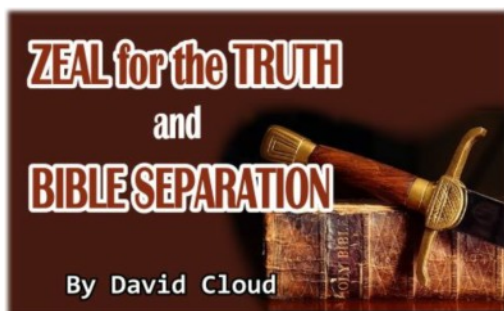


O Timothy

"Keep that which is committed to thy trust..."

A Monthly Newsletter for Spiritual Protection and Edification

Volume 39 - Issue 1 - January 2022



"It is not enough to know the truth; we must have a zeal for it. We must be passionate about it. We must be willing to earnestly contend for it (Jude 3), and this zeal comes by loving the God of the Bible and having a passion to please Him ... Preaching the whole Bible and caring for the whole Bible and resisting everything contrary to God's Word will keep you biblically separated." Page 9.

Digging in the Walls: A month's worth of news items, republished from Friday Church News Notes. **Page 15.**



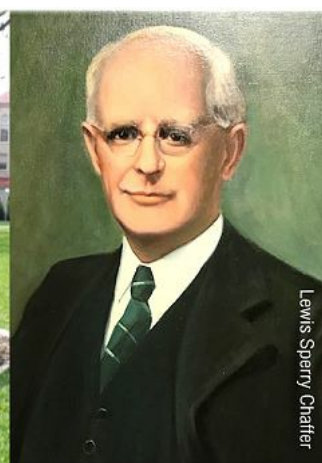
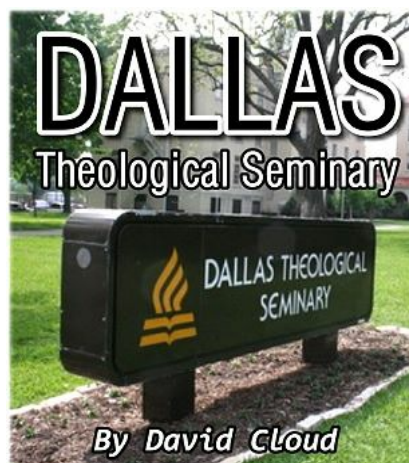
DALLAS THEOLOGICAL SEMINARY ~ By David Cloud

The following is excerpted from [The History and Heritage of Fundamentalism and Fundamental Baptists](#), available from www.wayoflife.org.

Dallas Theological Seminary (DTS) was founded in 1924 by **LEWIS SPERRY CHAFER** (1871-1952) (Congregational/Presbyterian), William M. Anderson, Jr. (Presbyterian), and W.H. Griffith Thomas (Anglican). Thus it was interdenominational from its inception. The original name was Evangelical Theological College.

Chafer served as the first president until his death in 1952 and taught systematic theology. He was called "a man of prayer with strong piety" (John Hannah, *An Uncommon Union: Dallas Theological Seminary*, 2009).

Chafer's pastor father died of tuberculosis when he was 11 and his mother supported her three children by managing a boarding house.



In 1889, Chafer attended Oberlin Conservatory of Music for three semesters and began a ministry as singer and choir director for YWCA evangelist Arthur T. Reed of Ohio.

From 1890 to 1896, they conducted 58 revival meetings that lasted from several days to several weeks.

In 1896, Chafer married Ella Case, whom he had met at Oberlin, and from 1897 to 1907, Chafer and Ella traveled as an evangelistic team and conducted dozens of meetings, with Lewis preaching and his wife singing and playing the organ. He preached in Baptist, Presbyterian, Congregational, and Methodist churches, and held interdenominational meetings supported by a variety of churches in an area. “He traveled widely throughout the East and the South” (*An Uncommon Union: Dallas Theological Seminary*). Chafer began his Bible teaching ministry by setting up classes for those who had professed faith in Christ in these campaigns.

In 1901, Chafer moved to Northfield, Massachusetts, and began a lifelong affiliation with C.I. Scofield. He met him while attending Trinitarian Congregational Church, where Scofield was the pastor. Chafer took courses taught by Scofield at the Northfield Training School that was founded by D.L. Moody. Chafer later called Scofield his “father” and described Scofield’s teaching as life changing. “My first hearing of Dr. Scofield was at a morning Bible class at the Bible school. He was teaching the sixth chapter of Romans. I am free to confess that it seemed to me at the close that I had seen more vital truth of God’s Word in that one hour, than I had seen in my life before. It was a crisis for me. I was captured for life” (*An Uncommon Union*).

Chafer became affiliated with the Northfield Bible Conference and was appointed president of the conference in 1909.

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During his time in Northfield, Chafer published his first three books: *Elementary Outline Studies in the Science of Music, Satan, and True Evangelism*.

In 1911, Chafer moved to New Jersey and taught at New York School of the Bible, operated by Scofield, and traveled widely as a Bible conference teacher.

In 1913, he assisted Scofield in founding Philadelphia School of the Bible, “chiefly being involved in the writing of the curriculum” (Daniel Stanfield, *Biography Dr. Lewis Sperry Chafer*, biblesanity.org). It had a two-year curriculum that focused on a survey of the English Bible.

Between 1915 and 1921, Chafer continued to teach and to participate in Bible conferences, and he published five more books.

After Scofield’s death in July 1921, Chafer moved to Dallas and took the pastorate of First Congregational Church, which was founded by Scofield in 1882. It is called Scofield Memorial Church today and remains affiliated with Dallas Seminary.

In 1924, Chafer founded the Evangelical Theological College (later **Dallas Seminary**), and in 1926 he published *Major Bible Themes*, which was the precursor to his multi-volume *Systematic Theology*. It covered 52 themes. “*Major Bible Themes* was revised after Chafer’s death by one of his successors, John Walvoord, in 1974 and stands as a single volume or ‘lite’ version of *Systematic Theology*” (Stanfield, *Biography Dr. Lewis Sperry Chafer*).

Chafer’s *Systematic Theology* (1948) is fundamentalist (biblical inerrancy), dispensational (e.g., literal interpretation of prophecy, distinction between Israel and the church), pretribulational, Presbyterian in ecclesiology, and Calvinistic (except for rejecting limited atonement). It was the first dispensational systematic theology and had a major influence against amillennialism and theological liberalism. John Walvoord said, “Its appearance in a day when liberal interpretation and unbelief have riddled the Biblical basis for theological study is in itself highly significant.”

One of Chafer’s goals with the Evangelical Theological College was to encapsulate the Bible conference movement into an educational program. “Chafer ... envisioned the institutionalization of its best qualities”

(*An Uncommon Union: Dallas Theological Seminary*). The emphasis of the training was on dispensational theology, Keswick holiness, the literal interpretation of prophecy, and the teaching of the whole English Bible.

There was an emphasis on training men to be effectual expository Bible preachers. This is an important thing that has largely been missing from the training of fundamental Baptists in general.

Chafer believed that effectual expository preaching requires a strong knowledge of the whole English Bible, as well as of the biblical languages. “Chafer believed that ... without knowledge of the whole Bible, men would be left unprepared for the task of expository preaching” (*An Uncommon Union*). We believe that this is the correct approach whenever possible.

In the early years, prominent Bible conference speakers taught at the school by turns, teaching through books of the Bible.

Chafer and the founders of Dallas Seminary believed that the Bible institutes “did not offer a curriculum of adequate breadth or depth to prepare men to be pastors and teachers” (*An Uncommon Union*). We would agree, but the solution is not a parachurch entity that has no biblical authority to train or ordain preachers.

From its inception, Dallas held to the Calvinist interpretation of sovereign election and irresistible grace, but rejected limited atonement and the doctrine that regeneration precedes faith.

Dallas has held to dispensational theology, and its faculty members have written some of the most influential books on this topic. This includes Chafer’s eight-volume systematic theology and works by Henry Thiessen (*Systematic Theology*), Merrill Unger (*Unger’s Bible Handbook, Commentary on the Old Testament*), Charles Feinberg (*Jeremiah, Ezekiel, Daniel, Minor Prophets, Revelation, Israel at the Center of History, Jesus the King Is Coming, Premillennialism or Amillennialism?*), John Walvoord (*Bible Knowledge Commentary, The Millennial Kingdom, Every Prophecy in the Bible, The Rapture Question*), Charles Ryrie (*Dispensationalism Today, Come Quickly Lord Jesus*, contributions to *Everyman’s Bible Commentary*), Thomas Constable (*Expository Notes*), and Dwight Pentecost (*Things to Come, Thy Kingdom Come, Prophecy for Today*).

Even from its inception, Dallas was only mildly fundamentalist. It was not separatist and was not very outspoken against error and compromise. The stance was “conservative” and scholarly. Chafer was not a “come outer”; he remained in the liberal Presbyterian denomination.

Chafer and his friends were educators, not fighters. They wanted a positive face on their Christianity, which fit in perfectly with the mood of the New Evangelicalism that swept into the school beginning in the 1950s.

“Though Chafer was a premillenarian evangelical/fundamentalist, he was not a willing participant in the militantly aggressive attitudes of the WCFA [World Christian Fundamentals Association, founded by W.B. Riley]. He despaired over the negative, vitriolic posture of this faction and sought to remain distanced from it” (*An Uncommon Union*).

The term “vitriolic” is a typical New Evangelical slander of a fundamentalist stance. It means “filled with bitter criticism or malice; spiteful; vicious; vindictive.” There is no evidence that W.B. Riley and his fellow preachers in the WCFA were any of that in their defense of the faith. As for being “militantly aggressive” and “negative,” the Bible is absolutely filled with examples of preachers who were aggressive and negative, including all of the prophets and apostles and the Lord Jesus Christ Himself!

Thus regardless of how much good it accomplished in Bible education, and it was a lot, Dallas wasn’t a thoroughgoing biblicist institution, first, because it was parachurch, secondly, because it neglected the command to earnestly contend for the faith which was once delivered to the saints” (Jude 3). This is not a “negative, vitriolic posture”; it is a biblical stance. It is the stance of the prophets and apostles of old and of Jesus Christ Himself. Paul was not only a teacher, he was a warrior for the faith. He was most definitely “militantly aggressive.” He called out heretics publicly by name. He smote them with blindness and cursed them and even ridiculed them. A reading of Acts and the Pauline Epistles confirms this.

Dallas Seminary’s official publication is the *Bibliotheca Sacra*. It was founded in 1843 by Edward Robinson of Union Theological Seminary, and subsequently passed to Andover Theological Seminary, then Oberlin College, then Xenia Theological Seminary (Presbyterian). The journal was purchased by Dallas in 1929.

Dallas was closely affiliated with the Independent Fundamental Churches of America (IFCA), which was founded in 1930. Prominent Dallas teachers who were influential in the IFCA included John Walvoord, Charles Feinberg, and Merrill Unger. The IFCA was permeated with New Evangelicalism by the 1960s. At the IFCA national meeting in 1963, there was a move to “eliminate criticism of ecumenism and new evangelicalism from the *Voice* magazine” (John Ashbrook, *New Neutralism II*, p. 67). Obviously there was a terrible softening of stance and “mood” within the IFCA by then. Soon the IFCA’s *Voice* carried news of Campus Crusade and other ecumenical, New Evangelical organizations.

Dallas Seminary itself was thoroughly committed to the New Evangelicalism by the 1960s. The speaker for the 1963 Founders’ Banquet was Ted Engstrom, President of Youth for Christ, which already practiced inclusive ecumenism with the Roman Catholic Church. Dallas faculty member Haddon Robinson headed up the Dallas Youth for Christ. The speakers for the 1974 Dallas Seminary conference on evangelism included W.A. Criswell (Southern Baptist), Luis Palau (ecumenical evangelist who works closely with Roman Catholics), Tom Skinner (kingdom theology, social gospel), and George Beverly Shea and Cliff Barrows of the Billy Graham Evangelistic Association.

Dallas Theological Seminary was at the forefront of promoting modern textual criticism among fundamentalists. My Greek teacher at Tennessee Temple in the 1970s was a Dallas graduate, and he considered the great differences between the Received Text and the Critical Text a non-issue.

From 1953 to 1986, John Walvoord was president of Dallas. Under Walvoord’s leadership, “[I]t continued dispensational theology and a methodology and cooperation with New Evangelicalism” (David Beale, *In Pursuit of Purity*, p. 249). Walvoord held to “the fundamentals of the faith” (inerrant Scripture, the deity of Christ and His virgin birth and substitutionary death on the cross, bodily resurrection and future literal return), but he didn’t expose error in any clear, effectual way. Everything was upbeat.

“The Seminary continues to train men for ministry in the apostate denominations and many United Presbyterian, American Baptist and other denominational pulpits are filled with Dallas men, and with

Seminary commendation. Naturally these men are without convictions in matters of Biblical separation. The teaching at the Seminary, with but few exceptions, is in the all positive, inclusivist mood. This spirit is well confirmed in a conversation which Dr. Bob Jones, Jr., had with a high Dallas official who said, ‘We are in the conservative camp but we don’t like to be called fighting fundamentalists’ (William Ashbrook, *Evangelicalism The New Neutralism*, p. 62).

In 1975, Walvoord wrote a positive report about Billy Graham’s International Congress on World Evangelization in Lausanne, Switzerland (called Lausanne I). It was published in the March-April 1975 issue of *Voice* magazine (IFCA). Earnest Pickering, a Dallas graduate, wrote to Walvoord as follows:

“I was deeply disappointed in the article. It contained no real exposure of the subtle dangers and open compromises of this gathering which had first been manifested in the Berlin Congress several years ago. You did mention the fact that there were those there whose theological orthodoxy could be questioned, but you did not attach the importance to this that I believe the Scriptures do. ... This is a very key issue. Whether or not there were persons assembled there who had a heart for world missions and a concern for lost people is beside the point. The issue is whether or not this concern was expressed within a biblical framework. I believe that it was not. ... **The kind of compromised position represented at Lausanne should be thoroughly exposed by those in places of leadership and influence**” (Pickering, *The Tragedy of Compromise*, p. 42).

In contrast to Walvoord and Dallas Seminary, Pickering was a defender of the faith. He exposed the Lausanne Congress for its ecumenism, its heresy of contextualization, and its heretical statement on biblical inerrancy, which says only that the Bible is “without error in all it affirms,” leaving room for error in its “geographical, scientific, or historical details.”

Pickering was willing to speak against his own alma mater. Not only did he write to challenge Walvoord, he published the communication in a book to make the matter public. This kind of thing requires real spiritual conviction and courage, because it brings reproach, it closes doors, it limits one sphere of ministry and fellowship; but it is right and biblical and pleasing to the Spirit of Truth.

In 1979, Walvoord said, “Dallas has never taken a position against Billy Graham, and it never will as long as I am President” (John Ashbrook, *New Neutralism II*, p. 100). So Dr. Walvoord took a strong against taking a stand!

This soft, compromising evangelical philosophy has spread far and wide through the influence of Dallas Theological Seminary.

From 1962-1976, George W. Peters was Professor of Missiology at Dallas. He claimed that many Roman Catholics are “quite evangelical.” “According to student reports he frequently refers to officials of the World Council of Churches as ‘Christian gentlemen’ and gives them fulsome praise. He has openly advocated socialism in his classroom, according to these reports, and often springs to the defense of Karl Barth” (William Ashbrook, *Evangelicalism The New Neutralism*, p. 62).

In 1968, John E. Walvoord, son of Dallas president John F. Walvoord, co-authored *New Sounds (Yesterday Today and Tomorrow)*, a “psychedelic song book” that was on the cutting edge of Christian rock. All of the authors were Dallas graduates (Walvoord, Don Wyrzten, son of Jack Wyrzten of Word of Life, and David MacCorkle, son of the president of Philadelphia College of the Bible). Following is a sample of the nearly meaningless lyrics from the *New Sounds* song “Bread,” which was set to a “Beatles-like tune.” “Ever feel hungry, ever feel empty/ Take a look inside--Get off the joy ride/ You only need some bread, You only need some bread./ Bread, bread, that’s what the man said./ Where you gonna get the bread/ When you’re always in the red? What did it mean when He said, we only needed bread? People still today--Look the other way/ But the broken bread--Came when His blood was shed/ It was the way He said--It was the way He said./ Bread, bread, that’s what the man said/ Bread, bread, that’s what the man said/ He’s the one that is the bread/ Even when we’re in the red/ That’s what He meant when He said/ ‘I am the bread.’”

In 1968, Stanley White, a third year Dallas graduate student, son of missionary parents and affiliated with the GARBC, withdrew from the seminary a few months before his scheduled graduation. This was a courageous protest of the school’s errors (Ashbrook, *Evangelicalism The New Neutralism*). He documented his reasons for leaving in a 13-page paper. White told of professor Haddon Robinson’s admiration for the rank heretic Karl

Barth, who denied the infallible inspiration of Scripture and the virgin birth of Christ. White told of professor George Peter’s support for the welfare state. He reported that Peters spent a whole class period advocating that conservatives join the World Council of Churches. Dallas Seminary responded to White’s serious accusations by questioning his “stability of mind”! The executive committee of the GARBC labeled White’s position “extreme” and stated, “We reject Mr. White’s contention that Dallas Seminary is a New Evangelical school.” This was signed by Joseph Stowell and four other men. They refused to recognize New Evangelicalism because they themselves were New Evangelical!

In 1974, Dallas president John F. Walvoord and other professors participated in Billy Graham’s ecumenical/social gospel-oriented Lausanne ’74 Congress.

Dr. Charles Woodbridge, who formerly lectured at Dallas, withdrew from the school because of its compromising stance. He warned,

“Friends of Dallas Seminary, in this hour of crisis, had hoped that the institution would take a firm, resolute, positive, public, unequivocal stand, not only for the integrity of the Bible, but also against the entire theological orbit of compromise represented by the New Evangelicalism. ... This is precisely what Dallas Seminary has not done. **A battle of great intensity is being waged between truth and error. The Seminary seems content to teach exegesis, Hebrew and Greek, and to let the enemy triumph. She will not raise the flag against the foe**” (William Ashbrook, *Evangelicalism The New Neutralism*, p. 62).

This is the “Sinful Silence” that Charles Spurgeon warned about.

“Treatises in abundance have been produced upon the sins of speech; but are there not also sins of silence? ... A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips. If by being quiet we could escape from all responsibility, life would be an easy matter and the coward’s millennium would have arrived. ... To refrain from warning the unwary when we see that they are being deceived is to be an accomplice to the imposition. To quietly listen to false doctrine without seeking a fit occasion to enter a protest may soon amount to participation in the error. ... ‘To him that knoweth to

do good and doeth it not, to him it is sin.' When God calls us to speak, we sin if we are silent. ... Take the velvet out of your mouths, O ye whose business it is to denounce sin. ... Silence is unseasonable when sin reigneth and roareth. When men are dishonoring God, it is sad that our tongues should be nailed. ... By this silence we are injurious to God, in that we do not vindicate His glory."

In 1992, Dallas Seminary's National Pastor's Conference featured Chuck Colson, one of the fathers of the dangerous Evangelicals & Catholics Together venture. That year, Dallas also brought in modernist Bruce Metzger. In the *New Oxford Annotated Bible*, Metzger claimed that the Pentateuch is a mixture of myth and legend that gradually evolved over a period of hundreds of years, that Job is a "folktale," that Jonah is a "popular legend," and that the biblical account of a global flood is merely a "heightened version of local inundations," etc.

Ecumenist Leighton Ford, brother-in-law to Billy Graham, was the Dallas Seminary commencement speaker in May 1997.

In 1998, Dallas hosted D.A. Carson, who promotes form criticism in *An Introduction to the New Testament* (Zondervan, 1992), which was co-authored with Douglas Moo and Leon Morris. Form criticism is the hypothesis that the Gospel writers depended on "a shared common oral tradition," there was a mysterious "Q" document from which some of the Gospel writers drew their information, and Mark was first written, then Matthew and Luke based their Gospels on that, etc. When discussing the origin of the Gospels, Carson, Moo, and Morris make NO MENTION OF DIVINE INSPIRATION and instead buy into the unbelieving theories of form criticism. They blatantly reject the "verbal inspiration" of the Gospels for a "voice inspiration." They say, "But their [the Gospel writers] failure to preserve the *ipsissima verba* Jesu (the authentic words of Jesus) does not mean that they have tampered with the *ipsisima vox* Jesu (the authentic voice of Jesus)" (p. 44). This is the argument that the Gospels give only a semblance of what Christ said rather than His actual words. They say, "Moreover, many of the assumptions on which form criticism is based appear to be valid: there was indeed a period of mainly oral transmission of the gospel materials; much of it was probably in small units; there probably was a tendency for this material to take on certain standard forms; and **the early church has undoubtedly influenced the way in which this material was handed down**" (*An Introduction*

to the New Testament, pp. 23, 24). For example, they claim that Matthew in Mt. 13:58 changed the words "COULD NOT do any mighty work" (that appears in Mark 6:5) to "DID NOT do any mighty miracles," in order to remove "the potentially troublesome implication that Jesus was incapable of working a miracle." This is to say that Matthew made this change on his own authority apart from divine inspiration, which is a blatant denial of the infallible, plenary, verbal inspiration of the Gospels.

Dallas professor Daniel Wallace also supports the form criticism approach to the four Gospels. In "The Synoptic Problem," Wallace says, "It is quite impossible to hold that the three synoptic gospels were completely independent from each other. In the least, they had to have shared a common oral tradition. But the vast bulk of NT scholars today would argue for much more than that" (page 1).

This approach to the Gospels, now parroted by many scholars claiming to be "evangelical," was devised by unbelieving modernists who unhesitatingly deny the infallible inspiration of Scripture. These evangelicals have been infected by unbelief by studying from, associating with, and ministering with unbelievers. God's Word forbids this and warns of its corrupting influence (Ps. 1:1; Ro. 16:17-18; 1 Co. 15:33; 2 Co. 6:14-18; Eph. 5:11; 2 Ti. 3:5), but evangelicals have renounced "separatism" since the 1940s.

We are not left to surmise how the Gospels were written. The Lord Jesus Christ promised that the Holy Spirit would guide the disciples into all truth and remind them of past events concerning Himself (Joh. 14:26; 16:13-15).

It would have been humanly impossible for the apostles to have recalled the exact words of Christ's various conversations, and the details of the various events infallibly, but the apostles were not dependent upon their own resources. They were not dependent upon their own thinking to select which material to present and how to present it. They weren't dependent on their own words. By the miracle of infallible inspiration, they wrote a perfect four-fold portrait of the Son of God. They did not need to copy from one another. They did not need secondary materials, and there is no evidence that they used such materials. If they did use secondary materials, we aren't told, we can't know what it might have been, and it matters not one whit to the issue, which is the

divine inspiration of Scripture. Redaction theology is based on speculation, and it is an exercise in vanity, at best. That Dallas Seminary has not disciplined Wallace but has allowed him to influence the students by his lectures and writings is indisputable proof of the school's descent into apostasy.

Chuck Swindoll was president of Dallas Seminary from 1994 to 2001 and took the school into an increasingly compromised direction.

When he took the leadership of the school, Swindoll told the board, "I am not a fighting fundamentalist" (*An Uncommon Union*). That is an understatement! Swindoll is a big-tent ecumenist who can be counted on not to shake the boat by speaking out plainly against error and compromise and worldliness. Swindoll was listed as one of the nine chief "Popularizers" of the New Evangelical philosophy by John Ashbrook in *New Neutralism II: Exposing the Gray of Compromise*.

"If health authorities are to battle the outbreak of any new disease, they must determine how that disease spreads. I would submit that the men whom I have called 'the popularizers' are an effective network for spreading the virus of new evangelicalism. They speak with and for those who are more liberal than they are--the National Council of Churches, Southern Baptist Convention, National Religious Broadcasters or some Billy Graham program. Then, they speak with and for those who are more conservative than they are. The latter group would not associate with the former group. However, **the popularizer speaks for both and forms a bridge between them. In so doing, he softens the attitudes of the more liberal and more conservative to each other.** Both sides decide that the other can't be that bad, because the popularizer speaks there. So, the virus spreads. **As they move from school to school the popularizers soften the attitudes of impressionable young people.** Many of us remember sitting in college chapel and considering as spiritual heroes those who spoke in the pulpit. Because we got a blessing from the speaker we assumed that wherever he spoke must be all right. ... The popularizers' presence with any group, speaker or school sanctifies that for his young disciples" (*New Neutralism II*, p. 75).

Swindoll supported Billy Graham's 1985 Los Angeles Crusade which included Roman Catholic participation. He has spoken at Graham's schools of evangelism. In

1986, Swindoll featured the testimony of beer brewery magnate Adolph Coors IV in the Winter issue of *Insight* magazine. Swindoll was featured at Promise Keepers (PK) conferences in 1994 and 1996. PK encompassed practically every denomination, including Roman Catholic. Several Catholic priests spoke at PK meetings, and three were on the PK board of directors. (Dallas Seminary teacher Howard Hendricks also served on the PK board).

Swindoll promotes rank heretics with no warning. He devoted an entire edition of his *Insights for Living* (April 1988) to uncritical promotion of Dietrich Bonhoeffer. Swindoll calls Bonhoeffer "a saint bound for heaven," but this "saint" promoted the "de-mythologizing" of Scripture. Swindoll praised the Roman Catholic Mother Teresa who taught that Hindus and Buddhists can go to heaven by their own faith. (See *Was Mother Teresa a True Christian?* www.wayoflife.org.)

In 1990, Swindoll promoted the corrupt Living Bible, saying: "The Living Bible is like a stream of sparkling water wandering across life's arid landscape: intriguing, refreshing, nourishing, comforting. My thirsty soul is often satisfied by this invigorating wellspring" (*Charisma*, December 1990).

Actually, the Living Bible is terribly inaccurate and promotes false doctrine. (For example, the Living Bible in 2 Corinthians 5:21 says our sins were poured into Christ, and 1 Peter 3:21 says, "in being baptized we are turning to God and asking him to cleanse our hearts from sin.").

Swindoll's hugely influential book *Grace Awakening* promotes a doctrine of grace that is actually license. He claims that it is "legalistic" to make prohibitions against immoral movies, music, dancing, etc. He writes, "I'm not a charismatic. However, I don't feel it's my calling to shoot great volleys of theological artillery at my charismatic brothers and sisters. ... My encouragement for you today is that each one of us pursue what unites us with others rather than the few things that separate us. ... More than ever we need grace-awakened ministers who free rather than bind" (*Grace Awakening*).

Calvary Contender editor Jerry Huffman observed that Swindoll's book leaves "the impression that rules or restrictions upon the believer steal from him the exuberance and joy of the Christian life and relegate him

to a morbid and dreary existence.” At the 1994 National Promise Keepers Conference in Boulder, Colorado, Swindoll entered the stadium on a motorcycle while the worship band played the 1960s rebel rock anthem “Born to Be Wild.”

In contrast to Swindoll’s “grace,” biblical grace teaches a form of Christian living that encompasses strict separation from evil. “For THE GRACE OF GOD that bringeth salvation hath appeared to all men, TEACHING US THAT, DENYING UNGODLINESS AND WORLDLY LUSTS, WE SHOULD LIVE SOBERLY, RIGHTEOUSLY, AND GODLY, IN THIS PRESENT WORLD; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from ALL INIQUITY, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS” (Tit. 2:11-14).

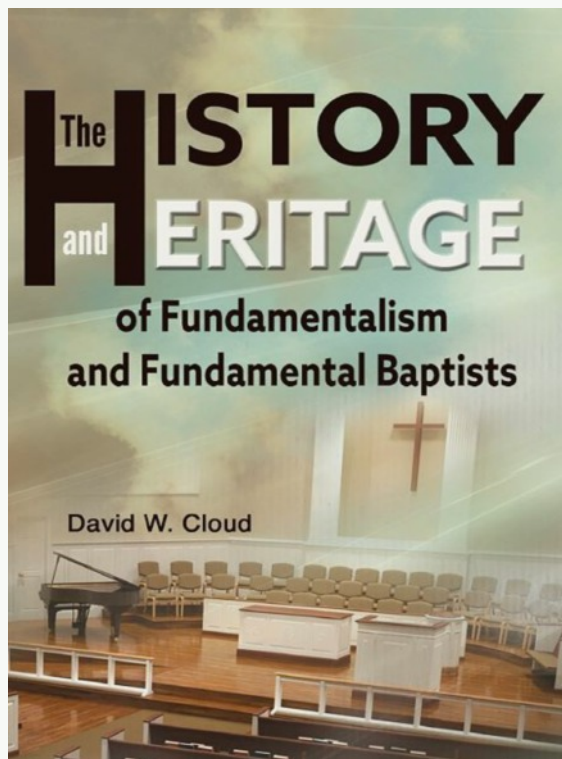
To live according to biblical grace requires a testing mindset (Ac. 17:11; 2 Co. 10:5; 1 Th. 5:21), exercising

the senses to discern good and evil (Heb. 5:14), having NO fellowship with the unfruitful works of darkness (Eph. 5:11), etc.

Dallas Theological Seminary has had a massive influence through its teachers and graduates (15,000 as of 2014), which include John Walvoord, Zane Hodges, J. Dwight Pentecost, Charles Ryrie, Merrill Unger, Daniel Wallace, Thomas Constable, Darrell Bock, Craig Blaising, Chuck Swindoll, Charles Feinberg, Hal Lindsey (*The Late Great Planet Earth*), J. Vernon McGee (Thru the Bible), Ray Stedman, Kenneth Taylor (Living Bible), and Bruce Wilkinson (Walk Thru the Bible).

Though Dallas faculty writings on Bible prophecy have helped a lot of people, the majority of Dallas Seminary’s influence is for middle-of-the-road, rock & roll, no separation, “judge not,” big tent evangelicalism. Some of the most compromising evangelical leaders are Dallas graduates, including Tony Evans, David Jeremiah, Joseph Stowell, Chuck Swindoll, and Andy Stanley.

The HISTORY & HERITAGE of FUNDAMENTALISM & FUNDAMENTAL BAPTISTS



The chief purpose of this book is to understand the past so that we can properly evaluate the present and be stronger for the future. It has been said that those who do not learn from the mistakes of the past are destined to repeat them. God has given His people the right and responsibility to “prove all things; hold fast that which is good” (1 Th. 5:21), and that is what we want to do.

This book contains an extensive history of Fundamentalism in general and of fundamental Baptists in particular. It is packed with fascinating biographical sketches.

The book is not only for education in church history, it is an extensive Bible course on the gospel, the church, biblical inspiration, Bible prophecy, holiness, prayer, Bible study, preaching, hymnology, Christian unity, Christian education, defense of the faith, biblical separation, evangelism, child training, the life of faith, theological liberalism, ecumenism, New Evangelicalism, and many other things.

Available from the Way of life Online Store at:

https://www.wayoflife.org/publications/books/history_and_heritage_of_fundamentalism.php

ZEAL for the TRUTH and BIBLE SEPARATION

By David Cloud



The following is excerpted from the book [Bible Separation](#), available in print and eBook editions from Way of Life Literature.

“Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way” (Psalms 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 3).

It is not enough to know the truth; we must have a zeal for it. We must be passionate about it. We must be willing to earnestly contend for it (Jude 3), and this zeal comes by loving the God of the Bible and having a passion to please Him.

This zeal produces a love for everything taught in God’s Word and a passion to stand against error.

Preaching the whole Bible and caring for the whole Bible and resisting everything contrary to God’s Word will keep you biblically separated.

You might get invited to the wrong place and you might make a mistake in going, but if you preach and stand correctly you won’t be invited back! You might mistakenly become affiliated with the wrong crowd, but if you have a passion for the truth, the association will be short lived!

I am not naturally brave, but I get conviction and courage from God’s Word. Like Jeremiah, I have said to myself at times that I am going to shut my mouth and stop

speaking out, because no one cares and it just brings me trouble, but I have found that I can’t keep quiet, because the Word of God burns in me like a compelling fire.

“Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jeremiah 20:9).

So as issues have arisen I have taken a public stand, whether it be against the error of Quick Prayerism, or Jack Hyles-style “grand poobahism,” or Ruckmanism, or modern versionism, or contemporary worship music.

I have begged the Lord to help me care more about His truth than pleasing some influential preacher or a “good old boy’s network” or a supporting pastor or a personal friend in the Lord.

And I can assure you that a strong Bible stand will keep you separated!

I recall the first missionary conference I was invited to speak at when we were on deputation in 1978. I had a fairly wealthy aunt who was a member of the church and her “pull” was the reason for the invitation, I am sure. After the first evening’s service, the pastor and a couple of the members of the staff took my wife and me and the other missionaries to a restaurant. The conversation turned to the Bible version issue and I was shocked to learn that the church leaders were Ruckmanites. They justified the man’s multiple divorces, godless mocking attitude, and his heresies such as the KJV being “advanced revelation” and “given by inspiration.” I tried to speak up against these things, but I was shut down by the pastor and the members of his staff. I was just a young, inexperienced preacher. The next day one of the

missionaries, a really slick fellow who was adept at “getting support,” took me aside and suggested that I learn to be more “careful” when visiting churches. I considered what he was saying, but since God had already instructed me to “prove all things” and to “reprove, rebuke, exhort,” I figured the matter was settled on the side of being outspoken for the truth.

Forty years later I can look back and see that situation as one of the major turning points in my ministry. I have tried to be wise and to “know my place” in any given situation, and I hope to think that I have grown in wisdom in dealing with men, but one way or the other I am going to be outspoken for the truth God has shown me, and that is a settled matter.

And I can testify that the Lord has always met our every need and much, much more.

It is also true that this principle has been tested many times and it continues to be tested today.

In the 1980s I visited a church in North Carolina that had started supporting our missionary work without having ever met us. They had heard about our work through a church member and had voted to support us sight unseen. This was very encouraging because we didn’t have a lot of support. I had left a mission board to operate our ministry directly out of the church and as a result had lost support from churches that were mission board-oriented. I was looking forward to meeting this new supporting church. Who knows, they might even raise our support once they heard a firsthand report!

As I drove into the parking lot before Sunday School, I saw a group of men smoking outside of the church auditorium, and I soon learned that the smokers included the pastor and deacons. I told myself, “David, you’re not here to preach on smoking; you’re here to preach on missions. Maybe you should just let this one pass. It’s not really your business.” But I was also there to preach God’s Word!

So during my sermon I gave my personal testimony about smoking--how that God dealt with me about this when I was a young Christian and how He had shown me that it was a poor testimony. I encouraged the men that they could get victory over that habit, but they must not have been very encouraged for they dropped our support rather quickly!

In the early 1990s I started speaking out against Jack Hyles and his “quick prayerism” and the heresy of “100% Hylesism” (e.g., pastors demanding unquestioning loyalty of the people and exalting themselves beyond being tested by God’s Word). Jack Hyles was hugely popular and influential at the time and I lost support from men who looked upon him as “untouchable” and who considered my warnings to be nearly blasphemous. It also closed a *lot* of doors for selling of our literature.

It was also in the 1990s that I began to speak out against the deep compromise that was spreading throughout the Baptist Bible Fellowship International, including the participation of some BBFI pastors with Promise Keepers, Jerry Falwell’s ecumenism, the adaptation of the modern versions, the use of contemporary music, and the gross worldliness in many of the churches.

That decade I was invited to speak at a BBFI regional meeting by a pastor who wanted to “raise a flag against compromise” in the fellowship by bringing me in as one of the main speakers. I preached on the characteristics of Southern Baptist compromise (e.g., preaching against sin and error in generalities, avoiding controversial issues, neglecting separation) and actually was amazed when many of the BBFI preachers in attendance responded to the messages in anger.

As they say, when you throw a rock into a dark alley it is the dog that gets hit that yelps the loudest! That was the last time I was ever invited to a BBFI church or forum.

But we have never lacked anything whatsoever that we needed, and our support grew throughout the 1990s, even though my warnings offended a large percentage of Independent Baptist churches.

In 2011, I spoke out against the use of contemporary worship music at West Coast Baptist College and some pastors dropped our support as a result. But at the end of the year, we had more support than at the beginning.

If God has called you to a ministry, you don’t have to play the politician or compromise your conscience in order to have what you need to accomplish that ministry. “Where God leads He provides,” and, “God’s work done in God’s way will never lack God’s supply.” And that is for sure!

In the 1990s I was once unwittingly invited to preach at a meeting that featured contemporary music performed by a “singing evangelist.” I didn’t know that he would be there, but I made a point of saying something about his worldly music during the meeting, and that was the last time I was invited, not only to that particular church but also to the churches that were associated with it.

Another preacher was there who said privately that he agreed that the singer’s music was not right, but he didn’t say anything publicly because he didn’t want to “rock the boat.”

That mindset results in a broader tent of ministry but it also results in increasing compromise, as you gradually accept more things that are either questionable or out-and-out wrong for the sake of getting along. It discourages me to receive communication from people

who say to me privately they share my concern about compromise and error, such as contemporary music or a worldly youth ministry, but they hasten to ask me not to use their names in my writings. The “fear of man” is just as great an error as using contemporary music.

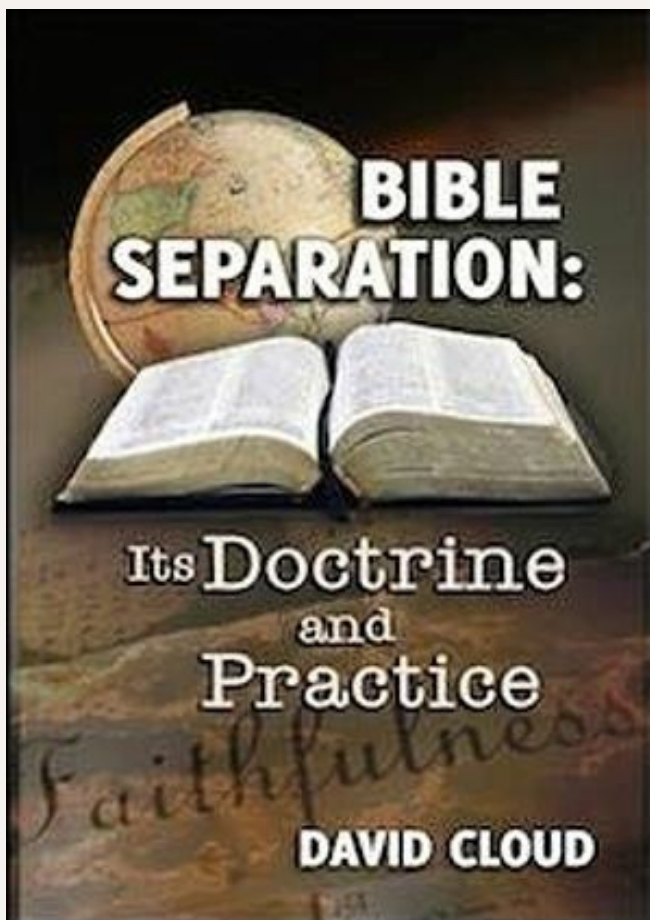
A pastor once said to me, “You are very brave to preach against so many things.”

I could have replied, “You are brave not to!”

It simply depends on whom you fear the most, man or God.

In 2 Timothy 4:1-2, we see that the thing that will keep a preacher straight and that will keep him preaching the Word properly and reproving and rebuking sin and error is the awareness that he will give account to God.

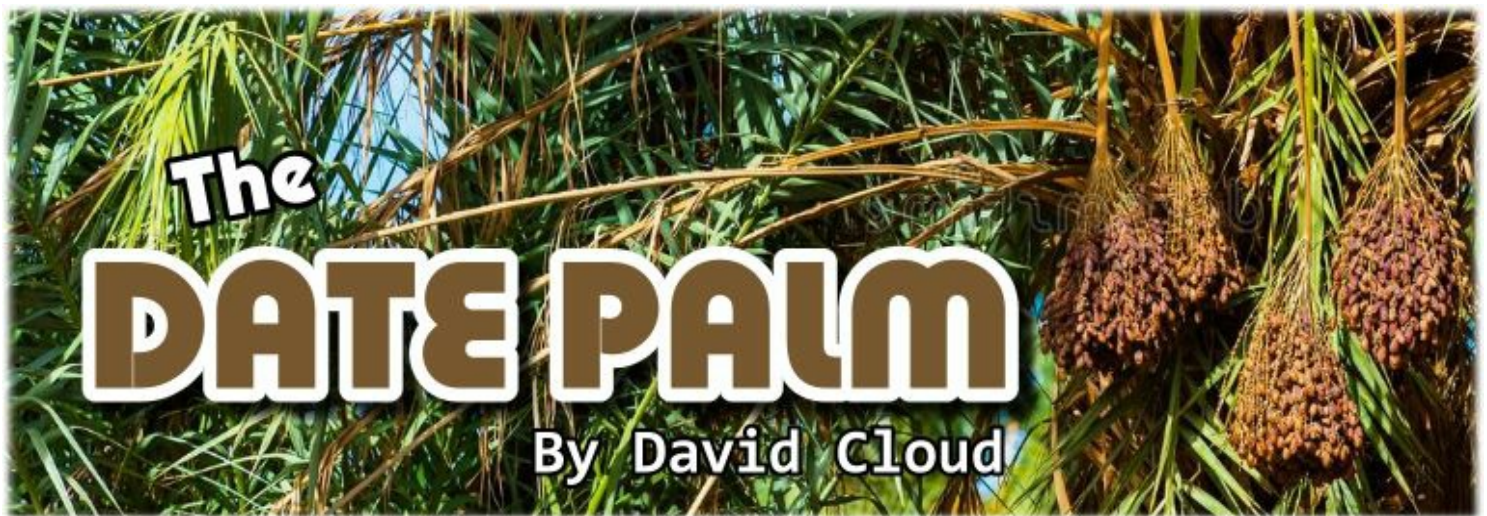
BIBLE SEPARATION: Its DOCTRINE & PRACTICE ~ By David Cloud



Separation is not the gospel and it is not the Great Commission: it is a wall of spiritual protection; but without it we eventually give up the gospel and turn aside from the Great Commission. Separation is based on and is a reflection of God’s holy character. Forty years ago, separation was one of the fundamental things that distinguished Independent Baptists from denominational Baptists, but today the average Independent Baptist church is giving up on separation.

The book examines the major New Testament passages on the subject of separation and exposes such errors as “soft separatism,” “in non-essentials unity,” “preaching wherever I am invited,” and “cultural liberalism.” It deals with the necessity of issuing plain warnings, separation and the Internet, dangers in Christian bookstores and on Christian radio, the corrupting power of error and the danger of dabbling with it, true Christian unity, Romans 14, and “secondary separation.”

Available from the Way of life Online Store at:
https://www.wayoflife.org/publications/books/bible_separation.php



The palm tree mentioned more than 50 times in the Bible is the Judean Date Palm (*Phoenix dactylifera*). The Greek *daktylos*, the basis for the English word date, means “finger.” It is a fruit tree mentioned together with the grape, fig, pomegranate, and apple (Joe. 1:12).

Dates have been cultivated for thousands of years across the Middle East and North Africa. The oldest known dates were grown in Mesopotamia, Egypt, Arabia, and the Indus Valley. Date trees were depicted on the walls of Egyptian pyramids.

Dried dates contain 61-68 percent sugar by mass, the highest percentage of any fruit. “Mainly, this sugar comes in a form of fructose and glucose, which, unlike sucrose, are not harmful to humans” (“Hot Date,” *Haaretz*, May 17, 2016).

They contain less than 1% fat but supply a large amount of kilocalories or food energy. “It is packed with minerals, B vitamins, antioxidants and nutritional fiber. It helps balance the digestive tract, heart and circulatory system (by lowering bad cholesterol levels), aids in preventing high blood pressure and helps protect bones by providing calcium and magnesium. Dates contain 23 kinds of amino acids that are not found in other fruits” (*Haaretz*,).

The date tree reaches about 70 feet in height and can grow singly or as a clump from several stems produced by a single root system. The bluish green leaves are 13-20 feet long. They form a canopy at the top of the tree. The clusters of fruit are about four feet long and grow below the canopy of fronds. The fruit is oval, 1-3 inches long and about 1 inch in diameter.

The date is *dioecious*, meaning it has separate male and female plants. The male bears the pollen and the female bears flowers that can be pollinated for fruit bearing. The male bears the pollen on cream-colored flowers. The male flower clusters are 9 inches or less in length. The female flowers are white and the clusters are 12-30 inches. Natural pollination is by wind in groves of mixed male and female, but in modern horticulture, farmers cultivate only (or mostly) females and pollinate them manually. One male palm tree can pollinate 50 females.

Dates grow best from cultivars rather than seeds. The cultivar-grown trees are healthier and flower two or three years earlier. Seeds are about 50% male and female, since they were designed by God for natural pollination.

The date palm is long lived and very productive and can produce 100 to 200 POUNDS per tree in one season. They start bearing fruit at 5 to 8 years of age and increase in production as they mature, reaching peak production between 30 and 35 years, and declining by age 60. They reach the end of their reproductive life by age 80.

For this level of production, they require a lot of water. The Israeli-invented drip irrigation is ideal for supplying this water directly and scientifically to each tree.

“To prolong shelf life, many dates are left on the palm until completely ripe. Thus they are slightly dry before being harvested; these dates are still considered fresh” (M. Watson, *All about Fresh Dates*).

The date remains a very popular fruit in modern times. In 2019, world production was 9 million tons. The largest producers are Egypt, Iran, Algeria, Saudi Arabia, the

United Arab Emirates, Israel. Large amounts of dates are grown in California in the USA.

Dates are used as fresh and dried fruit and for deserts, spreads, bread, syrup, juice, and vinegar. They are pitted stuffed with a wide variety of edible goodies, such as almonds, pecans, candied orange, and cream cheese. They are glazed with powdered sugar or syrup or chocolate.

Date seeds are used for animal feed. “The oil is used in cosmetics and dermatological applications.” The date leaves are cooked and eaten as a vegetable, and flower buds are used in salads.

The Palm Tree in Scripture

Palm trees marked desert oases and provided nourishment for Israel in the wilderness (Ex. 15:27; Nu. 33:9). Jericho was called the city of palm trees (De. 34:3; Jg. 1:16; 3:13; 2 Ch. 28:15). Deborah dwelt under a palm tree in mount Ephraim (Jg. 4:5).

The palms were used prominently in the Feast of Tabernacles (Le. 23:39-40), which was Israel’s celebration of entering the Promised Land after the 400-year slavery in Egypt and the 40-year wandering in the wilderness, with its labor, struggles, and death. The palm frond was used in ancient Rome’s triumphal processions to signify their military victories.

Christ was met with branches of palms when He entered Jerusalem on the Sunday before His crucifixion (Joh. 12:13), a foreview of His victorious return as Israel’s King. (Roman Catholics, Orthodox, and some Protestants use palm fronds in Palm Sunday celebrations.)

Palms were prominently displayed in Solomon’s temple. Images of palms were carved on the walls (1 Ki. 6:29), on the doors (1 Ki. 6:32, 35), and on the brass lavers (1 Ki. 7:36).

Images of palms will also be carved in the Millennial Temple (Eze. 40:16, 22, 26, 31, 34, 37; 41:18, 19, 20, 26).

The palm trees in the temples signify Christ’s eternal victory over sin and death. The palms signify the eternal victory and security every believer has in Christ. The walls of the millennial temple will exclaim the glorious

truth that bondage and warfare are forever past because of Christ! Palms also signify Christ’s satisfaction and nourishment as spoken by the sweetness and rich nutrition of the palm’s date fruit.

The palm signifies Christ as the water of life providing sustenance and refreshment in the wilderness wandering (Nu. 33:9). The palm also signifies Christ flourishing forever and God’s people flourishing in Him (Ps. 92:12-14).

The Palm in Israel Past and Present

The Judean dates “were known for their wonderful sweetness, their very large size, and their ability to be stored for a long time, so they actually were exported around the Roman empire” (“Dates Like Jesus Ate,” National Public Radio, Feb. 6, 2020).

Groves of Judean dates once flourished in Israel, as described by Pliny and Josephus, and were famous across the Roman Empire.

The date palm was even used as a symbol for Israel. An ancient Israeli coin depicted a palm tree with two baskets of fruit beneath. This has been reissued in recently years as a 10 shekel coin. Between 1980 and 1985, Israel minted a 1 agora coin depicting the date palm. The agora or agorot was 1/100th of a shekel.

After the first Roman-Jewish War, the Romans minted a coin associating the palm tree with Israel. Emperor Vespasian issued the coin beginning in 71 AD and some might have been minted from gold taken from Israel’s temple before its destruction the year before. The words *Ivdaea Capta* (“Judea has been conquered”) or *Ivdaea Devicta* (“Judea has been defeated”) were engraved around the rim.



Israel was depicted as a weeping woman sitting by a palm tree with her hands tied behind her back.

The date palm was reintroduced to Israel in the 1930s and 1940s when

groves began to be planted in the Jordan Valley, the Arava (south of the Dead Sea), and the region of Bethshean in the Harod Valley by Israeli kibbutzim. Kibbutz Kinneret was one of the pioneers.

By the 20th century when Israelies were returning to Israel and establishing kibbutzim, date growing had died out of Israel. Date cultivars were closely guarded by neighboring countries. It was illegal to export them, so they had to be smuggled in.

“Most countries growing palm trees didn’t allow taking out stalks of the trees, often under the death penalty. Palm trees were considered a national treasure. In the 30s, Ben-Zion started to travel to Arab countries to buy cuttings of the palm trees. During a few risky trips, he managed to bring several thousand root offsprings from different countries” (“Israel Dates,” *yardenit.com*, July 10, 2015).

Today there are hundreds of acres of date palms in Israel and the number is increasing rapidly. They can be found from Eilat to the Sea of Galilee.

Many of them are the medjool (medzhul) variety, known as the king of dates. Israel produces 65-75% of the world’s consumption of medjool (“Hot Date,” *Haaretz*, May 17, 2016). Israel also grows the Tunisian Deglet Nour; Halawi, Ameri, Khadrawi (chocolate brown), and Zahidi (yellow).

The Methuselah Tree

The most famous date palm is the Methuselah Tree that was grown from a 2,000-year-old seed. The seeds were found by archaeologists in the 1960s in Masada, Herod the Great’s desert fortress overlooking the Dead Sea. They date to before Christ, so they are 2,000 years old.

Masada was stocked with every type of food and wine that the luxury-loving Herod craved, but the fortress was abandoned after his death. It was briefly occupied in 73-74 AD for the last stand of Jewish revolt in the First Roman-Jewish War. When the revolt committed mass suicide, the burned fortress was left to crumble into the dust.

The Judean Date Palm itself went extinct sometime between 1000 and 1400 AD. They were destroyed by centuries of war, neglect, and desertification.

About 20 years ago, Dr. Sarah Sallon, a natural medicine researcher, had the idea of planting some of the ancient seeds to see if they had medicinal benefits not found in other dates. With difficulty, she convinced the skeptical Masada archaeologists to give up their precious find for this purpose. Dr. Elaine Soloway, with the Arava Institute at the Kibbutz Ketura in the Israeli Negev, oversaw the planting. One of three seeds sprouted and grew into a healthy date palm that began flowering and producing pollen in 2011. They named it *Methuselah* after the oldest living man in recorded history (Ge. 5:27).



The problem, as its name suggests, is that the tree is a male and needs a female to produce fruit. Soloway convinced other archaeologists to give up ancient seeds they found in Qumran, a few miles north of Masada, and they have been successful in growing females.

One is named *Hannah*, after the prophet Samuel’s mother. In 2020, Hannah was successfully pollinated by Methuselah and in September she bore 111 dates of the ancient Judean variety! They are said to be very tasty with a slight honey flavor.

As of 2021, there are multiple thriving male and female date palms grown from ancient seeds, and the vision is to produce groves of them for science and commerce.

It is the story of the resurrection of ancient Israel and points to Israel’s imminent conversion. As Ezekiel prophesied, in the vision of the valley of dry bones, Israel would return in a spiritually dead condition, then be given life (Eze. 37:1-14).

DIGGING IN THE WALLS

God commanded the prophet Ezekiel to dig in the walls of Israel's temple and observe the evils being done in secret by apostate religious leaders of that day. "Then said he unto me, Son of man, dig now in the wall ... And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw. ..." (Ezek. 8:7-10).

Ezekiel was then instructed to preach against the errors of the leaders and to tell the people the things he had witnessed.

"Therefore prophesy against them, prophesy, O son of man. ... Then I spake unto them of the captivity all the things that the Lord had shewed me" (Ezek. 11:4,25).

The hour in which we live is very similar to that of Ezekiel's day. Many of those who profess to be the people of God are apostate. It was prophesied in the New Testament Scriptures that such would be the case in the closing hours of our age. This will culminate in the brief worldwide rule of an utterly apostate Harlot "church" (2 Tim. 3-4; 1 Tim. 4; 2 Pet. 2-3; Jude; Rev. 17).

As in Ezekiel's day much of the apostasy of our hour is hidden from the view of the average Christian. We intend by God's grace to "dig in the walls" of modern ecumenism and to expose and cry out against the things we find. In this section we also report on secular events which are relevant to Christians. May God give us ears to hear, minds to understand, and hearts to obey. Is the truth of God not worthy of defense?



Eilat Mazar and a section of an ancient wall in Jerusalem from the 10th century BC

DEATH OF "THE QUEEN OF JERUSALEM ARCHAEOLOGY"

(Friday Church News Notes, December 3, 2021,

www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- Eilat Mazar (pronounced Elaat MAY-zur) died in May of this year at age 64. Described in various reports as "kind and gracious," "an indomitable woman of strength and determination," Mazar made groundbreaking discoveries, including David's palace, part of Nehemiah's wall, one of Solomon's Jerusalem gates, and seals belonging to biblical figures. Her Ph.D. from the Hebrew University focused on ancient Phoenicia. She had a daughter and three sons by two marriages. Her second husband, archaeologist Yair Shoham, died in 1997 at age 44. Eilat was the granddaughter of Benjamin Mazar, the first archaeologist appointed after the establishment of the modern state of Israel in 1948. Born in Russia, Benjamin studied archaeology in Germany before immigrating to British-controlled "Palestine" in 1929. He was one of the founders of modern Israel. After Israel won control of the Temple Mount following the Six Day War in 1973, Benjamin excavated the southern end of the Mount and made wonderful discoveries that have thrilled Bible believers ever since. He found the ancient street along the western wall from the time of Christ and the giant stones thrown down by

Titus' army in 70 AD, including the trumpeting stone which marked the place where the priest blew the trumpet to announce the sabbaths and the feasts. He found the southern steps and the remnants of the southern gates to the temple and many other things. Fascinated with archaeology at an early age, Eilat worked with her grandfather from the time she was eleven years old (1968). Beginning in 2005, she led the excavation of what she believed to be the ruins of David's palace and found many evidences to support this conclusion. Today those ruins are an integral part of the City of David Visitors Center, which preserves the archaeological strata of that important part of Jerusalem. Eilat Mazar wasn't a Bible believer in a Christian sense or even an orthodox Jewish sense. She was "non-religious" and did not hold to the infallible inspiration of Scripture. But unlike most Jewish archaeologists today, she believed that the Bible describes real history. She was taught by her grandfather to "pore over the biblical text again and again ... for it contains within it descriptions of genuine historical reality ... concealed within the biblical text are grains of detailed historical truth" ("Fearless pioneering biblical archaeologist," The Times of Israel, May 26, 2021). Eilat was blasted by skeptical archaeologists such as Israel Finkelstein for putting too much credence on the Bible, but she was unbending in the face of criticism.

She said, “To ignore the written sources, especially the Bible--I don’t believe any serious scholar anywhere would do this. It doesn’t make any sense” (“Eilat Mazar,” *Christianity Today*, May 26, 2021), and, “Today it’s become fashionable to say there was no David, no Solomon, no Temple, no prophets. But suddenly the facts on the ground are speaking, and those outspoken voices are stammering” (“The Best of Archaeology in the Holy Land in 2005,” BibleResearchers.com, Jan-Feb. 2006). I was very saddened to hear of Eilat Mazar’s death. Oh, that she and her grandfather would have understood that the Old Testament was given by divine inspiration to prepare the way for, and point the way to, Jesus the Christ, the Lamb of God which taketh away the sin of the world! For a description of Eilat Mazar’s discoveries, including a pictorial study, see [Bible Times & Ancient Kingdoms](#), “David and His Palace,” www.wayoflife.org.

EILAT MAZAR’S DISCOVERY OF DAVID’S PALACE (Friday Church News Notes, December 3, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - In one of the most exciting archaeological events of recent times, Eilat Mazar announced the discovery of David’s palace in 2005. In her final conversation with her grandfather, renowned archaeologist Benjamin



Mazar, before his death in 1995, they discussed the location of David’s palace. He encouraged her to pursue her instinct in the matter based on her reading of the Bible and previous excavations. (She had assisted Yigal Shiloh in City of David excavations in the 1980s.) After raising the large funds necessary for the excavation, work began and evidences of the palace came to light one after the other. These include the following: (1) The situation is right according to the Bible’s description. (2) The building was constructed above the stepped-stone wall that is probably the “millo” mentioned in Scripture in connection with David’s palace (2 Sa. 5:9; 2 Ki. 12:20). (3) The building is a large, complex structure of engineering excellence “that would have required immense resources.” One wall was more than 100 feet long. (4) Remnants of the palace were found down the hill. (5) Bullae (clay document seals) were found in the area bearing the names of people mentioned in the Bible who lived or worked in or near the palace just before it was burned by Nebuchadnezzar. These include Jehucal the son of Shelemiah (Jer. 37:3), Gedaliah the son of Pashur (Jer. 38:1), Gemariah the son of Shaphan (Jer. 36:10, 11, 12, 25), Azariah the son of Hilkiah (1 Ch. 9:11), and Nathanmelech (2 Ki. 23:11). On the Ophel between the Temple Mount and the City of David, Eilat discovered a seal inscribed with “Belonging to Hezekiah (son of) Ahaz king of Judah” and a seal probably bearing the name of the prophet Isaiah. These were groundbreaking discoveries right out of the pages of the Bible. For a description of Eilat Mazar’s discoveries, including a pictorial study, see *Bible Times & Ancient Kingdoms*, “David and His Palace,” www.wayoflife.org.



TALIBAN, KIM JONG-UN, NIGERIA TOP THREE CHRISTIAN PERSECUTORS OF 2021 (Friday Church News Notes, December 3, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from *The Christian Post*, Nov. 17, 2021: “The religious freedom advocacy group International Christian Concern has named the Taliban, Kim Jong un and Nigeria as the top persecutors of Christians at its first Persecutor of the Year Awards event. ICC ranked **NIGERIA** as the worst country for religious freedom in 2021. Jeff King, who has served as ICC’s president since 2003, explained that the African nation has been engaged in ‘a 20-year war against Christians,’ which he labeled genocide. ‘There’s a one-sided war against Christians; there are two guerrilla forces or factions fighting Christians,’ he added. The report elaborated on the unsafe environment Christians face in Nigeria: ‘Nigeria is one of the deadliest places on Earth for Christians, as 50,000 to 70,000 have been killed since 2000. Nigeria is home to the infamous Islamic terrorist group Boko Haram, which has displaced millions of people and killed tens of thousands of others. Fulani militants killed more Christians in the past several years than Boko Haram and have displaced Christian farmers. ... There are 3-plus million Christians displaced, King asserted, adding: ‘Their homes have

been stolen, their lands have been stolen, their farms have been stolen.’ ... The group identified by ICC as the Persecutor of the Year was **THE TALIBAN**. ... Since the Taliban has retaken control of Afghanistan, he said, they have gone door-to-door asking, ‘Do you know where the Christians are?’ King warned that these and many other Christians will ‘be tortured and given a chance to turn back to Islam. If you don’t, you’re going to be tortured more to find out what other Christians you know and then you’re killed.’ In the past two weeks, King reported that the Taliban murdered a Christian who was found with a Bible on his phone. ... ICC selected **NORTH KOREAN DICTATOR KIM JONG UN** as its individual Persecutor of the Year. According to the report, ‘The Kims have created a religious system modeled on the faith (God/Father/Son) with Kim Jong Un playing the part of the Son that is to be worshiped. Any threat to the Son and over-arching religious system is mercilessly crushed.’ ... King estimated that around 30,000 Christians in North Korea have been sent to prison camps, while more than a million have been killed.”

PRAYER FIRST OF ALL (Friday Church News Notes, December 3, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - There is a saying, “No prayer, no power; little prayer, little power; much prayer, much power,” and it is



based on the Bible’s teaching. Prayer is one of the four foundational characteristics of the first church in Jerusalem (“they continued steadfastly in the apostles doctrine and fellowship, and breaking of bread and prayers,” Acts 2:42). Prayer is the first ministry of church leaders (“But we will give ourselves continually to prayer, and to the ministry of the word,” Ac. 6:4). Note that prayer is to be continual. And note that prayer is put first, and that is because prayer is necessary for the ministry of the word to be most effectual. This is God’s plan. Paul plainly taught this. Prayer is to be “first of all” in the churches (1 Ti. 2:1-2).

129 NATIONS VOTE IN FAVOR OF U.N. RESOLUTION CALLING THE TEMPLE MOUNT “HARAM AL-SHARIF” (Friday Church News Notes, December 10, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - God gave the Holy Land to Abraham, Isaac, and Jacob, and the United Nations has no legitimate vote in the matter. God laughs at man’s arrogance. The following is excerpted from “U.N. Passes Controversial Resolution,” *Christian Headlines*, Dec. 2, 2021: “The United Nations passed a controversial resolution Wednesday that criticizes Israel and calls the Temple Mount only by its Muslim name, Haram al-Sharif. The resolution passed easily, 129-11, although Israel, the United States, Canada and Australia all opposed it. The Temple Mount is the site of the first temple that was built by Solomon and destroyed by the Babylonians, and of the second temple that was destroyed by the Romans. It was this second temple that Jesus visited. The Western Wall, where Jews pray, is part of the Temple Mount structure.



The Temple Mount also is considered holy within Islam. The resolution says, ‘any actions taken by Israel, the occupying Power, to impose its laws, jurisdiction and administration on the Holy City of Jerusalem are illegal.’ Significantly, the resolution does not contain the phrase ‘Temple Mount’ but instead refers to it as Haram al-Sharif--the Muslim term for the site.” The Bible says, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision” (Psalm 2:1-4).

MACARTHUR’S HYMNAL COMMITTED TO CONTEMPORARY WORSHIP (Friday Church News Notes, December 10, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - *Hymns of Grace*, published by John MacArthur’s The Master’s Seminary, is committed to contemporary worship. The latest edition has 74 titles by Keith Getty and Stuart Townend. While the Getty-Townend lyrics are more theologically serious than many of the contemporary worship songs, Getty-Townend are an attractive bridge to rock & roll and every theological heresy in the “broader

THE HALF OUNCE MIGRATORY BIRD

(Friday Church News Notes, December 3, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, November 17, 2021: “The Willow Warbler is a fascinating little bird. It weighs less than half an ounce and measures about four inches from its beak to the tip of its tail. It likes open woodland with small trees and is particularly happy in areas managed by humans, such as coppices and young plantations. An attractive little bird, it is greenish-brown from above, with a yellowish underside. Willow Warblers are part of the Leaf Warbler, or *Phylloscopus baramin* (or created kind). There are 77 species in this baramin, but we are interested here in the species *Phylloscopus trochilus*, especially the subspecies *Phylloscopus trochilus yakutensi*. This remarkable little bird has the most incredible migratory behavior, traveling about 7,500 miles. Between April and August, the birds live and breed in eastern Siberia. But as the breeding season ends, the birds begin their long, exhausting flight to sub Saharan Africa, where they will spend the winter, from October through March. Then they begin the 7,500-mile journey back to Siberia. The

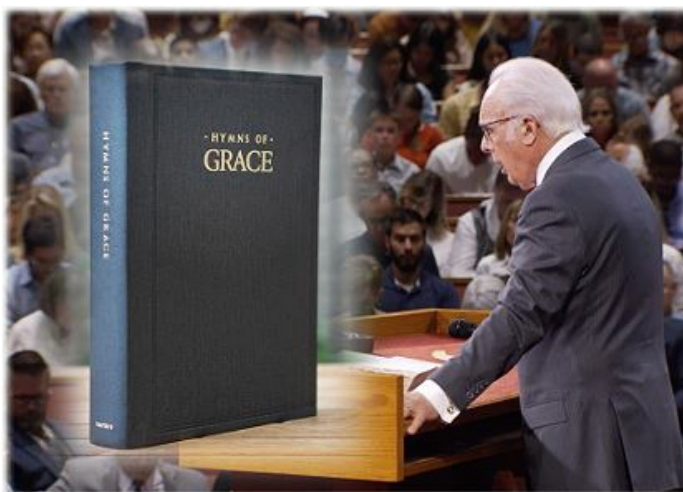


reason why these warblers migrate seems clear. They do not like the extremes of temperatures in either of their homes. But a more interesting question is: How do they know where to migrate? Scientists have speculated that migratory birds are able to sense the Earth’s magnetic field. But those scientists who believe in evolution have to explain how the birds used trial and error to find their routes. A more logical explanation is that God designed them to achieve this remarkable feat. Author: Paul F. Taylor. Ref: Upchurch, J. (2017), *Journey Home—Astonishing Animal Migrations*, Answers in Genesis.”

church.” While their printed music is fairly conservative in style, the Gettys rock out in their concerts. There are no musical boundaries. The Gettys are representative of evangelicalism today. At the heart of modern evangelicalism is “a renunciation of separatism,” as Harold Ockenga stated it in the 1940s. They follow the example of Billy Graham who was called “Mr. Facing Two Ways.” The Gettys say they love sound doctrine, but they don’t separate from heresy. They don’t draw clear lines as the Bible requires. They don’t speak out against error as the Bible demands. They keep everything on a positive note. Consider the Gettys’ close association with Stuart

Townend. Their music company is GTM (Getty Townend Music). Townend is charismatic in theology. He leads worship at the Church of Christ the King, a New Frontiers church in Brighton, England. New Frontiers is a network of charismatic churches that believes in modern

apostles and prophets. Townend believes worshipers can hear a “full blown thus saith the Lord prophecy” during worship times. The Gettys’ close association with Townend proves that they accept these things at some level. “How can two walk together except they be agreed?” (Amos 3:3). In July 2012, the Gettys and Townend joined Roman Catholic Matt Maher on NewSongCafe to promote ecumenical unity. They played and discussed the Getty/Townend song “The Power of the Cross.” Yet Rome has destroyed the power of the cross with its sacramentalism! Maher calls himself a “musical missionary” to unite Protestants and Catholics



(*Christianity Today*, Oct. 27, 2009). He believes the consecrated wafer of the mass is Jesus. He prays to Mary and believes that she assists in salvation. His church, Our Lady of Mt. Carmel in Tempe, Arizona, is named in honor of the Catholic Mary who is the supposed Queen of Heaven. The Brown Scapular of Our Lady of Mt. Carmel is alleged to guarantee Mary's help in salvation, which is a gross heresy. "Mary" supposedly appeared to Simon Stock in the 14th century and promised that those who die wearing the Brown Scapular will be saved. Maher's church has a sign saying, "Mary, Mother of Life, Pray for Us." Maher's wife is Methodist and they are raising their son in both "churches." This is the one-world church! Maher sings "Lord, I Need You," but what Lord? Keith Getty also collaborated with Roman Catholic Margaret Becker in the song "Jesus Draw Me Ever Nearer." This is the ecumenical world of the Gettys. They are fairly conservative in their own theology (Reformed) and lives, but they have no boundaries. Therefore, any bridge that Bible-believing churches build to the Gettys is a bridge to heretics such as C.S. Lewis and Bono, to the Roman Catholic Church, to the charismatic movement, and to the filthy world of secular rock. Pastors who are allowing bridges to be built from their churches to these people will answer to God for the souls that cross such bridges to a most dangerous spiritual world.

APOLOGETICS VIDEO PRESENTATIONS (Friday Church News Notes, December 10, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - We would like to recommend two apologetics videos made by Brian Snider, a longtime friend and helper of our ministry. *More Than Dirt*,



which was made by Brian and Jonathan Cloud, explains how inanimate materials could never create anything intelligent. The video examines a number of things required for anything complicated to be created. They include memory, motivation, engineering, planning, language and design among others. This video was primarily made with a high school and college age audience in mind and could be used in homes, schools, chapels, etc. The second video, *The Heavens Declare*, demonstrates that the universe operates like 'clockwork' and features statements by Brian Cox of the BBC, Neil deGrasse Tyson, and Carl Sagan proving that science has no answers for the incredible perfection of the universe. Clocks do not build themselves and neither do finely tuned universes. Each of these videos can be downloaded from Vimeo through Brian's website: <https://morethandirtmovie.com/>

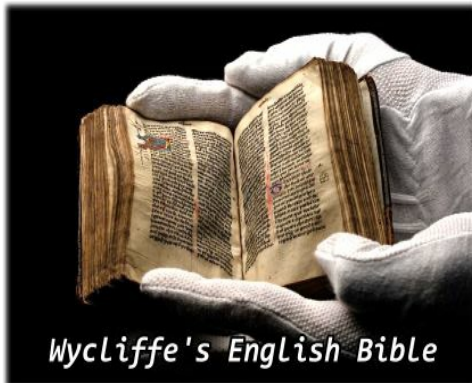
TINY GOLD MICRO-BIBLE FOUND IN ENGLAND (Friday Church News Notes, December 10,



2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "600-Year-Old Gold 'Micro-Bible,'" *Watch Jerusalem*, Nov. 13, 2021: "News broke early this month of a once-in-a-lifetime dream discovery for a metal detectorist in northern England: a centuries-old miniature Bible pendant, made of pure gold, and believed by researchers to have belonged to a relative of King Richard iii. ... The artifact is currently being assessed by the Yorkshire Museum. It has been noted for its similarity in artistic style to the Middleham Jewel, an item associated with King Richard iii of England (1452–1485), and the similar engraving style has led to speculation it was created by the same artist. Further, the gold Bible was found on land near property owned by the king. Julian Evan-Hart, editor of *Treasure Hunting* magazine and an expert in rare treasure items, *stated*: '[S]ummary law [of the 13th to 15th centuries] made it illegal for anyone other than the nobility to carry gold. Automatically, then, it would have been the possession of someone highly notable such as a member of royalty.' The figures depicted on the 'pages' are not actually personalities of either the Hebrew Bible or the New Testament; instead, they depict St. Leonard and St. Margaret, patron saints of childbirth. Ergo, the researchers believe that the pendant belonged to a pregnant relative of the king, perhaps specifically the king's wife Anne Neville; her mother, Cecily Neville; or sister-in-law Anne Beauchamp. 'Whoever had it commissioned must have been incredibly wealthy,' said Mrs. Bailey [the discoverer]. The item weighs 5 grams, and is

either 22 carat or 24 carat gold. The possession of pregnancy charms at this time can be viewed in the context of a devoutly Catholic England, with a high percentage of women dying in pregnancy or from complications thereafter.”

THE BIBLE THE GREATEST LIBRARY (Friday Church News Notes, December 10, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from J. Sidlow Baxter’s *Explore the Book*: “Our Bible is both a book and a library. ... This library must not be measured merely by number of words, but by its depth of truth, by its breadth and fulness, by its superiority and finality. The Bible may seem very small against the imposing shelves of many a large library, yet with this one volume in our hand we may stand within the largest library on earth and truthfully say that all the tens of thousands of books therein collected cannot teach us more about the fundamental realities of the universe and of human life than we learn in these Scriptures. To struggle through hundreds of the profoundest and most erudite of other books, whether ancient or modern, and yet remain ignorant of this book, is infinite deprivation; whereas to know no other volume but this is to be made wise unto salvation, and to be furnished with a knowledge of fundamental



realities which comes to us stamped with Divine certainty.”

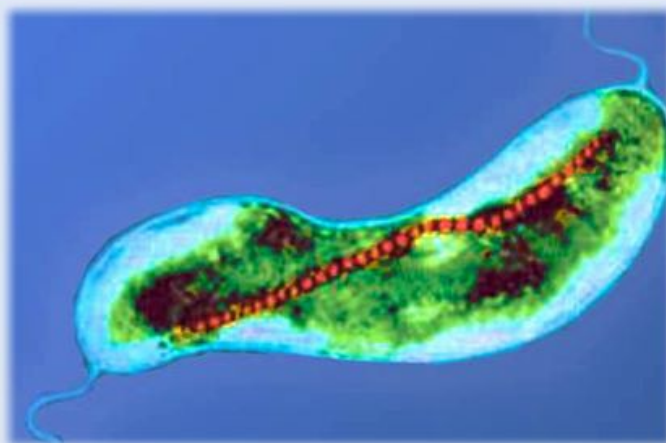
RATIONAL SUICIDE (Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - A new euthanasia organization, Exit International, is promoting “rational suicide,” a concept that any adult has the “right to implement plans for the end of their life so that their death is reliable, peaceful and at a time of their choosing” (“Euthanasia advocates,” *Right to Life News*, Oct. 18, 2021). The founders are Philip Nitschke and Finoa Stewart. In England, Parliament has wisely rejected legalized euthanasia. “Earlier this year, 70 MPs and Peers signed an open letter in opposition to renewed pushes to introduce assisted suicide, in which they pointed out that in other jurisdictions that have introduced assisted suicide and/or euthanasia, the law may initially have applied to a select group but it slowly expanded to apply to others. The letter argued: ‘There are escalating numbers of deaths over time in every jurisdiction, and in almost all places the categories of those who qualify for assisted suicide or euthanasia has been expanded. In Oregon, which is the campaigners’ declared model for an *assisted dying* law, cases of assisted suicide have risen fifteen-fold since it was introduced in 1997. In Canada [t]he legislation itself proposes a review with the possibility of extending euthanasia to mature minors and those with solely mental health conditions.’” The right-to-die movement is a product of atheism and rebellion against God. Man did not make himself and does not own himself. God says, “Behold, all souls are mine” (Ezekiel 18:4). He is “the



God of the spirits of all flesh” (Numbers 27:16). He forms the spirit of man (Zechariah 12:1). “In whose hand is the soul of every living thing, and the breath of all mankind” (Job 12:10).

CHAMPION OF THE “GOOD DIVORCE” ENDS HER LIFE (Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - Psychologist Constance Ahrons, champion of the “good divorce,” ended her life by assisted suicide on Nov. 29 at age 84. Author of the bestselling *The Good Divorce: Keeping Your Family Together When Your Marriage Comes Apart* (1994), Ahrons coined the term “binuclear family” and was a divorce coach, mediator, and therapist. She defined the “good divorce” as “one which leaves no emotional scars on either the adults or children,” but that is a myth. If a divorce is sometimes necessary under such things as abandonment and physical abuse, divorce is never “good.” Ahrons wanted divorcees to consider the welfare of all parties concerned, but she left out a major one, which is God, the very Author of marriage. Her obituary in the *Family Lawyer Magazine* says that she “died as she lived: on her own terms.” Indeed, her theme song, and that of the culture she helped to create, was Sinatra’s “I Did It My Way.” But it is a sad, empty way in the end. She had a “partner”

MICROSCOPIC ENGINEERS (Friday Church News Notes, December 10, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is from creationmoments.com, March 22, 2021: “There are a number of species of bacteria that possess tiny chains of crystal particles called magnetosomes. Magnetosomes, as the name suggests, have iron in them to help the bacteria sense magnetic fields for navigation. They can also help the bacteria find food. These bacteria live in salty, sulfurous waters and sediments. Unlike most bacteria that have magnetosomes, the three species that prefer sulfurous waters don’t make their tiny compasses out of iron oxide. Rather, they combine iron and sulfur to make a crystal called greigite. Now, it would seem astonishing enough to find bacteria that build their own compasses for navigation, but scientists had even more surprises coming as they learned about these three new species. They discovered that each of the species makes its own unique crystalline form of greigite. The bacteria seem to be able to build the crystals, molecule by molecule, at the normal temperatures and other conditions at which life exists.



Scientists would like to know how these bacteria do this. Modern science can only make crystals under searing hot temperatures and other conditions that would kill anything alive. These amazing abilities were not designed and built by mutations and accidents. They show that our Creator provides for the needs of all His creatures--even bacteria--and that He does so with unlimited creativity. Author: Paul A. Bartz. Ref: ‘Crystal growers seek bacterial know-how,’ *Science News*, v. 138, 1990 p. 382.”

rather than a husband (divorced her husband in 1965); she celebrated sunsets with champaign and chocolate, worshipping the creation more than the Creator; and she committed assisted suicide. A member of the Hemlock Society, Ahrons believed “strongly in choosing how one lives and how one dies.” But man does not create himself and is not his own master. Life and death and marriage are God’s prerogatives. “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ... God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. ... For in him

we live, and move, and have our being” (Genesis 2:7, 24; Acts 17:24-25, 28).

NEW BLACK MAYOR SAYS NEW YORK CITY WILL NOT SURRENDER TO BLACK LIVES MATTER (Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- The philosophy of the mayor-elect of New York City is dramatically different from that of the outgoing mayor, Bill de Blasio, who in July



2020 banned all large gatherings in the city except Black Lives Matter protests. The following is excerpted from “NYC won’t surrender,” *Fox News*, Dec. 11, 2021: “New York City’s mayor-elect issued a stern warning Thursday night to those expecting to continue the riots and looting the nation’s largest city has seen over the past two years. ‘Not my city,’ Eric Adams, a former police captain who was elected in November to succeed termed-out Mayor Bill de Blasio, said at a Police Athletic League event at the Harvard Club, according to the *New York Post*. ‘We’re not going to surrender to those who are saying *We’re going to burn down New York*, Adams said. The message seemed squarely aimed at Hawk Newsome, a local leader of the Black Lives Matter movement who last month threatened ‘riots,’ ‘fire’ and ‘bloodshed’ if Adams tried to

revive past anti-crime practices that were discarded during the de Blasio years. ... ‘We’re not going to have a city where anarchists come from outside our city and go into a community such as Queens and destroy the community for their own selfish needs and desires,’ Adams said. Adams ran as a Democrat in the overwhelmingly blue [Democrat] city, but his Thursday comments seemed well-received by some notable local Republicans in the audience.” [Note: Such comments would be well-received by anyone who loves law and order, politics notwithstanding.]

SCOTTISH CHARITY TO PAY \$26K FOR UNLAWFULLY CANCELLING BGEA CHURCH EVENT (Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “Scottish Charity to Pay,” *Christian Post*, Dec. 12, 2021: “A Scottish charity, which had canceled bookings made by a local church and the Billy Graham Evangelistic Association for its conference center, has apologized for violating the United Kingdom’s Equality Act as part of a legal settlement. The Robertson Trust has apologized to the BGEA and Stirling Free Church for the cancellation of 2019 bookings to use its conference center in Stirling, Scotland, for religious events and agreed to pay both entities a total of £20,000 (about



\$26,500) towards legal expenses. ... In a statement shared by the BGEA, Billy Graham’s son, Franklin Graham, said the resolution of the case ‘sends a clear message’ that ‘religious freedom isn’t dead.’ The Trust’s Barracks Conference Center was among several venues in the U.K. that had canceled events scheduled to start last May by Franklin Graham, who heads the BGEA. They cited objections to his views on homosexuality due to pressure from LGBT groups.”

REMAINS OF A CRUCIFIED MAN FOUND IN ENGLAND

(Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The skeleton of a crucified man was found in a first century Roman-era cemetery recently in Cambridgeshire, England. The archaeologists said the victim’s feet were most likely “positioned on either side of the cross’s upright post, the feet fastened by horizontal nails through the heels” (“Crucified,” *British Archaeology*, Jan.-Feb. 2022). This is the second time a skeleton has been found with a spike through the heel. The first one was found near Jerusalem in 1968 and is on display in the Israel Museum. Thousands upon thousands were crucified in the Roman Empire for crimes such as murder, treason, and insurrection. The most infamous case of crucifixion was that of Jesus Christ who was falsely charged with insurrection and crucified on order of Pontus Pilate, Roman governor of Judea, at the instigation of the Jewish Sanhedrin. Christ’s crucifixion was prophesied in about 1000 BC by David in Psalm 22. It describes the piercing of His hands and feet, His bones out of joint, the terrible thirst, the mocking, staring crowd, the



casting of lots for His cloak. “They gaped upon me *with* their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look *and* stare upon me. They part my garments among them, and cast lots upon my vesture” (Psalm 22:14-18).

DRUIDS OF ANCIENT IRELAND

(Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from Thomas Cahill, *How the Irish Saved Civilization*, Random House, 1995: “Romans, in their first encounters with these exposed, insane warriors, were shocked and frightened ... They were howling and, it seemed,



possessed by demons, so outrageous was their strength ... featuring all the terrors of hell itself. ... [Druids] sacrificed prisoners of war to the war gods and newborns to the harvest gods. Believing that the human head was the seat of the soul, they displayed proudly the heads of their enemies in their temples and on their palisades; they even hung them from their belts as ornaments, used them as footballs in victory celebrations, and were fond of employing skull tops as ceremonial drinking bowls. They also sculpted heads--both shrunken, decapitated."

THE LOVING CROCODILE

(Friday Church News Notes, December 17, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)
- The following is from CreationMoments.com, November 2, 2021: "You might not think of the crocodile as a particularly loving



creature. In reality, the crocodile is among the most gentle and loving of parents. Mama crocodile lays between 40 and 80 eggs in a large nest. For the 90 days they take to hatch, she will keep close watch over them, even foregoing food so as not to leave the nest unattended. Even the father stays close to guard the eggs that are a delicacy to many animals. At the end of this three-month watch the babies begin to chirp from within their eggs. Before long there may be dozens of babies chirping from the nest of buried eggs. This brings the

mother who carefully uncovers the eggs, one by one. The young are only nine inches long and weigh just four ounces. Yet the gentle and loving mother picks up each one and with a flip of her head places them in a special pouch in her mouth. When some of the young have trouble breaking out of their shell, mama picks up the eggs and delicately works the eggs inside her mouth with her tongue, freeing the imprisoned baby. Once collected, all the young are taken to a special protected nursery where they will be just as carefully tended for months. Most amazing is that, should the mother not be present to tend to the hatchling chores, the father offers the hatchlings the very same help and care! God loves even the crocodile! And his acceptance of you and me, because of what Jesus Christ has done for us, is an even greater wonder than the loving crocodile! Author: Paul A. Bartz."

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- Exalting the Lord Jesus Christ; His eternal perfect, and preserved Word; and the Gospel of his Grace. (2 Peter 3:1-2, 18)
- Standing for the whole counsel of God. (Acts 20:27; Jude 3)
- Challenging Christian workers to uphold the truth and resist the apostasy of our times. (1 Timothy 6:20-21)
- Exposing the spirit of error and compromise within Christendom (Hosea 4:6a; 2 Tim. 3)
- Upholding the New Testament Church (1 Tim. 6:13-14). O Timothy is a ministry of Bethel Baptist Church of London, Ontario.
- Challenging churches to fulfill the Great Commission of world evangelism (Matt. 28:18-20; Acts 13-14)
- Standing for the Received Text of the Holy Scriptures, the Authorized Version in the English Language, and sound translations of the TR in the languages of the world. (Ps. 12:6-7)



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