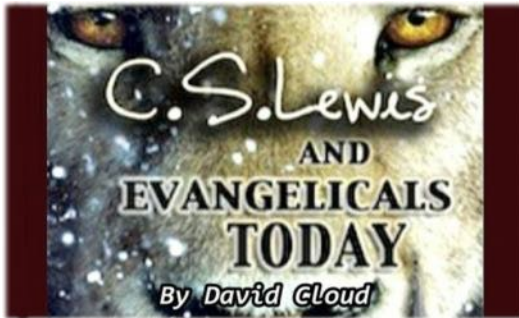


O Timothy

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

A Monthly Newsletter for Spiritual Protection and Edification

Volume 43 - Issue 05 - May 2026



"Most Christian bookstores feature the writings of Lewis without a word of warning. Though Lewis died in 1963, sales of his books had risen to two million a year by 1977 and had increased another 125% since 2001, with no end in sight. The December 2005 edition of Christianity Today was devoted to 'C.S. Lewis Superstar.'" Page 6.

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



The [ONE YEAR DISCIPLESHIP COURSE](#) features 52 lessons in Christian living.

It can be broken up into sections and used as a new convert's course, an advanced discipleship course, a Sunday School series, a course for home schooling or Bible Institutes, or for preaching outlines.

The lessons are thorough and very practical.

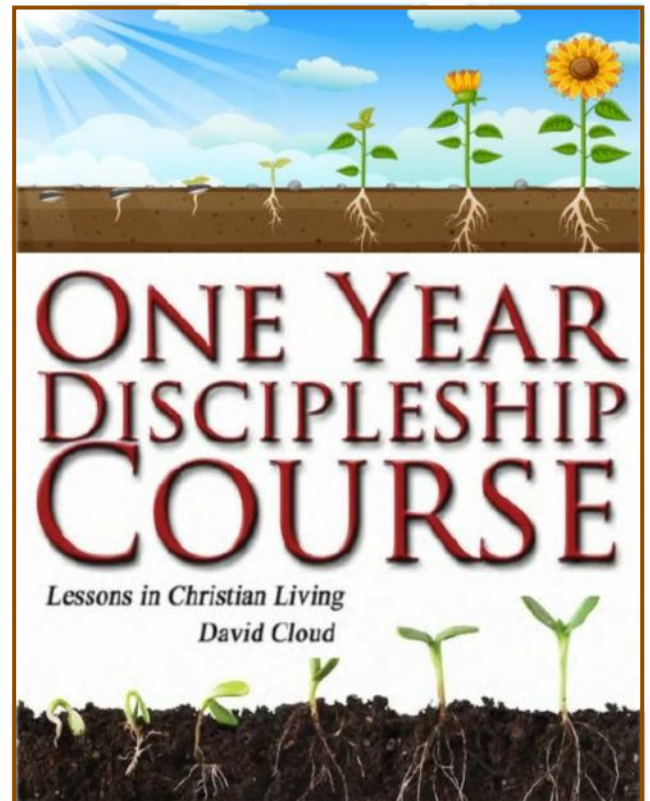
The course includes a memory verse program.

Each lesson is also accompanied by review questions.

In our church, we assign each new convert to go through the course with one of our members. It has been invaluable in strengthening the church and creating doctrinal and practical unity.

Following are the lesson titles:

- Repentance
- Faith (for salvation)
- The Gospel



- Baptism
- Eternal Security (3 lessons)
- Position and Practice
- The Law and the New Testament Christian
- Christian Growth and Victory (3 lessons)
- Prayer
- Faith (in Christian living)
- The Armor of God
- The Church
- The Bible (2 lessons)
- The Bible's Proof (2 lessons)
- Daily Bible Study
- Key Principles of Bible Interpretation (2 lessons)
- Foundational Bible Words (4 lessons)
- Knowing God's Will
- Making Wise Decisions (3)
- Christ's Great Commission
- Suffering in the Christian Life (2 lessons)
- The Judgment Seat of Christ
- Separation - Moral
- Tests of Entertainment
- Separation - Doctrinal (2 lessons)
- Fasting
- Miracles
- A Testing Mindset
- Tongues Speaking (2 lessons)
- The Rapture
- How to Be Wise with Your Money (2 lessons)
- The Believer and Drinking

- Abortion
- Evolution
- The Sabbath
- Dressing for the Lord (2 lessons)

SAMPLE LESSON

SEPARATION - MORAL

MEMORY VERSES: *1 Thessalonians 5:22; James 1:27; 1 Peter 1:14-15*

What Is the World? (1 John 2:15-17)

The “world” does not refer to the things that God made (trees, birds, rivers, kindness). It also does not refer to innocent manmade things. There are many things that man has made and many aspects of human culture that are contrary to God’s Law. The believer is free to enjoy all such things.

The “world” refers to the evil things associated with man’s fallen heart (1 Jn. 2:16). Observe that these things can be summarized as evil lusts and pride.

The “world” refers to the world system created by fallen men in rebellion to Almighty God and His Law (“if any man love the world, the love of the Father is not in him,” 1 John 2:15). The world is in open rebellion to God, and each person must make his choice: the world or God (1 John 5:19). The world system began in the days of Cain, when Cain went out from the presence of God and built the first city and civilization (Gen. 4:16-22). It was a glorious civilization full of entertainment and enterprise, but it was a civilization that had rejected God’s Law and was bent on living without God. The world system was further developed in the days of Nimrod and the building of the Tower of Babel. God had instructed mankind to fill the earth, but instead they congregated in the region of Babel and built a society based on rebellion to God’s laws, human pride, and idolatrous religion. This has remained the essence of the world system to this day. The devil is called “the god of this world” because he is the head of the world system (2 Cor. 4:4).

How Should the Believer Relate to the World?

We would emphasize that biblical separation from the world does not mean isolation from the world. The early churches described in the book of Acts didn’t flee away

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to mountain caves and live isolated from society. They lived in the villages and cities and sent about their lives and let their lights shine in a dark world both by gospel preaching and holy living. Biblical separation is not monasticism. It is also not Amishism. The believer will be different if he lives according to God's Word. He doesn't need to dress weird as far as adopting a uniform, live communally, and lock himself into a time warp.

We would also emphasize that biblical separation is not self-righteousness. The believer must never forget that he is not better than the unbeliever and that he was not saved because he is special. All men are sinners, and Jesus came because God loves the whole world (John 3:16). The believer has no righteousness except that which he has received as a gift of God's grace. We must not "look down our noses" at the world. The apostle Paul knew this and called himself "the chief of sinners" (1 Tim. 1:15).

1. Love not the world (1 John 2:15). Here we see that believer is not to allow the world to capture his heart and affections and passion. A good test is to ask oneself, what is it that really gets me excited in life? What am I passionate about? If the answer pertains to anything that is characterized by the lust of the flesh, the lusts of the eyes, and the pride of life, then I stand condemned by God's Word.

2. Be not conformed to the world (Romans 12:2). To be conformed means to be pressed into a mold, to be fashioned according to a likeness. The world is very aggressive and evangelistic and enticing. It wants to shape our lives by its standards, its fashions, its forms of entertainment, its principles, its philosophies. The child of God must take his stand against this in every area of his life. We must remember that the world does not love us and the world has no wisdom. To follow the ways of the world is very foolish. God loves us and God is wisdom, and His ways are right and good and eternal.

3. Be not a friend of the world (James 4:4). Again, the Bible refers to our affections. To be a friend is to have positive, friendly feelings toward someone, to appreciate their company. James uses very powerful words. To befriend the world is commit spiritual adultery. God is a jealous God. This one verse exposes the error of the emerging church and its "cultural liberalism." The sermons and writings of emergents are filled with positive references to the evil things of the world, such as R-rated

movies and drinking and filthy rock bands. Note the following excerpt from the book *Hipster Christianity*: "Hipsters are ... mavens of cool music. ... They gravitate toward HBO, Showtime, FX, or Comedy Central ... Music is everything to hipsters, so of course they love going to concerts. ... Christian hipsters love breaking the taboos ... piercings, dressing a little goth, getting lots of tattoos, carrying flasks, and smoking cloves. ... Mark Driscoll liberally embraces the sorts of vices--drinking, dancing, R-rated movies, and UFC fights--that old-school Christians ardently avoid." If this is not to be a friend of the world, I don't know what the term could mean.

How Strict Should Our Separation Be?

The common idea is that there should be some basic separation from the world, but we shouldn't be very strict and "legalistic" about it. Consider the following Scriptures:

Ephesians 5:11; 1 Thessalonians 5:22; James 1:27; 1 Peter 1:14-15.

Is There a Positive Side to Separation?

Consider 2 Timothy 2:22, which teaches that separation is not just a "negative" issue.

1. Separation is a matter of spiritual and moral protection. Timothy was told to "flee also youthful lusts." That is the image of running from some great danger. God does not want to take pleasurable things away from His people. He is the Author of every good gift (James 1:17). When He made Adam and Eve, He put them in the loveliest Garden one could imagine. He designed it to provide every wonderful and pleasurable thing. God is not some cruel person who wants to harass people with meaningless laws. God is the most compassionate, giving Person in existence. His command to separate from the evil things of the world is designed to protect us from spiritual and moral destruction. It is designed to keep us out of the devil's cruel clutches.

2. Separation is an association matter. Timothy was to pursue holiness "with them that call on the Lord out of a pure heart." This reminds us that one's associations have a great influence on one's life. 1 Corinthians 15:33 warns that "evil communications corrupt good manners." If you run with the wrong crowd, you will not live a godly life. A good apple will always be corrupted if placed in a barrel of rotten ones.

3. Separation is a heart matter. Paul mentioned “a pure heart.” If the heart is right, the believer will respond positively to the Lord’s command to separate from evil. Before I was saved, I grew my hair long as a flag of rebellion and pride. I refused to cut it for love or money, but after I was saved I cut it when I was challenged by an elderly woman that long hair was not befitting a young man who claims to be a follower of Christ. I cut it because my heart was right with God and I wanted to do His will instead of my own, and I did not want to offend people.

4. Separation is a replacement matter. Timothy was instructed not only to flee from sinful things but also to “follow” godly things. It is not enough to give up sensual music and worldly fashions and friends that hinder one’s spiritual walk; the child of God must add godly friends and sacred music and edifying literature and wholesome activities and get busy in the service of Christ.

Some Final Points

1. Is separation legalism?

No, Titus 2:11-15 plainly states that the true grace of God leads men to strict, holy, separated Christian living.

2. Is separation selfish?

No, separation is wisdom (1 Peter 5:7). To avoid the lusts of the flesh, the lusts of the eyes, and the pride of life is the way of protection from the devil and is the way to avoid becoming a slave to sin.

3. Is separation unchristlike?

No, Christ was holy and separated from sin at all times (Heb. 7:26). He was a friend of sinners, but He was never a friend of sin. The emerging church describes Jesus almost as a happy-go-lucky party guy, but He was not. He warned about judgment and preached about hell even in private situations, and that is a sure-fire way to end a party!

When the woman was caught in the act of adultery and brought to Him, He forgave her by His marvelous grace but he also instructed her to “sin no more.” That is a very strict standard and would put a damper on any worldly party!

4. Why is separation so unpopular?

It is unpopular because we live in the time prophesied in 2 Timothy 4:3-4, when professing Christians will create a new type of Christianity that allows them to live according to their own lusts.



REVIEW QUESTIONS ON SEPARATION - MORAL

1. When John warns us not to love "the world," what are two things that this does *not* mean?
2. What are some of the innocent things that man has made that the believer can enjoy?
3. What are some of the innocent things in society or culture that the believer can enjoy?
4. What are some things in society that fall into the category of evil lusts and pride?
5. When did the world system begin?
6. What was wrong with Cain's city?
7. What was wrong with Nimrod's society?
8. In what verse is the devil called "the god of this world"?
9. Why do we know that monasticism and communalism are wrong?
10. In what verse did Paul call himself "the chief of sinners"?
11. What does it mean to love the world?
12. What does it mean to be conformed to the world?
13. Why is the believer required not to be a friend of the world?
14. According to Ephesians 5:11, how much fellowship is the believer to have with the unfruitful works of darkness?
15. What are some examples of the unfruitful works of darkness?
16. According to 1 Thessalonians 5:22, the believer is to abstain from what?
17. According to James 1:27, the believer is to keep himself how separated from the world?
18. What are the four positive things about separation that are described in 2 Timothy 2:22?
19. What book and chapter says that the grace of God teaches us to deny ungodliness?
20. Why is separation wisdom?
21. What prophecy warns that the time will come when men will heap to themselves teachers after their own lusts?

The late British author [C.S. \(Clive Staples\) Lewis](#) (1898-1963), who was known as Jack, is extremely popular with evangelicals today. In fact, he could be said to be the “godfather of modern evangelicalism.”

In fact, Lewis is loved with an equal fervor by “conservative evangelicals,” hell-denying emergents, Roman Catholics, Mormons, and even some Atheists, a fact that speaks volumes to those who have ears to hear.

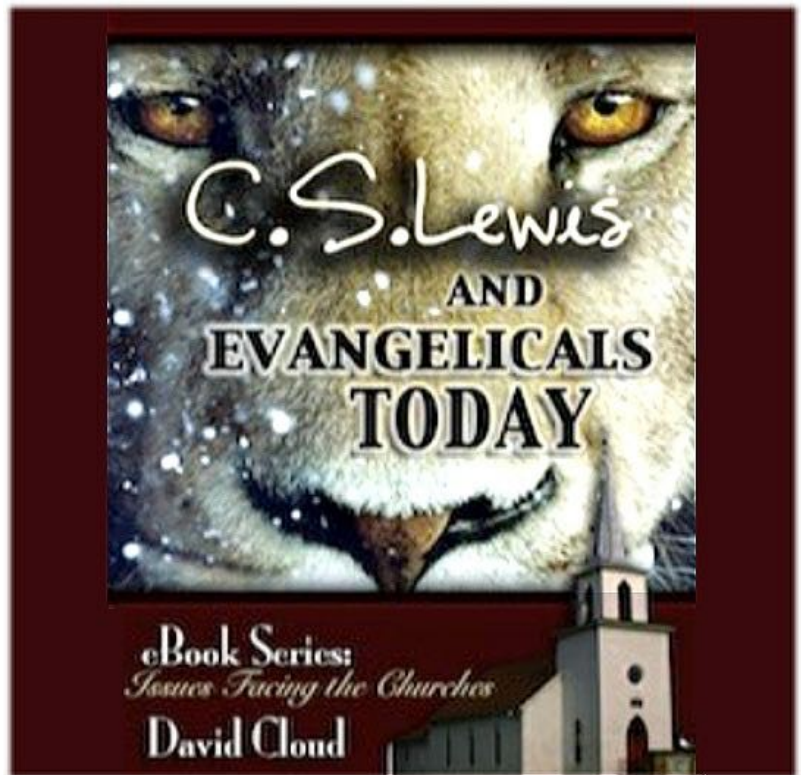
Most Christian bookstores feature the writings of Lewis without a word of warning. Though Lewis died in 1963, sales of his books had risen to two million a year by 1977 and had increased another 125% since 2001, with no end in sight.

The December 2005 edition of *Christianity Today* was devoted to “C.S. Lewis Superstar.” In an article commemorating the 100th anniversary of Lewis’s birth, J.I. Packer called him “our patron saint” and said that Lewis “has come to be the Aquinas, the Augustine, and the Aesop of contemporary Evangelicalism” (“Still Surprised by Lewis,” *Christianity Today*, Sept. 7, 1998).

A *Christianity Today* reader’s poll that year rated Lewis the most influential evangelical writer. In light of the wretched spiritual-doctrinal-moral condition of “evangelicalism” today, that is a very telling statistic.

In its April 23, 2001, issue, *Christianity Today* again praised C.S. Lewis in an article titled “Myth Matters.” Lewis, called “the 20th century’s greatest Christian apologist,” wrote several mythical works, such as *The Chronicles of Narnia*, which *Christianity Today* recommends in the most glowing terms, claiming that “Christ came not to put an end to myth but to take all that is most essential in the myth up into himself and make it real.” I don’t know what to say to this except that it is complete nonsense. In his *Chronicles*, Lewis depicts Jesus Christ as a lion named Aslan who is slain on a stone table. *Christianity Today* says, “In Aslan, Christ is made tangible, knowable, real.” As if we can know Jesus Christ best through a fable that is vaguely and inaccurately based on biblical themes and intermingled with paganism.

Lewis is praised on all spectrums of evangelicalism and beyond. He is credited by John Piper as a father of his doctrine of “Christian Hedonism,” and he is praised by Rob Bell in his hell-denying, universalistic book *Love Wins*. Under the Acknowledgements section Bell writes, “... to my parents, Rob and Helen, for suggesting when I was in high school that I read C.S. Lewis.”



LEWIS WAS COMMITTED TO “DAMNABLE HERESIES”

Even *Christianity Today* admits. “Clive Staples Lewis was anything but a classic evangelical, socially or theologically. He smoked cigarettes and a pipe, and he regularly visited pubs to drink beer with friends. Though he shared basic Christian beliefs with evangelicals, he didn’t subscribe to biblical inerrancy or penal substitution. He believed in purgatory and baptismal regeneration” (“C.S. Lewis Superstar,” *Christianity Today*, Dec. 2005).

THE INERRANT INSPIRATION OF SCRIPTURE is a fundamental of the faith, but Lewis denied it. In a letter to the editor of *Christianity Today*, Feb. 28, 1964, Dr. W. Wesley Shrader, First Baptist Church, Lewisburg, Pennsylvania, warned that “C.S. Lewis ... would never embrace the (literal-infallible) view of the Bible” (*F.B.F. News Bulletin*, Fundamental Baptist Fellowship, March 4, 1984).

THE HISTORICITY OF THE BIBLE is a fundamental of the faith, but Lewis denied it. He believed that Jonah and Job were not historical books. In his article “Modern Theology and Biblical Criticism,” Lewis said: “... Jonah, a tale with as few even pretended historical attachments as Job, grotesque in incident and surely not without a distinct, though of course edifying, vein of typically Jewish humor” (“Modern Theology and Biblical Criticism,” *Christian Reflections*, edited by Walter Hooper, Eerdmans).

THE NECESSITY OF SUPERNATURAL CONVERSION THROUGH REPENTANCE AND FAITH IN CHRIST is a fundamental of the faith, but there is no evidence that Lewis experienced this. I have read several of his books, dozens of his

articles, and several biographies about him, and I have never seen a clear teaching on the new birth or a clear biblical testimony that he was born again. Even *Christianity Today* said that Lewis believed in “baptismal regeneration.”

This should be cause for the deepest concern. Lewis’ autobiography *Surprised by Joy* presents a very confused testimony of salvation. Lewis definitely experienced a mystical conversion of some sort and he changed from Atheist to Christian, but that in itself is not biblical regeneration. This has happened to many others, including Malcolm Muggeridge, who at the end of the day were committed to a false sacramental gospel (Roman Catholicism), which Paul identified as cursed of God (Galatians 1).

In *The Great Divorce*, which is about salvation, heaven, and hell, Lewis does not mention the necessity of personal faith in Christ, the blood of Christ, or the new birth. It’s all about works and character.

The **“PENAL SUBSTITUTIONARY ATONEMENT”** is a fundamental of the faith, but Lewis denied it. The Bible plainly states that that Christ shed His blood and died to satisfy the penalty of God’s holy Law. But Lewis claimed that it does not matter how one “defines” the atonement and said that it is not an essential part of Christianity. In *Mere Christianity* he made the following statement:

“You can say that Christ died for our sins. You may say that the Father has forgiven us because Christ has done for us what we ought to have done. You may say that we are washed in the blood of the Lamb. You may say that Christ has defeated death. They are all true. IF ANY OF THEM DO NOT APPEAL TO YOU, LEAVE IT ALONE AND GET ON WITH THE FORMULA THAT DOES. And, whatever you do, do not start quarrelling with other people because they use a different formula from yours” (*Mere Christianity*, HarperSanFrancisco edition, 2001, p. 182).

This is rank heresy. Lewis wrongly claimed that it does not matter if a person believes that he is washed in Christ’s blood, that this is a mere “formula” that can be accepted or rejected at one’s pleasure. He said that it is just as well to believe that “the Father has forgiven us because Christ has done for us what we ought to have done.” That is a bloodless salvation through Christ’s life rather than through His Cross, which, according to the Bible is no salvation at all. The “blood” is mentioned more than 90 times in the New Testament, and that is no accident. “And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb. 9:22). If Jesus had lived a perfect life in our place and died a bloodless death in our place, we would not be saved.

Lewis said, “The central Christian belief is that Christ’s death has somehow put us right with God and given us a fresh start.

Theories as to how it did this are another matter. ... Any theories we build up as to how Christ’s death did all of this are, in my view, quite secondary...” (*Mere Christianity*, HarperSanFrancisco edition, 2001, pp. 54, 55, 56).

This is unscriptural teaching. God has revealed exactly what Christ did and what the atonement means. It is not a matter of theorizing or believing one “formula” over against another. The Bible says our salvation is a matter of a propitiation, a ransom, whereby our sins were washed away by Christ’s bloody death, which was offered as a payment to satisfy God’s holy Law.

Lewis never mentions the doctrine of propitiation, but propitiation was a necessary part of our salvation and the propitiation was made by blood. “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:25). Propitiation means satisfaction; covering; the fulfillment of a demand. It refers to God’s estimation of Christ’s sacrifice. God is fully satisfied by what Jesus Christ did on the Cross. The penalty for His broken law by man’s sin has been fully satisfied (Rom. 3:24-25; 1 Jn. 2:2; Heb. 2:17; Isa. 5:11). The Greek word translated “propitiation” in Rom. 3:25 is also translated “mercy seat” in Heb. 9:5. The mercy seat perfectly covered the law which was contained in the Ark (Ex. 25:17, 21). This symbolizes propitiation--Christ covering the demands of God’s law. That it is the blood of Christ which satisfied this demand and put away our sins was depicted on the Day of Atonement when blood was sprinkled on the mercy seat by the high priest (Lev. 16:11-17).

Through Christ’s blood we have eternal redemption. “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12).

Through Christ’s blood we can enter into the presence of God. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19).

That we have eternal redemption and boldness to enter into the holiest by the blood of Christ is not a “theory” or a “formula”; it is the Word of God; it is the very heart of the Gospel; and if one does not receive it he cannot be saved.

D. Martin Lloyd-Jones warned that Lewis had a defective view of salvation and was an opponent of the substitutionary and penal view of the atonement (*Christianity Today*, Dec. 20, 1963).

SALVATION BY GRACE WITHOUT WORKS AND SACRAMENTS is a fundamental of the faith, but Lewis

taught that the “Christ-life” is spread to men through baptism, belief, and the Mass. He wrote:

“There are three things that spread the Christ-life to us: baptism, belief, and that mysterious action which different Christians call by different names--Holy Communion, the Mass, the Lord’s Supper. ... I am not saying anything about which of these things is the most essential. My Methodist friend would like me to say more about belief and less (in proportion) about the other two. But I am not going into that” (*Mere Christianity*, p. 61).

(Note that he includes the Catholic Mass in his list of the various names by which holy communion are known, failing to acknowledge to his readers that the Mass is an entirely different thing than the simple Lord’s Supper of the New Testament.)

It is not a Methodist we should listen to but the Bible itself, and the Bible says that salvation is by the grace of Christ alone through faith in Christ alone without works, that works are important but they follow after salvation and are the product of salvation rather than the means of it. The difference between saying that salvation is by faith without works and that works follow and saying that salvation is by faith with works or faith plus works is the difference between a true gospel and a false one. “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:3-4). “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:8-10).

THE SOLE MEDIATORSHIP OF CHRIST is a fundamental of the faith, but Lewis denied it. He believed in prayers for the dead. In *Letters to Malcolm*, he wrote, “Of course I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter men. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden” (p. 109). Lewis confessed his sins regularly to a priest and was given the sacrament of last rites on July 16, 1963 (Roger Lancelyn Green and Walter Hooper, *C.S. Lewis: A Biography*, 1974, pp. 198, 301).

THE EXISTENCE OF HEAVEN AND HELL AND THE ABSENCE OF AN INTERMEDIATE STAGE is a fundamental of the faith, but Lewis denied it. He believed in purgatory. In *Letters to Malcolm*, he wrote” “I believe in Purgatory. ... The right view returns magnificently in Newman’s Dream. There if I remember rightly, the saved soul, at the very foot of the throne, begs to be taken away and

cleansed. It cannot bear for a moment longer ‘with its darkness to affront that light’. ... Our souls demand Purgatory, don’t they?” (pp. 110-111).

THE LITERAL SIX-DAY CREATION is a fundamental of the faith, taught from one end of the Bible to the other and placed at the very heart of the gospel (e.g., the literal fall of man), but Lewis denied it. He believed in theistic evolution, calling the Bible’s creation account a “Hebrew folk tale.” In *The Problem of Pain* Lewis said “man is physically descended from animals.” He claims that man “may have existed for ages in this state before it became man.” Then God “caused to descend upon this organism a new kind of consciousness.”

THE DOCTRINE OF AN ETERNAL, FIERY HELL is a fundamental of the faith, but Lewis denied it. He taught that hell is a state of mind:

“Hell is a state of mind--ye never said a truer word. And every state of mind, left to itself, every shutting up of the creature within the dungeon of its own mind--is, in the end, Hell” (Lewis, *The Great Divorce*, p. 65).

“If all Hell’s miseries together entered the consciousness of you wee yellow bird on the bought there, they would be swallowed up without trace, as if one drop of ink had been dropped into that Great Ocean to which your terrestrial Pacific itself is only a molecule.”

THE DOCTRINE OF THE FINALITY OF ONE’S DESTINY AT DEATH is a fundamental of the faith, but Lewis taught a second chance and the possibility of repentance beyond this life. This is the theme of *The Great Divorce*. “Is judgment not final? Is there really a way out of Hell into Heaven? ‘It depends on the way ye’re using the words. If they leave that grey town behind it will not have been Hell. To any that leaves it, it is Purgatory. And perhaps ye had better not call this country Heaven. Not Deep Heaven, ye understand’” (*The Great Divorce*).

In this book Lewis taught that questions such as the finality of men’s destiny and purgatory and eternal destinies cannot be understood in this present life and we should not fret about them.

“Ye can know nothing of the end of all things, or nothing expressible in those terms. It may be, as the Lord said to the Lady Julian, that all will be well, and all will be well, and all manner of things will be well. But it’s ill talking of such questions. ‘Because they are too terrible, Sir?’ ‘No. Because all answers deceive’” (*The Great Divorce*, Kindle location 140-150).

Many evangelicals have been influenced by Lewis’s heresy of universalism. For example, Clark Pinnock says, “When I was

a young believer in the 1950s, C.S. Lewis helped me understand the relationship between Christianity and other religions in an inclusivist way. Because I trusted him as an orthodox thinker, I was open to hear him say that he could detect God's presence among other faiths and that he believed people could be saved in other religions because God was at work among them" (*More Than One Way*, Zondervan, p. 107).

THE DOCTRINE OF MORAL PURITY AND THE INVIABILITY OF MARRIAGE is a fundamental of the faith (e.g., 1 Timothy 6:3-5; Titus 2:11-12), but Lewis ignored it.

He lived for 30 years with Janie Moore, a woman 25 years his senior to whom he was not married. The relationship with the married woman began when Lewis was still a student at Oxford. Moore was separated from her husband. Lewis confessed to his brother Arthur that he was in love with Mrs. Moore, the mother of one of his friends who was killed in World War I. The relationship was definitely sexual in nature. See Alan Jacobs, *The Narnian: The Life and Imagination of C.S. Lewis*, pp. 82, 94.

At age 58, Lewis married Joy Gresham, an American woman who pursued a relationship with Lewis even while she was still married to another man. According to two of Lewis's friends, Gresham's husband divorced her on the grounds of desertion (Roger Lancelyn Green & Walter Hooper, *Light on C.S. Lewis*), and he, in turn, married Joy's cousin. Trading husbands and wives is not Christian godliness.

In the book *A Severe Mercy* by Sheldon VanAuken, a personal letter is reproduced on page 191 in which Lewis suggests to VanAuken that upon his next visit to England that the two of them "must have some good, long talks together and perhaps we shall both get high." We have no way to know exactly what this means, but we do know that Lewis drank beer, wine, and whiskey on a daily basis.

SALVATION EXCLUSIVELY THROUGH THE NAME OF CHRIST is a fundamental of the faith which Lewis denied.

Lewis never gave up his unholy fascination with paganism, and as the Bible warns (1 Corinthians 15:33) it had a corrupting influence. On a visit to Greece with his wife in 1960, Lewis made the following strange, heretical statement:

"I had some ado to prevent Joy (and myself) from lapsing into paganism in Attica! AT DAPHNI IT WAS HARD NOT TO PRAY TO APOLLO THE HEALER. BUT SOMEHOW ONE DIDN'T FEEL IT WOULD HAVE BEEN VERY WRONG-WOULD HAVE ONLY BEEN ADDRESSING CHRIST SUB SPECIE APOLLONIUS" (C.S. Lewis to Chad Walsh, May 23, 1960, cited from George Sayer, *Jack: A Life of C.S. Lewis*, 1994, p. 378).

What a blasphemous statement! Christ is not worshipped under the image of pagan gods. And we must remember that this was written at the end of Lewis' life, long after his "conversion" to Christ.

Lewis elsewhere claimed that followers of pagan religions can be saved without personal faith in Jesus Christ:

"But the truth is God has not told us what His arrangements about the other people are. ... There are people who do not accept the full Christian doctrine about Christ but who are so strongly attracted by Him that they are His in a much deeper sense than they themselves understand. There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it. For example a Buddhist of good will may be led to concentrate more and more on the Buddhist teaching about mercy and to leave in the background (though he might still say he believed) the Buddhist teaching on certain points. Many of the good Pagans long before Christ's birth may have been in this position" (C.S. Lewis, *Mere Christianity*, HarperSanFrancisco edition, 2001, pp. 64, 208, 209).

As already noted, in *The Great Divorce*, which is about salvation, heaven, and hell, Lewis does not mention faith in Christ, the blood of Christ, or the new birth. It's all about works and character.

In the popular *Chronicles of Narnia* series, which has influenced countless children, Lewis taught that those who *sincerely* serve the devil (called Tash) are actually serving Christ (Aslan) and will eventually be accepted by God.

Consider the following excerpt from *The Last Battle*, chapter 15, "Further Up and Further In."

"Then I fell at his feet and thought, Surely this is the hour of death, for the Lion (who is worthy of all honour) will know that I have served Tash all my days and not him. Nevertheless, it is better to see the Lion and die than to be Tisroc of the world and live and not to have seen him. But the Glorious One bent down his golden head and touched my forehead with his tongue and said, Son, thou art welcome. But I said, Alas, Lord, I am no son of thine but the servant of Tash. He answered, CHILD, ALL THE SERVICE THOU HAST DONE TO TASH, I ACCOUNT AS SERVICE DONE TO ME. Then by reason of my great desire for wisdom and understanding, I overcame my fear and questioned the Glorious One and said, Lord, is it then true, as the Ape said, that thou and Tash are one? The Lion growled so that the earth shook (but his wrath was not against me) and said, It is false. Not because he and I are one, but because we are opposites, I take to me the services which thou hast done to him. For I and he are of such different kinds that no service which is vile can be done to me, and none which is

not vile can be done to him. Therefore if any man swear by Tash and keep his oath for the oath's sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him. And if any man do a cruelty in my name, then, though he says the name Aslan, it is Tash whom he serves and by Tash his deed is accepted. Dost thou understand, Child? I said, Lord, thou knowest how much I understand. But I said also (for the truth constrained me), Yet I have been seeking Tash all my days. Beloved, said the Glorious One, unless thy desire had been for me thou shouldst not have sought so long and so truly. For all find what they truly seek.”

That is the heresy of universalism, and a growing number of “evangelicals” hold to this false doctrine, believing that God will somehow receive unbelievers and followers of false religions even though they do not bow to the Lordship and sole Saviourhood of Jesus Christ in any conscious manner.

When I interviewed the head of the New Testament department at Serampore University (founded by William Carey in India) in the early 1980s, he told me the same thing. I asked him whether the Hindus will be accepted by God if they are sincere in their religion, and he replied, “Certainly.” At the time this was the most premier theological institution in India, and it provided accreditation for other schools.

Well, the Bible says certainly not! Ephesians chapter two tells us the condition of every individual outside of regenerating faith in Jesus Christ. He is dead in trespasses and sins (v. 1), controlled by and living according to the working of the devil (v. 2), a child of disobedience (v. 2), dominated by the flesh (v. 3), by nature the child of wrath (v. 3), without Christ (v. 12), an alien and stranger from the covenant of God (v. 12), without hope (v. 12), WITHOUT GOD IN THE WORLD (v. 12), far off from God (v. 13).

The Bible gives absolutely no hope for those who die without personal faith in Christ.

The Lord Jesus Christ had already settled this matter before the penning of Ephesians. In His conversation with Nicodemus, Christ said categorically, “Except a man be born again, he cannot see the kingdom of God” (John 3:3). Nicodemus was a very sincere and religious Jew, and if any category of person could have gone to heaven without being born again, it would have been people like him. Jesus Christ said that it will not happen. In that same conversation Jesus said, “He that believeth on him is not condemned: but he that believeth not IS CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God” (John 3:18), and, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John 3:36).

C.S. Lewis was definitely some sort of universalist, and he has had a wide influence. Clark Pinnock, who denies eternal fiery hell, credits Lewis as a major influence.

“When I was a young believer in the 1950s, C.S. Lewis helped me understand the relationship between Christianity and other religions in an inclusivist way. Because I trusted him as an orthodox thinker, I was open to hear him say that he could detect God's presence among other faiths and that he believed people could be saved in other religions because God was at work among them. His view was wonderfully summed up for me in that incident in *The Last Battle*, the last volume of the Narnia cycle, where the pagan soldier Emeth learns to his surprise that Aslan [the lion which represents Jesus Christ] regards his worship of Tash as directed to himself. Anyone who appreciates that incident is on his or her way to inclusivist thinking” (Pinnock, *More Than One Way?* Zondervan, 1996, p. 107). Elsewhere Pinnock says:

“Scripture encourages us to see the church not so much as the ark, outside of which there is no hope of salvation, but as the vanguard of those who have experienced the fullness of God's grace made available to all people in Jesus Christ. ... I welcome the Saiva Siddhanta literature of Hinduism, which celebrates a personal God of love, and the emphasis on grace that I see in the Japanese Shin-Shu Amida sect. I also respect the Buddha as a righteous man (Mat. 10:41) and Mohammed as a prophet figure in the style of the Old Testament” (*More Than One Way?* pp. 110-111)

Emerging leader Rob Bell, who denies the eternal fiery hell and believes that atheists can be saved without faith in Christ, credits C.S. Lewis as a major influence in his book *Love Wins*. In the Acknowledgements Bell writes, “... to my parents, Rob and Helen, for suggesting when I was in high school that I read C.S. Lewis.”

This is very ungodly, very heretical fruit.

WHY IS LEWIS SO POPULAR WITH EVANGELICALS TODAY?

In light of his lack of clear scriptural salvation testimony, his heresies, his worldliness, and the massive pagan influences in his work, why are evangelicals today so enamored with C.S. Lewis? I believe the following are some of the chief reasons:

FIRST, NEW EVANGELICALS LOVE C.S. LEWIS BECAUSE THEY ARE CHARACTERIZED BY A PRIDE OF INTELLECT AND LEWIS WAS DEFINITELY AN INTELLECTUAL.

He had almost a photographic memory and had a triple first at Oxford in Philosophy, Classics, and English. He was one of the greatest experts of that day in English literature and

occupied the first Chair in Medieval and Renaissance Literature at Cambridge University. Since New Evangelicals almost worship intellectualism (a spirit that the late David Otis Fuller called “scholarolatry”), it is no surprise that they would look upon the famous intellectual C.S. Lewis as a patron saint.

SECOND, NEW EVANGELICALS LOVE C.S. LEWIS BECAUSE OF HIS ECUMENICAL THINKING AND HIS REFUSAL TO PRACTICE SEPARATION.

This has been admitted by *Christianity Today*. “Lewis’s ... concentration on the main doctrines of the church coincided with evangelicals’ concern to avoid ecclesiastical separatism” (*Christianity Today*, Oct. 25, 1993). CT therefore admits that C.S. Lewis is popular to Evangelicals today because, like them, he despised biblical separation.

C.S. Lewis was, in fact, very ecumenical. The following is an overview of his ecumenical philosophy and his influence on present-day ecumenical movement:

“Lewis was firmly ecumenical, though he distanced himself from outright liberalism. In his preface to *Mere Christianity*, Lewis states that his aim is to present ‘an agreed, or common, or central or mere Christianity.’ So he aims to concentrate on the doctrines that he believes are common to all forms of Christianity--including Roman Catholicism. It is no surprise that he submitted parts of the book to four clergymen for criticism--an Anglican, a Methodist, a Presbyterian, and a Roman Catholic! He hopes that the book will make it clear why all Christians ‘ought to be reunited,’ but warns that it should not be seen as an alternative to the creeds of existing denominations. He likens the ‘mere Christianity’ that he describes in the book to a hall from which various rooms lead off. These rooms are the various Christian traditions. And just as when you enter a house you do not stay in the hall but enter a room, so when you become a Christian you should join a particular Christian tradition. Lewis believes that it is not too important which room you enter. It will be right for some to enter the door marked ‘Roman Catholicism’ as it will for others to enter other doors. Whichever room you enter, says Lewis, the important thing is that you be convinced that it is the right one for you. And, he says, ‘When you have reached your own room, be kind to those who have chosen different doors.’

“Mention should also be made of Lewis’ views of the sacraments. The sacraments ‘spread the Christ life to us’ (*Mere Christianity*, book 2, chapter 5). In his *Letters to Malcolm* Lewis states that he does not want to ‘unsettle in the mind of any Christian, whatever his denomination, the concepts--for him traditional--by which he finds it profitable to represent to himself what is happening when he receives the bread and wine’ of the Lord’s Supper. What happens in the Lord’s Supper is a mystery, and so the Roman Catholic conception of the bread and wine becoming the actual body and blood of Christ

might be just as valid as the Protestant view of the Lord’s Supper as a memorial (*Letters to Malcolm*, chapter 19). ...

“This enigma of C.S. Lewis was no more than a slight bemusement to me until recently three things changed my bemusement into bewilderment.

“In March 1994 the Evangelicals and Catholics Together movement produced its first document. This was a programmatic document entitled *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*. It was rightly said at the time that this document represented ‘a betrayal of the Reformation.’ I saw no connection between this and C.S. Lewis until a couple of years later when the symposium *Evangelicals and Catholics Together: Working Towards a Common Mission* was published. In his contribution to the book, Charles Colson--the Evangelical ‘prime mover’ behind ECT--tells us that C.S. Lewis was a major influence which led him to form the movement (Billy Graham was another!). In fact Colson says that Evangelicals and Catholics Together seeks to continue the legacy of C.S. Lewis by focusing on the core beliefs of all true Christians (*Common Mission*, p. 36). The enigma took on a more foreboding aspect.

“The enigma darkened further when just last year (after becoming connected to the Internet at the end of 1996) I discovered, quite by accident, that C.S. Lewis is just as popular amongst Roman Catholics as he is amongst Evangelicals. Perhaps I should have known this already, but it had never struck me before.

“The third shock came last autumn when I read that *Christianity Today*--reputed to be the leading evangelical magazine in the USA--had conducted a poll amongst its readers to discover whom they considered the most influential theological writers of the twentieth century. You will have already guessed that C.S. Lewis came out on top!

“After these three things it came as no surprise to me this year to find that C.S. Lewis has exerted a major influence on the *Alpha* course, and that it quotes or refers to him almost ad nauseum. Could not the *Alpha* course be renamed the ‘Mere Christianity’ course? ...

“In conclusion, I offer the following reflection. If it is true to say that ‘you are what you eat,’ then it is also true to say that ‘a Christian is what he hears and reads’ since this is how he gets his spiritual food. Thus **if Christians are brought up on a diet of C.S. Lewis, it should not surprise us to find they are seeking ‘to continue the legacy of C.S. Lewis.’** The apostle Paul said, ‘A little leaven leaveneth the whole lump’ (Gal. 5:9--the whole passage is relevant to the present context); thus **IF EVANGELICALS READ AND APPLAUD SUCH BOOKS AS MERE CHRISTIANITY**

IT SHOULD COME AS NO SURPRISE IF WE FIND THEM ‘WORKING TOWARDS A COMMON MISSION’ WITH THE ENEMIES OF THE GOSPEL. THE YOUNG CHRISTIAN SHOULD BE VERY CAREFUL WHAT HE READS, AND THOSE IN POSITIONS OF AUTHORITY (PASTORS, TEACHERS, PARENTS) SHOULD BE VERY CAREFUL WHAT THEY RECOMMEND OTHERS TO READ” (Dr. Tony Baxter, “The Enigma of C.S. Lewis,” *CRV Journal*, Winter 1998, Christian Research Network, Colchester, United Kingdom, p. 30; Baxter works for the Protestant Truth Society as a Wycliffe Preacher).

In April 1998, Mormon professor Robert Millet spoke at Wheaton College on the topic of C.S. Lewis. In a recent issue of *Christianity Today*, Millet, dean of Brigham Young University, is quoted as saying that C.S. Lewis “is so well received by Latter-day Saints [Mormons] because of his broad and inclusive vision of Christianity” (John W. Kennedy, “Southern Baptists Take Up the Mormon Challenge,” *Christianity Today*, June 15, 1998, p. 30).

THIRD, NEW EVANGELICALS LOVE C.S. LEWIS BECAUSE OF THEIR SHARED FASCINATION FOR OR AND SYMPATHY WITH ROME.

Today’s evangelicals have given us “Evangelicals and Rome Together” and even those who do not go that far usually speak of Rome’s errors in soft, congenial terms rather than labeling it the blasphemous, antichrist institution that it is and that Protestants and Baptists of old plainly called it. As we have seen, C.S. Lewis considered the Roman Catholic Church one of the acceptable “rooms” in the house of Christianity and longed for unity between Protestantism and Romanism. Lewis believed in prayers to the dead and purgatory.

Some of Lewis’s closest friends were Roman Catholics. J.R. Tolkien of *Lord of the Rings* fame is one example. Tolkien and Lewis were very close and spent countless hours together. Lewis even credited Tolkien with having a large role in his “conversion.” Lewis was also heavily influenced by the Roman Catholic writer G.K. Chesterton. When asked what Christian writers had helped him, Lewis remarked in 1963, six months before he died, “The contemporary book that has helped me the most is Chesterton’s *The Everlasting Man*” (*God in the Dock*, edited by Walter Hooper, 1970, p. 260).

Lewis carried on a warm correspondence in Latin with Catholic priest Don Giovanni Calabria of Italy over their shared “concern for the reunification of the Christian churches” (*The Narnian*, Alan Jacobs, pp. 249, 250). Calabria was beatified by Pope John Paul II in 1988.

In 1943, Lewis gave a talk on “Christian Apologetics” for a group of priests in Wales (*The Narnian*, p. 229).

From the 1940s to the end of his life, Lewis’s spiritual advisor

was a Catholic priest named Walter Adams (*The Narnian*, p. 224). It was to this priest that Lewis confessed his sins.

Roman Catholics love C.S. Lewis as much as evangelicals. His books are typically found in Catholic bookstores. Michael Coren, a Roman Catholic, wrote a biography of Lewis entitled “C.S. Lewis: The Man Who Created Narnia.” The Catholic news agency Zenit asked Coren, “What do Catholics need to know about C.S. Lewis?” He replied: “They should know he wasn’t a Catholic, but that doesn’t mean he wouldn’t have become one eventually. G. K. Chesterton became a Catholic in 1922 but had really been one for 20 years. ... Lewis was born in Belfast, in sectarian Northern Ireland, so he was raised anti-Catholic like most Protestant children there. He was a man of his background but HIS VIEWS WERE VERY CATHOLIC: HE BELIEVED IN PURGATORY, BELIEVED IN THE SACRAMENTS, WENT TO CONFESSION” (“The Subtle Magic of C.S. Lewis’ Narnia: Michael Coren’s Perspective as the New Movie Looms,” Zenit, Dec. 7, 2005).

Peter Kreeft, a convert to Rome from the Dutch Reformed denomination, says C.S. Lewis was one of the “many strands of the rope that hauled me aboard the ark”:

“Even C. S. Lewis, the darling of Protestant Evangelicals, ‘smelled’ Catholic most of the time. ... Lewis is the only author I ever have read whom I thought I could completely trust and completely understand. But he believed in Purgatory, the Real Presence in the Eucharist, and not Total Depravity. He was no Calvinist. In fact, he was a medieval” (“Hauled Aboard the Ark,” <http://www.peterkreeft.com/topics/hauled-aboard.htm>).

Kreeft is right. Evangelicalism’s love affair with C.S. Lewis is evidence of its deep spiritual compromise and lack of sound doctrinal discernment.

In fact, even Mormons love Lewis. In April 1998, Mormon Robert Millet spoke at Wheaton College on the topic of C.S. Lewis. In *Christianity Today*, Millet, dean of Brigham Young University, is quoted as saying that C.S. Lewis “is so well received by Latter-day Saints [Mormons] because of his broad and inclusive vision of Christianity” (John W. Kennedy, “Southern Baptists Take Up the Mormon Challenge,” *Christianity Today*, June 15, 1998, p. 30)

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?” (1 Cor. 5:6).

“Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33).

“Having a form of godliness, but denying the power thereof: from such turn away” (2 Tim. 3:5).

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Rom. 16:17)

Free eBook “[CS Lewis and Evangelicals Today](https://www.wayoflife.org/free_ebooks/cs_lewis_and_evangelicals.php)” available from: https://www.wayoflife.org/free_ebooks/cs_lewis_and_evangelicals.php



“My Song Is Love Unknown” is unfamiliar to most Baptists, but it is a powerful hymn that exalts Christ’s great love as seen in His sacrificial atonement on Calvary. It is a hymn about a love that is unknown in the sense of being beyond knowing.

It traces Christ leaving “His throne, salvation to bestow,” taking “frail flesh,” having no place to lay His head, making the lame to run and the blind to see, enduring rejection, rage, and spite, entering Jerusalem on an ass to the Hosannas of the people, His love rewarded with hate, traded for a murderer, yet going cheerfully to suffering, dying for sinners, sleeping in a stranger’s tomb.

The sacrificial, vicarious, atoning nature of His death is emphasized. He died that the loveless might be lovely. He spent His life for my need. He suffered “that he his foes from thence might free.”

Christ is exalted as “my Saviour,” “my Lord,” “the longed-for Christ,” “my Friend indeed,” “the Prince of Life.”

It’s a “story divine,” “a story so sublime.”

“My Song Is Love Unknown” was written by Samuel Crossman (1623-1683), a Puritan who was “among the 2,000 clergy ejected from the Church of England due to their refusal to submit to the 1662 Act of Uniformity.” Two years later he penned the poem that was published as a hymn posthumously.

The tune most commonly used is LOVE UNKNOWN by John Ireland, first published in *The Public School Hymn Book* of 1919.

1. My song is love unknown;
My Saviour's love to me.
Love to the loveless shown,
That they might lovely be.
Oh who am I, that for my sake
My Lord should take Frail flesh and die.

2. He came from his blessed throne,
Salvation to bestow:
But men made strange, and none
The longed-for Christ would know.
But oh! my friend; My friend indeed,
Who at my need His life did spend.

3. Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day,
Hosannas to their King.
Then crucify Is all their breath,
And for his death They thirst, and cry.

4. Why, what hath my Lord done?
What makes this rage, and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries! Yet they at these
Themselves displease,
And 'gainst him rise.

5. They rise, and needs will have
My dear Lord made away,
A murderer they save:
The Prince of life they slay.
Yet cheerful he to suffering goes,
That he his foes From thence might free.

6. In life no house, no home,
My Lord on earth might have:
In death no friendly tomb,
But what a stranger gave.
What may I say? Heav'n was his home;
But mine the tomb Wherein he lay.

7. Here might I stay, and sing;
No story so divine.
Never was love, dear King!
Never was grief like thine.
This is my friend, In whose sweet praise
I all my days Could gladly spend.

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?



U.S. ATTEMPT TO DEFINE GENDER ACCORDING TO BIOLOGY BLOCKED BY EU

(Friday Church News Notes, March 27, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

- The U.S. standing alone for biological gender is a major sign of the lateness of the prophetic times. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:1-3). The following is excerpted from "EU blocks US vote," *Fox News*, Mar. 23, 2026: "The United States stood alone at the United Nations in early March after a European-led procedural move blocked a vote on defining gender in biological terms at one of the world's leading forums on women's rights. At the conclusion of the U.N. Commission on the Status of Women, the U.S. was the only country to oppose the body's annual 'Agreed Conclusions,' citing concerns that the language departs from biological definitions of women and girls. No other member state voted with the United States. ... The U.S. introduced a resolution titled 'Protection of women and girls through appropriate terminology,' which sought to clarify how gender is understood across U.N. policy.

The draft states that the term 'gender' should be interpreted 'according to its ordinary, generally accepted usage, as referring to men and women.' The proposal never reached a vote. Belgium, speaking on behalf of the European Union, introduced a 'no action motion,' a procedural tool that blocks debate and prevents a proposal from being considered. The motion passed, halting the U.S. resolution before it reached the floor." "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27).

CHRISTIAN PARENTS LOSE APPEAL TO REUNITE WITH DAUGHTERS

(Friday Church News Notes, March 27, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

- The following is excerpted from "Sweden's Top Court Rejects," *Standing for Freedom*, Mar. 19, 2026: "The European Court of Human Rights has declined to hear a case brought by a Christian couple seeking the return of their two daughters, who were taken into state custody by Swedish authorities in 2022 following allegations of abuse and concerns about religious extremism. Daniel and Bianca Samson have spent more than three years attempting to regain custody of their daughters, Sara, then 11, and Tiana, 10. According to the family's legal representative, Alliance Defending Freedom (ADF) International, the European Court of Human Rights ruled that the case was 'inadmissible' because the parents had not exhausted all available legal remedies in Sweden. ADF International disputed that conclusion, saying in a statement that 'there were no further options for domestic recourse.' ... The children



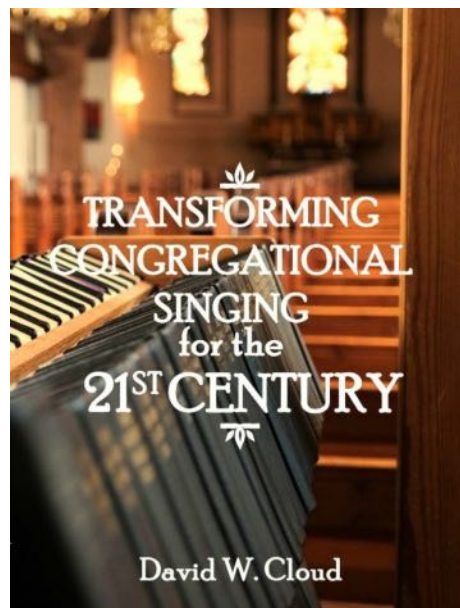
Daniel and Bianca Samson

were removed from the home after Sara told school officials that her parents had abused her. According to ADF International, she later withdrew the allegation, which the organization said stemmed from a dispute over her parents' refusal to allow her to have a cell phone or to wear makeup. Authorities opened an investigation into the family but later closed it after finding no evidence of abuse. ... Despite that evaluation and the closure of the abuse investigation, Swedish officials declined to return the children, labeling the parents as 'religious extremists' based on their frequent church attendance and household rules that prohibit their young daughters from wearing makeup or having their own cell phones. ... According to ADF International, the girls have remained separated from their parents and from each other since December 2022, living in different foster homes. The arrangement has limited the family's contact to just a single supervised visit each month. ... This is the outworking of the progressive secular ideology that has taken root in many Western countries. This belief system is rooted not in tolerance but in permissiveness, and that puts it in direct conflict with Christianity, which teaches restraint, duty, self-

control, obedience, and yes, regular church attendance and fellowship with other Christians."

[TRANSFORMING CONGREGATIONAL SINGING FOR THE 21ST CENTURY](#)

(Friday Church News Notes, March 27, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - This book deals with every aspect of congregational singing. It begins with a study of a prominent Baptist church of the 18th century, pastored by John Rippon, that was at the forefront of modern congregational singing and published the first influential Baptist hymnal. By comparing this church with Baptist churches of the 21st century, we can see how far the vast majority have moved from a truly biblical pattern. The book proceeds to a practical study on Ephesians 5:19 and Colossians 3:16 as the model of exactly what God says we are to be doing. There is an extensive history of congregational singing with lots of practical things, covering the Bohemian Brethren, Huguenots, Moravians, Luther, Calvin, Anabaptists, Welsh hymn singing, Scottish Presbyterians, old



British Baptists, First Great Awakening, Second Great Awakening, Shape-note Singing, and the Fundamentalist-Revivalist era. There are chapters on weighing the music and weighing the lyrics. There is an extensive study on song leading. There are chapters on choosing hymnals and expanding the church's hymn repertoire and analyzing hymns. There are sample statements on standards for music personnel and standards of church music for church constitutions or covenants. There is an extensive list of recommendations of little-known hymns. The book has biographical sketches on Cecil Francis Alexander, Charitie Bancroft, Frances Bevan, Philip Bliss, Horatius Bonar, William Bradbury, J. Wilbur Chapman, William Cowper, Fanny Crosby, James Deck, William Doane, Philip Doddridge, Charlotte Elliott, Charles Gabriel, Frances Havergal, Reginald Heber, Elisha Hoffman, Benjamin Keach, Thomas Kelly, John Leland, Robert Lowry, Martin Luther, Samuel Medley, John Rippon, John Roberts, Homer Rodeheaver, Ira Sankey, George Stebbins, Cecil Anne Stelle, Samuel Stennett, Will Thompson, Augustus Toplady, William Walford, Isaac Watts, Charles Weigle, Charles Wesley, Frances Williams, William Williams, Daniel Whittle, and Nicolaus Zinzendorf.

COTTON CANDY FAITH (Friday Church News Notes, September 19, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "Cotton Candy Faith: How Popular Women's Bible Teachers Are Leading Many Astray," *The Disntr*, Apr. 7, 2025: "It's been said that if you want to see the theological temperature of the modern American church, you don't go to the pulpit--



you go to the fellowship hall, where a circle of women sit cradling pastel-covered workbooks with Beth Moore's name stamped across the front like a branding iron. The giggles are warm, the tears are real, the coffee is mediocre, and the doctrine is nowhere to be found. **But this is not Bible study. It's emotional group therapy with a spiritual twist and a three-chord worship song humming in the background. And what passes for teaching in these circles is so syrupy and hollow, you'd think the goal was to disciple hummingbirds. Welcome to the world of Evangelical ladies' Bible studies--where feelings are exegesis, self is savior, and God is little more than your best friend with benefits.** At the center of this estrogen-fueled ecosystem are the usual suspects: Beth Moore, Priscilla Shirer, Christine Caine, Ann Voskamp, Kelly Minter, and a whole army of inspirational Pinterest prophets serving up spiritual soy lattes to a generation of theologically starved women. They call it empowering. We call it emasculating, effeminate, and utterly allergic to the sharp edge of truth. Yet, these women didn't sneak into the spotlight--they were launched. Propped up by publishing houses like Lifeway and Christian conference circuits desperate to

monetize female piety; they were gift-wrapped and shipped to churches with the promise of being 'safe' alternatives to dangerous, doctrinally robust theology. They were marketed as relatable, down-to-earth, and winsome--code, of course, for doctrinally neutered, emotionally indulgent, and conveniently soft on everything that matters. **Their rise wasn't organic. It was orchestrated. If Christian publishing were a dating app, these lady-preachers were the algorithm-approved matches for a generation of women who think discernment is a spiritual gift for mean people. At the heart of their collective teaching is a singular, unwavering false gospel: You are enough. Not Christ crucified. Not sin repented of. Just you--flawed, fabulous, fiercely loved, and in desperate need of absolutely nothing but a slightly more poetic journal entry.** In fact, these women do not preach or teach the gospel at all. Instead, they preach therapeutic narcissism. And they do it with flair." [Note from the Editor: *The Distr* is published by Reformed Calvinists and we absolutely do not support that theology. See [The Calvinism Debate](#), a free eBook at the Books section of www.wayoflife.org.]

INSTANT FISH (Friday Church News Notes, March 27, 2026, www.wayoflife.org fbs@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, March 3,



2026: "Imagine that you want to catch some fish, but all you see before you is dry sand. It hasn't rained in some time, and there is no sign of life. Now imagine that you also have a large tanker truck of water. So you pump the water out of the tanker and let it run into a depression in the sand. Let's say it takes you ten minutes to shut off the water and pull a net from the front seat. By the time you get to the small pool you've created, you can net fish. That's exactly what researchers did. And they caught instant fish! These fish are called salamander fish. They live only in the on-again, off-again lakes and ponds of southwestern Australia. When there is plenty of rain the fish live in their ponds, feeding on insect larvae. But when the ponds dry up, the fish follow the water table underground, burrowing into the sand and entering a kind of dormant state, apparently breathing through their skin. The salamander fish has no living relatives, and doesn't seem to be related to anything else in an evolutionary sense. Its skull is extra large and strong for its size, and its spinal bones are separated, providing extra power and mobility for digging in the sand. While millions of lakes and ponds with fish have dried up throughout history, there is no evidence that fish have ever learned to change their way of life so that they could continue to live during dry spells. The salamander fish was obviously created with this very special ability. Just as the Bible says, all creatures were created fully formed by God. REF.: Benowitz, Steve, 'Of instant fish and pickled sharks,' Ohio State Quest."

FINNISH POLITICIAN CONVICTED OF CRIME FOR BIBLICAL VIEWS ON MARRIAGE (Friday Church News



Notes, April 3, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "Country's Supreme Court Convicts," *Christian Broadcasting Network*, Mar. 26, 2026: "A Christian politician in Finland has been convicted of a crime for publishing her views on marriage and sexual ethics 22 years ago. The country's Supreme Court found parliamentarian Päivi Räsänen guilty of 'hate speech' for publishing her biblical beliefs. In a 3–2 decision, the court upheld a criminal conviction against Räsänen and a Lutheran bishop for 'making and keeping available to the public a text that insults a group.' The high court did acquit her on a separate charge of tweeting a Bible verse, but it found her guilty of 'insult' for the two-decade-old pamphlet. In a statement, Räsänen said, 'I am shocked and profoundly disappointed that the court has failed to recognize my basic human right to freedom of expression. I stand by the teachings of my Christian faith, and will continue to defend my and every person's right to share their convictions in the public square.' She may appeal her case to the European Court of Human Rights."

OLYMPIC COMMITTEE BANS TRANSGENDER "WOMEN" FROM COMPETITIONS

(Friday Church News Notes, April 3, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "White House applauds ban," *The Washington Post*, Mar. 26, 2027: "Ahead of the 2028 Olympic Games in Los Angeles, the International Olympic Committee on Thursday banned transgender women from competing in women's events--a move that was immediately applauded by the White House. Kirsty Coventry, the first woman to serve as IOC president, made the announcement in a statement Thursday in which she also said that all women who participate in Olympic events will have to undergo genetic testing to confirm they are biologically female. The decision comes as preparations ramp up for the 2028 Games in Los Angeles--and as the Trump administration aggressively moves to prevent transgender athletes from participating in sports not aligned with their sex assigned at birth. The White House cheered the decision Thursday, noting in a statement that Trump signed an executive order in February 2025 that aims to ban transgender athletes from participating in women's and girls' sports by denying federal funds for schools that allow it. ... Coventry, in her statement, said, 'As a former



athlete, I passionately believe in the rights of all Olympians to take part in fair competition. The policy that we have announced is based on science and has been led by medical experts. At the Olympic Games, even the smallest margins can be the difference between victory and defeat. So, it is absolutely clear that it would not be fair for biological males to compete in the female category. In addition, in some sports it would simply not be safe."

DESPERATE TIMES FOR INDEPENDENT BAPTIST CHURCHES

(Friday Church News Notes, April 3, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - Over the past 30 years we have seen dramatic changes among independent Baptist churches. Everywhere I travel for Bible conferences, pastors tell me about churches that have capitulated to the contemporary philosophy and are now enemies of what they used to stand for, or they are dying, or they no longer exist. Consider Akron Baptist Temple of Akron, Ohio. It was founded in 1935 by Dallas F. Billington. By 1949, the church claimed 10,000 members and built a 2,800-seat auditorium. (Obviously most of the "members" were absentee, which is typical of the Quick Prayerism program.) In the 1960s, the church boasted the title "the world's largest Sunday School" with high days of more than 5,700. In 1978, a 4,000-seat auditorium was built and the church claimed a (meaningless) membership of 15,000. Never biblically strong, the church began a rapid downward slide after the death of the founder. The son, Charles, pastored from 1972 to 1996, when the founder's grandson, Dallas R., took the pastorate. The church relocated and renamed itself The Connection.

Today the former Akron Baptist Temple is an emerging church offering a smorgasbord of worship “experiences.” There is a “traditional” service and a “modern service,” where a loud rock & roll band plays contemporary worship music in a darkened auditorium. The service is advertised as “creating an environment where people who are seeking God, can do so in a non-threatening, comfortable way.” This is the charismatic, new age, rock & roll lust for a feeling. It’s all about *me* and *my* tastes and *my* choices. How 21st century! How 2 Timothy 4:3-4! I was recently rebuked by a pastor who said, “Stop being critical of everyone.” My answer is that I want to obey God’s Word. I want to prove all things and hold fast that which is good; I want to warn, to reprove, rebuke, and exhort. Preacher friends, it’s not time to speak in mumbling generalities and to sit on the sidelines when the battle for truth rages. We must fear Christ more than man and honor God’s Word more than tradition. “When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers” (Psalm 50:18). “The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity” (Micah 7:4). “His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have



enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter” (Isaiah 56:10-11).

THE CHRISTIAN LIFE AS A WALK (Friday Church News Notes, April 3, 2026, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - “... even so we also should walk in newness of life” (Romans 6:4). The Christian life is often described as a walk. See Ro. 13:13; 1 Co. 7:17; 2 Co. 6:16; Eph. 2:10; 4:1; 5:8, 15; Php. 3:17; Col. 1:10; 2:6; 4:5; 1 Th. 2:12; 4:1, 12; 1 Jo. 1:7; 2:6; 2 Jo. 1:6. This is a powerful metaphor with manifold lessons. ***Walking speaks of action.*** It is not sitting. For those redeemed by free grace, there is a new life to live, there are holy works to be done; there is a perfect will of God to be proven; there are spiritual gifts to be exercised; there is a gospel to be preached; there are Christian homes and churches to be built. Let’s rise up and walk! ***Walking speaks of forward movement.*** The believer is to be moving forward in the will of God, not going backwards. ***Walking speaks of gradual movement.*** The victorious Christian life is not leaping and bounding. It is a step-by-step affair, living for Christ day-by-day, dealing with “the body of this death”; putting on the new man and putting off the old man, facing by faith whatever trials God ordains for me. Christian growth happens incrementally, step-by-step, by moving in the right direction. Worldliness and backsliding also happen step-by-step, by moving in the wrong direction. ***Walking speaks of having one’s feet on the ground.*** Walking is not flying. We



would prefer to have some sort of “second blessing” experience and fly above the troubles of this present life, the struggles with the old man, the trials of our faith, the wrestlings with the powers of darkness. Such an experience is called “higher life,” “deeper life,” “exchanged life,” “the abiding life,” “the abundant life.” But there is no such experience in the New Testament epistles.

A WARNING ABOUT LOSS AT THE JUDGMENT SEAT OF CHRIST (Friday Church News Notes, April 3, 2026, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - Harry Ironside observed, “We are all saved by the same grace and through that same grace we will be raised and changed at the coming of the Lord. But we will not all be rewarded in the same way, for reward is for faithful service, and I am afraid many of us are going to lose a great deal at the judgment seat of Christ because we have not been more true and real in all our ways down here. The day is soon coming when you and I would give worlds, if we possessed them, if we had only let God have His way absolutely in our lives. ... There is not one soul with Christ today who looks back on his earthly life and says, ‘I wish I had not been quite so out-and-out for God; I wish I had been less self-denying; I wish I had been more

concerned about my own comforts.’ But I fancy there are many who say, ‘If I had my life to live over again, no matter what suffering, what renderings of the heart-strings it might mean, I would never hesitate a moment to let God have His will in everything in my life.’ It is not a question of whether or not we get to heaven. All who are saved by grace will be there, but there will be a difference in our rewards” (Ironsides). “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:10-11).

SHRIMP KIDNAPS CHEMIST
(Friday Church News Notes, April 3, 2026, www.wayoflife.org
fbns@wayoflife.org, 866-295-4143)

- The following is from CreationMoments.com, March 11, 2026: “High drama takes place even among the tiny, almost unnoticeable creatures in even the most remote parts of the world. In the frigid waters of Antarctica there’s a tiny plankton that kidnaps even tinier chemists for its protection. The tiny shrimp-like plankton are not much larger than a grain of rice. They spend their days foraging the cold waters for food and hopefully not running into any plankton-eating fish. The tiny creature has absolutely no defenses of its own. But this creature is not a shrimp without a plan. As it searches about, it may find an even smaller snail-like pteropod. If it finds one, it will fasten the pteropod to its back, not harming it at all. The pteropod makes a chemical that fish hate. Plankton-eating fish that have tried to eat one of the shrimp-like creatures with its chemist backpack have been

seen to shake their heads violently and spit the pair out. But the shrimp’s captive backpack slows down his foraging for food. So after several days, the shrimp releases the pteropod unharmed, to search for more food and, hopefully soon, another pteropod. It sounds rather silly to suggest that one day, many years ago, one of these tiny plankton noticed that fish never ate pteropods because of the chemical defense they produce. Who would suggest that once he told his friends, all the shrimp-like plankton started kidnapping pteropods? This strategy was obviously taught to the plankton by the Creator Himself. REF.: Amato, Ivan, ‘Kidnapped plankton shares its defenses,’ *Science News*, v. 138.”

**ARTEMIS II PILOT ISSUES
NEW AGE UNITY EASTER
MESSAGE** (Friday Church News
Notes, April 10, 2026,
www.wayoflife.org
fbns@wayoflife.org, 866-295-
4143) - While flying toward the
moon on April 4, the pilot of
Artemis II, Victor Glover, talked
about creation and the Bible and



Victor Glover

Easter Sunday, but he had no gospel message for a lost and dying world. He said, “As we are so far from Earth and looking at the beauty of creation, I think, for me, one of the really important personal perspectives that I have up here is I can really see the Earth as one thing. When I read the Bible and I look at all the amazing things that were done for us. ... You guys are talking to us because we’re in a spaceship really far from earth, but you’re on a spaceship called Earth that was created to give us a place to live in the universe and the cosmos. ... And I’m trying to tell you--just trust me--you are special. In all of this emptiness--this is a whole bunch of nothing, this thing we call the universe--you have this oasis, this beautiful place that we get to exist together” (“Artemis II Astronaut,” *Fox News*, Apr. 5, 2026). This sounds like a preparation for the gospel message, but instead the astronaut went on to say, “I think, as we go into Easter Sunday, thinking about all the cultures all around the world, whether you celebrate it [Christ’s resurrection] or not, whether you believe in God or not, this is an opportunity for us to remember where we are, who we are, and that we are the same thing, and that we’ve gotta get through this together.” It’s true that we are all the same thing, because “all have sinned and come short of the glory of God” (Romans 3:23), and “the wages of sin is death” (Romans 6:23). Faith in the gospel of Jesus Christ--that Christ died for our sins according to the Scripture, and that he was buried, and that He rose again the third day according to the Scripture” (1 Corinthians 15:23)--is the only path of knowing God in truth and the only path of escaping divine judgment. It’s too bad this glorious

message wasn't proclaimed to the inhabitants of the "spaceship called Earth."

TRUMP'S PASTOR LIKENS HIM TO JESUS

(Friday Church News Notes, April 10, 2026, www.wayoflife.org

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

- At a lunch at the White House on April 1, Paula White-Cain likened President Trump to Jesus Christ. Claiming to speak by divine revelation, she said, "I felt like I was conveying the heart of God for all of us, that we are thankful for the greatest champion of faith that we've ever seen in a president. ... the truth of it is, you [Trump] are here because of God and because of you. ... Jesus taught so many lessons through His death, burial and resurrection. He showed us great leadership, great transformation requires great sacrifice. And Mr. President, no one has paid the price like you have paid the price" ("Paula White-Cain likens Trump to Jesus," *Christian Post*, Apr. 2, 2026). White-Cain said that God told her to inform Trump "that because of His victory, you will be victorious in all you put your hand to." This is full-blown, one-world church apostasy.



Trump & Paula White-Cain

Trump thanked her "as Robert Jeffress, senior pastor of First Baptist Dallas, patted his arm and said, 'Amen, that is so true.'" Franklin Graham was present and remained silent in the face of this gross heresy and even led this mixed multitude in prayer for God's blessing. Paula White-Cain, "Senior Advisor to the White House Faith Office and Trump's longtime spiritual advisor," delivered the invocation at Trump's first inauguration. Paula and her second husband, Randy White, were co-pastors of Without Walls International, a multi-location church in Tampa and Lakeland, Florida, but they divorced in 2007 and the operation folded. "A Senate report found that the couple had used tax-exempt ministry money to pay for a private jet, salaries to family members and nearly \$900,000 for a waterfront mansion" ("Who Is Paula White-Cain?" *Newsweek*, Feb. 7, 2025). In 2015, Paula married Jonathan Cain, the third marriage for both. After the wedding, she tweeted, "We're so excited to share our wedding vows and celebration with our church family tonight." Her "vows" must be something like, "I vow to remain married to you until I don't want to remain married to you." At Unleashed 2016, Jonathan advised women that "if he [your husband] likes to watch porn, watch porn with him." At this foolish, wicked, unscriptural statement, Paula laughed (*Tennessean*, May 7, 2018). Paula White-Cain exemplifies American Christianity today, and this is the nation's fundamental problem. The grace these people preach is not the true grace of God as described in Titus 2:11-14. It is the "live according to your own lusts" Christianity prophesied in 2 Timothy 4:3-4. Try bringing up the subject of modest dress or worldly music or

drinking and see what happens. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables."

CHRISTIAN PHOTOGRAPHER WINS \$800,000 SETTLEMENT

(Friday Church News Notes, April 10, 2026, www.wayoflife.org

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

- The following is excerpted from "Christian Photographer,"

Christianity Daily, Mar. 28, 2026:

"A Christian photographer who declined to provide services for same-sex weddings has secured a significant legal settlement following a prolonged dispute over a local nondiscrimination ordinance she argued would conflict with her religious beliefs. Officials in Louisville agreed to pay \$800,000 in legal fees to photographer Chelsey Nelson as part of the resolution. The agreement, submitted Tuesday to the U.S. District Court for the Western District of Kentucky in its Louisville division, follows a ruling issued six months earlier in which the court sided with Nelson in her challenge to the city's ordinance banning discrimination based on sexual orientation and gender identity. Nelson, who identifies as a committed Christian and affirms a



Chelsey Nelson

traditional biblical view of marriage between one man and one woman, initiated the lawsuit out of concern that the ordinance would require her to photograph same-sex weddings against her convictions. She argued that the policy violated protections under the First Amendment, specifically the Free Speech and Free Exercise clauses, along with the Kentucky Religious Freedom Restoration Act. A federal judge ultimately ruled in her favor last fall.”



SUPREME COURT SUPPORTS FREE SPEECH IN RULING AGAINST COLORADO LAW

(Friday Church News Notes, April 10, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

- The following is excerpted from “In Ruling Against Colorado,” Crosswalk, Apr. 1, 2026: “Yesterday, the Supreme Court ruled in *Chiles v. Salazar*, a case that challenged a law that prohibited licensed counselors from helping clients, specifically children, reconcile their identity with their sex through talk therapy. The 8-1 decision included all of the Court’s conservative Justices and two of its liberal Justices. Because Colorado’s law would restrict speech based on viewpoint, the Court held, it violates the First Amendment. The plaintiff in the case is Kaley Chiles, a Colorado-based counselor who provides talk therapy to her patients. As the Court explained, talk therapy *is* speech. It does not involve physical treatments or medical prescriptions. It consists only of “the spoken word.” In counseling patients, including children, Chiles often discusses issues of sexual orientation and gender identity. Under Colorado’s law, Chiles could express

‘acceptance’ and ‘support’ of a child’s ‘identity exploration.’ She could even ‘assist’ a child in transitioning his or her ‘gender.’ However, she was forbidden from saying anything to ‘change’ sexual orientation or helping a child feel comfortable with his or her God-given sex. That, the Court recognized, is flat-out viewpoint discrimination. Justice Gorsuch, who wrote the majority opinion for the Court, called Colorado’s law an ‘egregious’ and ‘blatant’ violation of the First Amendment.”

PLANT AND BACTERIA COMMUNICATE

(Friday Church News Notes, April 10, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

- The following is from CreationMoments.com, March 27, 2026: “Some people talk to their plants. But what do you say to a



bacterium? Evidently, the soybean plant knows just what to say to make bacteria its close friend and helper. Symbiosis means a relationship between two different creatures in which they both help each other. Plants need nitrogen for healthy growth. However, while there is more than enough nitrogen in the air, plants normally can’t make use of that nitrogen. Legumes, like soybeans, link up with bacteria that are able to take nitrogen from the air and turn it into a form of nitrogen that plants, including the soybean, can use. In return, the plant creates a nice home for the bacteria in nodes in its roots and provides the bacteria with food. The bacteria need a great deal of oxygen and energy to fix nitrogen into the soil. The oxygen is supplied by heme. If that name reminds you of the hemoglobin that carries oxygen in blood, you’re on the right track. That’s why the heme in the nodules turns them reddish. Who makes the heme, the soybean, or the bacteria? When alone, neither creature has any heme. Researchers have learned that the plant performs the first part of the chemistry needed to make heme and the bacterium finishes the job. **The plant and the bacterium actually communicate chemically with each other so that production goes smoothly!** Communication between such different creatures, allowing them to perform sophisticated chemistry to improve both of their lives, shows how inadequate evolution is to explain life. This arrangement surely glorifies the Creator! REF: Pennisi, E. ‘Intimate chemistry of a symbiotic odd couple,’ *Science News*.”

THE PRESIDENT VS. THE POPE (Friday Church News Notes, April 17, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-



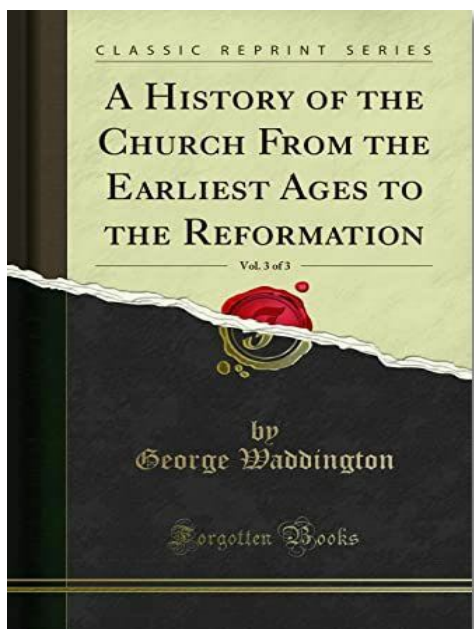
4143) - U.S. President Donald Trump and Pope Leo XIV have been exchanging sharp criticisms. The pope called for an end to the Iran war and suggested that “delusion of omnipotence” is the driving factor. The pope said, “Enough of war.” Trump called the pope “weak on crime and terrible for foreign policy” and stated on his social media, “I don’t want a Pope who thinks it’s OK for Iran to have a Nuclear Weapon.” We would make the following observations. **(1) Trump, with all his imperfections, is a duly elected ruler of a nation and operates under the authority of Romans 13. The pope is a usurper who has zero authority from God.** In the Bible, there are no popes, no pontiffs, no papal keys, no papal thrones, no papal crowns, no papal palaces, no papal treasury. The papacy was a brazen lie from its inception. **(2) The popes have always tried to subject secular rulers to their authority.** Consider Pope Gregory VII (Hildebrand) and Henry IV, emperor of the Holy Roman Empire. In 1076, the pope called a council of bishops and proclaimed that the emperor could no longer rule his kingdom. “In the name of Almighty God, and by your

authority, I prohibit Henry from governing the Teutonic kingdom and Italy. I release all Christians from their oath of allegiance to him; and I strictly forbid all persons to serve or attend him as king.” In January 1077, the emperor traveled to Italy to the castle where the pope was staying on a visit with the duchess Matilda and begged his forgiveness. The brazen and cruel pope forced the emperor to stay outside in the winter cold, barefoot and fasting, for three days. After that, he was allowed to humble himself before the feet of the pope and was granted absolution after professing allegiance to the pope in all things. This type of thing continued for hundreds of years, as the popes declared themselves rulers over the thrones of this world. Not all of the popes were able to exercise power effectively, but they *tried to*. **(3) Rome is associated with Mystery Babylon of Revelation 17 and will unite with the Antichrist at the end of the age.** The pope’s peace plan is a deception. Consider the testimony of the infallible Word of God: “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief” (1 Thessalonians 5:1-4). The Antichrist will come on the scene as a man of peace, but it will be a lie.

THE PAPACY AT THE TURN OF THE FIRST MILLENNIUM (Friday Church News Notes, April 17, 2026, www.wayoflife.org

fbns@wayoflife.org, 866-295-4143) - The following is a description of the conditions existing at the turn of the first millennium AD: “In the tenth century the dominion of the Roman pope had exceedingly obscured, and taken possession of, nearly all the churches in Europe, so that everything had to be done according to his pleasure, both in spiritual and secular governments; hence, great darkness prevailed at this time, in which but very few learned, virtuous, and celebrated men lived. For fear of the great tyranny, one dared scarcely speak the least word of the adulteration of the doctrine, or the abuses in the false worship, and the increase of the abominable blasphemies; for, as soon as those who knew better, and feared God, uttered the least word of opposition, the pope instantly thundered, with hail and lightning as it were, excommunications from the Roman chair, so that everyone was terrified, since also the secular lords were bewitched and controlled by him” (*Martyrs Mirror*, 5th English edition, p. 248). (For more on the office and history of the papacy, see [The History of the Churches from a Baptist Perspective](#), 2 volumes, at the Courses section of www.wayoflife.org.)

THE CORONATION OF POPE GREGORY IX (Friday Church News Notes, April 17, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The coronation of Gregory IX (1227-1241) illustrates the character of the papacy in former times: “On the day of his coronation he proceeded to St. Peter’s, accompanied by several prelates, and assumed the pallium according



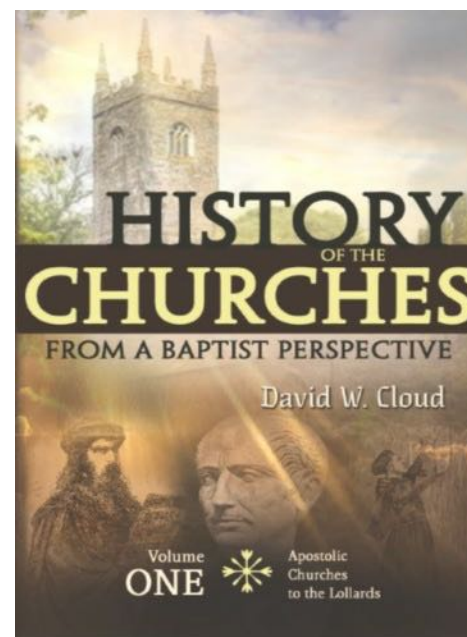
to custom; and after having said mass he marched to the palace of the Lateran, COVERED WITH GOLD AND JEWELS. On Monday, having said mass at St. Peter's, he returned wearing two crowns, mounted on a horse richly caparisoned, and surrounded by Cardinals CLOTHED IN PURPLE, and a numerous clergy. The streets were spread with tapestry, INLAID WITH GOLD AND SILVER, the noblest productions of Egypt, and the most brilliant colors of India, and perfumed with various aromatic odors" (George Waddington, *A History of the Church from the Earliest Ages to the Reformation*, 1834, p. 335). (For more on the office and history of the papacy, see [The History of the Churches from a Baptist Perspective](#), 2 volumes, at the Courses section of www.wayoflife.org.)

THE PAPAL BULL UNAM SANCTUM (Friday Church News Notes, April 17, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - An example of the pomposity of the popes in former times is the

proclamation issued in 1302 by Pope Boniface VIII titled *Unam Sanctum (One Holy)*. King Philip IV of France and Edward I of England, tired of papal meddling in their nation's affairs, were resisting it. For example Boniface had issued a bull in 1296 forbidding kings to tax the clergy without papal permission. After Philip had a bishop tried for treason and imprisoned, the pope responded with *Unam Sanctum*. He claimed that no one can be saved who does not submit to the pope as the supreme head of the church and demanded that kings and all earthly authority be subject to him. Following is an excerpt: "Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff." (For more on the office and history of the papacy, see [The History of the Churches from a Baptist Perspective](#), 2 volumes, at the Courses section of www.wayoflife.org.)

ROME'S FORGERIES (Friday Church News Notes, April 17, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - There is no authority for the papacy in the New Testament, but this problem was solved with the forgery of official documents. There was the *Donation of Constantine*, the *Decretals of Isidore*, and other papal decretals. *The Donation of Constantine* was a shameless forgery claiming that Constantine I, emperor of Rome, gave the bishop of Rome supremacy "over all the churches of God in the whole earth." The Donation was supposed to be a reward from Constantine to "Pope" Sylvester for healing him of leprosy.

It granted him a crown, royal robes consisting of a "purple mantle and scarlet tunic," and "all the pomp of our imperial eminence and glory of our power." It donated "the city of Rome, and all the provinces, places and cities of Italy and the western regions." It gave Catholic clergy the authority to ride on white horses and to wear white sandals like the Roman senators. This brazen lie was invented to strengthen the pope's claim to northern Italy and his authority as both a civil and spiritual ruler. It was used by Pope Stephen III (752-57) to help convince Emperor Pepin of the Franks to take some 20 cities by force of arms from the Lombards and to hand them over to the pope. Pope Adrian I (or Hadrian) referred to the Donation in a letter in 774 to Charlemagne, Pepin's son. The forgery was used by other popes until it was publicly exposed in the 15th century. It has never been renounced by Rome. (For more on the office and history of the papacy, see [The History of the Churches from a Baptist Perspective](#), 2 volumes, at the Courses section of www.wayoflife.org.)



THE PAPAL CROWN (Friday Church News Notes, April 17, 2026, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The authority claimed by the pope through the centuries is signified by the papal tiara. It is a white helmet-like crown made of gold and silver, ornamented with precious stones and pearls, encircled with three rings, with a small cross at the top. Thus, it was a crown of three crowns. Crowns were worn by popes as early as the 8th century, but they had no rings or only one ring. The three crowns were added gradually. Pope Boniface VIII (1294-1303) added a second circle or crown. Benedict XII, who died in 1342, added the third crown. The triple crown is called the *Triregnum* (triple rule). The pope was crowned with these words: “Receive the three-fold crown of the Tiara, and know that thou art the Father of princes and Kings, the Ruler of the round earth, and here below the vicar [representative] of Jesus Christ, to whom be Honor and Glory forever, Amen.” It is said that the triple crown signifies the pope as “supreme pastor, supreme teacher, and supreme priest.” This is a blasphemous usurpation of Christ’s offices. Pope Paul VI (r. 1963-1978) was the last pope to wear the tiara, but it is still used to crown the statue of Peter in St. Peter’s Basilica each



year and remains a part of the papal coat of arms. (For more on the office and history of the papacy, see [*The History of the Churches from a Baptist Perspective*](#), 2 volumes, at the Courses section of www.wayoflife.org.)

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



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