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"But the path of the just is as the shining light,
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Heads Up!

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FEATURE ARTICLE - WHATEVER HAPPENED TO THE GREAT COMMISSION?



COMMISSION, COMMOTION, OR CONFUSION?

"No, no, no, Andrew!!!! You've got the wrong method altogether! You don't just bowl up to people and tell them you've found the Messiah! (You and your "Eureka" moments!) What's with you Galileans? And now you've gone and infected Philip with that same ridiculous approach to soulwinning! Imagine fronting up to somebody and just laying it on them that you've '*found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*' No wonder Nathaniel made fun of you guys and your 'go-get-'em' approach, 'Can any good thing come out of Nazareth?'."

"I know what you're going to say. You're going to tell me that going out to find 'lost people' is God's way and always has been. And you're going to show me all those old fashioned Bible verses about '*Go into all the world and preach the gospel to every creature,*' and '*Ye shall be witnesses unto me both in Judea,...*' (yadda, yadda, yadda, you make me tired with all your evangelistic zeal!!! DON'T YOU REALIZE WE LIVE IN A DIFFERENT WORLD NOW?)"

"Yeah, I heard about Jonah going to Nineveh and the whole place getting religion, but you don't REALLY believe that, do you? After all, who could ever

give credence to a book that's got a whale-submarine in it? Forgetaboutit, mate!"

"And don't give me that stuff about Jesus sending his disciples out to win the world to Christ! Haven't you ever heard about the scholars proving that those verses only applied to that first generation? That's not for us, you turkey! If you would just get your head out of that King James Bible of yours and read some reformed theology, Augustine would set you straight! He knew how to interpret the Bible. None of this literal stuff for him. No, I don't remember how he spiritualized those verses, but you can be sure they are an allegory. Everythin' is, you know!"

"No, I DON'T AGREE that the apostles got it right when they scattered all over creation preaching and stirring up trouble! If they'd had any sense they would have stopped at home in Galilee and tended their olive groves or caught fish. If they'd been a bit more laid back, sat in the shade of their fig tree, and written their memoirs, well, they could have made a mint, lived to a good old age, and died in their own beds. But no, they went everywhere 'preachin' Jesus' and look how much trouble it got them into. Prison, persecution, poverty, all that stuff. Better to stop home!"

"How'd they ever hope to get a big crowd together if they were always going off somewhere evangelizing? They made a good start, you know, there at Jerusalem when they signed all that crowd up at Pentecost, but then they let them slip through their fingers, and they're back to nothin'. What's wrong with them turkeys? Didn't they know how to keep the fish in the net?"

"Come on, Doofus, don't tell me that it was God's plan for that Jerusalem crowd to head back home to witness to their families! There you go on that *'go preach'* bizzo again. You got a one track mind! The whole idea was to build big churches! That's where the money is! You gotta get doctors and lawyers in and then you get somebody like John Avanzini in to pry them loose from their wallets, and bingo! you're set for life!"

"Waddya mean, they never set out to build big churches! What did you say, *'that's not the great commission!'*? Hang on a minute, matey, what was that you said next, *'the great commission has nothing to do with the size of a church, but everything to do with the extent of their outreach.'* I've never heard anything like that in my whole life! That's gotta be heresy of the third degree!!! Hold on, did you say, *'modern day evangelical and fundamental churches are known by their obesity, but New Testament churches were known by the length of their arms, legs, and tongues!'* I never heard such foolishness in my whole life."

"I've been everywhere and licked the boots of the smoothest talking church growth dudes on the show circuit, but I never heard a one of 'em say anything like that! It can't be right if BIM! don't push it. You can bet your bottom dollar Paul and Clarence and Jack and Doug will never agree with your outlandish ideas. That's proof enough you're barkin' up the wrong tree, boy."

"You mean it, you wanna know how I'd evangelize the whole wide world? Well, I've picked up a few clues here and there, and if you really wanna know, I don't mind passing on what wisdom I've got to a poor little country preacher like you. Here, write these down so you can refer to 'em later when you're changin' over from 'analog to digital'". (Don't worry, I'll explain it to you later.)

"First, you gotta get rid of this *"evangelize the whole world"* mindset. You need to read that book about 'Unchurched Harry and Mary' (or was it Harry and Barry? Anyway it had a rainbow coloured church on the front cover.) and you oughta read the one about How Church Works. Be sure and pay attention to the chapter on puttin' your photo all over the place so you can boost your image. Very important!!!!"

"Second, you gotta gear everything to getting them to come to you!!! You don't go to them! Get them to come to you! How you goin' to do that? Glad you asked. You gotta offer them something they want, like ice cream and pizzas. For old folks you could try lawn bowls, or maybe spa's and saunas if they're hip. For teens, you give 'em skateboard ramps in the auditorium, inflatable soccer suits, and Spiderman record breaking competitions (but to make it good, you'll have to cut off a few missionaries to get the money for buying hundreds of Spidey suits) and especially lay on as much Hillsong noise as you can afford. If you can find a local rockstar, offer him a fiver and he'll come wiggle for you to get some more FaceBook fans and sell a Cd or two. For a real showstopper, take the teens along to a Hillsong conference, say in Sydney, and they'll bring it all home with them."

"Third, you'll need to move away from all that old terminology, words like 'repentance' and 'Hell', and 'judgment'. That stuff won't sell to the hip crowd. You'll want to have more 'refresher schools' and 'Emerge' camps for kids. 'Andy Griffith' Bible studies are too out of date, but the 'Harry Potter' series for teens from Youth Specialties is very popular. You might try the 'Monsters Inc.' Sunday School curriculum. I hear it's all the go in the churches that wanna be big."

"Fourth, I already mentioned the music, but it's really the most important part of grabbing enough church members

off the little churches to build a megachurch. If you slip your worship team leader enough money to buy some hot CCM discs (or even better, download them from iTunes) and then get him to pass them around to your teens..., well, the first thing you know, the decibels will go through the roof in your youth group meetings, and they'll be singin' 'em as special music in church, and Bob's your uncle. Yeah, I know, some of the old mossyback deacons and the old maids in the choir will complain and stop giving, but don't worry, they'll drop out in a month or so, and you'll be better off without them. They'll just hold you back. Better off without them."

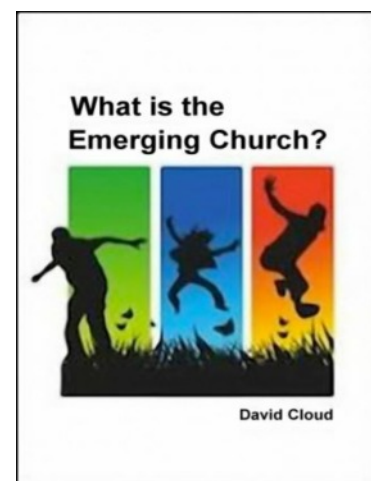
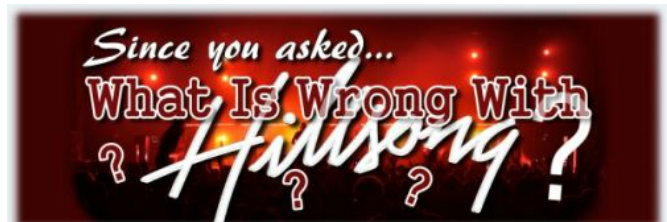
"Fifth, when you get rid of the oldies, and the youth are taking over everything (remember, the youth are our future! Never forget that!), there are a couple of things you can do that sort of improve your image and the image of your church. You wanna get rid of that stupid necktie and coat and put on jeans and a Hawaiian shirt, or if you like the cowboy look, then splash some cash at R.M. Williams. That might work at Mt. Isa, but if you're in the big smoke, nothin's as cool as the black T-shirt and jeans/ Brian Houston look. To improve the image of the church, you need to change the name to somethin' sort of trendy/generic/hip/rock, maybe like thelighthouse (you know, one word), or northpointe, or coastcool. Whatever you do, don't let on that it is a Baptist church. In a year or two you can bring in the ESV Bible or the CoolDudeNT, one of them, that'll move things along."

"Wait a minute, waddya mean you're not into all that stuff? Are you crazy or sump'n? Do you wanna just wither and die on the vine? You gotta get with it, man, or you'll never draw a crowd! You say you're heading out on visitation to the nursing home to witness to a 91 year old man, and then going to see an old agnostic friend, and a young druggie, and do a chapel service at the Christian school? And you've got what? An evangelist coming shortly to preach on Revival, and another one to preach to lost kids at a youth camp? And your church is sending a family out to the mission field? (You knucklehead, don't you realize how much money that will cost that you could use toward that water feature in front of the church campus? And where are you going to get the millions for the new audio visual equipment for the TV channel I told you to invest in?)"

"Stop! Before you walk out the door (I'll bet you think you are going into all the world, don't you?) I've got one more thing to say, 'If you don't get crackin' buildin' your Empire, you'll never get to be Emperor!'

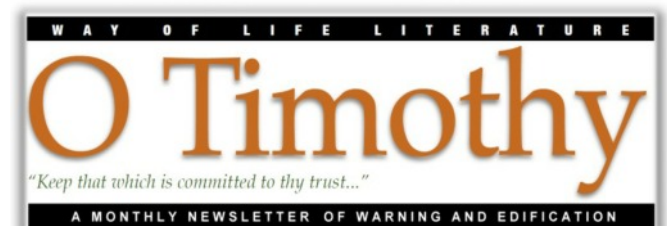
Pastor Buddy Smith

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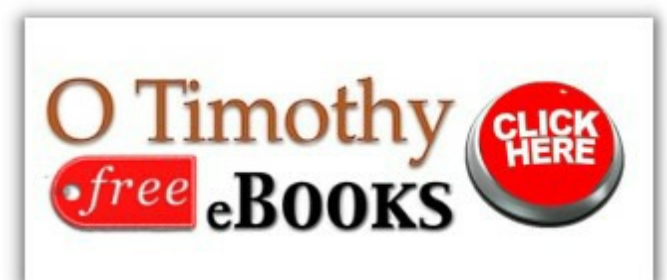


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DEACON TRUE SEZ -

I'm a bit worried about that young missionary family after he spoke at our little country church last Sunday. Dunno if they're gonna make it or not.

Oh, he preached good, straight out of the Bible, no foolin' around. And he sure has a clear testimony, him and his wife both. The kids were bright eyed and well behaved, never played up in church, not even once. The little wife was very respectful toward her preacher husband, and the kids obeyed her when she told them to sit still in Sunday School. The pictures he showed us and told us about moved us pretty deep, and it looks like they intend to go way back in the mountains where there ain't hardly no roads, no Walmart, no McDonalds, no Starbucks, no phones or internet, not even any grocery stores.

They was drivin' an old Ford pickup with a little house trailer behind. When we offered to put 'em up in ol' Herk's motel, they said no, they'd rather park their trailer behind the church. Said it was good enough and would save the church some money to help with the building fund. He asked our preacher if there was anything needed fixin' at church, that he was a carpenter by trade. Or if the grass needed mowin'?

We didn't see his wife after church and thought maybe she was puttin' the kids to bed in the trailer, but my wife sprung her in the church kitchen washin' up the dishes from the supper we had before church. Had 'em all done before anybody else got back there to do the job.

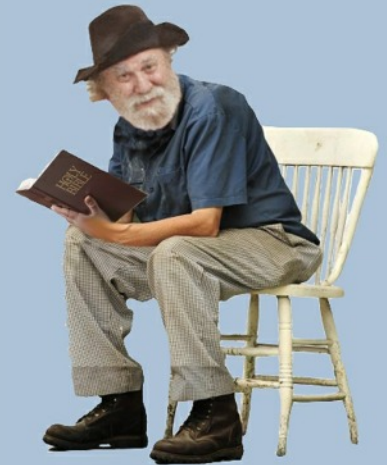
Our Preacher mentioned he needed to go to the hospital Sunday afternoon to see some folks that are on their last legs, just about ready to cross the River. Guess who climbed in the front seat to go with him, without even bein' asked? Yep, you guessed it. It was that young missionary.

I'm a bit worried about that boy.

No, you don't understand. It's not all that good stuff they DID that worries me.

It's how different they are to the run of the mill missionary candidates we have through here tryin' to get enough shekels together to head off over the pond. This young feller never bothered to tell us where he went to college, or how many letters he's got behind his moniker. He never bragged about the big churches he's preached in, or how many leeeeeedership conferences he's been invited to speak at. He never done no name droppin' as to who he knows or who knows him. He didn't even show us any notches carved on the spine of his old Bible for all the sinners he's converted.

When one of the little kids asked him to autograph the fly leaf in his Bible, he smiled and turned him down, sayin' "Son, that's mighty kind of you to ask, but I'm not famous, not ever gonna be famous, an' even if I was, I'm not deservin' to write my name in God's Word, or even alongside them fellers what his writ their names in it. Thanks for askin', but no."



He don't know how to play a banjo, he don't tell a bunch of funny stories to warm up the crowd, he did no card tricks, or knife jugglin', he made no fun of his wife or his mother in law, he didn't even hit us up for a big pile of money. He just preached straight and asked us to pray for 'em to know and do the will of God.

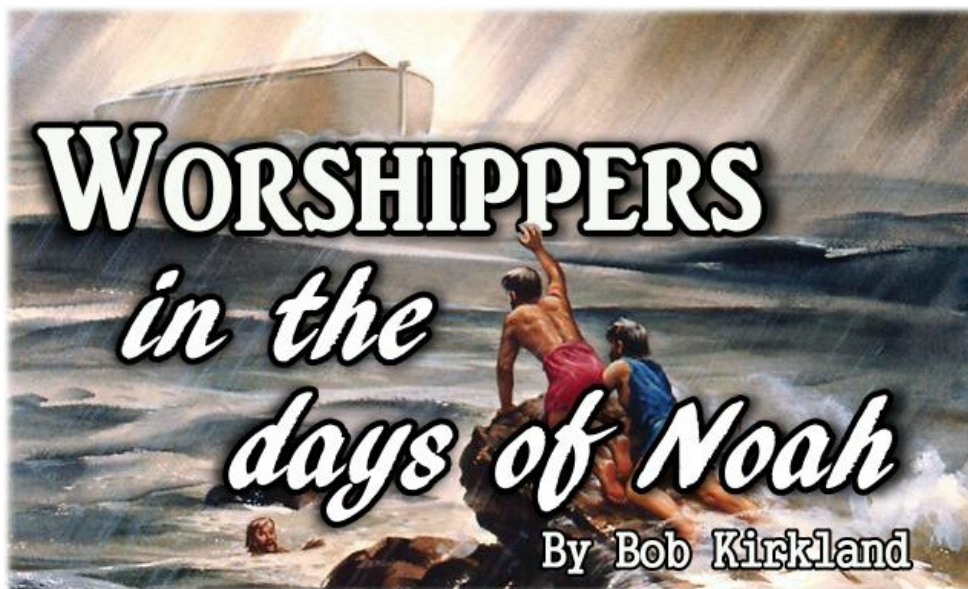
You see why I'm worried about him. He ain't made out of the same stuff as most of these here show ponies comin' through these days. You know 'em, hair all slicked back, flash campervans, rock guitars and drum kits (our preacher threatened to kick a hole in one, last time a moochanary started in the door with a drum.) They got all sorts of computer gizmo's with bells and whistles all over 'em, and a sales pitch fit to sell igloos to Eskimos. Spruikin' razzmatazz you-beaut Bible Colleges, and pretty boy, big name preachers left, right, and center. Hard eyed kids, and a slinky wife mimin' Hellsong noise. Me and ol' Lester was givin' each other the eye, just about ready to drag them shysters out of the pulpit, but our preacher got there first and shut 'em down. (I told Lester we oughta give our preacher a raise for fixin' that crook's wagon.)

Yep, I'm a bit worried about the young feller and his family. I'm a bit worried that he'll get corrupted, just plumb polluted by the low life vacationaries he runs into at preachers conferences if he don't get outta here and over there to the mission field quick smart.

So us men are meetin' with the preacher tonight to tell him we've gotta do some heavy prayin' to figger out how to help that boy get his family on that plane an' outta here.

Before it's too late.

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"They called upon the name of the Lord..." (Genesis 4:26).

"...and the flood came, and destroyed them all." (Luke 17:27)

In Matthew 24:1-3, the disciples questioned Christ concerning the end of the age. They said, *"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"* Jesus summed up His discussion concerning the end of the age saying, *"But as the days of Noe were, so shall also the coming of the Son of man be"* (Matthew 24:37-39).

THEY CALLED UPON THE NAME OF THE LORD AND DROWNED IN THE FLOOD.

Genesis 4:26, says, *"then men began to call upon the name of the Lord,"* and yet, Second Peter 2:5 tells us God *"spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."*

The phrase *"then began men"* is the Hebrew word *"chalal."* According to Strong's Concordance the phrase means *"to profane, or to make common"* the name of the LORD. We, like those in Noah's day, have done the same.

WE IGNORED THE WARNINGS OF A.W. TOZER

Tozer received Christ as his personal Saviour when he was a teenager. He had no formal theological training, which may have been his greatest asset.

On June 3, 1950, he wrote, *"It will cost something to walk slow in the parade of the ages, while excited men of time rush about confusing motion with progress. But it will pay in the long run and the true Christian is not much interested in anything short of that."*

Tozer authored more than forty books with a goal to impress the reader concerning the possibility and necessity for a deeper relationship with God. He never owned a car, and even after becoming a wellknown Christian author, he signed away much of his royalties to those who were in need.

Prayer was of vital personal importance for Tozer. It was said that *"His preaching as well as his writings were but extensions of his prayer life. He had the ability to make his listeners face themselves in the light of what God was saying to*

them." Tozer died in 1963 with a simple epitaph marking his grave: *"A. W. Tozer - A Man of God."*

SOME OF HIS UNHEEDED WARNINGS

"The whole transaction of religious conversion has been made mechanical and spiritless. Faith may now be exercised without a jar to the moral life and without embarrassment to the Adamic ego."

"Neo-Christianity, which seems for the time to be the most popular is very careful not to oppose sin. It wins its crowds by amusing them and its converts by hiding from them the full implications of the Christian message. It carries on it projects after the ballyhoo methods of American business. The feeling that we got to make converts at any cost has greatly wounded the Church of Christ. We must present the truth as we are told to present it and let the Holy Spirit work and the individual man decide whether he will accept it or not. This soft, pussy idea that in order to keep people coming and giving and filling the seats we don't dare in any wise offend them, and we've got to make everything smooth and soft, is not New Testament."

The temptation to modify the teaching of Christ with the hope that larger numbers may 'accept' Him is cruelly strong in this day of speed, size, noise, and crowds. But if we know what is good for us, we'll resist it with every power at our command. To yield can only result in a weak and ineffective Christianity in this generation, and death and desolation in the next. The crowds-at-any-price mania has taken a firm grip on Christianity and is the motivating power back of shockingly high percentage of all religious activity."

Tozer continued, *"Fundamentalism has...fallen into the error of...orthodoxy without the Holy Ghost. Bible-taught but not Spirit-taught...It was religion that put Christ on the cross, religion without the indwelling Spirit. It is no use to*

deny that Christ was crucified by persons who would today be called Fundamentalists."

HOW DID THIS HAPPEN?

Gipsy Smith also saw the problem many years ago. He said, *"I am afraid that in our zeal to get people into the kingdom or the Church we have lowered the standard. I am afraid that in our zeal to get people into what we call the Church we have been more anxious about heads than hearts. In order to capture, we have compromised and lost."*

THE SHIFT FROM REPENTANCE TO MAKING A DECISION

There is more to becoming a Christian than making a decision. Korah made a *decision* to travel with Moses and the children of Israel. Today, many people make a *decision* to travel with fundamental independent Baptist and other fundamentalists. Korah *decided* to eat the Passover. He *decided* to pass through the Red Sea with them. He was an upstanding man in the congregation of Israel. He would fit in any of our Baptist churches today and look like he was a genuine Christian.

In Numbers chapter sixteen we see Korah's true colours. He, and two hundred and fifty men with him, challenged Moses concerning his leadership. Verses 31-33 tells how God dealt with Korah. We read, *"...the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."* Concerning the men who followed Korah we read, *"And there came out a fire from the LORD, and consumed the two hundred and fifty men."*

JUDAS MADE A DECISION

Judas *decided* to be a follower of Christ. We see him working miracles and we see him preaching. He sacrificed much to be a disciple of Christ. He would be called a soul-winner today. He was a clean living separated follower of the Lord. He looked like a trustworthy Christian. He was chosen as the treasurer of the group. Judas made a *decision* to follow Christ; however, Judas was never saved. Judas will be in Hell for eternity.

The Temple in Jerusalem was full of people who made *decisions* for God. Paul was one of them. Martin Luther, a man totally involved in religion was a lost man. George Whitefield was studying for the ministry and spending hours in prayer before he was saved. The Great Awakening in New England began in the church pastored

by Jonathan Edwards. These were church people who already considered themselves Christians.

CHURCHES FILLED WITH PEOPLE WHO MADE DECISIONS

A recent poll indicates that 74% of Americans claim to be evangelical Christians. About 225 million Americans believe the basic facts of the gospel; however, a recent George Barna survey discovered that 84% of these people are *"ignorant of the faith."* (Baptist Bible Tribune, April 15, 1996, p. 28).

They made a *decision* to believe the Bible. They made a *decision* to pray a prayer, but are they saved? According to the survey...

- **80% - agree** *"The Bible teaches that God helps those who help themselves."*
- **69% - said Hell is not** *"a place of physical torment where people may be sent."*
- **49% -** *"The devil - is only a symbol of evil."*
- **39% -** *"If a person is generally good, or does enough good things for others during their life, they will earn a place in heaven."*
- **30% -** *"Jesus Christ was a great teacher, but he did not come back to physical life after he was crucified."*
- **29% -** *"When He lived on earth, Jesus Christ was human and committed sins, like other people."*
- **29% -** *"There are some crimes, sins, or other things which people might do which cannot be forgiven by God."*
- **26% -** *"Not personally responsible to tell other people about Christ."*
- **15% - disagree that** *"The Bible is totally accurate in all of its teachings."*

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matthew 24:38,39)

Over seventy years ago, Dr. J. Gresham Machen said, *"Modern preachers are trying to bring men into the Church without requiring them to relinquish their pride; they are trying to help men avoid the conviction of sin...Such is modern preaching. It is heard every Sunday in thousands of pulpits. But it is entirely futile."* What would he think of our fill the pews at any cost preaching today?

Martyn Lloyd-Jones said, *"Present-day preaching does not save men. Present-day preaching does not even annoy men, but leaves them precisely where they were, without a ruffle and without the slightest disturbance. Anyone*

who happens to break these rules and who produces a disturbing effect upon members of his congregation is regarded as an objectionable person."

When Jesus preached the result was grief or belief. There was no middle ground.

- **John 10:19**, *"There was a division therefore again among the Jews for these sayings."*
- **Luke 12:51**, *"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."*

When Paul preached we read...

- **Acts 13:48-50**, *"there was a division of the people..."*
- **Acts 14:4**, *"But the multitude of the city was divided."*
- **Acts 17:1-9**, *"moved with envy"*
- **Acts 17:1-9**, *"troubled the people and the rulers of the city when they heard these things."*
- **Acts 19:8-9**, *"were hardened, and believed not, but spake evil of that way."*
- **Acts 28:24**, *"some believed the things which were spoken, and some believed not"*

Preachers who preach the way the Bible commands us to preach will always cause people to respond for or against God. Dr. John R. Rice said, *"No need to blame Hollywood and the liquor and drug crowd for the mess we are in. Blame lies at the doorstep of sissy, compromising, back-scratching, ear-tickling preachers who know the truth yet refuse to preach it for fear of hurting someone's feelings."*

- **John Wesley** wrote many times in his journal, *"I must preach there no more,"* Church after church closed to him. He was forced to preach in the fields because no church would have him in its pulpit.
- **George Whitefield** was driven from the churches because of his preaching..
- **Bunyan** was put into prison because he refused to compromise the Word of God.
- **Jonathan Edwards** was fired from his church for trying to get lost teenagers in his congregation saved.

Before the apostasy flooded our fundamental independent Baptist churches we examined the testimonies of those who wanted to join God's local church. Today, *decision-makers* pray a prayer like the Catholics do.

Asahel Nettleton

Asahel Nettleton is the forgotten instrument that God used in the great revivals during the 1800's. His method was to preach in a local church on Sunday and again on one or two week nights. He would then make himself available during the week for sinners to see him in

private. Over 30,000 people were genuinely converted and remained in local churches.

Bennet Tyler and Andre Bonar wrote of the effects of Nettleton's ministry in their book, **"Nettleton and His Labours."** Comparing his ministry with others who worked outside of the local churches, they reported the *"Fruits of these revivals were permanent. They were not temporary excitements."*

George Whitefield

George Whitefield never gave an *"invitation"* for unsaved people to make a *decision* at any of his meetings. Decision cards were unheard of. When people were converted they made it known. When the Holy Spirit was working we did not have to go to a filing cabinet looking for a *decision* card to see if someone was saved.

Charles Spurgeon

Charles Spurgeon never allowed an invitation for unsaved people to make a *decision* for Christ in his church. **Our misuse of invitations for unsaved people to make a decision for Christ has pushed the doctrine of repentance out of the picture.** Jesus said, *"I tell you, Nay: but, except ye repent, ye shall all likewise perish."* (Luke 13:3)

THE PRODIGAL SON & THE PRODIGAL PIG

In Luke chapter fifteen, we have the familiar story of the prodigal son. He spent some time in the pig pen; however, pig food will never satisfy one of God's sheep. We read the prodigal son humbly returned to God's sheepfold and enjoyed a banquet of what he really had an appetite for.

In **Second Peter 2:22**, we read of the prodigal pig who was *"washed"* but returned *"to her wallowing in the mire."* Like a sheep in a pig pen, the pig in the sheepfold had no appetite for what sheep were feeding on. The prodigal pig returned to *"the husks that the swine did eat."* Jesus said, *"Wherefore by their fruits (result of their activities) ye shall know them."* (Matthew 7:20)

In **Luke 18:8**, Jesus asked the staggering question, *"when the Son of man cometh, shall he find faith on the earth?"* In **Second Timothy 3:1-7**, Paul gives us a look at the condition of God's local churches at the end of the local church age.

This list is not about the condition of the world. It is about the condition of God's local churches.

The things listed in these verses have always been in the world. Now our local churches are filled with people with these ungodly qualities.

Second Timothy 3:1-7, 1 *This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth.*

A CLEAR WARNING IGNORED

The Ark was a clear warning to the people in Noah's day, yet they ignored it. The ark, sitting in a desert, was in full view of the surrounding cities. It was 450 feet long, 75 feet wide, 45 feet in height and could not be overlooked by anyone.

How many people were concerned about the warning? Only those who were involved in the building of the ark found safety in it. How many unsaved are listening to the warnings of the coming judgment of God on our world? The answer is very few.

OUR PERILOUS TIMES

Today, as in the days of Noah, the prophetic warnings are as visible as a giant ark parked conspicuously in the desert. Yet, only a few *professed* Christians are stopping

to see what is going on. Like the church represented in First and Second Timothy our churches have been infiltrated with...

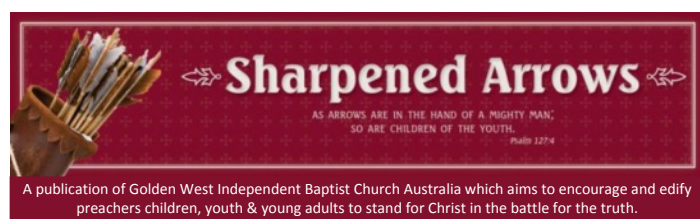
- "Some" ...*teaching false doctrine.* (First Timothy 1:3)
- "Some" ...*turned aside unto vain jangling.* (First Timothy. 1:6)
- "Some" ...*made shipwreck.* (First Timothy. 1:19)
- "Some" ...*departed from the faith.* (First Timothy. 4:1)
- "Some" ...*turned aside after Satan.* (First Timothy. 5:15)
- "Some" ...*sin openly.* (First Timothy. 5:24)
- "Some" ...*sin secretly.* (First Timothy. 5:24)
- "Some" ...*coveted after money.* (First Timothy 6:10)
- "Some" ...*erred concerning the faith.* (First Timothy 5:24)
- "Some" ...*had their faith overthrown.* (Second Timothy 2:18)
- **"Some" ...vessels to honour.** (Second Timothy 2:20)
- "Some" ...*vessels to dishonour.* (Second Timothy 2:20)

Notice, only one out of the twelve groups represented in the local church at Ephesus were "*vessels to honour.*"

"But as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37).

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Revelation 3:2).

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Gold From Ophir

An African's Description Of Repentance

By Jerry Wilhite



Recently Joshua B., a 39-year-old disciple, was preaching a message on salvation in the Sunday morning service. I didn't know where he was going when he referred to Paul's admonition to the Philippians, "Beware of dogs," but it went something like this...

"Let's say, Pastor Jerry went back to America on a furlough, but just before he left, his bakkie (double cab truck) broke down. He decided to let it set for one year at his house and fix it when he returned.

While he was gone, his dog, Buddy, decided to make the bakkie his home and he got really comfortable living in the broken down vehicle. It became his home; he liked it there; it wasn't moving or going anywhere.

But then when Pastor Jerry came back, he chose to fix the bakkie and after getting it repaired he began to drive away.

Now Buddy the dog became upset. He didn't like the fact that the bakkie was fixed and there were changes, so he started to complain and bark and chase the bakkie when it began to move.

That's like when a person gets saved, gets their life fixed and changes start to take place. The dogs come out and start complaining, and barking and chasing the new believer. They are upset about the changes. It bothers them. They are no longer comfortable like they were before the person got saved.

We need to beware of dogs!"

In his commentary on Philippians 3:2, Albert Barnes states:

"Dogs in the east are mostly without masters; they wander at large in the streets and fields, and feed upon offals, and even upon corpses. (Compare 1Ki 14:11; 16:4; 21:19). They are held as unclean, and to call one a dog is a much stronger expression of contempt there than with us (1Sa 17:43; 2Ki 8:13). The Jews called the heathen dogs,

and the Mohammedans call Jews and Christians by the same name. The term dog also is used to denote a person that is shameless, impudent, malignant, snarling, dissatisfied, and contentious, and is evidently so employed here."

Three years ago the mother of our dog, Buddy, had to be put down the same day he was born. We had to bottle feed, and hold, and care for that mutt just like his mother would have done were she alive.

Up day and night, cleaning up messes, watching him grow, and "adopting" him into our family became our way of life over the next few months. He eventually learned to "speak," lay down, wait for his food, "pray" before eating and entertain us in other ways.

But, you know what? A dog is a dog. Buddy still contemptibly growls, selfishly guards his food, furiously chases cars and vacuum cleaners, regularly petrifies visitors, frequently snarls when it's time to go to bed, or whines and paws at the door to get in or out of the house.

Likewise, lost people are like our dog Buddy, and what Joshua said is true. If you get saved, changes will come and the dogs will put up a fuss.

Too many prefer to let sleeping dogs lie; they don't want to disturb them, and to prevent this one need make very few changes in his/her life.

Repentance before salvation is a "change of mind," but after salvation it is a "change of life."

One must be alert to the fact that there are dogs and the dogs will hound (no pun intended) you if you dare to fix your life and start moving forward for the Lord.

Yes, beware of dogs! - Jerry Wilhite, missionary in South Africa

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Several Independent Baptist pastors in Australia now claim that it is racist for anyone to preach that rock music's roots come from black culture, which in turn springs from African voodoo.

I wonder if they've read this article, published following the death of blues musician, B.B. King?:

<http://www.washingtonpost.com/news/acts-of-faith/wp/2015/05/15/how-the-church-gave-b-b-king-the-blues/>

If historical facts are to be believed, it should settle the question.

Maybe they ought to read, "*Traditional and Contemporary African Music*" CBMR. Columbia University:

"Traditional African music...relies heavily on percussion instruments of every variety...." (Are all these sources misinformed?)

https://www.google.com.au/?gfe_rd=cr&ei=6MqtVdSTFqHu8wfk9KiQCQ&gws_rd=ssl#q=%C2%A0%E2%80%9CTraditional+African+music%E2%80%A6relies+heavily+on+percussion+instruments+of+every+variety%E2%80%A6%E2%80%9D+%C2%A0

Or they could read *National Geographic News*, October 28, 2010:

"The Pan-African synthesis started on the slave trips evolved into even greater syntheses in the Americas. In places where there were heavy concentrations of enslaved Africans from a single ethnic or national group, the music and dances of these peoples would come to dominate the musical and dancing practices of their community.... In the United States, the dominant forms of

contemporary American music and vernacular dance are also derived from America's African-based slave legacy.... Two indigenous African-American musical forms – the spiritual and the blues – were created by enslaved Africans during the slavery era."

Or look in the *Rock and Roll Hall of Fame and Museum*, at a large display in the Main Exhibit Hall:

"Rock and roll's roots can be tracked back centuries to drum beats in Africa and Celtic folk music in Europe. As people from these regions immigrated to America, they brought their music with them.... The more immediate roots of rock and roll lay in the so-called 'race' music, or rhythm and blues, and 'hillbilly' music.... Other significant influences include blues, jazz, gospel, boogie-woogie, folk and bluegrass" (www.Rockhall.com, accessed on 7 August 2014).

Seth Mullins, "*Music and its Roots in Voodoo.*" www.writingup.com/blog/seth_mullins/:

"If we were to trace back to the original roots of the Blues, Gospel, R&B, Jazz, and Rock 'n' Roll in America, it would be around 1619 when the first twenty Negroes were sold into slavery from a ship arrived in Virginia.... To keep their oral traditions alive and lift their spirits in the face of this immense suffering, they turned to the music that had been an integral part of their everyday lives in Africa – and which was, itself, steeped in magical ritual and voodoo.

Or they might read the story of B. B. King - One fateful Sunday, a Pentecostal pastor taught King to play three basic chords.

After that, King was converted. He volunteered to be a janitor at the church so he could spend time with the

instruments. Though King worked all week in the cotton fields, he taught Sunday school to children younger than himself. He got the nickname “church boy” and didn’t care.

King soon found more thrilling music outside the walls of church, though. An aunt, only a few years older than King, exposed him to her collection of 78 rpm records. She played him Blind Lemon Jefferson and Lonnie Johnson. He started going to the store in Indianola, Miss., on Saturdays to listen to the blues on the radio.

A cousin, Booker “Bukka” White, was living in Memphis, making a living playing the blues, and would come back to Mississippi sometimes with a beautiful guitar and sharp new clothes.

Still, the blues seemed shameful to King. They were exciting but felt wrong.

“I was ashamed, man,” King told the BBC in 1972. “The people around us was very religious. I always say they were very religious, very hypocritical. Because, if they wasn’t religious, they seemed to act the part.”

Some of those religious people liked the same music that King did but kept it secret. As he recalled in a 1980 interview with music journalists Tom Wheeler and Jas Obrecht, “they would play their blues after midnight, when they were in their room and nobody could hear them.”

The young King thought he liked the blues because of the devil inside him.

Journalist Joseph Nadel, in his biography of King, writes that “the blues, once the music became popular enough for the press to take note, became a cause of conflict and contention among those, both black and white, who saw the blues as ‘devil music’ which would somehow corrupt them all.”

White opposition was racial. They saw the music as primitive, “jungle music.” Black opposition was based in respectability politics. The music was an embarrassment because it was associated with drinking and dancing.

“They did not care,” Nadel writes, “that the blues was based on the same expressive rhythms as more religious music.”

As a teenager, King stuck to the religious versions of those rhythms. His first group was called the Elkhorn Jubilee Singers. Later he played with the Famous St. John’s Gospel Singers.

The Famous St. John’s Gospel Singers weren’t actually famous but did achieve some popularity in black churches across the Delta region. The group even performed several songs live on the radio, at stations in Greenwood and Greenville, Miss. The Famous St. John’s Gospel Singers ran

into trouble, though, because of King’s guitar. He pushed, musically, bringing the blues into church. It upset the more staid Christians. The group got a reputation for being rebellious and a little too inappropriate for church. Some of their invitations were rescinded.

King, at the same time, was growing frustrated with religious audiences for his own reasons. When he played for church people, they would say “God bless you,” but wouldn’t give him any money. He noticed non-religious audiences were different while playing on the corner of Church and Second Street in Indianola, at the intersection of the black and white parts of town.

“People that would request a gospel song would always be very polite to me,” King recalled in 1999. “And they’d say, ‘Son, you’re mighty good. Keep it up. You’re going to be great one day.’ But they never put anything in the hat.”

When he played the blues, though, people would give him a little money or beer. On at least one occasion King recalled singing a spiritual song, changing the word “my Lord” to “my baby,” and getting a tip and a free beer.

“Now you know why I’m a blues singer,” King said.

When he was drafted into the Army in 1943, King stopped playing religious music. When he got out, he moved to Memphis and started playing in taverns and juke joints. He got his first hit in 1951 with “3 O’Clock Blues,” recorded in a makeshift studio in the back of the Memphis YMCA. It was a song about a man missing a woman in the middle of the night.

He was done with church music. He was even done with Christianity.

In a 2006 interview with British journalist Elaine Lipworth, King said that Christianity and the blues were opposed forces in African American history.

“A lot of the slave masters were teaching Christianity to the blacks because they thought if they were Christians they wouldn’t steal or wouldn’t run away. But some of them were going to be sold anyway, so they didn’t care and would play and sing about things that made them happy and made them feel good,” he said. “I guess I’m a disciple of some of those slaves.”

Still, like Nadel and many other music historians, King recognized how deeply these musical styles were related. The secular and the sacred were not always obviously distinct. Even on his hit single, it was possible to replace “my baby” with “my Lord” and make the blues song into a spiritual.

“Goodbye everybody,” King sang. “Lord, I believe this is the end. / Well tell my pretty baby to forgive me for my sin.”

This was something King acknowledged.

“There’s a blues for anything that bothers you,” he said. “I listen to gospel music and, believe it or not, I hear the same thing. The only difference is these people are praying to God or Jesus. The bluesman would be saying, ‘Open the door. Don’t keep me waiting. The gas station is closed. Let me in’ — that kind of thing.”

Despite that recognition, King didn’t find his way back to church in his later years. He remembered the Church of God in Christ fondly, and said in interviews that “the sanctified people are the singinest people.” He also remembered the Rev. Archie Fair fondly, and when he performed for Pope John Paul II in 1997, King said the pope reminded him of the Mississippi pentecostal preacher of his youth. Both men, he

said, made you feel like they could get a message to God on your behalf.

Even then, King was conflicted, religiously.

“I don’t know what happens after this life,” he said. “I haven’t had my mother or anybody else come back and tell me. I think hell is hell on earth. And heaven to me is a beautiful lady and enjoyment with her.”

He added, “But if there is a hereafter — I wish I could go there.” Daniel Silliman is an instructor of American religion and culture for the Heidelberg Center for American Studies at Heidelberg University.

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Pastor Rick Warren wears many hats. His roles include that of CEO/Pastor at Saddleback Community Church, author of (40 day wonders) books, promoter of Peter Drucker's business model for megachurch growth, speaker for Muslim groups, surety for Brian Houston's support of Mark Driscoll(1), and now speaker at the September Papal Mass Congress in Philadelphia.

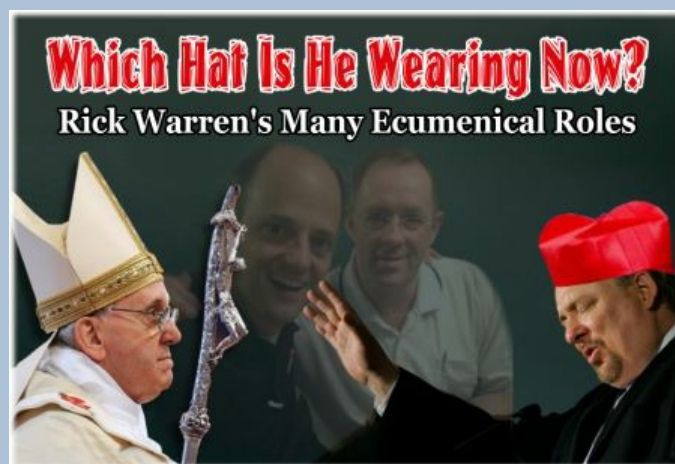
The Catholic Herald article reports (26 June, 2015), “Auxiliary Bishop John McIntyre of Philadelphia, told reporters about the variety of themes – both theological and practical – that will be covered by congress speakers, including talks that will address new technologies, ecology, fertility and dealing with marriage breakups.

Some of the speakers listed include Cardinal Luis Antonio Tagle of Manila, Cardinal Sean O’Malley of Boston and Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Sacraments. Fr Robert Barron and Scott Hahn, as well as **Reverend Rick Warren¹** and Rabbi Abraham Skorka, are slated among the speakers. Underlining the ecumenical and interfaith element of the meeting, Archbishop Chaput said 30 per cent of the speakers would be non-Catholic.

In response to a reporter’s question, Bishop McIntyre said one session was planned on families with homosexual members; a man with same-sex attraction will speak and so will his mother...” (See this site for the complete article:

<http://www.catholicherald.co.uk/news/2015/06/26/papal-mass-in-philadelphia-expected-to-draw-1-5-million-pilgrims/>)”

The ecumenical spirit of Rick Warren is well known. He is an ardent admirer of Pope Francis and states that he



“does everything right!” Including the false gospel of the Mass? And his defence of the Inquisition?

What is especially revealing is the admiration Rick Warren receives from Independent Baptist pastors like Eric Capaci and Robert Bakss. Even to the point that Lighthouse Baptist Church youth attended the 2015 Hillsong Conference in Sydney recently where Rick Warren spoke.

It is time for men of faith to become men of action and withdraw fellowship from brethren who will not separate from the heresies of Hillsong and the apostasy of Rome.

Pastor Buddy Smith

(1) “But I just want to say this right up front. First, I trust this man [points to Brian Houston] and I trust his wife Bobbie. I trust them. And I trust them for the very reason of what you just saw so brilliantly portrayed in the Mark Driscoll interview. Truth and grace together. Truth and grace together. He [Brian Houston] is authentic. He’s real. He’s honest.” - Rick Warren, 2015 Hillsong Conference videotaped interview

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NOTABLE QUOTES AND QUOTABLE NOTES

- “Brave men are needed, men with a fuller development of spiritual vertebrae than is common in these easy-going days, and we need such men in our Native Church. God create them; they are not the product of theological colleges. And may God save His Missions in India from wasting His time, and money, and men, on the cultivation of what may evolve into something of no more use to creation than a new genus of jelly-fish.” ~ *Amy Carmichael*
- “Oh for a return to the days of the beginning of the Acts of the Apostles, to obscurity, and poverty, and suffering, and shame, and the utter absence of all earthly glory, and the winning of souls of a different make to the type thought sufficiently spiritual now! Oh for more of the signs of Apostleship – scars, and the cross – the real cross – the reproach of Christ the Crucified, – no mitre here, but there the crown!” ~ *Amy Carmichael*
- “I have known cases of young ministers dissuaded from facing the missionary call by those who posed as friends of Foreign Missions, and yet presumed to argue: ‘Your spiritual power and intellectual attainments are needed by the Church at home; they would be wasted in the Foreign Field.’ ‘Spiritual power wasted’ in a land like India! Where is it so sorely needed as in a continent where Satan has constructed his strongest fortresses and displayed the choicest masterpieces of his skill? ‘Intellectual ability wasted’ among a people whose scholars smile inwardly at the ignorance of the average Westerner! Brothers, *if God is calling you*, be not deterred by flimsy subterfuges such as these. You will need the power of God the Holy Ghost to make you an efficient missionary. You will find your reputation for scholarship put to the severest test in India. Here is ample scope alike for men of approved spiritual power and for intellectual giants. And so I repeat, *if God is calling you*, buckle on your sword, come to the fight, and win your spurs among the cultured sons of India.” ~ *T. Walker*
- “If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we man. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism...We must serve God even to the point of suffering, and each one ask himself, In what degree, in what point am I extending, by personal suffering, by personal self-denial, to the point of pain, the kingdom of Christ?...It is ever true that what costs little is worth little.” ~ *J. Hudson Taylor*
- “God has given me the hunger and thirst for souls; will He leave me unsatisfied? No verily.” ~ *James Gilmour*, Mongolia
- “Let us for a moment imagine what would have happened on the Galilean hillside, when our Lord fed the five thousand, if the Apostles had acted as some act now. The twelve would be going backwards, helping the first rank over and over again, and leaving the back rows unsupplied. Let us suppose one of them, say Andrew, ventured to say to his brother Simon Peter, ‘Ought we all to be feeding the front row? Ought we not to divide, and some of us go to the back rows?’ Then suppose Peter replied, ‘Oh no; don’t you see these front people are so hungry? They have not had half enough yet; besides, they are nearest to us, so we are more responsible for them.’ Then, if Andrew resumed his appeal, suppose Peter went on to say, ‘Very well; you are quite right. You go and feed all those back rows; but I can’t spare anyone else. I and the other ten of us have more than we can do here.’ Once more, suppose Andrew persuades Philip to go with him; then, perhaps, Matthew will cry out and say, ‘Why, they’re going to those farther rows! Is no one to be left to these needy people in front?’ Let me ask the members of this Congress, Do you recognise these sentences at all?” ~ *Eugene Stock*, at Shrewsbury Church Congress
- “If you could only know what one feels on finding oneself...where the least ray of the Gospel has not penetrated! If those friends who blame...could see from afar what we see, and feel what we feel, they would be the first to wonder that those redeemed by Christ should be so backward in devotion and know so little of the spirit of self-sacrifice. They would be ashamed of the hesitations that hinder us...We must remember that it was not by interceding for the world in glory that Jesus saved it. He gave Himself. Our prayers for the evangelisation of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves. ~ *M. François Coillard*, Africa
- A missionary’s life is more ordinary than is supposed. Plodding rather than cleverness is often the best missionary equipment. ~ *Heywood Horsburgh*, China
- God anticipates our falls, and He plans for our recoveries. Failures don’t shock Him. He doesn’t give up on a man when he falls, and neither should we. The first two chapters of the Bible describe the creation of the world and the creation of man. The third chapter is man’s fall. The rest of the book is instruction on how to get up again. ~ *Bob Schulz*, *Boyhood and Beyond*

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THE GREAT END TIMES EMERGENT-CY - PART 1

From the Herald of Hope, 22 April 2015

by Pastor Buddy Smith

IS POST-MODERN RELIGION THE GREAT, THE FINAL APOSTASY?

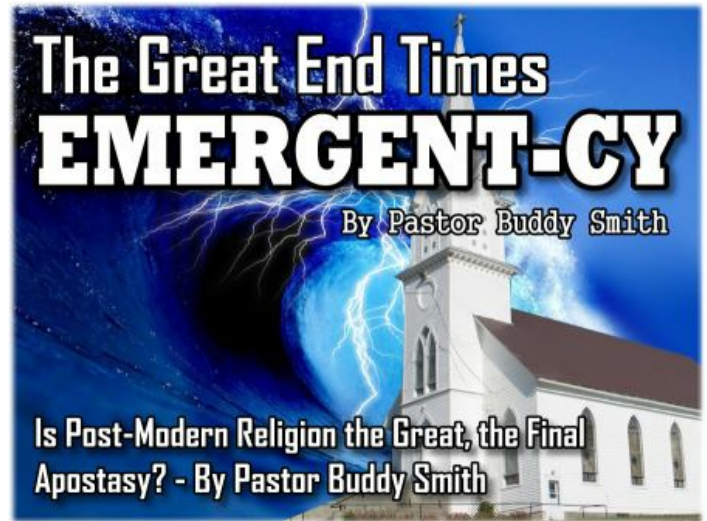
As of early 2015, the third largest earthquake ever recorded struck in the Gulf of Alaska. The time was 5:36 PM. The date was Good Friday, the 27th of March, 1964. The strength; magnitude 9.2. The duration; four minutes and thirty eight seconds. The depth; approximately 15.5 miles (25 km). The breadth; 100,000 square miles.

It caused landslides in Anchorage and raised parts of some outlying islands by as much as 11 metres. The resulting tsunami towered 67 metres in the shallow Valdez inlet and was responsible for most of the 128 deaths and \$311 million worth of damage. More than twenty smaller tsunamis and hundreds of aftershocks were generated by the earthquake, taking lives and destroying property along the coastlines of Alaska, Canada, California, and Hawaii.

Waves at Kodiak Island washed away 158 houses and buildings within two blocks of the waterfront. Fishing boats were carried hundreds of meters inland. Pastor Cletis Leverett, of Berean Baptist Church in Kodiak said, "A wooden store building was lifted off its foundations intact and carried into Chenega Bay. The initial tsunami was followed by many tidal waves that came and went for hours. The store building was swept in and out of the harbour all night until it finally broke up and there was nothing left." Strangely, seismologists recorded the third and fourth waves as being the highest.

A Greater Earthquake Than the Alaskan Earthquake Is Destroying Our Churches – Causing A Worldwide Ecclesiastical Emergent-cy!!!!

Earthquakes occur when tectonic plates suddenly shift horizontally and vertically. Fault lines also exist between nations, cultures, and religions. Violent, destructive changes happen suddenly when abrasive relationships deteriorate. "Ethno-quakes, Culture-quakes, and Faith-quakes" tear nations to pieces. The story of history is a violent story. Men and movements grate one against the other in jerky stops and starts and then, when stress levels grow too great, they erupt in political, philosophical or religious megaquakes. They produce tidal waves of opinion, tsunamis that sweep everything and everyone before them. Centuries before the Alaskan earthquake shook the earth, philosophical and religious tremors began that are still shaking our churches today. These "faith-quakes" are resulting in a religious movement



called "The Emergent Church." It is now a tsunami, a great "Emergent-cy" threatening churches all over the world.

THE EMERGENT-CY OF POST-MODERNISM -

In order for us to understand the Emergent Church Movement that is sweeping all before it, Christians need to know about the shift in worldviews that raised a tsunami of apostasy called the Emergent Church. Many authors identify three main periods of history.

1. "Pre-modern" man held the worldview that most of what we knew to be true was revealed by God. This worldview prevailed from Creation till the time of the Enlightenment [approximately 1700 AD].
2. "Modernism", or Modern thought roughly spanned the period from 1700 AD to the mid 20th century. Modernists believe that nothing was true but what could be proved in the laboratory, observed, tested, analyzed and recorded by trained men of science, etc.
3. "Post-Modernism" is the term used to describe the common worldview. It is the viewpoint that Truth can never be absolute. Modernism taught men to question whether God actually exists, or if He did, whether He ever spoke to man. Further, postmodern thinkers now dispute much of what has been observed in the laboratory. Two plus two used to add up to four for mathematicians, but now they have no right to say to a post-modern that he is in error if he says it adds up to three or five or ten thousand. A post-modern religious leader will say that the mathematician is being intolerant of others' views, (and that will not be tolerated!!!)

The post-modern theologian, "feels" that evolution may be true (because to them Genesis is not absolute) and that Jesus is not likely to have risen from the dead

(because to them the Gospels are not absolute) and that same sex marriages are normal (after all, it may have been Adam and Steve, not Adam and Eve in the Garden).

For the post-modern, it is Tolerance, not Truth, that is the greatest virtue! They scorn the old fashioned pastor who preaches that there is no salvation apart from Christ, as Acts 4:12 declares, *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”* To take the verse at face value and preach it fearlessly, they feel, would be grossly intolerant of all other religions and therefore unacceptable and extremely offensive in a post-modern setting.

SO HOW DO POST-MODERNS ARRIVE AT THE “TRUTH”?

If Post-Moderns refuse to believe God (who cannot lie) and choose not to believe the facts of science (facts, not theories!!), then how DO they arrive at Truth?

Their reply?

“Truth is whatever works! Whatever feels good, whatever solves my problems, whatever appeals to me.”

Say, does this sound somewhat familiar? If you have heard these statements recently, there are three reasons for their familiarity.

- *One:* It is what you see and hear on all electronic media, DVD’s, TV, computers, websites, or social media. The entire industry subscribes to a post-modern worldview.
- *Two:* It is what we hear most politicians say.
- *And three:* It is what we hear from most pulpits. Fact and Truth have been almost totally replaced by Opinion and Emotion and Experience.

WHAT DO THEY CALL POST- MODERNISM WHEN IT BECOMES RELIGIOUS?

When Post-Modernism “does church” it calls itself Emergent Worship, and this is the tsunami, the apostate “Emergent-cy” our churches are facing on every hand. It is for this reason I believe we are observing the unfolding of the Great Apostasy described by the Apostles. There is no Christian denomination that is not presently dealing with the tsunami of the postmodern Emergent-cy!

WHY DO THEY CALL POST-MODERN RELIGION “EMERGENT”?

Picture a town square surrounded by churches. Each one has its own order of service, its own liturgy. Some have sacraments, others have ordinances. Some are

evangelical, some evangelistic, some are modernistic and liberal in theology, and others are very, very conservative. Some worship quietly, and others deafen their congregations with mega-decibel “music”.

Then picture one of the pastors inviting all the other ministers to an ecumenical prayer breakfast in an appeal for more “unity.” Several pastors accept his invitation and enjoy the experience. Before long, the leaders of all the churches are attending. Someone in the new fraternity brings the devotion at the next gathering and recommends a best selling book. It is written by a celebrity CEO/pastor who leads a megachurch. In fact, the local pastor just happens to have several copies to give away. So his friends take the books home to read. And they find they can’t put them down. It is cunningly written, witty, challenging, humorous, and full of heart warming stories. Best of all, the author promises spectacular church growth to every pastor who implements the author’s twelve step program.

It all seems to be so reasonable, so sensible, so encouraging. There is a high tech website to explore, downloads by the score, and even weekly sermon outlines if you are willing to join the “Association.”

What is not apparent in the book is the fact that the author is an experienced and erudite postmodern, and highly trained by big business experts. His leadership skills are not in teaching sound theology or in expounding the Word of God. He is qualified as an expert at skillfully leading pastors away from the absolutes of Holy Scripture. He is the Hawaiian shirt clad Pied Piper of evangelical postmodernism. He plays his panpipes so sweetly that none of his childish hearers even notice the tsunami of apostasy lapping (and soon pounding) at the doors of their churches. He does not tell them in the first chapter, or even in the first book that he is the change-agent whose hidden agenda is to disassemble any and all sound doctrine from every church and to promote the worldview of Post-Modernism, shepherding the churches into the Emergent Church fold.

Within six months the ministers are feeling that their dog collars are too tight, their catechisms all musty and dated, the books on their shelves too biased, and their ancient denominational boundaries too narrow and out of date.

In earlier times they held dear their denomination’s rustic dogmas and they jealously guarded their churches’ catechisms, but now, with numbers in decline, with the age of adherents increasing and finances evaporating, Sunday Schools finding it difficult to compete with sports activities and pressures of modern life making it inconvenient for families to attend regular church

services, the 12 Step Programs and the 40 Days books look pretty good. As a result of reading postmodern books and attending Emergent seminars, the ministers inform their elders that "Times are changing and a fresh approach is required if we are going to continue as a viable operation."

Post-modernism looks more and more attractive, so one by one they EMERGE, out of their old brick churches, out of their denominations, away from their creeds and confessions of faith. The pastors EMERGE, leading their Emergent flocks behind them (well, the younger lambs, at least). They gather with other Emergent congregations in the town square, one big happy family, the leaders taking turns speaking at "combined services", and exchanging pulpits often.

All the old beliefs are laid aside lest they offend a "brother." They can preach anything trendy, provided it's new and tolerant of the views of others. The new focus is on the great crowds, the Excitement, the Euphoria, and the Experience of Emerging!

That is why they call it Emergent. They've come out of the old and into the new and it seems to be working. After all, the youth who left the church in droves are all back, at least until they are offered something wilder, cooler, louder down the street, wwwhether at a megachurch or a night club. Modern music, casual dress, and laser shows appear to have done the trick and it's not long before the pews are filled with yuppies and their yups. Furthermore, the old folk either left or turned off their hearing aids.

How could this have occurred? Who was it that engineered Postmodernism? Who brought it into the churches? Whence came this tsunami to sweep away the churches? Why did no one warn us of this Emergent-cy?

(In the next issue of Heads Up we will include a chart showing the development of the Emergent-cy we are facing. We will also examine the places of Peter Drucker, of Soren Kierkegaard, and of Rick Warren in the present Emergent-cy of Post-Modern religion)

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THErapy FOR THE FUNNY BONE -

Old Men's Questions:

1. What hair color do they put on the driver's licenses of bald men?
2. If western mothers feed their babies with tiny little spoons and forks, what do Chinese mothers use, toothpicks?
3. Why doesn't Tarzan have a beard?
4. Why does Superman stop bullets with his chest, but ducks when you throw a revolver at him?
5. Why did Kamikaze pilots wear helmets and seatbelts?
6. Whose cruel idea was it to put an "s" in the word "lisp"?
7. If people evolved from apes, why are there still apes?
8. Why do kids constantly return to the refrigerator with hopes that something new to eat will have materialized?
9. Why is it that whenever you attempt to catch something that's falling off the table you always manage to knock something else over?

The Irish have solved their own fuel problems.

They imported 50 million tonnes of sand from the Arabs and now they're going to drill for their own oil...

From a FaceBook freak -

I got to feeling guilty about how much time I was spending on my computer every day so I decided to try to get some new followers by making friends outside of my Facebook page. And to do it by applying the same principles as Facebook runs on.

So every day, I walk down the street and I tell all the passersby what I am eating today, and how I feel, and what I did last night, and what I'll do this afternoon, and tonight. I show them lots of pictures of myself, of my new little baby daughter, of my new puppy, and of me gardening and lying around in my swimming pool. I listen in on their conversations at the cafe and then I laugh and I tell them I love them and how cute they are.

And you know, it really works!

I only started doing the "Find Forty FaceBook Friends Fast" plan last Friday, and already I have 27 new followers: 2 police officers, 14 psychiatrists, two guys with butterfly nets, 5 fat ladies in rainbow coloured stockings, two undercover police detectives, a truancy officer, a dogcatcher, and a sheriff's deputy. And that's not counting a pack of bloodhounds, but I don't know who they belong to.

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THE WORDS GOD CHOSE TO USE ESCHATOS

By Pastor Tom Hill



The Great Commission has essentially one command as dictated by the language of the New Testament to His true churches. That command is to be making disciples. Some believe the words “Go ye” are a command. The language of the New Testament tells us that this is used in the sense of “having gone.” The Great Commission is much broader than merely having a visitation outreach. It is a work for the entire local church to be carrying out continually in the world. It is an every member activity and occurs as we are living our lives daily wherever we are.

As we are going into the world, we are to be making disciples. It is in [Acts 1:8](#), as Jesus is about to ascend back to the Father, that He tells of the scope of our witness. He said, “[But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.](#)” The word for “witnesses” is the word MARTUS, from which we get our English word “martyr.”

This is one who tells what he or she knows to be true. Everyone is a witness. Either a person is a correct witness or an incorrect witness. The range of our witness starts locally, which would speak of Jerusalem. It was there that the Holy Spirit empowered the church. Judaea speaks of the region where Jerusalem was located. The witness of each member of the church of Jerusalem was to be exhibited throughout the entire region of Judaea. Samaria, was also a region. But it was a region where the Samaritans dwelt and with whom the Jews had no dealings. Jesus commands his disciples to break down the barriers of race and nationality by showing them that Samaria was also a place that needed the witness of the gospel. As they went about their daily lives, their witness would come to those whom they deemed to be inferior, such as the Samaritans. The Samaritans needed the truth just as much as the Jews of Judaea. Then Jesus says “to the uttermost part of the earth.” The word UTTERMOST is very interesting word in itself. UTTERMOST is from the word ESCHATOS. ESCHATOS is found forty-nine times in the New Testament. We get the word “eschatology” which is the study of last things in theology from this

word. A majority of the uses of ESCHATOS in the New Testament refers to the end time. ESCHATOS essentially means “the extreme, last in time or place, last in a series of places, last in time, to uttermost part, the end of the earth.” Obviously the last meaning is what Jesus had in mind when He used it here.

A corresponding Scripture is found in Acts 13:47 in Paul’s words at Antioch Pisidia to the Jews who refused the gospel message - [Acts 13:47](#) “[For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.](#)” The Liddell and Scott Lexicon says that ESCHATOS in reference to being uttermost, refers to “space” and when used in such a manner, it refers to “the furthest, the uttermost, [the] extreme.” Greek historians used the word to speak of the Thracians who were the last ones in the Trojan lines during battle.

The decline on the biblical emphasis of every church member being a witness at all times in all places has been the continued trend of our day. Churches are not very interested in their people being that witness further out from their Jerusalem. Their Jerusalem is the focus. Mission work, which is the preaching of the gospel, has been degraded into a smaller and smaller circumference than the “uttermost part”. The ESCHATOS places are usually ignored. Sadly, some church members believe that when they get in those places, they are free to live any old way they like. They become ineffective witnesses by the lack of light and the influence (salt) in their lives. Even more, when it comes to mission work, more emphasis is put on buying land, building buildings, and setting up seeker sensitive programs that major on the flesh rather than dealing with things of the spirit. A true witness of Jesus Christ is not interested in the flesh as much as he is interested in the things of the spirit. Yet, modern churches tend to focus, not on Eschatos, but on PROTOKATHEDRIA – the chief seats and on PROTOKLISIA – the chief rooms (Luke 20:46). Each word features the prefix PROTO. The word PROTO means “the first in time, in place, first in rank, influence, honor.” The priority is not dealing with the souls of men, women, boys and girls, but becomes a mis-focused, first-place-priority upon that

which is passing away. The argument of “we have to get them here first” is often used to give reasons for spending millions of dollars on absolutely anything imaginable “for the cause of Christ.” Sending men to preach the gospel in mission work (literally “loosing them by the command of the Holy Spirit – Acts 13:3) is usually an imitation of the fleshly habits of the sending or “loosing” churches.

But our forefathers, by whatever name their enemies called them, would say in reaction to any new invention, “What does the Bible say?” We must ask the same question today. You find NO emphasis upon the FIRST seats, rooms, buildings, playrooms, basketball arenas or video game consoles. You do find, however the complete emphasis upon the message of the gospel every time. That is what Peter did. He preached the gospel. That is what others did, as persecution reared its ugly head in Jerusalem and many of the church members scattered and their witness followed into the ESCHATOS parts of the world. Those who were sent (loosed) out to the places the Holy Spirit had specified such as Paul, Barnabas, Silas,

Timothy, and the others, preached the gospel and taught the Word of God in those ESCHATOS places. What was the result? As the people were discipled, and believed, they were Scripturally immersed and taught all the things Jesus taught, and often churches began in those places.

Currently, most of us do not face persecution to a physical decree as did the church at Jerusalem and other churches in the world at that time. But still, we are to be witnesses in ALL places – near, far, and the uttermost parts. Hence, qualified men are sent (or loosed) to go into the ESCHATOS places to preach the gospel. Herein is the key to what is to be done in mission work – PREACH THE GOSPEL. It is not about buildings, highest seats, chief rooms, acquisition of land, or even of amounts of monies collected. It is about preaching the gospel. It is about discipling all people. It is about obeying what God has said.

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Preachers should keep a stockpile of good, clean humorous stories to tell to their downtrodden and browbeaten brethren. Of course, we've all heard each other's stories. Oh, alright. Let's call a spade a spade and admit that our humorous anecdotes are just preacher jokes.

So, did you hear the joke about how the denominations got started?

Well, there were these two Jews that bumped into each other in the street market in Jerusalem one day. They both said sorry and went on their way, but then one of them stopped and called out to the other, “Hey, aren't you that blind guy that used to beg at the sheep market?” The other man replied, “Yeh, that's me. Do I know you?” “Not exactly, but somebody pointed you out to me last week and told me you were blind and the Lord healed you.” “That's right, I was.” “Me, too!” “You were blind, too? And the Lord healed you?” “He did!” “Wow! How'd it

happen?” “Well, I was sitting there one day, and I heard some guys talking about me and the next thing I knew I felt mud being put on my eyes, and he told me to go wash it off, and I came back seeing. That's how it happened. What about you? How'd you get your sight back?” “Well, the Lord touched my eyes once and I saw men as trees walking, and then He touched me again and I saw clearly. That's how it happened.” “No way, man. You've gotta have mud. No mud, no sight!” “Nope, you gotta have two touches! None of this mud stuff.”

And that was the beginning of the denominations. The Muddites and the Anti-Muddites.

Most jokes have roots that run deep. And if we can identify the roots and what they are poking fun at, the story often becomes riotously funny. Admittedly, if a joke's roots are in the sewer, it should be banned.

But what if somebody tells a joke about my religious denomination? Is it to be defended at all costs? Is the Baptist denomination, for instance, sacrosanct? Are all our cows “holy cows”, and therefore exempt from being barbecued? Can we afford to ridicule this or that anomaly in our denomination? Can we poke fun at our own idiosyncrasies and laugh at how hidebound we are, how inconsistent, how “Irish” we are?

Even more importantly, do we even know the weaknesses of the denomination we belong to? Can we discuss with candour and honesty the failings that exist among Independent Baptists? Can we honestly say we prefer biblical truth to Baptist polity, when they differ?

One of my friends is a former continuing Presbyterian minister who retired for health reasons. He and his dad used to attend the services at Faith Baptist Church in Gladstone fifty years ago when Bro. Randy Pike was pastor there, and they loved the sound doctrine they heard. When my friend lived nearby I often discussed with him the differences between reformed theology and fundamental theology.

As we got to know each other, an interesting change occurred. We began to talk about the weaknesses, not only of each other's denomination, but of our own. He was grieved that the Presbyterians had no evangelists and that their ministers so often drifted into modernism. When I asked why, he replied “Intellectualism! Too much learning.”

So what weaknesses did I admit to that are pandemic among Baptists? I told him about the beliefs and practices I find to be so out of sync with Scripture. Easy believism! Shameless Pragmatism! Shallowness in our grasp of Bible doctrine and superficiality! Showmanship in the pulpit! Carnality and greed! The lack of holiness and separation (which he didn't seem to grasp at all, at least ecclesiastic separation).

If I could sit down with him today I would add the observation that a majority of IB pastors run on caffeine, adrenaline, and testosterone, but not the power of the Holy Spirit.

Let me illustrate the limitations of denominationalism a bit further. I believe that

DENOMINATIONAL THIMBLES ARE TOO SMALL - “A THIMBLE CANNOT CONTAIN THE UNIVERSE.”

Everywhere I look I see pastors, evangelists, missionaries, and seminary professors in all denominations trying to squeeze a universe of Divinely revealed truth into their tiny sectarian thimbles.

They eventually become aware that some things they read in Holy Scripture simply do not fit with their denomination's prescribed set of beliefs.

They spend the rest of their lives trying to trim off the “non-essential” doctrines in order to squeeze the Bible into their Lilliputian denominational thimbles.

Heaven help the poor eclectic scholar whose scissor skills have trimmed off another scholar's favourite dogma, especially if they are in the same denomination.

Hell hath no fury....

WESTCOTT AND HORT ARE STILL MESSING WITH OUR THINKING -

We who believe in the preservation of the Word of God could be excused for thinking that we are immunized from the arrogance of modern textual critics. Surely we preservationists avoid their eclecticism (the arbitrary picking and choosing of words, verses and paragraphs to include or exclude from their mutilated Greek text), but it is not so. Modern textual critics began their “scissor-work” covertly in about 1870, but they never wanted their public to know that they were snip, snip, snipping away at God's holy word. It was only after the ERV play Bible was published in 1881 that they began to drip feed their heresy into the religious media. And from Westcott and Hort the poison spread across the Atlantic to seminary after seminary over the past century. How sad it is that their willful mutilations of Scripture have now become the default mindset in almost every Bible college and seminary around the world!!!

We preservationists do not realize that we, too, are often guilty of selectively filling our little thimbles with the accepted doctrines and practices of the herd of preachers that wear the same brand we wear, and leaving the rest out. You think not? Try studying and preaching on the word “repent” and see how well it fits in the fellowship of pastors you frequent. We hear of missionaries every few weeks whose support has been cut because they believe what the Scriptures say about repentance instead of what is in their supporting churches' thimbles. Or you might be really brave and use the word “sovereignty” a time or two and see what happens? (that's a good English word to study.) Or send it out to all your mailing list that you've just learned that God promises to preserve His Words.

The preservation and sufficiency Scripture is taught everywhere in the Bible. The man of God who reads and uses his Bible as God intended will grow and mature and become fully equipped to do the work of the ministry. He

need not add the weak and wobbly wisdom of men, nor does he need to snip the Bible into shape to fit it into a denominational thimble. *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, **thoroughly furnished** unto all good works." 2 Timothy 3:16-17*

This is precisely what the Lord Jesus Christ had in mind when he commissioned His disciples to teach those they discipled "all things whatsoever he had commanded them..." Not just what they could fit into a baptistically correct thimble.

The saying is attributed to Tertullian, "I adore the plenitude of the Scriptures, in which every letter is a word, and every word is a verse, and every verse is a chapter, and every chapter is a book, and every book is a Bible; in which every twig is a branch, and every branch is a tree, and every tree a forest; in which every drop is a rivulet, and every rivulet is a river, and every river a bay, and every bay an ocean, and every ocean all waters." I never read or think of that worshipful utterance, but what my heart echoes, " Even greater is the magnitude, the amplitude, the exactitude, and the certitude of my Bible.

If that high view of Holy Scripture were to be sincerely embraced and reverently practiced by even one pastor, I believe his church, and maybe even his denomination would begin to change..

For the better.

Can you imagine what would happen to a Presbyterian minister today if he, like Albert Barnes, were to refute from Holy Scripture the backbone doctrine of Calvinism, Limited Atonement, as Barnes did in the 19th century? If today's pastor believably proclaimed that both "all's" in Isa. 53:6 agree with the "all's" in Romans 3, it would cause the erudite theologues, the new Calvinists, some awfully sleepless nights! You see, if the first "All" in Isa. 53:6 is the same as the last "all" in the verse, then Limited Atonement is become the laughing stock of seminarians. And like they say, "If one of the five points of Calvinism is not true, none of it is true." (I propose that we coin a new aphorism, "Pluck one petal of the TULIP, and the whole bloomin' flower wilts!")

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

*Romans 3:9-23 "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are **all** under sin; As it is written, There*

*is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are **all** gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **all** the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For **all** have sinned, and come short of the glory of God;"*

Consider for yourself, are they the same "all's" or have Johnny Calvin's mates redefined them to fertilize their TULIP?

Why, if there were one brave soul to expose the follies of Calvin's Augustinian error, then MacArthur, White, Mohler, and Sproul would have him drawn and quartered before sundown. Calvin's thimble's boundaries must be maintained at all costs, you know.

• Or, what if a modern day AOG pastor were to point out from Holy Scripture the occultic nature of the entire pentecostal movement as Charles Parham did to W. J. Seymour at Azusa Street a century ago? (Not that Parham was a paragon of virtue!) The uproar would be heard from Mars Hill to Pensacola.

• Or, what would happen if someone could muzzle Joel Osteen long enough to explain to him the differences between biblical Christianity and his "Feel-Good-Pop-Psychology"? In his case, he makes no attempt to fit even one milligram of stardust from the limitless universe of revealed truth into his microscopic theological thimble.

SO WHAT ABOUT US BAPTISTS? WHY ARE WE SO AFRAID TO SPEAK UP?

• What would happen if someone were to preach that John the Baptist did not found the first Baptist church? (You say, "Hanging is too good for such a heretic! ?) Well, have you ever considered what John meant when he replied, *"He that hath the bride is the bridegroom: but **the***

friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.” (John 3:29)? He identifies both the Bridegroom and the Bride, and then indicates that he is not part of the Bride. He is the friend of the Bridegroom. The Bride didn't belong to John, and he didn't start the first church, Jesus did, and he never named it after the Baptist. In fact, he never named it at all.

- Or what would happen if someone were to point out that the (mythical) “unbroken lineage of Baptist churches” has a vital link missing? You see, Roger Williams, the supposed founder of the first Baptist Church in America was not baptized by a Baptist minister. Therefore, Roger Williams' Baptism was not Baptist baptism since his Baptist ancestry can not be traced back to John the Baptist. And if his baptism was not Baptist, then how did Baptists downstream from that first Baptist church ever baptize their converts with Baptist baptism? And of course, that means that J. R. Graves got it wrong when he wrote that Baptists in America trace their glorious lineage back through Roger Williams to John the Baptist? We are tempted to ask, “Has the Bride died?”

- One of my dear pastor friends who holds to Landmarkism told me when I asked him about Roger Williams' baptism, “Bro. Buddy, that is a serious problem.”

- Or, what would happen today if one of Paul Chappell's or Eric Capaci's Aussie mates had backbone enough to preach at one of their Leadership conferences and expose the Shameless Pragmatism of Hyles' followers, or the Leadership Lunacy, or the crass, carnal Commercialism of Contemporary Christian Music (sanitized or otherwise.)? Is there a class taught at WCBC or Crown on the burning of heretics, or is that a course shortlisted for next term?



OUR THIMBLES ARE TOO SMALL TO CONTAIN THE WHOLE OF DIVINELY REVEALED TRUTH -

- It is at this point, we discover the fork in the road. One road is signposted, “BBF Thimble Factory this way!”, and “Sword of the Lord Thimble Factory this way!”, “Hyles, Schaap, Trieber, Chappell, Sexton, and IBSI Thimble Factories this way!” “Fundamental Baptist Fellowship Thimble Factory, middle of the road!” “BJU Thimble Factory, next left!” “Emergent Chasm Thimble Factory – full speed ahead!” And there are many more signs pointing to dozens of Thimble Factories where you can buy all shapes and styles of denominational thimbles. The traffic on Thimble Road is so thick that a pilgrim who stops to read the signs will be trampled in the rush.

- The other road is a tiny, untrafficked footpath, festooned with cobwebs. It, too, has a finger sign, and it reads, “Biblicism – straight ahead, please leave all thimbles behind.” If you look closely, you will see a line of fine print, “No thimble is large enough to contain the whole.”

IF THE WORLD CANNOT CONTAIN THE BOOKS.....

“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written Amen.” John 21:25

If the world cannot contain the books to record the things which Jesus did, had they been written, then how much less can the tiny denominational thimbles fashioned by microscopic men ever contain the magnificent revelation that God has given us in His holy Word?

So should we throw away all our theological thimbles? Do we discard every ornate, bejewelled, filigreed, gilded system of theology ever devised by men? My library is full of them, and so is my computer. Must we disregard all the accumulated research of many good men? No! But neither should we genuflect before our thimble collection nor pray ever so reverently toward the factories that pour them forth?

The answer, for me, has been slow in coming. It has taken me years to recognize that no thimble is as large as God's Universe of Truth.

At this moment I am wording my perspective thus:

“No denominational, theological, or dispensational thimble devised by man will ever contain all that God has revealed to us in the Holy Scriptures. Therefore, by God's grace I will labour daily to read my Bible believingly, to digest what I read, to engraft the Word into my soul, and trouble not myself at all that I read there simply does not fit in any denominational thimble known to man. I will exalt the magnificent sufficiency of the Word of God. I will not fret when I blunder into galaxies of truth that don't fit in the microscopic, infinitesimal follies of man. After all, God's universe of truth is larger than my thimble.”

That's what biblicists believe.

In the next issue of Heads Up, a few thoughts on “Why Biblicism and Fundamentalism Are Not the Same Thing.”

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Lifting Up The STANDARD

*"WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE
LORD SHALL LIFT UP A STANDARD AGAINST HIM" (ISAIAH 59:19).*

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CHALLENGING AND ENCOURAGING GOD'S REMNANT TO REMAIN FAITHFUL



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