

O Timothy

“Keep that which is committed to thy trust...”

A Monthly Newsletter for Spiritual Protection and Edification

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“... we are very careful in dealing with people. I want to be sure they understand every word of the gospel. I want to be as sure as possible they understand biblical repentance and they truly repent and exercise saving faith in Christ. I want to be as sure as possible they are exercising saving faith, which is a faith with the whole heart. It is a supernatural work of God.” **Page 5.**

Digging in the Walls: *A month's worth of news items, republished from Friday Church News Notes.* **Page 13.**



RESTORING THE LITERAL INTERPRETATION OF PROPHECY ~ *By David Cloud*

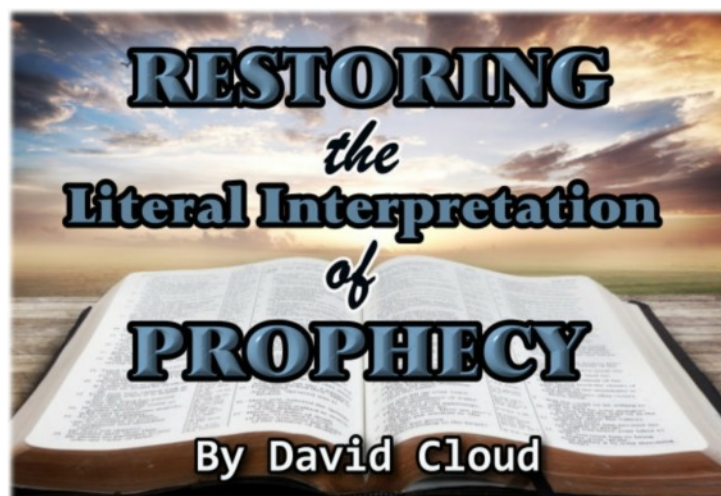
The following is excerpted from [The History and Heritage of Fundamentalism and Fundamental Baptists](http://www.wayoflife.org), www.wayoflife.org.

The literal, imminent return of Jesus Christ was the heart and soul of the fundamentalist movement of the turn of the 20th century (last part of the 1800s and first part of the 1900s).

The right understanding of prophecy produced spiritual revival.

Prior to this, most churches and denominations in England and America (including Northern and Southern Baptists) preached amillennialism or post-millennialism. There was no expectation of an imminent return of Christ.

Describing the situation in England in the first half of the 19th century, historian D.W. Bebbington says, “The belief



that Christ would come again in person was an innovation in the Evangelical world of the 1820s” (*Evangelicalism in Modern Britain*, p. 84).

William B. Riley said that when he graduated from Southern Baptist Theological Seminary in 1888, there was

no premillennial teaching in the school (William Trollinger, *God's Empire: William Bell Riley and Midwestern Fundamentalism*). When Riley arrived in Minneapolis in 1897 to pastor First Baptist Church, there was only one other pastor in the city who held to a premillennial stance (Trollinger, p. 84).

Through the fundamentalist Bible conference movement, there was a new emphasis on the literal interpretation of Bible prophecy, an emphasis on the imminent return of Christ, and a zeal to preach the gospel and fulfill the Great Commission while there is time.

Article XIV of the 1878 Niagara Bible Conference Creed stated,

“We believe that the world will not be converted during the present dispensation, but is fast ripening for judgment, while there will be a fearful apostasy in the professing Christian body; and hence that the Lord Jesus will come in person to introduce the millennial age, when Israel shall be restored to their own land, and the earth shall be full of the knowledge of the Lord; and that this personal and premillennial advent is the blessed hope set before us in the Gospel **FOR WHICH WE SHOULD BE CONSTANTLY LOOKING.**”

Note that this creed taught the imminence of Christ's return.

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This was the beginning of “a millenarian movement” in the United States (Ernest Sandeen, “The Baptists and Millenarianism,” *Foundations*, Jan.-Mar. 1970, p. 21).

It was simply a restoration of the literal interpretation of the apostolic era. Consider Romans 11:25-27. Paul taught that God's covenants with Israel will be literally fulfilled. Israel is currently blinded, except for those few, like Peter and Paul, who are saved through faith in Jesus as the Christ. But Israel will be blind *only until* the fulness of the Gentiles is come in, referring to the church age. Then Israel will be saved and her covenants literally fulfilled. That the apostles and the apostolic churches interpreted prophecy literally is acknowledged by church historians of all persuasions.

“The early Church for 300 years looked for the imminent return of our Lord to reign, and they were right” (William Newell, *Revelation*).

The announcement of the American Bible and Prophecy Conference in New York City in 1878 said,

“The precious doctrine of Christ's personal appearing has, we are constrained to believe, long lain under such neglect and misapprehension. So vital indeed is this truth represented to be that the denial of it is pointed out as one of the conspicuous signs of the apostasy of the last days. ... after the long sleep of the church, **the wise are at long last rising up and trimming their lamps in preparation for the coming of the Bridegroom.**”

Nathaniel West, in his sermon in New York on “The History of the Pre-Millennial Doctrine,” summarized the history of pre-millennialism from the apostolic era to the 19th century. Packed with documentation, the sermon probably took two hours to preach. West showed from Scripture that the first Christians were looking for a literal Tribulation, a literal return of Christ, a literal conversion of Israel, and a literal kingdom. Next West showed that the “apostolic fathers” were expecting the same thing. “Consistent, is the voice of the Apostolic Fathers, for the pre-millennial advent, as also the earliest literary Christian monuments that remain to us wherever they have spoken on the subject.” Next, West shows that during the third and fourth centuries the heresy of spiritualizing the prophecies was invented, Origen and Augustine figuring prominently in this error. Origen “was the first to suggest that the Gospel, by its new moral power, through the Spirit, would overcome heathenism

in the Roman Empire.” Augustine “did more to fasten [spiritualizing] upon the church for thirteen centuries than all other names besides.” West shows that the Roman Catholic Church considered itself to be the millennial kingdom and that the 16th century Reformers held the Roman Church to be the Antichrist. West shows that there was a return to pre-millennialism in England in the 17th century by some Westminster Presbyterians, such as Peter Sterry, who said, “Like a piece of rich coin, it hath long been buried in the earth, but of late days digged up again.” And by the English Baptists, “who presented their premillennarian confession to Charles II, AD 1660, John Bunyan’s name was among the number.” Then West shows how that in the 18th century post-millennialism was popularized by Daniel Whitby, who alleged “the conversion of the world to God before Christ comes.” Yet even in the 18th century, many held to pre-millennialism, including hymn writers Charles Wesley, Augustus Toplady, Isaac Watts, and William Cowper. West shows that pre-millennialism continued to be taught by many in the 19th century, though they were in the minority.

The 1878 fundamentalist Bible conference speakers emphasized the imminency of Christ’s return. They showed that the first believers were living in expectation of His return, considering it to be “at hand.” They said that it was indeed “always near to the feelings and consciousness of the first believers.” They showed that “this is admitted and proved by all post-millennial expositors and writers.” They said, “[I]t is a necessary element of the doctrine concerning the second coming of Christ that it should be possible at any time, that no generation should consider it improbable in theirs.”

They emphasized the power of the doctrine of imminency to sanctify the Christian life and ministry.

“[T]hat event was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived in expectation of it; they labored to be prepared for it; they were constantly, in the expressive language of Peter, ‘looking for and hastening unto it.’ The Apostles, the first Christians in general, comprehended the grandeur of that occasion; it filled their circle of view, stood forth to their contemplations as the point of culminating interest in their own and the world’s history; threw into comparative insignificance the

present time, death, all intermediate events, and made them feel the manifestation of Christ, with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view as the end of their toils, the commencement and perfection of their glorious immortality. ... they hold it up to the people of God to encourage them in affliction, to awaken them to fidelity, zeal, and perseverance, and appeal to it to warn the wicked and impress upon them the necessity of preparation for the revelations of that day” (James Brookes, “The Coming of the Lord in Its Relation to Christian Doctrine,” Prophetic Conference, New York City, 1878).

The literal interpretation of prophecy produced an emphasis on the return of Israel to her land. One of the messages at the 1878 conference was “The Gathering of Israel” by William Nicholson. He cited passages such as Ezekiel 36-37, Amos 9, and Zechariah 14, and said that these “can possibly refer only to the literal Israel and to their restoration to Palestine.”

This was 19 years before the First Zionist Congress led by Theodor Herzl (1897), which was the first practical step toward the return of Jews to their homeland.

At the time of the 1878 prophecy conference, such a return looked impossible, humanly speaking, as the land was controlled by the Muslim Ottomans who had no intention to allow the Jews to return in any significant way and certainly not to allow them to establish a Jewish nation there.

The revival of sound prophetic understanding was also stirring in Great Britain.

In 1840, the Church of Scotland published *A Course of Lectures on the Jews* by various ministers. Lecture XI was titled “Future Prospects of the Jews” by Patrick Fairbairn. It unequivocally stated that there will be a literal fulfillment of the prophecies pertaining to the return and conversion of Israel.

In 1841, **Edward Bickersteth** published *The Restoration of the Jews to Their Own Land, in connection with their future conversion and the final blessedness of our earth*. Bickersteth said “there is a growing interest spreading through the nations of the earth concerning them [the Jews]” (p. viii). Bickersteth believed that the Jews would be partially restored in an unconverted state prior to their conversion. “I think we have also abundant evidence ...

that the Jews will be partially restored in an unconverted state, and that this is what we have first to expect; and that it is well to see this, that we may not be deceived by their first restoration, as if this were the beginning of their blessedness, instead of, after a short season of tranquility, Eze. 38:11, the beginning of their last and greatest trouble, before their final deliverance and full glory, Ezekiel 38, 39” (Bickersteth, *The Restoration of the Jews to Their Own Land*, 1841).

This was written a half century before the Jews began a significant return to the land and more than 100 years before the modern state of Israel was founded.

In 1843, *Lectures on the Conversion of the Jews*, published by the British Society for the Propagation of the Gospel among the Jews, taught a literal return of the Jews to their land and a literal millennial kingdom. In Lecture 1, James Hamilton said that Jerusalem would “be re-peopled with precisely the same race which left it nearly two thousand years ago.”

In 1844, **Alexander Keith** published *The Land of Israel, according to the Covenant with Abraham, with Isaac, and with Jacob*, in which he taught that Israel will be restored and blessed.

In 1864, the famous Baptist pastor **Charles Spurgeon** spoke to a gathering of the British Society for the Propagation of the Gospel among the Jews meeting at the Metropolitan Tabernacle. This was the largest non-conformist church in London in that day, with a membership of around 3,000. The Tabernacle seated 5,000, but another 1,000 routinely crowded the aisles and rear of the building. Preaching from Ezekiel 37:1-10, which he interpreted literally, Spurgeon said:

“The meaning of our text, as opened up by the context, is most evidently, if words mean anything, first, that there shall be a political restoration of the Jews to their own land and to their own nationality. And then, secondly, there is in the text and in the context a most plain declaration that there shall be a spiritual restoration--in fact a conversion--of the tribes of Israel. Israel is now blotted out from the map of nations. Her sons are scattered far and wide. Her daughters mourn beside all the rivers of the earth. Her sacred song is hushed--no king reigns in Jerusalem! She brings forth no governors among her tribes. But she is to be restored! She is to be restored ‘as from the dead.’”

John Darby (1800-1882) and the Plymouth Brethren had a major influence on the revival of literal interpretation of Bible prophecy. Darby is one of the fathers of modern dispensational theology. As a student at Trinity College, Dublin, he was influenced by Richard Graves in interpreting prophecy literally and thus expecting a literal return of Israel to the land, a national conversion, and the establishment of Christ’s kingdom which Graves called “a grand era in the Divine dispensations.” Israel would play a major role in this kingdom. Graves distinguished between “the Jewish scheme” and “the Gentile or Christian dispensation” (Thomas Ice, *A Short History of Dispensationalism*).

The foundation of Darby’s dispensationalism is the consistent normal-literal interpretation of prophecy, and this leads to an understanding that there is a clear distinction between Israel and the Church and that God’s covenants with Israel will be fulfilled literally. This leads naturally to a pre-tribulational Rapture to remove the Church from the earth for the completion of God’s program for Israel as described in Daniel’s 70 Week prophecy (Da. 9:24-27). Whether or not one agrees with a seven-age dispensational view (Darby held to six ages; others have divided the ages in other ways), the great advantage of dispensationalism is the literal interpretation of prophecy, with a literal Tribulation and literal Millennium, the emphasis on Christ’s imminent return, and a clear distinction between Israel and the Church.

In our estimation, it is impossible to understand Scripture properly without these principles.

Dispensational theology was the predominant view on prophecy among conservative Bible believers by the turn of the 20th century. “Dispensationalism came to North America through Darby and other Brethren before the Civil War. After the war dispensational teachings captured the minds of a significant number of Christian leaders, and by 1875, its distinctives were disseminated throughout Canada and the United States. Dispensationalism spread through preaching, conferences, the founding of schools, and literature. By the turn of the century dispensationalism was well known and quickly became the most popular evangelical system of theology” (Ice, *A Short History of Dispensationalism*).

James Brookes promoted dispensationalism through the Niagara Bible Conference, through *The Truth* magazine, and through his book *Maranatha*.

Arno Gaebelein promoted dispensationalism through his influential magazine *Our Hope*, his books *The Prophet Daniel: A Key to the Visions; Revelation, an Analysis and Exposition; Conflict of the Ages; Current Events in the Light of the Bible*; and his commentary series *The Annotated Bible*. He was an evangelist to the Jews in New York City. “Gaebelein’s talents as a prophetic Bible teacher and dispensational analyst of current events and the state of worldwide Jewry made him an oft-quoted teacher of other fundamentalist leaders” (Joel Carpenter, *Revive Us Again*, p. 26). Gaebelein separated from the Methodist Episcopal Church because of its liberalism.

Another prominent name in the revival of Bible prophecy was **W.E. Blackstone** (1841-1935), the first Dean of BIOLA (the Bible Institute of Los Angeles) and the founder of the Chicago Hebrew Mission. In the early 1900s, the wealthy businessman gave away his savings and luxurious home to live a life of itinerant Bible teaching, evangelism, and writing (Paul Rood, “The Forgotten Founder,” *Biola magazine*, Fall 2013). He liked to be known simply as W.E.B. and often concluded his letters with the statement, “I am but an errand boy for Jesus.” He was a popular speaker at the Bible conferences in the United States. In 1878, Blackstone published *JESUS IS COMING*, which had a major influence in the spread of dispensational theology. It sold millions of copies and was translated into more than 40 languages. In November 1890, Blackstone organized a conference calling for the return of the Jews to their homeland. It was called “The Conference on the Past, Present, and Future of Israel.” Blackstone drafted a plea entitled “A Proclamation for a Homeland for Persecuted Russian Jews in Palestine” (popularly known as “**The Blackstone Memorial**”) and presented it to U.S. President Benjamin Harrison in March 1891. It said, “Why not give Palestine back to them again? According to God’s distribution of nations it is their home; an inalienable possession from which they were expelled by force. ... We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now restore them to the land of which they were so cruelly despoiled by our Roman ancestors.” Blackstone secured the signatures of 413 prominent figures and organizations in America, including John D. Rockefeller and J. Pierpoint Morgan, two of America’s wealthiest men. The Blackstone Memorial was published

in many secular newspapers, including the *New York Times* and the *Boston Herald*, and in many Jewish and Christian publications, and “resulted in a firestorm of controversy in the international press.” President Wilson expressed interest in the document and it is thought that it influenced him to give his acceptance to Britain’s Balfour Declaration pledging Britain’s support for a Jewish homeland in “Palestine.”

Events in the first half of the 20th century brought an ever larger turning to premillennialism and an ever greater interest in the fulfillment of prophecy.

The return of Jews to the land increased quickly, beginning at the turn of the 20th century. The Zionist Movement was founded by Theodor Herzl in 1897 with the goal of returning the Jews to their land and establishing a modern state of Israel. The returns were called “Aliyah” which is Hebrew for ascent and appears in Isaiah 2:3 and Micah 4:2, “let us GO UP to the mountain of the LORD.” In 1801, there were only about 5,000 Jews in Palestine. After the First and Second Aliyah (1881-1914) there were about 60,000. By the beginning of World War II in 1939 the number of Jews had risen to 450,000.

World War I (1914-1918) was a refutation of postmillennialism, which promised that the “church” would bring in the kingdom of God by reforming the world. The devastation of humanity’s first world war was clear evidence that the world was not progressing toward the kingdom of God.

In 1917, the Balfour Declaration pledged British support for a Jewish homeland.

In 1918, Palestine was captured from the Ottomans by the British. This ended 700 years of Muslim control of Israel’s land and paved the way for the Jews’ return and the founding of the modern state of Israel.

In November 1947, the United Nations voted in favor of partitioning “Palestine” into Jewish and Arab states. The plan passed the UN General Assembly by a vote of 33-13, with 10 members, including Britain, abstaining.

In May 1948, the new state of Israel was announced by David Ben-Gurion, who became Israel’s first Prime Minister. Immediately, the fledgling nation, with no modern military to speak of, had to fight a war with the Arab League consisting of five well-equipped armies.

After 18 months of fighting, Israel won the War of Independence against all odds. It is was God's time for her to be back in the land to set the stage for the 70th Week of Daniel that begins with a peace covenant with the Antichrist and the building of the Third Temple (Da. 9:27).

(For more about this thrilling history see *Jews in Fighter Jets: Israel Past, Present, and Future*, a 590-page book plus 16 PowerPoint presentations packed with more than 2,650 high quality color photos, drawings, historic recreations, and video clips, a majority of which were taken on location in Israel and other countries. This package is available from www.wayoflife.org.)

Another major influence in the great prophecy movement of the 20th century was C.I. Scofield and the Scofield Reference Bible.

Cyrus Ingerson Scofield (1843-1921), a popular Bible conference speaker, first broached the idea of his reference Bible to Arno Gaebelein at the Sea Cliff Bible Conference in 1901.

After the Civil War, Scofield served as a lawyer, state legislator in Kansas, and district attorney. He was forced to resign from the job of district attorney on 1872 "under a cloud of scandal." He was drinking heavily. He left his wife and two daughters (a son, Guy, had died), and she obtained a legal separation in 1877 for abandonment.

He had a conversion experience in 1879 at age 36. He did not reconcile with his wife and she divorced him in 1883. In 1884, he married Hettie Hall von Wartz, with whom he had one son, Noel Paul.

Scofield was taught dispensational theology by James Brookes, pastor of Walnut Street Presbyterian Church of St. Louis.

In spite of his divorce and remarriage, he pastored Congregational churches from 1882 to 1905. The first was the First Congregational Church of Dallas, Texas (1882-1896), later named Scofield Memorial Church. There he had success among all levels of society. The membership grew from 14 to 812.

Early in the ministry in Dallas, he had Bible studies in the home of a bar owner, and the man and his wife came to Christ. It was said that "she led probably seventy-five souls to Christ after her conversion." He held two gospel

Bible studies in various homes each week. "Such conversions, made in the presence of their neighbors, were genuine. There was no mere 'joining the church' formality, as so many people join the church today--like a social club.

These people took Jesus Christ as their personal Saviour; they knew their neighbors would be watching them to see whether it was going to mean anything in changed lives; they trusted Christ to bring even that miracle to pass; and He was faithful to their trust, as always" (Charles Trumbull, *The Life Story of C.I. Scofield*).

Scofield worked with D.L. Moody and pastored the Trinitarian Congregational Church of East Northfield, Massachusetts, from 1895 to 1902. It was called "Mr. Moody's Church" because the evangelist often preached there in earlier years. Northfield was the location of Moody's Northfield School for girls and Mount Hermon School for boys. Here Scofield developed the *Scofield Bible Correspondence Course* which had been studied by 10,000 students by 1915. It was purchased by Moody Bible Institute.

Influenced by Hudson Taylor, Scofield founded the Central American Mission in 1890. As we have seen, the "fundamentalist" movement, impelled by the literal interpretation of prophecy and the awareness of the imminent return of Christ, stirred up a passion for evangelism and world missions.

Scofield co-founded, with **Lewis Sperry Chafer, the Philadelphia School of the Bible** in 1914. It was a two-year curriculum that focused on a survey of the English Bible. The zeal for Bible study, to make every believer an effectual Bible student, to train Christian workers in the Word of God, was an integral product of the fundamentalist revival.

Scofield's greatest influence came through the **Scofield Reference Bible**. It has had an immeasurable influence in spreading dispensational theology and encouraging serious Bible study. Scofield did the bulk of the work, but he was assisted by prominent fundamentalist preachers such as James Gray, William Erdman, Arno Gaebelein, and A.T. Pierson.

The Scofield Bible was first published in 1909 by Oxford University Press, after the deans and presidents of the colleges voted unanimously for its publication. An

improved edition that appeared in 1917 became the standard “Old Scofield.”

One million copies were sold by 1930, two million by the end of World War II (1945), five million by the 21st century. It has been translated into German, French, Spanish, Portuguese, Hungarian, Swahili, and Russian.

In 1967, a *New Scofield Bible* was published. It was produced by a committee that included Charles Feinberg, Frank Gaebelein, Allan MacRae, Alva J. McClain, Wilbur Smith, and John F. Walvoord. It had 700 new footnotes and 15,000 additional cross-references. In 2019, 110 years after its first appearance, both the Old and the New Scofield are still published by Oxford Press. In addition, since the Old Scofield is in the public domain, it has been printed by some private publishers, such as Barbour and Local Church Bible Publishers.

The Scofield Reference Bible is packed with Bible helps. It has introductions to each book of the Bible, dates of events at the top of each column (based on James Ussher), paragraph headings, word definitions, cross-references, notes, concordance, maps. It has a system of chain references that trace major topics through the Bible. Scofield had a gift of systematizing and encapsulating. The notes are succinct but thorough and a great many of them are very helpful, such as the studies on the Levitical offerings and the comments on the prophetic books. The paragraph headings in the Gospels include parallel passages. The Scofield Reference Bible is dispensational and conservative, meaning it rejects theological liberalism.

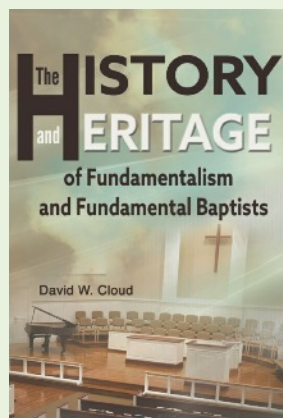
The 1917 *Scofield Reference Bible*, though based on the King James Bible, contains marginal notes supporting the critical Greek text, and the *New Scofield* of 1967 places the textual changes directly into the Bible text.

C.I. Scofield has been demonized by some, but though we disagree with him on many points, we are convinced that he knew the Lord and that his passion was to please the Christ who saved him and to help God’s people better understand the Bible. He viewed the Bible as God’s infallible Word, loved it, and wanted it to be understood by all of God’s people. Like any other of the Lord’s saints, he was just a sinner saved by grace and had plenty of “warts.” This can be said of the saints who appear in God’s Faith Hall of Fame in Hebrews 11. And this certainly can be said for every individual who appears in

this history of Fundamentalism and fundamental Baptists, this author notwithstanding.

Lewis Sperry Chafer knew Scofield intimately and had a high regard for him and for the Scofield Reference Bible. After he founded Dallas Theological Seminary, Chafer told the students in about the 1930s,

“Now I hold that the Scofield Bible is one of God’s most precious gifts to the church in the last days. ... Don’t ever be a critic of a thing so wonderful as the Scofield Bible. I don’t doubt that you can find fault with something, maybe. There are one or two places where, if I had made the definition, I would have changed it. But that doesn’t amount to anything. I am not in a position to criticize Dr. Scofield. And when some of these critics that are rising up to find fault with it produce something that is as great a blessing to the church as Dr. Scofield’s Bible then I would be glad to listen to them. But when their own testimony is a vacuum and empty, I am not going to pay much attention to what they say. Oh, how many lives have been changed and how many have been blessed in their study of the Scripture by just following through. ... It may be my privilege sometime to take some chapel hour to speak on the personal relationship and my opinion of this man [Scofield] whom I think is the greatest Christian that I ever knew—without any doubt—marvelous Christian, so wonderfully balanced in all his thinking and in all his teaching. I think he was the incomparable teacher of the past generation. There is no other one to compare with him. Not another one” (“A Voice from the Past,” Grace Gospel Press).



The History and Heritage of Fundamentalism and 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.

[The History and Heritage of Fundamentalism and Fundamental Baptists](#),

Available at www.wayoflife.org.

Can Someone Be Saved after one SERMON?

By David Cloud



Recently I received the following email from a preacher. I have edited it a bit but have retained the substance.

Hi Preacher Cloud,

I love your FBIS news service and articles and my dad subscribed to you since the beginning. Later I subscribed in 2003 and really enjoy it. I am 43 years old and been at ministry since 2003 under my dad. [Our church is in] a tourist area and so people come and go at times. I have a lot of your books and courses and encyclopedia.

I am taking a really good class right now on the art of pastoring with -----, I am enjoying the classes and ----- makes the important case that we need to be filled with the Spirit in order to do any kind of ministry. ... I side with D.L. Moody and ----- when they say that when we preach with the convicting power of the Holy Spirit and his filling on our lives by yielding to him daily, we can see amazing things happen in people lives.

I am very much against the Hyles brand of soul winning and Carl Hatch and 123 pray after me fake decisions. I very clearly preach repentance and faith and preach on the gospel and heaven and hell and Jesus is the only way, His blood is the only thing that can wash away your sin. But I will side with Moody when he did not give the invitation the night of the great Chicago fire, and he was very heart stricken when some at the meeting were under deep conviction but he did not give an invitation and said come back next week. Some died that night that would have gotten saved and hopefully they did believe on the Lord before they died. Moody also said that people are dying and going to hell for want of one thing more than others which is someone asking them to personally make a decision.

I know Moody had his own faults as we all do. But I believe that we can learn from these godly men who were fundamentalists. I think God wanted us all to learn a lesson that we dare not forgo a gospel invitation when unsaved people are present.

I usually have them come forward at the invitation or with their heads bowed and eyes closed to raise their hands. And then I have them go back to talk with someone in a private room about the gospel so that person can vet them. We don't know how many times someone has heard the gospel before they come to a church service, so that's why we can't just assume that they are new to it. We've had people come one service then get saved the next service and then go on for baptism and church membership and become faithful members. We also have had people get saved the very first service and now they're coming back this Sunday.

I agree 100% that we need to be very careful; at the same time, not throw the baby out with the bathwater and still give gospel invitations at the end of services and carefully counsel them. ... We had Evangelist ----- at our church in the beginning of March for four nights and had great numbers at the altars but no one got saved that week, but then the next Sunday one lady wanted to come back and get saved and then another man last week and got saved.

To sum it all up, if I did not believe that the gospel of Christ had the power to save a soul under the preaching ministry of the gospel, even one service, then I would hang it up and quit, because that is the opposite of what Paul says because it is the power of God unto salvation.

One of the verses you often quote is Acts 17:30, God has commanded all men everywhere to repent. Which is synonymous with belief as you often say.

Are there a lot of people, Independent Baptists, abusing soulwinning? Yes. But I believe there are a greater portion that are trying to be careful in evangelism.

If it's impossible for someone to get saved after hearing a gospel the first time in a service, though rare, then I believe that some great preachers would be discounted.

So I think we are coming at it just a little bit different perspectives, but I just want to let you know that you are almost discouraging, perhaps, some of your younger readers from giving the gospel and an invitation in a message. If it's so hard for someone to be saved, how did the Philippian jailer trust Christ after seeing and hearing the gospel for the first time? How did the thief on the cross trust Christ after being just 5 hours with Christ? How did the ladies at the river in Lystra trust Christ after the first time Paul preached to them the gospel? Like I said, I believe a gospel tract can save a soul, and a simple gospel message preached in the power of the Holy Ghost can save a soul, and the loving one-on-one personal evangelism in one sitting (longer than 5 to 10 minutes and 15 to 20 minutes) can lead a soul to Christ. Someone doesn't get saved after a few minutes. That's the Carl Hatch and Hyles way. Boasting in numbers.

So let me know your thoughts. I am not trying to hurt you, but only let you know that you are coming across a little bit too hard to win a soul to Christ in a church service.

May the Lord continue to bless your ministry, and I look forward to each email from you.

REPLY FROM BROTHER CLOUD

Thank you for writing about this issue. I very much appreciate the opportunity to clarify my position and practice with someone who genuinely wants to know what I believe.

1. I have never said it is not possible for someone to be saved in a service after hearing one sermon or by reading a gospel tract, etc. You said, "If it's impossible for someone to get saved after hearing a gospel the first time in a service though rare, then I believe that some great preachers would be discounted." I have never said or thought that.

2. I have never said it is hard to be saved. In fact, I have said that it is not hard. In the course *Sowing and Reaping* (2012), we said, "Those that lifted their eyes to the serpent were healed [John 3:14]. Likewise, those who look to Christ's cross and believe are saved. Salvation is not difficult. Even a child can be saved if he can understand the gospel."

3. I give the gospel and invite people to come to Christ in practically every message, certainly in our work overseas. I proclaim, "Behold, now is the day of salvation" and warn them they have no guarantee of tomorrow. This is what our young preachers have been trained to do. We always have many unsaved visitors in our services, and we urge them to come to Christ today.

4. At the same time, we are very careful in dealing with people. I want to be sure they understand every word of the gospel. I want to be as sure as possible they understand biblical repentance and they truly repent and exercise saving faith in Christ. I want to be as sure as possible they are exercising saving faith, which is a faith with the whole heart. It is a supernatural work of God.

5. The bottom line is that if someone is saved, if he is genuinely saved, that individual is supernaturally converted and born again, and 2 Corinthians 5:17 will be evident in his or her life, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This is true in Scripture whether they got saved after Peter's sermon on Pentecost and his "many other words," or whether they got saved at a Bible study on the river bank in Philippi, or whether they got saved after riding with Philip in a chariot (for who knows how long, perhaps days), or whether they got saved after hearing Paul and Silas preach and sing in a jail (for who knows how long; the earthquake happened at midnight but we aren't told on what day of their incarceration). Salvation has clear evidence. That's the bottom line to me. That is what I emphasize everywhere. I say, if you have a Philippian jailor situation, lead that person to Christ immediately!

6. As for the filling of the Holy Spirit, it is absolutely necessary, of course. The Holy Spirit was sent by the Father and the Son for this great business. The Holy Spirit is the hands-on Lord of the Harvest, in a sense. He does the real work, the convicting and enlightening work, the supernatural work (Ac. 1:8; Joh. 16:7-11). There is

absolutely no salvation apart from the sanctifying work of the Spirit.

7. You said that I “often say” that “repentance is synonymous with belief,” but I do not say that. Repentance is definitely not synonymous with belief. What I say is that Paul preached both repentance and faith, and so must we (Ac. 20:21). And I say that Paul said repentance has clear and strong evidence (Ac. 26:20), and so must we. And I say that saving faith includes repentance, but they are not the same.

8. As for the “gospel invitation,” the Bible is the sole authority and we are under obligation, and at liberty, to test every tradition by Scripture. First, there are gospel invitations in the New Testament. Christ invited people to come to Him, and we do the same. Peter urged the people on Pentecost to “save yourselves from this untoward generation,” and that is what we do. Second, there is no gospel invitation in Scripture after the fashion of what we see among modern Baptists. This practice goes back to the Revivalist movement of the 19th century (e.g., Moody, Torrey, Sunday). I am talking about creating an “invitation” environment in a church service or gospel meeting--piano playing, people standing, heads bowed and eyes closed, people singing, preacher pleading, multiple stanzas of a hymn, people raising hands, an altar call, etc. If a preacher wants to do that, it is between him and the Lord. I’m not against that unless it tends to produce false professions. But the Bible is my sole authority and if modern Baptists have a certain practice that is not clearly founded on Scripture, I can take it or leave it. I can take part of it and leave the rest. I can reject the entire thing or modify it as the Lord leads. Only solid Scripture has real authority. I can and will test every tradition by Scripture, and I refuse to follow tradition without testing it. I refuse to be intimidated by any group of preachers. I want to love and respect preachers and learn from them and help them, but I want to have only one Master and one Authority.

People need to be “urged to make a decision,” but that decision must be made by the conviction and enlightenment of the Holy Spirit and with clear understanding of the gospel.

It must be a decision made in true repentance and saving faith, which is a special kind of faith. When such a decision is made, that individual is saved. Before that, he can “pray” and “profess” but not be saved.

If a preacher is having the good fruit of genuine salvation and he is discipling his converts well, more power to him. My warnings are only for those who are producing “professions” without “possession.”

We have dealt with Hindus for many decades in one of the darkest parts of the world. They readily “believe on Jesus.” They are attracted to a God of love. But we have found that it takes considerable time for them to come to true repentance and saving faith. Typically, they don’t want to pay the price of going against their relatives and culture. I believe that is an issue of repentance. I see in Scripture that repentance involves a renunciation of false religion and false gospels. I would never, ever try to “lead someone to Christ” if I suspected they were holding on to a false religion or false gospel. We want fruit that remains, and that is what we have seen, for the most part. We have seen a great many Hindus come to Christ and we have had few false professions, because we are careful and we try to be biblically wise.

We have gotten ever more careful through the years.

From my perspective, the situation is not much different in America today. This is the last hour of the church age, a day of terrible apostasy. It is not the Pentecost-apostolic era, to say the least. Most “Christians” in America have only the vaguest understanding of the meaning of the gospel, true repentance, and saving faith. This is true even in the deep South Bible Belt where I grew up in a Baptist church, went to Bible college, and started my preaching ministry. I am confident that if people could be given a Bible test anywhere in the South, their gross ignorance would be evident. This is even more true among liberal Protestants and liberal Baptists and Roman Catholics. Recently I had a discussion with a converted Roman Catholic pastor’s wife. She told me how that Roman Catholics typically redefine gospel terms by their Catholic teaching. To them, to “believe in Christ” and to “receive Christ” means baptism and the sacraments and good works. The Catholic thinks, “I have received Christ many times; why not do it again?” To that individual, to believe that “Christ died for my sins” doesn’t mean that he can be saved once for all by trusting in Christ’s sacrifice alone. To him, salvation is a process, and “repentance” means “penance” which is doing good works, etc.

You said, “Are there a lot of people, Independent Baptists, abusing soul winning? Yes. But I believe there

are a greater portion that are trying to be careful in evangelism.”

I agree that many are sincerely trying to do right. I would also agree that we need far more evangelism today; it is dying out. The problem, brother, is that the vast majority who are trying, in my estimation, simply haven’t been properly educated in this matter. Practically all soul winning programs teach the method of what I call Quick Prayerism to various degrees. (See “Fundamental Baptists and Quick Prayerism” for a description, www.wayoflife.org.) The Sword of the Lord, which has promoted Hyles type soul winning since the 1960s and still publishes his books and others like them (as of April 2024, the Sword still published Hyles’ Let’s Go Soul Winning), has had a vast influence to this day, even with men who reject Hyles. I have found that many men who think they do not practice Quick Prayerism, do practice it in sincere ignorance.

So we urge people to be saved today but we deal with them carefully and thoroughly.

We should be able to discern what God is doing in an individual. Salvation is a work of the Spirit. Even as a zero point Calvinist, I know that to be true. If the individual is ready to be saved like the Philippian jailer, then you lead him right to Christ! Otherwise, you deal with them as long as it takes until things are clear. Let me repeat, you deal with them as long as it takes until things are clear.

If an individual is not willing to go through a gospel Bible study like the Seeker’s Bible Study, they aren’t ready to be saved. There is not one example in the New Testament of someone who was saved without being ready to pay attention to the gospel.

Even if someone says they have received Christ as their Saviour, we will still take them through Seeker’s Bible Study (which goes through every word of the Gospel in 1 Corinthians 15:3-4) and also deals with repentance. This is to clarify things in that individual’s mind and in our minds and before our congregation. Why would anyone be opposed to this?

How long does it take to be saved? It takes as long as it takes! We don’t have a pat program. We deal with individuals as individuals. If someone really gets saved on the street or in a service or through a tract, great. We

will still take them through Seeker’s. I want to be hyper careful here. It doesn’t help the individual nor the church to baptize unsaved people and receive them into membership. The vast majority of Baptist churches are not careful enough about maintaining a regenerate church membership. That has been slipping away since the turn of the 20th century. Every church member should have the same testimony as the members of the first church as described in Acts 2:41-42.

This is a day when the majority of Baptist churches are not careful and thorough enough. In recent meetings in fundamental Baptist churches I talked with a 7 year old, a 12 year old, a 15 year old, and a 16 year old (a pastor’s son). They have all professed salvation and been baptized. None of them could answer basic questions I put to them, such as “What is repentance?” “How have you repented?” and “How do you know you are saved?” If someone says they are saved, I’m going to probe that profession. In my experience and observation, the vast majority of churches don’t do this. They don’t take the new professors through a follow up course on the gospel. Everything is so very shallow and ineffective. Recently a pastor told me that his church had about 60 professions of faith this year. When I asked him how many have gone on for the Lord, he said about 20%. That’s not what we see in Acts 2:41-42.

If the individual’s inability to answer basic questions is a matter of shyness or fear or inability to communicate well, we want to deal with that individual until he can answer properly and until things are perfectly clear.

My main message is this: Be careful. Just be careful. Probe. Teach. Converse. Get to know that individual. Find out what he is thinking, how he is understanding the gospel words, what is really going on in his heart and mind. Urge him to be saved, but don’t be hasty in dealing with him.

As for D.L. Moody, he had a passion for souls and great enthusiasm, which we should imitate, but I have studied Moody and his campaigns extensively and he is not a good example in dealing with souls. In fact, in his later years he expressed regret publicly for his neglect of repentance and the shallowness of dealing with people. Only a small percentage of his converts panned out.

I have documented this in *The History and Heritage of Fundamentalism and Fundamental Baptists*.

As for “seeing things happen,” I want to emphasize that we are seeing amazing conversions, from Hinduism, from Buddhism, from demon possession, from drug lifestyles, fornicators, thieves, gang members, idol makers, etc. We are seeing many young people and adults born again with dramatic life-changing conversion experiences. We are seeing fathers and mothers saved and start down the path of building godly Christian homes and raising their children for Christ. We have a lot of young people (late teens, early 20s) pursuing God’s perfect will. There are about 40 men in my men’s weekly discipleship meetings.

We are preparing to publish An Evangelistic Church for the 21st Century, with video classes, textbook, review questions, and tests. It is one of the courses in the Way of Life Bible College. I believe you will like it.

Pastor, don’t be a man follower.

Bro. Cloud.

“Prove all things; hold fast that which is good” (1 Thessalonians 5:21).



(Friday Church News Notes, June 28, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

A *Washington Times* June 20 report on the surging popularity of sports in America is titled “Like a Drug.” “Ticket prices are soaring, leagues are expanding, legalized betting is exploding, and ratings are higher than ever. Sports are everywhere, all the time, and Americans still can’t get enough. Ninety-three of the top 100 TV broadcasts last year were NFL games. ... Ms. Gerber’s group [Hadassa Gerber, chief research officer of the Television Bureau of Advertising] reported that 82% of February survey respondents said they watched sports on local television at least once a week. This didn’t account for the added viewers on cable channels or streaming services. ... The current trends mirror the Roaring ’20s, said George Washington University sports management professor Lisa Delpy Neirotti. After staying inside for two years because of the 1918 influenza pandemic, Americans enthusiastically ushered in the 1920s with lavish parties and new music” (*Washington Times*, June 20, 2024).

CONCLUSION:

The comparison to “a drug” is instructive. Sports is addictive and therefore must be handled with extreme caution by those who want to redeem the time for Jesus Christ.

Professional sports is also intertwined with “the lust of the flesh, and the lust of the eyes, and the pride of life,”

which is the Bible’s definition of worldliness (1 John 2:16).

The “roaring 20s” was the big party before the financial crash of the 30s and the military crash of the 40s. Well, the Crash of crashes is on the horizon, and it will make the previous crashes seem like child’s play in comparison, and the world is blissfully partying, as are most churches. The world has no excuse, because the world abides in darkness, but God’s redeemed people should know better than to waste fleeting hours on vanity. Yet that’s exactly what we see in most “Bible-believing” churches.

The church members are as crazy for sports and social media vanity as their unsaved neighbors. And while God’s people party, the families grow ever weaker and the youth are in terrible shape, spiritually. Most churches have only a vague semblance to the New Testament assembly. Instead of a holy, pilgrim, discipling program, it is a party program with a veneer of Christianity. Listen to the people’s conversation before and after the services, and you will see where their hearts really are. Pastors must wake up and do a lot of repenting and changing of directions.

“Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:8-10).

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?



STRYPER: STILL CONFORMED TO THE WORLD (Friday Church News Notes, May 31, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) -

Nothing is more blatantly worldly, more clearly conformed to the world, than Christian rock. It is a major sign of end time apostasy for those who have eyes to see. It is the sound track of the "live according to one's own lusts" type of Christianity prophesied in 2 Timothy 4:3-4. The "Christian" rock band Stryper was formed in 1983 by the brothers Michael and Robert Sweet. Aping heavy metal/glam bands and their unisex rebellion to God's laws, with skin-tight leotards, big hair, earrings, mascara, lipstick, eye shadow, a worldly-cool, derisive attitude, and raging rock & roll, they obliterated every remaining boundary between "Christian" music and the world. As evidence of the depth of the apostasy within "evangelical" Christianity, Stryper's 1986 album *To Hell with the Devil* sold more than 2 million copies. The title song reflects the band's biblical ignorance. The devil is not destined for hell, but for the lake of fire, and it is God's business to curse him, not man's. Even Michael the archangel did not rail against the devil. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9). Imagine Peter, John, Paul, and Barnabas dressed in leotards, sporting long hair, dancing and prancing, and singing "To Hell with the Devil" at the Ephesus theater, if you

can! It is beyond ridiculous. Heavy metal was my music at the end of my rock & roll career, but that ended when I was born again in 1973. Biblical repentance is a renunciation of the things that God hates. Paul defined it as to "turn to God, and do works meet for repentance" (Acts 26:20). Stryper disbanded in 1993 then reformed in 2003. In the 1990s, members of the band admitted in interviews that they drank and partied. In 1997, bass guitarist Tim Gaines told *HM* magazine that he had been intoxicated practically every single day since 1988. In 1986, Robert Sweet said, "We honestly believe that Jesus Christ is the Savior, but we're about the most unreligious Christian band you could imagine" (*Hit Parader*, Nov. 1986, p. 21).

Greg D'Angelo, drummer for the rock band White Lion with whom Stryper toured, said, "We threw a party ... About two in the morning ROBERT SWEET WAS WHACKED! DRUNK! He was being dragged around on his tiptoes by two women holding him up!" (*RIP*, June, 1989, p. 41). "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame" (1 Corinthians 15:33-34).

STRYPER: STILL PREACHING HERESY (Friday Church News Notes, May 31, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - Not surprisingly, the pioneering Christian glam band Stryper hates "judgmentalism." The "non-judgmental" philosophy is the heart and soul of end-time apostasy. It is the philosophy that is building a one-world "church." Biblical warnings are not harmful; they are necessary for spiritual and moral protection. But in a recent interview with *Crosswalk Headlines*, Stryper's Robert Sweet said, "People use the Scriptures about judging and how we're called to judge people. ... What that means is we're supposed to hold each other accountable, but you're not supposed to go out with a hateful heart

and in a godless spirit and judge people because all that does is turn people away from God” (*Crosswalk*, May 22, 2024). This is a sad, dangerous statement. How does he know that certain people have a hateful heart and a godless spirit when they judge sin and error? He doesn’t, of course. The Word of God *demand*s that God’s redeemed people reprove sin and error. It is not an optional part of biblical Christianity. Consider one example. “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:11). Here we see that God’s Word demands separation *from* sin and reproof *of* sin. Stryper disobeys both commands. Rock & roll is filled to the brim with the unfruitful works of darkness as Stryper knows all too well. The apostle Paul named the names of false teachers (such as Hymenaeus and Philetus) and worldly compromisers (such as Demas) and warned of their error multiple times in his public epistles (e.g., 1 Timothy 1:19-20; 2 Timothy 1:15; 2:16-18; 4:10, 14). Paul didn’t have a hateful heart or a godless spirit. He cared about those who were in danger of being led astray by these men and he cared about God’s work to keep it pure. Demas probably misjudged Paul just as Stryper is misjudging Biblical Christians today.

ANSWERS IN GENESIS AND THE GETTYS (Friday Church News Notes, May 31, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - In October 2019, Answers in Genesis hosted the Gettys in concert at the Ark Encounter in northern Kentucky. Though the lyrics



to the Getty-Townend hymns are typically more Scriptural than the majority of contemporary worship songs, and the Gettys are fairly conservative in their own theology and personal lives, they have no boundaries in music or in association and are, therefore, a dangerous bridge to the “broader church.” Their concerts feature traditional hymns mixed with out-and-out rock & roll, blues, jazz, rap, *anything*. Rapper Trip Lee was featured at the Getty’s Sing! An Irish Christmas 2019 and Sing! 2021 conferences. Keith Getty has spoken positively about the Beatles, Sting, Elton John, Bono, and others, with no warnings of their wickedness. The Gettys don’t believe in biblical separation. They are positive-only, non-judgmental, ecumenical. Keith Getty says to the mixed multitude crowds at the annual Sing! conferences, “We are one in Christ; the things that unite us are far greater than the things that divide.” Yet the vast majority of these people are strangers to him. He doesn’t know who most of these people are, whether they have actually been born again, how they live, what churches they attend, if any, or what doctrines they hold. The Gettys join hands non-critically with Roman Catholic musicians (e.g., Matt Maher, Margaret Becker, Máire Brennan). The Gettys are representative of evangelicalism today, at the heart of which is “a renunciation of separatism,” as Harold Ockenga stated in the late 1940s. The Gettys don’t draw clear lines as the Bible *requires*. They don’t speak out against error and issue warnings as the Bible *demand*s. They don’t *earnestly contend* for the faith once delivered unto the saints or mark and avoid those who teach false doctrine, as God’s Word clearly *necessitates*. Because of the lack of boundaries, the likable Gettys are a bridge to the exceedingly dangerous world of the “broader church” with all of its sins and heresies, as surely as Hillsong or any of the other contemporary worship groups. See the report “[The Gettys - Pied Pipers of Contemporary Worship Music](http://www.wayoflife.org/reports/the_gettys_pied_pipers.html)” and the

video presentation “[Bob Jones, Majesty Music, New Calvinism, and the Gettys](http://www.wayoflife.org/reports/the_gettys_pied_pipers.html).” https://www.wayoflife.org/reports/the_gettys_pied_pipers.html
https://www.wayoflife.org/s3/satanic_ack_on_sacred_music.php

I WISH I DIDN’T HAVE TO WARN ABOUT THESE THINGS (Friday Church News Notes, May 31, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - I would love to issue *no* warnings about the Gettys and Ken Ham, et al. I like these people as people; I don’t doubt their salvation; I like a lot of their teachings, particularly those of Mr. Ham. I realize that the warnings come across as mean spirited and petty and “legalistic” to the Christian world at large, even to a rapidly-growing number of “fundamentalists” today. The non-judgmental, ecumenical philosophy is in the very air that we breathe. The vast majority of pastors have so neglected biblical warnings that their people are shocked when they hear such things. The non-judgmental, ecumenical philosophy has unthinkingly captured the hearts and minds of the vast majority of professing Christians. This is true to such an extent that there is a negative knee-jerk reaction against warnings about popular Christians. But I am sure that I cannot be faithful to the Christ who purchased me by His precious blood and who called me to preach His infallible Word if I do not warn about these things. It is a matter of earnestly contending for the faith once delivered to the saints (Jude 1:3). It is a matter of warning about end time apostasy (2 Timothy 4:3-4). It is a matter of wanting to provide spiritual and doctrinal protection for those who have ears to hear. It is a matter of properly guarding the flock (Acts 20:28; Eph. 4:11-16). It is a matter of love for Christ and truth (John 14:23). It is a matter of proclaiming the whole counsel of God (Acts 20:26-28). Ecumenical bridge building in the midst of end times apostasy is no small issue, and those who will take the time actually to read what we are saying and to measure it by God’s Word, rather than by their emotions, will

see this, I am sure. Should we not imitate the noble Bereans? “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11). Should we not obey 1 Thessalonians 5:21, “Prove all things; hold fast that which is good,” and Hebrews 5:14, “But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil”?”

MAGNETIC BIRDS (Friday Church News Notes, May 31, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, May 22, 2024: “Most of us have heard a few of the theories that are offered to explain how birds are able to migrate for thousands of miles to an exact spot. The arctic tern migrates 22,000 miles a year to winter in the same spot where it wintered the previous year. But most birds seem to have this amazing ability even if they don’t use it as often or to travel as far. In one study, scientists took a sea bird called the Manx shearwater from its nest on the coast of Wales to Boston and released it. The route back home across the featureless Atlantic is not a familiar one to the shearwater. Yet, twelve and one half days later the shearwater showed up back at its nest, over 3,000 miles from Boston. The most dramatic research in recent years led to the discovery that many birds have a small amount of magnetic material in their brains, which seems to act like a built in compass to help them tell where they are and where



they are going. But additional research has shown that birds usually use more than just one method to navigate. They also use the sun, stars, changes in barometric pressure, low frequency sounds made by the wind and sea ... and even odors. A bird’s ability to navigate using only one of these methods would be amazing enough. But the fact that birds have several methods available to them is a testimony to their Creator, who provided them with back up methods as well. If no detail of a small bird’s need is too unimportant for His attention, imagine how much more He is concerned about the details of our lives. Ref: Cook, Patrick. ‘How do birds find where they’re going?’ *Science* 84. p. 26.”

DISPENSATIONAL INTERPRETATION OF PROPHECY DECLINING (Friday Church News Notes, June 7, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) -

According to the book *Christian Zionism in the Twenty-First Century* (2023, Bumin and Inbari), the dispensational view of prophecy is declining among evangelicals and with it the support of the state of Israel. “The number of young Evangelicals in the United States who support Israel and view it as crucial to the End Times is declining as they increasingly move toward amillennial and postmillennial eschatology, according to a recent study” (“Support for Israel, dispensationalism declines among younger Evangelicals,” *The Christian Post*, May 29, 2024). The book is based in part on surveys conducted in 2018, 2020, and 2021. According to these, support for Israel declined from 67.9% in 2018 to 33.6% in 2021. One major reason for this dramatic decline is the rapid spread of Reformed theology and the amillennial or postmillennial positions that typically accompany it. The same thing is happening among “young fundamentalists.” In 2005, a survey of “Young Fundamentalists’ Beliefs and Personal Life” was published by Jason Janz, Dave Burggraff, and Jerry Thacker. This was not a scientific survey, but it is

the only one of any kind that has been taken in the 21st century. It was largely a survey of graduates of Bob Jones University (29% of respondents), Maranatha Baptist Bible College (22%), and Northland Baptist Bible College (21%). Following are some of the results: 58% hold a Calvinist view of sovereign election, with another 8% unsure on the issue; 13% either believe in annihilation or believe that hell is not a literal place and eternal in duration; 14% hold either to the amillennial (8%) or postmillennial (5%) views; about 30% said “a militant contention for the faith” is not part of their definition of fundamentalism; 46% agreed that “John Piper’s ministry has been a help to me”; only 14% agreed with this statement: “There is danger in much of the contemporary music today, and fundamentalists need to continue to hold the line.” Do not forget, reader, that this survey was taken 20 years ago, and an educated guess would conclude that those percentages have increased.

THE EPISCOPAL CHURCH’S DESCENT INTO THE UTTER DEPTHS OF APOSTASY (Friday Church News Notes, June 7, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - As the poster child of end-time apostasy, it would be hard to beat the Episcopal Church in America, though a great many denominations are running neck and neck. The Episcopal Church is the American branch of the worldwide Anglican Communion, the “mother church” of which is the Church of England. Apostasy is a major prophecy of the New Testament faith. It is summarized in 2 Timothy 3-4. It is a Christianity that



has a form of godliness, but denies the power thereof (2 Ti. 3:5), that being supernatural salvation and the infallible Scriptures, among other things. Apostasy is a Christianity that turns its ears from the truth and will not endure sound doctrine, but loves teachers who promote a Christianity that allows adherents to live after their own lusts and pursue fables (2 Ti. 4:3-4). Apostasy is also described in 2 Peter 2 as led by covetous false teachers who bring in damnable heresies, including heresies pertaining to Christ Himself, and who live perniciously, and “by reason of whom the way of truth shall be evil spoken of” (2 Pe. 2:1-3). The Episcopal Church is certainly all of that. In 1960, Episcopalian Bishop James Pike said the doctrine of the Trinity is “outdated, incomprehensible and nonessential” (*The Christian Century*, Dec. 21, 1960). In 1967, after heresy charges were brought against Bishop Pike, the Episcopal Church adopted a resolution declaring that all heresy was out of date. Episcopalian “theologians” such as Marcus Borg were prominent members of the Jesus Seminar, which concluded that Jesus spoke only about 20% of the things attributed to him in the New Testament and that the Jesus described in the Bible is largely fiction: he wasn’t born of a virgin, didn’t walk on the water, didn’t die for man’s sins, and didn’t rise from the dead. In a 1993 survey of nearly 20,000 Episcopalians, seventy percent believed “faithful Christians can be sexually active gays and lesbians” (*Christian News*, Nov. 1, 1993). In 1998, Episcopalian Bishop Spong said, “I would choose to loathe rather than to worship a deity who required the sacrifice of his son” (*Christianity Today*, June 15, 1998), and in 2000, Spong said, “I do not believe that human beings are born evil and that only those who come to God through the ‘blood of Jesus’ will be saved” (*The Washington Times*, Sept. 12, 2021). In April 2003, Episcopalian Bishop Charles Bennison said that Jesus Christ was a sinner (*Worthy News*, April 14, 2003). In 2006, the newly elected presiding bishop Katharine Jefferts

Schori referred to “our mother Jesus” (Douglas LeBlanc, “Two Minds in One Episcopal Body,” *Christian Research Journal*, vol. 29, no. 5, 2006). In May 2024, the Episcopal Church rolled out its new shield or logo with multiple homosexual flags promoting every sort of moral perversion. “It incorporates elements of the traditional Pride flag as well as the Progress Pride flag and Philadelphia Pride flag.” The prophet Peter specifically mentions Sodom and Gomorrah and “the filthy conversation of the wicked” in his description of end-time apostasy (2 Peter 3:6). If the Bible is just a book, how did 1st century Peter know these things about 21st century Christianity?

THE BENEFITS OF HAND WRITING (Friday Church News Notes, June 7, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “Why writing by hand beats typing for thinking and learning,” National Public Radio, May 11, 2024: “The laborious process of tracing out our thoughts, letter by letter, on the page is becoming a relic of the past in our screen-dominated world, where text messages and thumb-typed grocery lists have replaced handwritten letters and sticky notes. Electronic keyboards offer obvious efficiency benefits that have undoubtedly boosted our productivity ... To keep up, many schools are introducing computers as early as preschool, meaning some kids may learn the basics of typing before writing by hand. But giving up this slower, more tactile way of expressing ourselves may come at a significant cost, according to a growing body of research that’s uncovering the surprising cognitive benefits of taking pen to paper, or even stylus to iPad—for both children and adults. In kids, studies show that tracing out ABCs, as opposed to typing them, leads to better and longer-lasting recognition and understanding of letters. Writing by hand also improves memory and recall of words, laying down the foundations



of literacy and learning. In adults, taking notes by hand during a lecture, instead of typing, can lead to better conceptual understanding of material. ‘There’s actually some very important things going on during the embodied experience of writing by hand,’ says Ramesh Balasubramaniam, a neuroscientist at the University of California, Merced. ‘It has important cognitive benefits.’ ... handwriting, it turns out, requires a lot more fine-tuned coordination between the motor and visual systems. This seems to more deeply engage the brain in ways that support learning. ‘Handwriting is probably among the most complex motor skills that the brain is capable of,’ says Marieke Longcamp, a cognitive neuroscientist at Aix-Marseille Université. ... A study published in January found that when students write by hand, brain areas involved in motor and visual information processing ‘sync up’ with areas crucial to memory formation, firing at frequencies associated with learning. ‘We don’t see that [synchronized activity] in typewriting at all,’ says Audrey van der Meer, a psychologist and study co-author at the Norwegian University of Science and Technology. She suggests that writing by hand is a neurobiologically richer process ... Ditching handwriting instruction could mean that those skills don’t get developed as well, which could impair kids’ ability to learn down the road. ‘If young children are not receiving any handwriting training, which is very good brain stimulation, then their brains simply won’t reach their full potential,’ says van der Meer.”



DEMON SLAYER ANIME MOVIES WILDLY POPULAR IN JAPAN

(Friday Church News Notes, June 7, 2024, www.wayoflife.org

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

Demon Slayer is a series of anime movies that are wildly popular in Japan. The third installment, *Kimetsu no yaiba (To the Hashira Training)* appeared this year. The first film (*Mugen Train*, 2020), was the highest grossing film of all time in Japan, with a revenue of over 40 million yen (\$260 million) (“How the anime Demon Slayer films are driving pop religion in Japan,” Religion News Service, May 14, 2024). *Demon Slayer* borrows from pagan religion, spirit worship, asceticism, and demon lore. It encourages a life built on the utter emptiness of fantasy. The hero of the series, Tanjiro Kamado, is a youth on a mythical quest to defeat demons that are feeding on humans. The story began as a manga comic in 2016. In Asia, the manga culture has captured the imaginations of multitudes of young people. (*Manga* is Japanese; in Korea it is *manhwa*, and in China it is *manhua*.) *Anime* refers to the animation of manga as television programs and movies. It has been said that one cannot understand modern Japan “without understanding the role that manga plays in the society.” Manga comics come in a wide variety of genre: romance, superhero, superheroine, science fiction, etc., and manga is popular for a large segment of society, including children, students, businessmen, and housewives. Manga stories often mix real world scenes with alien worlds. The characters are normal people with shadow lives via superpowers or robot or alien friends. There is a lot of witchcraft (such as soul

migration) and a lot of sexual content, including homosexuality. It has been described as a “pop cultural obsession.” A large portion of society east and west is addicted to fantasy, and it can be understood how this will facilitate the rise of the Antichrist.

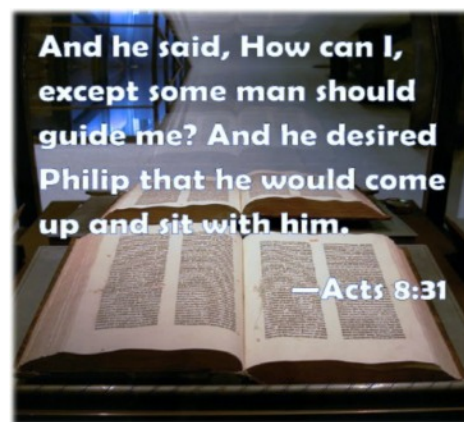
FILL THE CHILDREN’S MINDS WITH SCRIPTURE

(Friday Church News Notes, June 7, 2024,

www.wayoflife.org fbns@wayoflife.org,

866-295-4143) - “And these words,

which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (De. 6:6-7). “The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple” (Ps. 19:7). “The entrance of thy words giveth light; it giveth understanding unto the simple” (Ps. 119:130). “So then faith cometh by hearing, and hearing by the word of God” (Ro. 10:17). “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Ti. 3:15). Of one of his daughters, Pastor Kerry Allen says, “I began a program of memorizing salvation Scriptures with her, and rewarding her for her efforts. In less than one month, with numbers of these same Scriptures at work in her heart, she fell under deep conviction of sin. ... Don’t wait until they are teens, you will have lost them by then! ... start memorizing with them as soon as they are able to speak, surely not later than three to four years old. ... begin reading the verses to your child as soon as they are born. They will hear each verse dozens of times before you even begin memorizing, and that is a great way to begin the process from the very earliest days. Sow the Seed of the Word of God faithfully and consistently every day, and wondrous things will occur!” (Allen, *How Can I Except Some Man Guide Me?*). Pastor Allen has published 150 salvation verses



that can be used for a Scripture memorization program for children and has posted it on the web for free download. See the following link:

<https://static1.squarespace.com/static/560d69cbe4b08ac155051746/t/561c84e2e4b0faa8c84af748/1444709602246/How-Can-I-complete-book.pdf>. This can also be purchased in print from Bethel Baptist Printing, 4212 Campbell St. N., London, Ont. N6P 1A6, 519-652-2619.

OLD BAPTISTS AND REGENERATE CHURCH

MEMBERSHIP Friday Church News

Notes, June 7, 2024, www.wayoflife.org

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

The churches established by American Baptist missionaries in the 19th century, beginning with Adoniram Judson’s work in Burma in 1813, were exceedingly careful about receiving members. Following is a description of how the Karens were prepared for baptism in about 1831 by missionary William Boardman: “Three days were devoted to the examination of the candidates who presented themselves for baptism. Eighteen of them were accepted. ... Aided by Mr. Mason and the native Christians who were present, he examined them in the history of their Christian experience, and in the doctrines of the gospel” (William Gammell, *A History of American Baptist Missions*, pp. 101, 102).

JERUSALEM AND TEL AVIV HOMOSEXUAL PRIDE FESTIVALS DEDICATED TO HAMAS HOSTAGES (Friday Church



News Notes, June 14, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The annual Gay Pride festivals in Jerusalem and Tel Aviv this year were combined with statements of solidarity with the Hamas hostages. The event in Jerusalem was on May 30 and in Tel Aviv on June 6. The Jerusalem "Pride and Tolerance March" teamed up with the Hostages and Missing Families Forum under the banner "Born to Be Free." The slogan "called for the release of the 132 Israeli hostages held by Hamas, as well as for the safer life for the LGBTQ community." Tel Aviv's Pride and Hope Assembly "was marked by hundreds of LGBTQ rainbow flags with an expanded yellow stripe to show support for the hostages in Gaza and their families" (Israel21c, June 6, 2024). Israel is a hotbed of relativistic morality, a "gay" mecca, and the Israel Defense Forces (IDF) are a proving ground for transsexual rights. Rabbi Eli Sadan said, "It doesn't matter whether a soldier is religious or secular, Reform or Messianic, or has 'inverted tendencies' [homosexual, transsexual]. If he gives three years of his life on behalf of the Jewish people, and sometimes sacrifices his life, he is a *tzadik*" [righteous] ("This Is Our Nation," *Israel Today*, April 2017). In the prophecy of Revelation, Jerusalem is likened to Sodom (Re. 11:8). Israel will not have true liberty until she repents toward her God and Messiah. Nothing has changed since the days of the prophet Malachi: "Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? Ye have

said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? AND NOW WE CALL THE PROUD HAPPY; YEA, THEY THAT WORK WICKEDNESS ARE SET UP; yea, *they that* tempt God are even delivered" (Mal. 3:13-15).

ISRAEL STILL UNDER THE TIMES OF THE GENTILES (Friday Church News Notes, June 14, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The "times of the Gentiles" (Luke 21:24) refers to the period during which Israel is under Gentile dominion. It began when the Gentile king Nebuchadnezzar took Judah captive (2 Ch. 36:1-21). Since then, "Jerusalem has been under Gentile overlordship" (Scofield). Though Israel returned to her land after the Babylonian captivity, she has remained under Gentile control except during the brief reign of the Maccabees. When Jesus was born, Israel was under the dominion of Rome. That Israel is still under "the times of the Gentiles" is why she is at the beck and call of major Gentile powers, such as America, the European Union, the United Nations, and the World Court. Oftentimes, she is not at full liberty to make her own decisions, even when her welfare is at stake. This is happening currently with Israel's war against Hamas. The "times of the Gentiles" is why Israel does not control the Temple Mount and cannot do as she pleases with her own territory in the so-called "West Bank," etc. This is God's will for the present, because Israel remains in rebellion to God's law and in rejection of her own Messiah. The times



of the Gentiles will end when Christ returns and Israel repents and is converted. Christ's kingdom is described by the prophet Daniel as the stone that is cut out without hands that destroys the existing Gentile kingdoms (Da. 2:44-45).

THE REJECTION OF PRE-TRIB RAPTURE'S ROLL IN THE DOWNFALL OF CONSERVATIVE BAPTISTS (Friday Church News Notes, June 14, 2024, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - In his history of the downfall of the Conservative Baptists, Richard Clearwaters emphasized the importance of the Pre-Tribulation Rapture several times. He showed that one of the principles of both theological modernism and New Evangelicalism is the denial of the imminency of the return of Christ and a replacement of a concentrated focus on the Great Commission of world evangelism with a kingdom building emphasis. Clearwaters observed that one of the elements of the downgrade was "a more tolerant attitude toward varying views of eschatology." In 1956, he wrote, "Students have gone from Northwestern [founded by W.B. Riley and Pre-Trib from its inception] and other similar schools to these schools [Fuller Seminary and Denver Conservative Baptist Seminary] with a simple faith in the Word of God about the Rapture of the Church and the Second Coming **only to later come to me disturbed, not knowing whether they were now looking for Christ to rapture His Church or for Anti-Christ**; whether the 'blessed hope' of the church was half or all of the Tribulation; whether Christ was coming with His Church or for His Church" (*The Great Conservative Baptist Compromise*, chapter 3, "The Bible, the Unchanging Evangelical," p. 48). Clearwaters observed, "**The only contribution made by rethinking eschatology has been a glorified question mark**" (p. 49). Clearwaters emphasized that the dispensational pre-tribulational doctrine is established by a consistent literal method of interpretation (p. 50) and the early Christians believed



in and were looking for the imminent return of Christ (p. 197). The prominent role of post-tribulationism in the downfall of the Conservative Baptists was emphasized in the report “Conservative Baptist Cross Currents in Colorado,” published in May 1962 in the *Baptist Missionary-Evangelist*. Written by four preachers who had been active in Conservative Baptist work in Colorado since the 1940s, it documented the invasion of new evangelicalism. **They emphasized that one of the ways the new evangelicalism showed itself was in the rejection of dispensational pre-tribulation theology.** “By 1954 it was evident that the [Denver Baptist Theological] Seminary had introduced a doctrine foreign to Colorado Conservative Baptists--the accepted dispensational premise was being abandoned in favor of reformation theology. In relation to this position is the theory of the post-tribulation rapture of the church. Dr. Burdick is reported to hold strongly to this ‘post-trib’ position, and President Vernon Grounds has stated, ‘As for myself, **I am in a state of indecision.** ... I will not say that I am a pretribulationist. ... I simply do not know, though I incline toward the ‘post’ view” (from “Divided We Fall,” page 5, compiled by Wayne Musson, Lake Crystal, Minnesota). **In 1962, it was estimated by a Denver Seminary graduate that ‘half of the graduates now take the post-trib position, about 25% take the pre-trib position, and the other 25% are so confused they do not know what to believe.’”**

SOCIAL MEDIA THE GREAT VOYEURISTIC TALEBEARER

(Friday Church News Notes, June 14, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - “Hell and destruction are never full; so the eyes of man are never satisfied” (Proverbs 27:20). “Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth” (Proverbs 26:20). Among other things, social media is a massive forum for voyeurism. This word is from the French *voir*, meaning to see. It has a large sexual element (i.e., Peeping Tom), which is evident throughout social media, but it is by no means limited to that. It refers to “a fascination with the private lives of others.” It is “the practice of taking pleasure in observing something private, sordid, or scandalous” (Merriam-Webster). It is associated with talebearing, gossip, tattling, rumor-mongering, busyboddiness, and character assassination. It is an appetite of the fallen nature or “old man,” which is a bottomless pit of depravity. Mankind tends to think of itself as basically good, with some “bad apples,” but God’s Word paints an entirely different picture. Every single individual, apart from the new birth, is described like this: “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have



pleasure in them that do them” (Romans 1:29-32). Jesus gave the same description: “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” (Mark 7:21-22). Since all of these evils are in man’s heart, he derives endless enjoyment from seeing and hearing these things. The psalmist said, “I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me” (Psalm 101:3). The day he decided *not* to do this was the day he damaged his good reputation.

OLD BAPTISTS AND REGENERATE CHURCH MEMBERSHIP (Friday Church News Notes, June 14, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - In 1859, Edward Hiscox wrote, “**Church members are supposed to be regenerate persons** bearing the image and cherishing the spirit of Christ, in whom the peace of God rules, and who walk and work in the unity of the Spirit, and the bond of peace” (*The Standard Manual for Baptist Churches*).

A NEW FUNDAMENTAL BAPTIST MAGAZINE THAT FAILS THE SPURGEON AND PAUL TEST (Friday Church News Notes, June 21, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - Recently I was informed of a new fundamental Baptist publication, and after perusing the first issue, the following are my thoughts: There are some excellent articles here on pastoring, the family, evangelism, and missions. But this is going to be a weak magazine overall. In an hour when large numbers of independent Baptist churches are wishy-washy evangelicals at best, biblically ignorant to a frightful degree, grossly uneducated in the great issues facing the churches and homes, mostly foreigners to a holy pilgrim lifestyle and biblical separation, lukewarm if

PHOTOSYNTHESIS WITHOUT THE SUN (Friday Church News Notes, June 14, 2024, www.wayoflife.org fbs@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, May 31, 2024: “We all learned about photosynthesis at school. For this particular chemical reaction to take place, you need the chemical chlorophyll together with the essential ingredient, sunlight. For thousands of years, man has known that for green plants to prosper, they need the sunlight. A few years ago, a team of researchers from the University of British Columbia discovered photosynthesis taking place nearly one-and-a-half miles below the surface of the sea. Of course, no sunlight penetrates to that depth, and that raises an interesting question. The creature performing this amazing task is a bacterium that has been discovered off the coast of Central America. So, how can photosynthesis take place where there is no sunlight? These bacteria live around hydrothermal vents on the floor of the ocean. The vents spew out superheated water at about 570 degrees Fahrenheit. As this water hits the cold ocean water, gas bubbles form and almost immediately collapse, producing a dim flash of light. Chemical reactions can also create a small amount of light, as does the formation of crystals under these



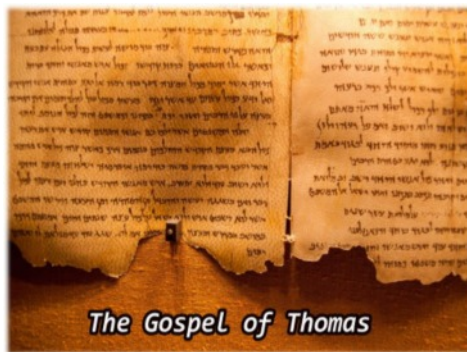
Hydrothermal Vent

conditions. Apparently, these bacteria are able to make enough energy to power their metabolism from these unlikely sources of light. However, it is difficult to imagine what possible evolutionary process could have given these bacteria that particular ability. But God, knowing all things, can do the seemingly impossible just for His glory. Notes: *Discover*, 1/06, p. 36, Anne Sasso, ‘Photosynthesizing Life-Form Exists Without Sunlight.’”

anything, pastored by men who know next to nothing of a warrior spirit, tradition bound more than Scripture bound, men followers more than Christ followers, failing to maintain a regenerate membership, entertaining the goats more than feeding the sheep, tolerating worldly families, exalting worldly youth to positions of ministry--in such an hour we don't need another non-judgmental, no warnings, no call to separation, “stay on the positive” publication. Charles Spurgeon said, “A Magazine which is not outspoken, and is destitute of principle, is a literary nuisance.” What would he say today about the preachers who are silent in the face of compromise and if they speak at all, speak only in “private”? Spurgeon named his paper *The Sword and the Trowel*. He aimed to build up, but he also aimed to fight! And he put “the sword” first. The magazine was subtitled “A record of combat with sin and labour for the Lord.” Sure, we need good teaching on the family and exhortations about evangelism, lots of it, but we need more

than that. *We really, really need more than that!* What we need is what Paul patterned--warning and teaching, and he emphasized the warning part by putting it first (Col. 1:28). If that was the need 2,000 years ago, *how much more today!*

THE VERY WICKED GOSPEL OF THOMAS (Friday Church News Notes, June 21, 2024, www.wayoflife.org fbs@wayoflife.org, 866-295-4143) - The earliest fragment of the *Infancy Gospel of Thomas* was recently discovered in the Hamburg Carl von Ossietzky State and University Library in Germany. Scholars date the 13 lines



The Gospel of Thomas

of fragmentary Greek text to the fourth or early fifth century, the earliest portion of this false gospel extant. There were two non-canonical texts called the *Gospel of Thomas*: the *Infancy Gospel* which describes mythical events in Jesus' childhood, and the *Coptic Gospel of Thomas* containing 114 sayings attributed to Jesus. Spurious gospels proliferated in demonic competition with the true Gospels. They included the *Gospel of Mary Magdalene*, the *Gospel of Eve*, the *Gospel of the Twelve Apostles*, the *Gospel of the Nazarenes*, the *Gospel of Nicodemus*, the *Wisdom of Jesus*, the *Gospel of Judas*, the *Acts of Peter*, the *Apocryphon of John* (giving a gnostic account of the origin of the universe), the *Shepherd of Hermas*, the *Gospel of Truth*, the *Gospel according to Philip*, and the *Revelation of Adam*. The *Infancy Gospel of Thomas* was translated into Latin, Syriac, Ethiopic, Armenian, Georgian, Arabic, Gaelic, and Slavonic. It “depicts Jesus as an extraordinary but by no means a lovable child. Unlike the miracles of the canonical Gospels those recorded in this

gospel are mainly of a destructive nature and are whimsical and puerile in character. It rather shocks one to read them as recorded of the Lord Jesus Christ. ... Instead of being subject to His parents He is a serious trouble to them; and instead of growing in wisdom He is represented as forward and eager to teach His instructors. The parents of one of the children whose death He had caused entreat Joseph, 'Take away that Jesus of thine from this place for he cannot dwell with us in this town; or at least teach him to bless and not to curse'" (*International Standard Bible Encyclopedia*). In one scene, the child Jesus allegedly makes birds from clay on the sabbath, and when reproved by Joseph, Jesus claps his hands and the clay birds come alive and fly away. The Infancy Gospel of Thomas is Satanic on its very face. First, Jesus was sinless from conception. He "did no sin" (1 Pe 2:22). Second, Jesus did His first miracle at the wedding in Cana (Joh. 2:11). As for the Coptic Gospel of Thomas, it, too, is full of heretical nonsense. Consider saying 114, "Simon Peter said to them, 'Mary should leave us, for females are not worthy of life.' Jesus said, 'See, I am going to attract her to make her male so that she too might become a living spirit that resembles you males. For every female that makes itself male will enter the kingdom of heaven.'" Perhaps this is where Peter Ruckman got his doctrine that every woman will have a male body in heaven. He certainly didn't get it from the Bible!

WHY IS ISRAEL SO HATED? Friday Church News Notes, June 21, 2024, www.wayoflife.org (fbns@wayoflife.org, 866-295-4143) - Why are there loud demonstrations against Israel in many parts of the world, including American university campuses and the streets of major cities? Why is a thieving, murderous organization like Hamas acclaimed, an organization which does no good for its own people, which cares nothing *whatsoever* about "human rights" or "civilian casualties" or "collateral damage," which celebrates rape and pillage, which in a most



cowardly manner conducts military operations out of schools and hospitals? Hamas's one grand objective is Israel's destruction. The Bible gives two reasons for these strange things. **First, Israel is hated because Israel is God's chosen nation, and this world is controlled by God's enemy, Satan.** He is called "the god of this world" (2 Co, 4:4) and "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). God's Word says, "For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psalm 135:4). An age-long spiritual war is raging in this world, and it is approaching the final engagements. **Second, Israel's endless trouble is because of God's own chastening hand.** The bottom line is that Israel is not right with God, and her troubles will continue until she repents. Israel's 2,000-year old trouble was prophesied in great detail by Moses in Deuteronomy 28 before she even entered her own land. Consider some excerpts from this great prophecy that was given 3,450 years ago: *"But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. ... And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. ... And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to*

possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other ... And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (De. 28:15, 37, 63, 64, 65, 66, 67). This prophecy continues to be in effect today. Israel is not right with God. The Supernova Sukkot Gathering near kibbutz Re'im that Hamas attacked on October 7 was a "psychedelic trance festival" in celebration of "friends, love and infinite freedom" (*Washington Post*, Oct. 8, 2023), referring to the freedom to live as one pleases, which is brazen rebellion to God's holy law. It was held during the feast of tabernacles (booths, *sukkot*) which is one of the major holy festivals that God commanded Israel to keep (Leviticus 23:33-36). The evening of October 6 was the beginning of Israel's holy sabbath, which is God's special sign to Israel (Ezekiel 20:12). The Supernova rave that night was anything but holy. Instead, it was an occasion of "dancing and revelry" powered by alcohol and drugs, which brings to mind Israel's idolatrous golden calf festival in the wilderness. On that occasion, too, the people were naked and danced to loud music (Exodus 32:17-19, 25). The prophecy of Deuteronomy 28 culminates in Deuteronomy 30 (there are no chapter divisions in the original Hebrew text), with Israel's repentance and spiritual conversion and obedience and blessing. The time for this is near, but it will be preceded by "the time of Jacob's trouble." "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:7).



MICRO-SCHOOLS GROWING IN POPULARITY

(Friday Church News Notes, June 21, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - In our perspective, anything that reduces the power of America's public school system, which is a totalitarian, hyper-leftist, ungodly brain-washing institution, is probably a good thing. The following is excerpted from "The Rise of 'micro-schools,'" *Fox News*, June 16, 2024: "Dwindling confidence in public education across the United States has pushed some parents to enroll their children in 'micro-schools,' an alternative learning center that gained steam following the COVID-19 pandemic. ... Micro-schools, also known as learning pods, offer students schedules and curriculum tailored to their individual needs. These schools are often viewed as a middle ground between traditional schooling and homeschooling. Academic Influence Senior Vice President Dr. James A. Barham, who has worked closely with public and private schools, said micro-schools' choice and flexibility are a big reason for their growing popularity. Families are increasingly interested in options that go beyond standardized testing and the one-size-fits-all model. While many micro-schools are parent-led, some are affiliated with a micro-school network. Some are tuition-free, while others are fee-based, like a private school. ... 'Their close-knit approach proved very conducive to virtual learning and addressing students' social-emotional needs. I expect their student-centered philosophy will continue drawing more families who want

education optimized for every child,' Barham noted."

WEST COAST STILL PUMPING OUT CONTEMPORARY MUSIC COVERS

Friday Church News Notes, June 21, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - Lancaster Baptist Church, Lancaster, California, and its West Coast Baptist College, are still adapting music from contemporary worship and thus building bridges to the exceedingly dangerous world of the end-time "broader church." The latest example is West Coast Choir's performance of "Speak Jesus" by contemporary worship rocker Charity Gayle. The West Coast version was posted to YouTube in June 2024. You can be sure that most of the West Coast singers are listening to Gayle's full blown rocking edition in their private lives. That is how they find these things. Lancaster has had a *vast* influence in this business and will answer to God for the churches that are spoiled spiritually and



doctrinally by the bridges they have built. For more on this see the video "Lancaster's Role in the Downgrade," https://www.wayoflife.org/s3/satanic_attack_on_sacred_music.php

ENGINEERING JOINT

LUBRICATION (Friday Church News Notes, June 21, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, June 13, 2024: "In our rapidly modernizing world, engineers are kept busy solving problems. Take, for example, all of the various kinds of transportation. There are millions of problems in this area

alone that keep engineers busy inventing better solutions. Freight trains carry enormous loads in huge freight cars, each one capable of carrying the weight of the average home and everything in it, plus an automobile. Yet the axles must be able to swivel easily beneath the car as the train moves along tracks that swerve left and right. Consider the problem of setting 100 tons or more on a swivel without hindering the free movement of the swivel. Engineers at Shell Oil finally designed a disc that is placed beneath the body of the car to lubricate the axles for swiveling. Whenever the disc is squeezed by the weight of the load above or from too much friction in swiveling, lubrication automatically squirts out of the disc. It is this same ingenious system that lubricates certain joints in your body. When additional lubrication is needed in a joint, tiny discs release lubricant into the joint. These discs are called bursae. And if you have ever had bursitis, you know what happens when the discs aren't working properly. It's not science but faith in evolution that leads people to believe that this well-engineered system could be the result of accidental mutations."

ROCK & ROLL'S BILLION DOLLAR DEAL

(Friday Church News Notes, June 28, 2024, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - The music catalog of the rock band Queen has been purchased by Sony Music for US \$1.2 billion, exhibiting the immense influence of music in the global pop culture. It isn't just music or entertainment; it is a philosophy of live as you please. It is global rebellion against God and His Christ. It is Psalm 2. It is the people vainly imagining that they can break God's bands asunder and cast away His cords, referring to His holy laws. That Queen's music is of such immense financial value is telling. The name "queen" refers to a homosexual. The band's lead singer, Freddy Mercury (real name Frederick

Bulsara), was queen incarnate. He said, “We want to shock and be outrageous” (*Circus*, April 1974), and many of their songs are appropriately filthy. He whipped “concert audiences into a frenzy with erotic body contortions” (*Larson’s Book of Rock*, p. 179). Mercury said he felt like a devil on stage (David Noel, *The Legacy of John Lennon*, p. 100). Queen’s “Bohemian Rhapsody” is a proclamation of the band’s bankrupt philosophy: “I’m easy come, easy go, little high, little low, any way the wind blows doesn’t really matter to me. ... Beelzebub has a devil set aside for me, for me, for me.” Some of Queen’s hard-rocking songs are used as rock anthems in sports stadiums, revealing the intimate connection between filthy rock and sports. These include “We Will Rock You,” “We Are



Champions,” and “Another One Bites the Dust.” “We Are the Champions” is an unofficial anthem of the homosexual liberation movement. Mercury lived extravagantly on the wages of sin in a \$6-million-dollar, 28-room mansion but died of AIDS at age 45. Five months after his death, 72,000 fans of this lascivious rock musician gathered for a memorial at London’s Wembley Stadium that

featured Elton John, David Bowie, Annie Lennox, Axl Rose, and other anti-God, anti-Christ rock stars. It was estimated that one billion people viewed the event on television worldwide. At the time it was the “largest ever worldwide viewing audience” for a televised event. Biblical repentance entails renunciation of evil, and if rock & roll isn’t evil, nothing is. Pastors who are silent in the face of this evil will answer to the holy God they profess to serve. A shepherd’s fundamental job is to feed the flock and protect it from wolves. “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

Aim of O Timothy Magazine

- 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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