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CLEOPATRA'S NEEDLE AND EVERYBODY'S TEXT - by F. W. Boreham

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forgiving.”*

*Joye Binstead - Page 7.*

Centuries seemed like seconds that day; they dwindled down to nothing. It was a beautiful September morning. I was only a little boy and, as a great treat, my father and mother had taken me to London to witness the erection of Cleopatra's Needle. The happenings of that eventful day live in my memory as vividly as though they had occurred but yesterday. I seem even now to be watching the great granite column, smothered with its maze of hieroglyphics, as it slowly ascends from the horizontal to the perpendicular, like a giant waking and standing erect after his long, long sleep. All the way up in the train we had been talking about the wonderful thing I was so soon to see. My father had told me that it once stood in front of the great temple at Heliopolis, that the Pharaohs drove past it repeatedly on their way to and from the palace; and that, very possibly, Moses, as a boy of my own age, sat on the steps at its base learning the lessons that his tutor had prescribed. It seemed to bring Moses and me very near together. To think that he, too, had stood beside this self-same obelisk and had puzzled over the weird inscriptions that looked so bewildering to me! And now Heliopolis, the City of the Sun, has vanished! A single column tells the traveler where it stood! London is the world's metropolis today. And the monument that stood among the splendors of the old world is being re-erected amidst the glories of the new!



Will a time ever come, I wondered, when London will be as Heliopolis is? Will the Needle, in some future age, be erected in some new capital, in the metropolis of To-morrow? Had you stood, three thousand years ago, where St. Paul's (Cathedral) now stands, the only sound that you would have heard coming up from the forests around would have been the baying of the wolves. Wild swine ranged undisturbed along the site of the Strand. But Egypt was in her glory, and the Needle stood in front of the temple! Where, I wonder, will it stand in three thousand years time? Some such thought must have occurred to the authorities who are presiding over its erection. For see, in the base of the obelisk a huge

cavity yawns! What is to be placed within it ? What greeting shall we send from the Civilization-that-is to the Civilization-that-is-to-be? It is a strange list upon which the officials have decided. It includes a set of coins, some specimens of weights and measures, some children's toys, a London directory, a bundle of newspapers, the photographs of the twelve most beautiful women of the period, a box of hairpins and other articles of feminine adornment, a razor, a parchment containing a translation of the hieroglyphics on the obelisk itself—the hieroglyphics that so puzzled Moses and me—and last, but not least, a text! Yes, a text; and a text, not in one language, but in every language known! The men who tear down the obelisk from among the crumbling ruins of London may not be able to decipher this language, or that, or the other. But surely one of these ten score of tongues will have a meaning for them! And so, in the speech of these two hundred and fifteen peoples, these words are written out:

*For God so loved the world  
that he gave His only begotten Son  
that whosoever believeth in Him  
should not perish but have  
everlasting life. John 3:16*

That is the greeting which the Twentieth Century sends to the Fiftieth! I do not know what those men—the men who rummage among the ruins of London—will make of the newspapers, the parchments, the photographs and the hairpins. I suspect that the children's toys will seem strangely familiar to them: a little girl's doll was found by the archaeologists among the ruins of Babylon. Childhood keeps pretty much the same all through the ages. But the text! The text will seem to those far-off people as fresh as the latest fiftieth-century sensation. Those stately cadences belong to no particular time and to no particular clime. Ages may come and go; empires may rise and fall; this text will still speak with fadeless charm to the hungry hearts of men. They are for the Nations-that-were, for the Nations-that-are, and for the Nations-yet-to-be. That Text is EVERYBODY'S TEXT.

Few things are more arresting than the way in which these tremendous words have won the hearts of all kinds and conditions of men. I have been reading lately the lives of some of our most eminent evangelists and missionaries; and nothing has impressed me more than the conspicuous part that this text has played in their personal lives and public ministries. Let me reach down a few of these volumes.

Here is the Life of Richard Weaver. In the days immediately preceding his conversion, Richard was a drunken and dissolute coal miner. It is a rough, almost repulsive, story. He tells us how, after his revels and

fight, he would go home to his mother with bruised and bleeding face. She always received him tenderly; bathed his wounds, helped him to bed, and then murmured in his ear the words that at last seemed inseparable from the sound of her voice, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." The words came back to him in the hour of his greatest need. His soul was passing through deep waters. Filled with misery and shame, and terrified lest he should have sinned beyond the possibility of salvation, he crept into a disused sandpit. He was engaged to fight another man that day, but he was in death-grips with a more terrible adversary. 'In that old sandpit,' he says, 'I had a battle with the devil; and I came off more than conqueror through Him that loved me.' And it was the text that did it.

As he agonized there in the sandpit, tormented by a thousand doubts, his mother's text all at once spoke out bravely. It left no room, for uncertainty. God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' 'I thought,' Richard tells us, 'that whosoever meant me. What faith was, I could not tell; but I had heard that it was taking God at His word; and so I took God at His word and trusted in the finished work of my Saviour. The happiness I then enjoyed I cannot describe; my peace flowed as a river.'

Duncan Matheson and Richard Weaver were contemporaries. They were born at about the same time and at about the same time they were converted. Matheson was Scottish; Weaver was English. Matheson was a stonemason, Weaver was a coal-miner, in due course both became evangelists. In some respects they were as unlike each other as two men could possibly be. In other respects their lives are like sister ships. They seem exactly alike. Especially do they resemble each other in their earliest religious experiences.

We have heard Weaver's story: let us turn to Matheson's.

Weaver, at the time of his conversion, was twenty-five: Matheson is twenty-two. He has been ill at ease for some time, and every sermon he has heard has only deepened his distress. On a sharp winter's morning, with the frost sparkling on the shrubs and plants around him, he is standing in his father's garden, when, suddenly, the words of Richard Weaver's text—Everybody's Text—take powerful hold upon his mind. 'I saw, he says, 'that God loves me, for God loves all the world. I saw the proof of His love in the giving of His Son. I saw that whosoever meant me, even me. My load was loosed from off my back. Bunyan describes his pilgrim as giving three leaps

for joy as his burden rolled into the open sepulchre. I could not contain myself for gladness.' The parallel is very striking.

'God loves me!' exclaims Richard Weaver, in surprise.  
'I saw that God loves me!' says Duncan Matheson.  
'I thought that "whosoever" meant "me," ' says Weaver.  
'I saw that "whosoever" meant "me," ' says Matheson.  
'The happiness I then enjoyed I cannot describe,' says our English coal-miner.  
'I could not contain myself for gladness,' says our Scottish stonemason.

We may dismiss the evangelists with that, and turn to the missionaries.

Like Richard Weaver and Duncan Matheson, Frederick Arnot and Egerton R. Young were contemporaries. I heard them both—Fred Arnot in Exeter Hall and Egerton Young in New Zealand. They lived and labored on opposite sides of the Atlantic. Fred Arnot gave himself to the fierce Barotses of Central Africa; Egerton Young set himself to win the Red Men of the North American woods and prairies.

Arnot's life is one of the most pathetic romances that even Africa has given to the world. He made the wildest men love him. Sir Francis de Winton declares that Arnot made the name of Englishman fragrant amidst the vilest habitations of cruelty. 'He lived a life of great hardship,' says Sir Ralph Williams; I have seen many missionaries under varied circumstances, but such an absolutely forlorn man, existing on from day to day, almost homeless, without any of the appliances that make life bearable, I have never seen.' And the secret of this great unselfish life? The secret was the text. He was only six when he heard Livingstone. He at once vowed that he, too, would go to Africa. When his friends asked how he would get there, he replied that, if that were all, he would swim.

But nobody knew better than he did that the real obstacles that stood between himself and a life like Livingstone's were not physical but spiritual. He could not lead Africa into the kingdom of Christ unless he had first entered that kingdom himself. As a boy of ten, he found himself lying awake at two o'clock one morning, repeating a text. He went over it again and again and again, 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' 'This' says Sir William Robertson Nicoll, was Arnot's lifelong creed, and he worked in its spirit. 'This,' he says himself, 'was my first and chief message.' He could imagine none greater.

Exactly so was it with Egerton Young. He tells us, for example, of the way in which he invaded the Nelson River district and opened work among people who had never before heard the gospel. He is surrounded by two hundred and fifty or three hundred wild Indians. 'I read aloud,' he says, 'those sublime words, For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' They listened with the most rapt attention whilst for four hours I talked to them of the truths of this glorious verse. When I had finished, every eye turned towards the principal chief. He rose, and, coming near me, delivered one of the most thrilling addresses I have ever heard. Years have passed away since that hour, and yet the memory of that tall, straight, impassioned Indian is as vivid as ever. His actions were many, but all were graceful. His voice was particularly fine and full of pathos, for he spoke from the heart.'

' "Missionary," exclaimed the stately old chief, "I have not, for a long time, believed in our religion. I hear God in the thunder, in the tempest and in the storm: I see His power in the lightning that shivers the tree. I see His goodness in giving us the moose, the reindeer, the beaver, and the bear. I see His loving-kindness in sending us, when the south winds blow, the ducks and geese; and when the snow and ice melt away, and our lakes and rivers are open again, I see how He fills them with fish. I have watched all this for years, and I have felt that the Great Spirit, so kind and watchful and loving, could not be pleased by the beating of the conjurer's drum or the shaking of the rattle of the medicine man. And so I have had no religion. But what you have just said fills my heart and satisfies its longings. I am so glad you have come with this wonderful story. Stay as long as you can!" '

Other chiefs followed in similar strains; and each such statement was welcomed by the assembled Indians with vigorous applause. The message of the text was the very word that they had all been waiting for.

Fred Arnot found that it was what Africa was waiting for!  
Egerton Young found that it was what America was waiting for!  
It is the word that all the world is waiting for!  
For that text is Everybody's Text!  
A pair of evangelists—Weaver and Matheson!  
A pair of missionaries—Arnot and Young!

I have one other pair of witnesses waiting to testify that this text is Everybody's Text. Martin Luther and Lord Cairns have very little in common. One was German; the other was English. One was born in the fifteenth century; the other in the nineteenth. One was a monk; the other



was Lord Chancellor. But they had this in common, that they had to die. And when they came to die, they turned their faces in the same direction. Lord Cairns, with his parting breath, quietly but clearly repeated the words of Everybody's Text. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'

During his last illness, Luther was troubled with severe headaches. Someone recommended to him an expensive medicine. Luther smiled. 'No,' he said, 'my best prescription for head and heart is that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'

A fortnight before he passed away, he repeated the text with evident ecstasy, and added, 'What Spartan saying can be compared with this wonderful brevity? It is a Bible in itself!' And in his dying moments he again repeated the words, thrice over, in Latin. 'They are the best prescription for headache and heartache,' said Luther.

There were headaches and heartaches in the world three thousand years ago, when Cleopatra's Needle stood beside the Temple at Heliopolis! There will be headaches and heartaches in the world centuries hence, when the obelisk is rescued from among the ruins of London! There were headaches and heartaches among those Barotse tribes to whom Fred Arnot went! There were headaches and heartaches among those tattooed braves to whom Egerton Young carried the message!

There are headaches and heartaches in England, as the Lord Chancellor knew!

There are headaches and heartaches in Germany, as Luther found!

And, because there are headaches and heartaches for everybody, this is Everybody's Text. There is, as Luther said, nothing like it.

When Sir Harry Lauder was here in Melbourne, he had just sustained the loss of his only son. His boy had fallen at the front. And, with this in mind. Sir Harry told a beautiful and touching story. A man came to my dressing-room in a New York theater,' he said, 'and told of an experience that had recently befallen him. In American towns, any household that had given a son to the war was entitled to place a star on the window-pane. Well, a few nights before he came to see me, this man was walking down a certain avenue in New York accompanied by his wee boy. The lad became very interested in the lighted windows of the houses, and clapped his hands when he saw the star. As they passed house after house, he would say, "Oh, look, Daddy, there's another house that has given a son to the war! And there's another! There's one with two stars! And look! there's a house with no star at all!" At last they came to a break in the houses. Through the gap could be seen the evening star shining brightly in the sky. The little fellow caught his breath. "Oh, look, Daddy," he cried, "God must have given His Son, for He has got a star in His window." '

He has, indeed!' said Sir Harry Lauder, in repeating the story.

But it took the clear eyes of a little child to discover that the very stars are repeating Everybody's Text. The heavens themselves are telling of the love that gave a Saviour to die for the sins of the world.

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## DEACON TRUE SEZ

One thing I've learned is that the best lessons in life are learned on the anvil and under the hammer.

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## PSALM 19:7- 13

*<sup>7</sup> The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. <sup>8</sup> The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. <sup>9</sup> The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. <sup>10</sup> More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. <sup>11</sup> Moreover by them is thy servant warned: and in keeping of them there is great reward. <sup>12</sup> Who can understand his errors? cleanse thou me from secret faults. <sup>13</sup> Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*

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## A PASTOR'S FAMILY IN NEED! -

Dear Pastor Friends,

I usually do not write emails like this, but I wanted to make you aware of a situation that I know you would want to be aware of and pray about. This week a good pastor friend of mine, Pastor Jeff Cox went to be with the Lord. Jeff was the pastor of the East Sunbury Baptist Church in Beallsville, Ohio. Jeff had done a great job there and God had blessed their ministry. East Sunbury is a rural church in the Appalachian area of Ohio, 14 miles from New Martinsville, WV as the car crawls through hills and curves. There are 110 curves in the road from Beallsville to New Martinsville and it goes down the side of a mountain. Monroe County, where the church is located for many years was the poorest county in all of Ohio.

Bro. Cox was a relatively young man, in good health. About a month ago, he told me he was having pain in his back and asked me to pray about it. Two weeks later he was worse and it had affected his speech and hearing. The doctors were baffled. They thought cancer or spinal meningitis. He was then taken to Ohio State University hospital in Columbus, Ohio, and they ruled out spinal meningitis but found cancer cells in the spinal fluid. However, they were never able to find the source of the cancer cells. Two weeks later he was with the Lord.

Jeff had 5 children. There are two smaller children at home who are special needs. Cassie is a type one diabetic, Caleb is a downs syndrome child. The church had just voted to get medical insurance for the pastor and they were in the process of getting quotes, but had not completed the process. Therefore, there was no medical insurance. Jeff's wife Laurie has a lot on her hands and needs our prayers.

Our church will be taking up an offering this Sunday for the family to help with their needs. While I know many of

you do not know Jeff and Laurie, we are brothers and sisters together in the body of Christ. Seventy percent of all Independent Baptist Churches are bi-vocational. Many of the churches that have "full-time" pastors can only partially support pastors. The funeral for Bro. Jeff will be this Friday at 11:00 A.M. at the church.

East Sunbury Baptist Church is a KJV only, Independent-Fundamental Baptist Church. If you would like to help this family offerings could be sent to:

*Laurie Cox*  
49974 Mellott Ridge Road  
Beallsville, Ohio 43716

May the Lord bless each one of you in your service for Him. While we can grieve for a family, we greatly rejoice in the blessed hope! What Jeff preached about for all these years, he now can rejoice and see face to face, the Saviour who loved him and gave himself for him! Thank you for your consideration in this matter. If you have questions, please feel free to contact me at [317-645-3751](tel:317-645-3751).

With a heart to glorify God and serving the God of answers,

*Dr. Terry L. Coomer*  
Pastor, Hope Baptist Church  
Director, For The Love Of The Family Ministries

[www.hopebaptistlittlerock.com](http://www.hopebaptistlittlerock.com)  
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[tlcoomer@juno.com](mailto:tlcoomer@juno.com)

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## MORALITY AND PHILOSOPHY, YOU CAN'T SEPARATE THEM —

(Ed - Some years ago I heard a preacher tell how the morality of a man determines his philosophy. If he chooses to embrace the morals God sets forth in His Word, his philosophy will be wise and a blessing to all he meets. But if he frequents the immoral sewers of Hollywood, Paris, and the Mardi Gras, his wisdom will be utter folly and a blight to all who embrace it. The United Methodists have for almost a hundred years loved their infidelity and their immorality. Modernism and Moral Perversion were wedded together long before our day.)

### CHURCH WON'T DO WEDDINGS FOR COUPLES UNTIL SAME-SEX MARRIAGE IS LEGAL

<http://charlotte.cbslocal.com/2013/03/18/church-wont-do-weddings-for-straight-couples-until-same-sex-marriage-is-legal/>

**WINSTON-SALEM, N.C. (CBS Charlotte/AP)-** A local church has elected to stop performing marriage ceremonies for straight couples until same-sex marriage is legalized.

In a statement posted on the front page of their [website](#), officials at the Green Street United Methodist Church said that they ask other churches to join in the movement to “refuse to sign any State marriage licenses until this right is granted to same- sex couples.”

The statement added, “Because the United Methodist Church prohibits its pastors from conducting same-sex weddings, excluding gay and lesbian couples from the holy sacrament of marriage, the Leadership Council has asked the pastor to refrain from conducting wedding ceremonies in our sanctuary for straight couples, until the denomination lifts its ban for same-sex couples.”

In the full version of their statement - [publicly posted](#) on their website – the church asks that services such as premarital counseling be offered to couples of all orientations, in addition to other couple-specific services.

“We ask that our pastors, at their discretion, [also] offer to all couples regardless of orientation a Service of Relationship Blessing in the Sanctuary of Green Street Church,” the statement notes.

Officials with the church specified what should not occur during any ceremony until the ban on same-sex marriage



is lifted, clarifying, “[The] service will avoid vows, rings, a public pronouncement of marriage, and language of covenant-making.”

Public officials in the political arena are also taking a stand in support of gay marriage, including former Secretary of State Hillary Rodham Clinton, who announced her support of the institution on Monday.

Clinton made the announcement in an online video released Monday morning by the gay rights advocacy group Human Rights Campaign. She says in the six-minute video that gays and lesbians are “full and equal citizens and deserve the rights of citizenship.”

“That includes marriage,” she says, adding that she backs gay marriage both “personally and as a matter of policy and law.”

Ohio Republican Sen. Rob Portman also voiced his support of same-sex marriage, after learning about the sexual orientation of his son.

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### ROMANS 1:22-24

*“<sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. <sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.”*





We were driving in the countryside. The land had been churned and tumbled, drowned in a recent flood. Everywhere was a verdant green. Among the sea of green, one flourishing plant caught my attention again and again; it was a vine. An all-encompassing, all-consuming vine. It climbed and covered the living and dead. It was a trembling drapery creating monsters and ghosts, false willows and fairyland arches from rigid skeletons hidden tightly underneath.

As I looked at the enshrouding vines, the thought flashed through my mind, "...love covereth a multitude of sins." It made me think of our human efforts at forgiveness, and how the best we can do seems to be to cover a sin; to cover it with compassion, or gentleness, or mercy.

I imagine we treat each other's trespasses like pieces of furniture, when we are preparing to go away for a long time. The house is full of familiarly shaped ghosts, everything covered in dust sheets to be kept in pristine condition for our return. Each piece is instantly recognizable for what it is. "Oh, that is obviously the piano," or, "There is my favourite chair." It is covered but its shape makes it knowable.

That is how we treat one another. We are willing to cover sins; we strive to forgive and forget, and yet, somehow, they remain, covered but completely there still. Our lives contain rooms full of shrouds covering other men's sins. The problem lies in the fact that, to us, the sin is only covered. When we give way to our fleshly impulses, we rip away its covering, exposing again the thing that should have remained unseen.

The sad fact is, as much as we love and forgive others and hope to be forgiven of them also, the shape of past sin in our lives, and theirs, will often be the shadow outside our window on a blowy night. We don't seem to be able to forget. You can tell by the conversations that you hear, or

partake in. "Do you remember so-and-so? I saw him the other day! Yes, of course you know him; he's the one....." It may not be done in a spirit of malice, but there is the shape of someone's sin under its covering.

How can we do better? We are not God, who can say of our sins, "I will remember them no more." Our forgetter is broken; we forget the things we need to be reminded of, and remember the things that we should have forgotten. The only thing I can think of is the passage in [Matthew 18:21-35](#).

*"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on the fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."*

This man forgot the most important thing – he was a forgiven man! In other words, he was a sinner too! When we go announcing other men's sins, and revealing things that should be covered – we are forgetting something that we should be remembering – we are also forgiven people. Sometimes we get very zealous about exposing each other's failings because we are trying to hide or downplay our own. It's a distraction technique, but it is not what God wants in us. We should try for a little

introspection in regards to the wickedness of *our own hearts*.

We must make a *determination* to forgive others; we must cover their trespasses against us with love and mercy, and we must take the key to the door of that room, and lock it tight. Then we need to take that key and throw it into the lake. Yes, we know what they have done; but we have said we will forgive. When something or someone brings it back into our mind, we need to say, "I can't go into that room anymore. It has been forgiven." We mustn't allow ourselves entry. Many people live in their dust-sheeted room. They wallow about, lifting coverings and mourning; breathing in all the dust of the ages, giving themselves spiritual asthma. Close up that dirty and dusty room, and get out into the fresh air! Breath in some of God's mercies, which are new every morning; mercies which extend not only to us but also to those people we can hardly imagine being worthy to receive any!

God *is* the only One who can completely forgive! He is the One who paid the price for every sin that we have committed, and He *chooses* to remember them no more! He will cast them into the deepest sea, and He will

remove them from us as far as the east is from the west. 1 John 1:9 tells us, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

Let us follow as closely as we can in His footsteps, remembering how much we have been forgiven. A forgiven people *should* be forgiving.

*"Put them in mind to....speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men. For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."* Titus 3:1-3.

*"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."* Hebrews 5:1,2.

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## THERAPY FOR THE FUNNY BONE -

- A termite walks into a pub and asks, "Is the bartender here?"
- I made the mistake of asking the local chess champion to dinner the other night. It took him two hours to just pass me the salt.
- The local game warden in a small town in Oregon had arrested a man for killing and eating an Egret. The man went before a judge to plead his case. After pleading guilty, but with an explanation, the judge asked him why he did it.

"I was just trying to feed my hungry family," he told the judge, "and I've never done anything like that before."

The judge, being a family man himself, had a soft heart and agreed to let the man go free, since he was only trying to feed his starving family and it was his first and only offense.

"Before you go, though, I want to ask you a question," the judge quipped, "What does Egret taste like?"

"Well your Honor," the man told him, "Its not as tender as Spotted Owl but its better than Bald Eagle!"

- Looking for a late model car? [Here is a link to a photo](#) of hundreds - no, thousands! - of late-model cars that have just come off short-term leases in Germany. Instead of being sold into the used car market, they're gathered at this site prior to being dismantled and scrapped, so as not to overshadow the very tight market for new vehicles.

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## POEMS THAT PREACH - by J. G. Deck

*Think it not strange, then, pilgrim, neither faint,  
Much less indulge in murmuring and complaint,  
If what you meet with in your heavenly road  
Is hard to bear; since all is planned by God,  
His child to train in wisdom's holy ways,  
And form a chosen vessel for His praise.  
Now we are slow those ways to understand;  
But let us bow beneath His mighty hand,  
Sure that His wisdom over all presides,  
His power controls, and love unerring guides.*

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Tarshish is mentioned in the prophecies of Scripture as having an important role in the last days. Usually reference is made to *"the ships of Tarshish"* or the *"merchants of Tarshish"*. If we can locate Tarshish in the ancient world we can identify Tarshish in the last-days prophecies.



Ezekiel, in 587BC described all of the commodities sold in the market place of Tyre and stated that *"Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs"* (Ezek.27:12). The commodities that came from Tarshish are listed and this gives us a clue as to where Tarshish was located. If we can identify the source of these metals in the ancient world (6th century BC) then we can be certain about which country is Tarshish in the last days.

Tarshish was a nation that was rich in minerals and supplied the known world in the 6th century BC through the markets at the coastal city of Tyre. Tyre was a maritime power and she built her own ships to bring merchandise to Tyre. *"The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas"* (Ezek.27:25). *"Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars"* (Ezek.27:4-6).

The ships of Tarshish will suffer during the judgments of the Day of the Lord (Isa.2:16; Ps.48:7). *"For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low...And upon all the ships of Tarshish"* (Isa.2:12-16). During the Tribulation one third of the ships will be destroyed during the 2nd Trumpet judgment (Rev.8:9) and Tarshish must therefore be a great shipping nation in the last days. If we are in the last days then this would point to the United States since they control the oceans with the greatest navy in the world.

A further clue is given in Ezekiel 38:13 where the merchants of Tarshish are said to have *"young lions"*.

*"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"* (Ezek.38:13). The young lions, or offspring, join with Tarshish to challenge the invasion of Israel by Russia, Iran, Turkey, Libya and Sudan in the last days. They are also associated with Sheba and Dedan whose descendants populated the Arabian Peninsula.

Most Bible maps show Tarshish somewhere on the west coast of Spain. The location in Spain is doubtful because Bible commentators have thought Tarshish was Tartessus which appears in Greek mythical writings. It is not known whether Tartessus was a city, a river or a nation. Archeological diggings have failed to produce any evidence of it in Spain.

One historical record states:

"The name Tartessus (sometimes Tartessos) has long been surrounded by myth. It is associated with the south west of Spain, and is likely to have been a kingdom. Nevertheless, different sources have referred to it as a city, a mountain, even a river – the Guadalquivir. It is said to be buried under the Coto Doñana (the combined marshlands and dunes at the mouth of the Guadalquivir that are now protected as a National Park), others claim it is under Seville... or Huelva and so on. There is consensus that it existed somewhere in the area between Huelva, Cádiz and Seville, but who the inhabitants were we do not know." (Spain -Thenandnow).

With such uncertainty surrounding Tartessus it would be dangerous to assert that Spain was the Tarshish of Scripture which was a maritime power in the days of

Solomon and which was the source of minerals for the great trading city of Tyre when Ezekiel wrote in the 6th century B.C. Some have pointed out that there is a mining town in Spain called Tharsis but this is a recent development and obviously an imported name by a British mining company. The record states:

"Coincidentally, there is a town named Tharsis 50 kilometres north of Huelva; the "th" combination, however, is a linguistic curiosity and alien to the Spanish language. A possible explanation is the influence of British mining concerns which owned the giant Rio Tinto Company with mines between Huelva and Tharsis in the 19th century."

The fact that a British mining company in the 19th century called it Tharsis is more likely to point to Britain being Tarshish. They gave it an English name!

Reference to the minerals "*silver, iron, tin, and lead*" has been linked with Spain since extensive mining has been conducted in the mountains of south-western Spain. However, it seems that one of those metals was not plentiful in Spain and that metal was tin. Thus we read:

"The south western part of the Iberian Peninsula was enormously rich in minerals, and Ezekiel's reference reflects a common association of the metal with the western Mediterranean. (Tin came primarily from Cornwall in the British Isles, and was brought back by the Phoenicians; it was combined with copper, abundant in south west Spain, to produce bronze. The Rio Tinto mine just north of Huelva was first worked by the Phoenicians and still produces copper. It is reputed to be the oldest mine in the world.)"

It may be that the ships of Tarshish brought minerals from Spain but it is unlikely that they brought tin from Spain since its source was Cornwall on the south west of Britain. Cornwall was the only major source of tin in Europe for the past 2,500 years. In the 19th century there were 400 mines in Cornwall employing 18,000 people. The last mine closed in 2004. It is also true that the mountains of Wales, just north of Cornwall have been a source of all the minerals listed in Ezekiel 27:12. We have already noted the historical record which assumes that Tartessus was in Spain and that Tarshish was Tartessus however, it also acknowledged that tin was sourced from Cornwall as follows:

"Tin came primarily from Cornwall in the British Isles, and was brought back by the Phoenicians; it was combined with copper, abundant in south west Spain, to produce bronze. "

Archeological research in Cornwall recently identified ancient harbour facilities along with evidence of ancient structures. The harbour was on the north side of the Cornwall Peninsula and has now silted up.

In recent years the Spanish people have shown increased interest in their roots and a comic series made reference to Tertessus:

"Probably more appealing to readers is the recent and highly successful comic series Tartessos. The first album appeared in 2005 with the title *La ruta del estaño* (The Tin Route). It deals with the rivalry between the Tartessians and the evil Arkabala, the high priest of the Temple of Hercules in the Phoenician city of Gadir (Cádiz), for control of the tin route to "las islas Casitérides" (the British Isles.) Control of this precious metal which the Tartessians combined with copper to produce bronze, allows the Tartessians to live in great comfort. The basis of the trade is a long standing agreement between the Tartessians and the Celts from the British Isles" (*Spain - Then and now*).

While this is just a comic series it is based on fact as Encyclopedia Wikipedia states: "Britain was not unknown to the Classical world. As early as the 4th century BC, the Greeks, Phoenicians and Carthaginians traded for Cornish tin. The Greeks refer to the Cassiterides, or "tin islands", and describe them as being situated somewhere near the west coast of Europe".

Ancient evidence goes back to "The Histories" by Herodotus who wrote about 450BC and is known as the "Father of Ancient History". He wrote: "Now these are the farthest regions of the world in Asia and Libya. Of the extreme tracts of Europe towards the west I cannot speak with any certainty; for I do not allow that there is any river, to which the barbarians give the name of Eridanus, emptying itself into the northern sea, whence (as the tale goes) amber is procured; nor do I know of any islands called the Cassiterides (Tin Islands), whence the tin comes which we use. For in the first place the name Eridanus is manifestly not a barbarian word at all, but a Greek name, invented by some poet or other; and secondly, though I have taken vast pains, I have never been able to get an assurance from an eye-witness that there is any sea on the further side of Europe. Nevertheless, tin and amber do certainly come to us from the ends of the earth. (Book 3, para 115).

We should note that Cassiterite is "tin dioxide" from which tin is extracted. The word comes from the Greek *kassiteros* meaning "tin". The term "tin islands" could hardly be applied to Spain which is located in mainland Europe but it would fit well with the British Isles.

Herodotus indicated that he had no evidence of the North Sea on the north of Europe. The end of the known world in his day was beyond the "Pillars of Hercules" which stand on either side of the entrance to the Mediterranean Sea from the Atlantic which was described as "the ocean". In his day all of Africa west of Egypt was called Libya and south of Egypt was called Ethiopia. Herodotus travelled extensively gathering historical information (and myth) from Greece, Asia, Egypt and Persia but he never travelled to the western end of the Mediterranean or beyond the pillars of Hercules hence he was dependent on reports from others who had.

Herodotus tells the story of a boat that was driven by a storm past the Pillars of Hercules and ended up in Tartessus:

"The crew, informed by Corobius of all the circumstances, left him sufficient food for a year. They themselves quitted the island; and, anxious to reach Egypt, made sail in that direction, but were carried out of their course by a gale of wind from the east. The storm not abating, they were driven past the **Pillars of Hercules, and at last, by some special guiding providence, reached Tartessus.**"

This indicates that Tartessus was in the Atlantic which would best apply to Britain.

The prophecies concerning Tarshish best fit Britain. Tarshish in Scripture has "young lions" or offshoot nations such as colonies. Spain colonized South America but Britain colonized the US, Canada, Australia, New Zealand and many more places. No other nation in history has created an empire of colonies like the British Empire. The early colonizing nations were the Phoenicians and the Greeks. The Greeks excelled with colonies in the Black Sea, Asia Minor and around the Mediterranean. Greece was formerly known as Javan (javan) and was settled by the descendants of Javan the son of Japheth. Javan had four sons of whom Tarshish was the second. Throughout history the family of Javan have been merchants, traders and colonizers. If Spain were Tarshish then one would expect that she and her colonies would be a major maritime and military power in the last days along with her "*young lions*" in South America but the opposite is the case. Spain is economically weak and is only a small part of the EU. The Spanish-speaking South American nations are also weak and still developing.

In addition, Tarshish and the young lions must be connected to Sheba and Dedan (Arabia) in the last days. Spain is not connected to Arabia whereas Britain and America have been the great oil-producing and oil marketing merchants. Oil is transacted in US dollars.

## Summary

The evidence would indicate that Tarshish in ancient times was Great Britain for the following reasons:

1. There is no doubt Cornwall was the source of tin from the earliest times and that no other location could supply the quantities used. The Bible states that the merchants of Tarshish supplied tin to the markets of Tyre when Ezekiel wrote in 587BC.
2. It is possible that copper was mined in Spain but tin from Britain was mixed with it to make bronze. All of the minerals marketed by the merchants of Tarshish could have come from Britain but only some of the minerals could have come from Spain.
3. Tartessus may well have been the Arabic form of the name Tarshish and the Spanish appear to identify Tartessians as the early Britons.
4. There is no historical evidence that Tartessus was in Spain. Greek mythology simply placed it beyond the pillars of Hercules in the Atlantic Ocean. The great historian, Herodotus had been told that the tin which was used in the Persian era, was from the Cassiterides or "tin islands" though he had no knowledge of where these islands were located or even if there was a North Sea on the northern side of Europe. Britain acquired the title of the "tin islands" because of the vast tin resources in Cornwall but Spain is a mainland country.
5. Tarshish in the latter days must have "young lions" of nations that are her offspring. Both Britain and Spain have had many colonies and have been great maritime powers but the British navy defeated the Spanish Armadas and Spain is no longer a great maritime power whereas the US began with British colonies and has seven navies that rule the world's sea lanes.
6. Britain and America have strong ties with Arabia (Sheba and Dedan) which is linked to the last days whereas Spain has such no such links.
7. The location Tharsis in Spain is probably so named by the British mining companies that owned the mines in the 19th century. The name is not Spanish.

We therefore conclude that Britain, as the "Tin Isles" of ancient times is Tarshish, and that the "*merchants of Tarshish and the young lions thereof*" **are the offshoots of Britain that will have a major role during the Tribulation period. They will be the first to bring the redeemed nation of Israel back to the land when Christ returns (Isa.60:9).** ([Back to Table of Contents](#))





*"Break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you" (Hos. 10:12).*

**HERE ARE TWO KINDS OF GROUND:** fallow ground, and ground that has been broken up by the plow.

The fallow field is smug, contented, protected from the shock of the plow and the agitation of the harrow. Such a field, as it lies year after year, becomes a familiar landmark to the crow and the blue jay. Had it intelligence, it might take a lot of satisfaction in its reputation; it has stability; nature has adopted it; it can be counted upon to remain always the same while the fields around it change from brown to green and back to brown again. Safe and undisturbed, it sprawls lazily in the sunshine, the picture of sleepy contentment.

But it is paying a terrible price for its tranquillity: Never does it see the miracle of growth; never does it feel the motions of mounting life nor see the wonders of bursting seed nor the beauty of ripening grain. Fruit it can never know because it is afraid of the plow and the harrow.

In direct opposition to this, the cultivated field has yielded itself to the adventure of living. The protecting fence has opened to admit the plow, and the plow has come as plows always come, practical, cruel, business-like and in a hurry. Peace has been shattered by the shouting farmer and the rattle of machinery. The field has felt the travail of change; it has been upset, turned over, bruised and broken, but its rewards come hard upon its labors.

The seed shoots up into the daylight its miracle of life, curious, exploring the new world above it. All over the field the hand of God is at work in the age-old and ever renewed service of creation. New things are born, to grow, mature, and consummate the grand prophecy

latent in the seed when it entered the ground. Nature's wonders follow the plow.

**THERE ARE TWO KINDS OF LIVES ALSO:** the fallow and the plowed. For examples of the fallow life we need not go far. They are all too plentiful among us.

The man of fallow life is contented with himself and the fruit he once bore. He does not want to be disturbed. He smiles in tolerant superiority at revivals, fastings, self-searchings, and all the travail of fruit bearing and the anguish of advance. The spirit of adventure is dead within him. He is steady, "faithful," always in his accustomed place (like the old field), conservative, and something of a landmark in the little church. But he is fruitless. The curse of such a life is that it is fixed, both in size and in content. To be has taken the place of to become. The worst that can be said of such a man is that he is what he will be. He has fenced himself in, and by the same act he has fenced out God and the miracle.

The plowed life is the life that has, in the act of repentance, thrown down the protecting fences and sent the plow of confession into the soul. The urge of the Spirit, the pressure of circumstances and the distress of fruitless living have combined thoroughly to humble the heart. Such a life has put away defense, and has forsaken the safety of death for the peril of life. Discontent, yearning, contrition, courageous obedience to the will of God: these have bruised and broken the soil till it is ready again for the seed. And as always fruit follows the plow. Life and growth begin as God "rains down righteousness." Such a one can testify, "And the hand of the Lord was upon me there."

Corresponding to these two kinds of life, religious history shows two phases, the dynamic and the static.

The dynamic periods were those heroic times when God's people stirred themselves to do the Lord's bidding and went out fearlessly to carry His witness to the world. They exchanged the safety of inaction for the hazards of God-inspired progress. Invariably the power of God followed such action. The miracle of God went when and where His people went; it stayed when His people stopped.

The static periods were those times when the people of God tired of the struggle and sought a life of peace and security. Then they busied themselves trying to conserve the gains made in those more daring times when the power of God moved among them.

Bible history is replete with examples.

Abraham "went out" on his great adventure of faith, and God went with him. Revelations, theophanies, the gift of Palestine, covenants and promises of rich blessings to come were the result.

Then Israel went down into Egypt, and the wonders ceased for four hundred years.

At the end of that time Moses heard the call of God and stepped forth to challenge the oppressor. A whirlwind of power accompanied that challenge, and Israel soon began to march. As long as she dared to march God sent out His miracles to clear the way for her.

Whenever she lay down like a fallow field He turned off His blessing and waited for her to rise again and command His power.

This is a brief but fair outline of the history of Israel and of the Church as well. As long as they "went forth and preached everywhere," the Lord worked "with them, . . . confirming the word with signs following."

But when they retreated to monasteries or played at building pretty cathedrals, the help of God was withdrawn till a Luther or a Wesley arose to challenge hell again. Then invariably God poured out His power as before.

In every denomination, missionary society, local church or individual Christian this law operates.

God works as long as His people live daringly: He ceases when they no longer need His aid.

As soon as we seek protection out of God, we find it to our own undoing. Let us build a safety-wall of endowments, by-laws, prestige, multiplied agencies for the delegation of our duties, and creeping paralysis sets in at once, a paralysis which can only end in death.

The power of God comes only where it is called out by the plow. It is released into the Church only when she is doing something that demands it, By the word "doing" I do not mean mere activity. The Church has plenty of "hustle" as it is, but in all her activities she is very careful to leave her fellow ground mostly untouched. She is careful to confine her hustling within the fear-marked boundaries of complete safety. That is why she is fruitless; she is safe, but fallow.

Look around today and see where the miracles of power are taking place. Never in the Seminary where each thought is prepared for the student, to be received painlessly and at second hand; never in the religious institution where tradition and habit have long ago made

faith unnecessary; never in the old church where memorial tablets plastered over the furniture bear silent testimony to a glory that once was. Invariably where daring faith is struggling to advance against hopeless odds, there is God sending "help from the sanctuary."

In the missionary society with which I have been associated for many years. I have noticed that the power of God has always hovered over our frontiers. Miracles have accompanied our advances and have ceased when and where we allowed ourselves to become satisfied and ceased to advance. The creed of power cannot save a movement from barrenness. There must be also the work of power.

But I am more concerned with the effect of this truth upon the local church and the individual. Look at that church where plentiful fruit was once the regular and expected thing, but now there is little or no fruit, and the power of God seems to be in abeyance. What is the trouble? God has not changed, nor has His purpose for that church changed in the slightest measure. No, the church itself has changed.

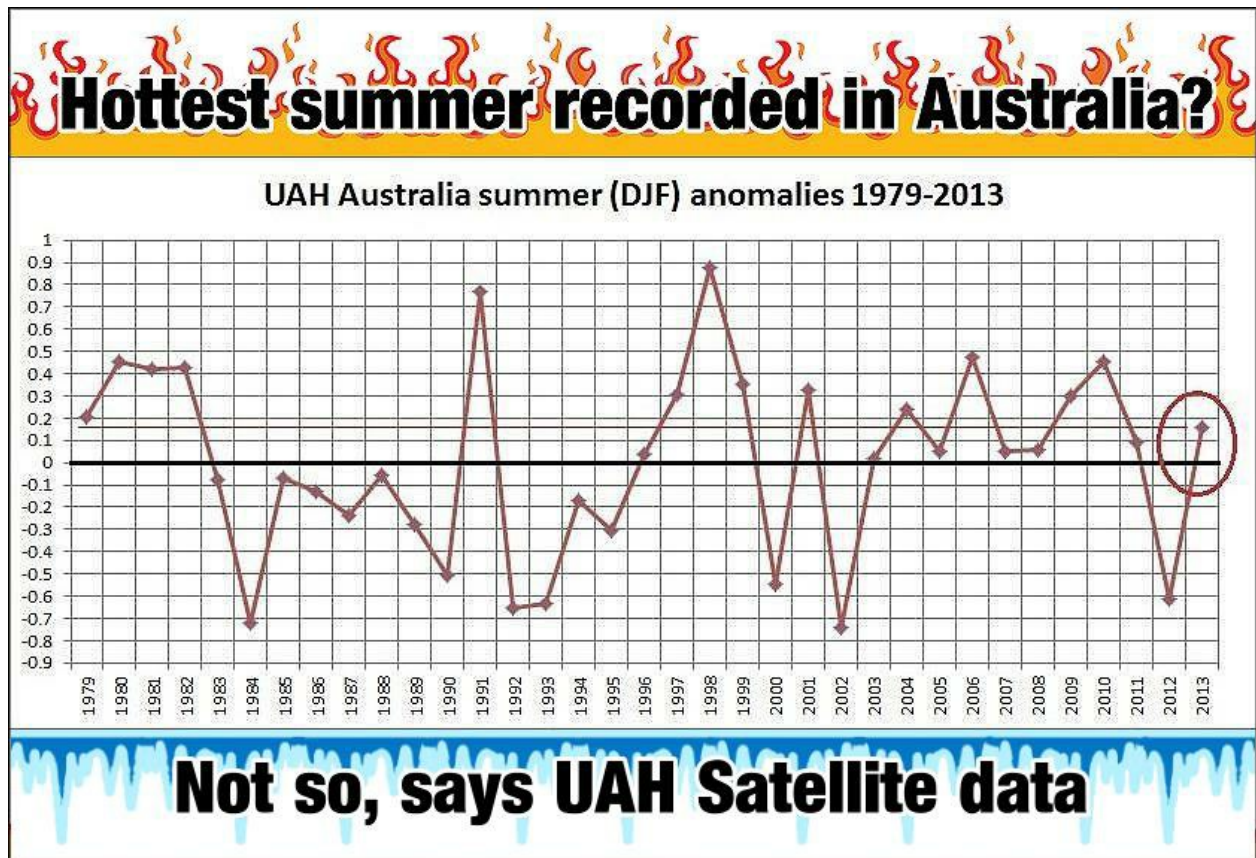
A little self-examination will reveal that it and its members have become fallow. It has lived through its early travails and has now come to accept an easier way of life. It is content to carry on its painless program with enough money to pay its bills and a membership large enough to assure its future. Its members now look to it for security rather than for guidance in the battle between good and evil It has become a school instead of a barracks. Its members are students, not soldiers. They study the experiences of others instead of seeking new experiences of their own.

The only way to power for such a church is to come out of hiding and once more take the danger-encircled path of obedience. Its security is its deadliest foe. The church that fears the plow writes its own epitaph: the church that uses the plow walks in the way of revival.

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**LOUIS AGASSIZ: ANTI-DARWINIST HARVARD PALEONTOLOGY PROFESSOR - by Jerry Bergman, Ph.D.**

*Jean Louis Agassiz (1807-1873)* is regarded as one of the greatest scientists of the 19th century. A founding father of the modern American scientific establishment, Agassiz was also a lifelong opponent of Charles Darwin's theory of evolution. Agassiz "ruled in professorial majesty at Harvard's Museum of Comparative Zoology." "[He] was a brilliant....man, an essentialist who detested evolutionism—Darwin's brand in particular—and clung to a vision of well-ordered nature assembled by special creations. The zoology of Agassiz was consonant with the natural theology of William Paley.

Agassiz wrote that "evidence of the existence of a Creator, constantly and thoughtfully working among the complicated structures that He has made" is found throughout the natural world. He concluded that in the living world "is clearly seen the intervention of an intelligent Creator" and that when we evaluate the living world we can see "the mental operations of the Creator at every step."





## EDUCATION

Agassiz was born in the village of Montier in the French-speaking part of Switzerland. Like many naturalists of the time, Agassiz was educated as a physician. He studied with several prominent German biologists, including zoologist Lorenz Oken and embryologist Ignatius Döllinger. After receiving his medical degree from the University of Erlangen in 1830, he traveled to Paris to study comparative anatomy under the most renowned comparative anatomist in all Europe, Baron Georges Cuvier.

Cuvier, the founder of the field of paleontology, was so impressed with Agassiz's work on fossil fish that he turned his own notes and drawings, gathered in the course of years of study, over to Agassiz to complete his opus on fossil fish. This research documented that no evidence existed for the evolution of fish from non-fish worm-like creatures as hypothesized by Darwin. When published, Agassiz's work was "hailed for its accuracy and originality in describing...fishes in the ancient fossiliferous bed of red sandstone."

Agassiz concluded from his lifelong study of nature that purpose and design were manifested everywhere in nature. He noted that if it required an intelligent mind just to *study* the facts of biology, "it must have required an intelligent mind to establish them." Following his famous teacher Cuvier, he asserted that the major groups of animals do *not* represent ancestral branches of a hypothetical evolutionary tree but, instead, document a great plan that was used by the Creator to design the many different species in existence today.

Already an eminent scientist while still a young man, Agassiz came to the United States in 1848 to accept a professorship at Harvard. In 1860, Agassiz founded the Museum of Comparative Zoology at Harvard, later to be headed by Stephen Jay Gould. His studies of "fishes, both living and fossil, were definitive, and have never been equaled." Agassiz and his colleagues also founded The National Academy of Sciences in 1863.

His many students influenced science for decades after his death. Stanford professor-scientist David Starr Jordan noted that "of the older teachers in America—the men who were born between 1830 and 1850—nearly all who have reached eminence have been at one time or another pupils of Agassiz."

Henry Morris wrote that Agassiz was "also a great teacher, in both Europe and America, where his Harvard classes in natural history were said to have produced all the notable teachers of that subject in America during the

last half of the 19th century." Noted author-naturalist Donald Peattie asserted that "no American scientist ever had as much influence on scientific education as Agassiz." A man of erudition, Agassiz's close friends included not only famous scientists such as Darwin, but also Henry Wadsworth Longfellow, Ralph Waldo Emerson, and other literary notables.

## A SCIENTIFIC CREATIONIST

Agassiz saw the divine plan of God omnipresent in nature, and could not accept a theory that denied the intelligent design he saw everywhere in the natural world. Agassiz even once defined a species as "a thought of God." As Agassiz wrote in his *Essay on Classification*, his lifelong study of the natural world eloquently documented the "premeditation, power, wisdom, greatness, prescience, omniscience, providence" of God. He declared that "all these facts in their natural connection proclaim aloud the One God, whom man may know, adore, and love; and Natural History must in good time become the analysis of the thoughts of the Creator of the Universe."

Henry Morris called Agassiz not only "a great Christian paleontologist" but "the father of glacial geology and the science of glaciology." Morris added:

He profoundly believed in God and His special creation of every kind of organism. Probably no man was more intimately acquainted with a greater variety of kinds of animals, living and extinct, and it is significant that he was an inveterate opponent of evolutionism to the very end of his life.

Furthermore, Agassiz believed that science can lead to "recognition of the existence of God...from the study of His works" and "the importance of the study of the animal kingdom with reference to its manifestation of the power, wisdom, and goodness of God, is very great."

## MACROEVOLUTION FALSIFIED BY SCIENCE

Long before the mutational theory of evolution was popularized, Agassiz foresaw the overwhelmingly harmful nature of mutations and the inability of "selection" to produce new life forms. He recognized that the problem with Darwinism was not the survival of the fittest, but rather the arrival of the fittest. Agassiz knew, as did most all animal and plant breeders both then and today, that clear limits exist to variation and no known way exists to go beyond these limits in spite of 4,000 years of trying.

Creationists today refer to this fact as variation in life limited to that existing within the Genesis kinds. The fact is, all mutations known to us cannot even begin to

produce the variety required for molecules to mankind evolution, but rather they create

monstrosities, and the occurrence of these, under disturbing influences, are...only additional evidence of the fixity of species. The extreme deviations obtained in domesticity are secured...at the expense of the typical characters and end usually in the production of sterile individuals. All such facts seem to show that the so-called varieties or breeds, far from indicating the beginning of new types, or the initiating of incipient species, only point out the range of flexibility in types which in their essence are invariable.

Darwin sent Agassiz a copy of his now-famous *Origin of Species* published in 1859. Although very “familiar with the factual evidence advanced by Darwin,” Agassiz carefully examined his ideas and the evidence on which they were based. As Agassiz studied the *Origin*, “mounting annoyance” resulted as he continued to read because he recognized that the “ideas it contained were plainly no different from the notions...he had long since rejected.”

Two years after *Origin* was published, Agassiz wrote that Darwin’s theory was scientifically wrong and was “propounded by some very learned but...rather fanciful scientific men” who taught that the forms of life presently inhabiting our earth “had grown out of a comparative simple and small beginning.” Agassiz concluded that a great variety of evidence discovered in times past has refuted evolutionary theory. He considered this fact based on his paleontological research “a most powerful blow at that theory which would make us believe that all the animals have been derived from a few original beings, which have become diversified and varied in [the] course of time.”

The man whom Professor Vander Weyde called an “eminent savant” excelled in several science fields. Agassiz also correctly recognized that in his writings on evolution “Darwin had departed from the methods of scientific inquiry so well exemplified in his earlier studies.” Furthermore, his famous 1859 *Origin of Species* book “had contributed nothing new to the understanding of nature.” Bolton Davidheiser added:

Louis Agassiz not only did not accept Charles Darwin’s theory of evolution, he actively opposed it. He attacked it at a vital point, namely, its inability to show evidence of the transformation of one kind of living or fossil animal or plant into another. This is still a basic problem.

A main reason he rejected evolution was based on paleontology, the area of Agassiz’s expertise. Agassiz

knew that the fossil record did not support Darwin’s theory and strongly argued against it. He also concluded, in contrast to Darwinism, that “the crowning act of the Creator, man, was placed on the earth at the head of creation.”

Agassiz was also active in debating and defending his anti-Darwin views. Among those he debated included Harvard professor Asa Gray, considered the leading American botanist of the 19th century, and Professor William Barton Rogers, President of MIT. Unfortunately, in one area Agassiz made a major mistake—he accepted the racist conclusion in that certain groups of men were inferior to others in contradiction to the clear teaching of both biblical and historic Christianity that all humans descended from one couple, Adam and Eve. Instead, Agassiz accepted the then-popular unbiblical preAdamite theory that taught only Caucasians were descended from Adam and that other, supposedly inferior, races of men, such as Negroes, were created before Adam. Unfortunately, this idea still has many adherents today as part of a futile attempt to harmonize biblical teachings with Darwinism.

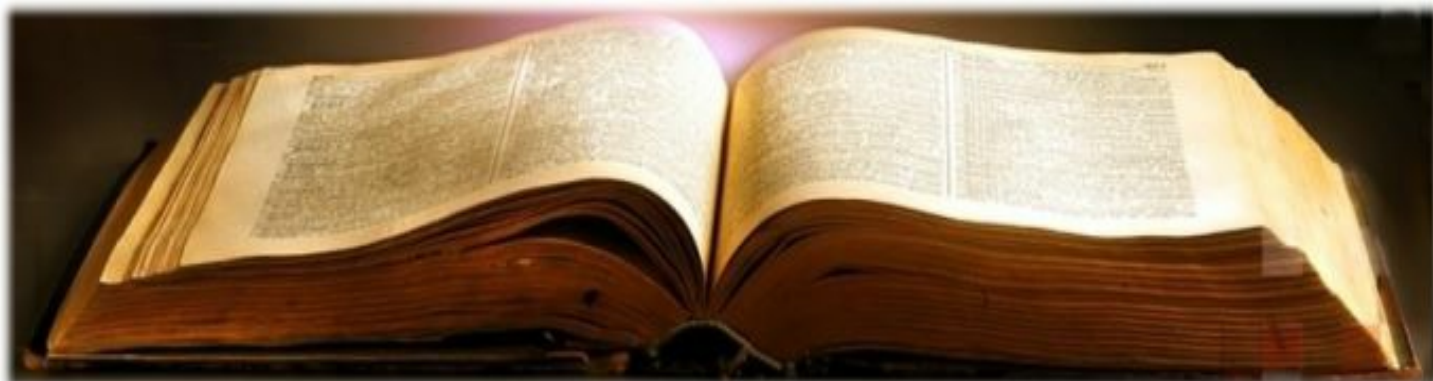
## CONCLUSIONS

Harvard professor Louis Agassiz, one of the 19th century’s leading paleontologists, was able to effectively articulate the many major scientific objections to Darwinism that remain unanswered. After a lifetime of scientific work and numerous science awards and honors, Agassiz never could accept Darwinism—he concluded, from his study of paleontology, that the scientific evidence was strongly against it—and never swerved from his creationist worldview.

Agassiz also concluded, in contrast to Darwinism, that “there is order in nature; that the animal kingdom especially has been constructed upon a plan which presupposes the existence of an intelligent being as its Author.” Most of his arguments against Darwin have not been refuted even today but, instead, the research, especially in cell biology, has eloquently supported the many lethal problems with macroevolution that Agassiz recognized over a century ago.

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In some cases it appears that pastors are not as much afraid of God's words as they are just fearful to use them as God intended.

They have been taught in many Bible colleges to use a chisel as a screwdriver or maybe a pipe wrench as a hammer, so we see and hear them misusing and abusing God's words in the pulpit. The most recent example I remember was at a Leadership Conference at Good Shepherd Baptist Church in Brisbane where Doug Fisher confused the two words for power in Matthew 28:18 and in Acts 1:8.

Matthew 28:18 reads, *"And Jesus came and spake unto them saying, all power is given unto me in Heaven and in earth."*

Acts 1:8 reads, *"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."*

The assumption made was that both verses were speaking of the same kind of power. As I remember his sermon, Doug Fisher preached to the young (and old) impressionable preachers that the total, universal, limitless power bestowed upon the Lord Jesus Christ by God (as described in Matt. 28:18) is the same power that is imparted to Christians through the Holy Spirit (as described in Acts 1:8).

Nothing could be farther from the truth!

There are two very important reasons why this interpretation is in error.

**First, the word "power" in the two verses comes from entirely different Greek words.** The Lord Jesus chose the word *"exousia"* in Matthew 28 and the word *"dunamis"* in Acts 1. They do not mean the same thing.

*Exousia* is translated "privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:--authority, jurisdiction, liberty, power, right, and strength" in the New Testament.

The word is used over 90 times in the New Testament and is consistently used to describe the limitless authority that belongs only to God. If it is delegated to an apostle, its limits are clearly defined.

*Dunamis* is defined as "force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):--ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work."

Commentators often say that it is the power that moves insurmountable obstacles and makes things happen that could not happen otherwise.

This "power" is what the Holy Spirit imparts to the redeemed. We exercise it in faith and through prayer and the preaching of the Word of God. But it is not the "power" of Matt. 28:18.

Many years ago we were driving up from Philip Island to church in Melbourne one Sunday morning when we came across a strange procession.

There were several motorcycle policemen leading a convoy of large semi-trucks and trailers. On the trailer was the largest electricity transformer I have ever seen. It must have weighed 50 tonnes if it weighed an ounce. One powerful prime mover was roaring along, pulling it and another was roaring along, pushing it from behind. That was POWER with a capital "P!" But in front of the noisy procession was a policeman who raced ahead from intersection to intersection and leaped off his motorcycle to block every crossroad with all the authority of the state



behind his uplifted hand. That was **AUTHORITY** with a capital "A!" We dared not flaunt the power OR the authority of that cavalcade.

We need to make a distinction between the authority of God in Christ and the power of God in us by the Holy Spirit. They are not the same!

**Second, all authority is uniquely held by the crucified, risen, and exalted Lord Jesus Christ. God has given all authority to His Son in exalting Him to His own right hand.** It does not belong to man.

**Philippians 2:9-11** *"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

**1 Corinthians 15:24-28** *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."*

We used to see little booklets titled "The Authority of the Believer." From memory it seems to me that they promoted the erroneous idea that we who have trusted Christ somehow tap into that limitless authority of Christ and exercise it over heaven and earth.

Excuse me, but that authority, the Matthew 28 and Philippians 2 and 1 Corinthians 15 authority is exclusively that bestowed by the Father upon His Son and not upon us! Oh, I know that we represent Him as His ambassadors to a lost world, and we have a glorious access to the very throne of God's grace in prayer. BUT we do not have authority in the sense the Lord Jesus Christ has all authority.

**Power is distinct from authority and subject to it.**

**Of the two, authority is more to be feared than power.**

**Only Jesus Christ Himself has all authority bestowed upon Him. He rules o'er all the worlds alone. All that is in Heaven above, in earth beneath, and under the earth must obey His commands. But not ours. We are but men.**

Whenever I hear a man preach and confuse authority with power the hair on the back of my neck stands up. Why? Because I know I am hearing a little man laying claim to authority that belongs only to my Lord and Saviour Jesus Christ.

There is a word for that. it is called treason. It is practiced by men who would usurp God's power. They seek privilege, position, influence and honour that belong only to my dear Saviour, and it is not given to them to claim.

I sat near the back of the auditorium when Doug Fisher preached that poor frail, feeble, faulty men like me will be given that limitless authority of Christ when the Holy Spirit comes upon us, and I trembled as I watched several hundred preachers swallow the bait, hook, line, and sinker. They all should have known the difference between exousia and dunamis.

I wonder how many of them have crashed and burned and left the ministry since they learned the hard way that what they heard does not work.

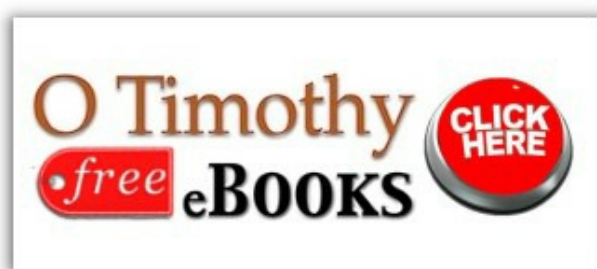
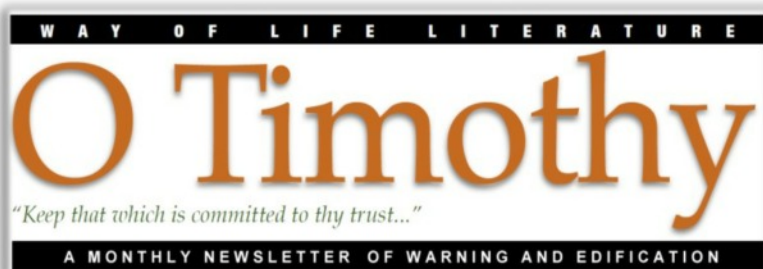
Some men, like Jack Hyles, never learn the difference at all. Some men, like Jack Schaap, learn it the hard way.

In Australia we are seeing our own pastors bowing and scraping and fawning over errors like this.

Why are we so gullible? Is it because the prospect of great authority appeals so strongly to our old sinful nature?

Surely it is time to prove all things and hold fast that which is good.

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[Grace Baptist Church](#), 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)