

A black and white portrait of Billy Graham, an elderly man with white hair, wearing a dark suit, white shirt, and patterned tie. He is looking down and to the right with a serious expression. The background is black.

**BILLY  
GRAHAM'S**

*Sad  
Disobedience*

David W. Cloud

*Billy Graham's Sad Disobedience*

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*Billy Graham's Sad Disobedience*  
*David W. Cloud*

# Billy Graham Dies

Evangelist Billy Graham died on February 21, 2018, at age 99.

He was called “America’s Pastor” and was consistently voted one of the world’s most popular men. His body lay in state at the U.S. Capitol; American presidents eulogized him; Bono wrote a song about him. This reminds us of Jesus’ words in Luke 6:26, “Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.”

For the pragmatic objective of gaining a wider audience, Graham compromised endlessly. He largely invented “ecumenical evangelism,” which has done so much to build the apostate “one world church.” He turned thousands of converts over to wolves in sheep’s clothing in heretical churches.

Refusing to obey Jude 3 and earnestly contend for the faith once delivered to the saints, he pampered and praised every type of false teacher, including theological modernists who deny Christ’s divinity, virgin birth, and resurrection, and Roman Catholics who trust Mary to get them into heaven.

For example, in his 1959 San Francisco Crusade, Graham honored the notorious Episcopal Bishop James Pike by having him lead in prayer. In an article in *Christian Century*, Pike declared that he no longer believed the fundamental doctrines of the Christian faith.

Refusing to obey Acts 20:27 and declare all the counsel of God, Billy Graham narrowed his message to a pathetically small element of truth and focused on the “positive.” Billy Graham promoted all sorts of unscriptural things, including Pentecostalism, Christian rock music, and corrupt Bible versions, such as the Today’s English Version, which twists every major text dealing with Christ’s deity. By 1966,

Graham said belief in the virgin birth is not an essential doctrine and claimed that it is possible that Adam was an “ape-man” (*United Church Observer*, July 1966). By 1988, 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).

## **Graham’s Ecumenical Gospel a Two-Edged Sword**

It has been said that Graham preached the gospel to more people than any person in church history, but his great ecumenical compromise (working with and supporting every type of church) was a two-edged sword that probably sent more people to hell than to heaven.

Consider my wife’s conversion. When she was a teenager, she and her mother heard Graham preach on television when they were living in Alaska. That led them to attend church where they were eventually saved. But in a significant way, it was *in spite of* Graham that they were saved, because he taught people to go to “the church of your choice.” He did not carefully distinguish between churches and did not recommend only sound Bible-believing ones. When my wife’s mother decided to go to church the next Sunday, she intended to go to a Methodist church which probably did not preach a clear gospel at that time and place. She was under the impression that “all churches are the same,” and Billy Graham had said nothing in his message or invitation to indicate that her false thinking was wrong. The only reason she ended up in a Baptist church where a plain gospel was preached was the Lord’s gracious intervention. It was winter, and she couldn’t get up the icy hill to the Methodist church, so she went to the Baptist church instead, not because of Billy Graham but in spite of him.

This is why Billy Graham was called “Mr. Facing Two Ways.” His ecumenical gospel saved some and damned many more. As we document in this book, he turned multitudes of seekers over to Roman Catholic, Orthodox, and modernistic Protestant churches.

God’s way in Scripture is always right, and compromise is always destructive.

# Graham Praised by Independent Baptists

“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).

I have warned about Billy Graham’s compromise for decades, and it is a very difficult thing to do. He was one of the most popular men in the world. He was universally acclaimed as a wonderful Christian and a great evangelist. When you say something critical of Billy Graham, many people consider it equal to blasphemy against Almighty God!

The Lord knows, if I thought I could fulfill my obligations before God as a preacher and keep my mouth shut about the Billy Gramhams of our day, I would do it in a heartbeat! 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 know that I am not better than other men. I am a sinner saved by God’s grace. I have fallen short of God’s perfect will for my Christian life, but God has given me a zeal for His truth and I do esteem all of God’s precepts to be right 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 Dr. 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).

The *National Liberty Journal* did not give one word of warning about Graham breaking down the walls of biblical separation between sound churches and apostate churches in this generation. There was not one word of warning about Graham sending 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 fundamental 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 University, 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 today they are firmly entrenched in that unscriptural position. To openly praise and support Billy Graham is irrefutable evidence of this.

The February 1997 *O Timothy* article was also published via the Fundamental Baptist Information Service by e-mail over the Internet, and in turn it was sent out to a Baptist news group. Many of the responses we received from that public posting were very negative. In reading these, 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 Christians are entirely ignorant of them.

A chief cause for this ignorance is silence in the pulpits. Too many Christian “ministers” are “dumb dogs” (Isaiah 56:10). What good is a watchdog that will not bark at danger? What good is a shepherd who does not go after wolves? If ever there were an hour in which preachers need to lift the voice against the sin and error that is on every side, it is today, but what we have for the most part are dumb dogs.

In various articles through the years, we have mentioned a number of things of which Dr. Graham is guilty. The following chapter contains the documentation for these charges.

# Billy Graham's Disobedience

Billy Graham was the face of the New Evangelical movement with its renunciation of "separatism." New Evangelicalism exploded on the scene in the late 1940s and transformed the face of Christianity in my lifetime. (See *New Evangelicalism: Its History, Characteristics, and Fruit*, which is available as a free eBook to read or download from [www.wayoflife.org](http://www.wayoflife.org).)

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

The apex was when he stood outside of the shrine of the Black Madonna of Jasna Gora in Częstochowa, Poland, in 1979 with a Catholic bishop and greeted the people who were venerating Mary as the sinless Queen of Heaven and interceder for sinners. What could be more confusing than for a Baptist preacher to do such a thing rather than lift his voice against this damnable false gospel? A photo of the event was published in Graham's own *Decision* magazine in February 1979, but the caption under the photo merely said, "Mr. Graham greets people outside a national shrine at the monastery in Częstochowa." Graham was in Poland at the invitation of the late Pope John Paul II, who was a great Mary worshiper. The Black Madonna was one of his favorite pilgrimage sites. In his general audience of December 13, 1995, he called Mary "Mediatix" and "Co-Redemptress" and spoke of 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). In his general audience of May 7, 1997, the Pope said, "Mary is the path that leads to Christ" (Vatican Information Service). Many years ago I visited the Graham Center at Wheaton College to photograph this edition of *Decision* magazine. How many Polish people have gone to an

eternal hell because of Rome's false gospel? Yet Graham did not have even one word of warning about this. He often praised Pope John Paul II but never exposed and condemned his false gospel. Graham preached in Rome's churches and accepted Rome's awards and *never* plainly condemned Rome's great errors.

Billy Graham was 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 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 statements:

“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 of 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 a 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.

Billy Graham's crusade in Cincinnati, Ohio, June 27-30, 2002, included 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 Kneblík, 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 their infant baptism and that 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, which teaches that 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. Kneblík 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. The 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 on the crusade, but the information was found at the Roman Catholic diocese web site.

Graham's June 1996 crusade in Minneapolis-St. Paul, Minnesota, brought the participation of 119 Catholic parishes and 269 Lutheran congregations (*Christianity*

*Today*, July 15, 1996). This represented 53 percent of the Catholic parishes. This was a dramatic change from the 1973 Minneapolis crusade, when no Catholic churches and only a few Lutheran 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 at that time by Promise Keepers. Following is his statement on Catholicism:

“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 starred as "Jesus" in Mel Gibson's *The Passion of the Christ*. He 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 as Queen of Heaven every day during the filming.

Does 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 in force 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, it is a sad fact that 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.

On Nov. 21, 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 Ecumenical 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 that is impossible.

This is why Graham has been 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 a few years ago from the Graham Center at Wheaton College. By preaching in the Catholic churches in Poland and by visiting that nation's major Mary shrine and not plainly telling the people that the Roman Catholic gospel is false and by pretending that the Catholic prelates and priests are fellow believers, Graham confused multitudes of people about the nature of the very gospel itself.

## **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 the Pope 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 and was devoted to Rome’s Mary. If he was an “evangelist,” he was an evangelist of heresy.

Engraved in his wooden coffin, viewed 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).

He had these words of complete devotion to Mary embroidered on his papal 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."

Pope John Paul II 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).

He 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 even 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.”

Billy Graham’s spiritual blindness in calling such a Mary worshiper an “evangelical” is frightful.

## **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 the Pope preached a false gospel of grace mixed with works and sacraments and put his trust in Mary as his intercessor. Graham should have known that John Paul II did not believe

in the cross in any scriptural sense, referring to the sufficiency of Christ's atonement. 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” (Rom. 11:6).

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel” (Gal. 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” (David Frost, *Billy Graham in Conversation*, pp. 68, 143).

## **Baptism Not His Concern**

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

“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" (Matthew 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.”

Though Graham later tried to stem the controversy ensuing from his statement, he continued to allow for the possibility that unbelievers in other religions might not go to hell if they respond to natural light.

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 was 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 the condition of such as “children of wrath” (Eph. 2:3) and “having no hope, and without God in the world” (Eph. 2:12). That is why the gospel must be preached. Men without a saving knowledge of Christ are condemned already (John 3:18). There is no mystery or question about this matter, because the Bible has plainly spoken.

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 was questioning the literal fire of hell as far back 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 has been documented for 60 years.

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 deceased. 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 book, *The Sun and the Umbrella*. In this book Ferre said, “Jesus never was nor became God” and he 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.” He 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 Muggeridge disbelieved the Bible and New Testament Christianity. 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 biography, 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 denied the New Testament faith. Barth refused to believe the virgin birth. He rejected the Bible as the infallible Word of God. 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 biography is 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 was an unbeliever who 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. He addressed the Pope as “Your holiness” and expressed 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 visit a year later, Ramsey testified 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 relationship with the WORLD COUNCIL OF CHURCHES. He has attended all but two of the WCC's General Assemblies. 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 is an apostate Christian leader. He does not believe that those in non-Christian religions are lost and he has advocated violent communist movements!

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

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

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

In 1962, Graham spoke at the Full Gospel Business Men's International (FGBMI) 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 after he claimed that a 900-foot-tall Jesus promised His blessing on the City of Faith hospital, it went bankrupt.

## **Promoting Perverted Bibles**

Billy Graham promoted practically every perverted Bible version to appear in the last 60 years.

In 1952 Billy Graham accepted a copy of the modernistic REVISED STANDARD VERSION and told a crowd of 20,000 people: "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.: People's Gospel Hour, nd., p. 15).

Graham's endorsement of the Revised Standard Version foreshadowed evangelicalism's capitulation to the endless

stream of modern versions. Graham has endorsed practically every new version to appear on the scene, no matter how flippant and unfaithful. The result of the acceptance of the multiplicity of versions has been to greatly weaken the authority of God's Word.

In his autobiography, modernist Bible paraphraser J.B. PHILLIPS (1906-1982) stated that Billy Graham spoke highly of his work as early as 1952: "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*, Wheaton: Harold Shaw Pub., 1984, p. 116). Phillips taught a form of universalism and the Fatherhood of God, denied hell fire and the existence of Satan and demons, denied 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 almost 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 terribly corrupt Living Bible. At Amsterdam '86, Graham allowed Living Bibles International to distribute free copies of the Living Bible in 40 different 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 people who attended 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.” In an ad that appeared in a 1991 issue of *Charisma* magazine, Graham said: “I read The Living Bible because in this book I have read the age-abiding truths of the scriptures with renewed interest and inspiration. The Living Bible communicates the message of Christ to our generation” (*Charisma*, March 1991, p. 98).

Billy Graham also popularized the perverted GOOD NEWS FOR MODERN MAN (Today’s English Version) by distributing it through his evangelistic association. Graham “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*, Little Rock: 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 Christ’s deity. The translator of the *Good News for Modern Man*, Southern Baptist missionary Robert Bratcher, did not believe that Jesus Christ is God.

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 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).

## 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 the virgin birth of Christ:

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 a 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 about this. 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 the resurrection.

## Theistic Evolution Possible

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 Bible**

*Newsweek* magazine, April 26, 1982, examined the debate on the issue of biblical infallibility. The article noted that Billy Graham was 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. By his silence, 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.

## **Agrees 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 is a false teacher who preaches a false gospel. He uses biblical terms but gives them unbiblical definitions. He says 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).

## **Refuses 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).

## **Promoting Christian Rock Music**

Billy Graham had a huge influence on the spread of Christian rock music.



Before I was saved, I lived and breathed rock & roll and the rock & roll lifestyle, and I know for a fact that there is nothing godly in rock music, and I am talking the *music* and not the lyrics or words.

Secular rockers know and readily admit that their music is largely about sex, and music that is focused on physical sensuality can never be redeemed for the worship of a thrice holy God.

“Christian rock” is confusion. It is apostasy. It is deception. It is wickedness.

Following are just a few of the many quotes we could give along this line, and please observe that these secular rockers are talking about the music and not the lyrics:

“Rock music is *sex*. THE BIG BEAT matches the body’s rhythms” (Frank Zappa of the Mothers of Invention, *Life*, June 28, 1968).

“That’s what rock is all about--*sex with a 100 megaton bomb, THE BEAT!*” (Gene Simmons of the rock group KISS, interview, *Entertainment Tonight*, ABC, Dec. 10, 1987).

“Rock ‘n’ roll is 99% *sex*” (John Oates of the rock duo Hall & Oates, *Circus*, Jan. 31, 1976).

“Perhaps [my music] is sexy ... but what music with a BIG BEAT isn’t?” (Jimi Hendrix, cited from David Henderson, *Scuse Me While I Kiss the Sky: The Life of Jimi Hendrix*. p. 117).

“The THROBBING BEAT of rock provides a vital sexual release for adolescent audiences” (Jan Berry of Jan and Dean, cited by Ken Blanchard, *Pop Goes the Gospel*).

“The great strength of rock ‘n’ roll lies in ITS BEAT ... it is a music which is basically *sexual, un-Puritan* ... and a threat to established patterns and values” (Irwin Silber, Marxist, *Sing Out*, May 1965).

“Because it is primitive enough and has no bull, really, the best stuff, and it gets through to you ITS BEAT. Go to the jungle and THEY HAVE THE RHYTHM and it goes throughout the world and it’s as simple as that” (John Lennon, *Rolling Stone*, Feb. 12, 1976, p 100).

“Rock and roll aims for liberation and transcendence, eroticizing the spiritual and spiritualizing the erotic, because that is its ecumenical birthright” (Robert Palmer, *Rock and Roll an Unruly History*).

“Rock and roll is fun, it’s full of energy ... It’s *naughty*” (Tina Turner, cited in *Rock Facts*, Rock & Roll Hall of Fame and Museum).

“Pop music revolves around sexuality. I believe that if there is anarchy, let’s make it sexual anarchy rather than political” (Adam Ant, *From Rock to Rock*, p. 93).

“Rock ... expresses the body, hence sexuality, with a directly physical beat and an intense emotional sound ... it is THE BEAT that commands a directly physical response. ... We respond to THE MATERIALITY OF ROCK’S SOUNDS, and the rock experience is essentially erotic” (Simon Frith, *Sound Effects*, New York: Pantheon Books, 1981).

“There is a great deal of powerful, albeit subliminal, sexual stimulation implicit in both THE RHYTHM and [the] lyrics of rock music” (David Elkind, *The Hurried Child*, 1981, p. 89; Dr. Elkind was chairman of the Eliot-Pearson Department of Child Study at Tufts University in Massachusetts).

“The sex is definitely in the music, and sex is in ALL ASPECTS in the music” (Luke Campbell of 2 Live Crew).

“Rock is visceral. It does disturbing things to your body. In spite of yourself, you find your body tingling, moving with THE MUSIC” (Rocker Tom McSloy, “Music to Jangle Your Insides,” *National Review*, June 30, 1970, p. 681).

Observe again that these quotes refer to rock's rhythm rather than the lyrics. These rock & roll experts are saying that the sexuality is in the rock rhythm.

Yet Billy Graham was so lacking in spiritual discernment and so controlled by pragmatism that he used rock to draw crowds of young people.

When Graham died, he was applauded by Christian rockers. I don't know of even one Christian rocker who understood Graham's great compromise, because they were one spirit with him in ecumenism.

*Christianity Today's* obituary documented Graham's role in popularizing Christian rock:

"In the 1990s he reengineered the formula for his 'crusades' (later called 'missions' out of deference to Muslims and others offended by the connotation). His standard 'youth night' was revolutionized into a 'Concert for the Next Generation,' with Christian rock, rap, and hip-hop artists headlining the event, followed by Graham preaching. This format drew record numbers of young people who cheered the bands and then, amazingly, listened carefully to the octogenarian evangelist" (Marshall Shelley, "Evangelist Billy Graham Has Died: America's Pastor Shaped Modern Evangelicalism," *Christianity Today*, Feb. 2018).

For those who have eyes to see and ears to hear, this is a very loud warning about the deepest level of spiritual compromise.

One friend said, "Did you ever notice that seeing the truth about Billy Graham is sometimes the first big step into just believing what the Bible says? It was one of the things for me, reading way back when what he said about infant baptism."

That is an interesting and insightful observation. A person's view of Billy Graham tells a lot. He was Mr. Ecumenism, Mr. One World Church, and those who love him are part of that "church," though most are ignorant of the fact. It is an issue of spiritual discernment or the lack

thereof. An individual who has the spirit of Psalm 119:128 and Jude 3 cannot be part of any type of ecumenism. Loving all of the truth and hating error and fighting for the faith once delivered to the saints is the very opposite of what Billy Graham stood for.

Billy Graham talked about the truth, but he refused to fight for it. He was called “America’s Pastor,” but a shepherd who does not fight wolves is not worthy to be called a shepherd.

That is not biblical Christianity. Biblical prophets and preachers are warriors.

“Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way” (Psalm 119:128).

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3).

## 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 biography 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 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. The wife of modernist Norman Vincent Peale headed up the women's prayer groups for the Crusade. modernists such as Dr. 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 testified 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 didn’t give the exact date. He said he was traveling on a train from Washington to New York 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 fundamental 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 the 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 structure 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, 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 motivated 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 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 Cor. 11:13-15). Bader and Bonnell were both 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 (Rom. 16:17). He warned him that error is like a canker (2 Tim. 2:16-18) and like leaven (Gal. 5:9), that "evil communications corrupt good manners" (1 Cor. 15:33), but the popular evangelist ignored the warning.

By 1950, Billy Graham had so fallen under the power of 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 Billy himself. His letter brought him 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:

“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, a liberal Disciples of Christ clergyman who was secretary of the radical National Council of Churches (*Christian News*, March 31, 1986).

Since then, Graham moved ever closer into 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 Cor. 15:33).

How have Graham's ecumenical relationships affected 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 and of the New Testament church by the intermingling of biblical truth with paganism and Judaism. Rome's false sacramental gospel of grace plus works requires that we label it cursed of God (Gal. 1:6-10); but Dr. Graham long ago determined to look upon Roman Catholicism as true Christianity, and he has led multitudes astray by that decision.

## Franklin Graham

Though Franklin Graham is more outspoken than his father, he is following closely in his footsteps in regard to ecumenism, the Billy Graham Evangelistic Association's central error.

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. That was at a time when one of the directors of Promise Keepers was a Roman Catholic.

Franklin's 1998 crusade in Adelaide, Australia, left no question about his direction. 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 grace plus works gospel), 82 Uniting Church (ultra liberal), 30 Churches of Christ (baptismal regeneration), 25 Anglican (mostly liberal), 1 Greek Orthodox (sacramental gospel), and 3 Seventh-day Adventist (Ellen White is a prophetess, death is only 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 very modernistic and apostate. The Uniting Church in Paddington, Australia, for example, recently 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 (grace plus works, faith plus 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 shepherd happily and willfully giving his sheep into the hands of wolves. This is the most spiritually-doctrinally confused hour which 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. At least three of the local leaders for the “festival” are Charismatics. The Chairman was Rick Canup, an elder at Trinity Church, a charismatic congregation which formerly had ties with the Assemblies of God. The pastor of this church, Gary Kirksey, was also on the Executive Committee. Pastor Jackie White of the Charismatic Church on the Rock was another of the Vice-Chairmen (E.L. Bynum, “Franklin Graham Festival,” *Plains Baptist Challenger*, April 2000, p. 1). Paul Key was a Presbyterian minister for 18 years before converting to Catholicism. He has written a book 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, n.d.).

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 will be taught, among a multitude of other heresies, that it is acceptable to pray to Mary. In fact, some of the counselors are 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, n.d.). 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 believed that the doctrine of salvation by grace alone through Christ alone by faith alone is heresy (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, Pope 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 (who is 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 mention 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 faith-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., Rom. 16:17; 2 Tim. 3:5) and an unscriptural unity plays more into the hands of the Antichrist than of 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 humanistic 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 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 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. Paul called them vain babblers, vessels unto dishonor, enemies of the cross of Christ, accursed, false apostles. Peter called them presumptuous, selfwilled, 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 and demonstrating that they are not true Bible preachers.

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 idolatry 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.

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***BIBLE TIMES AND ANCIENT KINGDOMS: TREASURES FROM ARCHAEOLOGY.*** ISBN 978-1-58318-121-8. This is a package consisting of a book and a series of PowerPoint and Keynote (Apple) presentations which are a graphical edition of the book. The PowerPoints are packed with high quality color photos, drawings, historic recreations, and video clips. Bible Times and Ancient Kingdoms is a course on Bible geography, Bible culture, and Bible history and has a two-fold objective: to present apologetic evidence for the Bible and to give background material to help the student better understand the setting of Bible history. We cover this fascinating history from Genesis to the New Testament, dealing with the Table of the Nations in Genesis 10, the Tower of Babel, Ur of the Chaldees, Egypt, Baal worship, the Philistines, the Canaanites, David's palace, Solomon and the Queen of Sheba, Ahab and Jezebel, the fall of the northern kingdom of Israel, the Assyrian Empire, Hezekiah and his times, Nebuchadnezzar and his Babylon, the Medo-Persian Empire, Herod the Great and his temple, the Roman rule over Israel, and the Roman destruction of Jerusalem. Many of the archaeological discoveries from the past 200 years, which we relate in the course, are so fascinating and improbable that they read like a novel. It is easy to see God's hand in this field, in spite of its prevailing skepticism. The course also deals with Bible culture, such as weights and measures, plant and animal life, Caesar's coin, the widow's mite, ancient scrolls and seals, phylacteries, cosmetics, tombs, and the operation of ancient lamps, millstones, pottery wheels, and olive presses. The course begins with an overview of Israel's geography and a timeline of Bible history to give the student a framework for better understanding the material. Each



section includes maps to help the student place the events in their proper location. The course is packed with important but little-known facts that illuminate Bible history and culture. The preparation for the book is extensive, the culmination of 40 years of Bible study, teaching, and research trips. In this context the author built a large personal library and collected information from major archaeological museums and locations in North America, England, Europe, Turkey, and Israel. We guarantee that the student who completes the course will read the Bible with new eyes and fresh enthusiasm. 500 pages book + DVD containing 19 PowerPoint presentations packed with more than 3,200 high quality color photos, drawings, historic recreations, and video clips.

***THE FUTURE ACCORDING TO THE BIBLE.*** ISBN 978-1-58318-172-0. One of the many reasons why the Bible is the most amazing and exciting book on earth is its prophecies. The Bible unfolds the future in great detail, and *The Future According to the Bible* deals in depth with every major prophetic event, including the Rapture, the Judgment Seat of Christ, the Tribulation, the Antichrist, Gog and Magog, the Battle of Armageddon, the Two Witnesses, Christ's Return, Muslim nations in prophecy, the Judgment of the Nations, the resurrection body, the conversion of Israel, the highway of the redeemed, Christ's glorious kingdom, the Millennial Temple, the Great White Throne judgment, and the New Jerusalem. The first two chapters deal at length with the amazing prophecies that are being fulfilled today and with the church-age apostasy. Knowledge of these prophecies is essential for a proper understanding of the times and a proper Christian worldview today. The 130-page section on Christ's kingdom describes the coming world kingdom in more detail than any book we are familiar with. Every major Messianic prophecy is examined. Prophecy is a powerful witness to the Bible's divine inspiration, and it is a great motivator for holy Christian living. In this book we show that the Lord's churches are outposts of the coming kingdom. The believer's position in Christ's earthly kingdom will be determined by his service in this present world (Revelation 2:26-27; 3:21). The book is based on forty years of intense Bible study plus firsthand research in Israel, Turkey, and Europe.

**BAPTIST MUSIC WARS.** ISBN 978-1-58318-179-9. This book is a warning about the transformational power of Contemporary Christian Music to transport Bible-believing Baptists into the sphere of the end-time one-world “church.” The author is a musician, preacher, and writer who lived the rock & roll “hippy” lifestyle before conversion and has researched this issue for 40 years. We don’t believe that good Christian music stopped being written when Fanny Crosby died or that rhythm is wrong or that drums and guitars are inherently evil. We believe, rather, that Contemporary Christian Music is a powerful bridge to a very dangerous spiritual and doctrinal world. The book begins by documenting the radical change in thinking that has occurred among independent Baptists. Whereas just a few years ago the overwhelming consensus was that CCM was wrong and dangerous, the consensus now has formed around the position that CCM can be used in moderation, that it is OK to “adapt” it to a more traditional sacred sound and presentation technique. The more “conservative” contemporary worship artists such as the Gettys are considered safe and their music is sung widely in churches and included in new hymnals published by independent Baptists. As usual, the driving force behind this change is the example set by prominent leaders, churches, and schools, which we identify in this volume. The heart of the book is the section giving eight reasons for rejecting Contemporary Christian Music (it is built on the lie that music is neutral, it is worldly, it is ecumenical, it is charismatic, it is experienced-oriented, it is permeated with false christs, it is infiltrated with homosexuality, and it weakens the Biblicist stance of a church) and the section answering 39 major arguments that are used in defense of CCM. We deal with the popular argument that since we have selectively used hymns by Protestants we should also be able to selectively use those by contemporary hymn writers. There are also chapters on the history of CCM and the author’s experience of living the rock & roll lifestyle before conversion and how the Lord dealt with him about music in the early months of his Christian life. The book is accompanied by a DVD containing two video presentations: *The Transformational Power of Contemporary Praise Music* and *The Foreign Spirit of Contemporary Worship Music*. 285 pages.

**BELIEVER'S BIBLE DICTIONARY.** This volume, the product of forty years of study, is based upon the King James Bible and is written from a dispensational, Baptist perspective. The studies are thorough, practical, devotional, and designed to be used by preachers, teachers, and homeschoolers. The *Believer's Bible Dictionary* is designed to be more affordable and transportable than the *Way of Life Encyclopedia of the Bible & Christianity*. We encourage every believer, young and old, to have his own Bible dictionary and to have it right beside his Bible as he studies, and we are convinced that this is one of the best Bible dictionaries available today. There are eight ways it can help you: (1) **It can help you understand the Bible.** The first requirement for understanding the Bible is to understand its words. (2) **It can help you understand out-of-use words and phrases from the King James Bible,** such as blood guiltiness, die the death, and superfluity of naughtiness. (3) **It can help you to do topical studies.** The student can study the full range of Bible doctrines by following the thousands of cross references from entry to entry. (4) **It can help you to study issues relating to morality and practical Christian living,** such as capital punishment, child training, cremation, and divorce. (5) **It can help you to study Old Testament types of Christ,** such as day of atonement, high priest, Melchizedek, passover, and tabernacle. (6) **It can help you to find the meaning of Bible customs and ancient culture,** such as agriculture, idolatry, military, money, music, and weights and measures. (7) **It can help you to study Bible places and geography,** such as Assyria, Babylon, Caesarea, Ephesus, and Jordan River. (8) **It can help you in preaching and teaching.** The doctrinal material in this dictionary is presented in a practical manner with outlines that can be used for teaching and preaching, in the pulpit, Sunday Schools, Bible Colleges and Institutes, home schools, family devotions, prisons and jails, nursing homes, etc. Missionary author Jack Moorman calls the dictionary "excellent" and says, "The entries show a 'distilled spirituality.'" Second edition May 2015. 385 pages.

**THE DISCIPLING CHURCH: THE CHURCH THAT WILL STAND UNTIL JESUS COMES.** New for March 2017. This church planting manual aims to establish churches on a solid biblical foundation of a regenerate church membership, one mind in

doctrine and practice, serious discipleship, thorough-going discipline, and a large vision for world evangelism. We examine the New Testament pattern of a discipling church, and we trace the history of Baptist churches over the past 200 years to document the apostasy away from the biblical pattern to a mixed multitude philosophy. We also document the history of “sinner’s prayer” evangelism which has affected the reality of a regenerate church membership. The book deals with biblical salvation with evidence, care in receiving church members, the church’s essential first love for Christ, the right kind of church leaders, the right kind of preaching, training church members to be Bible students, the many facets of church discipline, building strong families, youth ministry, training preachers, charity, reproof, educating the church for spiritual protection, maintaining standards for workers, the church’s prayer life, the church’s separation, spiritual revival, the church’s music, and many other things. The last chapter documents some of the cultural factors that have weakened churches over the past 100 years, including the theological liberalism, public school system, materialism and working mothers, the rock & roll pop culture, pop psychology, the feminist movement, New Evangelicalism, television, and the Internet. There is also a list of recommended materials for a discipling church. 550 pages.

***THE EFFECTUAL BIBLE STUDENT.*** This is a 12-hour series of video presentations plus an accompanying textbook containing a detailed outline to the course. It is our goal and passion to help God's people, including teenagers, become effectual Bible students. The course, which is the product of 40 years of Bible study and teaching, has life-changing potential. It has four major sections: (1) The spiritual requirements for effectual Bible study, (2) tips for daily Bible study, (3) principles of Bible interpretation, and (4) how to use Bible study tools. It also deals with using Bible study software on a computer, a tablet, or a smartphone. It is a package consisting of the videos of the course and the textbook with review questions for testing. The course notes can be used as a standalone tool by teachers to teach church classes and home schooling programs or can be used for self-study. The package can be purchased as a set of 6 DVDs and a textbook, or it can be downloaded for free from [www.wayoflife.org](http://www.wayoflife.org).

**KEEPING THE KIDS: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD.** ISBN 978-1-58318-115-7. This book aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is packed with practical suggestions and deals with many issues: Conversion, the husband-wife relationship, the necessity of permeating the home with Christian love, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, separation from the pop culture, discipleship of youth, the grandparents' role, effectual prayer and fasting. Chapter titles include the following: "Conversion," "The Home: Consistent Christian Living and the Husband-Wife Relationship," "Child Discipline," "The Church," "Unplugging from the Pop Culture," "Discipleship," "The Grandparents," "Grace and the Power of Prayer." 531 pages.

**THE MOBILE PHONE AND THE CHRISTIAN HOME AND CHURCH.** ISBN 978-1-58318-198-0. Many Christian homes and churches are losing a frightful percentage of their young people to the world. This practical and far-reaching youth discipleship course deals with the parent's part, the church's part, and the youth's part in discipling young people. It covers salvation, child discipline, the Christian home environment that produces disciples, reaching the child's heart, Bible study techniques, how to protect young people from dangers associated with the Internet and smartphones, how to use apologetics, and many other things. The section on building a wall of protection deals with such things as having a basic home phone that teens can use under parental oversight, using filters and accountability software, controlling passwords and apps, the power of pornography, the dangers of *Facebook* and video games, avoiding conversation with members of the opposite sex, and monitoring the young person's attitude. The course explains how the church and the home can work together in youth discipleship. It describes the characteristic of a church that produces youth disciples, such as having qualified

leaders, officers, and teachers, maintaining biblical standards for workers, being careful about salvation, being uncompromising about separation from the world, building godly homes, discipline, prayer, and vision. It deals with how to train young people to be effective Bible students and how to involve them in the church's ministry. Finally, the course deals with eleven biblical principles of spiritual protection that young people must build into their own lives. These are living to please the Lord, living by the law of the Spirit, practicing humility, pursuing Christian growth, pursuing edification and ministry, pursuing honesty, practicing vigilance and separation, pursuing pure speech, redeeming the time, pursuing temperance, and obeying and honoring one's parents. 200 pages. The *Mobile Phone* youth discipleship course can be downloaded as a free eBook from [www.wayoflife.org](http://www.wayoflife.org).

**MUSIC FOR GOOD OR EVIL.** This video series, which is packed with photos, video and audio clips, has eight segments. **I. Biblical Principles of Good Christian Music.** **II. Why We Reject Contemporary Christian Music.** It is worldly, addictive, ecumenical, charismatic, shallow and man-centered, opposed to preaching, experience-oriented, and it weakens the strong biblicist stance of a church. **III. The Sound of Contemporary Christian Music.** In this section we give the believer simple tools that he can use to discern the difference between sensual and sacred music. We deal with syncopated dance styles, sensual vocal styles, relativistic styles, and overly soft styles that do not fit the message. **IV. The Transformational Power of Contemporary Worship Music.** We show why CCM is able to transform a "traditional" Bible-believing church into a New Evangelical contemporary one. Its transformational power resides in its enticing philosophy of "liberty" and in its sensual, addictive music. We use video and audio to illustrate the sound of contemporary worship. **V. Southern Gospel.** We deal with the history of Southern Gospel, its character, its influence, and the role of the Gaithers in its renaissance. This section is packed with audio, video, and photos. **VI. Marks of Good Song Leading.** There is a great need for proper training of song leaders today, and in this segment we deal with the following eight principles: Leadership, preparation, edification, spirituality, spiritual discernment, wisdom in song selection, diversity. One thing we emphasize is the need to sing worship

songs that turn the people's focus directly to God. We give dozens of examples of worship songs that are found in standard hymnals used by Bible-believing churches, but typically these are not sung properly as "unto God." **VII. Questions Answered on Contemporary Christian Music.** We answer 15 of the most common questions on this subject, such as the following: Is rhythm wrong? Isn't this issue just a matter of different taste? Isn't the sincerity of the musicians the important thing? Isn't some CCM acceptable? Didn't Luther and the Wesleys use tavern music? What is the difference between using contemporary worship hymns and using old Protestant hymns? **VIII. The Foreign Spirit of Contemporary Worship Music.** This presentation documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary praise. Through extensive documentation, it proves that contemporary worship music is controlled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the "latter rain," the spirit of Roman Catholicism and the one-world "church," the spirit of the world that is condemned by 1 John 2:16, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. 5 DVDs.

**ONE YEAR DISCIPLESHIP COURSE**, ISBN 978-1-58318-117-1. This powerful course features 52 lessons in Christian living. It can be broken into sections and used as a new converts' course, an advanced discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or for preaching outlines. The lessons are thorough, meaty, and very practical. There is an extensive memory verse program built into the course, and each lesson features carefully designed review questions. Following are some of the lesson titles (some subjects feature multiple lessons): Repentance, Faith, The Gospel, Baptism, Eternal Security, Position and Practice, The Law and the New Testament Christian, Christian Growth and Victory, Prayer, The Armor of God, The Church, The Bible, The Bible's Proof, Daily Bible Study, Key Principles of Bible Interpretation, Foundational Bible Words, Knowing God's Will, Making Wise Decisions, Christ's Great Commission, Suffering in the Christian Life, The

Judgment Seat of Christ, Separation - Moral, Separation - Doctrinal, Tests of Entertainment, Fasting, Miracles, A Testing Mindset, Tongues Speaking, The Rapture, How to Be Wise with Your Money, The Believer and Drinking, Abortion, Evolution, Dressing for the Lord. 8.5X11, coated cover, spiral-bound. 221 pages.

***THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR.*** ISBN 1-58318-099-0. The 5th edition of this book, November 2014, is significantly enlarged and revised throughout. The Pentecostal-charismatic movement is one of the major building blocks of the end-time, one-world “church,” and young people in particular need to be informed and forewarned. The author was led to Christ by a Pentecostal in 1973 and has researched the movement ever since. He has built a large library on the subject, interviewed influential Pentecostals and charismatics, and attended churches and conferences with media credentials in many parts of the world. The book deals with the history of Pentecostalism beginning at the turn of the 20th century, the Latter Rain Covenant, major Pentecostal healing evangelists, the Sharon Schools and the New Order of the Latter Rain, Manifest Sons of God, the charismatic movement, the Word-Faith movement, the Roman Catholic Charismatic Renewal, the Pentecostal prophets, the Third Wave, and recent Pentecostal and charismatic scandals. The book deals extensively with the theological errors of the Pentecostal-charismatic movements (exalting experience over Scripture, emphasis on the miraculous, the continuation of Messianic and apostolic miracles and sign gifts, the baptism of the Holy Spirit, the baptism of fire, tongues speaking, physical healing guaranteed in the atonement, spirit slaying, spirit drunkenness, visions of Jesus, trips to heaven, women preachers, and ecumenism). The final section of the book answers the question: “Why are people deluded by Pentecostal-Charismatic error?” David and Tami Lee, former Pentecostals, after reviewing a section of the book said: “Very well done! We pray God will use it to open the eyes of many and to help keep many of His children out of such deception.” A former charismatic said, “The book is excellent and I have no doubt whatever that the Lord is going to use it in a mighty way. Amen!!” 487 pages.



**A PORTRAIT OF CHRIST: THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS.** ISBN 978-1-58318-178-2. This book is an extensive study on the Old Testament tabernacle and its priestly system, which has been called "God's masterpiece of typology." Whereas the record of the creation of the universe takes up two chapters of the Bible and the fall of man takes up one chapter, the tabernacle, with its priesthood and offerings, takes up 50 chapters. It is obvious that God has many important lessons for us in this portion of His Word. Speaking personally, nothing has helped me better understand the Triune God and the salvation that He has purchased for man, and I believe that I can guarantee that the reader will be taken to new heights in his understanding of these things. Everything about the tabernacle points to Jesus Christ: the design, the materials, the colors, the court walls and pillars, the door into the court, the sacrificial altar, the laver, the tabernacle tent itself with its boards and curtains and silver sockets, the tabernacle gate, and veil before the holy of holies, the candlestick, the table of shewbread, the incense altar, the ark of the covenant, the high priest, and the offerings. All is Christ. The tabernacle system offers brilliant, unforgettable lessons on Christ's person, offices and work: His eternal Sonship, His sinless manhood, His anointing, His atonement, His resurrection glory, His work as the life and sustainer and light of creation, His eternal high priesthood and intercession, and His kingdom. In addition to the studies on every aspect of the tabernacle, *A Portrait of Christ* features studies on the high priest, the Levitical priests, the five offerings of Leviticus, the day of atonement, the ransom money, the red heifer, the cherubims, strange fire, the golden calf, leprosy, the Nazarite vow, the pillar of cloud and pillar of fire, and the transportation of the tabernacle through the wilderness. The tabernacle is very practical in its teaching, as it also depicts believer priests carrying Christ through this world (1 Pet. 2:5, 9). Like the Israelites in the wilderness, believers today are on a pilgrimage through a foreign land on the way to our eternal home (1 Pet. 2:11). Don Jasmin, editor of the *Fundamentalist Digest* says, "This new book on the Tabernacle constitutes the 21st-century classic treatise of this rich theme." 420 pages.

**SEEING THE NON-EXISTENT: EVOLUTION'S MYTHS AND HOAXES.** ISBN 1-58318-002-8. This book is designed both as a stand alone title as well as a companion to the apologetics course *AN UNSHAKEABLE FAITH*. The contents are as follows: Canals on Mars, Charles Darwin and His Granddaddy, Thomas Huxley: Darwin's Bulldog, Ernst Haeckel: Darwin's German Apostle, Icons of Evolution, Icons of Creation, The Ape-men, Predictions, Questions for Evolutionists, Darwinian Gods, Darwin's Social Influence. The **ICONS OF EVOLUTION** that we refute include mutations, the fossil record, homology, the peppered moth, Darwin's finches, the fruit fly, vestigial organs, the horse series, the embryo chart, the Miller experiment, Archaeopteryx, bacterial resistance, the big bang, and billions of years. The **ICONS OF CREATION** that we examine include the monarch butterfly, the trilobite, the living cell, the human eye, the human brain, the human hand, blood clotting, the bird's flight feathers, bird migration, bird song, harmony and symbiosis, sexual reproduction, living technology, the dragonfly, the bee, and the bat. The section on **APE-MEN** deals with Cro-Magnon, Neanderthal, Java Man, Piltdown Man, Nebraska Man, Peking Man, Lucy, Ardi, Ida, among others. The section on **PREDICTIONS** considers 29 predictions made by Biblical creationism, such as the universe will behave according to established laws, the universe will be logical, and there will be a vast unbridgeable gulf between man and the animal kingdom. **DARWINIAN GODS** takes a look at inventions that evolutionists have devised to avoid divine Creation, such as panspermia and aliens, self-organization, and the multiverse. 608 pages.

**SOWING AND REAPING: A COURSE IN EVANGELISM.** ISBN 978-1-58318-169-0. This course is unique in several ways. *It is unique in its approach.* While it is practical and down-to-earth, it does not present a formulaic approach to soul winning, recognizing that individuals have to be dealt with as individuals. The course does not include any sort of psychological manipulation techniques. It does not neglect repentance in soul winning, carefully explaining the biblical definition of repentance and the place of repentance in personal evangelism. It explains how to use the law of God to plow the soil of the human heart so that the gospel can find good ground. *The course is unique in its*

*objective.* The objective of biblical soul winning is not to get people to “pray a sinner’s prayer”; the objective is to see people soundly converted to Christ. This course trains the soul winner to pursue genuine conversions as opposed to mere “decisions.” *The course is also unique in its breadth.* It covers a wide variety of situations, including how to deal with Hindus and with skeptics and how to use apologetics or evidences in evangelism. There is a memory course consisting of 111 select verses and links to a large number of resources that can be used in evangelism, many of them free. The course is suitable for teens and adults and for use in Sunday School, Youth Ministries, Preaching, and private study. **OUTLINE:** The Message of Evangelism, Repentance and Evangelism, God’s Law and Evangelism, The Reason for Evangelism, The Authority for Evangelism, The Power for Evangelism, The Attitude in Evangelism, The Technique of Evangelism, Using Tracts in Evangelism, Dealing with Skeptics. 104 pages, 8x11, spiral bound.

**THINGS HARD TO BE UNDERSTOOD: A HANDBOOK OF BIBLICAL DIFFICULTIES.** ISBN 1-58318-002-8. This volume deals with a variety of biblical difficulties. Find the answer to the seeming contradictions in the Bible. Meet the challenge of false teachers who misuse biblical passages to prove their doctrine. Find out the meaning of difficult passages that are oftentimes overlooked in the Bible commentaries. Be confirmed in your confidence in the inerrancy and perfection of the Scriptures and be able to refute the skeptics. Learn the meaning of difficult expressions such as “the unpardonable sin.” A major objective of this volume is to protect God’s people from the false teachers that abound in these last days. For example, we examine verses misused by Seventh-day Adventists, Roman Catholics, Pentecostals, and others to support their heresies. We deal with things such as the blasphemy against the Holy Spirit, cremation, head coverings, did Jesus die on Friday, God’s repentance, healing in the atonement, losing one’s salvation, sinless perfectionism, soul sleep, and the Trinity. Jerry Huffman, editor of *Calvary Contender*, testified: “You don’t have to agree with everything to greatly benefit from this helpful book.” In researching and writing this book, the author consulted roughly 500 volumes, old and new, that deal with biblical difficulties and the various other subjects addressed in

*Things Hard to Be Understood.* This one volume, therefore, represents the essence of a sizable library. Sixth edition Feb. 2014, enlarged and completely revised, 441 pages.

**AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE.** ISBN 978-1-58318-119-5. The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author's personal 6,000-volume library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an apologetics course entitled *AN UNSHAKEABLE FAITH* (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360-page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

**WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY.** ISBN 1-58318-005-2. This hardcover Bible encyclopedia contains 640 pages (8.5x11) of information, over 6,000 entries, and over 7,000 cross-references. Twenty-five years of research went into this one-of-a-kind reference tool. It is a complete dictionary of biblical terminology and features many other areas of research not often covered in such volumes, including Bible Versions, Denominations, Cults, Christian Movements, Typology, the Church, Social issues and practical Christian living, Bible Prophecy, and Old English Terminology. It does not correct the Authorized Version of the Bible, nor does it undermine the fundamental Baptist's doctrines and practices as many study tools do. The 5th edition (October 2008) contains new

entries, extensive additions to existing entries, and a complete rewriting of the major articles. Many preachers have told us that apart from *Strong's Concordance*, the *Way of Life Bible Encyclopedia* is their favorite study tool. A missionary told us that if he could save only one study book out of his library, it would be our Bible encyclopedia. An evangelist in South Dakota wrote: "If I were going to the mission field and could carry only three books, they would be the Strong's concordance, a hymnal, and the *Way of Life Bible Encyclopedia*." Missionary author Jack Moorman says: "The encyclopedia is excellent. The entries show a 'distilled spirituality.'" 5th edition, 640 pages. A computer edition of the encyclopedia is available as a standalone eBook for PDF, Kindle, and ePub. It is also available as a module for *Swordseacher*.

### ***Way of Life Literature***

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*Billy Graham's Sad Disobedience*  
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