

The Trumpet Online

Dr. Greg J. Dixon - Publisher



or if the trumpet give an uncertain sound, who shall prepare himself to the battle. I Cor. 14:8

"A fundamental Journal Dedicated to the Lord Jesus Christ and the Christian Martyrs of the Ages!"

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Christ's Resurrection Prophesied in the Old Testament



One of the questions that skeptics often ask about the Gospel is “Where are all the prophecies about the Messiah rising from the dead?” This question comes from I Corinthians 15:3-4 where we read:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

To answer this question, we could begin by turning to Isaiah 26:19 where God promised Israel that He would cause His people to live again after death:

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

This promise is repeated in Hosea 13:14, and in Hosea, the Lord indicates that He will personally attack death and be victorious over it.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Then, going back to Isaiah, we find in Isaiah 53:10-12, that the Messiah

would die for the people; and then, after death, His days would be prolonged, and He would be given an inheritance.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isaiah 53 makes it clear that the sacrifice of the Messiah is the means by which God will personally attack death and gain the victory over it for the benefit of His people. Then, when we turn to Hosea 6:1-3, we discover that God's victory over death on behalf of His people will be accomplished in a three day period:

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

This comparison of Isaiah and Hosea provides us with an Old Testament account of the Messiah dying for the

sins of Israel and then rising again on the third day, but there is still a challenge that could be brought by the skeptics regarding this prophecy. When confronted with the prophecy in Hosea 6, most skeptics will claim that this passage is not talking about the Messiah but only about the people living at the time of Hosea. The answer to this challenge comes from the last verse in Hosea 5:

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

This verse tells us that the victory promised in chapter six would not be provided until after the children of Israel had acknowledged their offence against God, and in the book of Daniel, God actually gave a date for when the Messiah would redeem Israel from their sins. In Daniel 9:2, we read:

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

This is a reference back to Jeremiah 25:11 in which God said that Israel would serve Babylon for seventy years, and in Daniel 9:4-5, we read of Daniel's prayer at the end of these seventy years:

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have

rebelled, even by departing from thy precepts and from thy judgments:

Here Daniel is confessing the offence which Israel had committed against their God, and just as was promised in Hosea 5, God then began the process of redeeming Israel which would include the death and resurrection of the Messiah. In Daniel 9:25-26, God told Daniel exactly when the Messiah would come and die for the people.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end

thereof shall be with a flood, and unto the end of the war desolations are determined.

The weeks here are weeks of years just like the weeks of years mentioned in Genesis 29:27, and the commandment to rebuild Jerusalem was given to Nehemiah in approximately 450 BC. Daniel wrote that there would be 69 weeks between this command and the death of the Messiah which comes to a total of 483 years. Thus when we compare Daniel's prophecy with those of Hosea and Isaiah, we can see that God promised to send the Messiah to die for the sins of Israel and then rise from the dead three days later exactly 483 years after the command to restore Jerusalem.

When we come forward 483 years from Nehemiah's decision to rebuild Jerusalem, we arrive at approximately AD 33 and the death, burial and resurrection of Jesus, but

notice what happened in Matthew 27:52:

And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

This is a direct fulfillment of Isaiah 26:19, and it shows us that the death of Jesus was indeed the fulfillment of the Messianic prophecies in Isaiah, Hosea and Daniel. The Old Testament prophets promised that a Messiah would come, that He would die for the sins of the people, that He would rise again on the third day, and that He would give victory over the grave to all who would return to Him. All of these prophecies are fulfilled in Jesus Christ just as Paul said to the Corinthians.

Bill Fortenberry (Baptist-deceased)

High Street Baptist Joins Southern Baptists

SPRINGFIELD, Mo. (BP) -- The shared vision of transforming lives and communities with the Gospel has led a historically independent church whose pastor serves as president of the Baptist Bible Fellowship International to become a cooperating church with the Missouri Baptist Convention and the Southern Baptist Convention.

Eddie Lyons, pastor of High Street Baptist Church in Springfield, Mo., told Missouri Baptists' Pathway news journal, "We didn't feel like we needed to sustain an artificial separation from the people in this town and state that are so much like us in participating in the same mission.

"We have the same heart, the same calling."

With the help and counsel of Michael Haynes, director of missions for the Greene



County Baptist Association, Lyons and the High Street congregation took their first steps toward becoming part of the state and national Southern Baptist bodies last year in a vote followed by submitting their paperwork to the conventions.

Established 81 years ago as an independent church, High Street Baptist later partnered with other churches in the BBFI, which according to its website (www.bbfi.org) is "officially a fellowship of pastors, and by extension, a network of preachers, churches, missionaries, and

educational institutions worldwide, affiliated for the purpose of church planting and sharing the truth of the Word of God."

Lyons, who has led High Street Baptist for 15 years, described the BBFI as a "very loose network of independent Baptist churches" with "a very strong missions emphasis and focus."

"There is a power in whatever relationship or network you have," he said. "No single church can alone provide the support for a missionary endeavor."

Both Lyons and the High Street congregation share the BBFI's passion for making disciples and multiplying churches around the world. The church sponsors around 145 missionary endeavors throughout the world, and they also reach out to the Springfield community through various ministry campaigns. For example, through an effort called "Power Packs," they provide more than 450 bags of food to distribute

among five or six schools in Springfield. Likewise, through "One Sole Purpose," they host an annual 5k/10k race to help raise money to buy shoes for school children. Sometimes, they've even raised enough money in this effort to help every Title 1 school in Springfield.

This same missionary heart is reflected in High Street's pastor. Both Lyons and his wife Cindy grew up as children of missionaries in the Philippines, where Lyons' parents -- now in their 80s -- still serve. It was on the mission field that Lyons had his first interaction with Southern Baptists.

"My friends were Southern Baptist missionary kids," he said. "I always felt like I, personally, had an affinity toward Southern Baptists."

His desire to lead High Street Baptist into cooperation with the Missouri and Southern Baptist conventions was built upon this early experience of partnership with Southern Baptist families on the mission field.

Lyons has been further encouraged as he's watched fellow BBFI pastors lead their congregations to align dually with both the BBFI and with Southern Baptists. Although he said that such a move would not necessarily be right for every church in the BBFI, he feels the time was ripe for High Street Baptist.

"When the Southern Baptist Convention overall took their conservative move, it was very clear that there was no difference between us," he said. "Fundamentally, the Southern Baptist Convention articulates and represents a very strong position with regard to our core theologies. The authority of Scripture is huge in our current cultural climate. I think that is the biggest thing that has allowed for this coming together -- not institutionally, but church by church."

As the culture increasingly departs from the truths of Scripture, the need for cooperation is especially important, Lyons said. "We don't need to be divided. We need to be

united. We all do believe in the authority of Scripture that should guide our life in every area, and we're becoming less and less of a majority in this country."

Already, Lyons has been blessed by closer partnership with Missouri Baptists in the Greene County Baptist Association.

"I feel like I've got a whole new group of brothers in ministry who share my heart and my biblical positions," he said. "Now, I don't have to say 'Us' and 'Them.'" Rather, when he speaks of Missouri Baptist efforts to transform lives and communities with the Gospel, he can now say, "We."

"We're together in an effort in this county and in this state to get the Gospel to the people around us and then around the world," Lyons said.

Ben Hawkins is associate editor of The Pathway (www.mbcpathway.com), news journal of the Missouri Baptist Convention.

Reasons for High Street Joining the SBC refuted by

Greg J. Dixon



The following reasons were gleaned from the article on High Street

Baptist joining the Southern Baptist Convention with some brief comments. This subject will be explored in more depth in future articles. We are frankly shocked that we haven't heard one voice of protest from any preacher within the BBFI ranks in print or otherwise to our knowledge.

Eddie Lyons – Soul winning implied as the main reason for joining the SBC. GJD – “Obviously this seems to be the main problem. Church growth is more important than doctrinal purity.”

EL - Equating the changing of the community equal to the conversion of individual souls. GJD – “Again we have a doctrinal problem, the social gospel v the gospel of Christ which is

reaching individuals (Mark 16:15) not converting the world.

EL – Implies giving up the independence of the local church to denominationalism and conventionism would accomplish this goal.

GJD – “Substituting any plan of man over God’s plan of evangelism is ludicrous. High Street would have to be voted on by the local SBC Association. The BBFI has no voting procedure hence no ‘membership’. Therefore, there cannot be such a thing as a BBFI member church.”

GJD – “Because of these things, how is it possible for Lyons to remain President of the Baptist Bible Fellowship International and pastor a

Southern Baptist Church at the same time?

EL - "We didn't feel like we needed to sustain an artificial separation from the people in this town and state that are so much like us in participating in the same mission. "We have the same heart, the same calling."

GJD – "Does that also include the teaching of evolution, socialism, and the practice of modernism and compromise that is fostered in SBC Colleges, Universities and Seminaries? What about the various SBC agencies involvement with the National Council and World Council of Churches? And this doesn't even begin to explore the wicked investments of the SBC pension fund, which has been well documented. Tragically, every individual member that gives offerings through their local church and that church gives to the SBC through the Cooperative Program they become a partner in this monstrous evil system."

GJD – "Lyons says he has been further encouraged as he's watched fellow BBFI pastors lead their congregations to align dually with both the BBFI and with Southern Baptists."

GJD – "This is why we have to be careful who we associate with. Jerry

Falwell thought he could walk in close fellowship with men like W.A. Criswell and Jerry Devine, but ended up in the SBC and now has influenced other weaker men like Eddie Lyons and the entire BBFI, how sad."

Neutral you cannot be. The Lord Jesus said, Mat 6:24 "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

EL – "The authority of Scripture is huge in our current cultural climate. I think that is the biggest thing that has allowed for this coming together."

GJD – "This is the crux of the issue. The authority of the scriptures. A large percentage of SBC churches now use the NIV and other versions of the Bible other than the KJV and so do, I am sorry to say, a large percentage of BBFI churches. Tragically there is little difference between most SBC churches and BBFI churches in this regard and culturally, so they might as well join together so the BBFI boys can get a decent retirement program. But at the Judgement seat they may wish otherwise because the Lord Jesus may say, "They have their reward."

In his book, *The Birth Pangs of the Baptist Bible Fellowship, International*, (1977 Roark and Son

Printing), Dr. W.E. Dowell wrote on page 56, speaking of the men that founded the Baptist Bible Fellowship, International added later: the Baptist Bible Fellowship was formed with a group of independent, Bible believing Baptists with convictions as deep as the soul. These men had one purpose, one motive, and one goal. They were in full agreement that their movement must be completely a separatist movement. They believed in the absolute sovereignty of the local church. They were against any form of Ecclesiasticism; (Dr. Donnelson's [Fred] statement was, "Every church the headquarters of world missions." Yet they believed they could work together on voluntary basis and build a school, established churches, and fulfill Christ's commission in building a program of world missions. This they have done, and are doing. God has been pleased to honor and bless. To him be the glory!

I was there the first day that Baptist Bible College opened in September 1950. We met in the facilities of High St., Baptist Church, where Dr. Dowell was pastor. I was a part of the BBFI from its beginnings until I left in 1984 to be a part of the unregistered church movement. I can attest that every word that Dr. Dowell has said is true.

The Earmarks of the New Testament church according to Jesus

Greg J. Dixon



It is amazing how complicated man makes everything he gets involved with especially the theologians or as my beloved professor at Baptist Bible College in Springfield Missouri, Dr. Noel Smith used to call them, "Theologues." This is never been more apparent than when it comes to the definition of the New Testament church. The Catholics have always taken The Church position, while the Protestants have always taken the invisible church position and the Baptists the local, visible church

position. At first glance this may not seem important but in practice it makes all the difference in the world. For instance, the Catholic position leads to Apostolic succession, the Protestant position to doctrinal succession, and the Baptist position leads to literal succession of New Testament churches from the time of Christ. This of course must be accepted by faith as the creation account, inerrancy and preservation of the scriptures, and the preservation of the Hebrew people.

Protestants believe that the church started at Pentecost, but Baptists believe that it was in practice, in full order prior to Pentecost in the preaching of the gospel, in the carrying forth of the ordinances, baptism and the Lord's table. Even instructions for church discipline was given at Matthew 18:15-18. We believe that Pentecost was the empowering of the church. Prior to Pentecost their power was Christ himself in person.

A simple outline of the doctrine of the New Testament church is found in the instructions of our Lord to his disciples just before he left to ascend into glory on the Mount of Olives where we have the following report:

Mat 16:20 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

We will note 7 things about the Lord's church that he identifies himself that must be present to have a valid church.

First - You will note that it is a

visible church or assembly which is the true meaning of the word church. V - 16 - "The eleven disciples went away into Galilee." This was not the invisible church.

Second - Then you will notice that it was a **local church (assembly)**. V - 16 - "The... disciples went away into Galilee, into a mountain where Jesus had appointed them." The headquarters for the Lord's church is each local church not the denominational headquarters.

Third - Now we see the purpose of the church. It was a **worshipping church**. V - 17 - "And when they saw him, they worshipped him: but some doubted." Many believe that the first purpose of the church is evangelism but not so, it is to worship the Lord Jesus Christ. The New Testament church is the only institution on the face of the earth that was established for the express purpose of worshipping the Lord Jesus Christ.

Fourth - It is a **Christ authorized church** V- 18 "...Jesus...All power is given unto me in heaven and in earth." Here we see the time honored doctrine of the separation of church and state which recognizes the authority of Christ alone as head or Lord over the church. This does not fit the Catholic or Protestant model. All authority is in Christ, not in any hierarchy over the local church body.

Fifth - V - 19 - "Go ye...and teach all nations" - It is a **universal church** - Mark 16:15 (Mar 16:15 "And he said unto them, Go ye

into all the world, and preach the gospel to every creature." It is not provincial like the O.T. Hebrew religion and most pagan religions.

Sixth - V - 19 - It is a **baptizing (dipping) church** after the Trinitarian model after believing. The other models for the most part are either pedo-Baptist or baptismal regenerational.

Seventh - It is a **teaching church**. V - 20 - "Teaching them to observe all things whatsoever I have commanded you" - It teaches the whole counsel of God once delivered to the saints. (Jude 1:3). Not just Paul's epistles as some teach.

Conclusion: It is a **Christ preserved church**: "...and, lo, I am with you always, even unto the end of the world. Amen." At Mat 16:18 The Lord Jesus said, "upon this rock I will build my church; and the gates of hell shall not prevail against it." Surely in this promise just before He ascended He made it clear as to the kind of church that would surely prevail. It will last until the Gentile Bride is complete and then its purpose will be complete. Simeon said as much according to James recorded at Acts [Act 15:14](#) "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." When this is accomplished, the mission of the N.T. church will be complete and the church age will be complete and our Lord will return.

Baptist Temple Wins Tax Case for Fourth Time



Not only was Feb. 8 a great day for America, and the entire world, with the inauguration of Donald J. Trump as the 45th President of the United States but also a great day for

Religious Liberty as the Indianapolis Baptist Temple won their tax case before the Indiana Tax Board of appeals. This is the fourth time that they have had to fight this battle.

The PTBOA unanimously granted the exemption for 2016, and gave instructions to quit bringing this back to them in the future unless something changed. While they were at it, they also told the Marion

County Assessor to work with the church to stipulate that the 2015 exemption be also approved IBT can dismiss the appeal that had been filed with the Indiana Board of Tax Review. This is a great victory for Christ and all of His churches in the state of Indiana. For this the pastors and congregation give all Glory to God.

Attorney David Rutherford of Indianapolis deserves credit for his excellent work in presenting legal and constitutional arguments before the board once again as he has patiently done before.

At this juncture, a little historical background is necessary to bring this case into focus. In the State of Indiana, with the exception of unregistered churches, all churches must have a determination letter from the IRS to get property tax-exemption. However, property that is leased to churches for worship is not

tax-exempt. The owner must pay the property tax. When the Indianapolis Baptist Temple leased their present property from E and F Realty, the County agreed to exempt E and F Realty from the property tax. If they had not done this, IBT could not have afforded to lease the property and would not have done so. However after having made the agreement the County changed their mind and came back after the owners for the tax. Four times this has gone back to through the appeals process and E and F has won each time.

In time, this victory will no doubt be of great benefit to all churches that lease property in the State of Indiana, and hopefully throughout the nation. We must not just roll over to these that would snatch religious liberty away from us, but fight them at every turn. In this case, it is no small victory, in that it involves great sums of money that will be used for the spreading of the gospel, rather than going into the coffers of the state to finance every humanistic, socialistic and atheistic cause known to man.

A Swedish start-up has started implanting microchips into its employees

Monday, 3 Apr 2017 | 10:50 AM ET
The Associated Press

James Brooks | AP



Jowan Osterlund from Biohax Sweden, holds a small microchip implant, similar to those implanted into workers at the Epicenter digital innovation business centre during a party at the co-working space in central Stockholm, Tuesday March 14, 2017.

The syringe slides in between the thumb and index finger. Then, with a click, a microchip is injected in the employee's hand. Another "cyborg" is created.

What could pass for a dystopian vision of the workplace is almost routine at the Swedish startup hub Epicenter. The company offers to implant its workers and startup members with microchips the size of grains of rice that function as swipe cards: to open doors, operate

printers, or buy smoothies with a wave of the hand.

The injections have become so popular that workers at Epicenter hold parties for those willing to get implanted.

"The biggest benefit I think is convenience," said Patrick Mesterton, co-founder and CEO of Epicenter. As a demonstration, he unlocks a door by merely waving near it. "It basically replaces a lot of things you have, other communication devices, whether it be credit cards or keys."

The technology in itself is not new. Such chips are used as virtual collar plates for pets. Companies use them to track deliveries. It's just never been used to tag employees on a broad scale before. Epicenter and a handful of other companies are the first to make chip implants broadly available.

And as with most new technologies, it raises security and privacy issues. While biologically safe, the data generated by the chips can show how often an employee comes to work or what they buy. Unlike company swipe cards or smartphones, which can generate the same data, a person cannot easily separate themselves from the chip.

"Of course, putting things into your body is quite a big step to do and it was even for me at first," said

Mesterton, remembering how he initially had had doubts.

"But then on the other hand, I mean, people have been implanting things into their body, like pacemakers and stuff to control your heart," he said. "That's a way, way more serious thing than having a small chip that can actually communicate with devices."

Epicenter, which is home to more than 100 companies and some 2,000 workers, began implanting workers in January 2015. Now, about 150 workers have them. A company based in Belgium also offers its employees such implants, and there are isolated cases around the world where tech enthusiasts have tried this out in recent years.

The small implants use Near Field Communication (NFC) technology, the same as in contactless credit cards or mobile payments. When activated by a reader a few centimeters away, a small amount of data flows between the two devices via electromagnetic waves. The implants are "passive," meaning they contain information that other devices can read, but cannot read information themselves.

Ben Libberton, a microbiologist at Stockholm's Karolinska Institute, says hackers could conceivably gain huge swathes of information from embedded microchips. The ethical dilemmas will become bigger the

more sophisticated the microchips become.

"The data that you could possibly get from a chip that is embedded in your body is a lot different from the data that you can get from a smartphone," he says. "Conceptually you could get data about your health, you could get data about your whereabouts, how often you're working, how long you're working, if you're taking toilet breaks and things like that."

Libberton said that if such data is collected, the big question remains of what happens to it, who uses it, and for what purpose.

So far, Epicenter's group of cyborgs doesn't seem too concerned.

"People ask me; 'Are you chipped?' and I say; 'Yes, why not,'" said Fredric Kaijser, the 47-year-old chief experience officer at Epicenter. "And they all get excited about privacy issues and what that means and so forth. And for me it's just a matter of I like to try new things and just see it as more of an enabler and what that would bring into the future."

The implants have become so popular that Epicenter workers stage monthly events where attendees have the option of being "chipped" for free.

That means visits from self-described "body hacker" Jowan Osterlund from Biohax Sweden who performs the "operation."

He injects the implants — using pre-loaded syringes — into the fleshy area of the hand, just next to the thumb. The process lasts a few seconds, and more often than not there are no screams and barely a drop of blood. "The next step for electronics is to move into the body," he says.

Sandra Haglof, 25, who works for Eventomatic, an events company that works with Epicenter, has had three piercings before, and her left hand barely shakes as Osterlund injects the small chip.

"I want to be part of the future," she laughs.

A RESOLUTION CONCERNING ISRAEL UNITED STATES GOVERNMENTAL POLICY AND ISRAEL

Passed by attending pastors, evangelists, missionaries, and laymen
at the
Unregistered Baptist Fellowship meeting
on
February 20-21, 2017
at the
Victory Baptist Church
Okeechobee, Florida

WHEREAS, we believe God established a covenant with Abraham in Genesis 17:7-8 and later confirmed it with Isaac and Jacob and their descendants forever;

AND WHEREAS, we believe that this covenant is still in effect today with respect to the modern state of Israel;

AND WHEREAS, we believe that Jerusalem is to be and must remain the historic, eternal, and undivided capital of Israel;

AND WHEREAS, Israel is confronted by Muslims determined to challenge and change the historic and biblical record;

AND WHEREAS, Israel is confronted by the United Nations and others to trade land for peace;

BE IT THEREFORE RESOLVED:

We are opposed to any United States, United Nations, European Union, or Muslim States policy leading to trading land for peace;

BE IT THEREFORE RESOLVED:

President Trump should not pressure Israel into dividing of God's covenant land and pressure Israel into creating a Palestinian State;

BE IT THEREFORE RESOLVED:

That the U.S. Government should recognize the reality that Jerusalem is Israel's capital where their Parliament, Presidential Office, and Supreme Court are located and officially recognize the reality and move the U.S. Embassy from Tel Aviv to Jerusalem.

Voted unanimously on Feb. 22 by all present.



Partial group of preachers who attended the Mid-Winter Unregistered Baptist Fellowship Meeting at the Victory Baptist Church in Okeechobee, Florida, Feb. 20-21. Johnny Jarriel, Host Pastor. The preachers and laymen present passed the preceding resolution in support of the nation of Israel.

will convene at the Indianapolis Baptist Temple Oct. 16-18, 2017, Matt Roller, Host Pastor. See UBF web site for Motel Information.

The next UBF meeting will be the 33rd Annual National Meeting which

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THE TRUMPET
P.O. Box 11, Indianapolis, Indiana [46206]
Phone (317) 414-3478

Websites:

www.unregisteredbaptistfellowship.org
The-trumpet-online.com
<http://biblicallawcenter.com/>

Editor — Dr. Greg Dixon
drgregdixon@earthlink.net

Circulation — Colleen Tiffany

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Phone: 717-414-3478
email: drgregdixon@earthlink.net
*"A Fundamentalist Journal Dedicated to the Lord
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