



October 12, 2012

## Table of Contents

[Feature Article - The Arrow Driven Deeper](#)

[Manna in the Wilderness](#)

[A.T. Robertson](#)

[Critter Sermons](#)

[Blinded Minds](#)

[For Whom Did Christ Die?](#)

[Notable Quotes and Quotable Notes](#)

[Satan's Favourite Colour](#)

[The More Excellent Way](#)

[Deacon True Sez](#)

[Decades of Decadence](#)

[What About That Inner Witness?](#)

[News Stories for the Inquisitive](#)

[Therapy for the Funny Bone](#)

[My Father's Fingerprints](#)

[A Poem That Will Preach](#)

[Eddy-Torial - Whatever Happened to the Gospel Pt. 2](#)

## Feature Article - The Arrow Driven Deeper

(The appeals made to sinners in our day are often shallow and without the least dependence upon the Holy Spirit. We have all sat under preachers who were very proficient salesmen, but terrible fishers of men. And some of us have seen the dreadful results of their ABC sales technique (Admit, Believe, Confess). I know it is considered heresy in Independent Baptist circles to say that Jesus never used the Romans Road to win men to Himself.



Years ago we visited in Hungary one of my dear missionary friends, Colin Christensen. He told us of a pastor friend who trained at a high pressure "soul-winning" Bible college, and of the deceitful methods they used to obtain professions of faith from bus kids. He told of one little black bus kid named Leroy, who in the absence of anyone new to walk the aisle, was required to do so again and again, and to be baptised each time so the bus captain could avoid being humiliated by the pastor in front of his co-workers. They were required to maintain the appearance of being the biggest and fastest growing church in East Texas. Thanks be to God, this pastor escaped from the "Big is Good" cult, but I always wonder where Leroy is now?

The following is an excerpt from Ichabod Spencer's book, *A Pastor's Sketches*. Every preacher ought to read every page he ever wrote. Here he describes his dealings with those who were seekers in the church he pastored in the late 1700's and early 1800's. - Ed)

"Finding it impossible, on account of the number, to have much conversation with each individual at the inquiry meeting, I at one time abandoned the practice of conversation for a few weeks, and addressed them all together. I found this was unacceptable, and concluded, therefore, to return to the former custom. It was on one of those evenings, when about seventy persons were present, and I was passing rapidly from one to another, that I came to an individual who had never been there before. Said I: "What is the state of your feelings on the subject of your salvation?"

"I feel," said he, "that I have a very wicked heart."

"It is a great deal more wicked than you think it," said I; and immediately left him, and addressed myself to the next person.

I thought no more of it till a few days afterwards, when he came to me with a new song in his mouth. He had found peace with God, as he thought, through faith in Jesus Christ.

Said he: "I want to tell you how much good you did me. When I told you that I had a very wicked heart, and you answered that it was a great deal more wicked than I thought, and then said nothing more to me, I thought it a most cruel thing. I expected something different. I thought you would say more, and my soul was wonderfully cast down. I did not believe you. I was angry at your treatment. I thought you did not care whether I was ever saved or not; and I did not believe you knew anything about my feelings. But the words rung in my ears, 'A great deal more wicked than you think.' I could not get rid of them. They were in my mind the last thing when I went to sleep, and the first when I woke. And then I would be vexed at you for not saying something else. But that was the thing which drove me to Christ. I now know it was just what I needed. I thought, when I went to that meeting, my convictions were very deep. But I have found out they were very slight. You hit my case exactly. If you had talked to me, my burden would have been diminished. But you fastened one idea on my mind. You drove the arrow deeper, when I expected you to do just the contrary; and I could find no relief till I gave up all into the hands of Christ. I know you read my heart exactly."

After some few minutes' conversation with him, he said to me, "I want to ask you a question. I have been thinking of it a great deal, and I cannot conceive how you know what to say to each one, where there are so many. We have been talking about it some of us, and we cannot understand how it is that you can know our thoughts and feelings, when nobody has told you. How can you know what to say to one after another, when there are so many, and some of them you have never seen before, and they say so little to you?"

"I have only one rule on that subject," said I. "I aim to conspire with the Holy Spirit. If I perceive any one truth has impressed the mind, I aim to make its impression deeper; because the Holy Spirit has already made that impression, and I would not diminish it by leading the mind off to something else. If I perceive any error in the individual's mind, I aim to remove it; for I know that the error is of sin, and not of the Holy Spirit."

"But," said he, "our impressions are so different."

"No matter. They are of the Holy Spirit if truth has made them; and he can choose the kind of truth which is appropriate to any sinner, better than I can. I just aim to conspire with the Holy Spirit."

Said he, "I am confident if you had said much to me, or anything, to turn my mind away from that one thing, it would have done me hurt. You have no idea how much you increased my trouble that night. I somehow wanted you to lighten my burden, - you made it heavier. Then I was soon led to see that none but God could help me. I had partly begun to think my heart was improving. I found out the contrary, and turned to God in despair. He gave me peace, through Jesus Christ."

*As told by Ichabod Spencer*

[\(Back to Table of Contents\)](#)

## Manna In the Wilderness –

We will try to offer in every issue of Heads Up a link to good sermons so that readers who live in remote places without good churches can access good preaching from God's Word.

This week's link is from Faith Baptist Church in Regents Park, Sydney, Australia. Their pastor is Nabeel Zaydan. They have services in Arabic and English on Sunday mornings. Hear Bro. Hester, veteran missionary to Arabic speaking people in this sermon. –

<http://www.faithbaptist.org.au/sermons.shtml>

[\(Back to Table of Contents\)](#)

---

## A.T. Robertson: Evangelical Popularizer of Modern Textual Criticism -

(Most pastors never realize how deep is the influence of modern textual criticism or where it originated. We read Robertson's Word Pictures of the New Testament and never question the conclusions of the author. I urge every pastor to read Bro. Cloud's article describing how ATR came to be a promoter of the critical text of Westcott and Hort. - Ed)

Updated December 11, 2008 (first published May 18, 2005)  
(David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, [fbns@wayoflife.org](mailto:fbns@wayoflife.org))

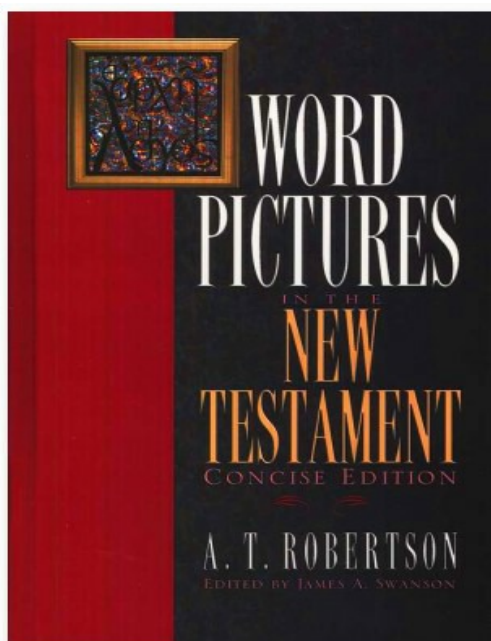
In the 19th century, Presbyterian scholar Robert Dabney warned against modern textual criticism and observed that evangelicals had adopted textual criticism “from the mint of infidel rationalism” (Dabney, “The Doctrinal Various Readings of the New Testament Greek,” Discussions Evangelical and Theological, pp. 361; this first appeared in the Southern Presbyterian Review, April 1871).



That is as true today as it was in Dabney's time. The most influential voices in modern textual criticism are men who do not believe that the Bible is the infallibly inspired Word of God, men such as Bruce Metzger who believes the Pentateuch is a mixture of myth and history, Kurt Aland who believed that even the canon of Scripture is not yet settled, and Carlo Martini who is the retired Roman Catholic Archbishop of Milan and a new age philosophizer.

Evangelicals who are recognized authorities in this field are few and far between; and they did not invent the discipline, they borrowed it. Having borrowed modern textual criticism from its rationalist authors, these men become evangelical popularizers of it; they put an evangelical face to it.

One of these is the Baptist A.T. Robertson, author of the influential and much-used Word Pictures in the New Testament. The following report examines his role in the field of modern textual criticism.



## Archibald Thomas (A.T.) Robertson (1863-1934)

**1.** At Southern Baptist Theological Seminary Robertson was the prize student of his Greek teacher, John Albert Broadus (1827-95).

In 1888 Broadus appointed Robertson assistant professor in Greek and homiletics. In 1895 Robertson was made Professor of New Testament Interpretation and he held this position until his death in 1934. Eventually Robertson married Broadus' daughter, Ella. Robertson authored many books and articles on Biblical Greek and had a vast influence as an evangelical popularizer of modern textual criticism. His three most important works were *Grammar of the Greek New Testament in the Light of Historical Research* (1914), *An Introduction to the Textual Criticism of the New Testament* (Nashville: Broadman Press, 1925), and *Word Pictures in the New Testament* (Nashville: Broadman Press, 1931).

**2.** Broadus, who influenced Robertson toward the acceptance of modern textual criticism, had himself been influenced by a professor at the University of Virginia as well as by Westcott and Hort and the other members of the English Revised Version committee.

**a.** Broadus' professor of Greek at the University of Virginia was Gessner Harrison (1807-62), the author of *On Greek Prepositions* (1848). He was a Greek classicist and applied secular principles of textual criticism to the Bible. In 1848, Harrison founded a classical school at Belmont, Virginia, "which had a wide influence throughout the south." "A chapter of incalculable import in the history of the grammar of the Greek New Testament transpired when Gessner Harrison had in his Greek classes in the University of Virginia the young ministerial student John A. Broadus. Harrison was a highly accomplished Greek scholar, and far advanced beyond his own era in understanding and use of the modern linguistic method, as is evidenced by his great work on *Greek Prepositions and Cases*" (H.E. Dana, *A Manual Grammar of the Greek New Testament*, Introduction, 1927). In November 1850, Broadus married a daughter of Gessner Harrison.

**b.** The following is from Dr. James Sightler's *Westcott's New Bibles*: "There is a little known story in the *Life and Letters of John Albert Broadus*, founder of the Southern Baptist Theological Seminary, which can instruct us. This biography was written by Broadus' student, A. T. Robertson, the great Greek scholar, advocate of the critical text, and professor at the seminary. In July 1868, three years after the American Bible Union New Testament had appeared, Broadus wrote an article in the *Baptist Quarterly* strongly defending the last 12 verses of Mark. Burgon quoted from it freely. On September 3, 1868, Westcott wrote a letter to Broadus thanking him for sending a copy of the article, and said: 'I have read with interest the careful and sound criticism which you have kindly called to my attention...with regard to the passage of St. Mark, which you most ably analyze, external evidence leaves no doubt, in my opinion, that it was a very early addition to the gospel and not, I think, by St. Mark...my experience, too, in dealing very minutely with the Greek text leads me to think that such a combination as Aleph, B, k, arm is never wrong.' Robertson comments that 'Doctor Broadus afterward felt more uncertain about these last verses of Mark.' Then in 1870 Broadus went to London, and on Oct. 15 he wrote home: 'On Wednesday at two o'clock I went to Westminster Abbey, at the suggestion of Bishop Ellicott. ... I went to the Deanery (A. P. Stanley is Dean), sent in my card with the luncheon, and his Lordship came out saying that he had asked leave of the committee just to bring me in for the half-hour of luncheon. He introduced me in general at the door, and then various gentlemen came up and shook hands...some of

them invited me to visit their cathedrals, others asked about the South. Professor Lightfoot invited me to Cambridge quite cordially. Mr. Westcott is a gentle, lovable-looking man, with a mild, sweet tone, and with a devotional feeling predominating in all his talk. I talked principally with him and Mr. Hort about their forthcoming text of the New Testament, in which I am much interested. Mr. Westcott invited me warmly to Peterborough, where he is Canon.' Unbeknownst to Broadus, the Westcott-Hort text was already in the hands of the revisers. Robertson then commented, 'Bishop Ellicott was all courtesy and kindness to Doctor Broadus and left nothing undone that he could do for his enjoyment.' Political appeal to Broadus through 'the pride of life' eventually had its intended effect. On Oct. 28, 1891, Broadus wrote to G. B. Taylor, 'I beg your pardon for not having acknowledged the receipt of the photo- lithograph of the Codex Vaticanus, which arrived in due time, and which I am at present having my class examine with great interest and profit.' He had moved a great distance, from defending the last twelve verses of Mark to teaching his impressionable students, 'with profit,' the Vatican Codex, which omitted these last twelve verses of Mark along with many others" (Sightler, Westcott's New Bibles).

**3.** The capitulation to modern textual criticism, which began with Broadus, was carried to fruition by Robertson. In 1925 he published *An Introduction to the Textual Criticism of the New Testament*. It was dedicated to B.B. Warfield, who, in turn, had been influenced by Charles and A.A. Hodge at Princeton. The following quotes from the Introduction reveal Robertson's entire capitulation to Westcott and Hort: "It is today the text that is used by scholars all over the world. These two Cambridge scholars have produced a text that is not final, but that is infinitely superior to all others that preceded it since the first printed Greek New Testament in 1514" (*Introduction to the Textual Criticism*, p. 36).

**4.** In his teaching at Southern Seminary, A.T. Robertson left out many things that he should have taught. I have read his *Introduction to the Textual Criticism of the New Testament* and he did not deal with the following important matters, and many others could be mentioned.

**a.** A.T. Robertson did not even mention the essential doctrine of the divine preservation of Scripture in the context of his course on modern textual criticism.

**b.** A.T. Robertson did not introduce his students to the works of the critics of textual criticism, such as Frederick Nolan, John Burgon, Edward Miller, Frederick Scrivener, and Herman Hoskier. He mentions Burgon, Miller, and Scrivener in passing, but only to dismiss their work out of hand. He gives his students no serious overview of the vast number of facts and arguments that these and many other men had marshaled against the critical Greek text.

**c.** A.T. Robertson did not explain to his students how it would be possible, from a divine perspective, for the apostolic text of the New Testament to become corrupted by the 3rd and 4th century and to be replaced then by a corrupt, man-made, conflated edition that became the standard text of the churches for 1,500 years until the apostolic text was "recovered" through the principles of scientific textual criticism in the 19th century. A.T. Robertson did not explain to his Baptist students how this foundational principle of modern textual criticism could be true from a believing viewpoint and why God would allow the apostolic text to be lost for most of the church age. He never explains, for example, how this theory could be reconciled with Matthew 28:18-20.

**d.** A.T. Robertson did not give any weight to the fact that textual criticism, so-called "lower criticism," was coming from the same sphere as "higher criticism" and that the most influential names in this field were skeptics. For example, in *"An Introduction to the Textual Criticism of the New Testament,"* Robertson mentions the following men in a positive light: Johann Griesbach, Westcott and Hort, Caspar Gregory, Frederick Kenyon, Eberhard Nestle, Ezra Abbott, Hermann von Soden, Alexander Souter, Ernest von Dobschutz, Bernhard Weiss, Francis Burkitt, and Kirsopp Lake. He calls such men "heroes of

scholarship" (p. 30). He writes as if these men are friends of the truth and does not even hint to his readers that they were skeptics who denied the infallible inspiration of Holy Spirit and other cardinal doctrines of the Christian faith. In my estimation, this is a criminal omission.

**e.** A.T. Robertson viewed Origen in an almost wholly positive light and did not tell his students that he was a rank heretic who considered Jesus Christ a created being. This omission is the more calamitous because Robertson calls Origen "this greatest ancient biblical scholar" (p. 138) and tells his students that "no scholar has exerted so much influence on the text than he" and admits that Origen had a major role in the Greek text that was preferred by Robertson.

**f.** A.T. Robertson did not explain to his students how that heresy raged in Egypt in general and in Alexandria in particular during the early centuries following the apostles and that any manuscript from that part of the world and from that time period would naturally be suspect. He mentions the work of heretics in that period but only in passing; he gives this no emphasis whatsoever in regard to his textual theories. In fact, he downplays the possibility of widespread heretical attack upon the manuscripts, calling it "rare" (p. 160). He takes the strange position, instead, that Received Text readings such as the Ethiopian eunuch's testimony in Acts 8:37 and "God" in 1 Tim. 3:16 and the Trinitarian statement in 1 Jn. 5:7 were introduced by orthodox Christians to defend sound doctrine, thus presenting to his students, as fact and without serious discussion, the amazing phenomena of regenerate, Bible-believing Christians corrupting their own Scriptures! Robertson does mention that Burgon and Miller looked upon the Vaticanus and Sinaiticus" as having "skeptical tendencies," but he dismisses this without documenting their reasons for doing so and without giving it any serious consideration.

**g.** A.T. Robertson did not explain to his students how the textual principles that he taught (such as conjectural emendation, intrinsic and transcriptional probability) are compatible with God's foundational principle of faith (Rom. 14:23b; Heb. 11:6).

**h.** A.T. Robertson taught his students the principles of textual criticism as facts (such as the Lucian Recension, Conflation, and the existence of a Neutral text and Western text), without proving that such things are indeed facts.

**i.** In the 1970s, William Bruner, who studied under Robertson, gave the following testimony to David Otis Fuller. Bruner was a professor of Greek at Bob Jones College from 1949-55 and author of *Children of the Devil* (1966) and *The Truth about Sin* (1977). "On May 12, 1970, you wrote me a very kind letter and sent me some sample materials from your book *Which Bible?* You might as well have been shooting a popgun at a stone wall. My mind was so strongly fortified in the doctrine of Westcott and Hort that I could not for one moment consider the King James Bible. Had I not studied Textual Criticism under the great Dr. A. T. Robertson? I thought that you were just one of those die-hard Fundamentalists who were striving to keep the Christian world under the bondage of traditionalism. Such men are interested only in pleasing the people by catering to their ignorance, prejudice and sentimentality! But just a few weeks ago I happened to read your two books, *Which Bible?* and *True or False?* For the first time a little new light shone in. I SAW THAT THERE IS ANOTHER SIDE TO THE ARGUMENT. DR. ROBERTSON HAD NOT GIVEN US ALL THE FACTS. As I perused your selections from Burgon and Hoskier, the idols of B and Aleph started to totter, and soon they fell off their pedestals. That was all I needed. I bought a copy of the *Textus Receptus* and am now using it. Thanks to you ... Sincerely yours, William T. Bruner, Th.M, Ph.D" (D.O. Fuller, *Four Recognized Greek Scholars Had No Use for the Book 'Which Bible?' Until They Read It for Themselves*, c. 1973). This practice of not giving students all of the facts pertaining to modern textual criticism and biasing them against even reading the writings of its critics is standard operating procedure for professors who defend the critical text.

**4.** A.T. Robertson was at the forefront of the ecumenical ventures of his day, helping to organize the Baptist World Alliance (BWA) in 1905. The BWA's goal was to "allow opportunity for Baptists to grow in fellowship and learn much from each other" (Leon McBeth, *The Baptist Heritage*, 1987, p. 523). What this seemingly commendable goal ignored was that within Baptist circles many were already moving in the modernistic direction.

**a.** Almost two decades EARLIER Charles Spurgeon had sounded the following warning about the Baptist Union of Britain, which, with the Southern Baptist Convention, played a central role in the Baptist World Alliance from its inception: "As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ" (Spurgeon, "A Fragment upon the Down-Grade Controversy," *Sword and Trowel*, November 1887). In that same issue of his magazine, Spurgeon announced that he was pulling out of the Baptist Union because of the modernism and compromise, declaring, "We retire at once and distinctly from the Baptist Union." In March 1888, Spurgeon wrote, "So far as we can judge, there is no likelihood whatever that the Baptist Union will obtain a Scriptural basis." Yet A.T. Robertson, with his commendable knowledge of Greek, did not have this strength of spiritual discernment and conviction.

**b.** The apostasy that was rampant in Britain, including in the Baptist Union, by the time A.T. Robertson helped formed the Baptist World Alliance, was also described by the Bible League. By the time the League was formed in Britain in 1892, the apostasy which had begun as "a trickle" had "become a stream," shortly to expanded to a river, and then a veritable ocean of unbelief ("The Bible League: Its Origin and Its Aims," *Truth Unchanged, Unchanging*, Abingdon: The Bible League, 1984). Thus, it was in the midst of a river of unbelief, a river that encompassed many Baptists, that Robertson helped launch a unification plan that brought together both evangelicals and modernists.

**c.** When J. Frank Norris led the Temple Baptist Church of Detroit, Michigan, to withdraw from the Baptist World Alliance in 1935, he cited its "modernistic dominated leadership" as a reason (*The J. Frank Norris I Have Known for 34 Years*, p. 311). Prior to that, fundamentalist leader A.C. Dixon had tried to have a resolution passed in the Baptist World Alliance affirming "five fundamental verities of the faith," including the verbal inspiration of Scripture and the virgin birth of Jesus Christ. An apostate majority of the BWA representatives voted down this most simple of resolutions.

**d.** In this case study of A.T. Robertson, we see that Southern Baptists have refused to practice biblical separation for a very long time.

**5.** The study of unbelieving modern textual criticism had a negative influence on A.T. Robertson.

The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). "Lower criticism" (the "scientific" study of how the Bible has journeyed through the centuries; the study of biblical manuscripts) and "higher criticism" (the "scientific" study of how the Bible was written; the study of authorship, etc.) are not the distinctly different disciplines we have been led to believe. They are, in fact, two peas in one pod of end-time skepticism. One denies the Bible's supernatural inspiration; the other its supernatural preservation. Those who accept "higher criticism" have always seen "lower criticism" as a

friend, and those who accept “lower criticism” are thrown into intimate fellowship with and led toward the acceptance of “higher criticism.” Observe how this worked in the life of A.T. Robertson:

**a.** Robertson followed the skeptical fathers of textual criticism, such as Griesbach, Westcott, and Hort, in refusing to give the doctrine of divine preservation any place in his textual theories and in treating the Bible as another book by applying to it secular principles of textual criticism. This is most strange for a man who believed the Bible is a supernatural book, which Robertson most certainly did, but it is the sad fruit of evil communications.

**b.** In his article “Language of the New Testament,” which he wrote for the International Standard Bible Encyclopedia, Robertson writes about the New Testament in a naturalistic fashion after the pattern of the rationalistic textual critics that he quotes in such profusion. He focuses exclusively upon the human side of the New Testament.

**(1)** He leaves room for the liberal theory that some unknown elders at Ephesus might have revised the Gospel of John. “A similar explanation is open concerning the grammatical lapses of the Apocalypse, since John is also called agrammatos, in Ac. 4:13, whereas the Gospel of John may have had the revision of the elders of Ephesus...”

**(2)** Robertson also says we might not know today what the original Gospel of Matthew was like. “It is possible, of course, that the supposed original was in Aramaic, or, if in Greek, of a more Hebraistic type.” He does not explain why God would allow the original text, given by divine inspiration, to cease to exist or how this would fit into any type of believing position. These are serious capitulations to modernism and a blow to the biblical doctrines of inspiration and preservation, which Robertson held and defended in theory but which he did not apply consistently in practice.

**c.** Robertson accepted the Form Critic approach to the Gospels, believing that there was a “Q” document written in Aramaic that was used by Matthew and Luke (An Introduction to Textual Criticism, pp. 102, 103). The Bible nowhere teaches us to approach the Scripture in this type of humanistic fashion. The Gospels were given by divine inspiration; they are the product of the Holy Spirit. This is what Jesus Christ taught us: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn. 14:26). Though written by men, the Gospels are supernatural productions from beginning to end; a divine four-fold portrait of Jesus Christ. It would have been impossible for the authors of the Gospels to have recalled the details of events with precision, to have known the innermost thoughts of men, to have known the secrets of the eternal Christ (i.e., John 1), or to have known what to write and what to leave out through any natural ability whatsoever. Thus, it is a waste of time to discuss the “human” aspect of the Gospels. Form Criticism is not science and it is not faith, and a Bible believer should never give it a moment’s serious consideration. But a man who disobeys the Bible and associates with modernists by reading after them will be influenced by them. Not a few fundamentalists, especially would-be scholars, are following in these unwise footsteps even as we write.

**d.** Robertson even claimed that the original ending to Mark’s Gospel might have been lost or that Mark might have died before he finished it (An Introduction to Textual Criticism, p. 216). This is another clear assault upon the doctrines of divine inspiration and preservation.

**6.** Even during Robertson’s own lifetime, theological modernism was beginning to infiltrate Southern Baptist Theological Seminary and soon after his death the takeover was complete.

**a.** Historian David Beale says, “Edgar Y. Mullins is the transitional figure who represented a shift among many Baptists from an absolute view of verbal, plenary inspiration to more pragmatic and tolerant views. With him the great house began to shift from its historic rock.” In 1917, Southern Seminary President Mullins published *Christian Religion in Its Doctrinal Expression*, which was influenced by psychologist-philosopher William James and which “placed great emphasis upon experiential theology” and “was an inductive approach into the Bible on the basis of religious experience, rather than a deductive approach based upon the revealed precepts of God’s Word” (David Beale, S.B.C.: *House on the Sand*, p. 27).

**b.** In 1922, Southern Seminary professor John Sampey published *System Bible Study*, which taught theistic evolution. “Dr. Sampey, along with Dr. Mullins, allowed the camel to get his nose into the denominational tent” (Beale, p. 29). A.T. Robertson would teach at Southern Seminary another 12 years after the publication of Sampey’s book.

**c.** With the administration of its sixth president, Ellis A. Fuller (1942-50), Southern Baptist Theological Seminary’s drift toward apostasy took a much sharper turn. This era began only eight years after the death of A.T. Robertson.

**(1)** In 1943, a mere nine years after Robertson’s death, noted modernist George Buttrick was invited to bring the E.Y. Mullins Lectures at Southern Seminary. In his book *The Christian Fact and Modern Doubt*, Buttrick wrote: “Literal infallibility of Scripture is a fortress impossible to defend. ... In retrospect it seems incredible that the theory of literal inspiration could have ever been held” (pp. 162, 167). Literal inspiration is not a theory; it is a doctrine taught by the Lord Jesus Christ, who said “the Scripture cannot be broken” (Jn. 10:35). The doctrine of the full, supernatural inspiration of the Bible can’t be held apart from faith, of course, and the same faith that was lacking in Buttrick’s “higher criticism” was lacking in A.T. Robertson’s “lower criticism.”

**(2)** In 1947, modernists John Mackay (president of Princeton Seminary) and Nels Ferre lectured at Southern. Ferre denied practically every doctrine of the Christian faith, including the virgin birth, miracles, vicarious atonement, and bodily resurrection of Jesus Christ. In his book *The Christian Understanding of God*, Ferre wrote, “We have no way of knowing, even, that Jesus was sinless” (p. 186). On page 191 of that book he blasphemously claimed that Mary was probably impregnated by a Roman soldier. In *The Sun and the Umbrella*, Ferre said, “Jesus never was nor became God” (p. 112) and “The use of the Bible as the final authority for Christian truth is idolatry” (p. 39) and “Hinduism is good and wise” (p. 117).

**(3)** Ellis Fuller was a consulting editor of the 12-volume *Interpreter’s Bible*. In this project he joined hands with noted modernists such as George Buttrick, Henry Sloane Coffin of Union Theological Seminary, and Methodist Bishop Gerald Kennedy. Volume one announced, “The evidence is clear [that the Bible contains] inaccuracies, inconsistencies, interpolations, omissions, over- statements, and so forth” (p. 16). Most of Genesis, we are told by the *Interpreter’s Bible*, and even many things in the Gospels, are largely legend.

**d.** Duke McCall followed Fuller (1956-1981) and took the seminary into even deeper apostasy. “Less than a year before McCall’s retirement from the presidency, a SBTs trustee admitted that this man had led the institution into the mainstream of Liberalism and even into cooperation with the World Council of Churches” (Beale).

**e.** Modernists who taught at Southern Seminary in the 1940s and 1950s included Ellis Fuller, Eric Rust, and T.O. Hall. I am convinced that modern textual criticism laid the foundation for this wretched apostasy. Consider some quotes from the writings of these men:

“This does not mean we use phrases like inerrancy, for from the point of view of secular historical recording it is not inerrant. Furthermore, theologically it is not inerrant; otherwise it would not be history. ... It is of value, for example, to know that Isaiah and Deutero-Isaiah were two distinct prophets belonging to different times and associated with very different movements of Hebrew history” (Eric Rust, “*Theological Emphasis of the Last Three Decades*,” Review and Expositor, journal of Southern Seminary, Spring 1981).

“The Old Testament begins with two myths of creation both of which reflect elements from the pagan mythology of surrounding peoples” (Rust, *Nature and Man in Biblical Thought*, 1952, p. 20).

“The writers of holy Scripture had vital experiences with God. Having come to know Him by experience, they were led to record these experiences. This is not the Word of God. It is a record of it” (T.O. Hall, 1953, cited from David Beale, *S.B.C. House on the Sand*).

[\(Back to Table of Contents\)](#)

---

## Critter Sermons - The Change of a Critter

We left our critter hanging in a beautiful golden chrysalis. If this chrysalis were to be broken open it would reveal just a milky jelly substance. During this time much has to change for out of this jelly will form the complete butterfly. Little is known of what is actually happening, other than as different parts form they can be seen; for instance the crumpled wings are visible several days before the complete butterfly emerges.

You will note in our first picture below we see the chrysalis now very darkened. When Pat and I see this we know that within 48 hours or even 24, our Butterfly will come forth. Most emerge around ten a.m. and seldom in the afternoon as this would not give time to form the wings and dry them ready to fly and get the first meal.



The Darkened Chrysalis Bursting Open

*"In a moment in the twinkling of an eye, we shall be changed."*

Pat & I have watched this wonderful event many times, but even whilst sitting and watching, a simple glance away can miss this chrysalis bursting open. This is an exciting time for now we see the completed change starting to emerge. (This morning we witnessed this very happening as you see it in these photos.) The Bible talks about a "Twinkling of an Eye." Have you stopped to think how fast this is?

No, it's not a blink for we can see that. It is much faster. We talk about a twinkle in a persons eye, not sure if we can really see it, but it's fast. That's how fast Jesus will come and we need to be focused on the fact that He will come again, and He will come quickly. Sixty-two years ago I gave my life to Jesus and He saved me, and I don't want to miss that moment when He promised He would come and get me, and this old body of aches and pains will be changed. "Hallelujah, Praise the Lord I'm Excited!" Are You? Are you ready? It maybe any moment!



The Butterfly Emerging

Could we note the pictures above. Almost identical, but, there is a difference. This was once the ugly caterpillar but now is emerging as a beautiful butterfly. The chrysalis that this butterfly is coming out of is almost clear, but the second has darkened. What has happened.? There is still some of the old life left in that butterfly and before it emerges it will discard a black substance that is of no more use to it, in fact it needs to leave that behind to reduce weight and later fly. It must come out a new creature. Yes this is only a small thing, and is visible to the observant eye.

The scripture talks about putting off, and putting on.

**Eph. 4-22; says,** *"That ye put off the former conversation the old man, which is corrupt according to the deceitful lusts."*

Soon we are going to see this beautiful butterfly, but before we do, how much has it put off? There have been a lot of changes; it has left a lot behind. We as sinful man like our caterpillar are corrupt and must put off the old man and the deceitful lusts with it. The butterfly cannot put on everything that will glorify God until he puts off the old life first.

**Eph. 4: 24.** *"That ye put on the new man, which after God is created in righteousness and true holiness."*

We must put off the old life, for there is nothing in it that will ever get a man to heaven. The only thing to get us to heaven is putting on the Lord Jesus Christ, who is all righteousness and holiness. It is only that righteousness that can enable us to stand before a holy God. You see somehow when we stand before God we can only face Him if we are hidden in Christ.

**Colossians 3-3; "For ye are dead and your life is hid with Christ in God."**

Have we like the caterpillar been prepared to die to self? Prepared to give our life over all to Christ? You know every time Satan tempts me I want to tell him this verse. "I am dead and I am hidden in Christ, and He is in God, and you can't touch me without you go through them." "Hallelujah" what a Saviour .

Well I've got excited and we haven't finished yet. I trust you are excited about what will happen when Jesus comes again. I trust you are ready to meet Him, that you are hidden in Him and looking forward to that new life when we shall be like Him, and we shall see Him as He is. We will finish next time if Jesus doesn't come. Keep looking for Him.

*Pat & Kevin Milson.*

[\(Back to Table of Contents\)](#)



## Blinded Minds -

(Joel Osteen pastors (possibly) the largest megachurch in the world, Lakewood Church. It is located in Houston, Texas. His background is Southern Baptist, but he attended Oral Roberts University and preaches a health, wealth, and prosperity message to his followers. His sermons are almost entirely devoid of any reference to Scripture and promote a love for self and success. Below you will read excerpts from news reports which tell of Joel Osteen's activities. - Ed.)

## Peter O'Toole Postpones Retirement for Joel Osteen's 'Mary Mother of Christ' Movie

*By Stoyan Zaimov, Christian Post Reporter - October 2, 2012*

Honorary Academy Award-winning actor Peter O'Toole is reportedly postponing his retirement for the upcoming "Mary Mother of Christ" movie, in which he plays the role of Simeon, who the Gospel of Luke says blessed Jesus as a baby.

The movie is still in the pre-production and casting stages, with shooting set to take place in Italy, Jordan and British Columbia. Described as a prequel to Mel Gibson's hugely successful 2004 epic "Passion of the Christ," "Mary Mother of Christ," which has Lakewood megachurch pastor Joel Osteen as its executive producer, already has a number of big names attached to the main roles.

The film, which will focus on Mary's life while raising Jesus, will feature Julia Ormond as Elizabeth, mother of John the baptist, and 15-year-old actress Odeya Rush in the role of Mary. Veteran actor Ben Kingsley will reportedly play King Herod, and Hugh Bonneville of "Downton Abbey" is expected to play Satan. O'Toole, who achieved stardom for his role as T.E. Lawrence in the 1962 epic "Lawrence of Arabia", said in July 2012 that he was retiring from acting, but now looks set to put off that decision for the Bible-based film.

Aloe Entertainment, the film company behind the movie, was involved in some controversy earlier this summer with reports that profits from the film's script had been extorted from a Mexican businessman by money launderers and drug traffickers.

Written in 2006, the "Mary, Mother of Christ" script was apparently obtained by Mexican businessmen Arturo Madrigal and Mauricio Sanchez Garza and resold to Aloe Entertainment for nearly a million dollars.

"We didn't know about any of this," Osteen said at the time. "The lady who owned the script when we got involved didn't know about it."

Film production has not been affected by the case, however, and convicted money launderer and admitted drug trafficker Jorge Vázquez Sánchez was sentenced to 7 years in prison late September for financial crimes and extortion, My San Antonio reported.

Vázquez and Mauricio Sánchez had apparently kidnapped Arturo Madrigal's brother in Mexico in 2008, forcing Madrigal to sign over his stake in the "Mary, Mother of Christ" movie.

---

## Joel Osteen explains the power of daily positive affirmations, discusses his church's position on homosexuality

September 20th, 2012

From his television sermons that reach millions across the country, to his podcasts and his bestselling books, Joel Osteen is trying to bring his ministry to homes around the world.



Osteen is one of the most recognizable faces of Christianity in America today and he's recently added a new book to his repertoire, "I Declare: 31 Promises to Speak Over Your Life."

In the book, Osteen lists a declaration a day for 31 days to help the reader set the tone for his/her day and explore his/her personal relationship with God.

Osteen sits down with Soledad O'Brien and the "Starting Point" team today to explain why he thinks that daily affirmations can have a positive affect on people's lives. The pastor also discusses the church's position on homosexuality.

<http://startingpoint.blogs.cnn.com/2012/09/20/joel-osteen-explains-the-power-of-daily-positive-affirmations-discusses-his-churchs-position-on-homosexuality/> - This is some additional portions of the interview that appeared yesterday 9/20/12 on CNN's "Starting Point". Deepak Chopra is also on the panel.

---

## Joel Osteen Pressed on Homosexuality; Says He Didn't 'Choose to Be Straight'

Lakewood Church Pastor Affirms Biblical View on Homosexuality as Sin in CNN Interview  
*By Katherine Weber, Christian Post Reporter - September 20, 2012*

Evangelical Christian pastor Joel Osteen attempted to defend his views on homosexuality in a televised interview Thursday, saying that he believes homosexuality is a sin and not "God's best." Toward the end of the interview, Osteen affirmed that he did not "choose" to have an heterosexual orientation.

Osteen began the interview by referencing his new book, *I Declare: 31 Promises to Speak Over Your Life*, saying that his goal as a pastor is to lift his congregants up, and instill a good sense of self-image in each one of his service attendees. Soledad O'Brien, host of CNN's "Starting Point," then steered the conversation toward the subject of homosexuality, asking Osteen if he believes that homosexuality is a sin. Osteen responded by telling O'Brien that although he does believe that homosexuality is a sin according to the Bible, he does not focus on the subject in his sermons as much as he does in interviews.

"It seems like in Christianity, sometimes we categorize sin," Osteen explained. "I mean pride is a sin, being critical is a sin, being negative is a sin." "I don't think [homosexuality is] God's best," he added.

O'Brien then asked Osteen, "You would say, the Scripture says homosexuality is a sin?"

"Exactly," Osteen agreed.

The conversation then turned to panel member Richard Socarides, a writer for *The New Yorker* and former Bill Clinton adviser. "Do you think you can choose to be gay or not gay? You think you choose to be straight?" Socarides asked the megachurch pastor.

"I know I have not chosen to be straight, I feel like that's who I am," Osteen responded. "I don't understand all those issues so, you know, I try to stick on the issues I do understand. I know this: I'm for everybody, I'm not for pushing people down. ... I don't know where the fine line is, but I do try to stay in my lane," Osteen added. Osteen has often been criticized in the past for not speaking firmly on some issues, including the topics of homosexuality and politics. Osteen has repeatedly affirmed that he chooses to stay away from heated topics because he wants to make himself, as a man of God, accessible to people of all orientations and beliefs. "You start dividing yourself saying, 'I'm a Democrat,' 'Republican,' whatever, 50 percent immediately don't agree. And I want to throw a broad message of hope to everyone, not somebody turn me off because of my political preference," Osteen told "CBS This Morning" earlier this week.

Osteen is the pastor of Lakewood Church in Houston, Texas, which boasts a weekly attendance of 43,000 people.

<http://www.christianpost.com/news/joel-osteen-pressed-on-homosexuality-says-he-didnt-choose-to-be-straight-81964/> - A video clip is at the end of the article. Please click on link provided.



### 'Staying in His Lane'—Joel Osteen's Gospel of Affirmation Without Salvation

Joel Osteen was back on CNN this week, appearing Thursday morning on "Starting Point with Soledad O'Brien." Osteen's new book, *I Declare: 31 Promises to Speak Over Your Life*, has recently hit the nation's bookstores. Osteen's positive thinking theology was on full display in the

interview, as in the book. O'Brien asked if he really believes that speaking declarations out loud can make them come true. Osteen assured her that he does, promising that speaking positive words can bring positive results and warning that speaking negativity will bring negative results. "I don't think there's anything magic about, but those words go out and comes right back in and affects your own self-image." In the book itself, Osteen asserts, "you've got to send your words out in the direction you want your life to go." The theme of his book is simple: "With our words we can either bless our futures or we can curse our futures."

The most enthusiastic response to Osteen's message came from Deepak Chopra, the New Age self-help guru, who was also on the program. He affirmed Osteen's message and added, "I've believed forever that there's no mental event that doesn't have a brain representation, that every thought actually generates molecules."

The two self-help experts then elaborated on their ideas, with Osteen urging "activating faith," because "faith is what causes God to work." Later, he even spoke of "speaking to the seeds of greatness that God's placed in all of us."

The appearance of Osteen and Chopra together was a priceless demonstration of the fact that the New Thought positive thinking philosophy that drives them both can be grafted onto either Christianity or Asian religion. In the end, it all sounds the same. Chopra's New Age spirituality and Osteen's updated version of the word-faith movement end up as the same message, just with different trappings.

<http://www.bibleprophecyblog.com>



### Joel Osteen: Mormon Romney Is Christian; Obama Is Too

*By Paul Stanley, Christian Post Reporter April 25, 2012*

Joel Osteen, the popular megachurch pastor from Houston, appeared Tuesday afternoon on CNN's "The Situation Room with Wolf Blitzer" and said that he considers both presumed GOP presidential nominee Mitt Romney, a Mormon, and President Obama to be Christians. Osteen, when asked about Romney's faith, said the former Massachusetts governor is indeed a Christian – which is a similar

statement to the one he made in January. "When I hear Mitt Romney say that he believes that Jesus is the Son of God – that he's the Christ, raised from the dead, that he's his Savior – that's good enough for me," said Osteen. The Texas pastor did say that the Mormon faith was "not traditional Christianity," but that Mormonism still falls under the umbrella of Christian tenets. "Mormonism is a little different, but I still see them as brothers in Christ," said Osteen. Many Christians do not consider Mormons to be Christians because they do not hold orthodox beliefs on core doctrines such as original sin, grace, the inerrancy of the Bible, and the understanding of the Trinity is different.

Osteen was also asked about President Obama's faith. Osteen said he has spent time with Obama and has no doubt that he is a Christian. "I believe with all my heart that he's a Christian, as he says he is," Osteen stated. Earlier on Tuesday, the Texas pastor served as guest chaplain for the U.S. House of Representatives at the request of Rep. Shelia Jackson Lee (D-Texas). Lee, the often fiery congresswoman known for

championing liberal causes, called Osteen a "humble spirit," and praised him for leading the "largest and most growing church in American history."

Osteen prayed: "Father we thank you that you show your goodness and your favor to the United States of American and those who govern it. We ask that you bless this House of Representatives, and each member who serves in it." "Help these lawmakers to search their hearts so that they may serve with dignity and honor and through them our nation will achieve the destiny that you have set before us. Give them wisdom as they make good decisions, courage that they will hold fast to your truth, and compassion that all should prosper from their laws. We receive your presence here today, Father, and we pray that these lawmakers will remain mindful of you, that they will honor you in everything that they do here. In Jesus name, Amen." After leading the House in prayer, Osteen got a private tour of the capitol from Lee, which included saying a brief prayer in the House Chapel. When asked by reporters if he was bringing a specific message to Congress, he replied that he wanted to see more compromise on Capitol Hill. "It seems like when I was growing up there was more compromise, wanting to work with each other, and I think all of them – all of the lawmakers – have hearts to do what's right and they all are passionate about it." While in Washington, D.C. this week, Osteen will also have private meetings with House Speaker John Boehner (R-Ohio) and Sen. Marco Rubio (R-Fla.).

---

### Joel Osteen and Rick Warren to Appear on 'Oprah's Lifeclass'

*By Stoyan Zaimov, Christian Post Reporter - October 4, 2012*



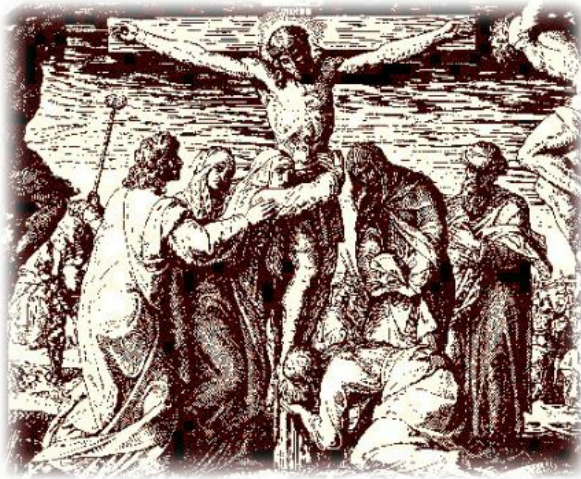
"Watch new episodes before they air! Log on to Oprah.com or Facebook.com/owntv October 5 at 10 a.m. and 4 p.m. CT to participate in live tapings with Joel Osteen and Rick Warren," an ad for the show announced.

While fans of "Oprah's Lifeclass" will be able to watch the tapings live on the Internet when they are streamed on Friday, it is not clear when exactly they will be broadcast on TV.

"Oprah's Lifeclass" episodes allow viewers to interact with guests and ask important questions, and have been some of the more ratings-successful segments on OWN. Osteen is expected to comment on "positive thinking and dreaming big" while Warren will address "winning the hand you're dealt," according to Oprah.com.

<http://www.christianpost.com/news/joel-osteen-and-rick-warren-to-appear-on-oprah-s-lifeclass-82705/>

[\(Back to Table of Contents\)](#)



## For Whom Did Christ Die? -

(The backbone of the TULIP error of Calvinists is their doctrine of Limited Atonement. - Ed.)

In Romans 3:25 we see that Christ was the means of satisfying God's righteous justice and wrath, that is, He was a propitiation for sins of the past. We might assume that He also took care of sins in the future.

*"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."* **1 John 2:2**

When the Apostle John wrote this, Christ had now died, resurrected, and ascended into heaven. We see something else here: Jesus provided a propitiation for the sins, not just of believers, but for the sins of the whole world. Does that mean that everyone receives that propitiation? No. In Romans 3:25 we saw that God only remitted the sin of those with faith in His blood. <sup>[1]</sup>

Does it seem clear to you from 1 John 2:2 that Christ was a propitiation for everyone, including unbelievers? And in light of Romans 3:25 that He satisfied His Father's righteous demands for everyone who ever lived? That seems like the plain reading of Scripture to me. And then I read these:

Jesus died for the ungodly.

*For when we were yet without strength, in due time Christ died for the ungodly. **Romans 5:6***

Jesus died for all.

*Who gave himself a ransom for all, to be testified in due time. 1 Timothy 2:6 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. **1 Timothy 4:10***

Jesus died for the unbeliever, the apostate, the one who has permanently turned away from Him.

*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. **2 Peter 2:1***

Jesus died for me.

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. **Galatians 2:20***

Jesus died for you. Will you believe in Him alone for your salvation?

<sup>[1]</sup> "Remission" in Rom. 3:25, the word *pariesis*, means "a passing over" or "overlooking." It harkens back to the Passover in Exodus when the death angel passed over the home with the sacrificial blood of the lamb on the doorposts. God passes over those with faith in the blood of Christ.

Kent Brandenburg

[\(Back to Table of Contents\)](#)

## Notable Quotes and Quotable Notes -

- Many years ago, *Matthew Henry*, a well-known Bible scholar, was robbed of his wallet. Knowing that it was his duty to give thanks in everything, he meditated on this incident and recorded in his diary the following:

Let me be thankful, first, because he never robbed me before; second, because although he took my purse, he did not take my life; third, because although he took all I possessed, it was not much; and fourth, because it was I who was robbed, not I who robbed.

- He that is down need fear no fall, he that is low no pride. John Bunyan (1628-1688)

[\(Back to Table of Contents\)](#)

---

## Satan's Favourite Colour -



[\(Back to Table of Contents\)](#)

### Genesis 3:1

**"And he [the serpent] said unto the woman, Yea, hath God said...?"**

## The More Excellent Way - I Corinthians 13



Paul writes, *"and yet shew I unto you a more excellent way."* The whole of chapter thirteen is written to explain this more excellent way of charity that is 'works of love' inspired by God, which no man can produce out of himself and that charity is a part of the more excellent way. This chapter is much about charity or practical love. Nonetheless, take note that in the following verses you could in every instance replace the word charity with Christ, and it would suit the text perfectly.

**1 Cor 13:1**, *"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."*

Paul does not say that he spoke with the tongues of angels as the modern Corinthian Churches try to tell us, he just gives an example. Even if I could, - still if I have not charity I am nothing but a noisy boast. Charity would have solved all their problems, - why? Look at the next two verses.

**1 Cor 13:4-5**, *"Charity suffereth long, and is kind; charity envieth not; charity vaunteth (does not boast) not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;"*

Envy, boasting, being puffed up, unseemly behaviour, seeking self edification, these were exactly the problems which the Church in Corinth had. It seems to me that the modern Corinthian Church inherited the same problems that the old Corinthian Church had. However charity would have overcome all of their troubles.

**1 Cor 13:8-9**, *"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part."*

**1 Cor 13:10**, *"But when that which is perfect is come, then that which is in part shall be done away."*

This is one verse which charismatic "teachers" do not like; they explain it away by claiming that the perfect refers to the coming of the Lord Jesus. However there is no need to argue what the perfect will be, because verse eight by itself proves that tongues shall cease by themselves. There is an important difference in the Greek words used here. The Greek word, which comes after both prophecies and knowledge, is "*katargeo*" which means to put to an end, to do away with, to abolish; obviously at a certain point in time. The word that comes after tongues is "*pauso*", which means to cease, or to leave off. Therefore, prophecies and knowledge will be stopped at a specific point of time, when the perfect has come, while tongues will be left off. They will slowly fizzle out when the need for them no longer exists, just as history has shown it to be.

Still let us point out a fact which will render the argument of the Pentecostal movement absolutely invalid. I am not very good at grammaticism, yet one does not have to be, in order to spot a mistaken argument, the "perfect in v. 10" can't refer to the Lord Jesus when He comes. The Lord is a person and not a thing.

**1 Cor 13:10**, *"But when that which is perfect is come, then that which is in part shall be done away."*

I shall quote from the booklet by Bryce Hartin *"Today's Tongues"* from pages 14 and 15.

"If Paul had been referring to the Lord when he said "when that which is perfect," he would have said "when He who is perfect" or even more plainly "when the Lord comes." He would also have used the masculine gender to make clear his meaning, but he did not do this. He distinctly said "when that which is perfect" and in the Greek, the neuter gender is used to show clearly that he was referring to some thing and not to some person. The nouns, Christ and Jesus are all masculine nouns both in English and in the Greek. "That which is perfect is neuter. So if we abide by the simple rules of grammar "that which is perfect" cannot refer to our Lord, but refers to something which is neutral and non-personal.

Furthermore, the word 'perfect' is translated as complete."

That which is in part are the spiritual gifts; see all gifts, especially those three mentioned "prophecies, tongues, and knowledge" were only able to give a partial knowledge. Even Paul in those days had only a partial knowledge; because amongst others, the book of Revelation was not yet written. There is much more contained in 1 Cor 13, however we would exceed our allocated time if we would endeavour to deal verse by verse.

*by Helmut Silbach*

[\(Back to Table of Contents\)](#)

---

## Deacon True Sez -

Years ago, all the deacons in the south smoked or dipped snuff. Some of the preachers did, too. At our little church, we had about five minutes between Sunday School and the morning church service, so all the deacons would gather on the porch at the side door of the church, and puff, puff, puff away to get a last minute nicotine dose before church started.

There was a wild lad in our town we'd prayed for for several years. He had just gotten saved in our open air revival meetings, and the Lord scrubbed him up mighty quick. He was like a new puppy, all frisky and happy about being all clean inside. He hung around with the young deacon that led him to Christ at the revival meeting, and copied everything he saw him do.

Well, there we all was, puffing away on our Lucky Strikes and this young feller steps up on the porch beside his hero, pulls out a pack of cigarettes, strips off the wrapper, shakes out a coffin nail, and says, "Anybody got a light?" We all just about dropped our teeth, cigarettes and all, because we knew he wasn't a smoker before he got saved.

Finally, one of the older men stammered out the question we were all thinking, "What are you doing taking up smoking? You've just gotten saved. It's bad for you, and, and, and....."



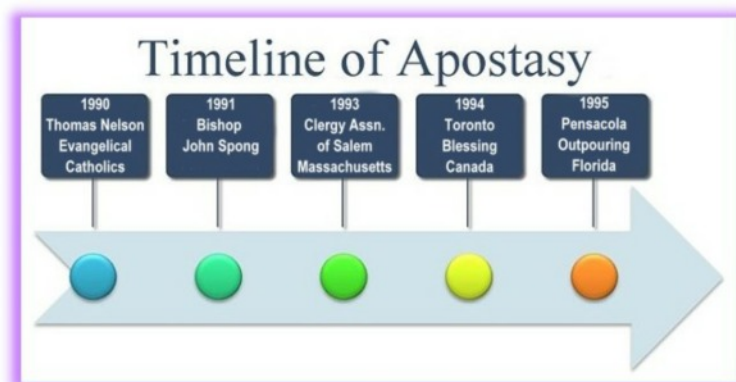
That young feller never even blinked. He just smiled at us, and said, "Maybe so, but you older men are my example, and I want to be just like you, so it just makes sense that I need to learn to smoke just like you do." Then he looked each one of us in the eye, poked that smoke back in the pack, put the pack in his pocket, and pushed past us in the door.

Several of us sighed, and the head deacon, old Bro. Jackson, stamped out his cigarette, and followed the young brother inside. The singing had already started, so we found our seats. We were pretty subdued. Of course, you could guess that our preacher hammered us that morning. If I remember right, all the deacons hit the altar on the first verse of the invitation.

After church old Bro. Jackson made a beeline for our young brother and shook his hand and thanked him for facing them up to their worldliness, and then he asked him for his pack of cigarettes, which he added to his own and tore them to shreds, right there on the front steps of the church.

That little scene was the beginning of a revival in our little church which went on for several months. I reckon we need more young fellers like that in our churches.

[\(Back to Table of Contents\)](#)



## Decades of Decadence - A Timeline of Apostasy

Updated ----- September 30, 2009  
(David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, 866-295-4143, [fbns@wayoflife.org](mailto:fbns@wayoflife.org); [www.wayoflife.org](http://www.wayoflife.org))

**1990--**Thomas Nelson published *Evangelical Catholics: A Call for Christian Cooperation to Penetrate the Darkness with the Light of the Gospel* by Keith Fournier, a Roman Catholic apologist; the foreword was written by Protestant Charles Colson.

----- When questioned about his healing ministry in Australia in March 1990, John Wimber of the Association of Vineyard Churches testified that not all diseases are equally responsive to his healing ministry, that while he had a high success rate for headaches and backaches, of the 200 Down Syndrome children he had prayed over none had been healed (Phillip D. Jensen, "John Wimber Changes His Mind!" *The Protestant Review*, July 1990).

----- The World Council of Churches Seventh Assembly in Canberra, Australia, opened with pagan worship by Aboriginal men, who "girded in loincloths and feathers, their bodies painted in tribal decoration, danced around an altar and beat drums in a traditional purification ceremony" (*Christian News*, Feb. 18, 1991, p. 1). In her speech before the Assembly, South Korean Presbyterian feminist theologian Chung Hyun-Kyung summoned the spirits of the dead and "the spirit of Earth, Air, and Water" and said, "I no longer believe in an omnipotent, macho, warrior God who rescues all good guys and punishes all bad guys."

**1991**--In his book *Rescuing the Bible from Fundamentalism*, Bishop John Spong of the Episcopal Church in America said, "Of course these [Bible] narratives are not literally true. Stars do not wander, angels do not sing, virgins do not give birth, magi do not travel to a distant land to present gifts to a baby, and shepherds do not go in search of a newborn savior."

**1992**--The February issue of the *Bookstore Journal*, the official publication of the Christian Booksellers Association in America, featured three articles on the theme "The Catholic Market: Dispelling Myths, Building Bridges."

----- In his book *The Body*, Chuck Colson called for closer ties between evangelicals and Catholics. Colson said, "... the body of Christ, in all its diversity, is created with Baptist feet, charismatic hands, and Catholic ears--all with their eyes on Jesus" (*World*, Nov. 14, 1992). *The Body* was endorsed by many well-known evangelicals such as Carl Henry, J.I. Packer, Pat Robertson, Bill Hybels, and Jerry Falwell.

----- In *The Battle for the Resurrection*, Norman Geisler documented the denial of the bodily resurrection among prominent evangelicals, including George Ladd of Fuller Seminary, E. Glenn Hinson of Southern Baptist Theological Seminary, and Murray Harris of Trinity Evangelical Divinity School. According to these, Jesus' body vanished at the resurrection and He immediately ascended to Heaven; His subsequent appearances were in a visible but non-material form by which He accommodated Himself to human understanding.

----- Marcus Borg of the Jesus Seminar said, "I am one of those Christians who does not believe in the virgin birth, nor in the star of Bethlehem, nor in the journeys of the wisemen, nor in the shepherds coming to the manger, as facts of history" (*Bible Review*, December 1992).

**1993**--A Pentecostal "revival" broke out at Carpenter's Home Church in Lakeland, Florida, during meetings conducted by Rodney Howard-Browne; people began to laugh hysterically, stagger like drunks, and fall on the floor, causing Howard-Browne to label himself "the Holy Ghost bartender." People flocked to the meetings from across Florida and from other states. Assemblies of God Pastor Dale Brooks, who canceled his services in Tampa, 30 miles away, to attend the Howard-Browne meetings, advised his people, "Don't fight it; enjoy it; don't try to figure it out" (*Charisma*, August 1993).

----- The Clergy Association of Salem, Massachusetts, welcomed a high priest from a witch's coven into its membership.

----- David Wells, professor at Gordon-Conwell Theological Seminary, published *No Place for Truth: or Whatever Happened to Evangelical Theology*, which *Time* magazine described as "a stinging indictment of evangelicalism's theological corruption."

----- At an ecumenical Re-imagining Conference in Minneapolis participants from mainline Protestant denominations worshipped God as a female Sophia and Chung Hyung Kyung of Korea told the crowd, "My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian brain, and my left brain is Christian brain."

----- Fundamentalist turned ecumenist Jack Van Impe published *Startling Revelations: Pope John Paul II*, a video presenting the Pope as a true prophet and defender of the faith. This video became the biggest selling item distributed by the Van Impe ministry.

----- During an Easter season service, a female priest at the Episcopal cathedral in Chicago said that if Jesus were to return he would want everyone to be free to enjoy sex, in whatever form that might be ("Show and Tell," *The Living Church*, June 20, 1993).

**1994**--The "Toronto Blessing" broke out in the Toronto Airport Vineyard Church on January 20 during a meeting led by Randy Clark of the Association of Vineyard Churches. People shook, jerked, fell down, rolled across the floor, laughed, danced, brayed like donkeys, and roared like lions. Some lay on the floor for hours. By the end of the year an estimated 200,000 people had visited the church from around the world.

----- "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium" (ECT) was signed by prominent evangelical leaders such as Chuck Colson, Bill Bright, J.I. Packer, Mark Noll (Wheaton College), John White (former president of the NAE), Os Guinness, Pat Robertson, and Richard Land and Larry Lewis of the Southern Baptist Convention (who later withdraw their names because of pressure from Hispanic Baptists). The misguided document stated: "We together, evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples."

----- Describing the theological shallowness of evangelicalism in the last half of the 20th century, David Wells said, "The sea that looked a mile wide turned out to be only an inch deep" (Wells, *God in the Wasteland*).

----- The London Sunday Times for July 31, reporting on a conference for Christian atheists, said that at least 100 Church of England priests do not believe in an external, supernatural God.

----- Thomas Oden warned that theological seminaries are "awash in antsupernatural assumptions" and that there are no absolutes. In fact, "The very thought of asking about heresy has itself become the new arch-heresy" (Oden, "Measured Critique or Ham-handed Trivia?" *In Trust*, Spring 1994, pp. 24-25).

----- In October, Episcopal priest Matthew Fox performed his Planetary Mass at Grace Cathedral in San Francisco. It incorporates loud rave music, gyrating dancers, an altar in the shape of a sun and crescent moon, tai chi exercises, and references to "Mother God" and the sacredness of the earth. Bishop William Swing said, "I was very carried away by it" ("It's All the Rave," *The Living Church*, November 27, 1994).

----- At the General Convention of the Episcopal Church in America, the bishop of western North Carolina apologized for having offended women by calling God "Father" ("Revival or Decline?" *The Evangelical Catholic*, March-April 1995, p. 10).

**1995**--On June 18, the "Pensacola Outpouring" swept into the Brownsville Assembly of God near Pensacola, Florida, during a meeting led by Pentecostal evangelist Steve Hill. The church's pastor, John Kilpatrick, fell to the floor and lay there for almost four hours. He testified, "When I hit that floor, it felt like I weighed 10,000 pounds. I knew something supernatural was happening" (*Charisma*, June 1996). By the end of 1997, more than 2 million people had experienced the "Pensacola Outpouring."

----- Referring to a theology conference sponsored jointly by InterVarsity Christian Fellowship and Wheaton College, Carl Henry warned that "not a single representative of historic evangelical orthodoxy committed to the unbroken authority of the Bible was featured" (*Calvary Contender*, July 1, 1995).

----- The *Mystery of Salvation*, published by the Doctrine Commission of the Church of England, stated, "... for many Christians today the idea of God offering himself as a substitute for our sins is deeply repellent" (p. 122).

----- Dave Tomlinson, a professing evangelical in the Church of England, wrote: "Doctrinal correctness matters little to God and labels matter less ... St. Peter will not be asking us at the pearly gates which church we belonged to, or whether we believed the virgin birth; the word 'evangelical' will not even enter the conversation" (Tomlinson, *The Post-Evangelical*, pp. 61-62).

----- Referring to his students, Yale University Divinity School professor Christopher R. Seitz complained: "Most don't know the names of half of the books of the Bible, whether Calvin lived before or after Augustine, what the wrath of God means or how to understand a final judgment of the quick and the dead" ("Pluralism and the Lost Art of Christian Apology," In Trust, Summer 1995).

**1996**--On April 20, some 80 well-known evangelical theologians and church leaders signed the Cambridge Declaration, warning: "... the word 'evangelical' has become so inclusive as to have lost its meaning. ... As Biblical authority has been abandoned in practice, as its truths have faded from Christian consciousness, and its doctrines have lost their saliency, the church has been increasingly emptied of its integrity, moral authority and direction."

----- In an interview with Christianity Today, Kenneth Kantzer, leading evangelical figure, said: "I do not for a moment deny the Christianity of any true Roman Catholic. Many Roman Catholics are certainly evangelical. We share the faith of the Apostles' Creed and the seven ecumenical councils of the ancient church. We need each other in our battles against secularism and materialism" (Sept. 16, 1996).

----- George Carey, Archbishop of Canterbury, lashed out at fundamentalists who place the Bible "above and beyond human inquiry" (Christian News, Dec. 9, 1996).

**1997**--In a May 30 interview, Billy Graham told David Frost: "I feel I belong to all the churches. I'm equally at home in an Anglican or Baptist or a Brethren assembly or a Roman Catholic church. ... Today we have almost 100 percent Catholic support in this country. That was not true twenty years ago. And the bishops and archbishops and the Pope are our friends" (David Frost, Billy Graham in Conversation, pp. 68, 143).

----- In an interview with Robert Schuller, Billy Graham said, "God's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven" (broadcast on Robert Schuller's Hour of Power, May 31, 1997).

----- In his autobiography Graham said: "My goal, I always made clear, was not to preach against Catholic beliefs or to proselytize people who were already committed to Christ within the Catholic Church. Rather, it was to proclaim the gospel to all those who had never truly committed their lives to Christ" (Just As I Am, p. 357).

----- Oliver Barclay wrote, "No university in Britain would now boast that for them 'the fear of the Lord is the beginning of wisdom'" (Barclay, Evangelicalism in Britain: 1935-1995: A Personal Sketch, p. 129).

----- A religious survey found that the vast majority of young professing Christians in Britain see nothing wrong with sex outside of marriage; 85 percent of Roman Catholics and 80 percent of Anglicans held this view (Religious News Service, June 18, 1997).

----- In June Charisma magazine noted that most popular praise anthems sung in charismatic and evangelical churches today are composed by Oneness believers who deny the Trinity. These include Dottie Rambo; Joel Hemphill; Lanny Wolfe; Geron Davis; Phillips, Craig and Dean; and Mark Carothers, who wrote the song "Mercy Seat" which became the standard for the strange "revival" at the Brownsville Assembly of God in Pensacola, Florida.

----- The homosexual-oriented Universal Fellowship of Metropolitan Community Churches was admitted to the Southern California Ecumenical Council. The Fellowship routinely performs homosexual weddings.

**1998**--In the book *New Apostolic Christianity*, church growth guru C. Peter Wagner said, "I believe we are witnessing a reinventing of world Christianity." He listed nine marks of a new apostolic type church, including "New Power Orientation," which refers to the exercise of "healing, demonic deliverance, spiritual warfare, prophecy, falling in the Spirit, spiritual mapping, prophetic acts." He also referred to "more emphasis on the heart than on the mind" (referring to doctrine).

----- Archbishop of Canterbury George Carey said: "For many of us in the Church, liberalism is a creative and constructive element for exploring theology today. ... It would constitute the end of Anglicanism as a significant force in world-wide Christianity if we lost this vital ingredient" (*Church of England Newspaper*, April 9, 1998, p. 8).

----- Carl Trueman of the University of Aberdeen wrote: "One need only look at many of the works emerging from contemporary evangelical scholars to find that the notion of scriptural authority as understood in any of its classical, orthodox ways has in general been replaced either by the concepts of neo-orthodoxy or simply by silence on the most prickly issues" ("The Impending Evangelical Crisis," *Evangelicals Now*, Feb. 1998).

----- Contemporary Christian Music star Kirk Franklin said that "homosexuality is a problem today in gospel music--a major concern--and everybody knows it" (*Church Boy*, pp. 49, 50).

1999--Many popular contemporary Christian musicians joined in the festivities that preceded Pope John Paul II's arrival in St. Louis on January 26 for the "Light of the World" Roman Catholic youth gathering. These included Audio Adrenaline, The Supertones, Rebecca St. James, and dc Talk.

----- Catholic Cardinal Francis Arinze, at the Thanksgiving World Assembly (Dallas, Texas) in March, said a person could get to Heaven without accepting Jesus. Referring to a Vatican II document he said, "God's grant of salvation includes not only Christians, but Jews, Muslims, Hindus and people of good will" (*Dallas Morning News*, March 20).

----- Representatives of the Lutheran World Federation and the Roman Catholic Church met in Augsburg, Germany, on October 31 and signed the "Joint Declaration on the Doctrine of Justification." The Declaration supports the Catholic position that good works and sacraments are necessary for salvation.

**2000**--In an article in *The Bulletin*, Peter Carnley, who was elected head of the Anglican Church in Australia in April, stated that the author of the book of Acts wrote in ignorance when he stated that Jesus Christ is the only way of salvation (Acts 4:12).----- A report on the doctrine of Hell sponsored by the Evangelical Alliance of the United Kingdom states that many evangelicals reject the doctrine that Hell is a place of fiery torment and hold to the doctrine of annihilation.

**2001**--An article in the *Independent Digital* (United Kingdom) for May 1, 2001, was titled "Catholic church alarmed that priesthood is becoming a 'gay profession.'"

----- Three Unitarian congregations in the United States are performing Wiccan rituals and referring to a goddess in their services. The latest to do this is Pleasant Valley Unitarian Universalist Church in Garland, Texas. They use candles representing "the elements of earth, air, fire, and water" and sermons focusing on earthly themes.

----- An organization called Standing Together Ministries was established to promote dialogue between evangelical Christians and Mormons. Founder Greg Johnson co-authored a book with Mormon Steve Robinson titled "How Wide the Divide," concluding that the divide between Mormons and Bible-believing Christians is not as wide as formerly thought.

----- While addressing a Muslim mosque in Bahrain, Archbishop of Canterbury George Carey, said, "Muhammad was clearly a great religious leader whose influence on millions has been for the good" and mocked Christians who preach an exclusive salvation and hold up signs saying, "Jesus is the only way."

----- The Presbyterian Church (U.S.A.) General Assembly in July rejected a declaration that people can be saved only through faith in Jesus Christ. It passed, instead, a vaguely-worded statement that while Christ is "uniquely Savior" this does not necessarily mean that non-Christians cannot be saved through their own religions.

**2002**--The more than 1,185 attendees at the International United Methodist Clergywomen's Consultation in San Diego joined together in support of homosexuality. Lesbians were signified by women wearing black-hooded robes and holding signs which read, "We were baptized too," while the clergywomen surrounded them to depict "a ring of solidarity" with the homosexuals.

----- A charismatic conference featured God singing the Beatles song "I Want to Hold Your Hand." This occurred at the Heart of David Conference on Worship & Warfare, sponsored by Rick Joyner's Morning Star ministries. The worship leaders were Leonard Jones, Kevin Prosch, and Suzy Wills. When Jones performed his version of "I Want to Hold Your Hand," which he sings as if it were a message from God, the band members said they felt a great heat on the stage and then a cloud appeared, followed by a sweet fragrance.

----- In August, Rowan Williams (who was consecrated Archbishop of Canterbury six months later), faced the dawn sun and, as prayers were chanted "to the ancient god and goddess of the land," was inducted into the order of the White Druids. This was founded in 1792 by Edward Williams, and though some claim that it has no pagan associations, in fact it openly borrows from Hindu and ancient druid sources. Edward Williams "helped foster Unitarianism in Wales."

**2003**--Feminist Patricia Ireland, former president of the National Organization for Women (NOW), was appointed as the new chief executive of the 145-year-old Y.W.C.A. (Young Women's Christian Association). In the 1990s the pro-abortion, pro-lesbian Ireland lived with another woman in Washington, D.C.

----- At the 55th annual meeting of the Evangelical Theological Society, members voted not to expel two members, Clark Pinnock and John Sanders, who espouse the heresy of open theism. This theology denies the foreknowledge and omniscience of God, claiming that He does not know the future perfectly. Open theist Gregory Boyd says, "God can't foreknow the good or bad decisions of the people He creates until He creates these people and they in turn create their decisions."

----- An apex of the rock & roll Christianity philosophy was reached with the publication of Thomas Nelson's Revolve: The Complete New Testament. It is set in a worldly teenage girl's magazine format, complete with photos of pretty models and cool guys, beauty tips, suggestions on how to have fun on dates, an encouragement to feel comfortable wearing a bathing suit, a test to determine if you are introverted or extroverted, and lots of other vain things that distract from and even contradict the message of the Scriptures.

----- On June 7 the Episcopal Diocese of New Hampshire elected the first openly homosexual bishop in the history of the Anglican Communion. The newly elected bishop, V. Gene Robinson, had broken his solemn marriage vows 13 years earlier when he left his wife and two young daughters and moved in with his male partner.

**2004**--The theme for a retreat at the Billy Graham Training Center in North Carolina was "Re-enchanting the Cosmos: The Imaginative Legacy of C.S. Lewis." The retreat brought together Christians "of many traditions." C.S. Lewis believed in prayers for the dead, purgatory, and theistic evolution; he denied the

infallible inspiration of Scripture and substitutionary atonement of Christ and taught that Hell is a state of mind.

----- Speaking on January 31 to 700 delegates at his diocese's annual meeting, Peter James Lee, Episcopal bishop of Virginia, said, "If you must make a choice between heresy and schism, always choose heresy."

----- The February 27 edition of the Lariat, the school paper at Baylor University, a large Baptist institution, featured an editorial defending homosexual marriage.

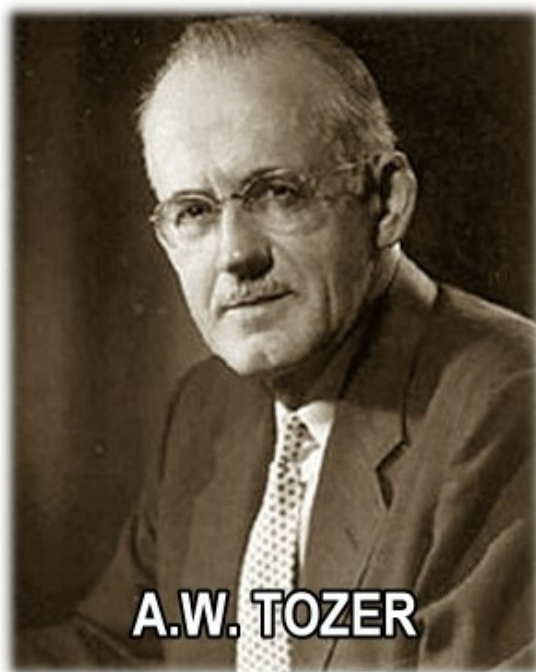
[\(Back to Table of Contents\)](#)

---

## What About That Inner Witness?

One distinguishing mark of those first Christians was a supernatural radiance that shined out from within them. The sun had come up in their hearts and its warmth and light made unnecessary any secondary sources of assurance. They had the inner witness. They knew with an immediate awareness that required no jockeying of evidence to give them a feeling of certainty. Great power and great grace marked their lives, enabling them to rejoice to suffer shame for the name of Jesus.

It is obvious that the average evangelical Christian today is without this radiance. The efforts of some of our teachers to cheer up our drooping spirits are futile because those same teachers reject the very phenomenon that would naturally produce joy, namely, the inner witness. In their strange fear of the religious emotions they have explained away the Scriptures that teach this witness, such as, *"The Spirit itself beareth witness"* and *"He that believeth on the Son of God hath the witness in himself."* Instead of the inner witness we now substitute logical conclusions drawn from texts.



A conversation between a seeker and a worker in an inquiry room is likely to run about like this: "Do you want the Lord to receive you and make you His child?" "Yes." "Well, read this: *'Him that cometh to me I will in no wise cast out.'*" "Do you believe that?" "Yes?" "Now if He doesn't cast you out, what does He do?" "I suppose He takes me in." "Amen. Now He has taken you in and you are His child. Why don't you tell others about it?"

So the bewildered seeker forces a waxy smile and testifies that he has been converted to Christ. He is honest and means well but he has been led astray. He has fallen victim to a Spiritless logic. Such assurance as he has rests upon a shaky syllogism. There is no witness, no immediacy of knowledge, no encounter with God, no awareness of inner change.

Where there is a divine act within the soul there will always be a corresponding awareness. This act of God is self-validating. It is its own evidence and addresses itself direct to the religious consciousness. Abundant external evidence may exist that a work has been done within, and in this the reason may rejoice; but such evidence cannot be sufficient to guarantee that a saving work has been wrought.

Whatever can be judged by reason is subject to the limitations and errors of reason. God waits to assure us that we are His children in a manner that eliminates the possibility of error, that is, by the inner witness.

In one of the most triumphant hymns ever written, "Arise, My Soul, Arise," by Charles Wesley, there occur these lines,

*"His Spirit answers to the blood, And tells me I am born of God."*

To the salvation-by-logical-conclusion devotees such language is plain heresy. If it is heresy, I run to join such a glorious heretic. And may God send us many more.

A. W. Tozer

[\(Back to Table of Contents\)](#)

---

## News Stories for the Inquisitive -

- A fire tornado in Australia - <http://www.dump.com/tornadofire/>
- Christmas Present for the Chairman of the Board of Directors - <http://www.dump.com/thepopinators/>
- Moving a Business From California to Texas? - <http://www.youtube.com/watch?v=J9HzwA7Oi6M>
- How the Earth Would Look Without Seas - <http://www.flixxy.com/how-the-earth-would-look-like-without-oceans.htm#.UEZuprLck4c>

[\(Back to Table of Contents\)](#)

---

## Therapy for the Funny Bone -

When the last prayer had been prayed at the graveside, immediately there was a distant lightning bolt, and a tremendous burst of thunder followed by rumbling thunder. The grieving little husband looked at his pastor and said, "Well, she's there."

A very keen golfer was two hours late getting home, so his wife queried why. He said, "You know Harry's had this heart problem for the past year or two? Well, he went and had a heart attack on the second tee, and died on me. So after that it was shoot and drag Harry, shoot and drag Harry...."

We had a pastor friend in Texas years ago who was a little bantam rooster in the pulpit. He could not stand still for two seconds. If he wasn't taking his glasses off, he was putting them on, or he was continually buttoning and unbuttoning his coat, or adjusting his tie, or hitching up one side of his pants and then the other side. You get the picture. When he preached he was a beehive of activity.

One week, when I had a chance to chat with him, he was a bit subdued and we wondered why. Well, he told us. Rather, he showed us. He said the Sunday before, he was preaching with his usual hyper-active

gestures (glasses, coat, tie, pants, glasses, coat, tie, pants, etc.) and he noticed the congregation was really paying close attention. Every eye was focused on their pastor and nobody was even thinking about dozing off. So, he told us, he gave them both barrels and really preached a red hot sermon, and of course he was busily pulling up on one side of his pants and then the other side, etc.

Finally, he told us, he ran out of steam and called them all to repentance, and bowed his head to pray before the invitation. And to his dismay, he saw that he had tucked his shirt into his red and white polka-dotted boxer shorts, and that he had been industriously pulling them up, side by side, not his suit pants, until he had them halfway up to his armpits by the time he finished the sermon.

So the people had been watching their pastor make a spectacle out of himself in the pulpit for most of an hour, and that was what kept their attention. Poor old Bro. George.

(And for any of my brethren who think it improper for me to mention this embarrassing event, it would be good for us to remember that we have probably done something similarly ridiculous in our time. And we should be able to laugh at ourselves over it. And to remember that God calls such feeble, frail, fallible men as ourselves to preach His glorious gospel. Amen!)

[\(Back to Table of Contents\)](#)



## My Father's Fingerprints -

### Bare Bone Facts

(Friday Church News Notes, September 14, 2012, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - The following is from Creation Moments, June 22, 2012, [www.creationmoments.com](http://www.creationmoments.com):

“When an engineer builds a building, a bridge or some other structure, he must build it so that it can withstand both stretching and compressing forces. In designing the structure to withstand both kinds of these forces, he must anticipate how much of each force the structure might face in its lifetime.

Some materials, like cast iron and concrete, are very good at withstanding compression forces but very poor in handling stretching forces. Using one of these materials to build a structure that undergoes tensile or stretching forces could lead to disaster.

Now let's apply our basic engineering information to the problem of building a frame or skeleton for a living creature.

Although you may weigh only 130 pounds, your long leg bone will very likely have to be prepared to deal with more than 1,000 pounds of compression and hundreds of pounds of tension from the muscles that are anchored to it. It's a good thing, then, that normal bone is three times as strong as good solid wood and nearly as strong as iron! Tests have shown that the tensile strength of bone is 35,000 pounds per square inch, while iron is 40,000 pounds per square inch. But bone material is better than iron because it is three times lighter and much more flexible. The structure of your bones is too carefully engineered to have been

an accident. If life were the result of impersonal evolution, evolution would still be trying to engineer the best material for skeletons, and there would be an awful lot of jellyfish around!"

[\(Back to Table of Contents\)](#)

---

## A Poem That Will Preach -

### How to Pray

*"The proper way for a man to pray,"  
Said Deacon Lemuel Keyes,  
"And the only proper attitude,  
Is down upon his knees!"*

*"No, I would say the way to pray,"  
Said Reverend Doctor Wise,  
"Is standing straight, with outstretched arms,  
And rapt and upturned eyes!"*

*"Oh, no, no, no," said Elder Rowe,  
"Such posture is too proud!  
A man should pray with eyes fast closed,  
And his head contritely bowed."*

*"It seems to me his hands should be  
Austerely clasped in front,  
With both thumbs pointing toward the ground,"  
Said old Bishop Blunt.*

*"Last year I fell in Higgins well,  
head first!" said Cyrus Brown,  
"With both my heels a'stickin' up,  
My head a 'pointin' down;*

*An' I made a prayer right then and there--  
Best prayer I ever sayed,  
T'was the prayin'est I ever prayed,  
A'standin' on my haid!!!"*

Anon.

[\(Back to Table of Contents\)](#)

## Eddy-Torial - Whatever Happened to the Gospel? - Part 2

The apostles made it their business to preach the gospel. **1 Corinthians 9:16** *"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"*



They saw every other Bible doctrine to be peripheral in comparison to the importance of the gospel. The Old Testament doctrines of Creation, and the Law of God, and the nation of Israel were foundational and vital to the gospel of Christ, but they saw them to be supportive doctrines to the gospel. They were the root system of the tree of life in the gospel. And in the New Testament we see many glorious truths that are the fruits of the gospel. The doctrine of the church, of sanctification and glorification, and the doctrine of the return of Christ, are the fruits of the gospel. As much as we love the roots and the fruits, we must never forget that the gospel is the tree.

The apostle Paul had the centrality of the gospel in mind when he wrote, **2 Corinthians 11:1-4** *"Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."*

He knew that there is no Bible truth the Devil hates more than he hates the gospel. He will do or say anything he can to divert every man's attention away from the gospel. And if that will not do, he will try his best to pollute the gospel with one error or another.

The more we read the Bible and study it the more we see how important the gospel is. We see that is the touchstone of all biblical truth.

- What are Matthew, Mark, Luke, and John but the divinely inspired accounts of the historical origins of the gospel of Christ?
- What is the Acts of the Apostles but the historical record of what we are to do with the gospel and what it will do in the lives of men?
- What are the epistles but the gospel confronting the errors of our world? After all, there are no new heresies. The present day cults are simply the old heresies resurrected and repainted.
- The epistles to the Corinthian church equip us with the gospel to defeat the mock wisdom of our modern pagan culture.
- Galatians arms us with the gospel to confront and defeat those who would swerve aside from grace to law.
- Colossians and the epistles of John prepare us with the gospel to turn back the refurbished gnosticism of the Emergent modernism.

So, we ask again, whatever happened to the gospel? It is largely absent from the pulpits of most churches. If we listen with discerning ears we will hear many good things preached, but we will not hear the gospel. It seems to have fallen through the cracks. More likely, it has been displaced by one or the other of the strands of modern philosophy.

Anyone who reads with discernment cannot help but be struck by the fact that our pulpits are filled with pastors who specialize in everything BUT the gospel.

- Some have specialized in the doctrine of Creation to the point that the gospel is no longer important to them. The test issues all have to do with crossing all the t's and dotting all the i's in Genesis 1 and 2. They have unzipped and rezipped the DNA of every living creature until the zipper is all but worn out. It would be good for us to remember that the doctrine of creation is a wonderfully supportive doctrine to the gospel, but it will not save a lost man from eternity in hell. All those who are in hell now believe that God created all things, and the Devil himself knows the true origins of the cosmos, but that knowledge never saved anyone by itself.
- Others have specialized in Prophetic truth to the exclusion of the gospel. They can tell you whose name replaces Judas in the foundations of the heavenly Jerusalem and who the four and twenty elders are, and what kind of radiation produces the emerald rainbow around the throne, but when it comes to the gospel, they fall silent.
- Others have specialized in Church History to such an extent that they are sure they can trace their particular sect back to John the Baptist. Some even claim to know who baptised him, and which three piece suit he was wearing when Herod's soldiers arrested him.
- Others preach their titillating conspiracy theories and keep the saints awake at night so that they live in a perpetual paranoia. They can tell us all the names of the directors of the Council of Foreign Relations. They claim to have access to the minutes from the most recent meetings of the Club of Rome, the Bilderbergers, and the Illuminati. They even offer us all the secrets of Area 51 and who the Antichrist will be, but the gospel has no interest for them or their hearers.

We need to remember that God never calls men to be specialists. He is interested in GP's. And that stands for Gospel Preachers!

It's time for us to go back to the gospel. It's time for us to say with Paul, *"Woe is me if I preach not the gospel!!!!!"*

*Buddy Smith*

[\(Back to Table of Contents\)](#)



## Back Issues of Heads Up!

Available at:

[www.gracebaptistmalanda.net.au/resources.html](http://www.gracebaptistmalanda.net.au/resources.html)

Welcome to the Website of Grace Baptist Church - Malanda, North Queensland, Australia



On the Atherton Tablelands in Tropical North Queensland - Australia

**Heads Up!** is a fortnightly publication produced by Pastor Buddy Smith,  
[Grace Baptist Church](http://www.gracebaptistmalanda.net.au), Malanda, Qld., 4885, Australia.

To be included to receive copies please contact us by one of the following methods:

**Post:** P.O. Box 684, Malanda, Qld., 4885;

**Phone:** 07 4096 6657

**Email:** [smiletex@bigpond.net.au](mailto:smiletex@bigpond.net.au)

**Website:** [www.gracebaptistmalanda.net.au](http://www.gracebaptistmalanda.net.au)