

EVANGELICALISM AND THE GREAT APOSTASY



*Corrupt Christianity, Heresies, Cults, False Christs,
False Gospels, False Spirits, Doctrines of Demons,
Popes, Isms and Schisms, End Times, Mystery
Babylon, Antichrists and Antichrist, One World
Church, New Age, Psychology, Marxism, Humanism,
Charismaticism, Theistic Evolution, Christian Rock,
Contemporary Worship, Contemplative Prayer,
Renunciation of Separatism, Evangelicalism, Judge
Not-ism, Cultural Liberalism, Emerging Church*



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Evangelicalism and the Great Apostasy

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Way of Life Bible College

Evangelicalism and the Great Apostasy is a book for reading and it is also a textbook for a Bible course.

The course is part of the *Way of Life Bible College*. The course consists of the textbook, video classes, syllabus, review questions, and tests. The textbook can be purchased from Way of Life Literature, and the video classes, syllabus, review questions, and tests are available for free download.

The textbook can be read as a book, but it is more effectual to take the material as a Bible course.

The video classes cover the highlights of the course. It is up to the student to go through all of the material so he can answer the review questions and take the tests.

The Student's Responsibility

This course must be studied beyond listening to the 15 video classes. If you just listen to the video classes, you will learn very little, not enough to protect you, not enough to strengthen the churches, not enough for you to be a teacher.

It is the student's responsibility to learn the course. You can't depend on the teacher and the classes. The teacher's role is to guide, to explain, to help, and to teach highlights of the course. But the teacher can't actually teach you in the sense of putting the Word of God into your mind and heart and life.

The student will get as much from the course as he or she puts into it. For the greatest benefit, the student must do the following: (1) He must listen actively to the classroom teaching either on the videos or by a teacher. He must do his best to capture the teaching. He must follow along in the textbook and write down things that aren't in the textbook. He must lean into the teaching, give it his full attention, and refuse to be distracted. (2) The student must study the textbook on his own, including those sections not covered in the classes. (3) The student must use the review questions to prepare for the tests. This is a very important part of learning the material. The first step in this is for the student to answer as many of the review questions as he can without the

textbook. Next, he consults the textbook to check his answers and to find the answers to the questions he could not answer. Finally, he should access the review question answers and check them against his answers. (4) The student must take the tests, then go back and find the answer to every question that is missed. The tests are based on the review questions. The tests are taken with the textbook closed.

The Necessity of a Supervisor

If the student is taking the course by himself and not as part of a class, it is imperative that he or she find someone to supervise the studies. The supervisor can be a relative, pastor, teacher, or friend. The individual must be capable, dependable, and committed to the task of supervising the student's progress through the course. This entails (1) making sure that the student completes the studies in a timely fashion, (2) checking the assignments, and (3) overseeing the testing.



Way of Life Bible College
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Introduction

This book/course has two major themes: *apostasy* as taught in the Bible and as seen through the church age and *evangelicalism* as the broad sphere of apostasy in the last hours of the age.

In brief, the doctrine of apostasy is the teaching that there will be a falling away from the New Testament faith beginning even in the days of the apostles and progressing in strength through the church age, ending in an explosion of apostasy at the end of the age just preceding the appearance of the Mystery Babylon, the one world “church,” and the Antichrist described in Revelation.

In the 21st century, we are witnessing the apex of apostasy. The stage is set for the day of the Lord and the rise of Mystery Babylon.

We live in a very dangerous time. Every Bible-believing home and church is in great danger of losing its children and youth to the apostasy. Every young person is in danger of being enticed by the sensual attractions of evangelicalism and swept into apostasy. The apostasy is everywhere. It is encountered by relatives, friends, books, internet. We must be well prepared or we will be corrupted.

Most churches are far too weak to have victory in these times and they are failing everywhere. We are witnessing a great collapse of fundamentalist and fundamental Baptist churches. We have documented this in *The History and Heritage of Fundamentalism and Fundamental Baptists*.

Understanding the doctrine of apostasy is necessary for spiritual and doctrinal protection.

The doctrine of apostasy instructs churches to be serious Bible training institutions in order to thoroughly disciple and protect the Lord’s people in an evil time.

The doctrine of apostasy instructs God’s people to have a biblical testing mindset: to measure everything by the Bible, to “prove all things” (1 Th. 5:21), to be Bereans (Acts 17:11), to “bring into captivity every thought to the obedience of Christ” (2 Co. 10:5). A biblical testing mindset is described in Hebrews 5:12-14 as being skillful in God’s Word and having one’s spiritual senses exercised to

discern both good and evil. (See the chapter “Victory in the Midst of Apostasy,” Watch in all Things.)

The doctrine of apostasy tells us that every preacher and Bible teacher must have a “warning ministry” as a matter of protecting the sheep. “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col. 1:28).

The doctrine of apostasy has protected me for more than 50 years. It protected me as a new Christian confronted by the bewildering variety of churches, denominations, cults, and isms. It has protected me ever since. I think of an experience I had at the 1987 North American Congress on the Holy Spirit and World Evangelization in New Orleans, which I attended with media credentials. It was an ecumenical conference represented by some 40 denominations, including Roman Catholic. All sorts of heresies were present, including baptismal regeneration and prayers to Mary. One afternoon I was conversing with a young man who worked for an Episcopalian organization. I asked if he was born again, and he gave me a fairly biblical testimony. I then said, “If you are saved, how can you be comfortable in the midst of so much heresy?” He replied, “You need to relax and enjoy what God is doing these days.” I tried to explain that the Bible warns of apostasy and we must test everything by Scripture to protect ourselves, but he wasn’t listening.

Later I thought to myself, I want to enjoy what God is doing, but I don’t want to be deceived by what the devil is doing! God’s Word teaches that “Satan himself is transformed into an angel of light” and “his ministers also be transformed as ministers of righteousness” (2 Co. 11:14-15). If I would be open and non-vigilant like this man counseled, I would be in great danger.

I have been protected because I know the Bible’s teaching about apostasy and I have a biblical testing mindset.

Every born again saint must understand the doctrine of apostasy and protect himself and his loved ones against error. This requires being a serious, effectual Bible student and measuring everything by God’s Word.

Every New Testament church must educate its people in these essential things.

Parents must be educated and they must educate the children.

Every generation must be re-educated.

The major sections of the course are as follows:

- The doctrine of apostasy is a fundamental teaching of the NT.
- The apostasy developing through the church age: Apostolic age, church fathers, Roman Catholic Church, Protestant Reformation, apostasy exploding in the 19th and 20th centuries--Humanism, theological modernism, Unitarianism, Darwinianism, modern textual criticism, revival of Roman Catholicism, Marxism, Christian Cults, World Council of Churches, New Age, United Nations, Roman Catholic Church today.
- Evangelicalism at the heart of apostasy today: It is evangelicalism, with its profession of biblical faith yet its lack of real, consistent boundaries, that is destroying the black and white of truth and error and creating the gray of compromise. Everything is changing, moving, transitioning, merging, blending, homogenizing. We describe the New Evangelicalism, evangelicalism as the great blending machine, evangelicalism a bridge to every error and danger in the one-world church. We describe 18 dangers.
- The global pop culture: pop music, immodest fashion, social media, professional sports
- The path of complete victory in the midst of apostasy (2 Timothy 3-4).

What we want the student to take away from this course?

The Bible prophesies apostasy. It has been fulfilled throughout church history. It is exploding today. The one world church is taking shape. The mystery of iniquity is in high gear. Mystery Babylon is in the last stages of preparation. We are in great danger of being led astray. Error is everywhere. It takes manifold forms. The devil has a heresy for every type of person. Error is subtle; false teachers are clever and tricky. We must make sure we are born again. We must have a biblical testing mindset. We must be serious Bible students. We must exercise vigilance. We must have our

spiritual radar operating and it must be effectual and growing in intensity. We must build really strong New Testament churches, because these are the only type of churches that can stand and raise a godly seed in such an evil time.

Sample

The Research Behind This Book

--- Grew up in denominational Baptist church

--- Went very far from Lord. Saved in 1973 and began search for sound church.

--- Began developing a biblical testing mindset (Heb. 5:11-14): requires new birth; requires a conviction that the Bible is God's infallible Word ("the oracles of God" and "the word of righteousness"); requires being skillful in God's Word; requires a commitment to testing and a habit of testing ("who by reason of use have their senses exercised to discern both good and evil").

--- I began to learn about biblical separation. I was helped by some of John R. Rice's books and by the General Association of Regular Baptist Church (GARBC) material on separation. I recall a sermon I heard at a conference hosted by Spurgeon Baptist Bible College in Mulberry, Florida, on the danger of new evangelicalism, which turns the black and white of truth and error into the gray of compromise. I learned about Billy Graham's ecumenical evangelism.

--- I attended Tennessee Temple 1974-1977. Normal-literal method of interpreting prophecy

--- Proverbs 6:23 "For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life."

--- Early experiences in Nepal (NCF, India, Serampore University, Bible societies, O Timothy 1984)

--- Bible text/version issue (corresponding with men such as Bruce Lackey and D.O. Fuller)

--- Contemporary Christian music: first book Contemporary Christian Music under the Spotlight; Mardel's Christian Bookstore, Mars Hill Church Seattle (Mark Driscoll), Calvary Chapel Costa Mesa, Vineyard Fellowship Anaheim, Yoido Full Gospel Church Seoul, Bill Hybel's Willowcreek Community Church, Rick Warren's Saddleback Church

- Meeting M.H. Reynolds, Jr. and Dennis Costella of the Fundamental Evangelistic Association, Foundation magazine
- Built 6,000 volume research library
- Emerging Church conference 2009, National Pastor's Conference San Diego, sponsored by Zondervan and Intervarsity Press (Rob Bell, Brian McLaren, Andy Crouch CT, Leighton Ford,
- Research trips (2003 England and Europe with David Brown and Brian Snider, 2008 7 churches, 2010 Israel
- Friday Church News Notes for 26 years

For those who don't know me, I am including the following brief overview of the research behind the book. Please understand that I have no intention of puffing myself up. I know that I am absolutely nothing. In more than 50 years of Christian living my faults and failures far outweigh my strengths. Jesus taught, "when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Lu. 17:10). Since I haven't done all those things which are commanded, I am less than unprofitable. Thank God for His amazing grace through the blood of Jesus Christ!

I grew up in a Baptist church and made a profession of faith somewhere between 10 and 13, but there was zero change in my life. My profession produced no change. I was soon running with the wrong crowd and pursuing an education in sin. After graduation from high school at age 17 I left church and had no further interest in it. After a stint in the Army, including a year and a half in Vietnam, I became a drifter, traveling across America, hitchhiking long distances, using drugs, supporting myself with temporary jobs, sometimes staying overnight in rescue missions, getting into trouble with the law. I studied a hodgepodge of religion and philosophy, such as Christian Science, Hinduism, and a smattering of Buddhism, Maoism, and *Silent Spring* earth worship. I joined a Hindu meditation organization called The Self-Realization Fellowship Society founded by Paramahansa Yogananda, but I found absolutely nothing in these things: no

peace with God, no peace of mind, no comfort for a troubled soul, no life-changing power..

That changed in 1973. That summer I traveled from Hollywood, Florida, to Mexico, and back to Daytona Beach, Florida, but this trip was different. I was with the man who led me to Christ and taught me to test everything by the Bible. We were traveling in my automobile. I left Hollywood one sunny morning and saw this man riding a bicycle with a large pack on the back. I pulled over and asked him where he was going, and he said, "Mexico." I offered to give him a ride to the middle of the state where I intended to go, and we put the bicycle in the trunk of the car. I brought up the subject of God and when he pulled out a pocket Bible, we began an intensive Bible study. I got so interested in the conversation, I asked if I could go to Mexico with him. In Alabama, he took me into a Christian bookstore to buy me a King James Bible and a Strong's Concordance. Pointing to the books on the shelves, he warned me that there is false teaching in many of them and exhorted me to be careful. He showed me the Bible's warnings about the coming of false teachers. He taught me Acts 17:11 and 1 Thessalonians 5:21. Thus, he taught me the doctrine of apostasy and showed me the path of protection and victory, which is to be born again by God's Spirit, to be a serious Bible student, and to test everything by God's Word. He taught me John 7:17 and 8:31-32, where Christ promised that an individual can know the truth if he continues in God's Word and is willing to obey it.

At the end of those days together, God saved me in a motel room in Daytona Beach, the famous party town. It was a dramatic conversion. One day I was arguing against the Bible; the next day I believed the Bible 100%.

The morning after my conversion, we went our separate ways and I have never heard from this man again, but he taught me to have a biblical testing mindset, and I set out to do just that.

A biblical testing mindset is described in Hebrews 5:11-14.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God;

and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.”

In this passage, Paul taught that four things are necessary for a biblical testing mindset.

First, a biblical testing mindset requires the new birth. We see this in two ways in this passage. The people addressed here used milk and they had spiritual senses. That only happens through the new birth. Before that, there is no spiritual life and new mind. Before salvation, the individual is dead in trespasses and sins (Eph. 2:1), by nature a child of wrath (Eph. 2:3), having no ability to receive the things of the Spirit, no spiritual discernment (1 Co. 2:14). It is the new birth that brings new life and the equipment necessary to understand the Bible properly and to use it wisely.

Second, a biblical testing mindset requires a conviction that the Bible is God’s infallible Word. It is “the oracles of God” and “the word of righteousness.” This is foundational. Unless the Bible is the infallible Word of God, it cannot be used to test right and wrong. The evidences that the Bible is God’s Word are endless. The man who led me to Christ showed me the evidence of Bible prophecy. Take, for example, the prophecies pertaining to Christ’s coming. The details of His life were written in Scripture hundreds of years before He was born: His birthplace (Mic. 5:2), His place of ministry (Galilee, Isa. 9:1), His miracles (Isa. 35:5-6), His rejection by Israel (Isa. 53:1-4), His unjust trial (Isa. 53:8), His crucifixion (Ps. 22:16), His words from the cross (Ps. 22:1), His mockers (Ps. 22:7-8), the gambling for His garments (Ps. 22:18), His bones not broken (Ps. 22:17), His burial in the tomb of a rich man (Isa. 53:9), and His resurrection (Ps. 16:10). The Bible’s prophecies of Christ, which were written hundreds of years before His birth, set the Bible and Christ apart as entirely unique.

Third, a biblical testing mindset requires being skillful in God’s Word. You can’t test right and wrong by the Bible unless you know it well. It is not enough to know a little. “Skillful” in Hebrews 5 is

the Greek *peíros*, “to perforate, pierce through to test, experience” (*Complete Word Study Bible*), the ability to make a trial (*Greek-English Lexicon of the New Testament*). To be unskillful in the Scripture means the individual doesn’t have sufficient experience in using it so that he is knowledgeable; he doesn’t have the ability to use it well; he cannot use it effectively to apply it to his life and to try things by it. The context explains the level of skill that every believer is to pursue: skillful enough to be a teacher of the Word (Heb. 5:12); skillful enough to understand the strong meat of the Word (Heb. 5:12), and skillful enough to be able to discern good and evil in a mature way (Heb. 5:14). For protection from apostasy, you must set out to be a serious Bible student. You must make the Bible the book of your life. You must read it, study it, memorize it, meditate on it. You must learn to rightly interpret Scripture, to handle prophecy by the normal-literal approach, to understand figures of speech, to do word studies, to know the law and the gospel, to know Bible history, geography, times, and culture, to use Bible study tools properly, etc.

Fourth, a biblical testing mindset requires a commitment to testing and a habit of testing (“who by reason of use have their senses exercised to discern both good and evil”). This must be a way of life. I must be on the outlook against error. Everything I encounter must be tested by God’s Word to see if it is right or wrong, true or false, good or evil. Note that I must discern “both good and evil.” I am not just looking for error; I don’t have a critical mind and spirit; I am looking for truth to hold to as well as error to reject. “Prove all things; hold fast that which is good” (1 Th. 5:21).

At age 23, this is the path I chose. My old friends wanted nothing to do with Christ and the Bible and tried to discourage me. They eventually told me that I wasn’t welcome to visit them unless I would leave the Bible at home. But I had found new life in Christ, and I’ve never looked back to the empty, purposeless life without Him. My first major answer to prayer, as I recall, was a friend in Christ with whom I could share my new life.

I began to study the Bible for hours a day. I was wary of commentaries, not knowing whom I could trust, and I wanted to build a strong foundation in personal Bible knowledge by which I could judge teaching. (Since then, I have benefited greatly from

carefully selected commentaries, but at that time avoiding commentaries was probably a good decision.) I just about wore out the Strong's Concordance the first year, defining and studying words. I did my own topical studies, copying out key verses from the Bible and arranging them by subject in notebooks. In this way, I copied a large portion of the Bible by hand, and I believe this was a major means of learning the Bible. (Studies in the 21st century are finding a close connection between hand writing and the development of intellect.) The process of writing out the verses and thereby paying attention to every word put the Scriptures into my mind and heart. I developed an index card system and kept detailed notes from the books that I read. By the time I graduated from Bible School in 1977 I had thousands of index cards organized alphabetically, which was the key to recovering things from my rapidly-growing library.

For several months during my first year as a Christian, I had daily Bible study on the grounds of the old Carpenter's Home Retirement Center in Lakeland, Florida. It is a beautiful place situated on the shore of Lake Gibson and covered with massive, moss-covered oak trees. My maternal grandfather died there of lung disease and is buried in the old cemetery. In 1973 it was in the process of closing down, if I remember correctly, but the grounds were open and I loved to go there to read the Bible and walk under the shade of the trees and pray. It was quiet and the scenery was inspirational. My times with the Lord there were so very precious. The things I was learning from Scripture delighted me no end.

I started searching for a church. I had grown up Southern Baptist but had found no power there, so I looked elsewhere. I looked at Pentecostalism, but I didn't see in Pentecostalism what I saw in the Bible. It claims to be the new Pentecost, but it doesn't pass the test of the old Pentecost. I looked into Seventh-day Adventism and Herbert Armstrong's Worldwide Church of God. Finally the Lord led me to a newly founded independent Baptist church and I felt I was home. The pastor was teaching through Romans expositively, and each service was like a heavenly meal. (I found out later that rich expository preaching is not typical in independent Baptist churches.)

At this first church, I learned much more about serious Bible study and was taught more about a biblical testing mindset. I was helped by some of John R. Rice's books and by the General Association of Regular Baptist Church (GARBC) material on separation. I recall a sermon I heard at a conference hosted by Spurgeon Baptist Bible College in Mulberry, Florida, on the danger of new evangelicalism, which turns the black and white of truth and error into the gray of compromise. I learned about Billy Graham's ecumenical evangelism. I didn't understand these things very well, being so young in the Lord and so inexperienced, but I knew that the preacher was confirming what I had been taught by the man who led me to Christ, that there are great spiritual dangers and that wariness and biblical testing are essential.

As I learned the glorious truths of God's Word, I had a passion to teach them. My mind had been harmed by the use of strong drugs, such as marijuana mixed with heroin (in Vietnam), LSD and psilocybin ("magic mushrooms"), and I was having a difficult time organizing and systematizing the things I was learning. I begged the Lord to help me, and He did! Organizing and systematizing became my strong suit.

A year after I was saved, I entered Tennessee Temple Bible School at Highland Park Baptist Church, Chattanooga, Tennessee. There I was especially helped by the teaching of Bruce Lackey (1930-1988). The thing that helped me the most, as I can recall, was the education in the normal-literal method of interpreting Bible prophecy. This was like a key that opened my understanding of a large portion of Scripture. Over the years, I have re-examined the various methods of interpreting prophecy and the various views of prophecy, but the normal-literal method and the pre-tribulational view that is a product of that method have always rang true to me. I have come to see this not only as truth, but as *fundamental* truth.

August 13, 1976, was the most important day of my Christian life. That day I was bound in holy matrimony to the wife of my youth, God's great gift to this unworthy man. The Bible truly says, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD" (Pr. 18:22), and, "Who can find a virtuous woman? for her price is far above rubies" (Pr. 31:10). I met Linda Carr (her maiden name) when I first arrived at Temple and we got engaged

by mail over a year later when she was a missionary nurse in Nepal. We were married at Lakewood Baptist Church in Harrison, Tennessee, with our favorite Bible teacher, Bruce Lackey, presiding.

As I was studying Scripture in the early years after salvation, I understood that the Lord had a special calling on my life to teach the Bible and to warn about spiritual and doctrinal dangers. I was reading a chapter of Proverbs every day, and **Proverbs 6:23** jumped out at me one morning. **“For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.”** I felt that this had a special relationship to my own calling. Serious Bible education is an essential thing, but it must be accompanied by reproof. The instruction that brings conviction and growth is “reproofs of instruction.” In Paul’s description of biblical preaching, he lists reproof and rebuke first (2 Ti. 4:2), and in his description of discipling, he mentions warning first (Col. 1:28). I realized that this was a major missing element in the ministry of the Southern Baptist church of my youth. I was learning, too, that reproofs of instruction does not characterize most popular Christian writers and radio preachers. Today’s evangelicalism is not known for reproofs of instruction. In fact, since the 1940s there has been a renunciation of the “reproofs” part of that formula. The only place I could find “reproofs of instruction” when I was saved in the 1970s was among fundamentalist Bible churches and fundamental Baptist churches, and I was glad to find it, but it is gradually disappearing in most of these today.

In 1979, we began our missionary work in South Asia, where we have lived off and on a total of more than 30 years. That’s when my education in New Testament church polity, ecumenism, and the Bible version issue began in earnest.

Church polity was the first issue that arose. A year or so after we arrived in the country I was asked to help establish a Bible college for national preachers, and I was excited about it, as the need for training was great and I had an intense desire to teach. But as I prayed about the matter and searched Scripture for guidance, I saw that there is no pattern for a Bible college as such in Scripture, but there is a pattern for the New Testament church. It is the *church* which is the pillar and ground of truth (1 Timothy 3:15). Preserving and teaching and proclaiming truth is the job of the

church, and in the context of 1 Timothy 3 that is the church that has pastors and deacons. The church is God's Bible college. Having seen this clearly taught in Scripture, we set out to start churches, and in the context of winning people to Christ and discipling God's redeemed people and training preachers (Mt. 29:20), we had our first Bible college. That is the type of Bible college we have had ever since. A true New Testament church *is* a Bible college.

That brings me to the Bible version issue. I developed a relationship with some of the national preachers and the head of the national Bible society, and I began examining the Bible version that existed at that time. Becoming extremely interested in this issue, since the Bible is the foundation of everything we do in the church, I began an intense study of the entire business of Bible texts (Hebrew and Greek manuscript lines), versions, Bible societies, and everything associated with this field. I read books on all sides of the issue, and I communicated with several men who had written on the subject who have since deceased, including Bruce Lackey (1930-1988) and David Otis Fuller (1903-1988). I learned that the root issue, on the New Testament side, is that the modern versions are based on a different type of Greek text than the Reformation versions, and the modern text was created by heretical theories of textual criticism that are the product of end-time apostasy. Thus, the most fundamental difference between the King James Bible of 1611 and the American Standard Bible of 1901 is not the difference in the English language, it is the difference in the Greek texts upon which they are founded.

The book that helped me the most was *The King James Version Defended* by Edward F. Hills (1912-1981), a Presbyterian who had a Ph.D. in textual criticism from Harvard and who refuted textual criticism brilliantly. He was the rare scholar who was humble, did not engage in what Princeton-educated David Otis Fuller called "scholarolatry," and was willing to bear the reproach of "the scholars" for not marching to their drumbeat. (True Biblical scholarship is a blessing, but scholarolatry is a curse.) Hills understood that modern textual criticism was invented by heretics (theological modernists and unitarians) and men influenced by heretics. Hills included an excellent overview of the apostasy of the

18th and 19th centuries and documented its intimate relationship with modern textual criticism. He wrote,

“WEAKENED BY DEAD ORTHODOXY AND PIETISM, CONSERVATIVE PROTESTANTS OF THE LATE 17TH AND 18TH CENTURIES FAILED TO RESIST THE RISING NEUTRAL WORLD-VIEW AS VIGOROUSLY AS THEY SHOULD HAVE DONE. Instead of taking their stand upon God’s revelation of Himself in holy Scripture and pointing out that the neutral world-view is not really neutral but antichristian and full of contradictions, they began to adopt it themselves, especially in those areas of thought not specifically covered by their Reformation creeds, namely, philosophy and biblical introduction and above all New Testament textual criticism” (Hills, *The King James Bible Defended*, pp. 1, 44).

Eventually I published many books on the Bible text/version issue, including *Dynamic Equivalency: Death Knell of Pure Scripture* (1990), *Faith vs. the Modern Bible Versions: A Course on Bible Texts and Versions* (2005), *For Love of the Bible: The Battle for the Authorized Version and the Received Text from 1800 to Present* (1995), *The Glorious History of the English Bible* (2006), *The Modern Bible Version Hall of Shame* (2005), *The Modern Bible Version Question-Answer Database* (2005), *Myths about the King James Bible* (1986), *Unholy Hands on God’s Holy Book: A Report on the United Bible Societies* (1985), and *Why We Hold to the King James Bible* (2006, 2023).

As a young missionary I began to learn about evangelical compromise and the necessity of biblical separation for the purity of God’s work. Soon after we arrived on the mission field, I was invited to preach on various occasions by Campus Crusade for Christ and a national church fellowship, and I began to have conflicts over clear biblical issues. For example, Campus Crusade had a gospel that begins with “God loves you and has a wonderful plan for your life” (*The Four Spiritual Laws*). When I preached from Romans 1-3 in a Campus Crusade evangelistic meeting, I was mildly reproved by the leader for “being negative,” since I started with God’s holy justice and man’s condemnation. The fact that this

was Paul's method did not impress this evangelical leader. He was committed to his organization's tradition. On another occasion I was invited to teach a one-day pastors training program, and for the theme I chose God's plan for a sound church from the Epistle of Titus. I began where Paul began, with God's qualifications for pastors, and learned that one of the attending pastors was a polygamist with three wives. When I confronted him about this, he said God called him by a vision. The other pastors supported him, standing against the clear teaching of Scripture. When I learned that the Bible society was publishing an edition of the Today's English Version in the national language, I warned about it in a pamphlet, exposing the fact that the word "blood" had been changed to "death," which is a serious doctrinal issue, and that all of the major passages on Christ's divinity had been compromised. I began to be considered a troublemaker. Eventually the leaders of some of the parachurch organizations (the Bible society, Campus Crusade, Youth For Christ, the national church fellowship, and a liberal ecumenical missionary organization) met together and charged me with "dividing the body of Christ," demanding that I cease my ministry and leave the country. The letter was hand delivered to our house by the head of the Bible society. (We refused to leave and went on to start a church which still exists today.)

In the 1980s, we were spending a lot of time in India, and there I came into contact with theological liberalism, ecumenism, charismaticism, and new evangelicalism.

Through these experiences I began to be more aware of what was happening in Christianity and the great dangers that existed.

In 1984, I began publishing a monthly magazine especially for India called *O Timothy*, the title based on 1 Timothy 6:20, "**O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.**" I wanted to give reproofs of instruction. I wanted to teach the Bible, as well as to inform, exhort, and warn preachers about error, and to call for biblical separation. We had very little financial support and there was no money for the publication of a magazine, but the Lord encouraged me to start with what I had and trust him, which I did. Eventually, the magazine expanded to the States and the Philippines and elsewhere, and it is in the 42nd year of

publication as of 2025. For the last several years, it has been published online at the Way of Life web site where it can be accessed for free.

In conjunction with publishing *O Timothy*, I began to engage in research into all aspects of contemporary Christianity. I subscribed to magazines such as *Christianity Today*, *Charisma*, and *One World* (published by the World Council of Churches). (This was before internet, and the chief source for research was the printed page.)

We published a few issues of *O Timothy* in the Ao language of Nagaland, a state in northeast India. We had a Bible conference for some of the Naga preachers, and one of them was a co-laborer in the church planting ministry. In response, the Baptist Union of Nagaland wrote articles against me in their denominational paper. They said, "David Cloud believes the common language versions such as the Today's English Version are dangerous. He believes that women should not be pastors. He believes that those who are saved are eternally secure," and other such things. They were warning about my teaching, but in the process of so doing they were exposing their errors.

I started doing firsthand research by interviews. On a trip to Calcutta with an Indian preacher friend, I hired a taxi to Serampore University with the goal of interviewing the head of the theology department of the seminary. Serampore was founded by William Carey and is the preeminent accrediting institution in India. I was graciously ushered into the office of a Mr. Joy who gave me a tape-recorded interview. I asked him how, in his opinion, does an individual become a Christian. He replied, "A number of ways, such as being born into a Christian family, baptism, and personal faith." I ask him if a Hindu who is sincere in his faith will go to heaven. He said, "Surely." Finally, I asked, in his opinion, what William Carey would think of Serampore today. He laughed and said, "I guess he would be happy that we have not killed it."

Along then, the Lord opened the door to meet M.H. Reynolds, Jr., and Dennis Costella of the Fundamental Evangelistic Association. Their research and writings (*Foundation* magazine) were an immense help to me. They taught me how to do firsthand research at conferences with media credentials. The first one was New Orleans '87 (the North American Congress on the Holy Spirit

& World Evangelization), which I attended with Dennis. It was a charismatic ecumenical conference with about 35,000 attendees representing some 40 denominations, including a large showing of Roman Catholics. There were a great many priests and nuns; a Catholic mass was held every morning; and Catholic priest Tom Forrest brought the closing message. He worked closely with Pope John Paul II. Books in the book sales area promoted veneration of Mary as Queen of Heaven and prayers to Mary as *Mediatrix* (female mediator).

I began to build a research library that eventually had 6,000 volumes. In addition to Bible study and doctrinal materials, it was heavy on Protestant, Baptist and Waldensian history, Roman Catholicism, Theological Liberalism, Fundamentalism, the Pentecostal-Charismatic movement, Evangelicalism, and all aspects of the music issue. Again, this was before the internet, and I wanted documentation for my writings. The crown jewel of the collection was a 1640 edition of Foxe's *Martyrology*. (Eventually I sold the library to a Baptist college, though I have collected another thousand volumes since then.)

Ever since I learned about the personal computer, I have viewed this technology as a marvelous tool for reproofs of instruction. My first computer was an Osborne in 1981. The first portable (luggable) computer, it had a five-inch monitor, two 5.25 inch 90K floppy drives, 64K ram, CP/M operating system, and a software bundle that included the *Wordstar* word processing program. I had read that with a word processor you could save and manipulate text, and I could envision that this could revolutionize my work as a writer. Before that, I had to type the reports and books on a typewriter and make every correction manually. I bought the Osborne in fear and trembling, not knowing if I could figure out how to operate it. When it arrived, I went through the manuals page by page and learned my way around. CP/M was not graphical like Windows or Apple. The operator had to learn the codes that controlled the computer and type them at the cursor prompt. The Osborne didn't have a fan and it got very hot during operation. I probably injured my eyes trying to view 80 columns of text on a five-inch screen, even with the assistance of a little magnifying glass that hung over the front of it.

In the early 1990s, we started the Way of Life web site. It was an early fundamental Baptist presence on the internet. In 1990, the World Wide Web was created. The first popular web browser (Mosaic) appeared in 1993, and within the next two years Compuserve, America Online, Yahoo, Amazon, Netscape, Explorer, and eBay appeared. A Christian friend who worked for Microsoft in Seattle put together our first web site. Fundamentally, the internet is a communications system. It has an unprecedented capacity for communicating everything that man wants to communicate, good and evil, true or false, important and trivial. I saw the internet as an important tool for Bible teaching and reproofs of instruction and have stayed on the cutting edge of this technology since the early 1990s, using it for personal benefit and for the ministry of God's Word.

I have had the privilege of doing research on travels across North America, in England, Asia, Africa, Australia, western Europe, Greece, Turkey, Egypt, and Israel.

The first serious research trip was in 2003 with David Brown and Brian Snider. We traced the history of the Bible across England and Wales, the Netherlands, Germany, Switzerland, and Italy. We visited Little Sodbury Manor where William Tyndale was a tutor and where he began his preaching career; Lutterworth where Wycliffe pastored and died and where his bones were dug up and burned by the Catholic authorities; Lambeth Palace and Lollard's Tower; Fulham Palace where Tyndale attempted unsuccessfully to obtain permission to translate the Bible into English; Paul's Cross where Bibles were burned; Smithfield where Bible translators were burned; Oxford University where Tyndale was educated and Wycliffe taught; Hampton Court Palace where King James I approved a new Bible translation project; the Jerusalem Chamber at Westminster Abbey where some of the work was done on the King James Bible; the British Library to peruse a Tyndale New Testament; the John Ritblat Gallery to see a Wycliffe Bible dating to before 1420 and the Sinaiticus Greek New Testament, among other things; the Bible Museum in Amsterdam; the Erasmus Museum in Brussels; the Tyndale Museum and Monument in Vilvoorde, Belgium; the Gutenberg Museum in Mainz, Germany; Grossmunster Church in Zurich where Zwingli preached and

nearby Market Bridge where Baptists were drowned; the Waldensian Museum in northern Italy; and a great many sites in Rome, ground zero for apostasy.

The second major research trip was in 2008 to Istanbul (old Constantinople) and the sites of the seven churches of Revelation in western Turkey. The amazing ruins at Ephesus, Pergamum, Laodicea, and Hierapolis, in particular, were a wonderful archaeological introduction to the ancient Roman Empire and the conditions that existed in Paul's day. I've been able to build on that research extensively since then. (See, for example, *Cities and Places of Bible Times*, a series of 45 multi-media PowerPoints with 2,100 slides.)

Another area of major research has been contemporary Christian music, beginning in the late 1990s. I was observing that this music has a major role in the ecumenical movement and the creation of a one-world "church." It was having a major part in the transformation of former "fundamentalist" type churches to judge-not evangelical types. I understood the truth of warnings such as that by Gordon Sears, "When the standard of music is lowered, then the standard of dress is also lowered. When the standard of dress is lowered, then the standard of conduct is also lowered. When the standard of conduct is lowered, then the sense of value in God's truth is lowered," and by Ernest Pickering, "Perhaps nothing precipitates a slide toward New Evangelicalism more than the introduction of Contemporary Christian Music. This inevitably leads toward a gradual slide in other areas as well until the entire church is infiltrated by ideas and programs alien to the original position of the church."

I want to help churches in this battle. Among other things, I spent many days of research in the music section of Mardel's Christian Bookstore in Oklahoma City. I could listen for free to their massive collection of contemporary music and thus research the artists and groups. My first major book on this subject was *Contemporary Christian Music Under the Spotlight*, 450 pages, 1999, and the first major video series was *Music for Good or Evil*, 2011. I have continued this research, such as visiting major contemporary worship venues including Mars Hill Church in Seattle (Mark Driscoll, now defunct), Calvary Chapel of Costa Mesa, California,

Vineyard Fellowship in Anaheim, Carpenter's Home Church of Lakeland, Florida (where Rodney Howard-Browne conducted a "Holy Ghost Bartender" revival), City Harvest Church in Singapore, Yoido Full Gospel Church in Seoul (supposedly the world's biggest church), Bill Hybel's Willowcreek Community Church west of Chicago, and Rick Warren's Saddleback Church in California.

I did firsthand research into the Emerging Church in 2009 by reading dozens of books by emerging leaders and obtaining media credentials for the National Pastor's Conference in San Diego, California, attended by roughly 1,500 pastors and Christian workers. The conference was sponsored by Zondervan and InterVarsity Press, two of the largest and most influential Christian publishers. Their authors represent the mainstream of evangelicalism today as well as its liberal cutting edge, from Bill Hybels and Rick Warren to Rob Bell and Brian McLaren. *Christianity Today* magazine was prominently represented. Andy Crouch, a senior editor, was one of the main speakers and interviewers and also led a praise and worship session. Other speakers included Leighton Ford, Gordon Fee, Shane Claiborne, J.P. Moreland, John Ortberg, David Kinnaman, Scot McKnight, Alex McManus, and Christopher Wright.

Since 2010, we have done extensive research in Israel, which has been transformational to my life and ministry. It has given me an education in Bible history and geography far beyond what I had in all of the years prior to the onsite Israel research. It is impossible to understand the Bible without understanding Israel, and the more you know about Israel, the better you can understand the Bible. We have visited every part of the nation, the nooks and crannies, including kibbutzes and tiny museums and synagogues. I've studied the military, the government, the agriculture, the national water carrier system, the reforestation, the topography, the inventions, the archaeology, the wars, the terrorism, the animals and plant life, Judaism, and Kabbalism. We have drifted over the valley of Megiddo in a hot air balloon and traveled the entire circumference of the Sea of Galilee in a boat. The fruit of this research has been materials such as *Jews in Fighter Jets: Israel Past, Present, and Future* (a 600 page book plus 16 PowerPoints with

2,600 slides) and *Bible Times and Ancient Kingdoms: Treasures from History and Archaeology* (a 700 page book plus 35 PowerPoints with 6,000 slides).

For 26 years we have published the weekly *Friday Church News Notes*, to help inform and warn God's people. It is available online for free, as is the *O Timothy* magazine.

For most of the 51 years of my Christian life I have had the great privilege to devote myself to Bible study and prayer and the ministry of God's Word, including all aspects of church planting.

One of my favorite verses is Psalm 37:4, "Delight thyself also in the LORD; and he shall give thee the desires of thine heart."

It is, indeed, a delight to be redeemed and to know and serve the Lord Jesus Christ. He *is* Life, and He came to seek and to save that which was lost (Lu. 19:10). To that end, He made the vicarious blood atonement on Calvary, died, and rose from the dead that by repentance and faith in Him sinners "might have life, and that they might have *it* more abundantly" (Joh. 10:10).

Apostasy: The Doctrine

--- To take this course seriously you must watch the videos, read the textbook, answer the review questions, take the tests

The New Testament describes two streams of churches: sound ones and apostate ones.

Christ promised that true churches will continue to the end of the age. He stated that the true church cannot be destroyed (Mt. 16:18). He promised to be with His churches (Mt. 28:18-20).

But Scripture also prophesies that multitudes of churches will turn from the true Christian faith, and eventually the apostate churches will far outnumber the true ones.

The Meaning of Apostasy

“Apostasy” means to turn from the true Christian faith. The Greek *apostasía* appears twice in the New Testament. It is translated “forsake” (Ac. 21:21) and “falling away” (2 Th. 2:3).

In brief, the doctrine of apostasy is the teaching that there will be a falling away from the New Testament faith beginning even in the days of the apostles and progressing in strength throughout the church age, ending in an explosion of apostasy at the end of the age, just preceding the appearance of the Mystery Babylon, the one world “church,” and the Antichrist described in Revelation.

A concise biblical definition of apostasy is found in 2 Timothy 4:3-4,

“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.”

An Overview of the Apostasy

The apostasy began in the very days of the apostles. John said, "Little children, it is the last time: and as ye have heard that antichrist shall come, EVEN NOW are there many antichrists; whereby we know that it is the last time" (1 Jo. 2:18), "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and EVEN NOW already is it in the world" (1 Jo. 4:3).

The apostasy among professing Christians will increase as the age progresses and the coming of Christ draws nigh. This is summarized in 2 Timothy 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The apostasy will explode at the end of the age. This is described by Peter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?" (2 Pe. 3:3-4).

The apostasy will culminate in the global, apostate religious "whore" or one world "church" described in Revelation 17.

Many Warnings about the Apostasy

The apostasy is a major theme of the New Testament. It is no small, peripheral, or "non-essential" doctrine.

Following are some Scriptures that warn about apostasy and the coming of false teachers.

Christ warned about it - Mt. 7:15-17; 13:24-33.

Paul warned about it - Ac. 20:28-31; 1 Co. 15:12; 2 Co. 11:1-4, 12-15; Gal. 1:6-8; Eph. 4:14; Php. 3:17-21; Col. 2:4-23; 1 Ti. 4:1-5; 6:3-5; 2 Ti. 3:1-5, 13; 4:3-4; Tit. 1:10-16; 3:9-11.

Peter warned about it - 2 Pe. 2:1-22; 3:3-5.

John warned about it - 1 Jo. 2:18-27; 4:1-6; 2 Jo. 1:7-11.

Jude warned about it - Jude 1:3-23.

This major teaching of the New Testament *refutes* the ecumenical movement. It is impossible to have true unity between genuine Christians and false Christians, between true gospels and false gospels, between sound doctrine and heresy.

The Apostasy Described in the Parables of Matthew 13

These are the parables of “the mysteries of the kingdom of heaven” (Mt. 13:11). This is the mystery form of the kingdom during the church age. It is called “mystery” because it was hidden in the Old Testament and revealed in the New. The Old Testament contains extensive revelation of Christ’s kingdom, but the Old Testament prophets did not see the church age.

The context of these parables

Jesus presented Himself to Israel as the promised Messiah of David’s kingdom (Mt. 1-10). Matthew begins with Jesus’ genealogy to David. Jesus said, “Repent: for the kingdom of heaven is at hand” (Mt. 4:17). He was presenting the kingdom promised in Old Testament prophecy. We know that Jesus did not come to establish the Messianic kingdom; He came to die for man’s sin. But He did show Himself as Israel’s Messiah and performed the miracles to prove that He was the Messiah. His rejection was necessary for the fulfillment of prophecy. “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not” (Isa. 53:3).

Jesus was publicly rejected as the Christ by Israel’s leaders (Mt. 11-12; see especially Mt. 12:22-28).

Jesus then offered salvation to anyone who would come, Jew or Gentile. It was not until Matthew 11:28-30 that Christ made this offer.

Christ then revealed the “mystery” period of the kingdom (Mt. 13:11). This mystery refers to the course of the church age. It is called a “mystery” because it was not foretold in Old Testament prophecy. A New Testament “mystery” is truth that was hidden in the Old Testament and revealed in the New. See Ro. 16:25-26; 1 Co. 2:7-10; Eph. 3:3-6. It primarily refers to Church truth. The Old Testament prophecies of the kingdom described Christ’s suffering (Isa. 53) and reigning (Isa. 9:6-7). Nothing is revealed in Old Testament prophecy about a period between these two great events in which God would set aside the nation Israel and would build the Church composed of both Jews and Gentiles. The church age is like