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PANDERING: THE ACTUAL TIE THAT BINDS MOST OF AMERICAN CHURCHES - by Kent Brandenburg

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It's attributed to professional baseball player Mark Grace, "If you're not cheatin', you're not tryin'." Christians can't support that particular credo. Christians aren't supposed to cheat. It's not Christian to cheat. But Christians do. Pandering is a type of cheating. Jesus has His will. He has a way church is to be accomplished, how people are added to His kingdom. Instead of depending on Him and following His ways, the church in America especially has been cheating. By pandering. They have pandered to the American public for a while in different ways and to different degrees to 'get' and then keep people. And now churches are doing it more than ever. It's a disgusting form of cheating by churches.

There is only one Bible and one truth, but there is a tremendous amount of doctrinal and practical divergence between churches in America. There is a lack of commonality between churches, except in one way, that being pandering. What churches have most in common today, as I see it, is pandering. They might not agree in belief or practice, but most of them pander. They do it with pride. They're proud of their pandering.

Pandering in churches closely relates to the Mark Grace statement. Winning is important in America. Churches don't want to lose. Rather than lose, they would rather cheat. And what the cheating churches do in order to keep from losing is pandering. I think many American churches would say they dislike the

Heads Up!

Post: P.O. Box 684, Malanda, Qld., 4885;
Phone: 07 4096 6657
Email: smiletex@higpond.net.au
Website: www.gracebaptistmalanda.net.au

pandering of race hustlers and politicians. They expose their type of pandering. Shameless pandering. And yet they themselves pander. They don't see it as shameless pandering, but it is. Is it worse when it's churches that are doing the pandering?

WHAT AM I TALKING ABOUT?

Pandering is to cater to lower or baser desires. It is a means of appeal for support by indulging or gratifying the audience with something it wants.

HOW DO CHURCHES PANDER?

Much of American church growth has become related to pandering. What first comes to my mind is the halfway covenant of colonial America, in which churches changed the requirements for membership in order to indulge those who needed it to further their social agendas. Later Charles Finney wrote in 1835:

Without new measures it is impossible that the Church should succeed in gaining the attention of the world to religion. There are so many exciting subjects constantly brought before the public mind . . . that the Church cannot maintain her ground without sufficient novelty in measures, to get the public ear. The measures of politicians, of infidels, and heretics, the scrambling after wealth, the increase of luxury, and the ten thousand exciting and counteracting influences that bear upon the Church and upon the world, will gain men's attention, and turn them away from the sanctuary and from the altars of the Lord, unless we increase in wisdom and piety, and wisely adopt such new measures as are calculated to get the attention of men to the Gospel of Christ. . . .

It is evident that we must have more arousing preaching, to meet the character and wants of the age. Ministers are generally beginning to find this out. And some of them complain of it . . . The character of the age is changed, but these men retain the same stiff, dry, prosing style of preaching, that answered half a century ago.

Pandering. Moody, Sunday, and then Rodeheaver followed in that same path (Scott Aniol writes and documents this [here](#) and [here](#)).

OS GUINNESS ARGUES:

The Christian faith is unrivaled among the world religions for its genius in innovation and adaptation. And no branch of the Christian faith has demonstrated this genius more than the evangelical movement. . . . Fundamentalism . . . prides itself on being world-denying by definition. Today it has become world-affirming in a worldlier and more compromising way than . . . liberalism. Relying on a study entitled, "The Rise of Evangelical Youth Movements" (among others),

RICHARD KYLE WRITES:

Groups . . . engaged in youth work . . . thoroughly accommodated themselves to American culture. . . . [T]hese youth groups did not ignore the pop culture. Rallies were a Christianized form of entertainment,

DEACON TRUE SEZ -



Saw a live TV blooper the other day.

Some woman preacher forgot to get her staff to check out the write-in questions before she answered them on air.

Big hair, big teeth, big smile, and big "OOOOOPS!"

Somebody sent in the question, "You are the Pastor of the Heavenly Identity church in _____. The Bible teaches that a pastor is to be the husband of one wife. What's your wife's name?"

Me and Ma nearly fell off our chairs laughing at the look on her face.

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2 PETER 2:3

**"...THROUGH
COVETOUSNESS SHALL THEY
WITH FEIGNED WORDS MAKE
MERCHANDISE OF YOU:
WHOSE JUDGMENT NOW OF A
LONG TIME LINGERETH NOT,
AND THEIR DAMNATION
SLUMBERETH NOT."**

tailored for the youth. The music was lively, celebrities gave their testimonies, and the leaders dressed in the latest styles.

MORE PANDERING

If you grew up in an American church, you probably grew up with pandering. I did in the 60s. If they weren't cheatin', they weren't tryin'. If you weren't pandering, you weren't tryin' to get bigger, tryin' to grow. I rode the church bus, where every week there were handouts. There were prizes upon prizes in junior church. There were promotions and marketing campaigns of many different types catering to the fleshly desires of lost people. We had an M and M Sunday, where packages of M and M's were given along with the Musician and the Magician, and more.

Our family moved to Wisconsin and the youth were pandered to. We had to be constantly entertained by the church with regular youth activities. Our Christian college pandered. I participated in the pandering because it was fun. When I traveled with the college, I was in churches that took pandering to completely different depths than I had ever witnessed. We visited one youth room with posters of Christian rock stars on the walls. I remember our bus breaking down and our choir crowded into a 40 seat auditorium with a tiny platform three quarters filled with the drum trap set and the other quarter with their multi-colored mush microphones. I've seen many of those stages since then.

Let me give examples of how widespread and accepted pandering has become. It stretches across and bridges almost every "camp" of evangelical Christianity. A major form of pandering are the indulgences offered the lost to interest them in church ("the sacred"). Several churches still have an incredible ratio of unbelievers attending their churches every Sunday based on pandering. You can visit churches with 2000 in their services, over a 1000 of which are unsaved kids lured in by fleshly goodies. They keep coming until they get bored with whatever is being handed out.

In the meantime, they are totally desensitized to the sacred through the pandering to which they are exposed by professing Bible-believing and practicing churches. If you criticize this method, this pandering, you will be attacked as uncaring and not compassionate, most likely slandered. These same people say they are against racial pandering, and yet they have hundreds of black kids in an almost exclusively white church, because they lure them in with candy and toys and games. They say they are feeding them. If they were feeding them, why not try something healthy, like spinach salad with balsamic vinegar dressing, and see how many still come "to be

fed." This method is sick and it's still being done all over. I say, "Shame on you!" All of you.

Methods like I mentioned above, which are pandering, are justified because "kids get saved." How do kids get saved? Isn't it the gospel? Please don't say it's because of a sno-cone. Please don't. That is offensive to God. Dozens and dozens, if not hundreds of these kids are turned away from church permanently, when they are through being pandered to. A minuscule few make it all the way through, very few, especially compared to those who eject.

I don't know where Hybels and Warren and their kind of pandering stem from, but it wouldn't surprise me that they looked at what Hyles did and just erased some of the scruples Hyles held, that kept him from the extent of the seeker sensitive movement. Now you've even got Calvinists, the young, restless, and reformed using similar methodology. John MacArthur uses it in his church and has with the Resolved Conference, where they pandered to the youth culture with their music and dress.

People grow up no longer able to discern between what is holy and what is profane. That's easy to see.

Evangelical and fundamentalist colleges pander to get students. They attract students with fleshly means. Pensacola Christian College uses the symbol of the palm tree, even though they aren't native to that area of Northern Florida, attempting to lure people in with the symbolism of the beach culture. The Master's College [panders](#). Christian colleges most often compete for students by pandering to a lower common denominator.

Churches pander by softening their approach to certain sinful practices and not preaching against certain sins. They pander with short sermons laced with stand-up comedy. They pander by offering programs to indulge people with special interests. Certain academics choose to fellowship in a wide range of associations to make their position seem more credible. There are exponential further examples.

Pandering ultimately comes out of insecurity, a lack of trust in God, a dissatisfaction with the sufficiency of scripture, (it comes out of) pragmatism, or worldliness. The solution is contentment with biblical practice out of one's completion in Christ. God is not honored by pandering. Pandering says God is not enough or (is) less than whatever is used to cater to a fleshly desire.

Let us all consider whether pandering is part of what we do.

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The book of Job is one of the most fascinating books of the Bible. In the very first verse of the book, we are introduced to the man named Job - Job 1:1 "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Job lived during the time of Abram, and perhaps knew or was known of him.

There is one truth that seems to stand out about the very person of Job more than any other - Heaven recognized him. Think about that. If we belong to the Lord, we are most certainly known by Heaven. But there are those whose lives stand out from the world that are recognized by Heaven in a way of honor. Job lived such a life. When such lives are lived, there is another place that recognizes them, and that is Hell. What was it about Job that caused both Heaven and Hell to recognize him? There are four very precious words that describe the man named Job and give us insight as to why both Heaven and Hell recognized him.

He was first of all, **PERFECT**. PERFECT is from the word **TAM**. Some have fancied that this word speaks of Job as being a man that was without sin. The word does not even hint at that idea. TAM means "complete." It usually speaks of one who is morally innocent, one who has integrity. Job was such a man. The word also infers honesty and truth in that person's character. Job was a man without hypocrisy. Sadly, it seems that fewer and fewer believers possess such a quality. The proof is in the fruits they produce. Having the mind of Christ is something foreign to them, and it seems some sort of an ulterior motive is often involved in their lives, rather than being a person of integrity.

Job was also called **UPRIGHT**. That is the Hebrew word **YASHAR** and it means "straight, upright, righteous." He was a blameless man. That started with Job's salvation, which was just like ours. The only difference was he looked forward to the Cross and the Resurrection, while we look back to it. Positionally, he was made upright or righteous the moment he repented and trusted Christ as Savior. The word YASHAR indicates that this is a quality of the heart. In other words, the word speaks of Job's practice. Job was saved, and he LIVED LIKE A SAVED MAN SHOULD LIVE. He did not deviate from the standards of God.

Then, we are told that Job **FEARED** GOD. **YARE** is very common word in the Old Testament that means "to be reverent or afraid." Although it is a common

PSALM 119:105-120

¹⁰⁵ NUN. Thy word is a lamp unto my feet, and a light unto my path.

¹⁰⁶ I have sworn, and I will perform it, that I will keep thy righteous judgments.

¹⁰⁷ I am afflicted very much: quicken me, O LORD, according unto thy word.

¹⁰⁸ Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

¹⁰⁹ My soul is continually in my hand: yet do I not forget thy law.

¹¹⁰ The wicked have laid a snare for me: yet I erred not from thy precepts.

¹¹¹ Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

¹¹² I have inclined mine heart to perform thy statutes always, even unto the end.

¹¹³ SAMECH. I hate vain thoughts: but thy law do I love.

¹¹⁴ Thou art my hiding place and my shield: I hope in thy word.

¹¹⁵ Depart from me, ye evildoers: for I will keep the commandments of my God.

¹¹⁶ Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. ¹¹⁷ Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

¹¹⁸ Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

¹¹⁹ Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

¹²⁰ My flesh trembleth for fear of thee; and I am afraid of thy judgments.



word, it speaks of an uncommon person that has a reverential sort of awe toward the Almighty, but at the same time, has a genuine fear of the very might of the Lord. This FEAR in Job's life, was shown in his daily conduct before a world that does not fear the Lord. Again, this is something that is missing in many lives. People do not see the Almighty as the Almighty. They see Him as their "good buddy" next door. They see Him as less than He is. Notice how people dress (or do not dress) when they come to worship Him. The worship is far less than worship because there is little or no true fear of the Almighty.

Finally, we are told that Job **ESCHEWED** evil. ESCHewed is the word **SOR** (pronounced soor). This verb means "to turn aside, to depart, to avoid" something. In Job's case, it was to turn aside from evil. Technically, this is a participle in the language which means this was continual and habitual in Job's life. That was Job's constant attitude toward evil. There are evidences of his eschewing evil throughout the book. We read in 31:1 "I made a covenant with mine eyes; why then should I think upon a maid?" He turned aside, he departed, he avoided that evil of lusting of looking upon a woman. That is the kind of man he was. He hated and rejected everything that was the opposite of God's character.

These four words that speak of Job's person should sum up what it means to be a Christian. Is it not amazing all the books and the seminars that have been conjured up

concerning how to be a Christian, when it is found in this one verse of Scripture? Such a life honors the Lord and the Lord recognizes such a life above many others. God repeats this in 1:8 "And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" And then in 2:3 "And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

So, exactly how important it is it for us to have such characteristics to describe our lives? Do our lives stand out as Job's did? Or do our lives fit the mold of the world? Do we talk like the world? Do we act like the world? Clearly, Job's life epitomized what Paul would write centuries later in Romans 12:1, 2 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

May our lives do the same as Job's!

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MY FATHER'S FINGERPRINTS - THE HUMAN EYE - By David Cloud



The bewildering complexity of the human eye speaks eloquently of an Almighty Creator.

The eye's retina is less than one square inch in surface area but it contains 137 million light-sensitive receptor cells. 130 million of these are rod cells (which see in black and white) while 7 million are cone cells (which allow color vision). Each photoreceptor cell is vastly more complex than the most sophisticated man-made

computer (Alan Gillen, *Body by Design*, p. 98). And each complex photoreceptor cell replaces itself every seven days.

The eye has a dynamic range of 10 billion to one; that is, it will detect a single photon of light and will still work well in an intensity of 10 billion photons. By contrast, modern photographic film has a dynamic range of about 1,000 to one (Jonathan Sarfati, Ph.D., *By Design*, p. 26), and a high

quality single lens reflex (DSLR) camera has a dynamic range of about 2000 to 1. The Nikon D700 is a semi-pro grade DSLR with a top of the line exposure metering system, but the authors of *Mastering the Nikon D700* are led to comment that it “is only a weak imitation of our marvelously designed eye and brain functions” (p. 34).

A healthy eye can see the light from a single candle 25 miles away.

At every level the human eye demonstrates mind-boggling complexity. For example, in response to bright light, a protein called arrestin rushes to “bind and calm the light-detecting proteins.” Arrestin is shuttled at lightning speed by a motor protein called myosin along special tracks of the cell’s internal skeleton (Sarfati, *By Design*, p. 27). “For the cell to properly adapt to bright light, arrestin needs to move; if it doesn’t, the cell remains as sensitive to light as it was when it was dark” (C. Montell). “... a process called edge extraction enhances the recognition of edges of objects. John Stevens, an associate professor of physiology and biomedical engineering, pointed out that it would take ‘a minimum of a hundred years of Cray supercomputer time to simulate what takes place in your eye many times each second’ (*Byte*, April 1985)” (Sarfati, *By Design*, p. 27). Intelligent processing occurs in the retina before the information is transmitted to the brain. It has been estimated that 10 billion calculations occur every second in the retina *before the image even gets to the brain* (Gillen).

George Marshall, Ph.D. in Ophthalmic Science from Glasgow University, says: “The retina is probably the most complicated tissue in the whole body. Millions of nerve cells interconnect in a fantastic number of ways to form a miniature ‘brain.’ Much of what the photoreceptors ‘see’ is interpreted and processed by the retina long before it enters the brain” (“An Eye for Creation: An Interview with Eye-disease Researcher Dr. George Marshall,” *Creation*, September 1996, <http://www.answersingenesis.org/creation/v18/i4/eye.asp>).

Even the atheist Richard Dawkins has to marvel at the complexity of the human eye, though he reaches the strange conclusion that it is the product of blind evolution: “The optic nerve is a trunk cable, a bundle of separate ‘insulated’ wires, in this case about three million of them. Each of the three million wires leads from one cell in the retina to the brain. You can think of them as the wires leading from a bank of three million photocells (actually three million relay stations gathering information from an even larger number of photocells) to the computer that is to process the information in the brain” (Richard Dawkins, *The Blind Watchmaker*, p. 93).

The eye’s optic nerve can handle 1.5 million simultaneous messages that are sent to the brain where this massive amount of information is instantaneously processed.

The eyes are set in the body at the ideal place and are protected by the surrounding bone structure, by the eyelid, the eyelashes, and the eyebrows.

The eyes are self-cleaning and self-maintaining. They produce three different types of tears, each with its own complex chemical makeup. Basal tears are the normal lubricating tears that keep the eye clear of dust. The composition of these tears include lysozyme which fights against bacterial infection as part of the body’s mind-bogglingly complex immune system. Reflex tears are produced to flush the eye of irritants, such as onion or pepper vapors. Emotional tears are produced as a result of emotional stress and contain a natural painkiller and calming hormones. Tears have three layers, an outer layer which contains oils that prevent evaporation and control the flow of tears onto the cheek; a middle layer, which contains the proteins and hormones, and a mucous layer touching the eye itself which coats the cornea and provides for even distribution of the tear film.

Could the eye have evolved from a single light-sensitive spot, as evolutionists claim?

First, even a “simple” light sensitive spot that can actually discern and interpret light is incredibly complicated and could not have evolved by chance. Biologist Michael Behe observes: “We are invited by Dawkins and Darwin to believe that the evolution of the eye proceeded step-by-step through a series of plausible intermediates in infinitesimal increments. But are they infinitesimal?

Remember that the ‘light-sensitive spot’ that Dawkins takes as his starting point requires a cascade of factors, including 11-cis-retinal and rhodopsin, to function. Dawkins doesn’t mention them. And where did the ‘little cup’ come from? A ball of cells--from which the cup must be made--will tend to be rounded unless held in the correct shape by molecular supports.

In fact, there are dozens of complex proteins involved in maintaining cell shape, and dozens more that control extracellular structure; in their absence, cells take on the shape of so many soap bubbles. Do these structures represent single-step mutations? Dawkins did not tell us how the apparently simple ‘cup’ shape came to be. And although he reassures us that any ‘translucent material’ would be an improvement ... we are not told how difficult it is to produce a ‘simple lens.’ In short, Dawkins’s explanation is only addressed to the level of what is called gross anatomy. ...

"Biochemistry has demonstrated that any biological apparatus involving more than one cell (such as an organ or a tissue) is necessarily an intricate web of many different, identifiable systems of horrendous complexity. ... Not only is the eye exceedingly complex, but the 'light-sensitive spot' with which Dawkins begins his case is itself a multicelled organ, each of whose cells makes the complexity of a motorcycle or television set look paltry in comparison. ...

"Richard Dawkins can simplify to his heart's content, because he wants to convince his readers that Darwinian evolution is 'a breeze.' In order to understand the barriers to evolution, however, we have to bite the bullet of complexity" (*Darwin's Black Box*).

Second, the eye appears in the fossil record in great variety and amazing complexity (e.g., trilobite and shrimp

eyes), far beyond a "simple light spot." There is no evidence that complex eyes evolved from simple eyes.

Further, not only does sight require exceedingly complicated biological machinery, but there must be the accompanying intelligence to interpret the light signals, and this must be coordinated with further complex systems that enable the creature to do something with the information. Darwinists have never demonstrated how these things evolved.

For a study of the supposed backwards wiring of the human eye see "The Imperfect Human Eye" under the section on Icons of Evolution by David Cloud, [Fundamental Baptist Information Service](#).

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DIARIES OF THE SAINTS - By Buddy Smith



I used to receive sermon tapes from Bro. J.B. Buffington. At the time I was driving across Melbourne twice a week to teach in a Bible college, so I bought a little cassette player and listened to a sermon each way. I remember Bro. Buffington preaching about Christians needing to have real Bible convictions. He told how he'd come to the Lord after he got out of the US Army and gone off to Bible college. As soon as he came to Christ he realised that alcohol was wrong for a born again Christian to drink, but he said it was an opinion, not a conviction, with him. That is, it was just an opinion until the Lord let a drunkard put him on the spot.

Bro. Buffington was out on visitation, knocking on doors one day, and was invited into a man's home. He sat down at the kitchen table and spoke to the man about his soul. The man listened for a few minutes and then stood, went

to the fridge, and brought back two bottles of beer. He set one on the table for himself and one in front of the preacher. "Drink with me, Preacher!" he said. Bro. Buffington replied, "No thank you." The man spoke up louder and said, "Preacher, I'm tryin' to be neighbourly, so I want you to drink beer with me." Again, Bro. Buffington said, "No, thank you. I don't drink alcohol any more since I got saved." And to his surprise, the man then reached under his shirt, pulled out a big Colt revolver, eared the hammer back, aimed the pistol at Bro. Buffington, and said, "I'm through being nice now, Preacher! You take the top off that bottle of beer and drink it or I'm goin' to shoot you dead!"

Bro. Buffington said it was right there that his opinion that it was wrong for a Christian to drink alcohol became a conviction, and he said, "Mister, you can kill me, but the Lord has saved me from sin. My body belongs to Him and I am not ever going to drink beer again."

I think, if I had to describe what it means to have biblical convictions, I would say that it means choosing to do what we know to be right in the sight of God, no matter if I am the only person in the world to do so, and no matter if it costs me my life.

It is close to forty years ago I heard him tell how he came to have a deep conviction about alcohol, but it has stuck with me.

Christian opinions are not enough.

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2 CORINTHIANS 11:1-4; 13-15

¹ Would to God ye could bear with me a little in my folly: and indeed bear with me.

² For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

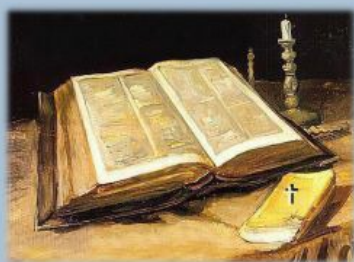
³ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

⁴ For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

¹³ For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

¹⁴ And no marvel; for Satan himself is transformed into an angel of light.

¹⁵ Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.



WILLIAM BRANHAM'S BOGUS HEALINGS- PART 1 - By David Cloud



BRANHAM'S LIFE AND BELIEFS

William Branham was an acclaimed Pentecostal healer and prophet who arose from the ranks during the same general period as such other well known Pentecostal figures as Oral Roberts, T.L. Osborn, Jack Coe, Kathryn Kuhlman, and Demos Shakarian. Branham conducted large healing campaigns in America, Canada, and Europe, and was honored as a prophet of God throughout Pentecostalism. Though dead, Branham is still referred to frequently by Pentecostal leaders and publications, and there are churches, particularly in Canada and Europe, that claim him as their leader. "The person universally acknowledged as the revival's 'father' and 'pacesetter' was William Branham. The sudden appearance of his miraculous healing campaigns in 1946 set off a spiritual explosion in the Pentecostal movement which was to move to Main Street, U.S.A., by the 1950s and give birth to the broader charismatic movement in the 1960s, which currently affects almost every denomination in the country. ... 'Branham filled the largest stadiums and meeting halls in the world.' ... As the pacesetter of the healing revival, Branham was the primary source of inspiration in the development of other healing ministries. He inspired hundreds of ministers to enter the healing ministry and a multitude of evangelists paid tribute to him for the impact he had upon their work. As early as 1950, over 1,000 healing evangelists gathered at a Voice of Healing [the name of Branham's magazine] convention to acknowledge the profound influence of Branham on the healing movement" (*Dictionary of Pentecostal and Charismatic Movements*, Grand Rapids: Zondervan, 1988, p. 372).

Before we proceed with Alfred Pohl's interview, we will give a brief overview of Branham's life from the report, "Latter-day Prophets: The Kansas City Connection," by Albert James Dager. In brackets we will insert other material which we feel is helpful in understanding Branham:

"William Marion Branham was born April 6, 1909, on a farm near Berksville, Kentucky, U.S.A. At the time of his birth, his mother was fifteen years of age and his dad was eighteen. Something unusual happened the day he was born. A few rays of light shone into the room and a halo, one foot in diameter, appeared above the mother and the baby. As a result of this incident his mother took him to a Baptist church in the community. This was the first and last time he went to

church for many years. While William Branham was quite young, his parents moved to a farm near Jeffersonville, Indiana, where "his early life was marked by tragedy, poverty, and misunderstanding" (Carl Dyck, *William Branham: The Man and His Message*, Saskatoon: Western Tract Mission, 1984, p. 3). It should also be noted that Branham's parents believed in fortunetelling and he was burdened through occultism at an early age (Kurt Koch, *Between Christ and Satan*, p. 150).

In 1948, William Branham, a Baptist preacher turned Pentecostal, incorporated into his own ministry the ideas [Franklin] Hall presented in Atomic Power with God through Fasting and Prayer. Because of his influence over the lives of almost all the "healing revival" preachers that followed after him, Branham proved to be the most influential of Hall's disciples.

Branham's followers believed him to be the apostle of the final Church age. He gained popularity through his teachings on what he called "God's Seventh Church Age," which would be the final move of God before the manifestation of His Kingdom on earth. Branham based this teaching on his interpretation of Joel 2:23, which speaks of the latter rain on God's blessings upon Israel, and applied this latter rain to the neo-pentecostal move of his day. He taught that God's promise to restore what the locust, cankerworm, caterpillar, and palmerworm had eaten would be the restoration of the Church out of denominationalism, which he equated with the Mark of the Beast.

Branham is said to have exhibited remarkable healing power [we will see from Pohl's interview that this was a sham], and the ability to give accurate words of knowledge about people whom he had never met. [The latter is soothsaying, which is occultic.]

*From a very early age it was evident that supernatural power accompanied Branham's life. When he was three years of age [other accounts give the age as two and seven], he first heard "the Voice." This disembodied Voice told him that he was never to drink, smoke, or defile his body in any way, for he was being groomed for work at a later date (William Branham, *My Life Story*, Jeffersonville, IN: Spoken Word Publications, undated, p. 24).*

*The Voice accompanied Branham throughout his lifetime, and eventually made itself known as an angel. This angel directed him in every aspect of his personal life, and it was the angel rather than the Holy Spirit to whom Branham gave credit for his power (Kurt Koch, *Occult Bondage and Deliverance*, Grand Rapids: Kregel, 1972, p. 50). Branham knew that if he didn't do what the Voice told him to do, he would suffer greatly.*

[The angel supposedly appeared during a 1933 baptismal service in the Ohio River at Jeffersonville, Indiana, and said to Branham: "As John the Baptist foreran the first coming of Christ, you will forerun His Second Coming" (In the Days of the Voice of the 7th Angel, Edmonton: End Time Message Tabernacle, p. 53).]

Branham propagated what he called the "Serpent's Seed" teaching: the belief that Cain was produced through a sexual union between Eve and the serpent in the garden. The curse of the Serpent's Seed, he believed,



continues to plague mankind through women, and is evidenced in their temptation of men (Branham, My Life Story, p. 19). [This strange teaching is stated as follows by one of Branham's disciples: *"Eve's eating was adultery with the serpent, Proverbs 30:20. Remember, he was not a snake at this point. That curse came after the act. ... It was not an apple that caused Adam and Eve to realize they were naked. But it was a sexual act. ... The serpent was an upright handsome creature. He was, in fact, 'the missing link' that science even in their unspiritual wisdom, can see is missing 'between man and monkey.' ... Satan used this creature to get himself into the Human race" (Was it an Apple? Lima, Oh: Bible Believers of Lima).]*

[Branham believed that some humans are descended from the serpent's seed and are destined for hell, which is not eternal, however. The seed of God, i.e., those who receive Branham's teaching, are predestined to become the Bride of Christ. There are still others who possess free will and who may be saved out of the denominational churches, but they must suffer through the Great Tribulation. He considered denominationalism a mark of the Beast (Rev. 13:17) (Dictionary of Pentecostal and Charismatic Movements, pp. 95, 96).]

Another of Branham's teachings was that the Zodiac and the Egyptian pyramids were equal to the Scriptures in the revelation of God's Word (Branham, Adoption, Jeffersonville, IN: Spoken Word Publications, pp. 31, 104).

[Branham denied the Trinity, and required that believers baptized by a Trinitarian formula be rebaptized in the name of "Jesus only" (Dictionary of Pentecostal and Charismatic Movements, pp. 95, 96).

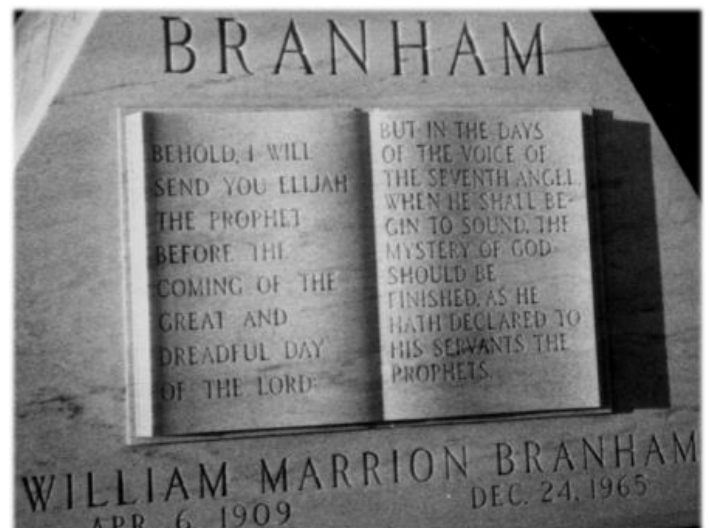
In a sermon entitled "The Way of a True Prophet," Branham stated this view as follows: "Why don't you examine your baptism of Father, Son, and Holy Ghost, and that false 'trinity' it's so-called, which is nothing in the world but three offices of one God, titles. No, name of Father, there's no such a thing as name, Father, Son, and Holy Ghost--Name of the Father, Son, and Holy Ghost, which is the Lord Jesus Christ" (In the Days of the Voice of the 7th Angel, p. 41).]

[Branham proclaimed himself the angel of Revelation 3:14 and 10:7 and predicted that by 1977 all denominations would be consumed by the World Council of Churches under the control of the Roman Catholics, that the Rapture would take place, and that the world would be destroyed (Dictionary of Pentecostal and Charismatic Movements, p. 96). He said, "At--at least, this great nation is going to strike a war that's going to blow it to bits" (Branham, The Laodician Church Age, Dec. 11, 1960, Jefferson, Indiana, audio tape).]

Although many Pentecostals overlooked these and other false prophecies and aberrant teachings and embraced him as an apostle and a prophet, his popularity declined in the late '50s due to his attempt to establish his proclamations as equal to Scripture. Even the Full Gospel Business Men's Fellowship International [FGBMFI], which had supported Branham and given him an open forum at their meetings, began to move away from him, although some local chapters continued to use him as a speaker.

In spite of Branham's denial of the Trinity, and his aberrant teachings on immortalization, on the restoration of the Church and on the offices of apostles and prophets, Demos Shakarian [founder of FGBMFI] wrote, "Rev. Branham often made the statement that the only Fellowship to which he belonged was FGBMFI. Often, when called upon to speak at various conventions and chapter meetings, he has traveled long distances to keep those engagements. His spirit of service was an inspiration" (David E. Harrell, Jr., *All Things Are Possible*, Bloomington, IN: Indiana University Press, 1976, p. 161).

Branham was injured in a head-on collision while on a trip to Arizona and passed away six days later [on December 24, 1965]. Many of his followers believed that he had truly come in the spirit of Elijah; some believed him to be God, born of a virgin, and fully expected him to rise from the dead in three days (Ibid.).



Inscription on William Branham's pyramid shaped grave stone at Jeffersonville, Indiana.

To date, William Branham's body is still in the grave. But his occult healing methodology was picked up by hundreds of others upon whom he had laid his hands for transference of the spirit that worked through him. These included almost all the major names who operated as "healing" evangelists during that time, and who are still at work today. They took Branham's mantle through the period known as the Latter Rain.

POEMS THAT PREACH -

Here lies in the horizontal position
The outside *case* of
George Routleigh, Watchmaker,
Whose abilities in that line were an honour
To his profession:
Integrity was the *main-spring*
And prudence the *regulator*
Of all the *actions* of his life:
Humane, generous and liberal,
His *hand* never *stopped*
Till he had relieved distress;
So nicely *regulated* were all his *movements*
That he never *went wrong*
Except when *set-a-going*
By people
Who did not know his *key*;
Even then, he was easily
Set *right* again:
He had the art of disposing of his *time*
So well
That his *hours* glided away
In one continual round
Of pleasure and delight,
Till an unlucky moment put a *period* to
His existence;
He departed this life
November 14, 1802
Wound up,
in hopes of being taken in hand
By his *Maker*,
And of being
Thoroughly *cleaned, repaired* and *set-a-going*
In the World to come.

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The previous report, except for the parts within brackets, is from Albert James Dager, Latter-day Prophets: The Kansas City Connection, Media Spotlight.

BRANHAM'S ANGEL

We believe it is important to say more about Branham's angel and the supernatural powers that influenced his life. As has been noted, from early childhood Branham experienced voices and visions. Consider the following quotes from his testimony:

"I was crying, and all at once I heard something making a noise like a whirlwind, something like this going 'Whooooossh, whoooooossh,' just a noise like that. Well, it was awful quiet, and I looked around. And you know what, a little whirlwind, I believe you call them a little cyclone. And I was under a great white popular tree, stood about halfway between the barn and the house. And I heard that noise. ... And I got just few feet from that, out from under the branches of this big tree, and, oh, my, it made a whirl sounding. And I turned to look and about halfway up that tree was another whirlwind, caught in that tree just a-going around and around, moving those leaves. ... So I watched, but it didn't leave off. Usually it's just a puff for a moment, then it goes, but it had already been in there two minutes or more.

"Well, I started up the lane again. And I turned to look at this again. And when It did, a human Voice just as audible as mine is, said, 'Don't you never drink, smoke, or defile your body in any way. There'll be a work for you to do when you get older.' Why, it liked to scared me to death! You could imagine how a little fellow felt. I dropped those buckets, and home I went just as hard as I could go, screaming at the top of my voice. ...

"Well, I told that to Mama, and--and she just laughed at me. And I was just hysterical. She called the doctor, and the doctor said, 'Well, he's just nervous, that's all.' So she put me to bed. And I never, from that day to this, ever passed by that tree again. I was scared. I'd go down the other side of the garden, because I thought there was a man up in that tree and He was talking to me, great deep Voice that spoke" (William Branham, My Life Story, Edmonton: End Time Message Tabernacle, pp. 14-15);

This was the beginning of Branham's experience in the supernatural, and he claimed that this voice followed him the rest of his life and was the voice which controlled his healing ministry. Years later Branham was baptizing in the Ohio River and claims that the voice spoke again:

"I was baptizing down on the river, my first converts, at the Ohio River ... And just then a whirl come from the

heavens above, and here come that Light, shining down. ... And It hung right over where I was at. A Voice spoke from there, and said, 'As John the Baptist was sent for the forerunner of the first coming of Christ, you've got a Message that will bring forth the forerunning of the Second Coming of Christ.' And it liked to a-scared me to death. And I went back, and all the people there ... they asked me, said, 'What did that Light mean?' A big group of colored people from the—the Gilead Age Baptist church and the Lone Star church down there, and many of those was down there, they began screaming when they saw that happen, people fainted" (William Branham, *How the Angel Came to Me, and His Commission*, Edmonton: End Time Message Tabernacle, p. 18).

Branham was bothered by the many visitations and repeatedly prayed that God would take them away. Finally the voice appeared to him in bodily form and gave him a commission to heal, *"And then all along down through life I'd see that, see that moving, see that visions, how those things would happen. Then, a little later on, It kept bothering me so much, and everybody telling me It was wrong. ... No matter how much I'd keep praying for That not to come, It come anyhow...."*

"I was game warden in the State of Indiana. ... I said, 'Honey, I can't go on like this, I'm a prisoner.' I said, 'All the time, when this thing keeps happening, and things like that, and these visions a-coming, and so forth like that, or whatever it is.' I said, 'Them trances like,' I said, 'I don't know what that is. And, honey, I-I-I don't want to fool with it, they--they tell me it's the Devil. And I love the Lord Jesus.' "And I said, 'Meda [his wife], I'll never come out of that woods until God promises me He'll take that thing away from me and never let it happen again.' ... "And I went up there that night and went back in the little old cabin floor. ... Where I used to trap when I was a boy, had a trap line through there and go up there and fish and stay all night. Just a little old dilapidated cabin sitting over there ... And I set down on this little stool. And I just sitting, oh, kind of in this position, just like that. "And, all at once, I seen a Light flicker in the room. And I thought somebody was come up with a flashlight. And I looked around, and I thought, 'Well ...' And here It was, right out in front of me. And old wooden boards on the floor. And there It was, right in front of me. And a little old drum stove sitting in the corner, the top was tore out of it. And--and right in here there was a--a Light on the floor, and I thought, 'Well, where's that? Well, that couldn't be coming.' "I looked around. And here It was above me, this very same Light, right there above me, hanging right like that. Circling around like a fire, kind of an emerald color, going, 'Whoossh, whoossh, whoossh!' like that, just above It, like that. And I looked at That, and I thought, 'What is That?' Now, It scared me. "And I heard somebody coming,

just walking, only it was barefooted. And I seen the foot of a Man come in. Dark in the room, all but right here where It was shining right down. And I seen the foot of a Man coming in. And when He come into the room, walked on up, He was a Man about ... looked to weigh about two hundred pounds. [Branham also described him as dark of complexion, with shoulder length hair.] He had His hands folded like this. "Now, I had seen It in a Whirlwind, I had heard It talk to me, and seen It in the form of a Light, but the first time I ever seen the image of It. It walked up to me, real close. "Well, honest friends, I--I thought my heart would fail me. ... Cause after hundreds and hundreds of times of visitations, it paralyzes me when He comes near. It sometimes it even makes me ... I almost completely pass out, just so weak when I leave the platform many times. If I stay too long, I'll go completely out. I've had them ride me around for hours, not even know where I was at. And I can't explain it. "So I was sitting there and looking at Him. I--I kind of had my hand up like that. He was looking right at me, just as pleasant. But He had a real deep Voice, and He said, 'Do not fear. I am sent from the Presence of Almighty God.' And when He spoke, that Voice, that was the same Voice that spoke to me when I was two years old, all the way up. I knowed that was Him.

*"He said, 'I am sent from the Presence of Almighty God, to tell you that your peculiar birth' (as you know what my birth was up there; that same Light hung over me when I was first born). And so He said, 'Your peculiar birth and misunderstood life has been to indicate that you're to go to all the world and pray for the sick people.' And said, 'And regardless of what they have ... if you get the people to believe you, and be sincere when you pray, nothing shall stand before your prayers, not even cancer.' "And He said, 'As the prophet Moses was given two gifts, signs to vindicate his ministry, so will you be given two.' He said, 'One of them will be that you'll take the person that you're praying for by the hand, with your left hand and their right,' and said, 'then just stand quiet, and there'll be a physical effect that'll happen on your body. Then you pray. And if it leaves, the disease is gone from the people. If it doesn't leave, just ask a blessing and walk away.' "He said, 'And the next thing will be, if they won't hear that, then they will hear this. Then it'll come to pass that you'll know the very secret of their heart. This they will hear. "He said, 'You were born in this world for that purpose'" (William Branham, *How the Angel Came to Me, and His Commission*, Edmonton: End Time Message Tabernacle, pp. 18-22).*

We don't believe these visitations were of the Lord. Note the fear that the voice caused in young Branham, and the turmoil and confusion and fear that it caused in his life from then on. The Bible says, "For God is not the author of confusion, but of peace..." (1 Cor. 14:33).

In the Bible, when God or angels spoke to or appeared to men, it is true that they often were afraid. But God always calmed the fears of those who were visited, and there were not lingering fear and turmoil because of the visitations. We do not believe that the Lord would have allowed Branham to continue in the suffocating kind of fear that he experienced from the visitations.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

Another evidence of the demonic nature of Branham's visitations is the legalistic bondage that accompanied them. The devil is a slave master. The Lord Jesus Christ sets the captives free. Branham never did experience the liberty of conscience and action that Christ gives. He lived in fear and acted under a compulsive-type behavior associated with demonic oppression.

We have quoted Branham's own statement about being a prisoner to the visitations. Consider Branham's painful, servile relationship with the angel:

"One evening, just before a meeting, Branham told his interpreter, 'Don't stand to the right of me because my angel stands there.' Branham described the angel as a well-built man, dark hair with folded arms. The angel supposedly stood next to Branham, and what the angel said, he had to obey."

Branham said that the angel was with him day and night and without him he had no authority in his preaching. In fact, he could not even decide things in his own private life. In his healing, Branham was always told by the angel who to heal and who not to. *Once an interpreter asked Branham, 'Do you think your power to heal people comes from the Holy Spirit?' 'No,' Branham replied, 'my angel does it.'* Kurt Koch confirms 'the fact that Branham's angel was a spiritistic rather than a divine angel.' He relates a story about a woman whose brother-in-law, in spite of being a minister, was involved in occultism, spiritistic meetings and magic. *When Branham first was introduced to him, Branham spontaneously said, 'You look exactly like the angel which appears to me every day.' The weird, spiritistic minister frightened Christians who knew him"* (Carl Dyck, William Branham: *The Man and His Message*, Saskatoon: Western Tract Mission, 1984, p. 16).

We believe Branham was influenced by demonic spirits. The bondage in which he lived was an occultic bondage.

His powers were those of a soothsayer. His healing powers were occultic. The voices that tormented him, the vibrations and swellings in his hand, the lights, the fiery balls that supposedly danced about the room during some of his healing crusades, the complete exhaustion he experienced after his meetings--all of this is evidence of occultic powers. And this is what men of God tried to warn him of. In fact, when Branham met fortunetellers, they even told him that he was influenced by their kind of supernatural powers:

"What made me more scared than ever, every time I met a fortuneteller, they would recognize something had happened. And that would just ... it just nearly killed me. "For instance, one day my cousins and I was going down through a carnival ground, and we was just boys, walking along."

*So there was a little old fortuneteller sitting out there in one of those tents. ... She said, 'Say, you, come here a minute!' And the three of us boys turned around. And she said, 'You with the striped sweater' (that was me). ...And I walked up, I said, 'Yes, ma'am, what could I do for you?' And she said, 'Say, did you know there's a Light that follows you? You were born under a certain sign.' I said, 'What do you mean?' She said, 'Well, you were born under a certain sign. There's a Light that follows you. You were born for a Divine call'" (William Branham: *The Man and His Message*, pp. 22-23).*

Branham tells of other instances in which soothsayers told him similar things. He said, *"And every time I get around one of them, that's the way it would be."* Then the preachers, saying, "That's the Devil! That's the Devil!" (Ibid. p. 25).

This is a sad story. It is too bad that Branham did not listen to the wise voices which were warning him that the visitations were demonic. It is too bad that Branham did not listen to his own fears and his own conscience which caused him to want to escape the visitations. It is too bad that Branham did not listen to the Bible. As it turns out, he did not listen to wisdom. Instead he allowed the demonic powers to control his life, and he, in turn, led multitudes of other people into all sorts of error and confusion.

(to be continued in the next issue of Heads Up - Ed)

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NOTABLE QUOTES AND QUOTABLE NOTES -

I ADORE THE PLENITUDE OF THE SCRIPTURES,

In which every letter is a word,
and every word is a verse,
and every verse is a chapter,
and every chapter is a book,
and every book is a Bible;

In which every twig is a branch,
and every branch is a tree,
and every tree a forest,

In which every drop is a rivulet,
and every rivulet a river,
and every river a bay,
and every bay an ocean,
and every ocean all waters."

- Tertullian

Isaiah 6:8 says--Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

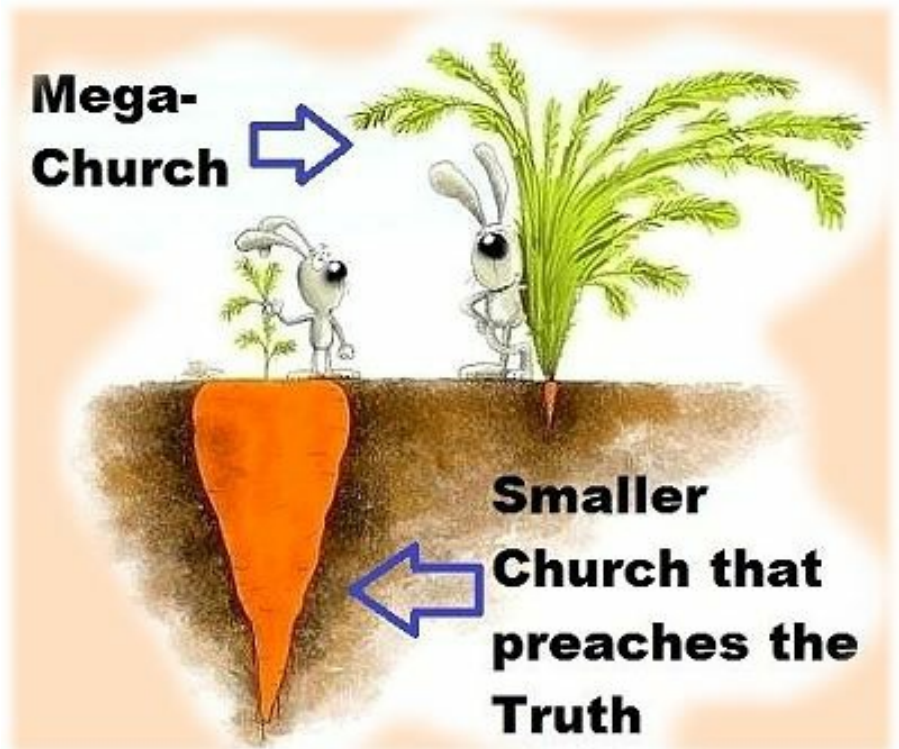
D. L. Moody wrote the following words next to this passage in his Bible: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and what I ought to do, by the grace of God I will do."

Never underestimate the Power of God and His unique sense of humor. Anyone can count the seeds in an apple; but only God can count the apples in a seed. - Anon.

"Your love for God is measured by your obedience to His word."

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CARTOONS FOR THE WISE



THERAPY FOR THE FUNNY BONE -

- Old age is when former classmates are so gray and wrinkled and bald, they don't recognize you.
- Why do crazy people always jump off the tops of buildings to see if they can fly? Wouldn't it be safer to start at the bottom and try to fly UP to the top?
- Some national parks have long waiting lists for camping reservations. Something is very wrong when you have to wait a year to sleep next to a tree.
- I'm trying to save my money. Who knows? One day it may be valuable.
- It's amazing how quickly the kids learn to drive a car, yet are unable to understand the lawnmower, snow blower, or vacuum cleaner.
- Overheard on the Pediatrics floor: "Are you medical or surgical?"
"I don't know what you mean."
"Were you sick when you came in here, or did they make you sick when you got here?"
- I used to try a lot of different sports when I was a kid, without ever excelling in any particular one. Then I got older and realized you can buy trophies. Now I'm good at everything.

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My Dad has been gone now for just over 17 years.

I think about him all the time. The memories of the things we did together come flooding in, and I live them over and over again. There's one memory that stands out above all the rest. It happened over fifty years ago. I was in the seventh grade.

In my mind's eye I can still see the clothes I was wearing and the weather that day. I remember the car we had. The places we walked, the scenery, and the sunlight are all so clear in my mind. It only happened once in the 75 years I knew my Dad.

Dad suggested we go on a hike, just me and him. He said we could hike from our house out to the big dam on the edge of town. So we did. We walked from our house down the hill to the river. We pushed through the scrub that fringed the river and followed its twists and turns as it wound its way westward. Some places there were trails. Other places there was nowhere to walk, and we had to wade through the river.

We crossed back and forth. We climbed up and we slid down. We teetered on slippery rocks, and we trudged through gooey mud.

Every step was an adventure. In a little boy's mind, there were wild Indians lurking behind every bush. There were buffalo and wild horses drinking at still pools. Panthers and elephants, and fierce lions threatened us at every bend in the river, but we were very brave, me and Dad. We watched for snakes and crocodiles, for things that go SPLASH in the night. We imagined enormous fish behind every watery root, and wished we had brought our fishing lines. We tramped long dusty miles (at least three of 'em) without food or drink. But we were brave, me and my Dad.

At last we climbed up out of the riverbed to look at the big dam. The Great Adventure was finished. Mom and Sis were waiting in the car, and supper was cooking at home. And this little boy talked non stop all the way home about going adventuring with dad.

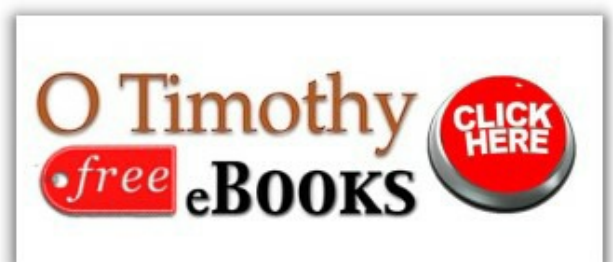
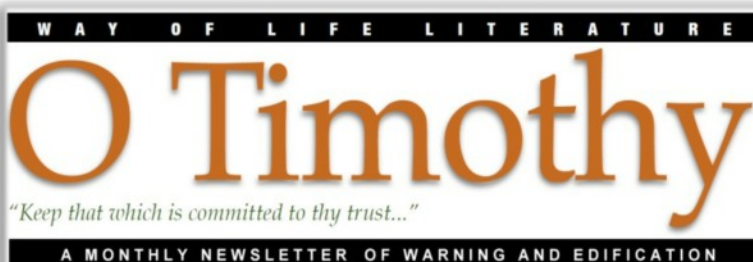
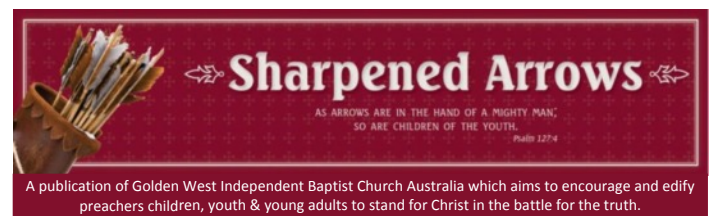
Me and Dad. We were very brave. I have never forgotten Dad taking me on the Great Adventure.

That's why dads need to go adventuring with their sons. Boys are counting on dads to teach them how to be brave.

And they will never forget.

Me and Dad. We were very brave

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(CCM musicians like to tell how their favourite Rock Stars and their bands have influenced their Praise and Worship music and how they love to listen to them. So what do their heroes say about the music that influences your teens' favourite CCM groups? - Ed)

ROCK AND ROLL IS ABOUT REBELLION AND LIVING AS YOU PLEASE -

"I'm free to do what I want any old time" ("*I'm Free*," Rolling Stones, 1965).

"It's my life and I'll do what I want/ It's my mind, and I'll think what I want" (*The Animals*, 1965).

"You got to go where you want to go/ do what you want to do" (*Mamas and Papas*, 1965).

"It's your thing/ do what you want to do" (*Isley Brothers*, 1969).

"The whole Beatles idea was to do what you want, do what thou wilt, as long as it doesn't hurt somebody" (John Lennon, cited by David Sheff, p. 61).

"...the whole idea of rock 'n' roll is to offend your parents" (Rock drummer King Coffey, *The Truth about Rock*, p. 30).

"...rock 'n' roll is more than just music--it is the energy center of a new culture and youth revolution" (advertisement for Rolling Stone magazine).

"In a sense all rock is revolutionary. By its very beat and sound it has always implicitly rejected restraints and has celebrated freedom and sexuality" (*Time magazine*, Jan. 3, 1969).

"Rock 'n' roll is a beast. Well-intentioned people thought you could pick it up and cuddle it. They forgot it had claws of the bands--The Slits, The Damned, Bad Manners, The Vibrators, The Stranglers and Meat Loaf. ... I know, because I was one of them. Behind every sweet doowop and bebop is an unfettered sexuality and sympathy for the devil: a violently anarchic--in the face of all harmony, peace and progress. People could see that when it first happened and it hasn't changed. Anybody with a penn'orthy of grey matter could see it was trouble" (Ray Gosling, BBC Radio 4 program "*Crooning Buffoons*," *The Listener*, Feb. 11, 1982).

"Rock 'n' roll, if not actually inventing the teenager, split the pop followers into the under twenties and the rest" (Bob Dawbarn, *Melody Maker*, Feb. 10, 1968).

"Rock music has widened the inevitable and normal gap between generations, turned it from something healthy--and absolutely necessary to forward movement--into something negative, destructive, nihilistic" (George Lees, music critic, *High Fidelity*, February 1970).

"The [rock] medium is so anti-Christian in its ethos--libertarian, anti-authoritarian, equating infatuation and sexual attraction with love, and on the drug-culture fringe--that when Christians assume that ethos to communicate the message of self-denial, cross-bearing and following Christ then it utterly mangles the message" (Colin Chapman, "*Modern Music and Evangelism*," Background to the Task, Evangelical Alliance Commission on Evangelism, 1968).

"Although the music has changed over the years, the rebellious urges that created it remain the same. ... I was reminded once more of the basic appeal of rock and roll--



its irreverent, nose-thumbing quality" (Ellen Willis, *TV Guide*, January 1979, p. 15).

"Most of it [rock music] is used as a vehicle for anti-Christian propaganda" (Graham Cray, appendix to J. & M. Prince, *Time to Listen, Time to Talk*, cited in *Pop Goes the Gospel*, p. 86).

"Rock music has got the same message as before. It is anti-religious, anti-nationalistic and anti-morality. But now I understand what you have to do. You have to put the message across with a little honey on it" (John Lennon, spoken not long before his death in 1980, *Pop Goes the Gospel*, p.84).

"Rock and roll is simply an attitude" (Johnny Thunders, cited in *Rock Facts, Rock & Roll Hall of Fame and Museum*, p. 14).

"The [hippie] counterculture is the world's first amplified music" (Timothy Tyler, *"Out of Tune and Lost in the Counterculture,"* Time, Feb. 22, 1971, pp. 15-16).

"There's no way to grasp the subversive force of this now-innocent-sounding music unless you can feel a little of what it meant to be a kid hearing it as it was played for the first time. ... It was taboo-shattering music ... It hit you where you lived. It belonged to the kids and only the kids. It set them apart. Rock 'n' roll was their joy. It was their freedom" (Michael Ventura, cited by Richard Powers, *The Life of a 1950s Teenager*).

"Rock concerts are the churches of today. Music puts them on a spiritual plane. All music is God" (Craig Chaquico, Jefferson Airplane guitarist, *Why Knock Rock?*, p. 96).

"A new music emerged, again completely nonintellectual, with a thumping rhythm and shouting voices, each line and each beat full of the angry insult to all western [Christian] values ... their protest is in their music itself as

well as in the words, for anyone who thinks that this is all cheap and no more than entertainment has never used his ears" (H.R. Rookmaaker, *Modern Art and the Death of a Culture*, pp. 188, 189, 190).

"Rock music is evil because it is to music what Dada and surrealism are to art--atheistic, chaotic, nihilistic" (David Noel, *The Legacy of John Lennon*, p. 42).

"'Rockandroll,' itself a bluesmusic term for sex, suggested rebellion and abandon as much as it did a new style of music when it first jarred adult sensibilities in the 1950s. 'When you're growing up,' says Jerry Kramer, a prominent director of music videos, 'you like rockandroll for one reason: Because your parents don't'" (*"What entertainers are doing to your kids,"* U.S. News & World Report, October 28, 1985, page 47).

"Rock radicalized teenagers, because it estranges them from the traditional virtues which they no longer see as relevant" (Martin Perlich, *The Cleveland Press*, July 25, 1969, p. 1N).

"Why do young people go to these rock shows? Because it's their idol; it's their god, in other words. They love rock and roll" (Chick Huntsberry, former bouncer, *The Truth about Rock*, p. 60).

"Rock music has always held seeds of the forbidden. . Rock and Roll has long been an adversary to many of the basic tenets of Christianity" (Michael Moynihan, *Lord's of Chaos*, p. x).

"Rock 'n' roll marked the beginning of the revolution. . We've combined youth, music, sex, drugs, and rebellion with treason, and that's a combination hard to beat" (Jerry Rubin, *Do It!*, 1970, pp. 19, 249).

"The preachers and moral guardians who in rock's infancy warned us of the evils of the music weren't that far off base. Rock--at least as practiced by The Who and a few

others--is defiant, it is antisocial, it is revolutionary .Anarchy, that's what The Who is all about" ([Robert W. Butler, Kansas City Times, Aug. 24, 1979, p. 6C](#)).

"Violence and rebellion have been shaking their fists at the world through rock music since its inception. Though rebellion, in one form or another, is present in the lives of many of today's youth, constant meditation on anger and alienation, through listening repeatedly to rock music, magnifies and distorts those feelings" ([Why Knock Rock? P. 65](#)).

"The main purpose of rock and roll is celebration of the self" ([Daryl Hall of Hall and Oates, interview with Timothy White, 1987, Rock Lives, p. 594](#)).

"There is actually very little melody, little sense in the lyrics, only rhythm [in rock music]. The fact that music can both excite and incite has been known from time immemorial. . Now in our popular music, at least, we seem to be reverting to savagery . and youngsters who listen constantly to this sort of sound are thrust into turmoil. They are no longer relaxed, normal kids" ([Dimitri Tiomkin, Los Angeles Herald-Examiner, Aug. 8, 1965; Dr. Tiomkin is a famous composer and conductor](#)).

"The great strength of rock 'n' roll lies in its beat . it is a music which is basically sexual, un-Puritan . and a threat to established patterns and values" ([Irwin Silber, Marxist, Sing Out, May 1965, p. 63](#)).

"Rock and roll challenged the dominant norms and values with a genuinely Dionysian fervor. Compared to an ancient Dionysian revel--trances, seizures, devotees tearing sacrificial animals to pieces with their bare hands and eating the meat raw--a rock and roll performance is almost tame. We must never forget our glorious Dionysian heritage" ([Rock & Roll an Unruly History, pp. 150,155](#)).

"...fifties rock was revolutionary. It urged people to do whatever they wanted to do, even if it meant breaking the rules. . From Buddy the burgeoning youth culture

received rock's message of freedom, which presaged the dawn of a decade of seismic change and liberation. . Buddy Holly left the United States for the first time in 1958, carrying rock 'n' roll--the music as well as its highly subversive message of freedom--to the world at large. . laying the groundwork for the social and political upheavals rock 'n' roll was instrumental in fomenting in the following decade" ([Ellis Amburn, Buddy Holly, pp. 4,6,131](#)).

The Bill Haley song "Rock the Joint" encouraged young people to throw off all restraints. "It was a song about having such a good time that nothing mattered: 'We're gonna tear down the mailbox, rip up the floor/ Smash out the windows and knock out the door.'"

"This is a story about control. My control. Control of what, I say? Control of what I do, and this time I'm gonna do it my way...got my own mind. I want to make my own decision; when it has to do with my life, I want to be the one in control." ([Janet Jackson, "Control"](#)).

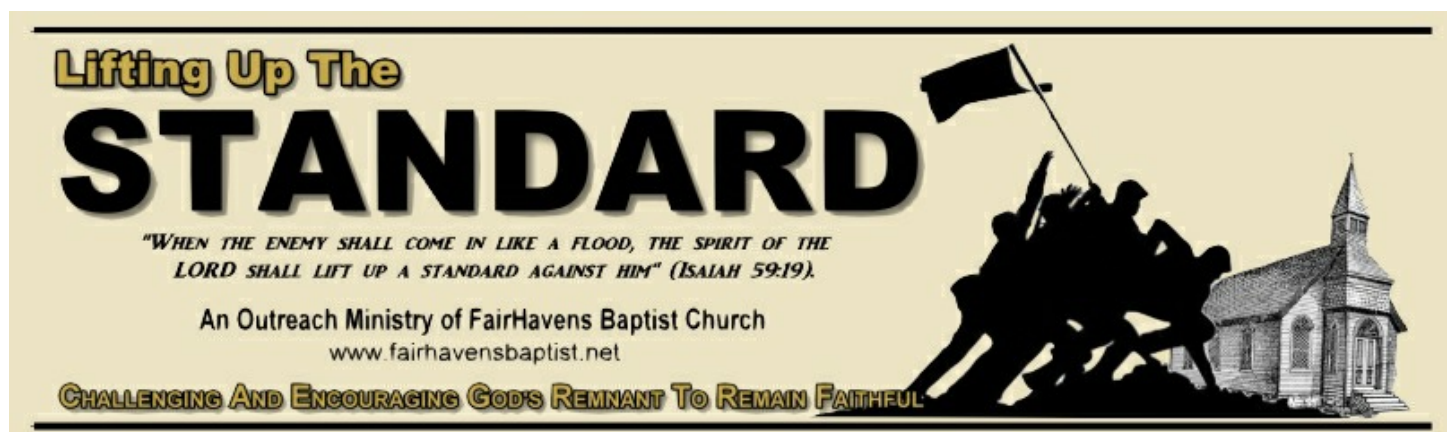
Gene Simmons of Kiss said: "What I write is pretty much a belief in a certain lifestyle which is a free soul, a free person, doing basically what he wants to do without hurting anybody else" (WCCO-TV, Five P.M. Report, Feb. 18, 1983).

"Rock & roll is about striking out independently, not caring about your parents' disapproval" ([Pop Machine, quoted in "Metallica? OK, but we still don't like the Rock and Roll Hall of Fame," Chicago Tribune, Sept. 23, 2008](#)).

"So what we get drunk/ So what we don't sleep (smoke weed)/ we're just having fun/ We don't care who sees/ So what we go out/ That's how its supposed to be/ Living young and wild and free" ("[Young, Wild and Free](#)" by [Snoop Dog and Wiz Khalifa, released October 2011](#)).

http://www.wayoflife.org/database/characteristics_and_philosophy_of_rock.php

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I once knew an old Aussie army veteran who described to me his experiences in the South Pacific during WWII. He said that Aussies and Yanks were fighting the Japs in the jungles and in one battle came under attack by a superior force of enemy soldiers. They were commanded to retreat, and to do so at double time. They literally turned and ran from the enemy. He said he had never run so fast in his life. Bullets were flying and men were dying, and he was "pickin' 'em up and puttin' 'em down" at a good rate of knots when an American negro soldier went by him like he was standing still. As he went by, my friend said he heard him praying, "Lordy, Lordy, Lordy, lubricate my ankle bones!!!!"

"LUBRICATE MY ANKLE BONES!!!"

That's not a bad prayer, is it? My friend didn't tell me if he himself ever learned to pray that prayer, but he sure remembered it thirty years afterward. And forty years later I remember him remembering it when he told me about it.

I wonder if we shouldn't be praying that prayer more often? Not in retreating from our enemy, but in obeying the urgent callings of the Lord?

- We should pray it for others, that they will see their need to make haste to inquire after the way of salvation, as did the rich young ruler. **Mark 10:17** *"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"*
- When a man is coming to Christ for salvation, he ought to pray that he may make haste, as did Zaccheus. **Luke 19:4** *"And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way."*

Mark 5:6 *"But when he saw Jesus afar off, he ran and worshipped him."*

- When we are bringing others to Christ, we should pray that God will help us to run, as did the people of Galilee. **Mark 6:55** *"And (they) ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was."*
- When we set out to obey the Lord we must not delay, but act on His commands immediately, as did the psalmist. **Psalms 119:59-60** *"I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."*
- When we obey the call of God to carry the gospel to men who are searching for eternal life, we should run with all our might, as did Philip. **Acts 8:30** *"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?"*
- When we are telling our brethren of God's answers to their prayers, we should be eager to do so, and make haste, as did Rhoda. **Acts 12:14** *"And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate."*
- When we must speak out against error and turn men from their idols to the true God we dare not tarry. We should pray for wings to our feet, as did Paul and Barnabas in Lystra. **Acts 14:14-15** *"Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God,*

which made heaven, and earth, and the sea, and all things that are therein:"

- When we do battle against the Lord's enemies, we must not retreat, or hide in our church sanctuaries. We must make haste to engage the enemy and defeat him with the sword of the Spirit, as did David. **Ps 18:29** *"For by thee I have run through a troop; and by my God have I leaped over a wall."* God said David even ran to meet the giant!!!

Not only did David the psalmist know about the need for "lubricating the anklebones", but Isaiah did as well.

- *"Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of*

the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." **Isaiah 40:28-31**

In my old age I am learning to pray that soldier's prayer.

"Lubricate my anklebones!!!!"

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Heads Up!

A fortnightly publication produced by Pastor Buddy Smith, [Grace Baptist Church](#), Malanda, QLD., 4885. Australia. To be included to receive copies, please contact us by one of the following methods:

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

Phone: 07 4096 6657

Email: smiletex@bigpond.net.au

Website: www.gracebaptistmalanda.net.au



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