religion is a child-like illusion and sense of insecurity (a "complex").

CONCLUSION

The purpose of this article is not to prove God exists, but to demonstrate atheism is wrong as a humanly constructed theory of reality.

One would have to be infinite to know God does not exist (and this is one definition of God). Physically one would have to be omnipresent to know God is nowhere.

The Bible does not attempt to prove God's existence. He is assumed from Genesis 1:1 on – "In the beginning God..."

In Ephesians 2:12 the Greek text refers to the unbeliever as anthoei en to kosmo, without God in the world. Unger took the word anthoei to mean denying, ignorant of, or forsaken by God (Ibid, p. 105). See also Romans 3.

Twice the Bible does refer to atheists with the words "The fool has said in his heart there is no God" (Psalm 14:1; 53:1). There is God's evaluation of atheists.

Modern atheism is derived from moral causes. Mankind is sinful by nature and rebellious, and does not want God or anyone else telling them what to do or how to live. American society as a whole, as have other societies, has adopted relativism – there are no absolutes. This is "virtual" atheism.

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ISRAEL-NATION OF DESTINY

By Lloyd Hartzler

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When we think of the Jew or of Israel, we could start in Genesis and go through the rest of the Bible. We are talking about the physical descendants of Abraham, Isaac, and Jacob-Israel.

Why have the Jews endured what no other people have and still maintained their identity? Someone has said, "The Jew is a fact-the most stubborn fact of history."

We talk about the Dutch, Chinese, Irish, and others, and we say, "Where did they come from?" We may not be able to answer that. But if we talk about the Jew and his origin, we know the answer. If any of these other nationalities come to America, before too long they are simply Americans. But the Jew in America continues to be the American Jew. There is a reason for this.

A Chosen People and a Promised Land

In Genesis 12:1-3 the Lord tells Abram to get out of his country unto a land He will show him, and the Lord will make a great nation and name for Abram. *"And I will make of thee a great nation and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed"* (Gen. 12:2,3). What is the purpose of this special God-called people and nation? *"The LORD thy God hath chosen thee to be a special people unto himself; above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; But because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers"* (Deuteronomy 7:6-8). (See also Deuteronomy 4:7,8) This is what God says. Yet a lot of people today would like to trample the Jew underfoot and say God is finished with Israel.

Mankind became evil and needed redemption. How did God bring this to pass? God called a man, Abram, and made of Abram a nation. And from that nation He brought forth the Messiah for all nations and for all people.

Why study so much about the Jew? In everything that my heavenly Father is interested, I am interested. Since our Lord Jesus came from these people, we are that much more interested in them.

“For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever” (2 Samuel 7:24). So we see, first of all, they are chosen of God *“forever”*. Secondly, when God promised to make a nation, He also promised a land for that nation. In Genesis 12:7, God told Abram, *“Unto thy seed will I give this land.”* (See also Genesis 13:14-17.) *“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession,”* (Genesis 17:8). Here it seems they received a title deed to the land.

Unconditional Covenants

“He hath remembered His covenant for ever; the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance” Psalm 105:8-11).

These promises in relation to Israel and their future have never been revoked. Some people say, “When God makes a covenant with man it is conditional. That is, if man continues to obey God and keeps his part of the covenant, God will carry it out. If man does not, then the covenant is broken.” That is true of most covenants, but not all of them. The first covenant God made with man of the bow in the sky was absolutely unconditional. Man has been disobedient and sinful turning from God - and getting worse and worse! Still we see that rainbow, and we know God will not destroy the earth with water because of His unconditional covenant.

In Psalm 89:29-37 we have another covenant that is unconditional. This has to do with a people, even when they go astray. Here God says if they are unfaithful He will punish them, but *“My covenant will I not break nor alter the thing that is gone out of my lips”* (verse 34). God remains faithful to His covenant, even though the Jew did not.

There are nearly one hundred references in the Pentateuch alone, concerning the truth that God has given the land of Palestine to His people, Israel.

A Strategic Location

Geographically, Palestine is at the juncture of three continents. It seems God set the Jews in Palestine at the hub of the nations. *“When the Most High divided to the nations their inheritance, when He separated the sons of Adam [when He divided all mankind], He set the bounds of the people according to the number of the children of Israel. For the LORD’s portion is His people; Jacob is the lot of His inheritance”* (Deut. 32:8,9).

Someone has said, Palestine was the nerve center in the days of Abraham, the truth center in the days of Moses and the prophets, the salvation center through the coming of Christ, the storm center through the redemption of Christ and many centuries following, and still is today. It is to be the peace center in the Messianic Kingdom, and the glory center in the new Universe.

Sometimes we read in the Scriptures about the north country or a king of the south or something coming from the west. North, east, west, and south from where? The earth is round. We have our answer in Ezekiel 5:5. *“Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.”*

The Scattering of Israel

Why did Palestine not belong to the Jew for nearly 2500 years? In Deuteronomy 28:1-14 the Lord promised many, many blessings, if the Israelites would be faithful to Him. But then from verse 15 to the end of the chapter we read of curses upon the Jewish people, if they were to be disobedient. Someone has said Israel’s history for 1900 years is a history of a people without a land, without a home, and without freedom. I cannot think of any people on the face of the earth that survived anything near this who are still a people today.

There have been three dispersions of Israel: the first to Egypt, the second to Assyria and Babylon, and the third as Jesus predicted in Luke 21:24. *“And they shall fall by the edge of the sword, and shall be led away captive into all nations.”* Numbers 23:9 says, *The people shall dwell alone, and shall not be reckoned among the nations.”* In other words, they have never lost their identity as Jews, even though they were driven from their homeland! We may have friends among the Jews. They are all in this scattering in other nations for hundreds of years, and they still retain their identity.

The Re-Gathering of Israel

*“For the children of Israel shall abide many days without a king:...**Afterward** shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in **the latter days**”*(Hosea 3:4,5). God told Abraham how long the people would dwell in Egypt, and God told Jeremiah and the people how long they would remain in Babylon, and they came back on scheduled time. But we are not told how long the third dispersion will last, except that the last part of Hosea 3:5 says *“in the latter days.”* Are we now in the latter days? This subject is very timely. We shall consider it.

Leviticus 26 has much of the same message as Deuteronomy 28. Leviticus 26:42 says, *Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.”* God has not forgotten the land.

National Israel is Still Israel

Who is Israel today? In Romans 9:3-5 Paul is talking about the children of Israel according to the flesh-physical descendants of Abraham. Verses 4 and 5 tell who the Israelites are. They are Paul's *“kinsmen according to the flesh.”* And in Philippians 3 Paul says he is an Israelite and a Pharisee.

In John 8:37 Jesus said to the scribes and Pharisees, *“I know that ye are Abraham's seed.”* But then in verse 39 Jesus said to them, *“If ye were Abraham's children. . .”* How do we harmonize these two statements? In the first, Jesus is speaking of natural Israel, and in the second, He is speaking of spiritual Israel. Spiritual Israel does not nullify natural Israel. The fact that people believe as Abraham believed does not nullify the promises made to natural Israel.

All who believe the Gospel are Abraham's children by faith. *“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham”*(Galatians 3:6,7). Does this do away with the Jew according to the flesh? Never. Thank God we can all be one in Christ Jesus through faith. But that does not do away with natural Israel. *“Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God”*(1 Cor. 10:32). Here are three distinct groups of people-unsaved Jews, unsaved Gentiles, and the church which is made up of regenerated Jews and Gentiles.

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night: . . . If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever” (Jeremiah 31:35,36). Since the sun and moon and stars continue to shine, how can we say God has cast them off? (See also Isaiah 49:14-16).

Israel shall not be cast off forever. We can say this on the authority of the Word of God. We realize some people say God is finished with the Jew. They say everything is fulfilled in Christ, and now the church as spiritual Israel takes the place in God's program for natural Israel. In doing so they apply the curses pronounced against Israel in the Old Testament to Israel, and the blessings promised to Israel to the church. Do we really have the liberty to interpret Scripture that way?

The Time of the Last Re-Gathering

We will not name a date or a year, but look at the Scriptures. *“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds. . . and they shall fear no more, nor be dismayed”* (Jeremiah 23:3,4). This would seem to be the last regathering because Israel still fears today. Now notice the time. *“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper. . . In his days Judah shall be saved, and Israel shall dwell safely.”* (Jeremiah 23:5,6a). This is the time they shall fear no more-when the King reigns and prospers. This gives us a little idea when the last re-gathering is. See also Jeremiah 31:37-41; and Amos 9:11-15. Again and again He says, *“In the latter days ye shall consider it.”*

The Fact of the Last Re-Gathering

What about the Jew today? In 1838 there were only eleven thousand Jews in Palestine. In 1872 there were still only twenty-one thousand Jews there. In 1914 there were one hundred thousand Jews in Palestine, but they were reduced by the Turks in 1917 to fifty-five thousand. By 1923 there were one hundred thousand there again. In 1935 there were three hundred seventy-five thousand Jews in Palestine. By 1947, there were six hundred twenty-five thousand Jews in Palestine. By November 1960 there were two million Jews in Palestine. In February 1963, there were two million, two hundred thousand Jews in Palestine. Today, in 2003, Israel's Jewish population is over 5 million people.

In 1917, the Balfour Declaration by Great Britain promised Palestine to the Jew as a homeland. After World War I Palestine was assigned to Great Britain. But Great Britain failed to keep its promise to give the land to the Jews. Therefore, Great Britain asked the United Nations to be relieved of that responsibility and the termination date was set for May 15, 1948. We all know what happened that night. Israel, for the first time in twenty-five hundred years, became a nation.

For some years following that, the old city of Jerusalem was still in the hands of the Gentiles, but in more recent years that has changed.

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far and My daughters from the ends of the earth" (Isaiah 43:5,6). Here is a command going out from Almighty God concerning Jacob and Israel (Isaiah 43:1,3).

From the east

To the east of Palestine is the country of Iraq, which includes ancient Babylon. You might say this was the first Jewish community of the east. It has been reliably reported that in 1948 there were 135,000 Jews in Iraq. These Jews, when Israel became a nation, petitioned their government in Iraq to let them go to Palestine. Of course, Iraq being an Arab nation, did not want the Jews to go. So the Iraqi government immediately claimed all the assets of the Jews. The Jews had great wealth. Then they were given permission to go if they would renounce their Iraqi citizenship and promise never to come back.

I say that is a miracle! A giant airlift was organized to take them to Palestine. When these Jews came to the airport to fly to Palestine, in addition to having their property and bank accounts taken away, they were searched at the airport. Anything of value (pens, watches, overcoats, etc.) was taken from them. They flew to Palestine practically penniless and they arrived at the rate of almost 1,000 a day for month. I am not saying this is the full fulfillment of this Scripture, but it's thrilling to me to realize I live in a day when these things happen. He said, *"I will bring thy seed from the east."* I had to ask myself if this is the end of Babylonian captivity.

From the west

The Lord says, *"I will gather them from the west."* The word *gather* in Hebrew does not mean a wholesale bringing back, but

rather it means collecting or assembling a few from here and there.

The United States (the power from the west) is still the largest Jewish center in the world. In 2001 there were approximately 5.7 million Jews in the U.S. But the ingathering from the U.S. to Palestine has not been in proportion to the number of Jews that are in the states. In fact, in the first 4½ years of the new state of Israel, the U.S. contributed only 6/10 of 1% of all those Jews going to Palestine. Why is this? I don't know all the reasons; I suggest a few.

The Jew considers the U.S. a very comfortable place to live; many of them are satisfied here. Secondly, with those thousands of immigrants coming into Palestine with practically nothing, where do they get the money to integrate these immigrants into the Jewish economy? In the first four and one-half years of Israel's statehood, 707,650 Jews came into Palestine. It was reported it cost \$3,000.00 to integrate each one of those Jewish persons into the land of Israel. That makes over two billion dollars. Where did that money come from? How did God meet the need? Our daily paper, back in 1962, reported: "The American United Jewish Appeal has been credited with raising one billion, four hundred thirty-five million to aid Israel during the last twenty-four years." I think that's one reason God didn't take them all back from America right away.

From the north

Then God says, "*I will say to the north, Give up.*" That is an imperative. "Give Me my people!" The survivors from the northwest, Hitler's countries, came, but in Russia in 1981 there were yet something like 2,300,000 Jews. In 2001 the Jewish population of the countries which comprised the former USSR was estimated at 462,000. This was due largely to Jewish immigration to Israel and the United States in a further fulfillment of divine prophecy.

From the south

Then He says to the south, "*Keep not back.*" The Hebrew word for south is Teman which in English is called Yemen, a little country in the southwest part of the Arabian Peninsula. We are not saying that is all it means, but Yemen at least has to be included because of its location and because of the Hebrew word.

It is not known definitely when the Jews first went into this little country, but over the years they were treated as underclass

citizens. Life was very difficult for them; there was a lot of poverty and hardship. They hardly had enough to eat. It has been reported that when the average adult came to Palestine from Yemen he weighed 75-80 pounds.

No Jew was allowed to leave that country for years, but they clung to their Torah, their Pentateuch. Because of the shortage of scrolls and printing presses they would crowd around one scroll and read, and they learned to read upside down as well. They were so anxious to read the Word of the Lord. They knew they were in exile, and they longed for the Messiah to come.

Then something suddenly stirred in them. In about 1948-1949, from over 800 places in the country of Yemen, Jews began to move, walking out over the hot desert sands toward the seaport of Aden. They did not know exactly why or what would happen and many died along the way. I believe God put a desire in them to go; and God moved the king to permit them to go.

Israel heard of the mass movement in Yemen. Israeli officials organized an airlift to bring these Jewish wanderers home to Israel. Forty-eight thousand Jews were flown from Yemen to Israel by September, 1950. Very few Jews were left in that land. Again, I am not saying this is the only fulfillment. What other people can go to a land where they have never lived and say, "I am going home"?

Results of the Re-Gathering

In 1962 there were already 460 synagogues in Jerusalem. The Hebrew language has been revived. The land has been revived. *"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel"* (Ezekiel 36:8) see also Ezekiel 36:9, 30, 34, 35, and Isaiah 27:6.

Look on the map and see how small that country is. The Bible says it shall fill the face of the world with fruit (Isaiah 27:6). Production of fruit rose by 51% in the four years preceding May, 1964. Some years ago the Israelis were exporting cotton by the ton and textile products, potash, citrus fruit, diamonds, etc. Swamplands have been drained and millions of trees have been planted including many citrus groves. Already in 1963, twelve million cases of citrus fruit were exported from Israel.

On June 1, 1967, the premier of Iraq proclaimed on the radio these words: "We are resolved, determined, and united to achieve our clear aim of wiping Israel off the map. We shall meet in Tel Aviv and Haifa." The Six Day War followed. Israel destroyed the

armies, opened navigation to African countries, and unified Jerusalem. You say, "What does all this have to do with their salvation and the end time?" I do not know how much more going back to Palestine will take place before the Lord's return. I am thoroughly convinced that what has happened since 1948 is at least partial fulfillment of Scripture. God has something more than just the land for Israel.

"And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zechariah 14:4). I believe that is when the Jews are going to look on Him whom they have pierced.

"For if the casting away of them [the Jew] be the reconciling of the world, [that is, the Gentile has the opportunity to come in also] what shall the receiving of them be, but life from the dead?" (Romans 11:5). Part of Romans 11:25, 26 reads, *"that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved"*. Not those of Israel who have already died, but those who are living when this time comes will be saved.

"There shall come out of Zion the Deliverer; and shall turn away ungodliness [from whom?] from Jacob: For this is my covenant unto them, when I shall take away their sins" (Romans 11:26, 27). Is God finished with Israel? According to these Scriptures it would appear He is not finished with Israel.

The Jew needs the Gospel today. Thank God for those of Israel who have turned to the Lord for salvation. As a nation, however, they are still rejecting the Lord Jesus. We do not know when *"all Israel shall be saved,"* except that it will happen when Jesus returns with His saints in power and great glory, and they will look on Him whom they have pierced.

LAW OR GRACE

*From the introduction to the book Law or Grace
by Dr. M. R. DeHaan.*

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INTRODUCTION

The first church council in the city of Jerusalem, as recorded in the fifteenth chapter of Acts, was necessitated by a question concerning the relationship of the believer to the law of Moses. Paul the Apostle had on his first missionary journey preached the Gospel of the grace of God, without the works of the law. Upon his return from his first missionary journey he had rehearsed to the church in Antioch “all that God had done with them, and how he had opened the door of faith unto the Gentiles” (Acts 14:27). Paul reported to the church how Gentiles had been saved, without becoming Jewish proselytes, or submitting to circumcision, or keeping the law of Moses. The Christians at Antioch rejoiced in the good news of the free grace of God.

These reports of Gentiles being saved by grace without the law, reached Jerusalem, where a group of legalistic Jews insisted that salvation necessitated placing these believers under the law. These legalists came to Antioch and began to teach the believers,

... Except ye be circumcised after the manner of Moses, ye cannot be saved (Acts 15:1).

This started a real dispute between Paul and Barnabas on the one hand, and this group of “law preachers” on the other. A real row broke out. Dr. Luke reports it as follows:

... Paul and Barnabas had no small dissension and disputation with them. . . (Acts 15:2).

Unable to settle the question, they decided to submit the problem to the apostles and elders at Jerusalem. A committee, including Paul and Barnabas, was appointed to go to the apostles in Jerusalem. Upon their arrival in the city they were welcomed by the church, to whom they reported all that the Gospel of God’s grace had accomplished among the Gentiles. However, they were immediately opposed by the legalistic Pharisees who insisted,

... That it was needful to circumcise them [the Gentiles], and

to command them to keep the law of Moses (Acts 15:5).

The apostles called the church together and tried to settle the controversy, but instead disorder broke out and the meeting resulted in a heated debate. There was much disputing between the two factions which we might well designate as the “grace party” and the “law party”. Peter is the first to testify of his experience, and rehearses his visit to the Gentile household of Cornelius, saying that God “put no difference between us (Jews) and them (Gentiles), purifying their hearts by faith” (Act 15:9). Peter calls the law of Moses a yoke which they themselves (the Jews) were unable to bear (Acts 15:10), and then concludes with his judgment of the matter:

But we believe that through the grace of our Lord Jesus Christ we [Jews] shall be saved, even as they [Gentiles] (Acts 15:11).

Peter’s speech came somewhat as a surprise to the legalists, the champions of the law; and without any more disputing, the assembly listened quietly to the testimony of Paul and Barnabas corroborating the views of Peter. It was now time for James (apparently the chairman of the meeting) to speak. The silence which followed the testimonies of Peter, Paul and Barnabas, left the opposition speechless. However, it raised a serious question.

If the Lord was now building a Church, the Body of Christ, consisting of both Jews and Gentiles, while Jesus was in Heaven, then what about all the promises of the Scriptures concerning the Kingdom, and the reign of the Messiah on earth? All the prophets had clearly foretold that when Messiah should come, He would restore the Kingdom of Israel, deliver them from the Gentile yoke of bondage, and Israel as a nation would dwell in her repossessed land. Were all these prophecies to be cast aside? Must we spiritualize these promises and apply them now to the Church? If God is now calling out a Church, a body from among the Gentiles, is God then through with national Israel? These were questions which needed to be answered, and James rises to the occasion.

The explanation James gives is the essence of simplicity, yet scholars have been unable to grasp it. James says that all the promises to Israel concerning the Kingdom will be literally fulfilled, but *not at this time*. First, the Lord is going to carry out a part of His plan, which until now had been a mystery, and then after that, the Kingdom promises to Israel shall be realized. The words of James are clear:

Simeon hath declared how God at the first did visit the

Gentiles, to take out of them a people for His name (Acts 15:1).

This is what God was now doing. The Kingdom had been set aside, and God is now “calling out” from among the Gentiles a people for His Name—the Body of Christ—the Church. This, says James, was in full agreement with the prophecies concerning the Kingdom.

... as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up (Acts 15: 15,16).

After this I will return! After *what?* After He has gathered out from among the Gentiles a people for His Name. After this Body of the Church is complete, and the fullness of the Gentiles be come in, then the lord will return and restore the nation of Israel, and will set up the Kingdom here on earth, and all the prophecies of Messiah’s reign will be fulfilled to the letter.

Now comes the answer to the question which had brought them together. Are the believers of this Church age under the law of the Kingdom? Is the believer in this dispensation of grace subject to the laws laid down by Moses for the nation of Israel? James gives his sentence in the following words:

Wherefore my sentence is, that we *trouble not* them, which from among the Gentiles are turned to God:

But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood (Acts 15:19, 20).

Not a word about keeping the law of Moses, not a word about circumcision, but they were advised against three things: idolatry, fornication, and eating of blood. Abstinance from these things was advised, not on the basis of law, but grace. These Gentiles had been idolaters; fornications was in certain instances a religious rite; and they did not respect the sanctity of the blood. Because these three things, so common among the Gentiles and so abhorrent to the Jews, were to be especially guarded against, they are warned about them.

A letter is addressed to the Gentiles at Antioch, and sent by the hand of Paul, Barnabas, and a company of others. The letter is in answer to the question, “Are the believers (especially of the Gentiles) under the law of Moses?” Here is a copy of the letter sent by the Jerusalem elders to Antioch:

Forasmuch as we have heard, that certain which went out

from us have *troubled* you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law.* . . . (Acts 15:24).

Notice again the problem. The legalists from Jerusalem had claimed that the Gentile Christians at Antioch must become Jews by submitting to circumcision, and to *keep the law*. Now notice the decision:

. . . *to whom we gave no such commandment* (Acts 15:24b).

Those who teach that the Christians are under the law are *perversers* of the grace of God. "We never gave any such commandments," wrote the apostles and elders to the church at Antioch. The legalistic sabbatarians were unauthorized, and we now repudiate their demand for "we gave no such commandment." This was the message relayed to Antioch—"the Gentile believers are not under the law."

The letter was delivered to the church, "which when they had read, they rejoiced for the consolation: (Acts 15:31). The matter should have been settled, but the *law* teachers continued their practice of following Paul everywhere he went, trying to undo the *grace* preaching of Paul. Everywhere he traveled he was opposed. No less than three books of the New Testament were written to combat errors concerning the law. There were three errors present from the very beginning of the apostolic age. There were legalism, antinomianism, and Galatianism. Legalism teaches that men must be saved by keeping the law. This error is answered in Paul's epistle to the Romans. The second error was the exact opposite, teaching that it makes no difference how we live, for it is all of grace. This error is answered in the epistle of James. The third and most subtle of the errors is Galatianism. It is the teaching that we are saved by grace, and then we are to be kept by obeying the law perfectly; we are saved by faith alone, but then our ultimate salvation depends on our works. This error is called Galatianism because it was so prevalent in the Galatian churches, and Paul wrote one whole epistle to refute this error—the epistle to the Galatians.

These three errors are still with us today. Although the matter was settled in the first church council and expounded in the epistles, the errors have persisted. It is with the prayer and hope that these chapters may be used of the Lord to lead some precious soul out of the bondage and fear of the law into the liberty of God's grace, that this volume is sent forth, for

. . . where the Spirit of the Lord is, there is liberty (II Corinthians 3:17).

MY PERVERTED GENERATION— THE LEGACY OF 1967

PART I

by Paul Donovan Ness

DO YOU REMEMBER?

Do you remember when it was still shocking to hear children using foul language in public? Do you remember when homemakers, rather than latchkey kids, set the tone of our neighborhoods? It was a time when divorce was considered shameful and couples who bought houses actually were married. In those days gambling was against the law. Pornographic movies were only shown in sleazy downtown theaters. Abortion was a crime and there was no AIDS epidemic. Lawyers did not take to the airwaves to drum up business, and advertisers did not blast you with rock music. You could drive your car on the freeway without fear of being shot. Our public schools equipped their students with academic discipline rather than teaching them humanistic “safe sex” principles, and kids did not bring guns to school. Even robbers seemed to be content to just steal the money without killing their victims. Do you remember that America I grew up in?

AN INSIDIOUS SWAP

America’s collective sense of what is right and wrong has tumbled downward in this generation. Many things that were once recognized as evil are now called good, and things that used to be called good are now labeled evil. This does not mean that the America I grew up in was perfect—far from it. What it does mean is that we once adhered to a set of values that promoted decency and moral responsibility in the daily lives of individuals. But those moral values have now been traded away, and a huge segment of the population is either glad they are gone or does not seem to care. America today is awash in a sea of relativism and apparently most people love to have it so! They will gladly put up with the consequences of wickedness in our society rather than admit to having chosen a sinful course. Many would say that the present situation is good because it allows them the “freedom” to do what they want to do, and they would say that the old situation was bad because it did not.

Woe unto them who call evil, good, and good, evil; who put darkness for light, and light for darkness; who put bitter for sweet

and sweet for bitter! (Isaiah 5:20)

THE TEETER-TOTTER TIPS

This great moral turnaround happened in the period from 1960 to 1975. During those years an anti-biblical disposition overtook the hearts and minds of my generation, the so-called baby-boomers. The pivotal year was 1967, when ideas that ran counter to the traditional moral values of our culture really captured the popular imagination. The Beatles' *Sergeant Pepper's Lonely Hearts Club Band* album; the media exposure given to the hippies and the psychedelic drug LSD; the Haight-Ashbury "summer of love"; the popular appeal of a host of change-promoting musical groups, from The Doors to The Fifth Dimension; the desensitizing glamorization of violent crime in the motion picture *Bonnie and Clyde*; and the audacious, hit-and-run style of absurd comedy which became television's "Laugh-In" all clearly indicated that our society was in the middle of a very tight moral U-turn.

As if orchestrated, these and other productions helped to turn my generation away from traditional moral restraint. There was an electricity in the air in 1967, an excitement you could feel! One group, Paul Revere and the Raiders, even titled their album *The Spirit of '67*. But what was happening to the young people involved more than just stretching the rules and testing the limits of what was acceptable in the media and in society. It was ultimately about new definitions and a new paradigm of moral values—the "new morality."

The reason we do not hear terms like "the new morality" or "the generation gap" much anymore is that the new morality has won out as the prevalent view on morality in America. The fundamental philosophy behind the so-called new morality is existentialism: the embracing of personal and temporal expedience, and the abandoning of eternal truth. Existentialism implies getting what I want or think I deserve now, rather than trusting God for any eternal reward. To base morality on the Bible is today considered archaic largely because my generation took this dramatic wrong turn, away from God's Word.

THE HEART OF THE PROBLEM

Having shunned godly wisdom, America's ills will not be cured by the psychologists and social scientists, or by the promoters of "value free" education. Neither will the problems be solved by more government programs that often end up subsidizing irresponsible and immoral behavior. These approaches do not deal with the heart of the issue, which is sin. It is clear that the new morality has turned

out to be just the old immorality with a different wrapper on it. Yet many of our leaders go on trying to treat the symptoms of the disease, designing more programs that presuppose that the counterculture revolution was a good thing. When will America wake up to the fact that a chief cause of our moral malaise today is that our society has rejected the teachings of the Bible? My generation has shown itself to be contrary, perverted, or to use a word that has fallen into disuse, untoward. What the apostle Peter preached on Pentecost to the generation that crucified Christ would also be applicable to us today:

Save yourselves from this untoward generation. (Acts 2:40b)

WHATEVER HAPPENED TO AMERICA?

To teenagers today, 1967 must seem more remote than the Great Depression did to us who were teenagers then. Have you ever tried to tell a young person about what happened in the late 1960's? I do not mean just spouting the standard lines about the Vietnam war, the protests, the riots, and the hippies; but actually describing what was going on inside, in the inner attitudes of the millions of ordinary young people who were coming to adulthood during those years. Maybe you have never really thought about it. Few of us realized what was being done to us. Oh, we could tell the times were somehow changing. We were caught up in the excitement of the popular songs that our friends and siblings were playing on their record players and listening to on their transistor radios. We did not consider where the spirit behind the music came from or where it would lead our generation, but we allowed it to fascinate us for a time. It was as if the music enhanced our adolescent feelings, endowing them with some grand meaning and direction. And although the momentum of that musical revolution still affects young people today, I do not think they realize how abrupt and powerful the change was in 1967.

Looking back we can see that a religious and philosophical volcano was erupting in Western culture (the culture that historically grew out of Roman Europe). Christianity had exerted a major influence on Western culture for nineteen centuries. For 450 years since the Reformation, the Bible in the language of the common man had instilled godly values and decency in the societies that had developed in the culture, particularly in America. But for the last few centuries a counter pressure had been building beneath the surface as a host of philosophers, artists, educators, and would-be social engineers had tried to arouse a ground swell of sentiment against the Bible. In 1967 the pressure had become too great. It was as though the earth ripped open, spewing forth a generation like lava.

LISTEN TO THE MUSIC

The eruption in our society began with music. Music was not the only means by which anti-biblical philosophies captured my generation, but it was certainly the most effective. We did not even recognize what was happening to us. The most listened-to songs of the time capitalized on the passions and idealism of impressionable American young people, incessantly bombarding us with subtle claims about truth, meaning, and reality. This made it difficult to separate the normal anxieties of adolescence from the very deep impressions we picked up from the music. Broadcast over the mass media, the music was like a gigantic Pied Piper luring tens of millions of America's sons and daughters away from the security and protection of biblical absolutes.

The music conveyed a spirit of wonder, beckoning us to join in the mystical journey, to follow the tambourine, to ride in the beautiful balloon. We were told that the truth had been found to be lies and that our generation had a new explanation. All we had to do was just love, love, love, and the world would be a better place. The messengers of the new morality were calling us to light the fire. There was no time to hesitate; they were opening the doors to "free love." Traditional Western ideas about right and wrong based on the Bible were supposedly saying "Good-bye," and a plethora of antichristian absurdities was saying "Hello." The dawning of a new astrological age of peace was being announced. The musicians would take us down to where they were going—a wonderful imaginary world without categories. Somehow this would lead to the sharing of goods and the acceptance of all peoples and all viewpoints.

A GRAND DELUSION

For a time in the late sixties my generation was being led to believe that we could bring about a world of beauty, peace, and love by refusing to adopt the standards of belief and conduct that previous generations expected us to uphold. Many felt justified in their militant idealism because the old explanations seemed to have led to such a messed-up world. With popular slogans like "If it feels good, do it"; "Make love, not war"; "Tune in, turn on, and drop out"; and "Don't trust anybody over 30," a wedge was driven into our culture so deeply that it severed our ties to biblical values.

"TRY IT, YOU'LL LIKE IT"

As if in a rush to prove the validity of the new morality and the existentialism behind it, many resorted to radical experimentation. Before the culture as a whole could be changed, there seemed to be

a need to demonstrate that this “new” unrestrained way of life really would work for significant numbers of people. Young people were issued a general invitation to participate in social experiments such as the 1967 Haight-Ashbury “love-in.” They were called to join in larger and larger musical festivals and “happenings.” Lots of young people experimented with life style changes, from communal living to just “dropping out” of society. More and more of them tried “consciousness-expanding drugs” such as marijuana and LSD. Many tried experimenting with sexuality, engaging in everything from “free love” to bisexuality and homosexuality. Some became involved in religious experimentation like witchcraft, Eastern mysticism, transcendental meditation, and various cults. But underlying most of this type of experimenting was the following faulty supposition: If we would all just accept and “love” one another, allowing everyone the “freedom” to do whatever they want to do with whomever they want to do it with (as long as they consent and it “does not hurt anyone else”), then all of the heavy problems of life would become lighter than air and just float away.

Needless to say, the truth was not to be found in this kind of reckless behavior. It was a disaster! The love explosion fizzled and within a few years the grand social experiment was abandoned. But the damage had already been done, leaving a legacy of sorrow and shame for the many who had been ensnared in the deception. Even more significant for the future of our culture was the fact that the cords had been cut. The moorings of a society founded upon reality (as revealed in the Bible) had been severed, setting our nation adrift. Millions had been introduced to the pleasures of sin for a season, marring or ruining their lives in the process. And countless souls had given up on finding the truth, their consciences forever seared.

WE PAID THE PIPER

Many of the musical “evangelists” of this seemingly new message (who supposedly did not care too much for money) became fabulously wealthy! My generation lavished millions and millions of dollars upon them to tell us that we should throw off restraint, reject established authority, shun our parent’s values, be rebellious, be lustful, feel self-justified, take drugs, be effeminate, believe astrology, listen to gurus, commit fornication, accept perversion, and so on. And while many of the young people in 1967 may have accused the older generation of being too materialistic, the apple didn’t fall far from the tree. The idolized rock stars flaunted their wealth, and the generation they captivated became even more materialistic than their parents were.

Much of the popular hysteria over the music of the counterculture was fueled not by an appreciation of artistic expression, but by the basic human inclination to sin. Most teenagers and young adults do not spend a lot of time attending orchestra concerts. Most are not often found in museums, admiring paintings and sculptures. But they ate up this art form because it conveyed a message they wanted to hear—Do whatever you want to do, sin is okay, everybody is doing it! We turned out to be a generation that sowed to the wind of selfishness and reaped the whirlwind of obscenity, pornography, debt, violence, venereal disease, crime, lawsuits, abortion, gambling, murder, divorce, AIDS, alcoholism, drug addiction, and the like. The real issue was one of morality (or lack of it). It was not so much a matter of enjoying the music, as it was of being able to feel good about sin. My generation craved immorality and paid to get it, and our society is still paying dearly for it today.

FINDING THE SAVIOR

To a high school senior in 1967 the world presented a rather confusing picture. Where was one to find reality amid the claims of war protesters and psychedelic searchers? Perhaps meaning and significance were to be found in the fight against communism or in reaching for the moon, or simply in raising a family. What ultimately was worth investing one's life in?

One advantage of growing up at that time was that it was fashionable for a young person to be a seeker. And some of us—even of those who had been ensnared in the sins we have mentioned—actually went on to find the Truth (or He found us). All that the others were supposedly looking for (peace on earth, universal love, genuine freedom, and ultimate reality) can only be found in Jesus, the Christ of God. The only way these things will ever really be established on the earth is through the coming of His Kingdom, when He returns. Jesus is the only Savior. He is the One who can take away our sins if we genuinely come to Him, repent, and trust in His finished work on the Cross.

Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few be there that find it. (Matthew 7:13-14)

So while most of the “seekers” in 1967 supposed the Gospel of Christ to be mythical because they generally saw only a token Christianity practiced around them, some of us were not deterred.

We sought to know the truth, and we found that Jesus Christ is the Truth (John 14:6). In the Sermon on the Mount, Jesus issued this simple invitation to people like you and me:

Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you;

For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew 7:7-8)

No one can come to God except through Jesus Christ. He defines reality and He gives everlasting life.

Paul Donovan Ness was a teenager in the 1960's. He turned to Christ at a time when popular music had become a vehicle for America's counterculture. He has worked as a machine designer in the printing industry since 1979. Over the years, Paul has been active in several Twin Cities area ministries. He has written concerning Bible prophecy as well as discernment issues. *My Perverted Generation* was originally presented in booklet form in 1993. Comments or suggestions regarding this article are welcome and may be addressed to: Paul Donovan Ness, P.O. Box 273, Circle Pines MN 55014-0273

READER'S WRITE:

I found the most recent issue (Vol. 24; #4) of "The Discerner" most helpful and informative. M.M.

RAS is a great ministry and has been of much help as I try to reach those involved in cults, and more so helping to keep others out! Because of material I received from RAS, I was able to show one Christian that Mormonism is not Christian and stop her from joining LDS. I have also been able to help a person to see the error of the JW's. He has not become a Christian yet, but is very close. WK.

Thank you for your continued information and instruction in the well written articles, and your gifted Scripture based, unwavering contributors who supply materials. I particularly enjoyed the article by Dr. Roy Knuteson, "Why the Cults Flourish". Our battle is definitely not against flesh and blood, but against the unseen powers of darkness. V.J.

Thank you for the recent articles on Dispensationalism. Also the article on Supersessionism is needed. E.G.

OFFICE NOTES

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We are Moving!!

We will be relocating to an office space in Minneapolis, April 2, 2005. Our new address will be: Religion Analysis Service, Inc. 1313 5th St. SE; Suite 112; Minneapolis, MN 55414-4504. Our telephone number is 1-800-562-5193. Local: (612)-331-3342 and Fax: (612) 331-9222..

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