



*Billy Graham*

and the  
**ONE-WORLD  
CHURCH**

David W. Cloud

*Billy Graham and the One-world Church*

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Name changed from Billy Graham's Sad Disobedience

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# Introduction

“And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord” (2 Chronicles 19:2).

It is a difficult thing to warn about Billy Graham. Even years after his death, he remains one of the most popular men in Christianity. He is universally acclaimed as a wonderful Christian and a great evangelist. When you say something critical of Billy Graham, many people equate it to blasphemy against Almighty God!

Growing up in a Southern Baptist congregation, with nearly all of my relatives on my mother's side being Southern Baptists, I had a strictly positive view of Billy Graham. We knew nothing about fundamentalism and the biblical warnings of men such as Archer Weniger, John R. Rice, Marion Reynolds, Robert Ketchem, Charles Woodbridge, and Bob Jones, Sr.

If I thought I could fulfill my obligations before God as a preacher and keep my mouth shut about the Billy Gramams of our day, I would do it. I am convinced, though, that this is not possible, and by God's grace I would rather please God than man. I am not boasting. I am not better than other men. I am a sinner saved by God's grace. I have daily fallen short of God's perfect will for my Christian life, but God has given me a zeal for His truth and I do “hate every false way” (Psalm 119:128).

In February 1997, I published an article in *O Timothy* magazine about Jerry Falwell's support of Billy Graham. We noted that a watershed of sorts had occurred at Falwell's Liberty University, in that the 1997 commencement speaker

was Billy Graham, the foremost spokesman for the New Evangelical movement. The announcement in the *National Liberty Journal* stated:

“It is befitting that Dr. Graham will speak at Liberty’s 1997 Commencement, since his grandson, William Franklin (Will) Graham IV, will be among the graduating seniors. (Another grandson, Roy Graham, is a freshman at Liberty.) ... Dr. Falwell said, “This will be Dr. Graham’s first visit to Liberty. THIS COMMENCEMENT ADDRESS WILL NO DOUBT BE REMEMBERED HISTORICALLY IN THE NEXT CENTURY AS ONE OF LIBERTY’S HIGH DAYS. I am grateful that Dr. Graham is taking time from his busy schedule to grace us with his presence” (emphasis added) (*National Liberty Journal*, December 1996, pp. 1, 17).

There was not one word of warning about Graham’s radical ecumenism whereby he broke down the walls of biblical separation between sound churches and apostate churches. There was not one word of warning that Graham sent thousands of converts back to Roman Catholic, Greek Orthodox, and modernistic Protestant churches that preach false gospels.

Independent Baptist preachers who are affiliated with Liberty University are leading Baptists right into the arms of the devil’s ecumenical movement and the one world “church.”

In the February 1997 article, I agreed with the *National Liberty Journal* that it was befitting for Graham to speak at Liberty, because though Dr. Falwell and his church and school claimed at the time to be fundamental Baptists, for many years they had been sliding into the New Evangelical camp and by 1997 were firmly entrenched. To openly praise and support Billy Graham is irrefutable evidence.

The February 1997 article was also published via the Fundamental Baptist Information Service by e-mail over the

internet, and in turn it was posted to a Baptist news group. Many of the responses were very negative. I was impressed anew at the ignorance that is rampant even in the staunchest Bible-believing circles. Many of those who responded were completely ignorant of the fact that Billy Graham has sent multitudes of converts back to the Roman Catholic Church or that he praises Christ-denying modernists. These things were not done in the dark, yet many are entirely ignorant of them.

A chief cause for this ignorance is cowardice in the pulpits. Too many Christian “ministers” are belly-serving cowards. It is as simple as that. Their goal is to go with the flow and to make people feel good about themselves rather than to preach the truth regardless of the cost. The Bible describes these men as “dumb dogs” (Isa. 56:10). What good is a watchdog that will not bark at danger? If ever there were an hour in which preachers need to lift the voice against the error that is on every side, it is today, but what we have for the most part are dumb dogs.

In the article on Falwell supporting Graham, we mentioned a number of things of which Dr. Graham is guilty. The following chapter contains the documentation to each of these charges.

## Billy Graham's Disobedience

Billy Graham (1918-2018) was the face of the New Evangelical movement with its renunciation of "separatism."

No did more in this generation to make the Roman Catholic Church acceptable to "evangelicals" and to build the one-world apostate "church."

He is a vivid testimony to the truth of 1 Corinthians 15:33--

"Be not deceived: evil communications corrupt good manners" (1 Corinthians 15:33).

Each decade brought greater compromise and deeper spiritual blindness.

### Turning Converts over to Apostate Churches

Billy Graham turned thousands of "converts" over to apostate churches.

The evidence for this is overwhelming. We have documented it extensively in the 354-page book *Evangelicals and Rome*.

As early as September 21, 1957, Graham said in an interview with the *San Francisco News*, "Anyone who makes a decision at our meetings is seen later and referred to a local clergyman, Protestant, Catholic, or Jewish."

In his autobiography, *Just As I Am*, Graham made the following statement:

"He [Willis Haymaker, Graham's front man] would also call on the local Catholic bishop or other clerics to acquaint them with Crusade plans and invite them to the meetings; they would usually appoint a priest to attend and report back. This was years before Vatican II's

openness to Protestants, but WE WERE CONCERNED TO LET THE CATHOLIC BISHOPS SEE THAT MY GOAL WAS NOT TO GET PEOPLE TO LEAVE THEIR CHURCH; rather, I wanted them to commit their lives to Christ” (Page 163).

In 1983, *The Florida Catholic* (Sept. 2, 1983) reported the following on the Orlando crusade: “Names of Catholics who had made decisions for Christ were provided at that meeting by Rick Marshall of the Graham organization.” The report said the names of 600 people had been turned over to the Catholic Church.

In 1984, at the Vancouver, British Columbia crusade, the vice-chairman of the organizing committee, David Cline of Bringhouse United Church, said, “If Catholics step forward THERE WILL BE NO ATTEMPT TO CONVERT THEM and their names will be given to the Catholic church nearest their homes” (*Vancouver Sun*, Oct. 5, 1984).

In 1987, Catholic priest Donald Willette of St. Jude’s Church was a supervisor of the counselors for the Denver crusade. Willette reported that from one service alone 500 cards of individuals were referred to St. Thomas More Roman Catholic Church in Englewood, a suburb of Denver (Wilson Ewin, *Evangelism: The Trojan Horse of the 1990s*).

In 1989, Michael Seed, Ecumenical Advisor to (Catholic) Cardinal Hume, said of Graham’s London crusade: “Those who come forward for counseling during a Mission evening in June, if they are Roman Catholic, will be directed to a Roman Catholic ‘nurture-group’ under Roman Catholic counselors in their home area” (John Ashbrook, *New Neutralism II*, p. 35).

In 1992, the Catholic archdiocese of Portland, Oregon, had set a goal to supply many of the counselors needed for the Graham crusade. All Catholics responding to the altar call were channeled to Catholic churches.



Graham's crusade in Cincinnati, Ohio, June 27-30, 2002, had the full participation of the Roman Catholic Church. In preparation for the crusade, five Catholic parishes--Our Lady of Lourdes in Westwood, Our Lady of the Rosary in Greenhills, Our Lady of the Rosary and Guardian Angels in Cincinnati, and Trinity Center in Dayton--presented week-long courses to prepare Catholic counselors to deal with those who came forward in response to Graham's invitations. According to Curtis Kneblak, assistant director of evangelization for the Roman Catholic archdiocese of Dayton, invitations were sent out to 9,000 Catholics to request their participation in this training, and hundreds responded. Priest Charles Bowes told his parish that the Graham mission was a "golden opportunity to evangelize Catholics and to help our parish..." (*The Catholic Telegraph*, May 10, 2002).

When Catholic leaders refer to "evangelizing Catholics," they do not mean what Bible believers mean, that such Catholics are unsaved and on their way to hell. They believe, rather, that the Catholics who go forward at the Graham crusade already have Christ through baptism and they merely need to be brought into a more active sacramental relationship with the Catholic Church. When Catholics hear of "receiving Christ," they do not think in terms of receiving Christ once-for-all through faith in His blood. They think, rather, in terms of Catholic doctrine, according to which they receive Christ continually in the sacraments, such as the mass and confession, yet they can never be assured of eternal life because the Catholic gospel is a mixture of faith plus works. Kneblak admitted this when he said, "We have an altar call every Sunday. Christ is truly present (in the Eucharist). We have to stand up and walk toward Him like they did on that field" (*The Catholic Telegraph*, July 12, 2002).

This is the false christ of the mass. Catholics who went forward in the Graham crusade were subsequently invited to join a Catholic study group in their area. The strong Catholic participation was not mentioned in the official Billy Graham material. The information was available only at the Roman Catholic diocese web site.

Graham's June 1996 crusade in Minneapolis-St. Paul, Minnesota, brought the participation of 119 Catholic parishes (*Christianity Today*, July 15, 1996). This represented 53 percent of the Catholic parishes, a dramatic change from the 1973 Minneapolis crusade, when no Catholic churches participated. Archbishop Harry Flynn, head of the archdiocese of St. Paul and Minneapolis, urged priests to become involved in the crusade "in an effort to reach alienated Catholics" (Morphew Clark, *St. Paul Pioneer Press*, Jan. 13, 1996). Priest Robert Schwartz of the St. John Neumann Catholic parish told reporters that about 60 members of his parish had been trained to counsel those who came forward during the crusade.

In 1997, Graham said that nearly all of his crusades were supported by Roman Catholic churches. He said this in an interview with *New Man* magazine, published by Promise Keepers. Following is his statement:

"Early on in my life, I didn't know much about Catholics. But through the years I have made many friends within the Roman Catholic Church. In fact, when we hold a crusade in a city now, nearly all the Roman Catholic churches support it. And when we went to Minneapolis-St. Paul, Minn., for the crusade [last year], we saw St. Paul, which is largely Catholic, and Minneapolis, which is largely Lutheran, both supporting the crusade. That wouldn't have happened 25 years ago" ("Billy Graham in His Own Words: What the Evangelist Has Learned from a Lifetime of Ministry to the World," *New Man*, March-April 1997, pp. 32, 33).

The Billy Graham organizational committee preparing for the November 2004 crusade in Los Angeles, California, promised the Roman Catholic archdiocese that Catholics will not be “proselytized.” A letter from Cardinal Roger Mahony, dated October 6, 2004, and posted at the archdiocese web site, stated:

“When the Crusade was held in other locations, many Catholics responded to Dr. Graham’s message and came forward for Christ. Crusade officials expect the same for the Los Angeles area. These officials have assured me that, IN KEEPING WITH DR. GRAHAM’S BELIEF AND POLICY, THERE WILL BE NO PROSELYTIZING, AND THAT ANYONE IDENTIFYING HIM OR HERSELF AS CATHOLIC WILL BE REFERRED TO US for reintegration into the life of the Catholic Church. We must be ready to welcome them.”

Roman Catholic actor Jim Caviezel was featured on the platform at the second night of the Billy Graham Los Angeles Crusade, Nov. 18-21, 2004. Caviezel, who starred as “Jesus” in Mel Gibson’s *The Passion of the Christ*, says he prayed to St. Genesius of Arles and St. Anthony of Padua for help in his acting career. He visited Medjugorje to witness the site where Mary allegedly appeared to six young people. Caviezel said, “This film is something that I believe was made by Mary for her Son.” Caviezel prayed the rosary to Mary every day during the filming.

Did Graham believe Caviezel’s gospel, or does Caviezel believe Graham’s gospel, or is it that the biblical truth that two must be agreed before they walk together is no longer applicable today? What confusion and disobedience!

This is just the tip of the iceberg. For many decades, Billy Graham turned large numbers of his converts over to the hands of wolves in sheep’s clothing such as Catholic priests and modernistic Protestant pastors.

As we will see in another chapter, Franklin Graham is walking in the same steps

### **Accepting Degrees from Rome**

Billy Graham accepted degrees from Catholic colleges and said the Catholic gospel is the same as his own.

In November 1967, an honorary degree was conferred on Graham by the Catholic priests who run Belmont Abbey College, North Carolina, during an Institute for Ecumenical Dialogue. *The Gastonia Gazette* reported:

“After receiving the honorary degree of doctor of humane letters (D.H.L.) from the Abbey, Graham noted the significance of the occasion--’a time when Protestants and Catholics could meet together and greet each other as brothers, whereas 10 years ago they could not,’ he said.

“The evangelist’s first sermon at a Catholic institution was at the Abbey, in 1963, and his return Tuesday was the climax to this week’s Institute for Ecumenic Dialogue, a program sponsored in part by the Abbey and designed to promote understanding among Catholic and Protestant clergymen of the Gaston-Mecklenburg area.

“Graham, freshly returned from his Japanese Crusade, said he ‘knew of no greater honor a North Carolina preacher, reared just a few miles from here, could have than to be presented with this degree. I’m not sure but what this could start me being called “Father Graham,”’ he facetiously added.

“Graham said... ‘Finally, the way of salvation has not changed. I know how the ending of the book will be. THE GOSPEL THAT BUILT THIS SCHOOL AND THE GOSPEL THAT BRINGS ME HERE TONIGHT IS STILL THE WAY TO SALVATION” (“Belmont Abbey Confers Honorary Degree,” Paul Smith, Gazette staff reporter, *The*

*Gastonia Gazette*, Gastonia, North Carolina, Nov. 22, 1967).

This is simply amazing. Did Billy Graham really believe that the sacramental grace-works gospel that built Belmont Abbey is the way of salvation? If so, why did Graham preach that salvation is by grace alone through faith alone without works or sacraments? Why did he remain a Baptist rather than joining the Catholic Church?

On the other hand, if Graham did not believe Rome's gospel is true, why did he say what he did? Why did he fellowship with Rome? The evangelist tried to have it both ways, but it is impossible.

This is why Graham was called "Mr. Facing Both Ways"!

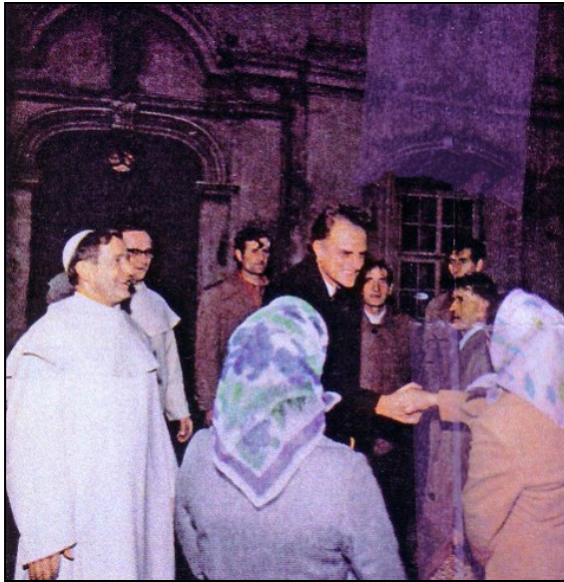
### **Catholic Bishop Blesses Graham's Converts**

The Roman Catholic bishop of Sao Paulo, Brazil, stood beside Graham during his 1963 crusade in that city, and blessed those who came forward at the invitation. Graham said this illustrated "something tremendous, an awakening of reform and revival within Christianity" was happening (*Daily Journal*, International Falls, Minnesota, Oct. 29, 1963, cited by the *New York Times*, Nov. 9, 1963).

### **Welcoming Catholics to Worship Mary**

On his trip to Poland in 1979, Graham stood in front of the shrine of the Black Madonna of Jasna Gora in Czestochowa and greeted the Catholic worshippers who were there to venerate Rome's false Mary as Queen of Heaven. A photograph of this was published in the February 1979 issue of *Decision* magazine, a copy of which I obtained some years ago from the Graham Center at Wheaton College. By preaching in the Catholic churches in Poland, by visiting that nation's major Mary shrine, by not plainly telling the people

that the Roman Catholic gospel is false, and by pretending that Catholic prelates and priests are fellow believers, Graham confused multitudes of people about the nature of the very gospel itself.



*Billy Graham at the shrine of the  
Black Madonna of Jasna Gora*

### **Goal Not to Lead Catholics Out of Rome**

In his 1997 autobiography, *Just As I Am*, Graham said his goal was not to lead people out of Roman Catholicism:

“MY GOAL, I ALWAYS MADE CLEAR, WAS NOT TO PREACH AGAINST CATHOLIC BELIEFS OR TO PROSELYTIZE PEOPLE who were already committed to Christ within the Catholic Church. Rather, it was to proclaim the gospel to all those who had never truly committed their lives to Christ” (Graham, *Just As I Am*, p. 357).

## **The Pope an Evangelist**

In 1979, Graham called Pope John Paul II “the moral leader of the world” (Religious News Service, Sept. 27, 1979). He also said that John Paul II “is almost an evangelist because he calls to people to turn to Christ, to turn to Christianity” (*The Star*, June 26, 1979, reprinted in the *Australian Beacon*, August 1979, p. 1).

In an interview with *The Saturday Evening Post* (Jan.-Feb. 1980), Graham described the visit of John Paul II to America in these words:

“The pope came as a statesman and a pastor, but I believe he also sees himself coming as an evangelist ... The pope sought to speak to the spiritual hunger of our age in the same way Christians throughout the centuries have spoken to the spiritual yearnings of every age--by pointing people to Christ.”

In a lengthy article about the pope in 1980, Graham praised him as a “bridge builder” and said: “Pope John Paul II has emerged as the greatest religious leader of the modern world, and one of the greatest moral and spiritual leaders of the century” (*Saturday Evening Post*, Jan.-Feb. 1980).

After visiting the pope in 1981, Graham said, “We had a spiritual time” (*Christianity Today*, Feb. 6, 1981, p. 88).

Graham made the following statement about the pope’s address in Vancouver, British Columbia, in 1983: “I’ll tell you--that was just about as straight an evangelical address as I’ve ever heard. It was tremendous” (*Foundation* magazine, Vol. V, Issue 5, 1984).

Far from being “evangelical,” Pope John Paul II was committed to a false gospel that is cursed of God (Ga. 1:6-10) and was devoted to Rome’s Mary, the immaculate Queen of Heaven. If the pope was an “evangelist,” he was an evangelist of rank heresy.

Engraved in John Paul II's coffin, displayed at what has been called "the world's largest funeral," was a large letter M for Mary (*The Evening Standard*, London, Apr. 8, 2005).

Thus, Pope John Paul II's papal career ended as it began. When elected pope in 1978, Karol Wojtyla of Poland dedicated his papacy to Mary, taking as his episcopal motto the Latin words "Totus Tuus," meaning "Totally Yours" ("John Paul II's Devotion to Mary," *Inside the Vatican*, special insert, May 1996).

The pope had these words of complete devotion to Mary embroidered on his robes. In his 1994 autobiography, *Crossing the Threshold of Faith*, which sold four million copies in the first year alone, he said,

*"Totus Tuus.* This phrase is not only an expression of piety, or simply an expression of devotion. It is more. During the Second World War, while I was employed as a factory worker, I came to be attracted to Marian devotion. ... Mary is the new Eve, placed by God in relation to Christ, the new Adam, beginning with the Annunciation, through the night of his birth in Bethlehem, through the wedding feast at Cana of Galilee, through the Cross of Calvary, and up to the gift of the Holy Spirit at Pentecost. The Mother of Christ the Redeemer is the Mother of the Church. ... the Mother of God shares in a unique way in the Resurrection and in the Glory of her own Son..."

John Paul II venerated Mary on every occasion, private and public. It was his custom to pray the rosary before an image of Mary on the first Saturday of every month. The Madonna of the Immaculate Conception was brought from the Vatican collection for the occasion.

John Paul II worshipped at Marian shrines throughout the world, from the Black Madonna in Jasna Gora, Poland, to Our Lady of Fatima in Portugal, to Our Lady of Guadalupe, Mexico.



He continually exalted Mary in his sermons. We are told that on his trip to Latin America in 1996 he “ended every speech by exalting Mary” (“John Paul Woos Straying Flock,” *Christianity Today*, April 8, 1996, p. 94).

He consecrated nations and continents to Mary. In fact, in 1984, John Paul II was so thankful for surviving an attempted assassination that he dedicated the entire world to “the Immaculate Heart of Mary.”

He dedicated the year 1987 to her. The Year of Mary was kicked off on June 6 with a Global Prayer for Peace. It featured the pope leading an internationally televised rosary in which he prayed to Mary in five languages.

In his general audience of June 19, 1996, the pope said: “Mary was free from personal sin and moral imperfection throughout her life” (Vatican Information Service, June 19, 1996).

John Paul II exalted Mary as MEDIATRIX and CO-REDEMPTRESS. In his general audience of December 13, 1995, he observed that the Vatican II Council applied the title of Mediatrix to Mary and spoke of her “mediating role” and “her cooperation in a wholly singular way in the work of restoring supernatural life to souls” and “her exceptional role in the work of redemption” (“Council’s Teaching on Mary Is Rich and Positive,” Dec. 13, 1995, *L’Osservatore Romano*, English edition).

John Paul II used the term “worship” to describe devotion to Mary. In his general audience of May 7, 1997, the Pope said that “MARIAN WORSHIP in the ecclesial community ... is based on the will of Christ” and “MARY IS THE PATH THAT LEADS TO CHRIST...” (Vatican Information Service, May 7, 1997).

The pope concluded by urging all Christians to acknowledge Mary’s “providential role in the path of salvation.”

For Billy Graham to call such a Mary worshiper an “evangelical” and an “evangelist” was shocking spiritual blindness.

### **Comfortable with the Vatican**

In a January 1997 interview on *Larry King Live*, Graham said that he has wonderful fellowship with Rome, is comfortable with the Vatican, and agrees with the pope on almost everything.

KING: What do you think of the other [churches] ... like Mormonism? Catholicism? Other faiths within the Christian concept?

GRAHAM: Oh, I think I have a wonderful fellowship with all of them.

KING: You're comfortable with Salt Lake City. You're comfortable with the Vatican?

GRAHAM: I am very comfortable with the Vatican. I have been to see the Pope several times. In fact, the night — the day that he was inaugurated, made Pope, I was preaching in his cathedral in Krakow. I was his guest ... [and] when he was over here ... in Columbia, South Carolina ... he invited me on the platform to speak with him. I would give one talk, and he would give the other ... but I was two-thirds of the way to China...

KING: You like this Pope?

GRAHAM: I like him very much. ... He and I agree on almost everything.

### **Pope Went to Heaven**

On *Larry King Live*, aired April 2, 2005, Billy Graham said the late pope was “the most influential voice for morality and

peace in the world in the last 100 years.” When Larry King asked, “There is no question in your mind that he is with God now?” Graham replied,

“Oh, no. There may be a question about my own, but I don’t think Cardinal Wojtyla, or the Pope--I think he’s with the Lord, because he believed. He believed in the cross. That was his focus throughout his ministry, the cross, no matter if you were talking to him from personal issue or an ethical problem, he felt that there was the answer to all of our problems, the cross and the resurrection. And he was a strong believer.”

This is a most amazing statement by the man who was considered the world’s foremost evangelist. Graham expressed less than certainty about his own salvation but complete certainty about the pope’s, even though he preached a false sacramental gospel of grace mixed with works and put his trust in Mary as Mediatrix and Co-redemptress, as we have seen. Graham should have known that John Paul II did not “believe in the cross” in a scriptural sense. Rather, he believed in the cross PLUS baptism PLUS the mass PLUS confession to a priest PLUS the saints, and, above all, PLUS Mary.

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work” (Ro. 11:6).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel” (Ga. 1:6).

### **At Home in All Churches**

In a May 30, 1997, interview, Graham told David Frost:

“I feel I belong to all the churches. I’M EQUALLY AT HOME IN AN ANGLICAN OR BAPTIST OR A BRETHREN ASSEMBLY OR A ROMAN CATHOLIC CHURCH. ... Today we have almost 100 percent Catholic support in this country. That was not true twenty years ago. And the bishops and archbishops and the Pope are our friends” (*Billy Graham in Conversation*, pp. 68, 143).

### **Baptism Not His Concern**

During a crusade in St. Louis, Missouri, in October 1999. Graham said baptism is not his concern and not his business. The following is his statement in an interview with the press:

“Baptism is very important because Jesus taught that we are to believe and to be baptized. But that is up to the individual and the church that they feel led to go to. The churches have different teachings on that. I know that in the Lutheran or the Episcopal or Catholic Church it is a very strong point, and in the Baptist church. But there are some churches that would not insist on baptism. So, I GIVE THEM THE FREEDOM TO TEACH WHAT THEY WANT. I am not a professor. I am not a theologian. I’m a simple proclaimer. ... I’m announcing the news that God loves you and that you can be forgiven of your sins. And you can go to heaven. My job from God is not to do all these other things. ... I am not a pastor of a church. That’s not my responsibility. MY RESPONSIBILITY IS TO PREACH THE GOSPEL TO EVERYONE AND LET THEM CHOOSE THEIR OWN CHURCH, WHETHER IT IS CATHOLIC OR PROTESTANT OR ORTHODOX OR WHATEVER IT IS” (Billy Graham, interview with Patricia Rice, *St. Louis Post-Dispatch*, October 10, 1999).

This is a strange statement in light of the explicit command by the Lord Jesus Christ: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mt. 28:19).

Billy Graham was called an evangelist. The prime example of an evangelist in the New Testament is Philip, and Philip baptized his converts!

“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:36-38).

### **Salvation in Other Religions**

In an interview with *McCall's* magazine, January 1978, entitled “I Can't Play God Any More,” Graham said:

“I used to believe that pagans in far-off countries were lost—were going to hell—if they did not have the Gospel of Jesus Christ preached to them. I no longer believe that. ... I believe that there are other ways of recognizing the existence of God—through nature, for instance—and plenty of other opportunities, therefore, of saying ‘yes’ to God.

In 1985, Graham affirmed his belief that those outside of Christ might be saved. Los Angeles reporter David Colker asked Graham, “What about people of other faiths who live good lives but don't profess a belief in Christ?” Graham replied, “I'm going to leave that to the Lord. He'll decide that” (*Los Angeles Herald Examiner*, July 22, 1985).

While this answer might appear reasonable to those who do not know the Bible, in reality it is a great compromise of the truth. God has already decided what will happen to those who die outside of personal faith in Jesus Christ. The book of Ephesians describes their condition as “dead in trespasses and

sins,” “children of wrath,” “having no hope, and without God in the world” (Eph. 2:1, 3, 12). That is why the gospel of Christ must be preached. Men without a saving knowledge of Christ are condemned already (Joh. 3:18). There is no mystery or question about this matter, because the Bible has plainly spoken. This is not man’s judgment; it is God’s.

In 1993, Graham repeated this heresy in an interview with David Frost.

“And I think there is that hunger for God and people are living as best they know how according to the light that they have. Well, I think they’re in a separate category than people like Hitler and people who have just defied God, and shaken their fists at God. ... I would say that God, being a God of mercy, we have to rest it right there, and say that God is a God of mercy and love, and how it happens, we don’t know” (*The Charlotte Observer*, Feb. 16, 1993).

In his interview with Robert Schuller in May 1997, Graham again said that he believed people in other religions can be saved without believing in and personally receiving Jesus Christ.

SCHULLER: Tell me, what do you think is the future of Christianity?

GRAHAM: Well, Christianity and being a true believer-- you know, I think there’s the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they’re conscious of it or not, they’re members of the Body of Christ. And I don’t think that we’re going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God’s purpose for this age is to call out a people for His name. And that’s what God is

doing today, He's calling people out of the world for His name, WHETHER THEY COME FROM THE MUSLIM WORLD, OR THE BUDDHIST WORLD, OR THE CHRISTIAN WORLD OR THE NON-BELIEVING WORLD, THEY ARE MEMBERS OF THE BODY OF CHRIST BECAUSE THEY'VE BEEN CALLED BY GOD. THEY MAY NOT EVEN KNOW THE NAME OF JESUS but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

SCHULLER: What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

GRAHAM: Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that THEY HAVE NEVER SEEN A BIBLE OR HEARD ABOUT A BIBLE, AND NEVER HEARD OF JESUS, BUT THEY'VE BELIEVED IN THEIR HEARTS THAT THERE WAS A GOD, and they've tried to live a life that was quite apart from the surrounding community in which they lived.

SCHULLER: [trips over his tongue for a moment, his face beaming, then says] I I'm so thrilled to hear you say this. There's a wideness in God's mercy.

GRAHAM: There is. There definitely is (Television interview of Billy Graham by Robert Schuller, broadcast in southern California on Saturday, May 31, 1997).

### **Infant Baptism A Miracle**

In a 1961 interview with the *Lutheran Standard* of the liberal American Lutheran Church, Graham testified that all

of his children except the youngest were baptized as infants (Graham grew up as a Presbyterian and his wife was a Presbyterian). Graham then made the following amazing statement:

“I have some difficulty in accepting the indiscriminate baptism of infants without a careful regard as to whether the parents have any intention of fulfilling the promise they make. But I do believe that something happens at the baptism of an infant, particularly if the parents are Christians and teach their children Christian Truths from childhood. We cannot fully understand the miracles of God, but **I believe that a miracle can happen in these children so that they are regenerated, that is, made Christian, through infant baptism. If you want to call that baptismal regeneration, that’s all right with me**” (Graham, interview with Wilfred Bockelman, associate editor of the *Lutheran Standard*, American Lutheran Church, *Lutheran Standard*, October 10, 1961).

### **No Literal Fiery Hell**

Billy Graham questioned the literal fire of hell as early as 1951. During his crusade in Greensboro, North Carolina, Oct. 14 to Nov. 18, 1951, Graham made the following statement:

“I know that God has a fire which burns but does not consume; one example is the fire of the burning bush which Moses saw. I know also, however, that in many places throughout the Bible, the term ‘fire’ is used figuratively to connote great punishment or suffering. The Bible speaks of fire set by the tongue” (Graham, cited by Margaret Moffett Banks, “Crusader: Graham saved souls, made headlines,” *News & Record*, Greensboro, North Carolina, March 15, 1999).



The author of this secular newspaper article noted that Graham “stopped short of describing a literal hell, where tormented souls burn for eternity.”

The *Orlando (Florida) Sentinel* for April 10, 1983, asked Billy Graham, “Surveys tell us that 85% of Americans believe in heaven, but only 65% believe in hell. Why do you think so many Americans don’t accept the concept of hell?” Graham replied, “I think that hell essentially is separation from God forever. And that is the worst hell that I can think of. But I think people have a hard time believing God is going to allow people to burn in literal fire forever. **I think the fire that is mentioned in the Bible is a burning thirst for God that can never be quenched.**”

In his 1983 “Affirmations” for evangelists, Graham said the fire of hell could be symbolic,

“Jesus used three words to describe hell. ... The third word that He used is ‘fire.’ Jesus used this symbol over and over. This could be literal fire, as many believe. Or IT COULD BE SYMBOLIC. ... I’ve often thought that this fire could possibly be a burning thirst for God that is never quenched” (A Biblical Standard for Evangelists, Billy Graham, A commentary on the 15 Affirmations made by participants at the International Conference for Itinerant Evangelists in Amsterdam, The Netherlands, July, 1983, Worldwide Publications, Minneapolis, Minnesota, pages 45-47).

In *Time* magazine, November 15, 1993, Graham said, “The only thing I could say for sure is that hell means separation from God. We are separated from his light, from his fellowship. That is going to be hell. **When it comes to a literal fire, I don’t preach it because I’m not sure about it.** When the Scripture uses fire concerning hell, that is possibly an illustration of how terrible it’s going to be—not fire but something worse, a thirst for God that cannot be quenched.”

### **Praising Christ-denying Modernists**

Graham's close affiliation with unbelieving modernists was extensively documented. There were 120 modernists on his New York Crusade committee in 1957. One of those was HENRY VAN DUSEN, president of the extremely liberal Union Theological Seminary. Van Dusen denied Christ's virgin birth. In his book *Liberal Theology*, he stated that Jesus is not God. Van Dusen and his wife later committed suicide together.

Another modernist exalted by Graham during the 1957 New York Crusade was JOHN SUTHERLAND BONNELL, pastor of Fifth Avenue Presbyterian Church. Bonnell was on the executive committee and was honored by Graham on the platform during the meetings. Bonnell had also participated in Graham's Scotland crusade in 1955. Graham mentions Bonnell twice in a strictly positive manner in his 1997 biography, *Just As I Am*. In an article in *Look* magazine (March 23, 1954) Bonnell had stated that he and most other Presbyterian ministers did not believe in the virgin birth or bodily resurrection of Christ, the divine inspiration of Scripture, a real heaven and hell, etc. This unbelieving wolf in sheep's clothing said that he and most other Presbyterians "do not conceive of heaven as a place with gates of pearl and streets of gold. Nor do they think of hell as a place where the souls of condemned are punished in fire and brimstone." Yet Billy Graham honored this man as a true Christian.

In his 1959 San Francisco Crusade, Graham honored the notorious liberal Episcopal Bishop JAMES A. PIKE by having him lead in prayer. Graham had attended Pike's consecration at San Francisco's Grace Cathedral on May 15, 1958 (William Stringfellow and Anthony Towne, *The Death and Life of Bishop Pike*, p. 306). Pike would also have been involved in Graham's 1957 New York Crusade, as he was the dean of the extremely modernistic Cathedral of St. John the Divine in

New York from 1952 to 1958. Yet Pike was a rank, unbelieving modernist, a drunkard, and an adulterer. He denied the Trinity and refused to state the traditional benediction, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen!" He abbreviated this to "in the name of God, Amen!" Three times Pike was brought up on heresy charges in the Episcopal Church. In an article in *Look* magazine Pike stated that he did not believe the fundamentals of the faith. In a pastoral letter that was to be read in all the Episcopal Churches of his diocese, Pike stated that "religious myth is one of the avenues of faith and has an important place in the communication of the Gospel." He spoke of the "myth of the Garden of Eden." He said, "The virgin birth ... is a myth which churchmen should be free to accept or reject." In an article in *Christian Century*, Dec. 21, 1960, Pike declared that he no longer believed the doctrines stated in the Apostles' Creed. The same month that article appeared, Graham again joined Pike at his Grace Cathedral for a Christian Men's Assembly sponsored by the National Council of Churches.

Three times Pike was picked up by San Francisco police while he was wandering around in a drunken, confused state late at night. He spent four years in intensive psychoanalysis. Pike was twice divorced, thrice married, and had at least three mistresses. One of his mistresses committed suicide; one of his daughters attempted suicide. His eldest son committed suicide in 1966 at age 20 (associated with his homosexuality), and Pike got deeply involved in the occult in an attempt to communicate with the dead. Three years later, Pike died from a 70-foot fall in a remote canyon in the Israeli desert near the Dead Sea. His maggot infested body was found five days later. The 56-year-old theologian had gotten lost in the desert while on an extended honeymoon with his 31-year-old third wife (and long-time mistress). A biography about Pike noted that "never before in the history of the

Episcopal Church had a Solemn Requiem Mass been offered for a bishop in the presence of three surviving wives” (*The Death and Life of Bishop Pike*, p. 202).

In Graham’s 1963 Los Angeles Crusade, Methodist Bishop GERALD KENNEDY was chairman of the crusade committee. On August 21 of that year Graham praised Kennedy as “one of the ten greatest Christian preachers in America.” Yet, Kennedy denied just about every one of the fundamentals of the Christian faith. In his book *God’s Good News*, Kennedy said, “I believe the testimony of the New Testament taken as a whole is against the doctrine of the deity of Christ” (p. 125). Kennedy’s printed endorsement is found on the jacket of NELS FERRE’S *The Sun and the Umbrella*, in which Ferre said, “Jesus never was nor became God” and called the doctrine of Christ’s pre-existence “the grand myth which at its heart is idolatry.” In Ferre’s book *The Christian Understanding of God*, he said, “We have no way of knowing, even, that Jesus was sinless.” Ferre denied the virgin birth of Christ and proposed the blasphemous theory that Jesus may have been the son of a German soldier. Yet, Graham’s campaign chairman, Gerald Kennedy, endorsed Ferre and his blasphemies.

In Los Angeles, Graham also praised E. STANLEY JONES, liberal missionary to India. Jones denied the virgin birth, the Trinity, the infallible inspiration of Holy Scripture, and many other doctrines of the Christian faith.

At a National Council of Churches meeting in 1966, Graham praised BISHOP LESLIE NEWBIGEN of South India. Newbigen was a universalist and a syncretist who believed that there is salvation in non-Christian religions. In his book *The Open Secret*, Newbigen claimed that the church is not “the exclusive possessor of salvation.”

In 1974, Graham featured MALCOLM MUGGERIDGE at the Congress on World Evangelization, yet in his book *Jesus*

*Rediscovered*, Muggeridge stated that it is “beyond credibility” to imagine that God had a virgin-born son who died and rose from the dead.

In his autobiography, Graham praised KARL BARTH as “the great theologian” and stated, “In spite of our theological differences, we remained good friends” (Graham, *Just As I Am*, p. 694). Graham did not warn his readers that Barth rejected the Bible as the infallible Word of God and did not believe the virgin birth or bodily resurrection of Christ. Barth was also a wicked adulterer who kept a mistress in his house in the very presence of his wife, Nelly (Eberhard Busch, *Karl Barth: His Life from Letters and Autobiographical Texts*, translated by John Bowden, pp. 158, 164, 185-86).

Another of the many false teachers praised in Graham's autobiography was MICHAEL RAMSEY, former Archbishop of Canterbury. Graham called him “a giant of a man” and says, “We were friends for many years” (*Just As I Am*, p. 694). Graham failed to warn his readers that Ramsey denied the virgin birth of Jesus Christ. In the London *Daily Mail* for Feb. 10, 1961, Ramsey said: “Heaven is not a place for Christians only. I expect to see many present day atheists there.” In 1966, Ramsey had an audience with Pope Paul VI at the Vatican, addressing the pope as “Your holiness” and expressing his desire for closer unity with Rome. As Ramsey and the other Anglican clergy were departing, they bowed and kissed the pope's ring. Speaking about this papal audience a year later, Ramsey said that he and the pope walked arm and arm out in St. Peter's Basilica and dedicated themselves to the task of unifying “all Christendom and all the churches of all the world into one church” (Ramsey, cited by M.L. Moser, *Ecumenicalism Under the Spotlight*, pp. 22-23). In 1972, while preaching at St. Patrick's Cathedral in Manhattan, Ramsey said: “I can foresee the day when all Christians might accept the Pope as the presiding Bishop.”

Graham's attitude toward theological modernists was evident in his pleasant, non-critical relationship with the WORLD COUNCIL OF CHURCHES. He attended all but two of the WCC's General Assemblies in his lifetime. Consider the following statements taken from the telegram sent in 1983 by Graham to PHILIP POTTER, General Secretary of the World Council of Churches. Dr. Graham did not appear at the WCC Sixth Assembly in 1983 because of prior engagements:

“Dear Philip: Your gracious and generous invitation to speak twice in Vancouver was deeply appreciated. ... I have tried to juggle my schedule but it is just too heavy at this late date for me to make the drastic changes that would be necessary for me to be in Vancouver. This will be only the second general assembly of the WCC that I have had to miss. I will certainly miss seeing you and many other old friends and fellowshiping with those from all over the world...” (*Foundation*, Vol. IV, Issue IV, Los Osos, Calif.: Fundamental Evangelistic Association, 1983).

We should note that Philip Potter was an apostate Christian leader. He did not believe that those in non-Christian religions are lost and he advocated violent communist movements!

These are merely a few of the hundreds of examples that could be given of Graham's habit of yoking together with, and honoring, apostate, Bible-corrupting, Christ-denying modernists.

### **Promoting the Pentecostal-Charismatic Movements**

The Pentecostal-Charismatic movements received the imprimatur of Billy Graham, the prince of evangelicalism, beginning in the 1960s.

In 1962, Graham spoke at the Full Gospel Business Men's International (FGBMI) annual conference and praised the charismatic-ecumenical movement. Graham was featured on the cover of the October 1962 issue of the FGBMI's *Voice* magazine.

In 1967, Graham was the keynote speaker at the dedication ceremony of Oral Roberts University. No personality represented a more radical, unscriptural, wild-eyed brand of Pentecostalism than Oral Roberts. He claimed apostolic healing power, but many died during his healing crusades, and claiming that a 900-foot-tall Jesus promised His blessing on the City of Faith hospital, it went bankrupt.

### **Promoting Perverted Bibles**

Billy Graham had a major roll in popularizing the modern Bible versions. He exemplifies evangelicalism's capitulation to the endless stream of versions.

Though there is no evidence that Graham had made the effort to understand even the ABCs of the Bible text/version issue, he put his imprimatur on practically every new version, no matter how corrupt and even flippant. He never warned of the ultra-liberal bent of the prominent textual critics who produced the Greek New Testament underlying the modern versions, or of the terrible corruption of the Vaticanus and Sinaiticus manuscripts (the so-called "oldest and best") favored by the textual critics, or of the unbelieving principles of textual criticism. Graham largely treated the modern version issue as that of updating language and making the text "easier to understand."

Graham had zero warnings about the Bible text/version issue, but he did warn about those who cause divisions over this issue. He said, "Do not get caught up into a divisive and fruitless controversy over which of many good translations is

best. Instead, consider using a number of them in your study and reading” (“Billy Graham Answers,” June 1, 2004).

Since God has exalted His Word above all His name (Psalm 138:2), and since Jesus said man lives by every word of God (Matthew 4:4) and since Paul warned that many would corrupt the Word of God (2 Corinthians 2:17), it is definitely not a fruitless matter to make sure that we have the infallible Word of God.

By promoting the multiple version philosophy, Graham had a large role in weakening the authority of God's Word. A sure “thus saith the Lord” has been replaced by “my version says this, what does your’s say?” The modern versions speak with multiple, conflicting voices.

In 1952, Graham enthusiastically accepted a copy of the **REVISED STANDARD VERSION** and told a crowd of 20,000, “These scholars have probably given us the most nearly perfect translation in English. While there may be room for disagreement in certain areas of the translation, yet this new version should supplement the King James Version and make Bible reading a habit throughout America” (Graham, cited by Perry Rockwood, *God's Inspired Preserved Bible*, Halifax, N.S., p. 15).

The “scholars” to whom Graham referred were the most liberal theologians in America. None of them believed in the divine inspiration of Scripture, calling it “folklore,” “legend,” “reverent imagination,” “popular tales,” “superstitious ideas,” and “conjecture.” For example, Millar Burrows said, “We cannot take the Bible as a whole and in every part as stating with divine authority what we must believe and do” (*Outline of Biblical Theology*). Many of the RSV translators rejected Christ's deity, virgin birth, sinlessness, infallibility, bodily resurrection, and ascension. Henry Cadbury said, “He [Jesus Christ] was given to overstatements” (*Jesus, What Manner of Man?*). James Moffatt said, “But what is common to all the



tales of the resurrection is the belief that the personality of Jesus passed into life eternal, that he lived again and lived as Lord of life and death" (*Everyman's Life of Jesus*, 1925, pp. 221-223). Clarence Craig said, "The resurrection of Jesus did not mean the reanimation of a corpse ... It meant that the new age of God had already begun. ... Paul was not talking about an event which could be photographed by eye-witnesses, but an event in the world of spiritual perception. ... It was not to be demonstrated by appeal to graves that were empty. It was a proclamation that must appeal to religious faith" (Craig, *The Beginning of Christianity*, pp. 135, 36). William Irwin said the phrase "thus saith the Lord" "is an almost unfailing mark of SPURIOUSNESS" (*The Problem of Ezekiel*, p. 273). Fleming James said, "What REALLY happened at the Red Sea WE CAN NO LONGER KNOW" (*The Beginnings of Our Religion*). Willard Sperry said, "Plainly no divine fiat compounded man out of the dust of the earth and the universal spirit on a Friday in the year 4004 B.C. It is harder than once it was to see God walking in that garden in the cool of the evening" (*Signs of These Times*, 1929, p. 110).

These are just a few examples of the wicked unbelief of the RSV translators. Not surprisingly, they corrupted every major passage dealing with Messianic prophecy. For example, in Isaiah 7:14, instead of, "Behold, a virgin shall conceive," they came up with, "Look, the young woman is with child."

Graham promoted the **PHILLIPS NEW TESTAMENT IN MODERN ENGLISH**. In his autobiography, modernist Bible paraphraser J.B. Phillips (1906-1982) stated that Billy Graham spoke highly of his work: "I think it was in 1952 that I received a visit from Dr. Billy Graham with his charming and intelligent wife. 'I want to thank you, Dr. Phillips,' he began, 'for *Letters to Young Churches*'" (J.B. Phillips, *The Price of Success*, 1984, p. 116). Phillips taught a form of universalism and the Fatherhood of God, denied hell fire and

the existence of Satan and demons, rejected the verbal inspiration of Scripture, claimed that Jesus conformed His teaching to the ignorance of His day, was a skeptic in regard to supernatural miracles, and believed that Christ's ascension was a parable.

Graham single-handedly rescued the **LIVING BIBLE** from oblivion. "The Living Bible might be called 'The Billy Graham Bible,' for it was he who made it the success that it is. According to *Time* magazine, July 24, 1972, Billy Graham ordered 50,000 copies of the Epistles, and a short time later ordered some 450,000 more, and still later ordered 600,000 special paperback versions for his autumn television crusade in 1972. From that time on, orders began to pour in" (M.L. Moser, Jr., *The Case Against the Living Bible*, Little Rock: Challenge Press, p. 9).

That was only the beginning of Graham's love affair with the Living Bible. At Amsterdam '86, Graham allowed Living Bibles International to distribute free copies of the Living Bible in 40 languages to the 8,000 evangelists in attendance (*Light of Life*, Bombay, India, Sept. 1986, p. 23). Graham distributed 10,000 copies of the Living Bible to attendees of his Mission England Crusade (*Australian Beacon*, No. 241, Aug. 1986). In 1987, Graham appeared in television ads for *The Book*, a condensed version of the Living Bible. He said it "reads like a novel." He also said it reads like the morning newspaper. In an ad that appeared in a 1991 issue of *Charisma* magazine, Graham said, "The Living Bible communicates the message of Christ to our generation" (*Charisma*, March 1991, p. 98).

The original Living Bible reads like the morning newspaper, because it is not the Word of God.

Ken Taylor, translator of the original Living Bible, said, "I felt such a thrill at my own privilege of stripping away some of the verbiage ... being a co-worker with God in that

respect ... I flipped open my Bible and began to experiment with this new method of translation” (The Living Bible, Trinitarian Bible Society, p. 1). Thus, the infallible, living words of the eternal God are mere “verbiage” that Taylor felt free to stripe away and experiment with.

Consider just a few examples of the frightful way that Kenneth Taylor handled the Word of God. These are from the original Living Bible that was promoted heavily by Billy Graham.

1 Kings 18:27

KJV “Cry aloud: for He is a god: either he is talking, or he is pursuing.”

LB “Perhaps he is talking to someone or else is out sitting on the toilet.”

Job 3:26

KJV “I was not in safety, neither had I rest, neither was I quiet: yet trouble came.”

LB “I was not fat and lazy yet trouble struck me down.”

Psalms 34:20

KJV “He keepeth all His bones: not one of them is broken.”

LB “God even protects him from accidents.”

The Messianic prophecy of Psalm 34:20 is destroyed through the Living Bible’s shocking perversion. That not one of Christ’s bones were broken was a fulfillment both of direct prophecy (Ps. 34:20; Joh. 19:36) and of the typology of the Passover lamb (Ex. 12:46).

Billy Graham also helped popularize the perverted **GOOD NEWS FOR MODERN MAN (Today’s English Version)**. He “called it an excellent translation over nationwide television from his campaign in Anaheim, California.” It was distributed by the Grason Company of Minneapolis, the

distributors of Billy Graham materials (M.L. Moser, Jr., *The Devil's Masterpiece*, Challenge Press, 1970, p. 80). The *Good News for Modern Man* replaces the word “blood” with “death” in speaking of the atonement of Jesus Christ and corrupts practically every passage dealing with the deity of Jesus Christ. The translator of the *Good News for Modern Man*, Robert Bratcher, did not believe that Jesus Christ is God.

Graham endorsed the **NEW INTERNATIONAL VERSION**. “In the late 70’s, the New International Version was published for the first time. From this time forward, Billy Graham began referencing the NIV in his writings instead of the KJV, even though he continued to use the KJV in his sermons” (“Which Bible Did Billy Graham Use?” *Inspiring Tips*, April 20, 2020)

Graham endorsed the **ENGLISH STANDARD VERSION**. An ad stated, “The ESV is the preferred Bible translation for many international ministries, including the Gideons International, the Billy Graham Evangelistic Association, Awana, and others” (“10 Things You Should Know about the ESV,” Crossway.org, Feb. 18, 2021).

Graham printed his own edition of Eugene Peterson’s **THE MESSAGE**. It is called a “translational-paraphrase” and is said to “unfold like a gripping novel.” In fact, it IS a novel! It is filled with new age terms and concepts. It even uses the term “as above, so below,” which is a New Age expression for the unity of God and man, heaven and earth. In the book *As Above, So Below*, the editors of the *New Age Journal* say: “This maxim implies that the transcendent God beyond the physical universe and the immanent God within ourselves are one. Heaven and Earth, spirit and matter, the invisible and the visible worlds form a unity to which we are intimately linked” (quoted from Warren Smith, *Deceived on Purpose: The New Age Implications of the Purpose-Driven Church*, 2004). (For more about *The Message*, see “Eugene

Peterson and the Message,”

[https://www.wayoflife.org/reports/eugene\\_peterson\\_and\\_the\\_message.html](https://www.wayoflife.org/reports/eugene_peterson_and_the_message.html))

For more about the deep corruption of the modern Greek texts and versions, see the free eBook *The Modern Bible Version Hall of Shame*, <https://www.wayoflife.org/publications/all.php>

### **Virgin Birth Not An Essential Belief**

In an interview with a United Church of Canada publication in 1966, Graham gave the following reply to a question about Christ's virgin birth:

Q. Do you think a literal belief in the Virgin birth--not just as a symbol of the incarnation or of Christ's divinity--as an historic event is necessary for personal salvation?

A. While I most certainly believe that Jesus Christ was born of a virgin, I do not find anywhere in the New Testament that this particular belief is necessary for personal salvation (“Billy Graham Answers 26 Provocative Questions,” *United Church of Observer*, July 1, 1966).

In his zeal to appease the apostates in the United Church of Canada (one of its moderators, Bill Phipps, denied that Jesus Christ is God), Graham told an absolute lie. How would it be possible for a saved person to deny the virgin birth of Jesus Christ? If Jesus Christ were not virgin born, He was a sinner; and if He were a sinner, He could not have died for our sins. Further, if Christ were a sinner and if He were not virgin born, the Bible that records those claims is a blatant and wicked lie, and the Bible-believing Christian is a deceived and foolish person whose faith has no authoritative foundation. Apart from the virgin birth there is no gospel and no salvation and no infallible Bible. Billy Graham was

dead wrong. The virgin birth of Christ is “fatal” doctrine, meaning it is essential for salvation. The entire gospel stands or falls on the virgin birth as well as upon Christ’s resurrection.

### **Theistic Evolution**

Graham said in 1966, “How you believe doesn’t affect the doctrine. Either at a certain moment in evolution God breathed into one particular ape-man who was Adam, or God could have taken a handful of dust and blowed and created a man just like that” (“Cooperative Evangelism at Harringay,” *United Church Observer*, July 1966).

### **Refusing to Defend the Bible**

*Newsweek* magazine, April 26, 1982, examined the debate on the issue of biblical infallibility. The article noted that Billy Graham is not on the side of inerrancy.

“Billy Graham, for one, clearly is not. ‘I believe the Bible is the inspired, authoritative word of God,’ Graham says, ‘but I don’t use the word ‘inerrant’ because it’s become a brittle divisive word.’”

Graham avoided controversy at any cost. He knew that modernists and unbelieving evangelicals are willing to call the Bible “authoritative and inspired” even while denying that it is the infallible and inerrant Word of God. Graham aligned himself with this unbelieving camp. If the Bible is not the inerrant Word of God, who can dogmatically determine which part is and which part is not inerrant! If the Bible is not inerrant, it is not authoritative. It is nothing more than another religious book.

## Agreeing with Robert Schuller

Graham spoke at Robert Schuller's Crystal Cathedral in 1985, and the two men came up with a joint definition of "born again" as "a decision to stop carrying your own luggage" (Paul Harvey's report, July 15, 1985). Schuller was a false teacher who preached a false gospel. He used biblical terms but gave them unbiblical definitions. He said born again is "to be changed from a negative to a positive self-image--from inferiority to self-esteem, from fear to love, from doubt to trust" (Schuller, *Self-Esteem: The New Reformation*, p. 68).

In an article in *Christianity Today*, October 5, 1984, Schuller said, "I don't think anything has been done in the name of Christ and under the banner of Christianity that has proven more destructive to human personality and, hence, counterproductive to the evangelism enterprise than the often crude, uncouth, and unchristian strategy of attempting to make people aware of their lost and sinful condition."

In spite of Schuller's unbelief and false gospel, Graham repeatedly honored him. In 1983, Schuller sat in the front row of distinguished guests invited to honor Graham's 65th birthday. In 1986, Schuller was invited by Graham to speak at the International Conference for Itinerant Evangelists in Amsterdam. Schuller was featured on the platform of Graham's Atlanta Crusade in 1994.

## Theology No Longer Matters

As the year 1988 closed, Graham told *U.S. News & World Report* that theology no longer meant anything to him: "World travel and getting to know clergy of all denominations has helped mold me into an ecumenical being. We're separated by theology and, in some instances,

culture and race, but all that means nothing to me any more” (*U.S. News & World Report*, Dec. 19, 1988).

### **Refused to Emphasize the Blood**

A letter from the Billy Graham Evangelistic Association in 1968 that I have in my files made the following amazing statement:

“Mr. Graham believes that we are saved through the blood of Christ, however, this aspect of Christian doctrine he does not emphasize in his messages. This is the duty and prerogative of the pastors” (Rev. W.H. Martindale, Spiritual Counselor, Billy Graham Evangelistic Association, letter, Feb. 29, 1968).



# When Did Graham's Compromise Begin?

Billy Graham's compromise and disobedience began very early in his ministry.

He was born in 1918 into a Presbyterian home and traced his conversion to the preaching of evangelist Mordecai Ham in 1934. He graduated from high school in May 1936 and attended Bob Jones College (which later became Bob Jones University) in the fall but switched to Florida Bible Institute after only one semester because he did not like the strict discipline at Bob Jones.

He noted in his autobiography that "one thing that thrilled me [about Florida Bible Institute] was the diversity of viewpoints we were exposed to in the classroom, a wondrous blend of ecumenical and evangelical thought that was really ahead of its time" (Graham, *Just As I Am*, p. 46).

It was during his time in Florida that Graham felt the call to preach. In late 1938, he was baptized by immersion in a Baptist church, and in early 1939, he was ordained to preach by a Southern Baptist congregation.

Graham graduated from the Florida Bible Institute in May 1940 and joined Wheaton College that September, graduating from there in 1943.

In May 1944, he began preaching for the newly formed Chicagoland Youth for Christ, and in January 1945, he was appointed the first full-time evangelist for Youth for Christ International.

He was president of Northwestern Schools (founded by W.B. Riley) from December 1947 to February 1952, though he continued to travel and preach for Youth for Christ and eventually branched out with an independent ministry.

The Billy Graham Evangelistic Association was formed in 1950 and the *Hour of Decision* radio broadcasts began that same year. Graham conducted his first citywide crusade in Grand Rapids, Michigan, in September 1947, and his October 1948 crusade in Augusta, Georgia, marked the beginning of an openly ecumenical program. This was the first crusade that was sponsored by the city ministerial association. The Graham organization began demanding broad denominational support for his crusades.

During Graham's 1949 Los Angeles crusade, his ministry began to receive national press coverage. Graham's final rift with most fundamentalist leaders did not occur until 1957, though. This was brought about by the open sponsorship of the ultra liberal Protestant Church Council in New York City. The Graham crusade committee in New York included 120 theological modernists who denied the infallibility of Scripture and much more. The wife of modernist Norman Vincent Peale headed up the women's prayer groups for the Crusade. Modernists such as Martin Luther King, Jr., sat on the platform and led in prayer. In the *National Observer*, Dec. 30, 1963, King said the virgin birth of Christ was "a mythological story" created by the early Christians. In *Ebony* magazine, January 1961, King said:

I do not believe in hell as a place of a literal burning fire.

**THE COMPROMISE BEGAN MUCH EARLIER THAN 1957, THOUGH. AS EARLY AS 1944, BILLY GRAHAM WAS BEFRIENDED BY ONE OF THE MOST INFLUENTIAL CATHOLIC LEADERS IN AMERICA, FULTON SHEEN.**

When Sheen died in December 1979, Graham said that he had "known him as a friend for over 35 years" (Religious News Service, Dec. 11, 1979). Sheen was a faithful son of Rome. In his book *Treasure in Clay*, Sheen said that one of his spiritual secrets was to offer Mass every Saturday "in honor of

the Blessed Mother to solicit her protection of my priesthood.” Sheen devoted an entire chapter of his biography to Mary, “The Woman I Love.” He said, “When I was ordained, I took a resolution to offer the Holy Sacrifice of the Eucharist every Saturday to the Blessed Mother ... All this makes me very certain that when I go before the Judgment Seat of Christ, He will say to me in His Mercy: ‘I heard My Mother speak of you.’ During my life I have made about thirty pilgrimages to the shrine of Our Lady of Lourdes and about ten to her shrine in Fatima” (Fulton Sheen, *Treasure in Clay*, p. 317).

In his 1997 autobiography, Graham described his first meeting with Sheen, though he doesn't give the exact date. He says he was traveling on a train from Washington D.C. to New York City and was just drifting off to sleep when Sheen knocked on the sleeping compartment and asked to “come in for a chat and a prayer: (Graham, *Just As I Am*, p. 692). Graham said, “We talked about our ministries and our common commitment to evangelism, and I told him how grateful I was for his ministry and his focus on Christ. ... We talked further and we prayed; and by the time he left, I felt as if I had known him all my life.”

Thus, Graham acknowledged that he accepted Fulton Sheen's sacramental gospel as the truth even in those days. There is a serious problem and deception with this. While Graham was meeting with Fulton Sheen and befriending him as a fellow evangelist, Graham was assuring fundamentalist leaders, such as Bob Jones Sr. and John R. Rice, that he was opposed to Catholicism and that he was a fundamentalist. It is obvious, though, that Billy Graham was never committed to that position in his heart.

When Graham met Sheen in 1944, it was three years before his first citywide crusade. Graham had started preaching for Youth for Christ in 1944 and was an unknown

young man. Why would a Catholic leader as famous as Fulton Sheen go out of his way to befriend an insignificant young Baptist preacher like Billy Graham? Graham was only eight years out of high school at the time.

Boston's Archbishop Richard Cushing also "exercised a special influence over Billy Graham beginning in 1950." Cushing printed "BRAVO BILLY" on the front of his diocesan paper during Graham's January 1950 campaign. In an interview in 1991, Graham referred to this as one of the highlights of his ministry:

"Another significant thing happened in the early '50s in Boston. Cardinal Cushing, in his magazine, *The Pilot*, put 'BRAVO BILLY' on the front cover. That made news all over the country. He and I became close, wonderful friends. That was my first real coming to grips with the whole Protestant/Catholic situation. **I began to realize that there were Christians everywhere. They might be called modernists, Catholics, or whatever, but they were Christians**" (*Bookstore Journal*, Nov. 1991).

By the end of 1950, Graham had formed a permanent team of staff members who arranged his meetings. Willis Haymaker was the front man who would go into cities and set up the organizational machinery necessary to operate the crusades. One of his duties even in those early days was as follows,

"He would also call on the local Catholic bishop or other clerics to acquaint them with Crusade plans and invite them to the meetings; they would usually appoint a priest to attend and report back. This was years before Vatican II's openness to Protestants, but WE WERE CONCERNED TO LET THE CATHOLIC BISHOPS SEE THAT MY GOAL WAS NOT TO GET PEOPLE TO LEAVE THEIR CHURCH; rather, I wanted them to

commit their lives to Christ” (Graham, *Just As I Am*, p. 163).

In his autobiography, Graham acknowledged that he began to draw close to Rome very early in his ministry:

“At that time [March 1950], Protestantism in New England was weak, due in part to theological differences within some denominations, the influence of Unitarian ideas in other denominations, and the strength of the Roman Catholic Church. In spite of all that, a number of Roman Catholic priests and Unitarian clergy, together with some of their parishioners, came to the meetings along with those from Evangelical churches. With my limited Evangelical background, this was a further expansion of my own ecumenical outlook. I now began to make friends among people from many different backgrounds and to develop a spiritual love for their clergy” (Graham, *Just As I Am*, p. 167).

Need I remind my readers that the Catholic and Unitarian and modernist “clergy” that Graham learned to love in the late 1940s and early 1950s were men who denied the very faith that Graham claimed to believe. The Catholic clergy that Graham loved denied that salvation is through the grace of Christ alone by faith alone without works or sacraments and they denied further that the Bible is the sole authority for faith and practice. The modernist clergy that Graham loved denied that the Bible is the infallible Word of God and questioned or openly denied the virgin birth, sinlessness, miracles, vicarious atonement, and resurrection of Jesus Christ. The Unitarian clergy that Dr. Graham loved were men who denied the Godhead and blood atonement of Jesus Christ and who scoffed at the infallibility of the Holy Bible?

Why did Graham not rather love those who were in danger of being deceived by these false teachers? Why did he not rather love God's Word enough to stand against its enemies?

Why did he not rather love the Christ of the Bible enough to reject those who had rejected the true Christ and followed false christs? Graham's love was oriented in the wrong direction. He loved the false shepherds, but he did not love the sheep that were led to eternal ruin by these shepherds.

Only the Lord knows how much influence false teachers like Fulton Sheen and Richard Cushing had on the gullible young evangelist.

By the early 1950s, Graham was also very chummy with theological modernists.

In a lecture to the Union Theological Seminary in February 1954, Graham testified that in 1953 he had locked himself into a room in New York City for an entire day with Jesse Bader and John Sutherland Bonnell that he might ask them questions and receive their counsel. By this action, Graham was actually locking himself into a room with the devil, because these men were certainly the devil's ministers (2 Co. 11:13-15). Bader and Bonnell were rank liberals who denied many doctrines of the New Testament faith. In an article in *Look* magazine (March 23, 1954), Bonnell had stated that he and most other Presbyterian ministers did not believe in the virgin birth and the bodily resurrection of Christ, the inspiration of Scripture, a literal heaven and hell, and other doctrines.

God had warned Graham to mark and avoid those who teach contrary to apostolic truth (Ro. 16:17). God had warned Graham that error is like a canker (2 Ti. 2:16-18) and like leaven (Ga. 5:9) and that "evil communications corrupt good manners" (1 Co. 15:33), but the evangelist ignored the warnings.

By 1950, Billy Graham had so fallen under the power of Roman Catholicism that he turned to it for solace during an illness. During his 1950 New England campaign, Graham fell sick for several days in Hartford, Connecticut. Executive

Secretary Gerald Beavan "stayed at his bedside and read to him from Bishop Fulton Sheen's Peace of Soul" (Wilson Ewin, *The Assimilation of Evangelist Billy Graham into the Roman Catholic Church*).

We have seen that Sheen was a great lover of Mary and was certain of God's mercy only because of his devotion to Mary. Why would a young Baptist preacher turn to the writings of such a man for comfort?

Graham's first citywide meeting was held in Los Angeles, California, in 1949. As early as 1950 there were rumors that Graham was cooperating with Roman Catholics.

In 1950, Dr. Robert Ketcham of the General Association of Regular Baptist Churches came across a newspaper article indicating that Graham expected Catholics and Jews to cooperate in a revival in Oregon and another which reported that Graham had turned over decision cards to Roman Catholic churches. Ketcham promptly sent a letter of inquiry to Graham. His letter brought a strong rebuke from Graham's executive secretary, Jerry Beavan. Part of Beavan's reply was as follows:

"For example, you asked if Billy Graham had invited Roman Catholics and Jews to cooperate in the evangelistic meetings. SUCH A THOUGHT, EVEN IF THE REPORTER DID SUGGEST IT AS HAVING COME FROM MR. GRAHAM, SEEMS RIDICULOUS TO ME. SURELY YOU MUST KNOW THAT IT IS NOT TRUE. ... FURTHER, THAT YOU SHOULD GIVE ANY CREDENCE TO THE IDEA THAT MR. GRAHAM WOULD EVER TURN OVER ANY DECISION CARDS TO THE ROMAN CATHOLIC CHURCH SEEMS INCONCEIVABLE" (John Ashbrook, *New Neutralism II*).

Graham was soon openly doing what Mr. Beavan labeled "ridiculous" and "inconceivable." On Sept. 6, 1952, reporter William McElwain, writing for the *Pittsburgh Sun-Telegraph*,

remarked on Graham's ecumenical activities with Rome as follows:

“Graham stressed that his crusade in Pittsburgh would be interdenominational. He said that he hopes to hear Bishop Fulton J. Sheen at one of the Masses at St. Paul's Cathedral tomorrow. Graham said, ‘Many of the people who have reached a decision for Christ at our meetings have joined the Catholic church and we have received commendations from Catholic publications for the revived interest in their church following one of our campaigns. This happened both in Boston and Washington. After all, one of our prime purposes is to help the churches in a community.’”

It doesn't sound to me that Dr. Ketcham's aforesaid questions were ridiculous. Graham publicly admitted he was already turning seekers over to the Catholic Church in the early 1950s.

In an interview with the Religious News Service in 1986, the 67-year-old Billy Graham admitted that his ministry was deliberately ecumenical even in the early days. He told the interviewer that one of his “very close advisers and friends” was the aforementioned Dr. Jesse Bader, an ultra liberal Disciples of Christ clergyman who was secretary of the radical National Council of Churches (*Christian News*, March 31, 1986).

After that, Graham moved ever closer to fellowship with Roman Catholicism and theological modernism. As John Ashbrook, author of *New Neutralism II: Exposing the Gray of Compromise*, observed, “Compromise takes a man farther than he intends to go.” The Bible warns that “evil communications corrupt good manners” (1 Co. 15:33).

How did Graham's ecumenical relationships affect him? The January 1978, issue of *McCall's* magazine contained an



interview with Graham by James Michael Beam. Graham admitted his change in thinking:

“I am far more tolerant of other kinds of Christians than I once was. My contact with Catholic, Lutheran and other leaders--people far removed from my own Southern Baptist tradition--has helped me, hopefully, to move in the right direction. I've found that my beliefs are essentially the same as those of orthodox Roman Catholics, for instance. They believe in the Virgin Birth, and so do I. They believe in the Resurrection of Jesus and the coming judgment of God, and so do I. We only differ on some matters of later church tradition.”

This is strange talk. The errors of the Roman Catholic Church are not mere matters of “later church tradition.” Roman Catholicism is the utter perversion of the gospel of Jesus Christ and of the New Testament church by the intermingling of biblical truth with paganism and Judaism. Rome's sacramental gospel of grace plus works requires that we label it cursed of God (Ga. 1:6-10); but Billy Graham determined to look upon Roman Catholicism as true Christianity, and he led multitudes astray by that decision

## Franklin Graham

Franklin Graham is more outspoken than his famous father, but in many fundamental ways he is following closely in his father's footsteps.

In 1996, Franklin was named the first vice-chairman of the Billy Graham Evangelistic Association. This was a new position with direct succession to become chairman when Billy Graham became incapacitated.

Franklin told the *Indianapolis Star* that his father's ecumenical alliance with the Catholic Church and all other denominations "was one of the smartest things his father ever did" ("Keeping it simple, safe keeps Graham on high," *The Indianapolis Star*, Thurs., June 3, 1999, p. H2).

Franklin said,

"In the early years, up in Boston, the Catholic church got behind my father's crusade. That was a first. It took back many Protestants. They didn't know how to handle it. But it set the example. 'If Billy Graham is willing to work with everybody, then maybe we should too'" (*The Indianapolis Star*, June 3, 1999).

Franklin Graham's ecumenical direction is evident from the various forums he frequents, the same ones attended by his father. In 1997, for example, he spoke at the National Religious Broadcasters in January, at Moody Bible Institute's Founder's Week in February, and at a Promise Keepers conference in Birmingham, Alabama, in May. At the time, one of the directors of Promise Keepers was a Roman Catholic.

Franklin's 1998 crusade in Adelaide, Australia, left no question about his commitment to ecumenism. Present at the media launch for the crusade were Catholic Archbishop

Leonard Faulkner and Anglican Archbishop Ian George. The Festival South Australia News said, “The Archbishops agreed that Festival SA with Franklin Graham next January would be the greatest event the churches have seen in this State’s history.” Almost 400 churches registered for Graham’s Christian Life & Witness Course which was conducted in preparation for the crusade. Twenty-three denominations were represented. The churches included 49 Roman Catholic (false sacramental gospel), 82 Uniting Church (ultra liberal), 30 Churches of Christ (baptismal regeneration), 25 Anglican (mostly liberal), one Greek Orthodox (sacramental gospel), and three Seventh-day Adventist (Ellen White is a prophetess, the sabbath must be kept, death is sleep, and punishment in hell is not eternal).

These churches, taken as a whole, represent a hodgepodge of apostasy and doctrinal error. God plainly forbids His people to yoke together with such confusion.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Romans 16:17).

“Having a form of godliness, but denying the power thereof: from such turn away” (2 Timothy 3:5).

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11).

The Uniting Church in Australia is exceedingly modernistic and apostate. The Uniting Church in Paddington, Australia, for example, placed a 12-foot-square banner over its entrance declaring that the church is a SAFE

PLACE for homosexuals, a place they are accepted and can be open “about their sexuality” (*Australian Beacon*, Feb. 1998, p. 2). The Paddington Uniting Church’s pastor, Rod Pattenden, told the media, “We want to let gays and lesbians know that they are very welcome in this parish.” He said that at least one-third of Paddington’s Eastside Parish is made up of homosexuals.

The Roman Catholic Church is a false “church” with a false gospel (continuing in the sacraments), a false authority (the Bible plus Catholic tradition), and a false head (the pope). The *New Catholic Catechism* says: “The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation” (1129).

The free eBook *Has the Roman Catholic Church Changed?* documents Catholic heresies that were reaffirmed by the Vatican II Council and the New Catholic Catechism. This book is available at the Way of Life web site -- [www.wayoflife.org](http://www.wayoflife.org)

Those who responded to the gospel invitation at the Franklin Graham crusade were sent to the aforementioned sponsoring churches for “discipleship.” Thus, we again have the strange sight of a supposed biblical shepherd happily giving his sheep into the hands of wolves. This is the most spiritually-confused hour the world has ever seen.

The Vice-Chairman for the Franklin Graham Festival in Lubbock, Texas, April 28-30, 2000, was Paul Key, evangelism director for the Catholic Diocese of Lubbock. Key was a Presbyterian minister for 18 years before converting to Catholicism. His 1998 book was entitled *95 Reasons for Becoming and Remaining a Catholic*.

Roman Catholics participated in Franklin Graham Festivals in Corpus Christi, Texas, in 2005, and in Halifax, Nova Scotia, in 2004 (“Central Canada 2006 Franklin Graham Festival Background and Pastoral Notes for Catholic

Clergy and Workers,” by Luis Melo, Director of Ecumenical and Inter-Religious Affairs, Archdiocese of Saint Boniface).

Many Roman Catholics were trained as counselors for the Franklin Graham Festival in Baltimore, Maryland, July 7-9, 2006. Catholic priest Erik Arnold of the Church of the Crucifixion in Glen Burnie, Maryland, led the team of 225 Catholics who participated in the crusade. He said, “It was a great opportunity for the Christian churches to show their unity in leading people to Christ” (“Catholic Counselors Attend Billy Graham Festival,” *The Catholic Review*, July 12, 2006). The Graham organization delivered the names of 300 people to the Roman Catholics for “follow up,” and these received a letter from Cardinal William Keller “encouraging them in their faith and inviting them to get involved in the church.” They were taught, among a multitude of other heresies, that it is acceptable to pray to Mary. In fact, some of the counselors were from the Cathedral of Mary Our Queen in Baltimore.

Roman Catholics also participated in the Franklin Graham Festival in Winnipeg, Canada, in October 2006. The previous year the Graham team approached the Catholic bishops in Winnipeg soliciting their support and involvement (“Central Canada 2006 Franklin Graham Festival Background and Pastoral Notes for Catholic Clergy and Workers,” by Luis Melo, Director of Ecumenical and Inter-Religious Affairs, Archdiocese of Saint Boniface). In response, each archdiocese in central Canada had official representation on the Festival Executive Committee, and various parishes provided workers to be trained as counselors and to provide follow up. The Catholics were told, “Following in the footsteps of his father, Franklin Graham will present basic Christianity. The Catholic will hear no slighting of the Church's teaching on Mary or authority, nor of papal or Episcopal prerogative; no word

against the Mass/Divine Liturgy or sacraments, nor of Catholic practices or customs” (Ibid.).

In an interview with Katie Couric on NBC television on April 2, 2005, Franklin Graham praised the late Pope John Paul II and claimed that they preach the same gospel. Graham said, “We disagree on a lot of doctrinal issues and I guess those disagreements will always be there. At the same time we did agree on the fundamentals that Jesus Christ is the son of the living God who came to this earth to die for our sins and when he died on that cross and shed his blood he took the sins of the world with him on the cross; and if we confess our sins and repent and by faith receive Christ into our hearts God will forgive us and cleanse us. These are fundamentals of the faith we agreed on and support and we appreciate this man and the stand he has taken on so many of these moral issues.”

We are glad that Franklin believes and preaches the gospel described in this testimony (apart from the “receiving Christ into the heart” part, which is not scriptural), but he seriously misrepresented the pope’s gospel. The late pope rejected the doctrine of salvation by grace alone through Christ alone by faith alone. The anathemas of the Council of Trent against the gospel of grace alone have never been rescinded. He believed that the sacraments are a necessary part of salvation, beginning with baptism, whereby one is born again, continuing in Confirmation, whereby one receives the Holy Spirit. Speaking at the confirmation of 800 young people at Turin, Italy, Sept. 2, 1988, John Paul II said, “Jesus comes close to us; he enters our history precisely by means of these concrete, visible sacramental signs. ... Confirmation is your personal Pentecost. Today you receive the outpouring of the Holy Spirit, who on the day of Pentecost was sent by the risen Lord upon the Apostles. Every baptized person as a believer needs to receive the moment and mystery of Pentecost; it

completes and perfects the gift of Baptism” (*L’osservatore Romano*, N. 38, Sept. 19, 1988, p. 16). Nine days later, speaking in Harare, John Paul II said to the crowd gathered in Borrowdale Park, “You have thus become a new people, reborn in the Sacrament of Baptism, nourished by the Holy Eucharist, living in loving communion with God and with one another with the Successor of Peter and the Catholic Church throughout the world” (Ibid., p. 2).

In an April 5, 2005, appearance on *Hannity & Colmes* on the Fox News television network, Franklin Graham was asked the following question by Sean Hannity (a Roman Catholic), “Let me ask you this, what are some of the disagreements--we only have 30 seconds this segment--between, say, Catholicism and evangelical Christians? Or is it just more that you agree on than disagree on?”

Graham replied, “Well, there are a lot of doctrinal issues that we disagree on. But the things that we do agree on are the cross, that Jesus Christ was the son of the living God who went to the cross, took our sins, died on that cross, was buried on the third day, according to the scriptures, rose again. And this is the essence. This is what we agree on and we can work together on and can build on.”

It is commendable for Graham to preach the gospel on television, and I understand that he had limited time (although his time on the show did not end with that segment) and wanted to focus on the gospel, but that does not excuse the fact that his reply was artful, erroneous, and dangerous. It was artful in that he refused to state any of Rome’s serious doctrinal heresies. It was erroneous because he said the Roman Catholic Church believes in the cross and salvation the same way that “evangelicals” do, which it certainly does not. This erroneous statement would have given Graham’s Roman Catholic listeners a false sense of security in their works-sacraments gospel. Further, Graham’s

statement was dangerous because he said that evangelicals and Catholics need to work together and build on their agreements, whereas the Bible commands God's people to separate from heresy and apostasy (e.g., Ro. 16:17; 2 Co. 6:14-18; 2 Ti. 3:5) and an unscriptural unity plays more into the hands of the antichrist than Christ.

Franklin Graham not only praised the late pope, he attended the coronation of the new one. Speaking on *Larry King Live*, April 2, 2005, Billy Graham said,

“I don't have the physical strength to go, and I have been invited. I was invited about six or seven months ago by the Vatican ahead of time. And they've asked that I come. So I'm asking my daughter, Anne Lotz, to go [to Pope John Paul II's funeral]. ... And then my son, Franklin, will be going to the enthronement of the new Pope [Benedict XVI].”

In 2012, Franklin Graham told CNN that he was shocked when he learned that there was an article at the Billy Graham Evangelistic Association's web site naming Mormonism as a cult. The article was removed soon after Billy and Franklin met with Mormon presidential candidate Mitt Romney. Franklin said:

“We have 10,000 pages and I don't write the 10,000 pages. Other people have written it. There was a discussion as to what a cult was and they had a definition of a cult and then they gave some examples and when I found out there were examples they took them off. But I was shocked that we even had that on there” (“Franklin Graham Was Shocked,” *Christian Post*, Nov. 15, 2012).

Claiming that this is “name-calling,” Franklin said, “If I want to win a person to Christ, how can I call that person a name? That's what shocked me, that we were calling people



names. ... I'm an evangelist and I want to reach as many people as I can. If I'm calling them names, it doesn't work."

No one has done more to build the apostate one-world church than Billy Graham through pursuing pragmatism instead of being faithful to God's Word, and Franklin is following in his footsteps. Both hide their compromise under the shadow of being an "evangelist," but where does the Bible say that an evangelist is exempt from earnestly contending for the faith once delivered to the saints (Jude 1:3), a faith that includes the whole body of New Testament truth and not just salvation by grace alone? And where does the Bible say that an evangelist is exempt from marking and avoiding those who teach contrary to apostolic doctrine (Romans 16:17), or from turning away from those who have a form of godliness but deny the power thereof (2 Timothy 3:5), or from identifying and rebuking false teachers and compromisers plainly as Jesus and the apostles did (Matthew 23:13-33; 2 Corinthians 11:12-15; Galatians 1:6-9; Philippians 3:18-19; 1 Timothy 1:19-20; 2 Timothy 1:15; 2:16-18; 4:10, 14; 2 Peter 2; 2 John 2:7-11; Jude 1:4-19)?

Jesus is the Evangelist of evangelists, yet He denounced false teachers publicly as hypocrites, blind guides, children of hell, fools and blind, serpents, and vipers (Matthew 23). Paul called them vain babblers, vessels unto dishonor, enemies of the cross of Christ, accursed, false apostles. Peter called them presumptuous, self-willed, as natural brute beasts, beguiling unstable souls, cursed children, wells without water. John called them deceivers. Jude called them filthy dreamers, clouds without water, twice dead, raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever, murmurers.

By not plainly condemning false teachers, the Grahams are brazenly, presumptuously disobeying the Bible.

When measured by the standard of popular “evangelicalism” the Grahams are greatly acclaimed, but when measured by the infallible and unchangeable Word of God, they are found to be enemies of the very cross that they profess to love, because it is impossible to preach the truth and hold hands with the enemies of the truth without destroying the truth.

“And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD” (2 Ch. 19:1-2).

Jehoshaphat’s compromise with Jehu was not a small thing. It resulted in the spiritual corruption of Israel at the hands of Jehoshaphat’s son and grandson Jehoram and Ahaziah, who brought Baal worship into Judea through their relationship with Ahab’s family, the bridge to which was foolishly built by Jehoshaphat, the pragmatist.

Though more outspoken than his father in some respects, Franklin is walking in this same disobedient path in regard to ecumenism.

And it is a path that is at the forefront of building the apostate one-world “church,” and this is no small thing.