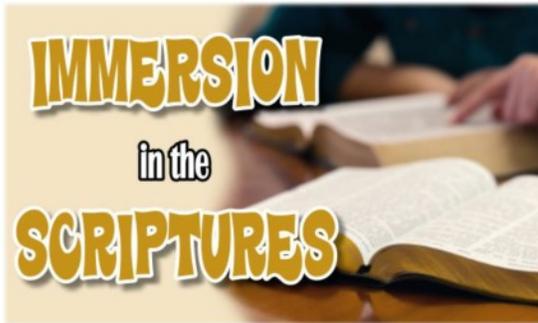


O Timothy

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

A Monthly Newsletter for Spiritual Protection and Edification

Volume 42 - Issue 1 - January 2025



“After salvation, nothing is more important for a life of holiness than becoming a serious, lifelong Bible student. This major passage on the divine nature and power of Scripture (2 Ti. 3:16-17) is at the heart of the major passage warning of end-time apostasy (2 Timothy 3-4). Scripture is the victory in the midst of apostasy.” **Page 10.**

Digging in the Walls: A month's worth of news items, republished from Friday Church News Notes. **Page 18.**



TRANSITIONING CHURCHES AWAY FROM THE KING JAMES BIBLE ~ By David Cloud

“[The Translation Transition](https://www.youtube.com/watch?v=2gbyr_iNj9E)” is an interview with Bryan Samms by Luke Clayton at the Church Advance YouTube channel.

https://www.youtube.com/watch?v=2gbyr_iNj9E



Shallow Baptist churches that are uneducated in the Bible and in the fundamental issues of the day are ripe for the devil's picking, and they are falling away from the truth on every hand.

Bryan Samms is pastor of River City Baptist Church, Jacksonville, Florida, which under his leadership (beginning in 2016) transitioned from a conservative fundamental Baptist Church to a contemporary evangelical church. According to his own testimony, after he took the pastorate, he came to a “conviction” that modern versions such as the New King James Version, the New American Standard Version, and the English Standard Version, are



to be preferred above the King James Version. He subsequently transitioned his church to the modern versions.

Now he is teaching other pastors to make the transition.

Samms hosts an annual Church Advance conference. In February 2023, it featured Cary Schmidt, who served for

22 years as the associate pastor of Lancaster Baptist Church, Lancaster, California. Schmidt currently pastors Emmanuel Baptist Church in Newington, CT, which he has transitioned from a conservative fundamentalist to a contemporary evangelical stance.

Following is an excerpt from the first part of Samms' podcast interview in which he explains how he accomplished the transition away from the King James Bible:



Bryan: The reason for me [to lead my church in making the transition] were two-fold.

First, I became scripturally convinced about the version issue.

Secondly, my children. Honestly, the most important thing to me was my own children. I did not want them growing up in a family where either (a) I told them something I didn't believe, or (b) force them to be hypocrites because they could read a new translation, but couldn't let anybody else know about it.

What am I going to do if I'm in a King James Only church and my kids are reading the ESV? What am I going to tell them? You can't tell people at church. To memorize

Scripture, you are going to have to go over there and use this [KJV], but at home, you know, you can do this [ESV]. I just think that duplicitous thing creates [hypocrisy]. It might be easy for us to do, but it isn't easy for kids to swallow.

[**D. Cloud** - If you were a pastor of a "KJV only" church and had come to a conviction against the KJV, you could do the honest thing and resign.]

I've told the story many times before, but I believe it is worth repeating. My son was in ABEKA homeschooling curriculum, back during Covid, and I was getting my doctorate at the time. This was the spring of 2020. Schools had shut down. I decided to use the time down from church to finish my doctorate. And my son was doing homework. One of his homework assignments for his Bible class was to read the story of David and Goliath, and I was kinda excited. I said, Man, this is going to be great. I sat down with him to help him with his homework, and he was going to read 1 Samuel 17. And pretty much every other word I'd tell him how to pronounce it, tell him what it means. I'm thinking to myself, Wait, I know the whole story almost by memory. You know what word he's struggling with. You have been through this enough. Finally, he asked me this question: "Well, dad, if it means that why doesn't it just say that?" I said, "That's a great question, dude, a great question."

From that point forward, my kids never used the King James again in their devotionals. My two older kids are doing their own devotionals. They are reading the ESV. This was long before we did this as a church, or even on air. I just said, "My kids aren't going to go through this." By the time they are 20, this is over. I know, my daughter who is 15 right now, we aren't playing the game anymore. She isn't going to be reading the King James when she is 20. She's not. I mean, I don't have the conviction. She doesn't have the conviction. So I did it for my kids.

The third thing is I did it for the future of my church, feeling like the next pastor cannot be bound by this. Chances are he's likely going to be younger than me. I mean, I'm in my mid 40s now. The chances of me resigning and the next pastor being older than me are slim to none. It's likely going to be young guy. Of course, by that time, I might be 60. So he might be 40. That guy is not going to be King James Only, 9 times out of 10. And

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[if he were] he certainly would not be interested in my church. Or he will be in training. So let's go ahead and deal with it.

OK. So, that's the background. Now I bring this into the certainty that I am going to make this change, at my church, and through the podcast, publicly.

Specifically speaking, what steps did I take when I actually made the transition at River City? So I think we should walk through these. I think I wrote down eight steps.

Step 1 is formulate clear biblical convictions on bibliology. Formulate means you need to learn, study, grow, and create your convictions on the matter. You should be able to write a research paper on it, a position paper is what they call them now. This should be clear with you. If you aren't certain, don't do it. "For whatsoever is not of faith is sin." If you are not sure about the move, then don't change, because convictions and clarity must go together. If you going to lead in major change, you'd better be clear. You must formulate your position from the Bible. A conviction means, "I can't change this." I have a conviction about Scripture. I believe it is inspired, and I believe preservation is predominately a reference to original manuscripts. And [in mocking mannerism] I've heard all the guys rooting and tooting on Twitter, "I ain't seen the manuscripts and neither have you." What we mean is that the word "preservation" in the Bible is not speaking of English translations, it is speaking of the Word that God gave, which was not in English. I know that is SO novel, but it is really simple. Once I believe that it is inspired and the original is preserved, then I make my best position on a language translation based upon formal equivalency and readability. It's that simple. You have got to have a Bible that is true to the original languages, and you have got to have a Bible that you can read. Those are convictions. So the King James falls out of line on the second one. The Message falls out of line on the first one. Eugene Peterson never intended for it to be a translation. So if you read it like that, it is a great help, just like the Amplified Version of the Bible. But we wouldn't even consider those as Bibles. They are paraphrases. It's like a commentary. But within the two, I have to pick something that is reliable and that is readable. Those are the issues. Those are my convictions. I believe the Bible is the Word of God. I believe it is preserved in the original manuscripts. Then as far as translation goes, I have to pick something that

is reliable and readable. So, because the King James is not readable to most people, and certainly many parts of it (and that's where Mark Ward comes into the conversation). Once I sorted through all of this theology and then sorted through the book Authorized, the convictions were there. I am literally convicted I am not going to use the King James Version of the Bible in my church, and to my family. So that's it. Now, all of the sudden, something has to change.

[**Luke:** Q. Are there any translations that you are kinda hesitant on these because of their philosophy of translation?]

Samms - Sure, you find things that are more intentionally more dynamic in their equivalence. They are trying to convey the thought. [Like the NIV, NLT.] Then there are those who are trying really to be formal. When I made the transition, I told the church that I am recommending five translations to you for your own personal reading, for your family. These are modern translations that are formal in equivalence. New American Standard, New King James Version, English Standard Version, Christian Standard Bible. Then, of course, the NIV is going to be over in the [dynamic equivalency] spectrum. For me, I wanted to be more safe in the reliability, the formal. So, you can over to the NIV or the New Living Translation or the CEB, there are tons of them, but I'm not going to want to use those predominantly for worship. Again, I'm not against people that do. I'm just saying, for me I have the conviction that formal equivalence is a priority, and I can find readability and formal equivalency together. So that's why the ESV was on the table for me, New King James was, and, frankly, Christian Standard Bible was. I may have gone with that if it wasn't so new at the time. So I have versions we would not use as the teaching Bible at the church.

I preached from my New King James in an ESV church, and in the particular text I was preaching from there was virtually no difference.

[**Luke:** I will chime in here and say, there is very little difference, other than the old English words, between the ESV and the KJV.]

[**D. Cloud** - This is definitely not true.]

Samms - Don't skip this step. Here's the thing. Don't go ramrodding something in. If you are not articulate, and if

you do not know, and certainly if you are not convicted about it, you don't want to [do this]. You could easily destroy a church over this.

[D. Cloud - That he is promoting something that could "easily destroy a church" is a very loud warning of the unsound character of his program.]

Step 2 you gotta be sensitive to your own unique ministry concept.

Let me make this kinda sub statement here. The consciences of your people [in a "KJV only" church] have been mistakenly, yet passionately, tethered to this position. Here's the problem. Some people have been forcefully, dynamically told that Psalm 12:6-7 is a promise about the King James Bible. I know it's not. You know it's not. Anybody that is a fairly cognitive reader of the Bible, a student of grammar, a student of context, is gonna say that is talking about the people being preserved, not the words. I've heard people try to twist that one out and explain it away.

Let's just be honest here. Psalm 12:6-7 has nothing to do with the Bible. But what do you do with John Smith in your pew who has been told, and not just told but told passionately, that it was tethered to the Bible? And he *thinks* in his mind he has a conviction. So here's something everybody needs to understand about my church. Our change had already happened. Our church split in 2019 over bigger issues, over philosophical issues: styles, black ceilings in the auditorium, you know, modern worship, and a myriad of other things. So by the time I changed Bibles in 2021, it was all over. The covid purge had happened. This was a whole new church. This is the third church I pastored. I pastored the original church. I pastored the carnal church where people started coming out of the woodwork. And now I am pastoring *my* church. I may pastor five churches along the way.

So I would say to you that you need to know your own unique ministry context. Here's the question. If you changed the Bible right now in your church, would it destroy your church? If the answer is yes, don't do it. Don't do it. Don't even talk about it.

Let me make a couple of statements about how you can begin changing the ministry context. First of all, you may not be able to. If you know you may never change it, you might need to leave. Just face it.

[Luke: You are saying that if you have this conviction as a pastor, but you know your church and it might destroy your church, it might actually be time for you to make a transition?]

Samms - Absolutely. You need to change ministries, or start changing the context, or live with it.

In what ways can I begin to shift the ministry context? And this may take five years. It may never happen. Number 1, I'm going to eliminate any kind of King James Only lingo. I'm just going to eliminate it. I'm going to quit saying things like, "Open your King James Bible, bless God. How many are glad for the old book?" I'm going to start defanging this. Number 2, I'm going to test waters by maybe mentioning things like this: "If we were translating this word today, we would say this word means this." Now, if you are in an ultra radical King James church, you can't even say this. You will know because you will have a line a mile long at your office door.

If you are a little more intentional, you will test the waters; you will start saying things. I think it's terrible to say this is a bad translation. Come on, you are surely not that arrogant. This is what sophomores in Greek 1 do. They say, "The King James is a terrible translation." Like you know more than that committee that translated the King James? No you don't. But I can say, "If this word were being translated in 2023, we would say this." Or, "In the original language this is a present tense active voice imperative mood verb." And what I am showing is that there is study going on here, and it is my job to teach you the Bible.

Then, later on in the process, someone preached here and used a different translation. That was two years before we changed. ... I bought him a beautiful King James Bible, calfskin leather, had his name put on it, and sent it to him with a note saying, "Thank you so much for coming and preaching. I'm so honored that you are coming. I bought this Bible for you and in my context it would really help me if you wouldn't mind using this Bible. I can explain it if you want. This church has traditionally been King James Only." I just sent it and never said another word about it. The night he preached, Nov. 5, 2018, the service started at 5pm. He thought it started at 6. He shows up at like 4:58. Music started. Huge crowd. He walks in, sits down in our conference room, and he is being very slow. And I saw him pull out an ESV. I just decided the best

thing for the spirit was not to say anything. There were a couple of people who said something, but not many. In fact, one of my deacons, I went to him after the service. I walked up to him. His name is Jeff. I said, “Jeff,” and I was going to tell him that story. And he stopped me and said, “It’s a doubtful thing, preacher, don’t even worry about it.” Because I had recently preached on Romans 14.

Step 3 - Which would be the final step, I would say, you need to be teaching your people about latitude. You need to be teaching your people about gray areas. Romans 14; 1 Corinthians 8-10; and many other places. You need to be teaching them that there are Christians who have different opinions about things, and it’s OK. Individual soul liberty. Which we don’t believe as Baptists, even though it is in the acrostic.

[**Luke:** There are several more steps, which we plan to get to in the next hour. Join us for Church Advance with Bryan Samms.]

The previous paragraphs are from “The Translation Transition,” an interview with Bryan Samms by Luke Clayton at the Church Advance YouTube channel.
https://www.youtube.com/watch?v=2gbyr_iNj9E

COMMENTS ON BRYAN SAMMS’ “TRANSLATION TRANSITION” By David Cloud

Bryan Samms refutes a Ruckmanite view that the English Bible was given by inspiration and is unalterable in its jots and tittles. Men such as Samms do not clearly define “King James Only,” but when they interact with it, they interact with a Ruckmanite position. There are large numbers of preachers who are labeled “King James Only,” but they understand that the chief issue is the text. They use the King James Bible, first of all, because it is translated from the right Hebrew and Greek texts. There are other fundamental issues, but the textual issue is the fundamental of fundamentals. (See “[King James Only](http://www.wayoflife.org),” www.wayoflife.org.)

Samms overstates the difficulty of the language of the King James Bible. He says his son struggled with 1 Samuel 17 in the King James Bible, and that “pretty much every other word I’d tell him what it means.” That makes

no sense. The only words in that passage that need explanation are place names (Gath, Ephrathite, Bethlehemjudah, Ekron, Shaaraim), measurements (ephah, cubit, span, shekel), and items of military equipment (coat of mail, greaves, target). Those would need to be explained in any literal translation of the Hebrew. The only antiquated word in the entire passage is “assayed” (v. 39), which means attempted.

The Trinitarian Bible Society publishes a list of 618 antiquated words. It is called *Bible Word List*. Most of these can be understood by considering the context. **There are only about two hundred words in the KJV that have become so antiquated that they have changed meanings or have dropped entirely out of common usage, so that you really need a dictionary to understand them.** Multiple studies have found that the KJV is written on an 8th to 10th grade level. The KJV was rated as “very easy prose” by Dr. Rudolf Flesch. In the book *The Art of Plain Talk*, (1946). The KJV has a small vocabulary of only 6,000 words (Albert Cook, *The Authorized Version of the Bible and Its Influence*, 1910). Shakespeare used a vocabulary of roughly 21,000 English words. The King James Bible is composed of simple words (an average of 1.31 syllables and 4 letters per word). This goes back to the work of William Tyndale. British historian James Froude observed: “The peculiar genius—if such a word may be permitted—which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preternatural grandeur—unequaled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndale” (*History of England from the Fall of Wolsey to the Defeat of the Spanish Armada*, III, p. 84). **Children who are old enough to read are old enough to learn the discipline of daily Bible reading/study, and they are old enough to use sound Bible study tools.** It is our passion to help young people become effectual Bible students. Beginner’s tools include the Strong’s Concordance, Believer’s Bible Dictionary, Believer’s Bible Commentary, and Treasury of Scripture Knowledge.

See the course [The Effectual Bible Student](http://www.wayoflife.org/publications/all.php), which has video classes, textbook, review questions, and tests. This course is particularly designed for teens, though it is beneficial for properly prepared pre-teens and for older saints.

<https://www.wayoflife.org/publications/all.php>

Samms ignores the importance of maintaining the distinction between the second person singular and plural pronouns. A large part of the antiquated feel of the King James Bible is due to the retention of the old English distinction between the singular and plural second person pronoun (thee, thou, thy, thine - ye, you, yours). This had already fallen out of common use in the early 17th century, but it was maintained for accurate translation of the Hebrew and Greek. The British biblical scholar J.B. Lightfoot wrote, "Indeed, we may take courage from the fact that the language of our English Bible is not the language of the age in which the translators lived, but in its grand simplicity stands out in contrast to the ornate and often affected diction of the literature of the time" (cited from *The Divine Original*, Trinitarian Bible Society, London, England). Pronouns beginning with "t" are singular (thee, thou, thy, thine) and those beginning with "y" are plural (ye, you, yours). One way to remember this is that a "t" resembles one stick (singular), while a "y" resembles two sticks (plural). ("Thy" and "thine" correspond to "your" and "yours." If the noun placed after "thy" begins with a vowel sound, "thine" is used: *thy* book; *thine* eyes.) Consider one small example of the importance of maintaining this distinction: Genesis 18:3-4. "And said, My Lord, if now I have found favour in THY sight, pass not away, I pray THEE, from thy servant: Let a little water, I pray YOU, be fetched, and wash YOUR feet, and rest YOURSELVES under the tree." In verse 3 Abraham is speaking to and of the Lord (thy, thee), but in verse 4 he is speaking of all three of the persons who appeared to him, including the two angels (you, your, yourselves). Modern English translations, including the New King James Version, have lost this important distinction.

For more examples, see the report, "[Isn't the King James Bible Too Difficult to Understand?](https://www.wayoflife.org/database/isnt_the_king_james_bible_too_difficult_to_understand?)"

https://www.wayoflife.org/database/isnt_the_king_james_bible_too_antiquated.html

Samms ignores the textual issue. He deals only with translation methodology (formal equivalency vs. dynamic equivalency) and the language (antiquated vs. updated). This is a gross error. His main point is that the King James language is old; therefore, it should be replaced with a modern version. In reality, the most fundamental issue is the textual issue. The Reformation Bibles were based on the Hebrew Masoretic and the Greek Received Texts, whereas the modern versions, beginning in the late 1800s, are based on a Text that was formulated by the theories of

textual criticism, theories that were invented by theological liberals, unitarians, and men deeply influenced by them. Consider the testimony of John Burgon and Edward Miller, 1896: "That which distinguishes Sacred Science from every other Science which can be named is that it is Divine, and has to do with a Book which is inspired; that is, whose true Author is God. ... *It is chiefly from inattention to this circumstance that misconception prevails in that department of Sacred Science known as 'Textual Criticism'*" (*The Causes of the Corruption of the Traditional Text of the Holy Gospels*, p. 9). Dr. Edward Hills warned, "If you adopt one of these modern versions, you must adopt the naturalistic New Testament textual criticism upon which it rests. This naturalistic textual criticism requires us to study the New Testament text in the same way in which we study the texts of secular books which have not been preserved by God's special providence" (Hills, *Believing Bible Study*, 1967, pp. 226, 27).

The essential nature of the textual issue has been documented extensively since the gradual rise of textual criticism in the 19th century: John Burgon (*The Revision Revised*, 1881), George Samson (*The English Revisers' Greek Text Shown to Be Unauthorized Except by Egyptian Copies Discarded by Greeks and to Be Opposed to the Historic Text of All Ages*, 1882), Edward Miller (*A Guide to the Textual Criticism of the New Testament*, 1886), Solomon Malan (*A Vindication of the Authorized Version of the English Bible*, 1856). In the 20th century, the textual issue has been dealt with by Herman Hoskier (*Codex B and Its Allies: A Study and an Indictment*, 1914), the publications of the Trinitarian Bible Society; Alfred Martin (doctoral dissertation, Dallas Seminary, "A Critical Examination of the Westcott-Hort Textual Theory," 1951); Edward F. Hills (Ph.D., Textual Criticism, Harvard, *The King James Version Defended: A Christian View of the New Testament Manuscripts*, 1956); D.A. Waite (*Defending the King James Bible: A Four-fold Superiority*, 1992), and David Sorenson (*Touch Not the Unclean Thing: The Bible Translation Controversy and the Principle of Separation*, 2001), to name a few.

The Greek text produced by modern textual criticism is shorter by 2,886 words, which is equivalent to removing the entire books of 1 and 2 Peter from the Bible (Jack Moorman, *Missing in Modern Bibles*, 1981). Modern textual criticism removes or questions dozens of entire

verses: Matthew 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; 16:9-20; Luke 17:36; 23:17; John 5:4; 7:53-8:11; Acts 8:37; 15:34; 24:7; 28:29; Romans 16:24; 1 John 5:7. It further removes a significant portion of 147 other verses. There is a strong doctrinal element to these omissions, as the above-mentioned books have documented.

Samms ignores the theological liberalism that has permeated the field of textual criticism from its inception. We have already mentioned this, but it bears repeating as a separate point. I first learned of this when I researched the theological stance of the editors of the third edition of the UBS Greek New Testament which was our textbook at Tennessee Temple in the 1970s. I began this research in the early 1980s and pursued it for about three decades, building a large personal library on this subject and spending many days in the British Library, Regent College Library, Vancouver, etc. The result was published in the book [*The Modern Bible Version Hall of Shame*](#). While not every adherent of modern textual criticism is a modernist or a unitarian or a skeptic, most of its chief architects and proponents have been. Evangelicals such as the Baptist A.T. Robertson and the Presbyterian B.B. Warfield did not develop textual criticism; they did not collate manuscripts or devise theories; they merely rehashed and passed along that which they had received from the rationalistic fathers in this field. Presbyterian scholar Robert Dabney in 1871 observed that evangelicals adopted the critical text “FROM THE MINT OF INFIDEL RATIONALISM” (Dabney, “The Doctrinal Various Readings of the New Testament Greek,” *The Southern Presbyterian Review*, April 1871). Consider a very *short list of the rationalistic fathers of modern textual criticism*: Johann Semler, Johann Griesbach, Karl Lachmann, George Vance Smith, Westcott and Hort, Philip Schaff, Ezra Abbot, Joseph Thayer, Eberhard Nestle, Hermann von Soden, James Moffatt, Edgar Goodspeed, Henry Wheeler Robinson, Frederic Kenyon, Kirsopp Lake, C.H. Dodd, Willard Sperry, Kenneth Clark, Walter Bauer, F. Wilbur Gingrich, Bart Ehrman, Eugene Nida, Bruce Metzger, Arthur Voobus, Matthew Black, Carlo Martini, Kurt Aland, Barbara Aland, and Johannes Karavidopoulos.

Samms ignores the theological liberalism that has permeated evangelical scholarship over the past 70 years. This is well-documented by evangelicals themselves, such as Harold Lindsell (*The Battle for the Bible*, 1976, and *The Bible in the Balance*, 1979), Richard

Quebedeaux (*The Worldly Evangelicals*, 1978), Francis Schaeffer (*The Great Evangelical Disaster*, 1983), David F. Wells (*No Place for the Truth*, 1993), and Iain Murray (*Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000*). “Evangelical” Bible translators have been tainted in a myriad of ways, and this fact cannot be prominent in any discussion of modern Bible versions.

Samms ignores the authority issue. A church’s authority is weakened by a multiplicity of versions. This issue was well stated in 1856 by Anthony Cooper, better known as the Seventh Earl of Shaftesbury. *He saw the issue of Bible revision particularly as it turned upon the matter of authority and the standard of absolute truth.* He understood that to multiply English versions and rob the people of the standard of an “authorized version” would leave them at the mercy of the scholars. Speaking before the British & Foreign Bible Society, May 1856, the Earl gave this rousing opposition to the revision of the Authorized Bible:

“Destroy that common consent to receive an ‘authorized version,’ and my belief is that you have inflicted a deadly wound on the cause of the propagation of the truth among all the nations that speak our language. ... At present we have the ‘Authorized Version,’ and we consent to receive it. We are, therefore, all on an equality; when we enter into a controversy we are on an equality; the laity can exercise the Berean privilege of examining the scriptures ‘to see whether these things be so,’ and cannot be told by those from whom they differ, ‘it may agree with your version, but I have another and a better one, and therefore, I can have no controversy with you.’ ... When you are confused or perplexed by a variety of versions you would be obliged to go to some learned pundit in whom you reposed confidence, and ask him which version he recommended; and when you had taken his version, you must be bound by his opinion. I hold this to be the greatest danger that now threatens us. it is a danger pressed upon us from Germany, and pressed upon us by the neological spirit of the age. I hold it to be far more dangerous than tractarianism or popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you”

(cited by Edwin Bissell, *The Historic Origin of the Bible*, 1873, p. 355).

The Earl had great foresight. His testimony echoes down the corridors of time and gives me courage to resist the modern versions, which have produced precisely the confusion he prophesied.

Samms misstates the matter of Psalm 12:6-7. He says, “Let’s just be honest here. Psalm 12:6-7 has nothing to do with the Bible.” He is wrong to be so dogmatic about this. In *The Genius of Ambiguity--The Translational and Exegetical Rendering of Psalm 12:7*, Peter Van Kleeck demonstrates that there is an ambiguity in the Hebrew text that allows for an interpretation of God’s words *and* God’s people. He cites many commentators and translators who interpreted Psalm 12:7 as a promise of the preservation of the words of God. These include Michael Ayguan, Martin Luther, Miles Coverdale, John Rogers (Matthews Bible), Geneva Bible, Henry Ainsworth, and Matthew Poole. Van Kleeck’s report was completed in the process of pursuing an M.A.R. at Calvin Theological Seminary.

Others who have held the position that Psalm 12:7 is a promise of the preservation of God’s words (or both God’s people and God’s words) are John Wesley, Adam Clarke, Joseph Benson, William MacDonald, Robert Alden (*Everyman’s Bible Commentary*), Stuart Briscoe (*The Preacher’s Commentary*), and Warren Wiersbe. Further, even without Psalm 12:6-7, the promise of the preservation of God’s Word is a clear teaching of Scripture. See, for example, Ps. 100:5; 111:7-8; 119:89, 152, 160; Pr. 30:5-6; Isa. 40:8; 59:20-21; Mt. 5:18; 24:35; Joh. 10:35; 1 Pe. 1:23-25.

Samms illustrates the non-dogmatism and slippery slope of the modern version position. He distinguishes between versions on the basis of formal equivalence and dynamic equivalence, but he does not clearly warn about any version. He says, “For me, I wanted to be more safe in the reliability, the formal. So, you can go over to the NIV or the New Living Translation or the CEB, there are tons of them, but I’m not going to want to use those predominantly for worship. Again, I’m not against people that do. I’m just saying, for me I have the conviction that formal equivalence is a priority...” Those who follow the leadership of men like this are cast upon the tumultuous sea of modern versions (“there are tons of them”) with no Pole Star to guide them.

Samms illustrates that the New King James Bible is a bridge to the contradictory, ever-changing world of modern versions and to the corrupt field of textual criticism. When Samms led his church away from the King James Bible, he chose the New King James Bible, but he admits that it is not a standard. It is a stepping stone. It is only one of a multiplicity of versions that he recommends to his people.

Those who move away from the King James Bible to the New King James are lulled into a sense of security that they have moved merely to an updated and improved King James, but actually they are being weaned away from the King James and its underlying Hebrew and Greek texts toward accepting the modern versions.

Kirk DiVietro, pastor of Grace Baptist Church in Franklin, Massachusetts, attended one of the Thomas Nelson planning meetings that prepared for the publication of the New King James. He testified to me that **the Thomas Nelson representative plainly stated that their goal with the NKJV was to create a bridge to the modern versions, to break down the resistance of those who still revere the KJV.** Following is Pastor DiVietro’s testimony as he gave it to me by email on January 9, 2005:

“Over 20 years ago I attended a pre-publication meeting of the NKJV held by the Thomas Nelson People and hosted by the Hackman’s Bible Bookstore in Allentown, PA. I am personal friends with the owners who took great delight in seating me next to the brother of the main translator of the NIV. The meeting was attended by over 300 college professors and pastors. At the meeting we were treated to a slide presentation of the history of the English Bible and in particular the King James Bible and its several revisions. During the presentation of the NKJV the Thomas Nelson representative made a statement which to the best of my memory was, ‘We are all educated people here. We would never say this to our people, but we all know that the King James Version is a poor translation based on poor texts. But every attempt to give your people a better Bible has failed. They just won’t accept them. So we have gone back and done a revision of the King James Version, a fifth revision. Hopefully it will serve as a transitional bridge to eventually get your people to accept a more accurate Bible.’ Because of the years, and because I did not write it down, I cannot give you the speaker’s name

and I cannot promise you that this is word for word correct, but the meeting so seared my spirit that I have never picked up and opened a NKJV. I can tell you that this is absolutely the substance and nearly the exact words of what was said.”

CONCLUSION

The majority of independent Baptist churches, in our experience, are frightfully uneducated in fundamental issues of the day, such as sacred vs. contemporary worship, the Bible text-version issue, and Bible separation and associated principles of evangelicalism vs. fundamentalism.

A large number of pastors are not serious educators. They are not serious students themselves, and they do not educate their flocks. The standard philosophy is a serious Bible education is for a few only, whereas the Bible gives the example of *all* of the saints being educated to be students and teachers. See Psa. 1:1-3; Joh. 8:31-32; Eph. 4:11-16; Col. 3:16; 2 Ti. 3:15-17; Heb. 5:12-14; Tit. 2:3-5.

We are convinced that a typical Bible Institute education is *the mere beginning* to equip EVERY born again child of God for the great business God has given him in this present world: as a priest, an ambassador of Christ, a teacher, a soldier, a prayer warrior, an exerciser of spiritual gifts, as the father as the spiritual head of the home, and as the mother as the keeper of the home.

Baptist churches that are uneducated in the Bible and in the fundamental issues of the day are ripe for the devil's picking, and they are falling away from the truth on every hand.

SOME RECOMMENDED MATERIALS ON THE BIBLE VERSION-TEXT ISSUE

The Revision Revised by John Burgon, 1881

<https://www.gutenberg.org/ebooks/36722>

A Guide to the Textual Criticism of the New Testament by Edward Miller, 1886

<https://archive.org/details/guidetotextualcr00mill>

Codex B and Its Allies: A Study and an Indictment by Herman Hoskier, 1914

<https://archive.org/details/codexbanditsalli02hoskuoft>

“A Critical Examination of the Westcott-Hort Textual Theory” by Alfred Martin, doctoral dissertation, Dallas Seminary, reprinted in *True or False*, edited by D.O. Fuller

<https://shop.gullions.com/true-or-false-fuller/>

The King James Version Defended: A Christian View of the New Testament Manuscripts by Edward F. Hills, Ph.D., Textual Criticism, Harvard, 1956

<https://archive.org/details/TheKingJamesVersionDefended>

Text and Time: A Reformed Approach to New Testament Textual Criticism by Dr. Edward F. Hills

https://www.amazon.com/Text-Time-Reformed-Testament-Criticism-ebook/dp/B07DB7ZBLC/ref=sr_1_2?dchild=1&keywords=text+and+time+hills&qid=1634576243&s=books&r=1-2

Touch Not the Unclean Thing: The Bible Translation Controversy and the Principle of Separation by David Sorenson, 2001

<https://northstarministries.com/product/touch-not-the-unclean-thing/>

The Modern Bible Version Hall of Shame

https://www.wayoflife.org/free_ebooks/modern_bible_version_hall_of_shame.php

Identity of the New Testament Text by Wilbur Pickering.

“I believe a Majority Text position is insufficient, but in terms of textual transmission a perfect preservation TR/KJV position is very similar in terms of what happened in the transmission of the text of Scripture; what would change is a recognition of the role of pre-reformation Anabaptists and a recognition that in about 1% of textual variation a reading in use by God's people was not in the majority of the copies made mainly by Greek-speaking monks. For that reason, books like Wilbur Pickering's *Identity of the New Testament Text* are helpful for those who are more advanced Christians, as Pickering deals with the nitty-gritty of textual matters in a way that is not found in some of the more introductory level defences of the TR/KJV. The works of Scrivener, Hoskier, and Burgon are also valuable for

more advanced students, who, grounded in what Scripture teaches about preservation and Biblical ecclesiology, can see from their works how God preserved the text while not believing whatever they say that conflicts with Scripture's promises" ([Thomas Ross](#)).

Wilbur Pickering's Textual Apparatus - "For someone who wants a textual apparatus, Pickering's apparatus in his published *Greek NT according to Family 35*, or the free version at his [prunch.org](#) website (Christians need to watch out for the Pentecostal stuff on his website), actually gives the percentages of Greek MSS that have various readings. That is far superior to, say, Metzger's Textual Commentary, which gives the reasons the Nestle Aland editors chose their readings but does not say something like "by the way, 97% of the MSS read with the TR here but we don't care about that." Someone who wants a deep dive into the actual MSS can get Reuben Swanson's books where for Matthew through 2 Corinthians the actual readings of the various MSS unbelieving critics think are important can be seen. Swanson documents that the apparatus in the NA27, UBS4, etc. is full of inaccuracies" ([Thomas Ross](#)).

[Why We Hold to the King James Bible](#) by David Cloud.

[www.wayoflife.org](#). The 2023 edition is enlarged and improved with new material and a thorough re-editing. It is designed to be a Bible course, with the textbook, 17 video classes, a syllabus to guide the teacher or individual student through the course, review questions, sectional tests, a final test, and test scoresheets.

It also has a 450-slide PowerPoint on "The Unmatched Heritage of the King James Bible" with photos from prominent museums and extensive on location research at sites pertaining to John Wycliffe, William Tyndale, and the King James translators.

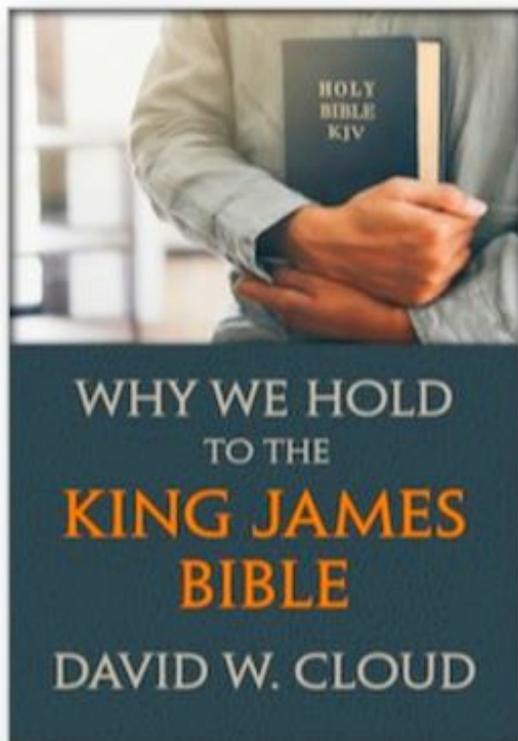
Book: https://www.wayoflife.org/publications/books/why_we_hold_to_the_kjb.php

Videos: https://www.wayoflife.org/s3/why_we_hold_video.php

Powerpoint: https://www.wayoflife.org/free_slides/why_we_hold_slides.php

Thomas Ross maintains a list of resources on the Bible text-version issue at:

<https://faithsaves.net/Bibliology/>



Why We Hold to the King James Bible

David W. Cloud

If you are new to the Bible Version issue and want to understand it or if you want to increase your knowledge, we believe this is the book for you.

Complete Course consists of textbook, free video set, free PowerPoints, free course documents, and free Pictorial Bible presentations. It's our passion to provide serious materials to help grow serious bible students. A syllabus is provided as a guide but please adapt things to best fit your needs.

Available at:

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

IMMERSION

in the

SCRIPTURES

The following is excerpted from [Biblical Holiness for the 21st Century](#), which is a book and also one of the Way of Life Bible College courses, www.wayoflife.org.

After salvation, nothing is more important for a life of holiness than becoming a serious, lifelong Bible student.

This major passage on the divine nature and power of Scripture (2 Ti. 3:16-17) is at the heart of the major passage warning of end-time apostasy (2 Timothy 3-4). Scripture is the victory in the midst of apostasy.

Scripture is the quick and powerful Word of God (Heb. 4:12); it is pure truth (Joh. 17:17); it is light in a dark world (2 Pe. 1:19-21); it is “able to build you up” (Ac. 20:32).

Consider just some of the Scriptures that teach the necessity of immersion in God’s Word for holiness and spiritual victory:

“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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates” (De. 6:6-9).

“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes” (De. 11:18).

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Jos. 1:8).

“Receive, I pray thee, the law from his mouth, and lay up his words in thine heart” (Job 22:22).

“Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*” (Job 23:12).

“But his delight *is* in the law of the LORD; and in his law doth he meditate day and night” (Ps. 1:2).

“The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true and righteous altogether” (Ps. 19:7-9).

“The law of his God *is* in his heart; none of his steps shall slide” (Ps. 37:31).

“I delight to do thy will, O my God: yea, thy law *is* within my heart” (Ps. 40:8).

“Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word” (Ps. 119:9).

“Thy word have I hid in mine heart, that I might not sin against thee” (Ps. 119:11).

“O how love I thy law! *it is* my meditation all the day” (Ps. 119:97).

“Thy word *is* a lamp unto my feet, and a light unto my path” (Ps. 119:105).

“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God” (Pr. 2:1-5).

“My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they *are* life unto those that find them, and health to all their flesh” (Pr. 4:20-22).

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” (Jer. 15:16).

“But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Mt. 13:33).

“And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. ... Mary hath chosen that good part, which shall not be taken away from her” (Lu. 10:39, 42).

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Joh. 15:7).

“Sanctify them through thy truth: thy word is truth” (Joh. 17:17).

“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” (Ac 17:11).

“ And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Ac. 20:32).

“Let the word of Christ dwell in you richly in all wisdom” (Col. 3:16).

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Ti. 2:15).

“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. 3:14).

“All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Ti. 3:16-17).

“For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart” (Heb. 4:12).

“For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. 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” (Heb. 5:13-14).

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pe. 1:19).

“I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (1 Jo. 2:14).

Being immersed in Scripture is the path of holiness and the victory over apostasy. No matter how dark the times, Scripture is the victory. God's people must be Bible people.

- Immersion in Scripture is the path of victory over sin. It has been said “the Bible will keep you from sin, and sin will keep you from the Bible.” Immersion in Scripture is the path of victory over anger, covetousness, laziness, sexual sins, pornography, alcohol, drugs, worldly music, etc.
- God's people must not entertain *any* doubt about the Bible's *absolute* authority.
- They must set out to be serious Bible students. This must be a major commitment. They must learn to read it, study it, rightly divide it, memorize it, and meditate on it.
- The heart and mind must be filled with God's Word (“in his law doth he meditate day and night,” Ps. 1:2). It is not enough to learn the Word; it must be preserved in the heart.
- The Christian homes must be filled with God's Word (De. 6:4-9). Learning to be a Bible student should begin in

childhood and increase throughout one's entire life. (We deal with how to do this in [Keeping the Kids in the Social Media Age](#), www.wayoflife.org.)

- The churches must be serious Bible institutes with the goal of building up every member in God's Word to the utmost of his or her ability. The church should *have* a Bible institute to train preachers and full-time workers, and it should *be* a Bible institute to train every member. This requires expository Bible preaching, Bible classes, Bible courses, Bible conferences, an educational web site, a good bookstore, a lending library, etc.
- This requires education in how to study the Bible. It requires Bible surveys to get a grasp of the entire Scripture, learning Bible study methods, learning the rules of Bible interpretation, learning how to do word studies, learning how to use sound Bible study tools, learning to rightly interpret Bible prophecy, learning how to interpret figurative language, learning about Bible times and the ancient nations surrounding Israel, Bible geography, Bible customs, etc. (The [Way of Life Bible College](#) has a large selection of courses designed to help believers of all ages become serious Bible students, www.wayoflife.org.)

- Youth should be a time for serious Bible study. By design, youth is a time when one's faculties for learning are at their keenest, and God's objective in this is that young people might learn of Him. "Remember now thy Creator in the days of thy youth" (Ec. 12:1). "O God, thou hast taught me from my youth" (Ps. 71:17). "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). The pop culture has destroyed God's plan for youth, replacing the pursuit of God and truth with the pursuit of vain pleasure, and a large percentage of churches are following the world's pattern instead of God's. But we don't have to do this. We are very encouraged to know of churches that are following God's Word, and the product is godly, separated youth who are taking the things of God seriously at this important stage of life. I think of the young people I met at Northside Baptist Church in Adelaide, Australia, in July 2024, who took the 22 sessions on *Understanding Bible Prophecy* seriously and are passionate about pursuing God's will. I think of a 13-year-old boy there who purchased my commentary on Psalms to assist in his personal study of that book. I think of Cornerstone Baptist Church in Chicago where the serious hymnal *Psalms, Hymns, and Spiritual Psalms* by Melody Publications is used in the school and youth group.

THE LOVING POISON DART FROG (Friday Church News Notes, December 6, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) The following is from CreationMoments.com, October 11, 2024: "The Choco Indians of Panama and Colombia use the poison from the skin of the beautiful poison dart frog to make their lethal darts. The bright orange and deep blue skin of this frog serves to warn predators that it is best left alone and its poisonous skin untouched. Although it is deadly, the poison dart frog is one of the most loving parents in the entire amphibian world. The female will lay about a dozen eggs in the leaf litter within her mate's territory. Both parents will stand watch over the eggs, keeping them moist, until the tadpoles emerge. Then the female allows each tadpole, one at a time, to wriggle onto her back. She takes each tadpole, in its turn, to its own miniature pond created by water trapped in the fronds of jungle plants. The mother poison dart frog remembers where each one of her tadpoles is and returns on a regular schedule to lay infertile eggs for



the growing youngster to eat. I would prefer to think that the care of the adult poison dart frogs for their children grows out of a sense of love for their offspring, and we know that God is the author of all love. But even if this care is programmed instinct, we must still find the 'programmer'--and that takes us back to the Creator once again. Such wisdom cannot be said to come from nowhere."



It's Time to Double Down on EVANGELISM

The following is excerpted from the new book and Bible course [An Evangelistic Church for the 21st Century](#), www.wayoflife.org:

Aggressive evangelism is a fundamental of the faith.

Most of the large aggressive churches of bygone days are dead or dying. For example, Highland Park Baptist Church of Chattanooga, Tennessee, no longer exists. The home of Tennessee Temple Bible College, Highland Park had a great emphasis on world missions. They campaigned on that. They had huge, enthusiastic missionary conferences in which hundreds of God's people surrendered their lives to that glorious work and went across North America and to the ends of the earth to preach the gospel and plant churches. Highland Park had a great emphasis on evangelism. They campaigned on that. It was called "the church of the green light." There was a model of a traffic light near the church auditorium that was always showing green. They went door to door; they preached on the streets; they conducted children's Bible clubs; they started gospel preaching chapels across that part of the South; they had youth camps; they operated a rescue mission, etc.

The evangelism at Highland Park was corrupted to a large degree by a wrong methodology, but campaigning on evangelism and world missions is Scriptural and must not be given up. Every true New Testament church will be a church of the green light.

Many churches that are still doctrinally sound are dying because their evangelistic outreach is small. They are "King James" and use the hymnal and preach separation from the world and practice modesty in apparel to some degree, but they are not growing through life-changing conversions. The children make professions of faith, as children tend to do in Bible-believing churches, but a great many of them depart during or after adolescence. The fruit that remains is exceedingly small.

Christ likened evangelism to fishing and sowing:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into

the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men" (Mt. 4:18-19).

"A sower went out to sow his seed ... Now the parable is this: The seed is the word of God" (Lu. 8:5, 11).

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ec. 11:6).

This tells us that we must sow a great amount of seed and we must have many lines in the water.

Modern fishing laws restrict how many lines you can use and the type of bait, etc., but God has no such restriction.

Farmers are restrained by the amount of land they have, but God's people have the entire world.

Always analyzing, adapting, modifying

The difference between being fruitful and less fruitful in soul winning is often determined by relatively small things. I have observed this in fishing. When I was growing up in Florida, I went bass fishing a lot with my dad and granddad. We fished mostly for largemouth bass using top water plugs. It is a fine art that requires a lot of knowledge and experience to achieve proficiency. When we lived in the Pacific Northwest in the 1990s, I learned how to fish for trout, salmon, Kokanee, and walleye. The difference between a good fisherman and a mediocre one often comes down to small things, such as how you work the lure (how fast you reel it, how you twitch it, how deep you work it, etc.), how well you discern the fish's bite, how you fix the bait on the hook, what color lure you use, how fresh the bait is, how deep you fish, and dozens of other "little" things. Two fishermen can go to the same lake at the same time of the day, but one can consistently catch more fish than the other if he is wiser about the little things. I remember when I learned how to work a Buzz Bomb lure effectively to catch salmon off the shores of Whidbey Island north of Seattle. I had gone out to the hot spots where the other salmon fishermen were congregating, and I cast my Buzz Bombs out into the Pacific Ocean until I thought my arm was going to fall off, but I returned home empty handed. I had the right equipment, the right color and size Buzz Bomb, the right hat, and I was at the right place at the right time, but something was missing. One

day a friend showed me that I was jigging the lure too aggressively, that I needed to let it stay closer to the bottom and jig it more gently. Bingo! That was the missing piece of the puzzle. My salmon fishing became very effective. In fact, my two boys and I caught at least 220 pounds of salmon that fall, largely because of that one simple tip.

The same is true for evangelism. Two Bible-believing churches can operate in the same city and one will be more fruitful than the other simply because of the difference in zeal and effectual planning and the details of how things are operated.

Having a “program” is not enough. It must be conducted wisely and must be re-evaluated regularly.

I think of a pastor who started a church in a large northern city and was effective there in winning people to Christ. When he retired to Florida, he tried the same thing. He and his wife knocked doors and did whatever they did in the city, but they had no fruit. He didn’t try anything else and simply concluded that the people in his new area can hardly be reached. He preaches in a very small church that is not seeing adult conversions.

Aiming to reach every type of person in the community

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mr. 16:15).

The church should plan a way to reach every person and every type of person in the community: youth, parents, seniors, drugees, drunks, gang members, harlots, businessmen, soccer moms, etc.

This requires prayer for wisdom, good counsel, planning, and re-evaluation. And it requires that all of the members be involved, for different members can reach different kinds of people.

House-to-House Visitation

This is the only way to go through the community in systematic manner. The community is divided into sectors so the church can reach every single part of it.

One plan is called Visitation Night Outreach Stations. It encourages participation by every member, which is important.

The church is like a farming family. Every member is expected and required to participate in the work of farming. Likewise, it is necessary to gather the church members together regularly for a church-wide focus on evangelism.

The following is adapted from Pastor Billy Britt:

“How can we get more people involved in outreach? What are some ideas that work in reaching people? I respond with one answer to both questions: ‘We use the Stations of Outreach.’ This outreach ministry is designed to use various outreach methods to involve as many people as possible in reaching and witnessing actions. Instead of limiting outreach only to those members who will visit lost people or prospects door-to-door, why not broaden the horizons of outreach? Before the regular visitation time, set up seven stations where adults can do some form of outreach. The stations can be set up throughout the church so that the various methods, such as making telephone calls or writing letters will not interfere with one another.”

The Outreach Stations plan provides alternate outreach methods and allows more people to get involved. You can figure out other methods that work well for your church. The goal is to instruct and exhort the members that each one must serve Christ in evangelism and to involve as many of the members as possible in the church’s outreach.

Some suggested Outreach Stations are as follows: (1) Door-to-door canvassing station. This station is for those who are involved in covering parts of the community systematically by going door-to-door. This is the station that uses tools such as tracts, flyers, John/Romans, advertisements for home Bible studies, correspondence courses, church newsletters, etc. Follow-up on interested contacts is essential. (2) Prospect visits station. Set up a table to hold prospect cards which bear the name, address, and other information about each prospect. These are people who have visited services, contacts made by church members, unsaved parents of children who attend Sunday School or other church events, etc. Those who are willing to make a personal visit can pick up prospect cards here. (3) Absentee visits station. Ask class secretaries to compile a list of members who have been absent for two or three consecutive Sundays. Some people may feel more comfortable visiting someone who already is a member of the Sunday School. At this station, outreachers can pick up the name and address of an absentee who needs to receive a visit. (4) E-mail and telephone station. Some people who do not feel comfortable making a personal visit may be willing to write a letter or an email or make a phone call to absentees and prospects. If you have access to listings of new residents, allow outreachers to contact these persons and invite them to attend Sunday School. Calls can also perhaps be made to recent visitors expressing appreciation for their visit and encouraging them to attend again. (5) Prayer station. Sunday School rooms can be designated as prayer rooms. These rooms should be located away from the other stations so that those praying will have a quiet place to pray for outreachers who are making visits as well as for the lost and unchurched persons the outreachers are visiting. Prayer always makes a difference.

To get new prospects, the entire church should be geared to collecting contacts (through personal evangelism, tract distribution, friends and relatives, church visitors, home visits by SS teachers, etc.).

Again, we should always be evaluating every program to see if it can be improved, to see if something needs to be changed. Is there anything we could do to make it more fruitful? Are we going at the right time? For example, one church stopped Thursday night visitation and started Saturday visitation, because after covid people don't want strangers knocking on their doors after dark. Do we have the right approach? Are we saying the right things? Are we leaving the right material? Are we doing everything possible to get every member involved? Do we have the best tracts? Are we doing anything to reach foreigners? Are there other places we can go? Are there ways to get more people involved? It is wise to get the active members together regularly to share their ideas on this subject.

For more about the visitation program, see the free eBook [Ideas for Evangelism](https://www.wayoflife.org/publications/all.php) - <https://www.wayoflife.org/publications/all.php>

Refreshments after the Service

For many years, we have served refreshments after our main weekly service. The goal is to encourage unsaved people to stay around so we can minister to them, and it has worked very well. We train our people how to deal with the visitors.

One man is in charge of making sure all visitors are dealt with and followed up. When an individual is showing good interest, he assigns a church member to meet with that individual to take him through the Seeker's Bible Study.

Gospel Meal

One church near a military base served a meal after the main service to encourage young men to stay around. The church families prepared the meals by turns. Many came to Christ through that ministry.

Visitor Pies

Pastor Doug Hammett, formerly of Leigh Valley Baptist Church in eastern Pennsylvania, wrote, "We deliver a pie to first time visitors the week following their visit to the church. Just a friendly, brief visit to say 'thank you for coming.' I then follow up with a brief pastoral visit and try to enlist them in a Bible Study. This has had a great affect on bringing more visitors back for a second look at least."

Another twist on this idea is to make pies and deliver them to new move-ins in the immediate church area, together with literature and an invitation to the church. This is a good summer project for teenage girls. They can go to the home of a godly lady church member each week, make the pies, pray together

for the Lord's blessing on the outreach, and have them ready for visitation. This could possibly get more people involved in evangelism, at least on the fringes, who otherwise would not be active. As they work and pray in this way, they start thinking about the visitors and the soul winning aspect of the church services.

It is important to leave the right packet of material on such visits. It should be a mixture of tracts, information about the church, a church newsletter if there is one, perhaps an interesting book, etc.

Monthly Gospel Meeting

For several years, we have devoted one main service each month to the gospel.

For that service, everything is geared for the unsaved: the hymns, the music specials, the preaching. We show videos. We put on plays. We teach the unsaved visitors new songs. We have testimonies. We have men assigned to a table with tracts and other materials. We have little gospel videos that people can put on their phones. We train the people to deal with visitors. We encourage the members to focus their evangelism effort toward getting visitors to this meeting.

During our church workers' meeting the week following the gospel service, we analyze the gospel meeting to see if there is something we improve. We analyze everything: the preaching, the testimonies, the videos, the songs, the specials, etc.

Street Evangelism

Street evangelism can be most effective when something can be done to draw a crowd, such as music or children's singing or a literature booth.

Gospel Stands

The Jehovah's Witnesses set up small stands at strategic places. These feature Bible verses and other writings. They talk with and distribute material to those who show interest. This is something that might be used by Bible-believing churches.

Tracts

See the chapter "Using Tracts in Evangelism."

Special Occasions and Events

Plan for outreach when people congregate together, such as sporting events, religious festivals, county fairs, parades, and bazaars.

Research the events in your area and make plans to use those events for evangelism, for sowing seed, for making new contacts, for finding those who are interested in attending church. A gospel booth can be set up (or multiple ones) with tracts and other gospel materials; tracts can be distributed; a

music group can play to draw a crowd; testimonies can be shared, etc. An attempt can be made to sign up people for a gospel Bible study or a correspondence course.

See the free eBook [Ideas for Evangelism](https://www.wayoflife.org/publications/all.php) - <https://www.wayoflife.org/publications/all.php>

Ministering to Foreigners

Immigrants, whether temporary (such as students) or permanent, are often lonely in their host country. Some find it difficult to make friends. Churches can reach out to these people and help them with any needs they might have and get to know them and share the gospel with them.

The main thing that is needed for this ministry is loving hospitality and a good knowledge of the gospel and wisdom in dealing with people.

Churches that do this should try to get tips in dealing with these particular people by talking to missionaries who work among them.

See the free eBook [Ideas for Evangelism](https://www.wayoflife.org/publications/all.php) - <https://www.wayoflife.org/publications/all.php>

Internet and Social Media

The internet is the most effectual communications media that has ever existed. It is used for evil, but it also can be used as great tool for preaching and teaching. The church can use web sites and Facebook and other social media. What about TikTok? Can it be used for gospel video clips?

An effective web site and/or Facebook site is much more than mere information about the church. It contains Bible preaching, gospel material, testimonies, gospel videos, gospel correspondence course, and apologetics material). An attractive, well-designed, well-maintained web site and/or social media site should be advertised on all of the church's literature.

The content should be updated frequently.

Gospel Broadcasts

In some places it is possible to run gospel broadcasts on radio and television. We ran gospel broadcasts on multiple stations in Nepal in past years. We advertised the correspondence course by this means.

Gospel Ads

In some situations, it is possible to place gospel ads in newspapers or radio. This is a good way to advertise gospel correspondence courses or Bible courses. For many years, Metropolitan Tabernacle in London paid to place small gospel billboards in the London Underground stations.

Home Bible Studies

In our missionary work, we assign the more mature church members to lead gospel Bible studies. We use the [Seeker's Bible Study](#), which is available for free at the Way of Life web site, www.wayoflife.org. The Bible studies are held in the homes of those who are visiting the church and showing interest, and these are encouraged to invite their neighbors and friends and relatives to the studies. Oftentimes people will attend a Bible study in a home when they won't attend church. Or we will meet the individual wherever he chooses, such as a restaurant or coffee shop.

The Bible studies can be advertised in the gospel tracts, on bulletin boards, etc.

See the chapter "Sowing and Reaping."

Mass Mailings Religious Surveys

These can be effective in some areas.

Correspondence Courses

In some places, gospel correspondence courses are effective. Hundreds have taken our correspondence courses through the years.

The courses can be advertised in the gospel tracts, on bulletin boards, etc.

Afternoon Sunday Schools Jail Ministries Public Schools Outreach to colleges and universities Nursing Homes New Move-Ins Bus Ministry Tent Gospel Meetings Planting New Churches

For more about these and other ministries, see the free eBook [Ideas for Evangelism](https://www.wayoflife.org/publications/all.php) - <https://www.wayoflife.org/publications/all.php>



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?



UNION SEMINARY PERFORMS LAST SUPPER IN DRAG (Friday Church News Notes, November 29, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- The following is excerpted from "Union Seminary," *The Disntr*, Nov. 18, 2024: "Union Theological Seminary held a 'Drag Communion' event in their chapel, featuring drag performers presiding over the Lord's Table while attendees were invited to dress in drag or any other 'fabulous' way they saw fit. The event promised to explore the 'queerness' of the Last Supper and other so-called 'deep questions,' all while reducing the sacred act of Communion to a flamboyant costume party hosted by LGBTQ activists Marge Erin Johnson and Chad Manley. Participants were encouraged to strut into the chapel as though the Lord's Supper were some cabaret sideshow in need of an audience." **CONCLUSION:** Union Seminary was founded in 1826 by the Presbyterian Church. It was captured by theological liberalism by the last quarter of the 19th century. In 1891, Charles A. Briggs gave a lecture entitled "The Authority of Holy Scripture" in which he called belief in verbal inspiration, miracles, and predictive prophecy "barriers" that impeded men in understanding the Bible properly. While students laughed and applauded in appreciation, he mocked the miracles of the Old Testament. He claimed that there are many ways to "find God," including through human reason and

the Roman Catholic Church. When the Presbyterian Church deposed Briggs for heresy, Union Seminary disassociated itself from denominational oversight. The Last Supper in Drag is a product of theological liberalism. If the Bible is not the infallible Word of God, there is no absolute authority, Jesus Christ was either deceived or a deceiver, there is no salvation, and nothing matters. Thank God, though, Briggs was the one who was deceived, and Union Seminary has been a vile and ridiculous institution ever since. The Bible's prophecies prove its divine inspiration. In fact, the Last Supper Drag crew are prophesied: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ... [God turned] the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked. ... But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities..." (2 Peter 2:1-2, 6, 7, 10).



EQUIVALENT OF POPULATION OF SMALL CITY EUTHANIZED IN CANADA

(Friday Church News Notes, November 29, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

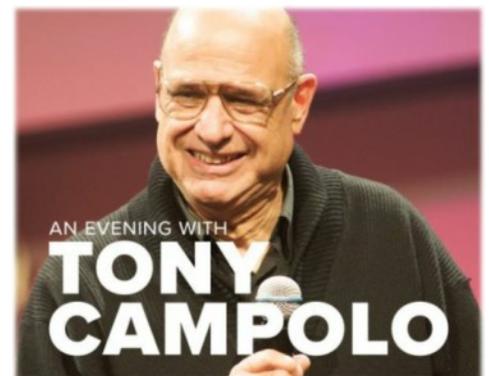
- The following is excerpted from "Canada by the numbers," *Gold Report*, Sept. 16, 2024: "**During the eight years from 2016, when MAiD (medical assistance in dying) was legalized in Canada, through 2023, over sixty-thousand people were killed by doctors.** In essence, healthcare professionals have become agents of death, being required to suggest the option to patients (including those who are just disabled or have a chronic illness) and/or by actively killing them. The annual numbers are staggering. As *PJ Media's* Ben Bartee reported, Canadian euthanists killed 13,241 people in 2022 alone. 'Last year 4.1% of all deaths in Canada were due to MAiD (medical assistance in dying), according to the country's health ministry. This amounts to a total of 13,241 people who died under Canada's MAiD programme in 2022, marking a 31% rise on the previous year.' The numbers keep growing ... as reported by *Daily Mail Social Affairs* correspondent James Reinl. 'Canada is on track to break euthanasia records once again with 15,280 doctor-assisted suicide deaths in 2023--a 15 percent jump on the previous year, a campaign group

warns ... MAiD now accounts for 4.6 percent of all fatalities--making it the most common cause of death after cancer, heart disease and accidental injuries, official data show.' ... What does the disappearance of 60,000 people look like? ... In 2024 Canada's New Westminster has 58,549 people, Norfolk has 62,563, and Saint-Jérôme has 63,729. In 2024 Florida's North Miami Beach has 59,008 people."

TONY CAMPOLO DIES (Friday Church News Notes, November 29, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

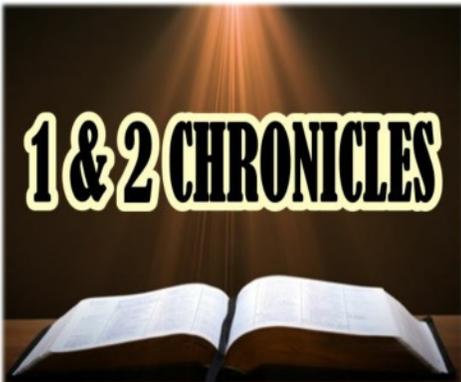
- Tony Campolo, influential evangelical author/teacher, died on Nov. 19 at age 89. I read his books for research, heard him speak at Missionsfest '92 in Vancouver, British Columbia, and interviewed him at the New Baptist Covenant Celebration in Atlanta in January 2008, which I attended with media credentials. He was a deeply confused man who misinterpreted Scripture and stumbled into many heresies, thus leading many astray. His foundational error was salvation. He was not born again biblically by his own testimony. He said that his mother, who was saved out of Catholicism, wanted to see her son have a "born-again experience," but he admitted that "it never worked for me" (*Letters to a Young Evangelical*). Instead he learned from "reading the Catholic mystics, especially *The Spiritual Exercises* of Ignatius of Loyola" (co-founder of the Jesuits), that salvation is a process, not an event (*Letters to a Young Evangelical*, pp. 30-31). Campolo taught that "Christ lives in all human beings, regardless of whether they are Christians" and "Jesus is the only Savior, but not everybody who is being saved by

Him is aware that He is the one who is doing the saving" (*A Reasonable Faith*). He claimed that the Scripture is not inerrantly inspired of God and is not "the ultimate authority for faith" (*Partly Right*, p. 99). He held an evolutionary view of the origin of man and the universe. He was an ecumenist who associated with the most liberal of denominations, Roman Catholicism, Seventh-day Adventism, etc. He was on the editorial board for the production of the film *Mother Teresa*, which exalted the Roman Catholic nun and contained no warning about her false gospel. Campolo preached a social gospel. "[Jesus] saved us in order that He might begin to transform His world into the kind of world that He willed for it to be when He created it" (*It's Friday but Sunday's Coming*, p. 106). He hated and mocked dispensationalism and rejected the biblical doctrine of the imminent return of Christ. He said homosexuals should be allowed to join churches and be ordained without renouncing homosexuality and supported homosexual marriage. A major source of his heretical thinking was Catholic contemplative prayer. He said, "I get up in the morning a half hour before I have to and spend time in absolute stillness. I don't ask God for anything. I just simply surrender to His presence and yield to the Spirit flowing into my life" (*Outreach Magazine*, July/August 2004, pp. 88, 89). He said "a



theology of mysticism provides some hope for common ground between Christianity and Islam” (*Speaking My Mind*, pp. 1491, 150). This is not biblical meditation. It is a recipe for spiritual delusion. Evangelicalism, with its renunciation of separation and its lack of boundaries, is leavened with every sort of sin and heresy. It is the incipient form of the one-world church, which will reach full blossom in the day of the Lord as described in Revelation 17.

WHAT CHRONICLES SAYS TO AMERICA (Friday Church News Notes, November 29, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The books of Chronicles emphasize that Israel’s blessing depends on her obedience to God. This lesson is also for the nations, particularly those with a strong biblical influence such as England and America. The following is by J. Sidlow Baxter, *Explore the Book*: “Running right through the story of these kings, with its occasional reforms and ever-worsening relapses, is the solemn, vital, urgent truth that a nation’s response to God is the really determining factor in its history and destiny. This was specially true of Israel, but it is universally true of the earth’s people today. ... This truth may not seem so immediately perceptible in our modern world with its international complicatedness; but



when we look at processes over a period we find it still in operation. **Moral principles and spiritual convictions are the first-important things as regards national progress or decline, not politics and economics**--as seems to be the fashionable thought in Government today. The place we give to GOD is that which determines our prosperity or adversity, our history and our destiny. Israel of old--kings, leaders, people--deceived themselves into thinking that they could sin with impunity, imagining that because Jehovah could not be seen He could not see; but they did not deceive God; nor can we. ‘God is not mocked.’ He rules, He chooses, He forbears; but He will not spare the persistent exploiting of privilege. **The abuse of high calling by low living always brings ruinous ending.** Oh, that nations, leaders, peoples might realise that today!”

SUPREME COURT SIDES WITH FIRST AMENDMENT IN LANDMARK COLORADO CASE (Friday Church News Notes, December 6, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - America’s Bill of Rights is the most robust protection of individual civil rights in the history of Gentile nations. It is the product of an experiment that began in England with the Magna Carta of the 13th century and concluded with the founding of the United States of America in the 18th. Though America’s Bill of Rights is under vicious assault and has been weakened over the past century and more by Congress and the Courts, it still offers protections far greater than those enjoyed by citizens of other nations. While America is ridiculously marked as a systemically



racist, fundamentally evil nation by the Woke, CRT crowd, multitudes have been willing to sacrifice life and limb to live there. The following is excerpted from “Colorado agrees to pay,” *Standing For Freedom*, Nov. 21, 2024: “The state of Colorado has agreed to pay more than \$1.5 million in attorneys’ fees for violating the free speech rights of Lorie Smith, a web designer and plaintiff in the landmark Supreme Court case 303 Creative v. Elenis. Smith brought her challenge to Colorado’s Anti-Discrimination Act in 2016, claiming that the law violated her First Amendment rights by compelling her to create messages that violate her conscience. Smith, a devout Christian, wanted to create websites celebrating traditional weddings, but faced the possibility of being punished by the state if she refused to also celebrate same-sex weddings. ... **Smith’s challenge to the law also reached the Supreme Court, which ruled in the summer of 2023 that Colorado’s law violated Smith’s free speech rights.** The Court noted that Smith served customers of all groups including homosexuals; she simply did not want to be forced to create websites for homosexual weddings, an act which violates her religious beliefs. Justice Neil Gorsuch, who authored the majority opinion of the Court, wrote, ‘The First Amendment prohibits Colorado from forcing a website designer to

GIRAFFES IN ANTIGRAVITY SUITS (Friday Church News Notes, November 29, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) The following is from CreationMoments.com, October 23, 2024: “On previous ‘Creation Moments’ we have talked about some of the wonderful designs that help make the giraffe possible. The giraffe has a strong heart to pump blood all the way up to its head and strong arteries to withstand the high blood pressure needed to carry the blood to its head. We have also talked about the giraffe’s so called ‘wonder net,’ which is a network of blood vessels that helps to stabilize the blood pressure in the giraffe’s head even when it raises and lowers its head. But modern science continues to uncover engineering wonders that enable the giraffe to keep blood flowing evenly to its brain and keep blood from pooling in its legs. Researchers have discovered that giraffes, unlike human beings, have a valve in the jugular vein. But these valves work in the wrong direction to help blood stay in the head. Instead, they close when a giraffe lowers its head, preventing used blood from backing up into the brain. And how does a giraffe,



which stays on its feet all day, keep blood from pooling in its legs? Scientists have found that the skin on a giraffe’s legs is very tight fitting. When a giraffe walks, its muscle movement within that tight skin actually helps pump used blood out of the legs. If life owed its existence to chance and genetic mistakes, we wouldn’t have any giraffes today. But what a wonder of God’s design these stately creatures are! Notes: Pedley, T.J., ‘How giraffes prevent oedema,’ *Nature*, 29:3, p. 13.”

create expressive designs speaking messages with which the designer disagrees. ... **The First Amendment’s protections belong to all, not just to speakers whose motives the government finds worthy.** In this case, Colorado seeks to force an individual to speak in ways that align with its views but defy her conscience about a matter of major significance.”

BAKER JACK PHILLIPS WINS MAJOR VICTORY AFTER 12-YEAR PERSECUTION (Friday Church News Notes, December 6, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “Baker Jack Phillips,” CBN, Nov. 2, 2024: “Christian baker Jack Phillips has been locked in a long legal battle over his refusal to make cakes for a

same-sex wedding and a gender transition. But after over a decade of court battles, Phillips, owner of Masterpiece Cakeshop in Lakewood, Colorado, recently won a major victory at the Colorado Supreme Court--something over which he’s elated. ... The baker first found himself in the crosshairs more than a decade ago, when he declined to make a same-sex wedding cake. After that case made its way through



the courts, he again found himself facing a new battle after he refused to make a cake celebrating a gender transition. ‘I want to make it clear that, at Masterpiece Cakeshop, we serve everybody, but we can’t create every cake with every message that people ask us to,’ Phillips said. ‘In ... the first case, the two men asked me to create a cake celebrating a same-sex wedding. To me, a wedding cake has an inherent message, and that’s a message I couldn’t express.’ ... [T]he second case surrounded a person he described as an ‘activist attorney’ who called and requested yet another cake Phillips couldn’t in good conscience make. ‘[The individual] asked if we could create a cake that was pink on the inside and blue on the outside,’ Phillips said. ‘And then we were told that those colors were symbolic of celebration of changing gender, and

then it became a message that I couldn't create. ... **Phillips, he also spoke about what it's been like to be dragged through the courts almost endlessly over the past 12 years. 'It's been a very encouraging time, though it seems like it shouldn't.'** Phillips said he decided to keep fighting rather than throw in the towel, appealing to the Bible to express his motivation for seeing the case to its conclusion. ... Phillips said it is God who provides the strength to enable us to be committed to Him and to find solace in our faith. It's through that dynamic that he's found his own ability to persist in peace. **'Just knowing that God is in control of all these issues and I can trust Him implicitly for everything,'** he said. **'That's pretty much what's helped keep us going.'** Ultimately, Phillips said it's essential to take a stand for truth, regardless of pushback. **'We have to stand for what we believe, and we get what we believe from God's Word, the Bible,'** he said."

AUSTRALIA BANS SOCIAL MEDIA FOR UNDER 16s (Friday Church News Notes, December 6, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - On Nov. 29, the Australian parliament passed a law banning social media for children under 16. "The law will make platforms including TikTok, Facebook, Snapchat, Reddit, X and Instagram



liable for fines of up to 50 million Australian dollars (\$33 million) for systemic failures to prevent children younger than 16 from holding accounts" ("Australian Parliament bans," AP, Nov. 29, 2024). Regardless of possible benefits, the law has at least three major problems. First, it puts the onus for protecting children on social media companies rather than parents. Second, the law will doubtless be ignored by unsupervised children who will find a way around it. Third, even if it were effective, the law doesn't go far enough. Older teens should not have uncontrolled, unsupervised access to social media. In light of the massive moral dangers that permeate social media, to allow such a thing is child abuse.

WHY MUSK'S PURCHASE OF TWITTER WAS A GAME CHANGER (Friday Church News Notes, December 6, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "Why Elon Musk's Purchase," *PJMedia*, Nov. 30, 2024: "When Elon Musk first floated the idea of purchasing Twitter, I don't think anyone could fully appreciate how big a deal it was or would be. At the time, many conservatives had been banned from the platform and saw his potential acquisition of Twitter as a means to having our accounts restored and being able to tweet without being censored for saying the 'wrong' things. If that had been all that Musk accomplished, it would have been enough, but his purchase of Twitter, since renamed X, may very well have been a huge turning point in American discourse. ... The media simply can't handle that they have competition. And whether they like it or not, X is becoming their



competition. 'There's no question that X is the platform with the greatest reach,' Emmy Award-winning investigative journalist Catherine Herridge noted recently. 'And when I say the greatest reach, it's not just the numbers, but it's the individuals that you can have this contact with, whether it's people who are very senior in politics, major business leaders.' She continued, 'It's not just the size of the audience, it's the diversity of the audience, and it's being able to reach out to a lot of different types of people. You know, the powerful, the decision makers, but then also the everyday consumers of information. I feel like on X, the people who are following the account are a lot more engaged in the news. They're super consumers of information. You can't argue with the numbers.'"

THE METHUSELAH TREE (Friday Church News Notes, December 6, 2024, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The world's most famous date palm is the Methuselah Tree that was grown from a 2,000-year-old seed that was found by archaeologists in the 1960s in Masada, Herod the Great's desert fortress overlooking the Dead Sea. The seeds date to before Christ, so they are 2,000 years old. Masada was stocked with every type of food and wine that the luxury-loving Herod craved, but the fortress was abandoned after his death.

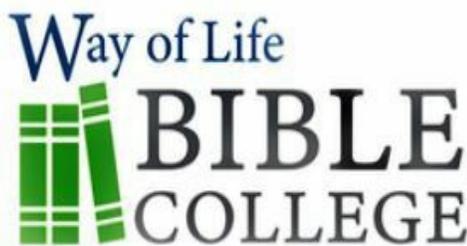
It was briefly occupied in 73-74 AD for the last stand of Jewish revolters in the First Roman-Jewish War. When the revolters committed mass suicide, the burned fortress was left to crumble into the dust. The Judean Date Palm itself went extinct sometime between AD 1000 and 1400. The palms were destroyed by centuries of war, neglect, and desertification. About 20 years ago, Dr. Sarah Sallon, a natural



medicine researcher, had the idea of planting some of the ancient seeds to see if they had medicinal benefits not found in other dates. With difficulty, she convinced the skeptical Masada archaeologists to give up a portion of their precious find for this purpose. Dr. Elaine Solowey, with the Arava

Institute at the Kibbutz Ketura in the Israeli Negev, oversaw the planting. One of three seeds sprouted and grew into a healthy date palm that began flowering and producing pollen in 2011. They named it *Methuselah* after the oldest living man in recorded history (Genesis

5:27). The problem, as its name suggests, is that the tree is a male and needs a female to produce fruit. Solowey convinced other archaeologists to give up ancient seeds they found in Qumran, a few miles north of Masada, and they have been successful in growing females. One is named *Hannah*, after the prophet Samuel's mother. In 2020, Hannah was successfully pollinated by Methuselah and in September she bore 111 dates of the ancient Judean variety! They are said to be very tasty with a slight honey flavor. As of 2021, there were multiple thriving male and female Judean date palms grown from ancient seeds, and the vision is to produce groves of them for science and commerce.



The **Way of Life Bible College** is a concept that a sound New Testament church is a serious training institution.

<https://www.wayoflife.org/publications/bible-college.php>

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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