

UNITY IN ESSENTIALS

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In Essentials Unity

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In Essentials Unity

The modern evangelical philosophy is often stated by the dictum, “In essentials unity; in non-essentials liberty; in all things charity.”

Though commonly attributed to Augustine, it was apparently first stated by the 17th-century Lutheran Rupertus Meldenius (a.k.a. Peter Meiderlin).

It became the rallying cry of the Moravians, who had a wonderful missionary zeal but retained such Romanist heresies as infant baptism and an ordained priesthood and who promoted unity above the absolute truth of God’s Word for the purpose of “revival.”

The “in non-essentials liberty” principle was adopted by the fundamentalist movement of the 20th century. Fundamentalism focused on a unity built around “the fundamentals of the faith” while downplaying “minor issues.” The pragmatic objective was to create the largest possible united front *against* theological modernism and *for* evangelism and world missions.

“Historic fundamentalism has always been characterized by a core of biblical, historic, orthodox doctrines. ... Most fundamentalists would be content with terms like ‘major doctrines’ or ‘cardinal doctrines’ to describe their consensus. ... [T]here are other doctrinal distinctives that some may claim for themselves as fundamentalists. But to make these beliefs articles of fundamentalist faith would cut the movement’s channel more narrowly than history will allow” (Rolland McCune, *Detroit Baptist Seminary Journal*, Fall 1996).

This has been a hallmark of the Southern Baptist Convention, as well. In describing why he is glad to be a Southern Baptist, Pastor Ben Simpson says, “I’m captivated by the commitment to unity in the essentials and mission of

Christ while allowing diversity in the nonessentials and methodology” (“Two Divergent Views from Young Pastors,” Baptist Press, April 14, 2011).

SBC leaders David Dockery, Timothy George, and Thom Rainer express the prevailing philosophy in the following words:

“Though I may disagree with some on secondary and tertiary issues, I will not let those points of disagreement tear down bridges of relationships with brothers and sisters in Christ. ... We need a new spirit of mutual respect and humility to serve together with those with whom we have differences of conviction and opinion. It is possible to hold hands with brothers and sisters who disagree on secondary and tertiary matters of theology...” (*Building Bridges*, 2007, pp. 11, 34).

This dictum has been an integral philosophy of New Evangelicalism. They might stand for ten or twenty or thirty “cardinals,” but they refuse to make an issue of the WHOLE counsel of God. Particularly when it comes to one’s associations, they believe that there are “non-essentials” that should not get in the way of unity.

Influential evangelical leaders such as Chuck Swindoll hold this philosophy. He writes:

“There was a time in my life when I had a position that life was so rigid I would fight for every jot and tittle. I mean, I couldn’t list enough things that I’d die for. The older I get, the shorter that list gets” (*Grace Awakening*, p. 189).

This reminds us that once you buy into the principle of “in non-essentials liberty,” your list of “non-essentials” tends to grow ever longer as your associations broaden.

The Promise Keepers movement promoted this philosophy as a basis of its broad unity. The Promise Keepers Ambassador booklet listed the following as examples of issues

that must be ignored for the sake of unity: Eternal security, the gifts of the Spirit, baptism, Pretribulation or post-tribulation prophecy, sacraments or ordinances” (PK Ambassador booklet).

Independent Baptists Buying into This Heresy

In the last few years many prominent fundamental Baptist preachers have espoused the “in essentials unity” principle.

In his book *Thinking Outside the Box*, Charles Keen said:

“I’m a slow learner, but I finally realized that not all truth is of equal value. Some truths I differ from others and divide over or even die for (as least I should). With others, I might be uncomfortable with how they are handled by my brethren, but I can still fellowship with them either personally or in some cases, ecclesiastically. We need to develop some ‘ecumenicalism within the parameters of fundamentalism.’ ... Let’s decide who the enemies of the cross are and divide from them. Then let’s decide who the friends of grace are and tolerate them. We don’t have to unite but we do need unity” (*Thinking Outside the Box*, 2003, p. 81).

Clayton Reed of Southlake Baptist Church, Southlake, Texas, and head of Global Church Planters,* in his paper on “Ecclesiastical Separation,” says we should not separate over non-fundamentals. He quotes John Rice in saying that we should work with those who disagree on baptism, tongues, prophecy, election, association with SBC. Reed concludes, “We ought to join every willing, warm-hearted Christian in advancing our Lord’s kingdom while it is day.” (* At the time he wrote this paper, Reed was the head of Global Church Planters, but it was subsequently turned over to Peachtree Road Baptist Church of Suwanee, Georgia.)

Paul Chappell, pastor of Lancaster Baptist Church, joined Reed as the co-author of *Church Still Works*. Note the following excerpt:

“On the other hand, one of the weaknesses of independent Baptists has been calling non-essentials, essential. ... Practically speaking--it will be impossible for our churches to be what God intended and to make the difference that ‘salt and light’ should make if we are debating minor issues” (*Church Still Works*, p. 215).

Pastor Chappell does not tell us what these “minor issues are.” He says we shouldn’t make “personal preferences” into major issues, but what are these “personal preferences”? He does say that eternal security and the reality of a literal Hell and the doctrine of the local church are “essential truths,” but these aren’t at issue among most fundamental Baptists. What Chappell does not deal with are the doctrines that are real issues today among fundamental Baptists, such as repentance, modesty in dress, contemporary worship music, Bible texts and versions, election, and building bridges to Southern Baptists and evangelicals. Are these “minor issues”? Should independent Baptists be unified in spite of these issues? We don’t get clear answers, only vague statements about a unity that disregards “preferences.”

This reminds us that many men who are using the terms “essential” and “non-essential” refuse to tell us exactly what they mean and exactly where lines should be drawn.

Kevin Bauder, president of Central Baptist Seminary in Minnesota, praises “conservative evangelicals” in his blog and promotes the “non-essential” philosophy:

“Conservative evangelicalism encompasses a diverse spectrum of Christian leaders. John Piper, Mark Dever, John MacArthur, D. A. Carson, Al Mohler, R. C. Sproul ... These individuals and organizations exhibit a remarkable range of differences, but they can be classed together because of their vigorous commitment to and defense of the gospel” (*In the Nick of Time*, Bauder’s blog, March 2010).

In a mailing to its alumni announcing its February 2011 National Leadership Conference, Calvary Baptist Seminary of Lansdale, Pennsylvania, stated:

“We should grant each other the freedom to hold differing viewpoints and to refrain from caustic letter-writing campaigns to or about those with whom one might differ. ... in our zeal to earnestly contend for the faith, fundamentalism became more concerned about MINOR ISSUES and less concerned about what the Bible clearly presents as THE MAJORS.”

The “minor issues” are alleged to be such things as: which Greek text or English translation to use, dress standards, musical styles, election, and baptism. We are told that such things should not determine fellowship. The seminary used this philosophy to explain why they invited Ed Welsh, a Presbyterian, as a speaker to their annual National Leadership Conference in 2009 and New Evangelical Southern Baptist Mark Dever in 2010. (Dever’s church, Capitol Hill Baptist in Washington, D.C., is a member of the District of Columbia Baptist Convention, which is partnered with the very liberal American Baptist Church, Cooperative Baptist Fellowship, and Baptist World Alliance.)

Clarence Sexton is promoting this principle through his Independent Baptist Friends International conferences. In 2012 he said:

“There is AN IRREDUCIBLE BODY OF TRUTH (e.g., who God is, what His Word is, what He says about salvation, the local New Testament church). There are a number of things that are in THIS IRREDUCIBLE BODY OF TRUTH. And I believe that all over the world that God will raise up circles of friends. They have the truth; people need the Lord; and they are going to work together” (Sexton, “On the High Road with a High Vision of God,” YouTube.com, April 9, 2012).

The “irreducible body of truth” refers to the “essentials” that are the alleged basis for unity and joint ministry.

For the sake of evangelism and world missions, Sexton considers such things as the Bible text issue, dress, music, Calvinism, modes and candidates of baptism, and separation from the SBC as “non-essentials” that should not hinder fellowship. He does not say this outright, but it is obvious since he has had men representing a wide variety of views on these issues as speakers at his church, school, and conferences.

Matt Olson, former president of Northland University, used the “in essentials unity” philosophy as the foundation for the changes that he introduced to the school. He said that issues such as “Bible translations, music, dress, methods of ministry, secondary associations” are non-essentials and such things should not be used as a basis for separation (“Pursuing Transparency with Change,” MatthewOlson.com, Apr. 18, 2013).

John Van Gelderen and James Hollandsworth are also promoting the “in essentials unity” philosophy. In a RevivalFocus Ministries blog, Hollandsworth says:

“Unity is one of the blessed effects of revival. Petty differences, and often denominational distinctions, tend to become of lesser importance when the Spirit of God, the Spirit of Love, comes down. Disunity, on the other hand, is one of the great hindrances to corporate revival” (“Seeking the Spirit of Love and Unity: Part 1,” revivalfocusblog.com, Dec. 13. 2012).

The Spirit of God is indeed the Spirit of love, but He is also called the Spirit of Truth multiple times in Scripture. He would never downplay any part of the inspired Scripture for any objective, including “revival.”

Again, these men do not define “petty differences” or “denominational distinctions,” purposefully leaving the

subject vague. If the “petty differences” amount to things that are not clearly taught in Scripture, such as the time of church services and whether or not to have a Sunday School, that is one thing, but if they are referring to things that are clearly taught in Scripture, they aren’t “petty.”

That they are referring to Scriptural issues is plain from the fact that Hollandsworth uses the Moravians as an example of true Christian unity, ignoring the fact that they were infant baptizers and sacramentalists and contemplative mystics. Would Van Gelderen and Hollandsworth, *et al*, accept infant baptism as a “non-essential”? Apparently they would if they could get away with it in the eyes of their brethren.

Hollandsworth writes,

“If I were living in the days before the rise of the fundamentalist movement, I could unite in prayer for revival with some men of a different denominational label, men such as Jonathan Goforth, D.L. Moody, George Whitefield, and John Wesley” (“Seeking the Spirit of Love and Unity: Part 2,” revivalfocusblog.com, Dec. 13. 2012).

Whitefield and Wesley, of course, practiced infant baptism, while Moody was a ground-breaking ecumenist who yoked together with theological modernists. Yet Hollandsworth says, “I have a spirit of unity with these men, because they were fundamental in doctrine and passionate for revival.”

These men, as well as the Moravians, had a zeal for the cause of Christ, insofar as they understood it but that does not excuse their heresies, and it does not mean that we should follow in their doctrinally confused footsteps, and it does not mean that we should yoke together with men who practice the same heresies today.

We are told that the Moravians did well to treat “Calvinist soteriology and sanctification issues--including personal standards” as non-essentials for the sake of unity and that

“fundamentalists” today should imitate their example (revivalfocusblog.com, Dec. 13, 2012).

We are told that Count Zinzendorf was led by the Spirit of God when he drew up a covenant that urged the people “to seek and emphasize the points in which they agreed rather than to stress their differences.” We are told that God was so pleased with this that He “sent a great outpouring of His Spirit.”

This is presumptuous. Nowhere does the Bible even hint that God would be pleased when a group of Christians downplay the clear teaching of any part of His Word for the sake of unity.

A foundational error in this thinking is that it seeks to preserve “the fundamentalist movement.” The fundamentalist movement has always been willing to compromise God’s Word for the sake of unity. The fundamentalist philosophy of unity wasn’t right in the 1920s and it is not right today.

In Part 2 of his blog “Seeking the Spirit of Love and Unity,” Hollandsworth says that he isn’t calling for unity with “broader evangelicalism,” but that is exactly what is happening on every hand among “fundamentalists.” Look at Northland, Liberty, Tennessee Temple, Calvary Baptist Lansdale, Central Baptist Seminary. Look at Trinity Baptist, Jacksonville, Florida. Look at the way that Paul Chappell and his friends are recommending the writings of men in the “broader evangelicalism” on his blog. (For documentation see “Review of Church Still Works” at www.wayoflife.org.)

Why would Hollandsworth’s principle stop at the door of fundamental Baptists? Why doesn’t it include “conservative evangelicals” like Al Mohler and Ed Stetzer and John MacArthur? The answer is that his principle does and *will* lead “fundamentalists” to join hands with “conservative evangelicals,” if it is applied consistently, and this in turn most definitely will lead to the “broader evangelicalism” because

evangelicalism today is a broad house with many rooms and there are pathways between all of the rooms, even from the most conservative to the most liberal. We have documented this in many reports. (See, for example, the free eBook *The Emerging Church Is Coming* and the free eVideo *The Foreign Spirit of Contemporary Worship Music*, available at www.wayoflife.org.)

Matt Olsen, former president of Northland University, said conservative evangelicals are “in the spirit of historic fundamentalism” (“Pursuing Transparency with Change,” MatthewOlson.com, Apr. 18, 2013).

This thinking most recently led Northland into the arms of the Southern Baptist Convention. (See “Northland Officially a Southern Baptist Institution,” *Friday Church News Notes*, Oct. 24, 2014).

Non-Essentials vs. the Bible

I challenge anyone to provide a solid Bible foundation for the “in essentials unity; in non-essentials liberty” doctrine.

I don’t want a lesson in church history. What Moravians or old-time fundamentalists did or did not do is interesting and educational, but it has zero authority unless it lines up correctly with Scripture.

I also don’t want a lesson in pragmatism. Whether or not “unity in essentials” would further “revival” or “evangelism” or “bringing America back to God” or “creation science” or any number of other worthy objectives is neither here nor there, because pragmatism has no authority.

The sole authority for faith and practice is the Bible, and there is no support for “in essentials unity” in Scripture. It is a man-made principle created to further a pragmatic agenda.

The Bible position is the ALL THINGS principle.

Consider the Old Testament law. Its requirement was summarized in Deuteronomy 27:26, which Paul cited as follows:

“Cursed is every one that continueth not in **ALL THINGS** which are written in the book of the law to do them” (Galatians 3:10).

The Psalmist preached the all things principle.

“Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem **ALL THY PRECEPTS** concerning **ALL THINGS** to be right; and I hate **EVERY FALSE WAY**” (Psalms 119:127-128).

Observe that the reason that the Psalmist esteemed all of God’s precepts was that he had a passionate relationship with and high view of God’s Word, loving it above gold.

Observe that the Psalmist did not merely hate those things that were contrary to the “essential” doctrines of God’s Word. He hated *every* false way.

There is no “non-essential” principle in the New Testament either.

The Lord Jesus Christ commanded His disciples to teach their converts “to observe **ALL THINGS** whatsoever I have commanded you” (Mat. 28:20).

The apostle Paul reminded the elders at Ephesus that the reason he was free from the blood of all men was that he had preached the **WHOLE COUNSEL** of God (Acts 20:27).

The more plainly and fervently you preach the whole counsel of God, the less likely it will be that you will join hands in ministry with those who hold different doctrines.

In 1 Corinthians 11:2 Paul said to the church at Corinth, “Now I praise you, brethren, that ye remember me in **ALL THINGS**, and keep the ordinances, as I delivered them to you.”

This passage deals with hair length and the Lord's Supper, which are widely considered to be "non-essentials," yet Paul praised the church for remembering him in ALL things.

In light of this clear Bible teaching, I reject the philosophy that rebukes those who make an issue of hair length rather than rebuking those who flaunt their "liberty" in this matter. When God's Word speaks, our liberty ends. When God's Word speaks on any matter, our liberty ends. When the Word of God says it is a shame for a man to have long hair and that long hair is the woman's covering and glory, that is the end of the matter and it is our part to honor God by obeying His Word.

Paul instructed Timothy to "keep this commandment **WITHOUT SPOT**, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14). A spot is a small, seemingly insignificant thing.

This particular epistle contains commandments about such things as the woman's role in ministry (1 Tim. 2:12), which is widely considered a "non-essential" today. Paul taught Timothy to have an entirely different approach toward such teachings.

I challenge anyone to show me where the Scripture encourages the believer to treat some doctrine as "non-essential" for any reason whatsoever. I have been issuing this challenge for years and I'm still waiting for a response.

No doctrine is "non-essential."

Though not all doctrine has the same significance and weight, none of it is "non-essential."

Consider the following issues that are widely treated as "non-essentials" today, even by those who call themselves fundamental Baptists.

Modesty is considered a non-essential, but in reality it is a fundamental doctrine, because the Bible has a lot to say about it. (In the book *Dressing for the Lord*, we exegete 25 key Bible

passages on this topic that contain principles that can be applied to any time or culture.) The Bible has spoken on the issue of modesty and we will not treat this as some sort of “non-essential.” Those who honor God’s Word might draw clothing lines in slightly different ways, but they will not treat this matter as a “non-essential.”

Sacred music, another so-called non-essential, is actually a fundamental doctrine (Eph. 5:19; Col. 3:16). Hundreds of Scriptures deal directly with music and many others contain principles that are applicable to music. Music is one of most powerful forces in modern society. Music is at the heart and soul of worldliness and compromise and apostasy today. It is a major element in the building of a one-world church. To treat music as some sort of non-essential is spiritual folly.

Unconformity to the world is a fundamental doctrine. Many Scriptures directly and plainly teach the doctrine of separation from the world (e.g., Romans 12:22; Ephesians 5:11; Titus 2:12; James 1:27; 4:4; 1 John 2:15-17; 5:19; Proverbs 4:14-15).

Worship in spirit and truth is a fundamental doctrine (John 4:23), so the contemporary worship issue CANNOT be a non-essential.

Preservation of Scripture is a fundamental doctrine (1 Pet. 1:25).

“Whosoever will” election is a fundamental doctrine (as opposed to “sovereign” election). “Whosoever believeth” is repeated seven times in five books. The Bible clearly teaches that everyone is invited to be saved and everyone *can* be saved.

Repentance and proper soul winning is a fundamental doctrine. (I am convinced that “quick prayerism” is damnable and I refuse to associate closely with and minister together with those who practice it.)

Baptism is a fundamental doctrine, and the Bible's teaching on the method of baptism is as clear as its teaching on the purpose of baptism. This is why I declined an invitation a few years ago to preach at a Bible Presbyterian seminary. I cannot treat election or baptism as "non-essentials."

Pastoral humility is a fundamental doctrine (1 Peter 5:1-3).

Church discipline is a fundamental doctrine (1 Corinthians 5).

Separation from compromising brethren is a fundamental doctrine (e.g., 2 Thess. 3:6).

Reproving compromising preachers is a fundamental doctrine (Galatians 2:11-15).

What about Romans 14?

Some try to use Romans 14 to support the philosophy of "in non-essentials liberty," but Romans 14 does not say that some Bible doctrine is non-essential. It says that we are to allow one another liberty *in matters in which the Bible is silent!* The examples that Paul gives to illustrate his teaching are diet and the keeping of holy days. Those are things about which the New Testament faith is silent. There is no doctrine of diet in the New Testament, so it is strictly a matter of Christian liberty.

The only "non-essential doctrine" is a doctrine *not* taught in Scripture. When we are dealing with such things as diet or holy days or the order of service or the time and the day of prayer meetings or the number of deacons or to use or not use musical instruments or whether or not to get involved in politics or to have or not have a Sunday School or formal youth ministry or the time and frequency of the Lord's Supper or to have or not have a bus ministry or how much to support missionaries or a thousand other such things, we are dealing with opinion and tradition and practicality rather

than the clear teaching of God's Word, and each church must make up its own mind in these matters.

These are the types of things that are "non-essentials."

What about Christian Unity?

What about Christian unity? Aren't we supposed to strive for unity? Indeed, but we must interpret this according to the Bible and not according to "fundamentalist" thinking.

We see the basis of true Christian unity in passages such as the following:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that **YE ALL SPEAK THE SAME THING**, and that there be no divisions among you; but that ye be perfectly joined together in **THE SAME MIND** and in the same judgment" (1 Corinthians 1:10).

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, **WITH ONE MIND** striving together for the faith of the gospel" (Philippians 1:27).

This is genuine Christian unity. It is not unity in diversity. It is not a unity based on shared compromise; it is based on shared truth. It is a unity among those who believe the same thing.

Many will argue that this type of unity would be very narrow, and that is certainly true, but it is exactly what the Bible requires. Anything else is a man-made unity based on human thinking and pragmatism rather than God's Word.

The Centrality of the Church

It is important to note that both of the previous verses (1 Cor. 1:10; Phil. 1:27) are found in the context of epistles

written to local churches: the church at Corinth and the church at Philippi.

It is the church that is the pillar and ground of the truth (1 Tim. 3:15), and in the context this is the “church” that has pastors and deacons (1 Tim. 3:1-14).

One of the major reasons why men have compromised the Bible’s teaching on unity and have broadened the basis of unity is because they aren’t content with the church. They want to build schools and associations and denominations and missions and movements that operate beyond the bounds of the New Testament church, regardless of how formal or informal.

Within a local church, we can practice true biblical Christian unity by having, and indeed enforcing, one mind in doctrine and practice. Our church, for example, has a lengthy statement of faith and covenant, and no one is allowed to be a member who is not likeminded. We enforce this “one mind” position on the authority of God’s Word.

Beyond the church, we can fellowship with, associate with, minister with other Christians insofar as we share “one mind” in the truth.

If I am content with the local church and am not trying to build something beyond that, I am not tempted nearly so much to compromise the truth for the sake of a “broader unity” and a “bigger tent.”

It is individuals and families and churches that fulfill the Lord’s Great Commission.

Conclusion

1. We must reject the “in essentials unity” principle as the heresy it is.

We must draw the lines pertaining to unity and separation at the place taught by God's Word, not the place taught by any other "authority."

2. How do we stand for "all doctrine"?

Having seen that all doctrine has some importance from a biblical perspective, how do we take a stand for all doctrine?

First, we teach all doctrine. This is what we are commanded to do by Christ ("teach them all things," Matthew 28:19) and this is the example that Paul left us ("I declare unto you all the counsel of God," Acts 20:27).

Second, we refuse to limit our message for any reason, because we have no biblical authority to do so. In 1955 Pastor David Nettleton warned about the "in essentials unity" principle in his message "A Limited Message or a Limited Fellowship." He gave his own experience of how as a young preacher he participated in interdenominational youth ministries and that he was encouraged to avoid certain doctrines because they were controversial within the churches that were pooling together for these ministries. Things such as baptism and eternal security. Nettleton said that God spoke to him through Acts 20:27 and he saw that Paul refused to be drawn into anything that would limit his message. He then warned about the "in essentials unity" principle:

"Many have been carried away from full obedience by a noble-sounding motto which has been applied to Christian work. 'In essentials unity, in nonessentials liberty, and in all things charity.' Some things are not essential to salvation but they are essential to full obedience, and the Christian has no liberty under God to sort out the Scriptures into essentials and nonessentials! It is our duty to declare the whole counsel of God, and to do it wherever we are" (David Nettleton, "A Limited Message," *Baptist Bulletin*, December 1955).

The aforementioned independent Baptist leaders aren't calling for inter-denominationalism or out-and-out ecumenicalism, but they are buying into the same unscriptural principle that will lead to the same great compromise eventually.

Third, we stand for any doctrine that happens to be under attack. Times change and issues change. This is not the 17th century or the 18th or the 19th or even the 20th. This is the 21st century, and the issues facing fundamental Baptists are not the same today as they were when I came to Christ 40 years ago.

Consider Jude 3, where we are instructed to “earnestly contend for the faith once delivered to the saints” (Jude 3). As Jude did not delineate what part of the faith is to be defended, the obvious meaning is that we should defend whatever aspect of the faith is under attack at a particular time.

Today among fundamental Baptists many doctrines are under attack that weren't very widely under attack even 25 years ago, including the doctrines of sacred music, biblical repentance, biblical preservation, and “whosoever will” salvation. It is not time to downplay these things as “non-essentials.” It is time to re-double our stand for them and to reprove those who are compromising them!

3. The “in essentials unity” principle is a slippery slope.

The list of “non-essentials” tends to grow as time passes and as one's associations broaden.

Consider again the statement by Chuck Swindoll we cited at the beginning of this report:

“There was a time in my life when I had a position that life was so rigid I would fight for every jot and tittle. I mean, I couldn't list enough things that I'd die for. The older I get, the shorter that list gets” (*Grace Awakening*, p. 189).

Let this be a loud warning to fundamental Baptists who are promoting the “in essentials unity” principle, and for those who are tempted to listen to these prominent voices.

4. The “in essentials unity” principle tends to push separation out.

Those who preach “in essentials unity” tend to speak less and less about separation. They might give lip service to separation, especially at first, but in practice they say little about it and think little about it and act little on it. The emphasis of their lives and ministries is not on separation from error but on unity. The emphasis becomes “positive.” They don’t write much about separation in their blogs. They don’t preach much on separation from their pulpits.

I don’t know of any Bible Colleges that push “in essentials unity” that also have a strong emphasis on separation. They don’t have conferences on separation. They don’t tend to inform the students of the compromise and error in their own “groups.” They don’t have informed men like me in to warn the students. They don’t have a lot of clear warning material in their bookstores.

The churches and schools that still emphasize separation are those who reject the “in essentials unity” principle.

When “in essentials unity” is accepted, separation tends to take a backseat, then it is placed in the trunk (or boot for you British), finally it gets thrown out of the vehicle entirely, particularly by the second generation.

And eventually the “in essentials unity” heresy will lead its proponents into the arms of the end-time one-world “church.”

5. The Bible warns that a LITTLE leaven leaveneth the whole lump. When it comes to spiritual compromise, little is big.

If error is not stopped early, it cannot be stopped at all. This is why I warn independent Baptists that are getting soft on separation and are messing around with contemporary worship music and recommending the writings of “conservative” evangelicals. Those who are doing this are building bridges to very dangerous things, and this compromise will bring unintended changes.

I would rather err on the side of being too strict than not strict enough, too separated than not separated enough. We don't live in the 17th century or the 18th century or the 19th century. We live in the 21st century, and if you can't discern that this is the most spiritually dangerous, most apostate, most compromising era in church history, you are blind.

6. We must think about the next generation.

Someone like Paul Chappell might be able to dabble around with contemporary worship music as he is doing and keep tight reins on the changes that come as a result, at least on the surface, but what will happen to the next generation?

One preacher likened this to playing with a cobra in a basket. Sooner or later the cobra will get out of the basket and the poison of compromising with the dangerous world of contemporary worship music will spread widely and the changes will be dramatic. In that day, some observers will say, “My, how things have changed at Lancaster Baptist Church and West Coast Baptist College! Too bad Bro. Chappell is still not at the helm.” But the seeds of downfall are being sown on Chappell's watch by spiritual carelessness and the refusal to heed godly reproof. (See “The Foreign Spirit of Contemporary Worship Music” and “The Transformative Power of Contemporary Worship Music,” which are available on DVD from Way of Life Literature and as free video downloads at www.wayoflife.org.)

7. Separation is a matter of spiritual protection.

When it comes to associations, we must think of our own people and the effect that our associations will have on them. For example, I was invited to teach at an independent Baptist Bible college that was a joint project supported by a wide variety of IFB missionaries. Declining that, I was later invited to preach at one of the graduate services at that school. Some teachers used CCM and some didn't. Some cared about modest dress and others didn't want to be "strict" or "legalistic" on that issue. One of the teachers was a recent graduate of a rock & roll Southern Baptist college. One of the prominent churches involved in the venture operates a Christian bookstore that sells CCM and charismatic junk. If I were to accept such an invitation I would be sending a loud message to the people in our own church plants that this school is OK and the men who operate it are safe, but I don't believe this and I don't want to send this message. I know some of these men personally and like them at a personal level and appreciate many things about them, but I believe they are compromisers and that the school is built on compromise and that within one generation their churches (and their children) will be out-and-out New Evangelical or worse. Thus, I don't want our people to be influenced by them insofar as I can help it.

8. We are living in the end time of the end times.

We are witnessing the greatest explosion of apostasy and compromise the church age has ever witnessed. If ever there were a time to strengthen the walls of separation, it is today. As we have said, we don't live in the 17th or 18th or 19th or even the 20th century.

We live in the 21st century, and it is time to raise the walls of separation even higher, because separation is spiritual protection.

About Way of Life's eBooks

Since January 2011, Way of Life Literature books have been available in eBook format. Some are available for purchase, while others are available for free download.

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Following is a selection of the titles published by Way of Life Literature. The books are available in both print and eBook editions (PDF, Kindle, ePub). The materials can be ordered via the online catalog at the Way of Life web site -- www.wayoflife.org -- or by phone 866-295-4143.

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 BIBLE VERSION QUESTION ANSWER DATABASE. ISBN 1-58318-088-5. This book provides diligently-researched, in-depth answers to more than 80 of the most important questions on this topic. A vast number of myths are exposed, such as the myth that Erasmus promised to add 1 John 5:7 to his Greek New Testament if even one manuscript could be produced, the myth that the differences between the Greek texts and versions are slight and insignificant, the myth that there are no doctrines affected by the changes in the modern versions, and the myth that the King James translators said that all versions are equally the Word of God. It also includes reviews of several of the popular modern versions, including the Living Bible, New Living Bible, Today's English Version, New International

Version, New American Standard Version, The Message, and the Holman Christian Standard Bible. 423 pages.

THE FOREIGN SPIRIT OF CONTEMPORARY WORSHIP MUSIC. This hard-hitting multi-media video presentation, published in March 2012, documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary worship music. By extensive documentation, it proves that contemporary worship music is impelled by “another spirit” (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the latter rain, the spirit of the one-world church, the spirit of the world, 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. Nearly 60 video clips and hundreds of photos are featured. It is available on DVD and as an eDownload from the Way of Life web site.

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.

INDEPENDENT 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.

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.

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. (new for 2014) 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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In Essentials Unity

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