



June 22, 2012

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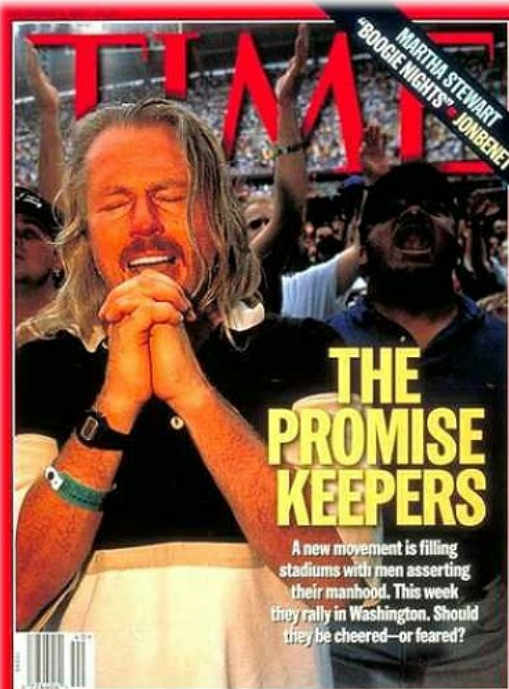
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Feature Article - The Proliferation of Parachurch Organisations -

From time to time I am invited to attend a meeting of a parachurch organisation like the Gideons. I always decline the invitation. It took me many years to grow the conviction that parachurch groups are not God's method for doing His work in the present time. The ministries of local churches are clearly God's method for spreading the gospel.

What do we mean by the term "parachurch?" -

"Parachurch" simply means, "*Beside/church*", or "*any religious organisation or ministry outside the local church, which performs some of the responsibilities of a church, but without obligating itself to be all that a church should be biblically.*" It does not have the same credibility as words like "*paramedic*" or "*paralegal*" or "*paratrooper*." (The best word is "*parakletos*")

All parachurch organisations try to do one little part of a local church's ministry, if they are not just deceiving the gullible. Some parachurch organisations print Bibles, but see no need to make

disciples and baptise them. Other parachurch organisations provide the infrastructure to feed the hungry, but omit observing the Lord's supper or housing orphans and widows. All parachurch organisations specialise, and focus their energies on select areas of need, whereas churches that are biblically structured aim to do all that God has commanded them in Scripture.

Parachurch organisations are completely unknown in the New Testament -

When the Lord Jesus Christ promised He would build His church, He had in mind the local churches that grew out of the apostles' preaching of the gospel. There are only two specific references to the word "church" in the gospels, Mt 16:18 "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." and Mt 18:17 "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Christ is in the process of building His church, not someone else's parachurch group. And His church is always a real, local, visible assembly of baptised believers who work together as a body with Christ as their Head.

As we read through the book of Acts we find local churches everywhere, in Jerusalem, in Judea, in Antioch, and all throughout the Roman Empire. But there is never a mention of anything resembling a parachurch organisation. We find no mission boards, no denominations, no Bible colleges or seminaries, no Christian bookstores, no Bible printing ministries, no soup kitchens, no coffee houses, no music ministries, no ecumenical evangelistic crusades, nothing like YWAM, or Campus Crusade or Focus on the Family, or Promise Keepers or Navigators or Healing Crusades. I encourage every person involved in a parachurch organisation to read through the gospels, the Acts, and the epistles and then show me even one verse that supports the existence of a parachurch organisation in the New Testament. The silence is deafening. We just find local churches, some good, some bad, and some lukewarm.

When did parachurch organisations begin? -

I often use an illustration when I preach in our church here in north Queensland. I ask our people to picture a table with ten glasses of milk on it, all lined up in a row. And I then tell them that I am going to put drops of poison into each glass. In the first glass I let one drop fall into the milk. In the second glass two drops, in the third, three drops, and so on until I reach the tenth glass, where I drop ten drops of poison into the milk. Then I ask them, "Which glass is safe to drink out of?" And they answer rightly the first time, "None of them is safe!" That's right, isn't it? Glass number one is safer than glass number ten, but it, too, is dangerous and deadly. So it is in church history. From the very first churches to the present ecumenical juggernauts there have been varying amounts of poison in the churches. And as time passed, the churches developed an ever increasing tolerance for poison.

What is the universal poison? -

The universal poison is the lie that Satan told Eve in the Garden, "Ye shall be as God..." (The word he used, Elohim, is not only translated "gods" [see Gn. 31:32, Ex. 15:11; 18:11, etc], but is a name for the true God.) This lie, that man can by his own efforts and in rebellion become like God, is the tap root of Humanism. It is the core doctrine of every false system of wisdom and is the mantra of every false religion. Existentialism, Nihilism, Socialism, Modernism, Post-modernism, Hedonism, Materialism, Communism, Capitalism, in fact, every other ism, schism, and spasm is the offspring of the lie of Humanism sowed into the heart of man in the Garden. False religions around the world were conceived and nursed at the breast of Humanism. Hinduism, Buddhism, Mohammedanism, Confucianism, Roman Catholicism, Jehovah's Witnesses, Mormonism, Animism, Atheism, Agnosticism, Deism, Mega-Churchism, and every other form of auto-soterism (self salvation), all these and a million others we never heard of are poisoned with Humanism. Bro. Clay Nuttall says there are only two religions in the world, "Biblical Christianity" and "Humianity." He hit the nail on the head!

So when and where did "parachurchism" begin? -

Parachurch-ism began when the Renaissance made the lie of Humanism palatable to the churches. At first it was just a drop or two. Possibly Zinzendorf's communal settlement, Herrnhut, in Moravia was the beginning of parachurch-ism. Possibly it was formation of the Lutheran denomination, which incorporated so much of the sacralism of Rome, possibly it was the formation of mission societies to send out the early 19th century missionaries. Possibly it was Franke's orphanage in Halle, Germany. By the time Baur's seminary began in 1826 to promote higher criticism, the poison of humanism was being poured into the churches by the gallon. So what do Zinzendorf, Martin Luther, Franke, and the arch-modernist F. C. Baur have in common? They were miles apart theologically, but they agreed on one point, and that was that man's wisdom was acceptable in the doing of God's work. In every case these men stepped away from God's plan, so clearly given in the New Testament. His plan is for His work to be done by local churches, and by them alone.

The New Testament pattern is for God's work to be done, all of it, by and through local churches. Every religious specialist who dreams up another parachurch vision does so because he sips at the poisoned chalice of Humanism. He knowingly steps away from the biblical pattern for doing God's work and moves step by step toward stronger and stronger poison.

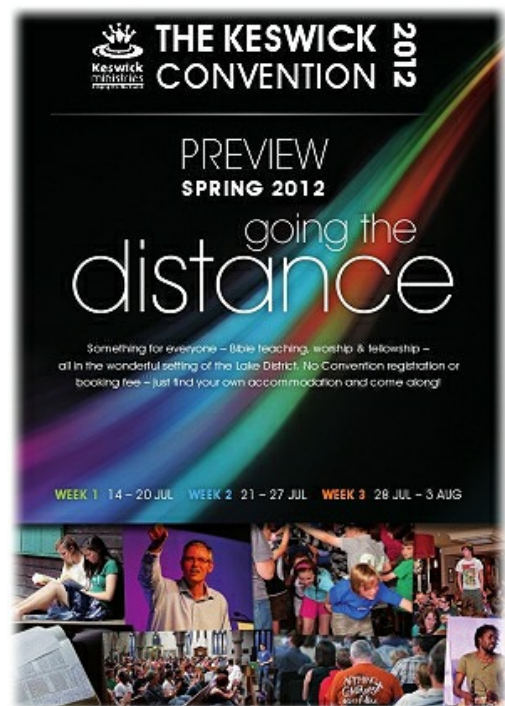
The Amazing Proliferation of Parachurch Groups -

If it is possible, I believe parachurch groups are multiplying faster than local churches are. If this is the case, then it is strong evidence that humanism has gone viral. One very interesting phenomenon of our generation is the effect the internet has had on the spread of grassroots humanism. By that I mean the common man infecting everyone he writes with his core philosophy. If the common man was a Bible believing Christian, the internet would be the greatest tool for evangelism the world ever saw. Sadly, common men are humanists at heart, closet or otherwise, religious or otherwise. Everytime I read Daniel, I pause to ponder the verses in 2:40-43 "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." The clay that is mingled with the iron in the final kingdom before the return of Christ is interpreted to be the "seed of men." It is apparent that the feet of the image is partly made of clay, or in other words, weak men. Whether the great influence on world affairs that is being wielded by unlearned, unqualified, unspiritual men at this moment is the fulfillment of this prophetic text, we cannot say. But what we can say, what we should say is that professing Christians all over the world are forsaking local churches and setting up their parachurch blogs and websites and they are accountable to no one. Not only so, but they profess godliness and deny the power thereof.

Parachurch groups see themselves to be "virtual churches", but without all the apparatus of a real local church. They love mailing lists, but despise church membership. They crave hits to their sites and laugh at churches that keep attendance records. They invent their own translations of the Bible, but mock those who do the deep research into Hebrew and Greek texts. They ridicule pastors and evangelists who do the hard work of winning and nurturing precious souls, but boast how great a following they have. They offer pop-psychology for counsel, but laugh at pastors doing biblical counseling. They gather small groups together in homes and watch DVD's of pretend Christians and call it "church." Or maybe not, since "Dynamo" and "Lifestyle" and "Northpointe" are so cool, and "church" isn't.

The Embarrassing Dilemma for Parachurch-ism -

One of the popular parachurch organisations in Australia is the Keswick Movement. It began as a deeper life/ second blessing/ holiness movement that was intended to remedy the effects of modernism in the churches in England in the 1870's. In Australia it is best known for its Easter Bible conferences all over the country. Some years ago, the secretary of the local Keswick committee attended church with us occasionally. One Sunday we invited him for lunch and he asked the following question, "The Keswick committee is having problems with charismatics coming into the meetings and they are trying to take over. What can we do to keep them out?" I replied, "Brother, you have a real problem there because Keswick is a parachurch organisation. God only established three institutions, the family, Israel, and the local church, and He gave each one guidelines for doing His work. You are not a family so you can't spank your unruly kids. You are not Israel, so you can't take them outside the city and stone them to death. And you are not a local church, so you can't claim the verses in Matthew that tell how to discipline a troublesome member. Parachurch organisations always have to borrow operational guidelines from somebody else in the Bible because there are none there that tell parachurch-ism what to do." He didn't like the answer I



gave him, and wasn't able to remedy the situation. He didn't tell me that they were also having problems with modernists on the committee.

What I didn't know to tell him -

Back then, I didn't know to tell him that parachurch organisations begin through sipping the poison of humanism. Then they develop an addiction to Humanistic thinking so that they progressively drink from the glasses that are farther and farther away from Scripture. They inevitably incorporate worldly business methods and sales techniques and gimmicks, like so many churches are doing now. I never would have guessed back then, thirty years ago, that not only parachurch groups would be drinking out of "the ten drop glasses of milk", but that pastors would be close behind them. I didn't know then that I would see independent Baptist pastors teaching from Rick Warren's and John Maxwell's books in their Leadership Conferences or that they would use secular songs as worship music.

I never guessed then that we would see Baptist churches embracing the philosophies and polity of post-modernism and becoming Emergent churches. But we are.

What should we do? -

Those who know Christ and are involved in parachurch groups should resign their parachurch membership and go join a good solid local church and get involved there. Parachurch-ism robs local churches of workers, of finance, and of opportunities to do all that God called the churches to do. There is simply no biblical mandate for parachurch-ism.

Those who know Christ and are members of good solid local churches need to tell their pastors that they are willing to be a part of a Bible printing ministry in their local church, or a children's home, or a Creation focused witnessing ministry, or whatever they find in Scripture that churches are supposed to be doing! We should not sit idly in front of the flickering blue baby sitter in our homes while parachurch groups do what God called churches to do.

Those pastors who have parachurch people attending their churches need to be aware that they will often bleed your church of your best workers and much of your church's finances. They are always on the lookout for willing workers. I believe pastors need to be very open and frank with them and tell them that parachurch-ism is unbiblical.

And last, pastors of local churches need to remember that para-churchism is not alone in its love for the unusual flavour they find in the glass of milk. More than ever, pastors and churches that were once sound in the faith are sipping, and slurping, and then scoffing down the addictive lies of humanism. Pastors need to be forever setting before their people the sincere milk of the Word of God. Sincere milk is unadulterated, unmixed, unpoisoned!

1 Peter 2:1-2 "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

Pastor Buddy Smith

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Deacon True Sez -

Our preacher is strong on preaching on verses that tell us what God is like. He told us last week that everybody in the world has their own ideas about God, and those ideas make up their own "theology." He said that not only does every man have his own theology, but that every man lives his life in the light of what he believes about God. In other words every man lives out his theology. I reckon he hit the bullseye there, but, from what I've been seein' lately in the way folks live, most of 'em believe in a false god that's as mixed up as a termite in a yoyo.

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The Ossuary With James', the Apostle's, Name On It?

"Brother of Jesus" Inscription Is Authentic!

By Hershel Shanks

In all the hubbub and flurry of the verdict last March in the "forgery case of the century," one question—the central question—seems to have gotten lost: Is the ossuary inscription "James, son of Joseph, brother of Jesus" genuine or not? And if it is, does it refer to Jesus of Nazareth? After all, "Jesus" was a common name at the time.

These are enormously important questions to the world of Christianity, as well as to anyone else interested in the material world as it existed at the time Jesus walked this earth.

As to the authenticity of the inscription, while we should not avoid reasons for doubting the authenticity, neither should we

dismiss it simply because it is "too good to be true."

Is the inscription authentic? The court held only that the prosecution failed to prove beyond a reasonable doubt that the inscription was a forgery. But it surely did not find that the inscription was authentic. I have no doubt, however, that it is.

(Read more at: <http://www.bib-arch.org/bar/article.asp?PubID=BSBA&Volume=38&Issue=4&ArticleID=2>)

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What About Erasmus? - Part 1

Wasn't Erasmus a Roman Catholic Humanist?

"The Textus Receptus began with an edition of the Greek New Testament put together by a Roman Catholic humanist, Desiderius Erasmus, in A.D. 1516" (Stewart Custer, *The Truth about the King James Version Controversy*, p. 10).

Answer:

1. We agree with the following assessment of Erasmus: "But Erasmus is a complex and many-faceted individual. His true face is difficult to delineate. And there is also the tendency to picture him in one's own mold or to interpret him in the light of one's own convictions and preconceptions. A study of the studies about him and of the various judgments that have been passed reveals this quite clearly" (John Olin, *Christian Humanism and the Reformation: Selected Writings of Erasmus*, p. 37).

2. Erasmus was not a humanist as it is defined today. He was a Christian humanist, "a biblical humanist" (Erasmus, Huizinga, p. 110).

In a letter dated Jan. 7, 1985, Andrew Brown, Editorial Secretary of the Trinitarian Bible Society, replied as follows to this issue: "The use of the word 'humanist' in the Renaissance and Reformation period does not in any way share the



atheistic connotations which that word now has in popular usage. A 'humanist' in that period was simply someone who was interested in classical literature, culture and education, as a means of attaining a higher standard of civilised life. Stephanus, Calvin and Beza were all humanists in this sense..." (Letter to David Cloud from Andrew Brown, Jan. 7, 1985). On a visit with two friends to the Erasmus Museum near Brussels in 2003, we asked the deputy curator whether Erasmus was a humanist and she confirmed Andrew Brown's statement. She told us that he was not a humanist after the modern definition but after the Reformation definition, meaning that he was a lover of learning and personal liberty and that he refused to depend strictly upon the "church's" authority but wanted to go back to original sources such as the Greek for the New Testament.

Erasmus warned about various dangers that he perceived in the humanist movement of his day and toward the end of his life was increasingly distancing himself from it. "Nothing is more characteristic of the independence which Erasmus reserved for himself regarding all movements of his time than the fact that he also joined issue in the camp of the humanists. ... In spite of the great expectations he cherished of classical studies for pure Christianity, he saw one danger: 'that under the cloak of reviving ancient literature paganism tries to rear its head, as there are those among Christians who acknowledge Christ only in name but inwardly breathe heathenism'. This he writes in 1517 to Capito. In Italy scholars devote themselves too exclusively and in too pagan guise to *bonae literae*. ... The core of the *Ciceronianus* [meaning 'On the Best Diction' and published in 1528] is where Erasmus points out the danger to Christian faith of a too zealous classicism. ... We here see the aged Erasmus on the path of reaction, which might eventually have led him far from humanism. In his combat with humanistic purism he foreshadows a Christian puritanism" (Erasmus, Huizinga, pp. 170-173).

3. Though we do not claim that Erasmus was a staunch, Bible-believing Christian, the whole story should be told.

a. Erasmus was much more doctrinally sound than the typical Catholic of his day.

Erasmus' *Enchiridion militis Christiani* (Christian Soldier's Manual) was translated into English by William Tyndale. It was written as a spiritual challenge to an actual soldier then living. "The general rules of the Christian conduct of life are followed by a number of remedies for particular sins and faults" (Erasmus, Johan Huizinga, p. 51).

Following is a quote from Erasmus' "Treatise on the Preparation for Death": "We are assured of victory over death, victory over the flesh, victory over the world and Satan. Christ promises us remission of sins, fruits in this life a hundredfold, and thereafter life eternal. And for what reason? For the sake of our merit? No indeed, but through the grace of faith which is in Christ Jesus. We are the more secure because he is first our doctor. He first overcame the lapse of Adam, nailed our sins to the cross, sealed our redemption with his blood ... He added the seal of the Spirit lest we should waver in our confidence ... What could we little worms do of ourselves? Christ is our justification. Christ is our victory. Christ is our hope and security. ... I believe there are many not absolved by the priest, not having taken the Eucharist, not having been anointed, not having received Christian burial who rest in peace, while many who have had all the rites of the Church and have been buried next to the altar have gone to hell."

Hugh Pope, a Romanist, said Erasmus expressed doubts on "about almost every article of Catholic teaching" (see Michael Maynard, *A History of the Debate over 1 John 5:7-8*, p. 329). Pope listed six dogmas in particular that Erasmus questioned, including the mass, confession, the primacy of the Pope, and priestly celibacy.

Jan Schlecta of the Bohemian Brethren corresponded with Erasmus about their views and listed five non-Catholic doctrines that the Brethren believed. Erasmus had no objection to any of them (P.S. Allen, *The Age of Erasmus, "The Bohemian Brethren"*; cited from Michael Maynard, *A History of the Debate over 1 John 5:7-8*, p. 328).

Erasmus advocated believer's baptism by immersion. In his paraphrase on Matthew 28, Erasmus wrote: "After you have taught them these things, and they believe what you have taught them, have repented their previous lives, and are ready to embrace the doctrine of the gospel, then immerse them in water, in the name of the Father, the Son, and the Holy Ghost, so that by this holy sign they may believe that they have been delivered freely through the benefit of my death from the filthiness of all their sins and now belong to the number of God's children" (Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission*, pp. 50, 51). Friesen observes that "in virtually every passage in the Acts of the Apostles that deals with baptism, Erasmus proceeded to set the sermon or event into the context of the Great Commission" (p. 51). In his annotations on Mark 16:15-16, Erasmus

said, "The apostles are commanded that they teach first and baptize later. The Jew was brought to a knowledge [of God] through ceremonies; the Christian is taught first" (Friesen, p. 54). This is a clear statement in support of scriptural baptism as opposed to infant baptism.

In the introductory notes to the third edition of his Greek New Testament, Erasmus advocated re-baptism for those who were already sprinkled as infants (Friesen, pp. 34, 35). "It is little wonder, therefore, that when the doctors of the Sorbonne took a look at Erasmus's proposal in 1526, they censured it and wrote that to 'rebaptize' children would be to open 'the door to the destruction of the Christian religion'" (Friesen, p. 35).

b. Erasmus wrote boldly against many of Rome's errors. Consider some excerpts from his writings and remember that these were extremely bold words in those days, words that the Roman Catholic Church looked upon as heretical and worthy of death, words that very few were willing to put into print even if they believed them.

Matthew 23:27 (on whited sepulchres) -- 'What would Jerome say could he see the Virgin's milk exhibited for money ... the miraculous oil; the portions of the true cross, enough if they were collected to freight a large ship? Here we have the hood of St. Francis, there Our Lady's petticoat, or St. Anne's comb, or St. Thomas of Canterbury's shoes ... and all through the avarice of priests and the hypocrisy of monks playing on the credulity of the people. Even bishops play their parts in these fantastic shows, and approve and dwell on them in their rescripts.'

Matthew 24:23 (on Lo, here is Christ or there) -- 'I saw with my own eyes Pope Julius II, at Bologna, and afterwards at Rome, marching at the head of a triumphal procession as if he were Pompey or Cesar. St. Peter subdued the world with faith, not with arms or soldiers or military engines.'

1 Timothy 3:2 (on the husband of one wife) -- 'Other qualifications are laid down by St. Paul as required for a bishop's office, a long list of them. But not one at present is held essential, except this one of abstinence from marriage. Homicide, parricide, incest, piracy, sodomy, sacrilege, these can be got over, but marriage is fatal. There are priests now in vast numbers, enormous herds of them, seculars and regulars, and it is notorious that very few of them are chaste. The great proportion fall into lust and incest, and open profligacy. It would surely be better if those who cannot contain should be allowed lawful wives of their own, and so escape this foul and miserable pollution.'

In about 1518 Erasmus published (anonymously) *Julius Exclusus* (Julius Excluded), a bold reproof against papal glory and wars. It depicted the late Pope Julius II as a worldly Julius Caesar appearing "in all of his glory before the gate of the Heavenly Paradise to plead his cause and find himself excluded" (Huizinga, p. 84). In 1506 Erasmus had witnessed the triumphal entry of Pope Julius into Florence at the head of the army that had conquered Bologna.

c. Erasmus understood the necessity of uprooting the papacy, even though he did not have the courage to attempt it himself nor to openly join hands with those, like Luther, who were trying to do it. In 1518 he wrote the following remarks in his letters: "I see that the monarchy of the Pope at Rome, as it is now, is a pestilence to Christendom, but I do not know if it is expedient to touch that sore openly." "We shall never triumph over feigned Christians unless we first abolish the tyranny of the Roman see, and of its satellites, the Dominicans, the Franciscans and the Carmelites. But no one could attempt that without a serious tumult" (Huizinga, pp. 141, 144).

d. Though Erasmus was not a separating reformer after the fashion of a Luther or a Zwingli or a Tyndale, he desired the Scriptures to be placed in the hands of every man. This sentiment alone set him apart dramatically from that which prevailed among Catholic authorities of that day, and it was a sentiment that was severely condemned by Catholic authorities. From the days of Pope Innocent III in the early 13th century, the Roman Catholic Church had forbidden the Bible to be translated into the common tongues and had put men to death for translating and reading the Bible.

Erasmus first expressed his desire for every Christian to understand the Scripture in his *Enchiridion militis Christiani* of 1501. "... within this scope Erasmus finds an opportunity, for the first time, to develop his theological programme. This programme calls upon us to return to Scripture. It should be the endeavour of every Christian to understand Scripture in its purity and original meaning" (Erasmus, Huizinga, p. 51).

Erasmus developed this theme boldly in his *Paraclesis* (meaning “a summons or exhortation” and referring to his summons for Christians to study Holy Scripture) which was published as a preface to the first edition of his Greek and Latin New Testament of 1516. “Indeed, I disagree very much with those who are unwilling that Holy Scripture, translated into the vulgar tongue, be read by the uneducated as if Christ taught such intricate doctrines that they could scarcely be understood by very few theologians, or as if the strength of the Christian religion consisted in men’s ignorance of it. The mysteries of kings, perhaps, are better concealed, but Christ wishes His mysteries published as openly as possible. I would that even the lowliest women read the Gospels and the Pauline Epistles. And I would that they were translated into all languages so that they could be read and understood not only by Scots and Irish but also by Turks and Saracens. ... Would that, as a result, the farmer sing some portion of them at the plow, the weaver hum some parts of them to the movement of his shuttle, the traveler lighten the weariness of the journey with stories of this kind! Let all the conversations of every Christian be drawn from this source. ... I think, and rightly so, unless I am mistaken, that that pure and genuine philosophy of Christ is not to be drawn from any source more abundantly than from the evangelical books and from the Apostolic Letters. ... If we desire to learn, why is another author more pleasing than Christ Himself? ... And He, since He promised to be with us all days, even unto the consummation of the world, stands forth especially in this literature, in which He lives for us even at this time, breathes and speaks. I should say almost more effectively than when He dwelt among men. ... We preserve the letters written by a dear friend, we kiss them fondly, we carry them about, we read them again and again, yet there are many thousands of Christians who, although they are learned in other respects, never read, however, the evangelical and apostolic books in an entire lifetime. The Mohammedans hold fast to their doctrines, the Jews also today from the very cradle study the books of Moses. Why do not we in the same way distinguish ourselves in Christ? ... Let us all, therefore, with our whole heart covet this literature, let us embrace it, let us continually occupy ourselves with it, let us fondly kiss it, at length let us die in its embrace, let us be transformed in it ... We embellish a wooden or stone statue with gems and gold for the love of Christ. Why not, rather, mark with gold and gems and with ornaments of greater value than these, if such there be, these writings which bring Christ to us so much more effectively than any paltry image? The latter represents only the form of the body--if indeed it represents anything of Him--but these writings bring you the living image of His holy mind and the speaking, healing, dying, rising Christ Himself, and thus they render Him so fully present that you would see less if you gazed upon Him with your very eyes” (quoted from John Olin, *Christian Humanism and the Reformation: Selected Writings of Erasmus*).

As we have noted, this sentiment was 180 degrees contrary to the position of the Catholic Church in that day. In 1428 Rome had dug up the bones of English Bible translator John Wycliffe and burned them to express its outrage with his work. The Council of Toulouse (1229) and the Council of Tarragona (1234) had forbid the laity to possess or read the vernacular translations of the Bible. The Council of Toulouse used these words: “We prohibit the permission of the books of the Old and New Testament to laymen, except perhaps they might desire to have the Psalter, or some Breviary for the divine service, or the Hours of the blessed Virgin Mary, for devotion; expressly forbidding their having the other parts of the Bible translated into the vulgar tongue” (Allix, *Ecclesiastical History*, II, p. 213). The declarations of these Councils were still in force in Erasmus’ lifetime.

e. As early as 1506, Erasmus expressed a desire to be completely devoted to Christ. “I am deliberating again how best to devote the remainder of my life (how much that will be, I do not know) entirely to piety, to Christ. I see life, even when it is long, as evanescent and dwindling ... Therefore I have resolved, content with my mediocrity (especially now that I have learned as much Greek as suffices me), to apply myself to meditation about death and the training of my soul. I should have done so before and have husbanded the precious years when they were at their best” (Erasmus, Huizinga, p. 59).

f. Erasmus died in 1536 in Basel, Switzerland, among his Protestant friends (Edward Hills, *The King James Version Defended*, p. 195). There is a famous painting of Erasmus sitting with these friends, the original of which is in the Erasmus Museum in Brussels. I saw it on a visit there in April 2003.

g. Erasmus’ work was rejected by the Catholic Church. His books were castigated and burned throughout Europe.

In England, Erasmus’ writings were publicly burned in May 1520.

In France, the Sorbonne burned French translations of Erasmus’ work that had been made by Louis de Berquin. On April 17, 1529, Berquin himself was burned at the stake.

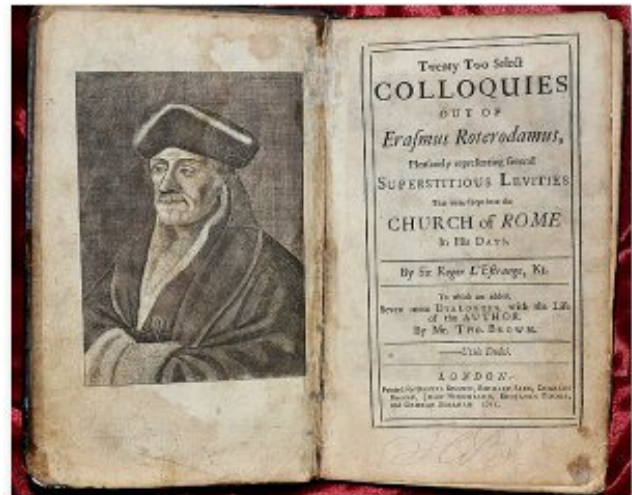
In Spain, Reformers were called “Erasmistas.”

In 1535, Emperor Charles V made it a capital offense to use Erasmus’ Colloquies in the schools.

On July 1, 1523, the Belgium inquisitors burned two of Erasmus’ acquaintances in Brussels.

The Council of Trent (1545-1564) branded Erasmus a heretic and prohibited his works. In 1559, Pope Paul IV placed Erasmus on the first class of forbidden authors, which was composed of authors whose works were completely condemned.

It was a Catholic apologist who made the famous statement, “Erasmus planted, Luther watered, but the devil gave the increase” (Smith, Erasmus, p. 399). Thus, the Roman Catholic Church did not recognize Erasmus as a friend but as an enemy.



Colloquies of Erasmus Rotterdamus 1711

David Daniell rightly observes: “From Desiderius Erasmus came a printed Greek New Testament which, swiftly translated into most European vernaculars, was a chief cause of the Continent-wide flood that should properly be called the Reformation” (The Bible in English, p. 113).

h. Much that can be said about Erasmus can also be said about John Wycliffe and William Tyndale. These are the fathers of the English Bible, but neither of them formally left the Catholic Church. Both were ordained Catholic priests to their death. Wycliffe continued to exercise the office of a priest in Lutterworth until his death in 1384. Before Tyndale was martyred in 1536 outside of the castle walls in Vilvoorde, Belgium, the authorities excommunicated him and disbarred him from the priesthood. Of course, both men had long rejected most of Rome’s dogmas, and the same is true of Erasmus.

i. It is also important to note that there is no comparison between the situation with Erasmus and what we find in the field of modern textual criticism and the modern Bible versions today. Erasmus edited the Greek New Testament on his own. He was not doing that work in any official capacity in the Catholic Church nor did he have Rome’s backing but rather was criticized for it and his work was condemned in the strongest terms. On the other hand, the Roman Catholic Church has accepted modern textual criticism and the modern Bible versions with open arms. In 1965, Pope Paul VI authorized the publication of a new Latin Vulgate, with the Latin text conformed to the United Bible Societies Greek New Testament (Michael de Semlyen, All Roads Lead to Rome, p. 201). In 1987 a formal agreement was made between the Roman Catholic Church and the United Bible Societies that the critical Greek New Testament will be used for all future translations, both Catholic and Protestant (Guidelines for International Cooperation in Translating the Bible, Rome, 1987, p. 5). Most of the translations produced by the United Bible Societies are “interconfessional,” meaning they have Roman Catholic participation and backing.

4. While it is true that Erasmus was weak, he is the exception rather than the rule in the lineage of the Traditional Text. The modern version defenders who make an issue of Erasmus need to take a closer look at their own field. Modern textual criticism is founded upon the writings of hundreds of men more unsound in the faith than Erasmus. The influential names in the field of textual criticism include UNITARIANS such as Johann Wettstein, Edward Harwood, George Vance Smith, Ezra Abbot, Joseph Thayer, and Caspar Gregory; LIBERAL RATIONALISTS such as Johann Semler, Johann Griesbach, Bernhard Weiss, William Sanday, William Robertson Smith, Samuel Driver, Eberhard Nestle, James Rendel Harris, Hermann von Soden, Frederick Conybeare, Fredric Kenyon, Francis Burkitt, Henry Wheeler Robinson, Kirsopp Lake, Gerhard Kittel, Edgar Goodspeed, James Moffatt, Kenneth Clark, Ernest Colwell, Gunther Zuntz, J.B. Phillips, William Barclay, Theodore Skeat, George Kilpatrick, F.F. Bruce, George Ladd, J.K. Elliott, Eldon Epp, Brevard Childs, Bart Ehrman, C.H. Dodd, Barclay Newman, Arthur Voobus, Eugene Nida, Jan de Waard, Kurt Aland, Barbara Aland, Matthew Black, Allen Wikgren, Bruce Metzger, and Johannes Karavidopoulos; and TRADITIONALIST ROMAN CATHOLICS such as Richard Simon, Alexander Geddes, Johann Hug, and Carlo Martini. For

documentation of the theological position of these and many other men in the field of modern textual criticism see “The Modern Bible Version’s Hall of Shame,” available from Way of Life Literature.

5. It is also important to understand that Erasmus did not create a Greek text through principles of modern textual criticism; he merely passed on the commonly received text. “Hence in the editing of his Greek New Testament text especially Erasmus was guided by the common faith in the current text. And back of this common faith was the controlling providence of God. ... Although not himself outstanding as a man of faith, in his editorial labors on this text he was providentially influenced and guided by the faith of others” (Edward F. Hills, *The King James Version Defended*, 4th edition, p. 199). Westcott & Hort themselves said that Erasmus merely published the text commonly held as Received “without selection or deliberate criticism”; and they said further that the choices of the 16th century editors were “arbitrary and uncritical” (Hort, *Introduction to the New Testament in the Original Greek*).

6. To raise the issue of Erasmus as a means of discounting the theological liberalism that is an intimate associate of modern textual criticism is to strain at gnats and swallow camels (Mat. 23:24). Those who do so strain at the gnat of Erasmus, who was admittedly weak in the faith but was also an exception in the field of the Received Text, and swallow the camel of the fact that theological modernism, skepticism, and unitarianism is THE RULE among the fathers of modern textual criticism.

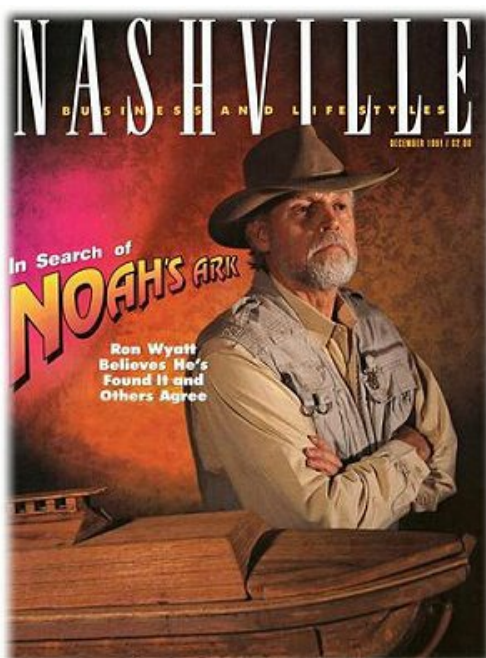
by David Cloud

Fundamental Baptist Information Service,
P.O. Box 610368, Port Huron, MI 48061, 866-295-4143,
fbns@wayoflife.org

From the author’s new book, **The Bible Version Question-Answer Database**. This information is in response the myths that are perpetrated today about Erasmus and the Received Greek New Testament underlying the Reformation Bibles.

(To read the entire article, go to <http://www.wayoflife.org/database/erasmus.html>)

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Ron Wyatt, the “Indiana Jones” of the SDA Church -

By Wayne Jackson

Ron Wyatt (1933-1999) was a nurse-anaesthetist in a hospital in Madison, Tennessee. At the age of 27 he saw a picture in Life Magazine of the Durupinar site — a large natural, boat-shaped formation — in eastern Turkey. Feverish speculation circulated that this could be the residue of Noah’s Ark. This sparked Wyatt’s interest, and was the beginning of a long amateur career as a sensationalist pseudo-archaeologist.

For the last 22 years of his life he made numerous trips to the Middle East. The claims associated with his “discoveries” would make Harrison Ford’s “Indiana Jones” pale into oblivion. Yet today, more than a decade after his death, the ongoing boasts of his unparalleled “finds” are heralded via the Wyatt Archaeological Research web site, and the various competing factions that publicize his exploits.

His work has been debunked thoroughly by professional archaeologists and respected biblical scholars. On August 8, 1996, Joe Zias, Curator of Anthropology/Archaeology with the Israel Antiquities Authority (Jerusalem), issued the following statement:

“Mr. Ron Wyatt is neither an archaeologist nor has he ever carried out a legally licensed excavation in Israel or Jerusalem. In order to excavate one must have at least a BA in archaeology which he does not possess despite his claims to the contrary. We are aware of his claims which border on the absurd as they have no scientific basis whatsoever nor have they ever been published in a professional journal. They fall into the category of trash which one finds in tabloids such as the National Enquirer, Sun, etc. It’s amazing that anyone would believe them...”

(<http://www.tentmaker.org/WAR/Zias.html>).

Wyatt’s religious affiliation was with the Seventh-day Adventist sect. Ironically, the most thorough exposé of the gentleman’s claims was produced by two scholars of his own denomination, Russell R. and Colin D. Standish.

The Standish brothers were identical twins who were from New South Wales, Australia. Russell (who died in 2008) was a physician, hospital administrator, and a medical missionary; Colin is the founder and president of Hartland College in Virginia. Both were ordained as ministers in the conservative branch of SDA church. They have been prolific writers, co-authoring numerous books, among which is *Holy Relics or Revelation – Recent Astounding Archaeological Claims Evaluated* (hereafter designated as HRR).

Alleged Discoveries

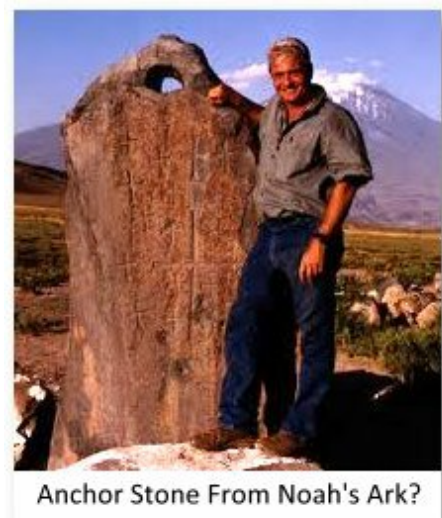
According to the aforementioned book, Wyatt discovered or identified some ninety-two relics or sites (HRR, 7-10). These include:

- Noah’s Home and a Flood-inscription at that site,
- Fences from Noah’s farm,
- Anchor Stones from Noah’s Ark,
- Laminated Deck Timber from the Ark,
- Noah’s Altar,
- Tombs with Tombstones of Noah and his wife,
- The precise location of the Red Sea Crossing,
- Wheels from Egyptian Chariots involved in the pursuit of the Israelites from Egypt,
- The Book of the Law written by Moses on Animal Skins,
- Gold from the Golden Calf fashioned by Aaron,
- the Ark of the Covenant,
- Tables of the Ten Commandments,
- The Tabernacle’s Table of the Showbread,
- Goliath’s Sword,
- Jesus’ Tomb and the Stone Seal of the Tomb,
- A sampling of Christ’s Dried Blood, proving the doctrine of the Virgin Birth by means of a “chromosome count,” etc.

If all the claims of Wyatt were true, he would be the most celebrated archaeologist in the history of that scholastic discipline! And yet he had no scientific credibility at all with respectable scholars; he was and is adored only by a band of deluded, though devoted, cultic disciples.

Serious Problems

In this brief review of the Standish brothers’ book, we offer two devastating examples of the hoaxes perpetrated by Ron Wyatt. Actually, the ninety-plus examples, touted by Wyatt and his followers, is a “house of cards” that falls under the weight of its own absurdity! Consider the following two most sensational examples.



Anchor Stone From Noah's Ark?

Bones and Chariot Wheels

Wyatt claimed to have discovered the exact place where the Israelites crossed the Red Sea on dry ground, before the waters returned and drowned Pharaoh's forces. He contended that he explored the floor of the Gulf of Aqaba, using scuba gear. Supposedly, he discovered "chariot litter" in the form of wheels, body frames, and the bones of both humans and horses, scattered over a lengthy area.

Several things may be said of this claim (HRR, 184ff). First, the site of the exodus route, as described in Exodus 14:1ff, is highly disputed. The three specific sites mentioned in Moses' record (v. 2) "have been lost in the sands of time" (Bruckner, 2008, 129). No one knows the precise place of the crossing. Conservative scholarship strongly argues that Israel crossed the Gulf of Suez (Vos, 2003, 104ff), and not the Gulf of Aqaba, as Wyatt contended.



Chariot Wheel From Pharaoh's Army?

Second, Wyatt claimed that he was using simple recreational scuba equipment when he discovered these wheels, etc., at a depth of some 200 feet in the Gulf. However, ordinary scuba apparatus is designed to accommodate only a depth of approximately 125-130 feet. Beyond this more sophisticated equipment is required.

Third, Pharaoh's army was said to have been destroyed "in the middle of the sea" (Exodus 14:23) which, according to measurements of the British Admiralty, is almost 2,800 feet deep in the midst of Aqaba. This hardly harmonizes with Wyatt's 200 feet "discoveries"!

Then there is the issue of the "bones" — of both horses and men — that Wyatt reputedly found. Recall that the destruction of Pharaoh's army took place about 3,500 years ago. Compare this with the following facts. The Titanic went down in 1912 and 1,553 people were lost in the wreckage. In 1985, 73 years following that Atlantic catastrophe, the submerged vessel was discovered and explored. Specially designed underwater TV and video equipment was employed; in addition, more than 53,000 photos were taken. The remains of not a solitary person — neither skin nor bone — was found. Everything had been completely consumed by fish, crustaceans, and the destructive effect of salt water (HRR, 179ff).

After their extensive investigations, the Standish brothers declared that no chariot wheels, or remains of human or horse bones found in the Gulf of Aqaba, were ever submitted to scientific authorities for examination and testing (HRR, 283-284). In spite of this fact, the Wyatt Museum web site states: "Ron actually retrieved a hub of a wheel which had the remains of 8 spokes radiating outward from it."

In fact, he claimed to have found wheels with 4, 6, and 8 spokes! One authority suggests that the video tape Wyatt employed to show these underwater "artifacts" appears to be a hoax; he challenged him to subject the items to a C14 dating test — if indeed he ever had an actual sample of anything (Zias, op. cit.).

The Blood of Christ Allegation

The problems associated with Wyatt's alleged discoveries are astronomical — beyond one's ability to calculate. Take, for example, the claim that he located a residue of the dried blood of Christ that had dripped on to the Mercy Seat of the Ark of the Covenant, located within a cave associated with Solomon's original Temple in Jerusalem. One of Wyatt's defenders claims samples were taken and returned to Nashville, Tennessee where Wyatt had the "blood" analyzed in a hospital laboratory. On another occasion, in an interview with Russell Standish, Wyatt claimed that the samples were studied in a laboratory in Jerusalem. The contradiction is glaring. Where was the lab? Are there remaining samples, since the claim was made that copious amounts of blood had flowed down? Where are the test records? Can other samples be retrieved? Is there any evidence at all of such a discovery? Why was the evidence never brought forth for critical and scientific examination? One explanation was that the Israeli authorities did not want the story released because the location of the Ark of the Covenant was very close to one of Islam's most sacred sites, and the announcement might possibly precipitate a violent conflict between Jewish zealots and Moslems. At the same time, however, Wyatt was "blabbing" the story of the discovery in Europe, North America, Australia, and New Zealand (HRR, 5, 55, 89), with no apparent censure from the Israeli government! The fact is, Joe Zias of the Israel Antiquities Department (as referenced above) "provided full authority for the public release of the report on Wyatt's blood samples" (HRR, 90). Elsewhere Wyatt claimed that an "angel prohibited" him from providing the details of his

phenomenal discovery! (HRR, 70, 90, 285). There also were other accounts of “angelic” appearances, and even a claim of seeing Christ (HRR, 127ff). Incidentally, the reason Wyatt knew he saw Jesus was because the Lord “was dressed exactly as Ellen White [the so-called ‘prophetess’ of the early SDA movement] saw Him in vision, with the blue border at the hem of his garment”!

Conclusion

No rational person is under obligation to accept the assertions of Wyatt in the absence of credible proof. Rather, it was his duty to provide concrete evidence for observation and testing of the claims made. He never did. His boasts were wholly spurious.

Those interested in further investigating the truth about Ron Wyatt should obtain a copy of *Holy Relics or Revelation* (Hartland Publications, Box 1, Rapidan, VA 22733).

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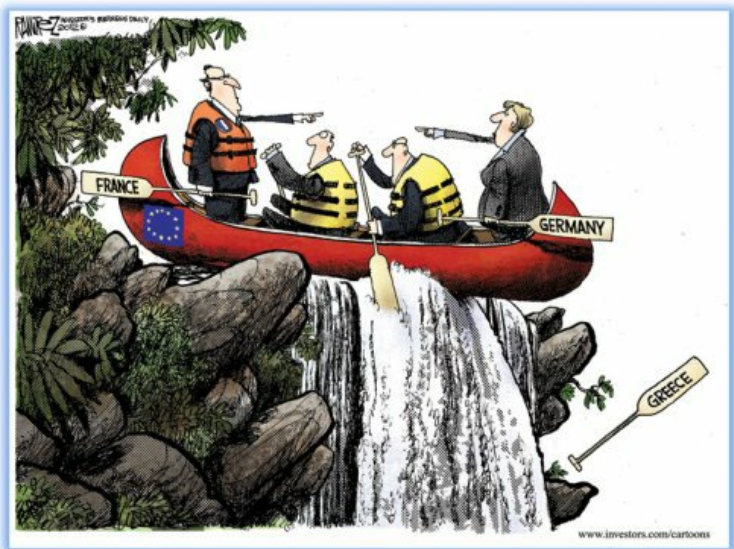
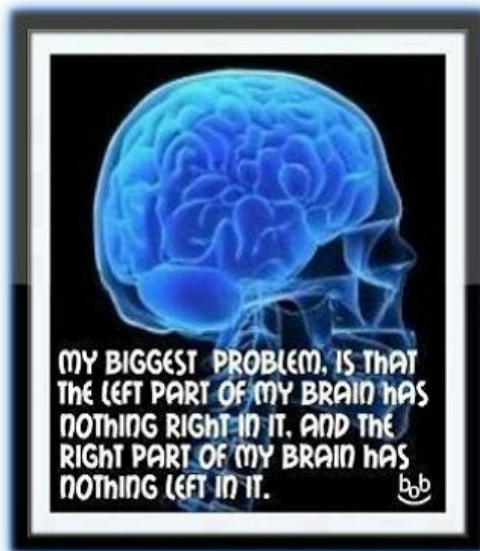
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Cartoons for the Wise -



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Galatians 6:3

"...if a man think himself to be something, when he is nothing, he deceiveth himself."



Dr. Don Jasmin's Insights Re John Piper -

Sound Reasons Why Biblical Fundamentalists Should Not Endorse and Support Dr. John Piper

Dr. John Piper is one of the most widely known, highly respected and prominent spokesmen within the so-called “conservative” New-Evangelical camp.. A prolific author [between 40-50 books!], he is also a powerful preacher. In recent years, Fundamentalist leaders whose stance on key issues is weakening, have been citing his ministry as an example to emulate. Consequently, many younger professing Fundamentalist preachers have become enamored with/by his ministry, it could be virtually said that some preachers are literally mesmerized by Piper’s preaching and written works. There are numerous sound reasons, however, why this editor believes that no professing Biblical Fundamentalist should endorse or support Piper’s ministry. Because of Piper’s influence within Fundamentalist circles, when this writer was preaching in MN recently and had a free Sunday, he attended a Sunday morning service at Dr. Piper’s main downtown Minneapolis “campus” church facility. Some of the F. D. editor’s critiques are based on that visit.

Before delineating those reasons, this writer would like to some significant facts about Dr. Piper’s background, as well as some of his commendable positive traits.

Dr. Piper’s Background

Dr. Piper grew up in Greenville, SC, just a “stone’s throw” from the Bob Jones University campus. His father, Dr. Bill Piper and his uncle Dr. Elmer Piper, were both early Bob Jones College graduates, who formed a powerful evangelistic team, with Dr. Bill Piper being the preacher, and Dr. Elmer Piper, the musician and songleader. When BJU relocated in Greenville, SC in 1947, the Piper brothers followed suit, moving to the same location, where they formed a small new missions society, with headquarters just across the street from BJU. The Piper brothers were among BJU’s most ardent and enthusiastic supporters, with the Bob Jones family returning the accolades and endorsement for this evangelistic team. Eventually the Piper brothers dissolved their team, with Dr. Bill Piper continuing his evangelistic career, while Dr. Elmer Piper served as minister of music in southern churches. When the Billy Graham issue hit home in 1957-1958 and Dr. Bob Jones Sr. took his historic stance against Billy Graham’s inclusive pro-ecumenical crusade policy, the Piper Brothers broke with BJU, choosing to align themselves strictly as Southern Baptist Convention (SBC) loyalists, a denominational entity that fully supported Graham’s stance, since Graham was a member of a SBC church.

Dr. Piper was born in 1946. While his childhood years undoubtedly involved relationships by his father within Fundamentalist circles, as he reached his Jr. Hi-Sr. Hi years, he undoubtedly shifted to SBC circles. As a teen-ager, Piper was probably a regular attendee/member at the SBC White Oak Baptist Church, located just across the highway from BJU, where Eugene Lawrence pastored for several decades (40-50 years?). At least, that’s where Dr. Piper preached his father’s funeral a few years ago. [Bill Piper eventually moved his residence to Easley, SC, but his last location before death was in Anderson, SC.]



Educational Background a Decisive Factor

Upon completing high school, John Piper attended Wheaton College and Fuller Theological Seminary, the two “flagship” and most prestigious schools within New-Evangelicalism where the defective essence of New-Evangelical’s

accommodating and compromising mood and methodology were obviously firmly embedded into his future ministerial outlook. The F. D. editor firmly believes that Piper's educational background at these institutions has strongly impacted the religious stance he takes today.



Piper's Highly Successful Pastoral Endeavors

For several decades, (since 1980) Piper has served as senior pastor of the Bethlehem Baptist Church in Minneapolis, MN. In recent years, Piper's ministry has widely extended itself, where he now also shepherds two rapidly growing Minneapolis suburb extensions. Dr. Piper obviously possesses administrative skills, knowing how to properly entrust leadership management to others, so that he can invest his key time in exegesis and study.

A Dynamic Pulpit Expositor and Prolific Author

In listening to him preach that Sunday morning, this writer quickly ascertained that Piper is an expository

pulpit-par excellence! While Piper used a critical text based modern version-ESV [in this instance, the verses he cited were Biblically correct—not every word in a modern version is necessarily incorrect] In contrast to many New-Evangelical preachers, he preached a full-length 45 minute sermon. As he surveyed the congregation, this writer noted that the congregants were not drinking coffee and soda pop, but listening intently to the preacher's words, looking intently at the text with their defective Bibles. Frankly, Piper's sermon on the deity of Christ was a classic! Piper had obviously invested numerous hours in exegesis and study before delivering his treatise, and it was clear also that he manifested a heart concern for those to whom he was preaching. On this occasion, at least, this writer did not detect any theological errors. Piper's preaching reminded him of some of older-line New-Evangelical British expositor pulpit masters such as J. Sidlow Baxter, Dr. John Phillips [This writer believes Phillips was a quiet Fundamentalist at heart], Stephen Olford, and Dr. Allen Redpath, all of whom were eloquent pulpites. Fundamentalist pastors would do well to make sure they invest adequate time in the study of God's Word, and not give their flock watered down milk on Sundays.

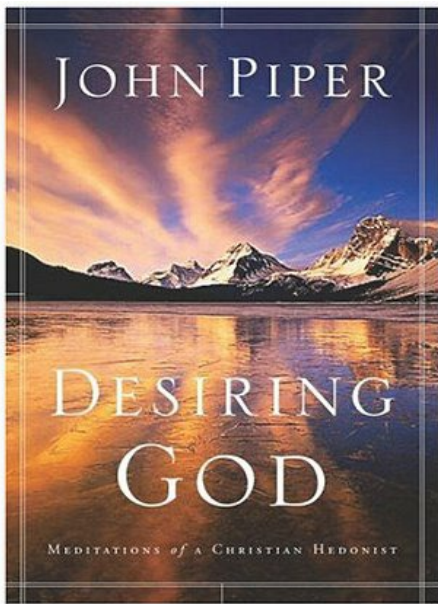
A Moderate New-evangelical in Many Respects

When it comes to both methods and message, Piper is definitely not a left-wing New-Evangelical. This appeared obvious in the crowd that attended the Minneapolis service that day. While nearly all the women wore pantsuits/jeans, their attire was a vast contrast to the type tight jeans that nearly all the females wore at Rob Bell's church. And while most of the men did not wear dress shirts and a tie, for the most part, they didn't all look like they were attending a sporting event either. In the church tract/leaflet racks, this writer even found a tract on "modesty." While the tract contained some excellent principles, it was strictly "generic," without specific male-female entreaties, and a leaflet that would frankly not offend any reader! Except when singing the CCM rock songs, the attendees exhibited a far more reverent spirit than the outlandish group yours truly witnessed at Rod Bell's Mars Hill church in Grandville, MI. With the above positive traits, why does this writer frankly state that he cannot commend Piper's ministry? Readers are urged to note the following unscriptural characteristics of Piper's ministry that make him an unreliable mentor for Fundamentalist preacher and all historic Biblical Fundamentalist believers.

Twelve Sound Reasons Why Biblical Fundamentalists Should Not Endorse/commend Dr. John Piper

1. Piper's Reformed Theology: Though they differ on its implementation, all Bible-believers accept the truth of God's sovereignty. With regards to God's sovereignty, there can be either an under-emphasis or an over-emphasis upon this Biblical based theme. Rabid Reformed theology advocates both misinterpret and over-emphasize this theme. Dr. Piper is a rabid reformed Baptist theology proponent. Most Reformed theology adherents discard the public invitation alleging that it is strictly an "Armenian" practice. This writer believes that it was highly significant, that after Dr. Piper preached his powerful sermon on the deity of Christ that Sunday morning the F.D. editor visited Bethlehem Baptist Church, that the service concluded without any kind of direct or indirect public appeal or invitation, despite the fact, that it appeared apparent there may have been numerous unconverted people in the pews. In an Internet news

release article entitled “Young, Restless, Reformed,” dated 9/22/2006, dealing with the resurgence of Reformed theology in the USA, Collin Hansen said that the Sunday he visited Dr. Piper’s church, the college group was learning the TULIP. Piper and like-minded pastors now frequently use Reformed scholars such as R. C. Sproul, J. I. Packer and Carl Henry, along with regular references to past theological figures such as Augustine and Jonathan Edwards. While salvation is solely the work of God’s grace, the reformed belief that regeneration precedes faith just does not square up with the Scriptures: Piper declares: “when we hear the gospel, we will never respond positively, unless God performs the miracle of regeneration.” Consider however just the following verses: John 1:12, John 3:16, Acts 8:36-37, Acts 16:30-31, Rom. 1:16, Rom. 5:1, Eph. 1:13. Acts 10:43 plainly says “To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. This verse succinctly states that repentance precedes remission not follows it!



Piper's "Desiring God - Meditations of a Christian Hedonist"

2. Piper’s Christian Hedonism: One of Piper’s major theological tenets is so-called “Christian Hedonism,” the theology that God created believers to pursue happiness. He has written at least three books that delineate this fallacious belief: *Desiring God*, *Meditation of a Christian Hedonist* and *The Duty of Delight* and promoted this unscriptural doctrine in other books as well. In the book *Desiring God*, he wrote on p. 55 “Could it be that today the most straightforward Biblical command for conversion is not ‘believe in the Lord,’ but ‘delight yourself in the Lord.’” On p. 69, he stated: “Until your heart has hit upon this pursuit [the pursuit of joy] your faith cannot please God. It is not saving faith.” Piper alleges that God is a hedonist who is always pleased by what brings happiness or pleasure. However, Piper’s views again do not square up with God’s plain truth. In Ezekiel 18:23, God clearly states: “Have I any pleasure at all that the wicked should die?” As Dr. H. T. Spence overtly declares: “This passage indicates that God does not have pleasure that the wicked should die.” According to Spence, however, Piper believes that “God is happy all the time, no matter what takes place on the earth.” Three excellent treatises that factually critique Piper’s faulty hedonism are: (a) “The Pied Piper of Christian Hedonisms,” *Straightway*, Nov. 2004 (b) “Christian Hedonism,” *The Sword and Trowel*, 2-27-2006, and (c) “John Piper and Christian Hedonism,” 6-14-2011, *Way of Life Literature*.

3. Piper’s Use of Unreliable Modern Versions: In Piper’s sermon that the F.D. editor heard in May 2011, Piper exclusively used the English Standard Version [ESV]. While the sermon on that occasion was doctrinally correct, the ESV makes many vital omissions and changes regarding important Bible doctrine. Just for starters consider these ESV verses: In Micah 5:2, the Scripture declare that Christ’s “goings forth have been from old, from everlasting,” while the ESV says that this refers just to “ancient days.” In Matt. 9:13, the doctrine of repentance is omitted; In Acts 8:37, the Ethiopian’s declaration of faith regarding the deity of Christ is completely missing. In Col. 1:14, the great doctrinal truth of atonement via Christ’s blood shed on the cross is deleted, while Luke 2:33 states that Joseph was Jesus’ father! This writer noticed that the every pew rack under the seats at Bethlehem Baptist Church contained an ESV Bible! Dr. Piper’s church tracts also all use the same ESV for references. In addition, when Dr. Piper preached at Louis Giglio’s “Passion ‘05” youth conference in Nashville, TN where Dr. Piper was one of the featured speakers, the unreliable New Living Translation [NLT] was distributed to 11,000 college students who attended this youth conclave.

4. Piper’s Exclusive use of CCM Rock Music for all his services: At the morning service the F.D. editor attended, a youth group opened the service with a heavy bass beat and rhythm; music that frankly sounded like it was borrowed from a new-age disc. The drummer, with an unshaven long-haired hippie appearance, looked like he needed a bath and appeared more like he was playing in a night-club than a church! During so-called congregational singing, the boisterous ear-deafening loud drums sometimes nearly drowned out the congregation’s voices. The hymnbooks in the racks under the pews were never used during the service. It was probably just as well that the hymnbooks were not used, since all the Scripture references for the hymns used either the NASV or the NIV. After the service, yours truly visited the BBC bookstore, which was heavily stocked with sensual CCM albums, and only CCM albums; No traditional music CD’s were available for sale. This writer will simply state, that when you use the world’s music, you will get the world’s morals! Unwholesome music and unwholesome morals go together like a horse and a carriage. When you get one, you automatically get the other! For Bible-Christian, the music and the message should be in complete

agreement. Taking sound words and chopping them into sordid sensual blocks does not promote wholesome Christian growth.

5. Piper's Church is affiliated with the denominational entity known as "Converge Inc," the denominational entity formerly known as the Baptist General Conference [BGC]. Formed over 150 years, the BGC was once a solid Biblical Fundamentalist group with several hundred sound churches, particularly in the USA's heartland, but when the compromising New-Evangelicalism raised its ugly head in the late 1940's, the BGC quickly capitulated to this accommodating heresy. The former BGC no longer not only does not have a Baptist name, but its Baptist identity is rapidly disappearing from many of its associated churches. In checking the spring 2011 issue of the Converge magazine, the writer discovered that of the 19 churches that were mentioned in that magazine, 14 of these churches did not possess a Baptist name. Since Piper's church supports the establishment of Converge churches both home and abroad, via the Converge denominational agency, this means that BBC is not supporting the establishment of real Baptist churches. Churches that hide their distinctive identity are not really of that identity! Genuine Baptist churches don't confine their doctrinal identity solely to small worded constitutional references, they post it delightfully on roadside signs!

6. Piper's church is affiliated with Converge, and its denominational schools are Bethel University and Bethel Seminary. To put it frankly, these schools long ago went down the New-Evangelical tube and are rapidly heading downward to the gates of apostasy. The doctrinal underpinnings of much of the heretical "Open Theism" theology can be traced to Bethel University, and Gregory Boyd, a Bethel University professor who also pastors one of the largest five churches in the Converge Conference [BGC]. Open theism is an unbiblical heresy that asserts that God doesn't know all the future and that the future is not all necessarily controlled by God. After an investigative complaint was filed, a committee was formed that found Boyd's views acceptable and within the bounds of "compatible theological commitment" that was "expected" of BU faculty members. The Bethel University magazine recently noted that "to show their 'solidarity' with the [left-wing] peace movement around the world, 125 BU graduates" participated in a "sleeping in the tents on the street" activity. BU has also joined the left-wing "Global Alliance for Advancing Holistic Child Development" as part of its academic program. Besides its MN site, Bethel Seminary also maintains three other locations across the country, with one seminary location in San Diego, CA. In a picture of the current students at Bethel Seminary, San Diego, this writer noted that at least 50% of the enrolled students pictured together were females. [Are some of these females training for future "pastoral ministries?"]

7. Since Piper's church is affiliated with the "Converge" [BGC] denomination, it is also automatically a part of the National Association of Evangelicals [NAE]. The NAE is a combination of both denominational and inter-denominational bodies that is rapidly "veering leftwards." Just a few years ago the NAE dropped its by-laws that prohibited member bodies from being affiliated with both the NAE and the NCCC. Now denominational entities can share membership in both groups. The NAE has joined the NCC in promoting the establishment of a new ecumenical organization called "Christian Churches Together [CCT], where both the evangelical and ecumenical bodies informally align themselves together for so-called "mutual" purposes. Kevin Mannoia, a former NAE president stated it clearly when he said: "The block walls are coming down and giving way to picket fences." In further pro-ecumenical actions, Leith Anderson, the NAE President, participated in an ecumenical "prayer service" at a Manhattan, NY "parish" in May 2008 where Pope Benedict XVI was the leader at the "ecumenical prayer service." The 250 religious leaders present also included the President of the National Council of Churches [NCCC] the presiding bishop of the liberal apostate Evangelical Lutheran Churches of America [ELCA], a bishop of the United Methodist Church and numerous other prominent ecumenical figures. A 2005 Detroit News [MI] article noted the NAE was "promoting dialogue with Muslims, concern for the environment and efforts to combat poverty," endeavors that certainly have nothing in common with the Christ's Great Commission mandate, while a survey of "evangelical leaders" revealed that 92% of NAE leaders "said they would be pleased to worship with Roman Catholics. Converge affiliation for local churches carries far more theological baggage than many BGC churches are willing to admit or recognize, including Dr. John Piper.

8. Piper Promotes Protestant Apostates and Roman Catholics: Piper promotes unreliable religious figures as sound theological resources. According the WOL critique, Piper alleges that the deceased German theologian Dietrich Bonhoeffer "is God's gift to my students." Several years ago, the F.D. editor produced a documented critique of Bonhoeffer's theological views. In preparation for that critique, he read completely 10 of Bonhoeffer's books through, word for word. For starters how about these documented quotations that were not taken out of context: (a) Denial of the sinlessness of Jesus: "In his flesh was the law which is contrary to God's law. He was not the perfect good...it was

he who assumed the flesh with its tendency to sin and self will.” (CTC, p. 108). (b) Questioning the Virgin Birth of Christ: “The question ‘how’? for example underlies the hypothesis of the Virgin Birth. Both historically and dogmatically, it can be questioned. The Biblical witness is ambiguous.” (Cost of Discipleship, p. 215). (c) Christianity is not the only way to God: “What are we to think of other religions? Are they as nothing compared to Christianity? We answer that the Christian religion as religion is not of God. It is rather another example of a human way to God, like the Buddhist and others too...” (TTF, pp. 55-56). As a matter of actual fact, Bonhoeffer was actually the father of the “God is Dead” theology that surfaced in the 1960’s based on his writings that were published after his political hero martyrdom. This writer will forthrightly and frankly state that while Bonhoeffer was a German political hero in opposing Hitler, he was also a blatant theological apostate who denied every cardinal doctrinal virtue of the Christian faith! In the next F. D. issue (Oct.-Nov. 2011), issue, this writer is going to reproduce all those blatant anti-Biblical denials. First Things is a Roman Catholic periodical formerly edited by R. C. priest John Niehaus. Believe it or not, the May 2007 issue of that magazine contained a half-page advertisement for one of John Piper’s books. Piper also promotes R.C. mystics such as Bernard of Clairvaux who authored a book entitled Homilies in Praise of the Virgin Mother in which he called Mary the Queen of Heaven!

9. Piper actually downgrades preaching with only one weekly preaching service, replacing the evening and mid-week services with numerous “cell groups.” Believe it or not, while Piper is preaching his only sermon of the week [He preaches that sermon to 3 different congregations] on Sunday morning, there are also 20 cell groups meeting separately at the same time in the same BBC building! One of those groups is called “Life in the Arts,” which meets in the “Net Café” from 11 to noon! To replace the Sunday evening and mid-weeks services, BBC has 56 cell groups that meet for caring, sharing, fellowship, etc. purposes. While Piper is a dynamic pulpiteer, his congregants do not receive a sufficient “doctrinal” diet via his ministry. The BBC sheep is a Scripturally malnourished flock.

10. Piper diminishes and denies Baptist Distinctives:

(a) Immersion not Necessarily required for church membership: In 2005, BBC, under Piper’s initiative, eliminated immersion as a requirement for membership in that congregation: Below is the statement that Piper and the church “elders” recommended as a change in the church constitution to the BBC congregation: “The most obvious change...is allowing the possibility that a person may become a member who has not been baptized by immersion as a believer but who regards the baptismal ritual he received in infancy not as regenerating, but nonetheless (as with most Presbyterians) in such a way that it would violate his conscience to be baptized as a believer. The elders are proposing that under certain conditions such persons be admitted to full membership.” Believe it or not this change also resulted in three separate statements of faith within the BBC constitution:

(a) The minimal “Membership Affirmation of Faith,” which all Christians should supposedly believe, including BBC members;

(b) The Converge Inc. [Baptist General Conference] “Affirmation of Faith that includes “several new ‘interpretations’ by the BBC elders from a...Reformed viewpoint” and

(c) “a more lengthy doctrinal declaration” called the “BBC Elder affirmation of Faith.” Talk about confusion—well those three differing statements certainly promote it!

(b) Church membership not necessarily required for BBC ministry: But hang on, because if you are not a BBC member, but because of “matters of conscience” you are not ready to join, there are still plentiful places of service for you in BBC’s extensive ministries! You can sign a statement that while you do not presently concur with all of the church’s statement of faith/and or the church covenant, you can still serve in some ministry, as long as you “agree not to use” your “position...as a platform to promote any differences” you may have with the church.”! (Yes, the writer has this form in front of him as he writes these lines.) After all, dozens of “workers” are needed to staff all those “cell group” leadership posts, plus SS classes and other social service ministries. To BBC’s credit, the form includes some straight-forward questions about viewing pornography in any form and sexual criminal matters, along with a listing of previous churches and number of years attended, plus all business employers in the last five years.

11. Piper believes that God’s Infallible Revealed Word for Today is the ESV: If you think this writer may be heading into “left-field” on this one then read on carefully! In a blog that was posted on 4/10/2007 at 8:26 AM on “Christianity

Today-CT Direct,” Piper wrote a column entitled “The Morning I Heard God’s Voice” which was subtitled “I know beyond the shadow of a doubt that God still speaks today.” Cited below are some excerpts from that blog: “Let me tell you about a most wonderful experience I had early Monday morning, Mar. 19, 2007, a little after 6:a.m. God actually spoke to me. There is no doubt that it was God. I heard the words in my head just as clearly as when a memory of a conversation passes across your consciousness. The words were in English, but they had about them a self-authenticating ring of truth. I know beyond the shadow of a doubt that God still speaks today. I couldn’t sleep for some reason. I was at Shalom House in northern Minnesota on a staff couples’ retreat. It was about 5:30 in the morning...I sat down on a couch in the corner to pray. As I prayed and mused, suddenly it happened. God said, “Come and see what I have done.’ There was not the slightest doubt in my mind that these were the very words of God. At this very place in the 21st century, God was speaking to me with absolute authority. I paused to let this sink in... I am not sure how much time elapsed between God’s initial word, ‘Come and see what I have done’ and his next words...then He said, as clearly as any words have ever come into my mind, ‘I am awesome in my deeds towards the children of man.’ My heart leaped up! ‘Yes, Lord, you are awesome in your deeds....The words came again, just as clear before, but increasingly specific.” Piper then pens exactly the words that God supposedly spoke to him that morning and says they were actually words from Psalms 66:5-7. This writer checked his KJB Bible and discovered that the words Piper said God spoke were not from the KJB! Knowing that Piper uses the ESV for everything, he then checked the ESV and sure enough, God’s verbal citations that morning were supposedly taken from the ESV!! But hang on, if God speaks, he speaks exactly, and the words Piper cited that God supposedly spoke were half his own paraphrase and half the supposed literal words of God in the ESV version. This writer will simply state that it’s a good thing that God didn’t speak the words of Micah, 5:2. Matt. 9:13, John 3:16, Luke 2:33, Acts 8:37, Col. 1:14, I Thess. 3:16, I John 5:7 and numerous other ESV passages to Dr. Piper that morning, because God himself would have errantly omitted some of his own supposed vital words! Yes, God still speaks today through His Word, but you better make completely sure that you don’t read or memorize a version that omits some of what God has actually said, as Dr. Piper’s ESV Bible does! If you want to hear God speak authentically, without any vital changes or deletions, you need to stick with the KJV, not the deficient ESV!

12. Piper is a thoroughbred New-Evangelical. His accommodating hands cannot stretch long enough to embrace his left-wing evangelical friends on the left and professing Fundamentalists on the right at the same time. While claiming to be a “conservative” evangelical, Piper embraces some far-out accommodating ecumenical and emergent leaders of the evangelical’s left-wing flank. Rick Warren, has gone so far out in speaking to Muslim groups and apostate Jewish liberals, that even Jack Van Impe has publicly exposed him as a compromiser, yet Warren was a speaker at Piper’s “Desiring God” conference in Oct. 2010. Mark Driscoll is a leader in the heretical left-wing Emergent Church movement, yet Piper invited him as a speaker at his 2008 “Desiring God” national conclave. It is impossible to anyone to move in two opposite directions at the same time, From Piper’s associations, it is clear he is not moving in the Biblical Fundamentalist direction.



John Piper With Rick Warren

Conclusion

While Dr. John Piper is a magnetic personality with unique expositional preaching skills and prolific written talents, [40-50 books], he is a New-Evangelical compromiser to whom Fundamentalists should not extend companionship ties. While John Piper is an apparent Brother-in-Christ, he is not traveling the same practical Biblical ecclesiastical separatist road as obedient Fundamentalists. The Scripture citations here are clear: (a) “Can two walk together, except they be agreed—Amos 3:3?” and Psalms 119:63:” I am a companion of all them that fear thee, and of them that keep thy precepts.” Spiritual companionship is based upon obedience to God’s Word. Brethren, let’s be obedient to the truth of God and the God of truth—II John 3-4. “To obey is better than sacrifice—I Sam. 15:22.”

By Dr. Don Jasmin

[http://www.fundamentalbaptistministries.com/archives2/DR JOHN PIPER.htm](http://www.fundamentalbaptistministries.com/archives2/DR_JOHN_PIPER.htm)

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There Are Only Two Great Religions -

by Clay Nuttall

It is my view that there are only two categories of religions in the world. All religions fall into one of these two categories. Before you dismiss this as too simple, remember that this concept is clearly taught in the Bible. All of mankind fit into two groups. There are the saved and lost, righteous and unrighteous.

One of the things every student needs to learn is that the work of the apologist is to "simplify to clarify." The tool of the foolish intellectual is to "complicate to confuse." That is why they are "ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7). The two great religions are (1) Biblical Christianity and (2) 'Humianity.' Don't waste your time on the spell check here. I made up that word. Don't waste your time debating that because all words were made up by someone. Biblical Christianity has as its authority the revealed Word of God. The God of biblical Christianity is the sovereign creator of all. Humianity has as its final authority human reason and their god is man. That makes all concepts in both religions religious views based on their faith.

The problem is that in practice there is no pure biblical Christianity. All of us are infected with some Humianity. One only has to visit one service of any church to see that human reason does exist there to the detriment of pure Christianity and, since we live in an imperfect world, this should be simple to see.

Finally, we can conclude that the idea that man is an animal is a religious idea that rises from human reason. That conclusion had to begin with the rejection of the sovereign creator-God. As we shall see, this is the end of the philosophical struggle of ideas between faith and reason.

(Excerpted from Lesson 3 - Biblical Apologetics, a Course by Clay Nuttall

<http://shepherdstaff.wordpress.com/category/apologetics/biblical-apologetics-a-course/>)

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Critter Sermons -

James 1:13-15 - *"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."*

The Barra and the Lure -

For some years now I have enjoyed the sport of fishing. As a boy years ago, I fished with a piece of very ordinary line tied to a bamboo pole or whatever would make a suitable rod. I'd dig some worms from the garden, without disturbing the vegetables we had growing. Fishing where we lived was in the local river with a suitable water hole that might contain a very shy Rainbow Trout. The fisherman could not allow himself to be seen by this fish. He put the bait on the hook and cast it into the water from over the bank.



The wriggling worm on the end of that hook would many times be more than that fish could resist. A lightning like flash would see the worm, hook and some line well down inside the unsuspecting mouth of that fish. Much swift swimming and leaps out of the water would be made by this desperate fish to try and free that hook.



Fishermen knew that late in the afternoon these fish would rise, (jump out of the water to catch small flying insects just above the water.) Soon what was called an artificial fly was developed, which we would cast on the river surface and move so as to indicate a stranded insect on the waters. The fish again unaware that a hook was imbedded in the fly, would rise and take it, much to his surprise and disgust. Many a fish was caught this way, lured into swallowing something that was totally detrimental to his wellbeing.

As the years passed many types of lures were perfected, and today most sport fishing is done by casting life like replicas of their food in front of them. In many cases these replicas have attached two or three sets of triple hooks. (picture illustrated)

What can we learn from a fish?

First, I was thinking about the fisherman who carefully prepared his lure, and kept himself hidden from the fish. So enticing was the lure, so lifelike, so attractive, and it was presented so realistically that the fish just could not resist. What a picture of the enemy of our souls to-day. Knowing what will entice a man, preparing the lure so carefully, and keeping himself hidden from view.

Second, think about the fish. That fish has every log, rock, and deep crevice to use for a hiding place. He was safe in those places. The fisherman could never catch him as long as he stopped there.

"But the LURE!"

Fishermen know that even if a fish has a safe place to hide, he just cannot resist temptation, so the fisherman offers him a really juicy piece of food. At least it looks like food. Just this week I witnessed a fish chasing the lure towards the boat, and he devoured the lure (illustrated) end on until none of it was left visible. (it took a major operation to retrieve our lure.)



Third, consider how often have we see the results of Satan preparing a juicy bait or lure and temptingly throwing it right before the unsuspecting eyes of a Christian, young or old. But like the fish we have a place to hide, in God's Word with all it's instruction, with all it's warnings, "Yield not to temptation for yielding is sin."

Fourth, like the fish we have a place to hide. We can take shelter in God's Word, and find protection in all it's instruction, and in all it's warnings, We used to sing the old hymn that says, "Yield not to temptation for yielding is sin."

Fifth, a fish virtually has no chance except he test that lure first to see if it is real food or false. I have seen a few very wise fish swim up and bump that lure to test if it is real. On finding it to be a fake they swim away.

We, too, must test everything with God's Word. 1 John; 4-1, "Beloved believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world."

Any appealing, alluring thing we encounter today that does not agree with the word of God is a Lure, thrown out by the servants of the Devil.

Sixth, all we who minister God's Word have a solemn charge from God to teach His Word and His Truth accurately and faithfully, to protect our brethren, the little fishes.

Bro. Kevin Milson - Quinola Lakes Christian Camp Venue.

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Quotes That Unplug Our Ears -

"While the 1978 smash single, "You Light Up My Life," was performed by a committed Christian, its message that something "can't be wrong when it feels so right" (1979 Debby Boone) was nevertheless a dangerous and profoundly anti-Biblical one. The tragic truth is that most Christians judge the effectiveness of music based upon the yardstick of the flesh, rather than the yardstick of the Spirit. If a song thrills us, we like it. If it doesn't excite us, we don't like it. Too often our opinion of a song is not based on the musical, textual, or even biblical worth of it --but rather on how it makes us feel. As in so many other areas of life, we take a sensual approach to music." - *Tim Fisher's 1992 book, The Battle for Christian Music (p. 104).*

"Most of the decisions are emotional in nature and do not last. The danger at these concerts is that young people become confused mistaking an adrenaline rush, a feel-good attitude, and an emotional frenzy for the working of the Spirit of God. That is not how the Spirit works. That is how the flesh works and young people do not know the difference any more. In fact, many adult Christians are confused." www.christianhelps.org/rockmusic.html

"Churches that embrace contemporary music are far more likely to develop casual attitudes about God and worship. Accordingly in such churches, a worship service is no different from "hanging out" at the local mall, where slovenly dressed people can meet with friends to have some "laughs" and hear some "tunes"." *William Crump*

"Certain ministers are treacherously betraying our holy religion under pretense of adapting it to this present age. The new plan is to assimilate the church to the world by semi-dramatic performances they make the house of prayer to approximate to the theater; they turn their services into musical displays in fact, they exchange the temple for the theater, and turn the ministers of God into actors, whose business it is to amuse men. This then is the proposal." *Charles Spurgeon*

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Therapy For The Funny Bone -

I just got sacked from my job with the Lifeline crisis centre. A guy named Mohammed phoned up and said, "My girlfriend left me, so I'm lying on the railway track at Sydney Central Railway Station waiting for the train to come".

All I said was, "Remain calm and stay on the line".

"How many customers did you serve today?" the manager asked the young salesman.

"One."

"Only one? How much was the sale?"

"\$58,334.00"

Flabbergasted, the manager asked him to explain.

The boy said, "First I sold the customer a fishhook. Then I sold him a rod and reel. Then I asked him where he was planning to fish, and he replied, "Down the coast." So I suggested he'd need a boat - he bought a six-meter boat and a motor for it. Then he said his car might not be able to pull it, so I took him to the auto department and sold him a big pickup truck."

The amazed boss asked, "You sold all that to a guy who came in for a fishhook?"

"No," the salesboy replied. "He actually came in to buy a get well card for his girlfriend who had broken her leg. I told him, 'Well, your weekend's shot; you might just as well go fishing.'"

With all the new technology regarding fertility recently, a 65-year-old friend of mine was able to give birth. When she was discharged from the hospital and went home, I went to visit.

'May I see the new baby?' I asked

'Not yet,' She said 'I'll make coffee and we can visit for a while first.'

Thirty minutes had passed, and I asked, 'May I see the new baby now?'

'No, not yet.' She said.

After another few minutes had elapsed, I asked again, 'May I see the baby now?'

'No, not yet.' replied my friend.

Growing very impatient, I asked, 'Well, when can I see the baby?'

'WHEN HE CRIES!' she told me.

'WHEN HE CRIES?' I demanded. 'Why do I have to wait until he CRIES?'

'BECAUSE I FORGOT WHERE I PUT HIM, O.K.?'

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Notable Quotes and Quotable Notes -

The shortest distance between a problem and its solution is the distance between your knees and the floor. The man who kneels in prayer to the Lord can stand up to anything.

"The things which are revealed are enough, without venturing into vain speculations." - CH Spurgeon

French Socialist Jacques Delors said, "We don't know where we're going, but we're on our way."

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Poems That Preach -

Out of Date?

*"You're just out of date,"
said young pastor Bate
To one of our faithful old preachers
Who had carried for years
in travail and tears
The gospel to poor sinful creatures.*

*"You still preach on Hades,
and shock cultured ladies
"With your barbarous doctrine of blood!"
"You're so far behind
you will never catch up—
"You're a flat tire stuck in the mud!"*

*For some little while, a bit of a smile
Enlightened the old preacher's face.
Being made the butt of ridicule's cut
Did not ruffle his sweetness and grace.*

*Then he turned to young Bate,
so suave and sedate.
"Catch up, did my ears hear you say?
"Why, I couldn't succeed
if I doubled my speed,
"My friend, I'm not going your way!"*

Author unknown

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Links In The Media Chain -

- Why you must not allow your children to play with toy guns - Warning, very graphic photo!
http://blogs.news.com.au/dailytelegraph/timblair/index.php/dailytelegraph/comments/innocent_target/
- Chicago too dangerous to visit? -
<http://bayourenaissanceman.blogspot.com.au/2012/06/has-chicago-become-too-dangerous-to.html>
- President Obama: The Biggest Government Spender In World History
<http://www.forbes.com/sites/peterferrara/2012/06/14/president-obama-the-biggest-government-spender-in-world-history/>
- Coffee Culture Wars - To be precise, we have Starbucks on the one hand fully in bed with the homosexual militants, while Gloria Jeans, a Christian-owned company, is siding with traditional marriage. So a war of coffee beans has erupted, and those on either side of the debate are voting with their feet – or mouths.
<http://www.billmuehlenberg.com/2012/06/13/coffee-culture-wars/>
- A really neat video of latheing steel -
<http://www.wimp.com/cuttingsteel/>
- USA involved in cyber attack on Iran -
http://www.washingtonpost.com/world/national-security/us-israel-developed-computer-virus-to-slow-iranian-nuclear-efforts-officials-say/2012/06/19/gJQA6xBPoV_print.html

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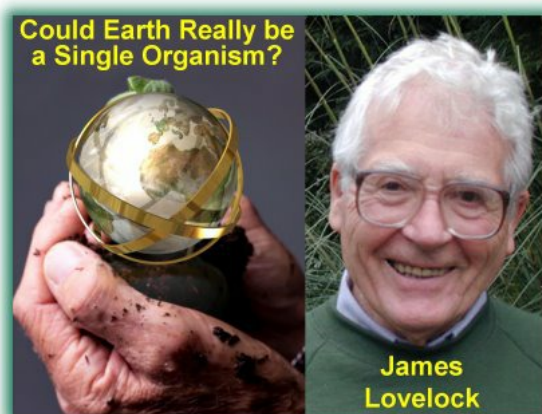
Worshipper of Gaia Recants, Almost -

(James Lovelock popularised the foolish idea that the earth itself is a living creature called Gaia, worshipped as a goddess by the Greeks long ago. He proposed that everything that happens on the face of the earth is just Gaia raising her eyebrows, etc. His ridiculous theories prove again and again that evolutionists are off with the tweety birds and fairies most of the time. Now, it seems he is not quite so sure that Gaia has a temperature. He seems to be cooling off on Gaia heating up. - Ed)

Opposite Lovelock

Tim Blair

Saturday, June 16, 2012 (9:33am)



Enviro-guru James Lovelock – whose “scientific credentials are impeccable”, according to one source – moves to a house by the ocean:

“I’m not worried about sea-level rises,” he laughs. “At worst, I think it will be 2ft a century.”

Given that Lovelock predicted in 2006 that by this century’s end “billions of us will die and the few breeding pairs of people that survive will be in the Arctic where the climate remains tolerable”, this new laissez-faire attitude to our environmental fate smells and sounds like of a screeching handbrake turn. But Lovelock is relaxed about how this reversal might be perceived. He says being allowed to change your mind and follow the evidence is one of the liberating marvels of being an independent scientist.

Lovelock remains convinced about climate change and is dismissive of those who reject evidence of it ("They've got their own religion") but is increasingly hostile towards the green movement. I wonder what he would make of Australia's carbon tax:

Three years ago, he received a heating bill for the winter totalling £6,000 ... The experience altered his attitude to the politics and economics of energy.

Reality will do that. Further thoughts from Lovelock, inventor of the Gaia theory:

- "We rushed into renewable energy without any thought. The schemes are largely hopelessly inefficient and unpleasant."
- "So-called 'sustainable development' ... is meaningless drivel."
- "Whenever the UN puts its finger in, it seems to become a mess."
- "I detest the Liberal Democrats."
- "Proportional representation is a very bad idea and an absolute gift to ideologues."
- "The green religion is now taking over from the Christian religion. I don't think people have noticed that, but it's got all the sort of terms that religions use. The greens use guilt. You can't win people round by saying they are guilty for putting CO2 in the air."

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True Fellowship -

Fellowship is a word often used and seldom understood. It only truly exists between people who actively contribute to their relationship. It is a two way street. It must be so in order to be true fellowship.

Many mistakenly call it fellowship when they receive multiplied kindnesses from others, but contribute nothing to the relationship. They are mistaken. That's not fellowship. That is 'religious welfare.' That's being 'on the dole' in church. They are addicted to the 'ministry of mooch.'

Others think it is fellowship when they are always the giver. They contribute the lion's share to the relationship, but receive nothing in return. We commend them for their gracious generosity, for their longsuffering, for their perseverance. These are the 'parents' of fellowship. These are 'striking the match' they hope will ignite a kindred spirit in the other person's heart.

But the truth is, one-sided generosity is not true fellowship. It could be called evangelism or compassion or mercy, but it should not be called fellowship. Fellowship is that blessed sharing, that sweet partnership of hearts in which each person is always investing in the other person. It is one of the purest expressions of love.

The story of the blind man and the cripple is an old one, but so illustrative of Christian fellowship. I saw it firsthand at our local nursing home not long ago. Two old men, one blind and the other crippled, demonstrated to me what fellowship is. The blind man donated his feet and the crippled man donated his eyes. Dave, the blind man, pushed Tom, his crippled friend, in his wheelchair, around and around the exercise area. Each contributed something to the friendship and both were enriched by the experience. They enjoyed a simple, primitive fellowship. In essence, that's what true fellowship is. It is me and you each contributing something to our relationship. It means we are too mature to be sponges. It means we are too wise to be welfare providers for the slothful.

Modern churches are full of 'welfare' recipients, always sitting around, hoping for a hand out, but never contributing anything. These churches always have a few 'welfare providers' who contribute almost everything, and do almost



everything that is done in the churches, and receive virtually nothing back from the 'welfare recipients.' Fellowship involves sharing. It is that unique relationship enjoyed by Heaven's cripples who help each other along the way to the Father's house.

Buddy Smith

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Eddy-Torial -

I became a pastor in 1966, at the grand old age of 22 years. I was only saved for three years and green as grass. My sweetheart graduated from high school on a Tuesday night, we were married on Friday night, I was ordained on Sunday afternoon, and was in my first pastorate by the next Wednesday night with my beautiful new bride by my side. Needless to say, we learned on the job.

We had about eight or ten teenagers in that little hillbilly church near Galena, Missouri, in the Ozark mountains. They were normal kids, as full of mischief as kids usually are. Johnny, Ricky, and Charlie often spent Sunday afternoons wandering the hills near town and we would pick them up for church on the way through town. I was aware that there was some borderline flirtation/romance going on between those boys and one of the girls and was concerned that it was getting a bit out of hand so I decided to preach on the dangers of dating and petting, etc. In fact, I had preached on the subject a couple of times previously, and felt that I needed to beat that drum again, only a bit louder one Sunday night.

Preachers are never able to explain just why they build their sermons the way they do, but that night I decided to begin by telling the story of the little Negro church that called a new pastor. His ministry among them had an unusual bent. You see, every sermon he preached, week after week, sermon after sermon, from whatever text, had to do with chicken stealing. It made no difference where he started, he soon proclaimed the evils of chicken stealing and admonished and exhorted the congregation to repent of all their plundering of henhouses. Easter sermons, and Christmas sermons, and Mothers Day sermons, and revival sermons, and brotherhood meetings, prayer meetings, youth meetings, and Baptist Women's Missionary Union meetings all got the same proclamation, "You all got to give up stealing them chickens!!!" This went on till the whole county knew what the preacher was going to preach next Sunday.

Finally, one Sunday morning when the pastor announced the title of his sermon to be "The Painful Perils of Pilfering Poultry", one of the old deacons stood to his feet and cleared his throat. He said, "Brother Preacher, you know how much the congregation loves you and your missus. We do appreciate you coming to live among us and watching over us like a shepherd. So it is with great reluctance and hesitation, and in the fear of the Lord, I have been delegated the awesome responsibility by the members of the church to ask you one question." His voice fell silent, and after a minute the pastor asked, "Bro. Deacon, what is the question?" The old deacon replied, "Pastor, do you have any other sermons besides preaching against chicken stealing?" And the pastor answered, "Yes, Bro. Deacon, I do. And when you folks quit stealing chickens I will preach on something else." I began my sermon that night with that illustration, intending to preach again on the dangers of dating.

It was soon apparent that I had their undivided attention. All the young people listened closely as I exposed the dangers of flirtation and romantic involvement, and preached to them about how easy it is to fall into sinful, immoral



conduct. When I finished the sermon and gave the invitation, every teenager in the church responded. I prayed with them one by one and asked God to help them to keep themselves pure, and we closed the service and started for home. I was feeling pretty good about that sermon.

Since we picked up most of the people that attended, we had to take them home afterward. Johnny and Ricky were the last ones we dropped off, and just before we turned in their gate, Johnny asked, "Preacher, I want to know something. How did you know we stole that chicken this afternoon?" Before they climbed out of the car they explained that they had spent the afternoon wandering along the railway line, and had gotten hungry and sneaked into a farmer's barnyard and stole one of his chickens, wrung its neck, plucked it and cooked it over a campfire and ate it. Of course, they were amazed when their preacher started his sermon with that story about stealing chickens. And that was why, when the invitation was given, they all came forward to repent, not of immoral conduct, but of chicken stealing.

The preacher learned a lesson or two that night.

I learned that people don't always hear what you preach, but may hear something else entirely.

I learned that God does guide the preacher if he is willing, but may not tell him where he is guiding him.

I learned not to count your chickens when they respond to an altar call. But it is a good idea to count them at night before you lock up the hen house.

Bro. Buddy Smith

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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,
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