

REDEEMING THE TIME

"Redeeming the time, because the days are evil" (Ephesians 5:16).

VOLUME 2, NUMBER 3

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A Biblical Response to the Tolerance Tyrants

BY BRAD K. GSELL

The United States, and indeed much of Western civilization, has fallen prey to the false idea that the only really inviolable principles of human interaction are "diversity" and "tolerance." This is taught in our public schools, by major corporations, and increas-

ingly by churches, with dogmatic certitude. What is sinister about this is that these two words have been redefined to mean *acceptance* of all views.

In other words, even if you live at peace and show great kindness to your Hindu neighbor, that is not

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Assault on Biblical Morality Continues in PCUSA

The apostasy of the Presbyterian Church (U.S.A.) can clearly be seen in its efforts to deal with the issues of homosexual clergy and marriage. In response to an overture to the 218th General Assembly in 2008, the PCUSA established a "Special Committee to Study Issues of Civil Union and Christian Marriage." The Committee was comprised of individuals "representing the broad diversity and theological balance of the Presbyterian Church (U.S.A.)."

The Committee report, made available recently, will be presented

for consideration to the 219th General Assembly, meeting July 3-10, 2010, in Minneapolis. A Minority Report will also be presented.

No Authoritative Biblical Response

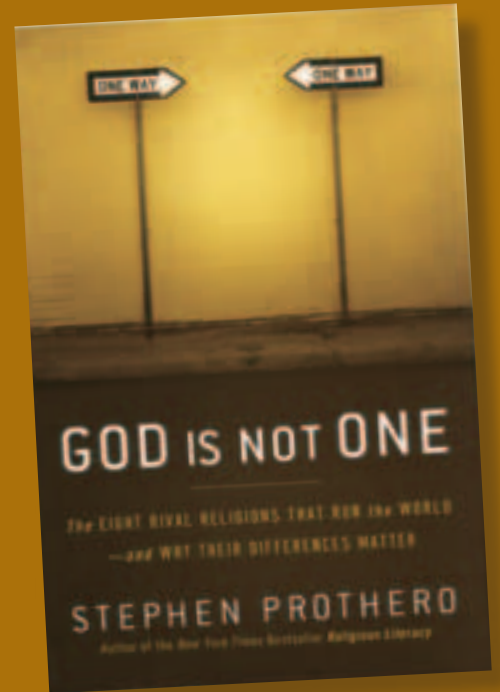


(U S A)

The very premise on which the Commission was formed assured that no authoritative Biblical response would be crafted. The Committee writes: "The Presbytery of Denver's overture to the 218th General

Assembly (2008), which commissioned this study, envisioned an emerging compromise that might

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"GOD IS NOT ONE"

Boston University professor Stephen Prothero would classify himself as an agnostic. He has received national recognition for his books and speeches, which have declared that while Americans are the most religious people in the Western world, they are the most Biblically illiterate. Since so many Biblical allusions and references are found in Western history, literature and thought, he has called for greater religious education.

Prothero is making waves again with his newest book: *God Is Not One: The Eight Rival Religions That Run the World — and Why Their Differences Matter*

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TOLERANCE AND THE BIBLE

BY MARK W. EVANS

The misuse of the name “Christian” is so universal, that it almost defies definition. One of the last of the great Princeton Seminary theologians, Benjamin B. Warfield, said in 1916: “If everything that is called Christianity in these days is Christianity, then there is no such thing as Christianity. A name applied indiscriminately to everything, designates nothing.” In this article, a “true Christian” is one who is born of the Spirit of God, a believer in Jesus Christ, who receives His doctrines, and obeys His commandments, as revealed in the Bible. As the Lord Jesus understood the Scriptures to be the only inerrant, infallible rule of faith and practice, true Christians have the same belief. A “pseudo-Christian” appropriates the label *Christian*, but corrupts Christ’s doctrines and commandments. He does not receive the Bible as the only inerrant, infallible rule of faith and practice.

PSEUDO-CHRISTIAN INTOLERANCE

John Foxe’s *Book of Martyrs* (first published in 1563), describes the persecutions of God’s people. Many of these cruel acts were performed by religious leaders, calling themselves Christians. Foxe detailed tortures, imprisonments, exiles, executions and other atrocities. The Roman Catholic Church, believing itself the only Church, planned, sanctioned, and executed crusades, inquisitions, wars, and other heinous crimes to rid the earth of those

differing from its dogmas and practices. For example, over a period of centuries, Rome conducted Inquisitions in several countries, using dungeons, instruments of torture, and gruesome executions to silence dissent. True Christians, along with Muslims and Jews, suffered horrors at the hands of monsters posing as servants of Christ. The so-called “Church” denied its captives the right of witnesses and the right of facing accusers. Authorities did not inform the accused of his crimes. The process was predictable in that whether or not the ghastly tortures elicited a “confession,” the accused was guilty and dispatched with an excruciating execution. Few survived the nightmare.

The St. Bartholomew’s Massacre is another example of false Christianity’s hatred for Christ’s sheep. In 1572, Protestants in France were slaughtered by the tens of thousands on a given signal — all in one day. Charles H. Spurgeon wrote in the *Sword and Trowel*: “It is said that ‘the roads were rendered almost impassable from the corpses of men, women, and children — a new and appalling barricade.’ The monstrous deed received the high approval of the Pope and his Cardinals, and thanks were impiously made to Heaven for the distinguished favor that had been rendered to the Church.”

Along with physical persecution, hypocrites have forged other weapons to wound Bible believers. History abounds with examples of vicious slander, lies, rumors, ridicule, hateful prejudices, and perjury against

believers. Jesus Christ told His disciples: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against your falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Matthew 5:11,12).

PSEUDO-CHRISTIAN TOLERANCE

While pseudo-Christians spew venom upon followers of the Lamb, they have warm affections for false teaching and sinful practices. The World Council of Churches (WCC), for example, provides external unity for churches willing to corrupt and compromise Biblical Christianity. The WCC, formed in 1948, now with a “fellowship of 349 churches,” continues a tradition of sheltering liberals and communists. Its rolls contain apostate and compromising denominations, known for rejection of fundamental doctrines of the Christian faith and denial of the verbal inspiration, infallibility and inerrancy of the Word of God. It replaces Christ’s Gospel with Social Darwinism and Marxist political agendas. *Front Page Magazine* (frontpagemag.com, 3/3/10) reported that a Bulgarian writer, Momchil Metodiev, researched documents from the Cold War and established that the Russian KGB used the WCC to promote its communistic goals. Fundamentalists, such as Dr. Carl McIntire, exposed this treachery decades ago, but the warning was unheeded. Now, the WCC is so obsessed with unity at any cost, that it is trying to hold hands with Muslims. The Rev. Dr. Olav Fykse Tveit, General Secretary of the WCC, dialogued with Muslim scholar Dr. Ataullah Siddiqui, at a large German conference, organized by Protestant and Roman Catholic lay leaders. One WCC report said that Dr. Siddiqui expressed that “human dignity cannot be compromised, there is

need for ‘co-witnessing’ — Muslims, Christians and people of other faiths ‘need to stand together.’”

The WCC has one exception to its ecumenical embrace — Bible-believing Christians, historically called Fundamentalists. In 2003, Dr. Ralph G. Colas, Executive Secretary of the American Council of Christian Churches, captured the anomaly with this quote from a WCC leader: “‘Christ belongs to all humanity for He goes beyond Christianity. Let’s not “own Christ” but rather engage in interreligious dialogue with all world religions,’ declared His Holiness Aram I, Moderator of the World Council of Churches (WCC) Central Committee meeting at the Headquarters in Geneva. ‘Religious fundamentalism is the greatest enemy of religion and the most dangerous force of our times. Overcoming fundamentalism is an urgent and top priority for all religions,’ he added.”

TRUE CHRISTIAN INTOLERANCE

The true Christian is intolerant of many things. This side of heaven, Christ’s servants must exercise intolerance for a wide array of enemies. The Apostle Peter warns, “...your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith” (1 Peter 5:8,9). The Apostle Paul said, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Romans 6:12). The Apostle John warned against a sinful world: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15). Believers must give no quarter to doctrinal errors, such as the recent attack upon justification by faith alone within the Reformed community. Apostolic testimony is

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The Rev. Franklin Graham, appearing on *Huckabee* on Fox News.

An Official U.S. State-Sanctioned Religion?

The recent flap over the Rev. Franklin Graham’s disinvitation to speak at the National Day of Prayer Service at the Pentagon raises some alarming questions which have not generally been discussed by the media. The National Day of Prayer Task Force, which works with the Pentagon chaplain’s office, invited Graham to speak at the event. Graham serves as co-honorary chair of the Task Force.

Associated Press writer Anne Flaherty reported that “Army spokesman Col. Tom Collins said Graham’s remarks were ‘not appropriate.’ ‘We’re an all-inclusive military,’ Collins said. ‘We honor all faiths.... Our message to our service and civilian work force is about the need for diversity and appreciation of all faiths’” (*The Charlotte Observer*, 4/23/10).

It is appalling and dangerous for an official representative of the U.S. government to state publicly that historic Christian belief is “not appropriate” theology, especially in

light of the fact that the “objectionable” theology was held by many of the nation’s Founders. It can only be assumed that those who are not universalists and syncretists, and who hold to the exclusivity of their beliefs need not apply. Graham was earlier stopped from speaking to U.S.

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Army spokesman Col. Tom Collins makes the official theological pronouncement that Graham’s remarks were “not appropriate.”

AN OFFICIAL U.S. STATE-SANCTIONED RELIGION?

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troops in Afghanistan, where his son is serving his fourth tour of duty. The invitation had been approved by his son's general, but got stopped somewhere in the Pentagon.

Boston University professor Stephen Prothero, an agnostic, states well that "The ideal of religious tolerance has morphed into the strait-jacket of religious agreement." He also states that those who want to treat all religions as being equally acceptable are in fact very much taking "theological positions." He writes: "Faith in the unity of religions is just that — faith (perhaps even a kind of fundamentalism). And the leap that gets us there is an act of the hyperactive imagination." (Read more about Professor Prothero's latest book elsewhere in this issue of *Redeeming the Time*).

The radical Council on American-Islamic Relations was quick to seek Graham's ouster. An official release stated: "... A congressional prayer observance should reflect the best of our nation's ideals. Speakers such as Franklin Graham reflect a message of religious intolerance, rather than the more American message of differing faiths united in shared support of our nation's founding principles."

Although we do not endorse the ecumenical nature of the Day of Prayer, our hat goes off to Rev. Graham for not backing down in the face of this bigotry against him and all Christians who believe that Jesus Christ is the only way to salvation. Graham appeared at the Pentagon at the appointed hour and offered his own prayers on the outside.

On May 1, Graham was interviewed by former Arkansas Governor Mike Huckabee on Fox News. Huckabee, himself an ordained min-

ister, asked Graham: "Now I have to ask, what you've said is what your father and every other Christian minister that I know has been saying for 240 years of America." Graham responded: "Well, you know, Governor, I believe that Jesus Christ is 'the way, the truth and the life.' I don't believe there is any other way to God except through Christ, because it's Jesus Christ that took our sins. He died on the cross. He shed His blood

It is appalling and dangerous for an official representative of the U.S. government to state publicly that historic Christian belief is "not appropriate" theology, especially in light of the fact that the "objectionable" theology was held by many of the nation's Founders.

on the cross. He was buried for our sin, but God raised Him to life."

Following is a brief part of the exchange during the interview:

Graham: "They'll take cheerleaders, like the Dallas Cowboys cheerleaders [to perform for the troops]. If you want to talk about something that is offensive to Muslims is to have women, scantily dressed.... This is offensive to the Muslims.

"The fact that I believe Jesus Christ is 'the way, the truth and the life,' and I don't think anyone can get to heaven through Mohammed, the Muslims are OK with that, because they disagree with me."

Huckabee: "Because they don't think you are going to make it either."

Graham: "No." [Laughter]

Huckabee: "I get that. That's the whole point. If faith means everything, it doesn't mean anything. People sometimes think that because I am a believer I am to say, 'Oh well.

Everyone is equally the same.' Religion by its nature is divisive. You don't have to be angry and bitter, and bite people's heads off. But by its nature, we say 'I believe this,' and it's somewhat in a system."

Later, Graham stated: "Our nation today is in trouble. We are so far from what our Founding Fathers gave us. It's kind of sad to see it, but God told us in His Scripture what was going to happen....

"Listen, it is going to get worse. It is not going to get better. I really believe one day for myself, to believe what I believe, that Jesus Christ 'is the way, the truth and the life,' that I will be persecuted for that speech, because it will be framed as hate speech."

At the conclusion, Governor Huckabee commented: "I don't see that as intolerance. It's a definitive faith. Intolerance would be that I'm going to smash you, not allow you to believe what you believe. I don't care if you believe something different. I would like for you to believe what I believe."

At the same time as Graham is snubbed for not bowing to these officially proscribed religious tenets at the Pentagon, a U.S. Judge in Wisconsin rules the whole Day of Prayer as being unconstitutional. Graham is right. We have moved very far from the precious liberties our Founding Fathers gave us. •

REDEEMING THE TIME

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TOLERANCE AND THE BIBLE

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unequivocal: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:8). The Lord’s command to separate from false teachers is equally emphatic: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (2 Corinthians 6:17).

How does the true Christian combat spiritual enemies? His weapons are spiritual, not physical. “For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Corinthians 10:3,4). Jesus Christ, the covenant Head of His people, has already attained the victory. His elect look to Him with saving faith and enjoy eternal deliverance from condemnation. Through Christ, the believer overcomes Satan, sin, and the world. He triumphs by the right use of the Word of God and by effectual, fervent prayer. The Spirit of God indwells and fortifies him. He can say with the Apostle Paul, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). He “earnestly contend[s] for the faith which was once delivered unto the saints” (Jude 3). The German Reformer, Martin Luther, wrote:

Did we in our own strength confide, Our striving would be losing,

Were not the right Man on our side, the Man of God’s own choosing.

Dost ask who that may be? Christ Jesus, it is He; Lord Sabaoth His name,

From age to age the same, and He must win the battle.

TRUE CHRISTIAN TOLERANCE

For a true Christian, tolerance begins within the soul, through the regenerating and sanctifying work of the Holy Spirit. Having repented of sin and exercised saving faith in the Lord Jesus Christ, trusting in His righteousness and atoning blood, the believer is “enabled to die more and more to sin, and to live more and more unto righteous-

ness.” A Christian’s sincere goal is to love the Lord his God with all his heart, soul, strength, and mind; and his neighbor as himself.” His privilege is to follow Christ and bear witness to His truth. When he reproves the works of darkness and points a sinner to the certainty of judgment, he is showing great love — warning a perishing soul of the wrath to come and pointing him to the only Redeemer, the Lord Jesus Christ. •

Erskine & Evolution

We reported in our fall 2009 issue that the Associate Reformed Presbyterian Church (ARP) had finally broken off its “fraternal correspondence” with the apostate Presbyterian Church (U.S.A.). Despite this, many areas of compromise were shown to still exist.

We were further heartened to hear this spring that a blue-ribbon committee, established by the ARP Synod to investigate both Erskine College and Erskine Seminary as to their doctrinal fidelity, had issued its report to a special meeting of the Synod. *World* magazine editor Joel Belz reports (in the March 27, 2010, issue) that the denomination’s highest court voted “by a two-to-one majority ... to replace the existing board of the college and seminary with a board more likely to reflect the denomination’s more conservative stance.”

This decision created a great uproar among the administration, faculty, students and alumni of the schools. The matter is presently in the civil courts before a watching world.

As liberals typically do, great outrage was expressed from various quarters of a “fundamentalist takeover,” of a great attack on “academic freedom,” and of how “indoctrination” would now replace “free enquiry.”

These arguments are all red herrings. EVERY educational institution teaches from a certain perspective. Virtually all state and other secular institutions today teach from a radically humanistic and naturalistic point of reference. In fact, if “Christian” schools are not to teach from the perspective of a Christian worldview, the immediate question arises as to why bother erecting such institutions? Certainly, Christians should be well instructed in all the liberal arts, even understanding those points of view opposed to Christianity. However, any faithful Christian school is going to teach that the Word of God is inerrant, and that nothing is true which is inconsistent with the teachings of Scripture.

Unfortunately, Ken Wingate, a member of the commission (supposedly on the right side), quickly tried to dispell some of the criticism. Ron Barnett, reporting in the *Greenville* (SC) *News* (3/11/10), quotes Wingate as saying that the ARP has “no desire or purpose to indoctrinate anyone.”

Wingate later “told the *Greenville News* that he believes the school can teach evolution and the big bang theory of the origin of the universe and still uphold that the Bible is without error.” Even the “good guys” have a long way to go! •



The Quran: A Witnessing Tool?

Can the Islamic holy book, the Quran, be used as an effective witnessing tool to win Muslims to Christ? Yes, says Jerry Rankin, head of the Southern Baptists' International Mission Board (IMB).

"The method uses the acronym CAMEL to explore a Quran passage describing the Virgin Birth, miracles, and resurrection of *Isa-al Masih* (Arabic for 'Jesus the Messiah') as a bridge to the New Testament." So reports the April 2010 issue of *Christianity Today*.

The magazine reports that Liberty Theological Seminary president Ergun Caner, himself a convert from Islam*, describes the method as crossing the line into syncretism. Caner states: "The increasing popularity of this practice is disturbing.... I could not see the early church pinching incense to Emperor Nero but in their hearts actually visualizing Jesus. They chose to die rather than even follow the false forms of a false god."

Does this criticism make Rankin and the IMB reconsider its strategy? Rankin responds: "It's very effective and Biblically valid.... Why would you cease witnessing just because somebody has a problem with it?"

* Liberty University is presently (June 2010) investigating accusations which question some of Dr. Caner's autobiographical claims.

The "effectiveness" of the method, by man's carnal standards, might be debated; but Biblical it is not. Paul concludes the great book of Romans by stating that the blessed Gospel of Christ "... now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Romans 16:26).

When Paul went across the Roman empire, it was the Word of God that he preached, not the pagan writings and customs of the gentiles. In Ephesus, he created a riot in his stand against the goddess Diana. Even in Athens, where he referred to the inscription to "the Unknown God," Paul condemned their "superstition," and then pointed them to the Christ of the Bible.

Jesus Christ Himself, in John 5:39, says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Paul tells Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

Indeed the Christ of the Quran is NOT the Christ of the Bible. Boston University professor Stephen Prothero, mentioned elsewhere in

this issue of *Redeeming the Time*, states that many of the Biblical characters are mentioned in the Quran, but states: "Nonetheless, the Quran differs radically from the Christian Bible" (*God Is Not One*, pp. 43,44). The Christ of the Quran is not the Son of God. He cannot save. To try to use a man-made book full of error to convince men to come to Christ, is a misplaced trust on faulty human reasoning. The Apostle Paul gives the Biblical rule which every true Christian missionary must follow: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2). •

A BIBLICAL RESPONSE TO THE TOLERANCE TYRANTS

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good enough if you think that his beliefs constitute grave error.

Increasingly, "hate speech" laws in Canada, Great Britain and elsewhere have placed Christians on the wrong side of the law, bringing fines and even jail time. The United States appears to be not far behind.

The Christian is to be tolerant in not promoting his own personal wants and desires above those of others. He is to display the "fruit of the Spirit," as has been discussed in each issue of *Redeeming the Time*. Philippians 2:4 says, "Look not every man on his own things, but every man also on the things of others."

Christianity produced the unprecedented freedoms found in America. We sing: "Our fathers' God to Thee, Author of Liberty...." These freedoms have not been found where other religions have dominated.

As Christians, we need to practice Biblical tolerance, but stand strongly against all forms of error. We also must oppose this false "tolerance" — which is really the worst form of tyranny. •

"God Is Not One"

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Matter, HarperCollins Publishers, ©2010. In line with the current politically correct view that all religions are paths to God, Prothero quotes Hindu teacher Swami Sivandanda: "The fundamentals or essentials of all religions are the same. There is difference only in the non-essentials." However Prothero protests: "This is a lovely sentiment but it is dangerous, disrespectful, and untrue."

Throughout the book, he makes similar statements, a few of which are:

- "Faith in the unity of religions is just that — faith (perhaps even a kind of fundamentalism). And the leap that gets us there is an act of the hyperactive imagination."
- "The ideal of religious tolerance has morphed into the straitjacket of religious agreement."
- "But even among multiculturalists, the tendency is to pretend that the differences between, say, Christianity and Islam are more apparent than real, and that the differences *inside* religious traditions just don't warrant the fuss practitioners continue to make over them."
- "If practitioners of the world's religions are all mountain climbers, then they are on very different mountains, climbing very different peaks, and using very different tools and techniques in their ascents."
- "It is a fantasy to imagine that the world's two largest religions are in any meaningful sense the same, or that interfaith dialogue between Christians and Muslims will magically bridge the gap."

Islam: the Religion of the 21st Century?

Prothero chooses Islam as the world's greatest religion, even though it is second to Christianity in number of adherents. Although we certainly wouldn't agree that Islam is the

greatest, we should take heed to the sobering statistics that he presents. He writes: "So while Christianity's market share has stalled, Islam's is racing ahead at breakneck pace."

We in the West are repeatedly told that religion is a private matter and not to be seen in the public arena. Even many who claim to be Christians have sadly adopted this

"When a jailer asks the apostle Paul, 'What must I do to be saved?' (Acts 16:30), he is asking not a generic human question but a specifically Christian one."

Stephen Prothero

philosophy. Prothero writes: "Muslims, by contrast, have never accepted this public/private distinction. Most see Islam as a religion and a way of life." "Islam is also the fastest-growing religion in Europe, which has seen the number of Muslims triple over the last thirty years."

He concludes the chapter on Islam by saying: "The nineteenth and twentieth centuries may have belonged to Christianity. The twenty-first belongs to Islam."

Salvation Through Christ Alone?

Prothero shows more understanding than many who claim to be Christians: "It might seem to be an admirable act of empathy to assert that Confucians and Buddhists can be saved. But this statement is confused to the core, since salvation is not something that either Confucians or Buddhists seek. Salvation is a Christian goal, and when Christians speak of it, they are speaking of being saved from sin. But Confucians and Buddhists do not believe in sin, so it makes no sense for them to try to be saved from it. And while Muslims and Jews do speak of sin of a sort, neither Islam nor Judaism de-

scribes salvation from sin as its aim. When a jailer asks the apostle Paul, 'What must I do to be saved?' (Acts 16:30), he is asking not a generic human question but a specifically Christian one. So while it may seem to be an act of generosity to state that Confucians and Buddhists and Muslims and Jews can also be saved, this statement is actually an act of obfuscation. Only Christians seek salvation."

He continues: "Just as hitting home runs is the monopoly of one sport, salvation is the monopoly of one religion. If you see sin as the human predicament and salvation as the solution, then it makes sense to come to Christ."

He shows that Islam is radically different from true Christianity. Like Catholicism and so many other religions, he points out: "The Quran repeatedly states that the path to Paradise is paved with both faith and works — 'those who believe, and do righteous deeds, for them await[s] ... the great triumph' (85:11)...."

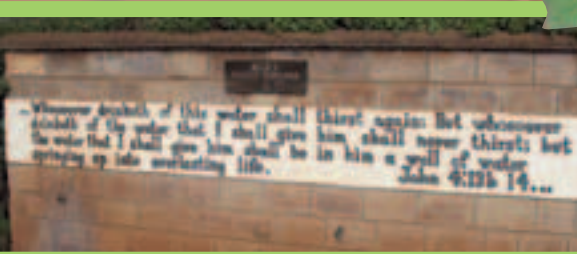
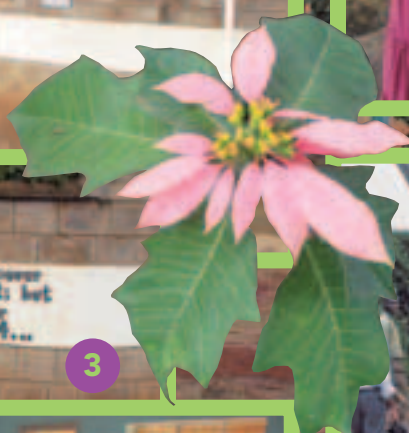
"Muslims insist, however, that Jesus was neither Savior nor Son of God. In fact, the purpose of the Dome of the Rock's inscriptions is to assert the truth of *tawhid* over against the falsehood of the Trinity. 'There is no god but God. He is One. He has no associate,' these inscriptions insist, adding that since Allah has neither partners nor children, we should 'say not "Three."' Or, as the Quran puts it, 'Say: "He is God, One, God, the Everlasting Refuge, who has not begotten, and has not been begotten, and equal to Him is not any one"' (112:1-4)."

May we not be afraid in this day of political correctness and pseudo-tolerance to boldly proclaim: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). •

BIBLE COLLEGE OF EAST AFRICA —

A MINISTRY OF THE INDEPENDENT BOARD FOR PRESBYTERIAN FOREIGN MISSIONS

1 & 7. Students study outside and in the library, respectively; **2.** Front entrance of the Bible College; **3.** John 4:13-14 and a cold drink of water welcome passersby; **4 & 9.** Kindergarten in the slums of Nairobi and at the BCEA campus, respectively; Mrs. Yoon leads this work; **5.** Rev. and Mrs. Mark Kim and Rev. and Mrs. Eben Yoon, Independent Board missionaries; Rev. Kim is the principal of the Bible College; **6.** The entire student body leaves the campus to evangelize and visit the sick in the Nairobi slums at least once a week; **8.** Miss Eun-Young Bai, recently appointed as a missionary by The Independent Board; **10.** Rev. Yoon plays the piano for a choir and Rev. Kim is in the pulpit in the BCEA chapel; **11.** The BCEA chapel; **12.** The chapel is the center of college life; **BACKGROUND:** The city of Nairobi, Kenya. Note the photos of actual flowers from the BCEA campus placed throughout this photo layout.







Left to right: Eduardo Figueroa, Josiah, Sarah Grace, Geneva, Isaiah, Paul and Tom Durand have finished preparing individual bags of fresh fruit and vegetables to be distributed among earthquake victims.

Photo by Cheryl Durand

Chile

Earthquake Relief

Thanks to all those who gave to help with relief work in Chile, following the devastating earthquakes earlier this year. We praise the Lord that the readers of *Redeeming the Time* have contributed \$1,691.50 thus far to this project.

The Rev. and Mrs. Paul Durand have been working with the sessions of the local churches for guidance as to distribution. Fresh fruit and vegetables, milk, flour, yeast, salt, pasta, sauce, clothes, a few toys, and Spanish Gospels of John have been distributed in such cities and towns as Penco, Tumbes, Coliumo, Chiguayante, San Pedro, Coronel and Concepción. As Chile's winter season approaches, a number of blankets have been taken to those who have lost their homes.

Please continue to pray for the dear saints there, many who have lost everything. Also remember the Durands as they carry out this needed work in addition to all of their regular teaching and preaching ministry. •



Spanish Gospels of John were distributed along with food in temporary housing communities, such as the one pictured here, occupied by those whose homes were destroyed in the earthquake.

Photo by Geneva Durand

ASSAULT ON BIBLICAL MORALITY CONTINUES IN PCUSA

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cool the conflict over homosexual practice to the point that both sides could disagree in peace without inugning on one another's liberties of action and conscience."

In keeping with this theme, the Committee stated further: "Threats of departure or coercive ways of achieving uniformity are ultimately unhelpful and do little more than draw lines and force us to become more deeply entrenched in our positions and prejudices." In other words, "Thus saith the Lord," would not be an option.

Subtle Wordsmithing

The Report is quite pious-sounding. However, it does not take long to recognize that the carefully-crafted language is designed to be full of loopholes. Although the Scriptures are cited as to broad principles of love, peace and justice, the clear Biblical teaching on the subject of homosexuality is nowhere to be found.

The wording begins subtly to tear down opposition to homosexuality, while still claiming to be accepting of all views. The sin of sodomy is euphemistically referred to as "covenanted same-gender partnerships in the Christian community."

Other nice-sounding expressions carry with them clues that the Biblical view on homosexuality would not prevail. Following are several of many examples which could be cited:

- "[We must] advance the gospel in all its far-reaching inclusiveness."
- "It is inappropriate for us to seek to define 'the place' for any of our sisters and brothers in Christ within Christ's church.... Christ has prepared a place for every one of us."
- "We agree that Christ calls all persons into fellowship with him,

regardless of race, sex, occupation, ethnic origin, sexual orientation, or any other worldly condition, and that congregations are to welcome all persons who respond in trust and obedience to God's grace in Jesus Christ and who desire to become part of the membership and mission of Christ's church."

- "We acknowledge the presence of same-gender partners in our communities and congregations. Together, we are members of the body of Christ and joined by the reconciling work of Christ."

Same Sex Ceremonies Already Permitted

At the 218th General Assembly, in 2008, the commissioners deleted the requirement that church leaders adhere to "fidelity within the covenant of marriage between a man and a woman, or chastity in singleness." This action was later overturned by the presbyteries. The Assembly further removed a phrase condemning "homosexual perversion" from the Heidelberg catechism. Another statement promised that: "the PCUSA will continue to seek ways and means to see God's blessing on alternative forms of covenant between two people."

In 2006, the PCUSA went on record as approving so-called "civil unions." The Committee is quick to mention that some same-sex ceremonies are already permitted in the church. They report that in 2000, the PCUSA General Assembly Permanent Judicial Committee (GAPJC) "did allow for individual ministers and sessions to conduct a same-sex ceremony that 'celebrates a loving, caring and committed relationship' that does not 'confer a new status' but 'blesses an existing relationship.'" They continue: "Thus the GAPJC decision permitted ecclesiastical rites for same-sex couples that allow those couples to receive a public benediction, but do not confer a new status to these

couples or their families within the community of faith." Also stated is that this "should not be construed as an endorsement of homosexual conjugal practice proscribed by the General Assembly." In other words, it's against the written rules, but we allow it anyway!

Peace at Any Price

One theme persisting throughout the entire document is that no matter how heretical some may be, peace at any price is the most important goal. The Committee states: "But if we come to see our brothers and sisters with whom we disagree as our — or worse yet, Christ's — enemies, we have denied the unifying power of Christ's redeeming, reconciling love. We must seek a way to live together as the body of Christ, not through peaceable uniformity, but by exercising mutual tolerance and forbearance in those areas where people of good faith differ. The sacrifice required to do this should be evenly distributed and shared across the whole body until Christ the Head brings clarity, which may not come quickly. And even when clarity does come, we must understand and accept that it will sooner or later be followed by yet another conflict." These "blind leaders of the blind" do not have clarity, but God's Word is abundantly clear!

The report continues: "...our unity in Christ supersedes any other claim or argument that vies for our attention." One must ask just exactly who is this Christ in whom we are unified? The final word: "Those whom God has joined together, let no one separate."

Lack of an Inerrant Bible the Root Cause

The one thing that has allowed many within the denomination to accept that which God unequivocally says is sin is the abandonment

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ASSAULT ON BIBLICAL MORALITY CONTINUES IN PCUSA

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of the Bible as God's inerrant Word. The report tells us that Scripture was written "in human words, conditioned by the times in which they were written, times different from our own." This subtle language advocates the same deceptive tactic many modern American jurists employ against our Constitution: that it is a "living, breathing document" which needs to be interpreted differently depending on the conditions of any particular time. This allows one to hold the exact opposite of what the particular document in question clearly states.

Reading further in the Report: "We find that our church is united in our gratitude for God's word that is authoritative for us and for the theological heritage that has formed and informed us. Yet our different ways of interpreting the Bible and other foundational texts have left us deeply divided about the conclusions we draw from these sources of guidance. We have honest and sincere disagreements, but also a conviction that we should not caricature or condemn our sisters and brothers with whom we disagree." "Authoritative," "formed," "informed," "sources of guidance," "conclusions we draw," are all what may be informally described as "weasel words" — defined as "communicating a vague or ambiguous claim, [which] create[s] an impression that something specific and meaningful has been said." ALL of these words leave room for one to sneer at the inerrancy of God's Word. We would state that the "disagreements" referred to are neither "honest" nor "sincere."

The Minority Report recognizes the abandonment of Biblical inerrancy as the root problem: "The ongoing

controversy around this issue and others will not be resolved until consensus is reached on the interpretation of Scripture. Unity cannot be reached through polity inventions. Unity will only be reached through common affirmation of truth." The report further states: "Because these ['divergent readings of Scripture'] are foundational principles, the special committee could not reach consensus."

The minority seeks to describe the dilemma: "Traditionalists tend to focus on specific biblical commandments that appear to pro-

One theme persisting throughout the entire document is that no matter how heretical some may be, peace at any price is the most important goal.

hibit same-sex relations categorically. Progressives tend to focus on broader principles of love and justice that they regard as more important than the specific commandments." Progressives also discount many Biblical commands because of "the taint of past patriarchal attitudes."

The minority also points out that the Book of Order G-6.0106b still requires: "fidelity within the covenant of marriage between a man and a woman, or chastity in singleness" and that "all church officers vow to 'be instructed and led by those confessions.'" However, even the Minority report is very disappointing and inadequate and expresses that: "Members of the minority appreciate the work of the full committee."

Recommendations to the General Assembly

If one has any hope of righteous judgment coming out of the Committee Report, the final recom-

mendations will dash those hopes. Some of the recommendations may appear good on their face, but in fact will open the door to more sin and error within the church. The first recommendation is to "encourage all presbyteries and sessions to provide resources consonant with the Constitution of the Presbyterian Church (U.S.A.) regarding use of church facilities administered by said governing bodies for marriages and blessing ceremonies." Earlier, the report states: "Any successful resolution must begin with individual sessions and presbyteries." This opens the door for pro-homosexual churches and ministers to ignore the Bible and the church's Standards and sanction sinful activity and ceremonies.

Another recommendation is for the "219th General Assembly (2010) [to] direct the General Assembly Mission Council, through its Office of Theology Worship and Education, and the Office of the General Assembly's Department of Constitutional Services, to provide updated guidelines and resources addressing the differences between a ceremony of Christian marriage and a same-sex union ceremony."

Perhaps the following is the most troubling: "Direct the General Assembly Mission Council, through its Office of Theology Worship and Education, to develop and distribute a study guide for use with the General Assembly papers, 'Presbyterian Understanding and Use of Holy Scripture' and 'Biblical Authority and Interpretation' that will help sessions engage in issues of civil unions and Christian marriage in light of the principles contained within those papers." When one reads "those papers," it is clear that no Biblical position on the subject at hand will ever be maintained in the Presbyterian Church (U.S.A.). Read the article beginning on page 13 for an analysis of these documents. •



PCUSA Abandonment of Biblical Inerrancy Leads to Ever Deeper Apostasy

Beliefs have consequences. The Presbyterian Church (U.S.A.) freely admits that it no longer holds to the inerrancy of the Holy Scriptures. With this doctrine discarded, the plain teachings of the Bible can easily be dismissed or contradicted. This leads to the church holding, or allowing, many positions which simply are not Christian.

At the end of the report of the Special Committee to Study Issues of Civil Union and Christian Marriage (see article beginning on page 1), it is being recommended that the 2010 General Assembly of the Presbyterian Church (U.S.A.) "direct the General Assembly Mission Council, through its Office of Theology Worship and Education, to develop and distribute a study guide for use with the General Assembly papers, 'Presbyterian Understanding and Use of Holy Scripture' and 'Biblical Authority and Interpretation' that will help sessions engage in issues of

civil unions and Christian marriage in light of the principles contained within those papers."

"Those papers" were respectively adopted by the Presbyterian Church in the United States (Southern Presbyterian Church) in 1983 and the United Presbyterian Church (Northern Presbyterian Church) in 1982. The two denominations merged in 1983, and the two statements are now published together, and are referred to when controversies concerning Biblical interpretation arise. Both documents are a travesty and are a direct attack on the inerrancy of the Scriptures.

"Presbyterian Understanding and Use of Holy Scripture"

The "Presbyterian Understanding and Use of Holy Scripture," the document of the Southern Church, states: "... the church needs always to remember that the use of Holy Scripture is more important than debates about its authority. Theories

about authority of Scripture, which are not vindicated and validated in its use in Christian faith and life, become ends in themselves.... The most serious denial of Holy Scripture is manifest, not so much in doctrine, as in the failure to find a faithful and joyful employment of Scripture as the rule of faith and life." In other words, we are just dealing with "theories," and "doctrine" is of little importance. With those pillars safely knocked off their foundation, we are left with a subjective "employment" of Scripture which is up to each individual.

Throughout this document, any thought of the Bible being the inerrant, perfect Word of God is carefully avoided, subverted and attacked by such phrases as:

- "By it [the Scriptures] we are informed, strengthened and guided."
- A number of times we are told that the Scriptures are "the rule of faith and practice." However, Presbyterian ministers and elders have always vowed that they believe the Scriptures to be "the Word of God, the ONLY INFALLIBLE rule of faith and practice." The language of the current PCUSA ordination vows has very clearly been changed to destroy any requirement of belief in an inerrant Bible by its leaders. They now are asked: "Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?"
- "Any interpretative approach that turns the entire Bible into a deposit of legal precedents is a theological mistake." "Scripture is 'rule' for us as a whole and in the way that a literature of such richness and diversity can speak to us."
- Scripture "influences our thinking, imagination, and emotions and it shapes our consciousness and convictions as believers."

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- “Scripture is not authoritative for any and everything, in any and every question.... So, for instance, it is not appropriate to go to the biblical sources for every scientific understanding of such things as biology, astronomy, the structure of the universe, or historical knowledge in general.”

Any layman with a rudimentary knowledge of the Scriptures can see the purposeful use of language to deny the inerrancy of Scripture or leave plenty of room for those who do.

“Biblical Authority and Interpretation”

The document coming out of the United Presbyterian Church (Northern Church) states that the church is in the Reformed tradition, “although many of its members are unfamiliar with its tradition. Fully one third of the denomination report that they do not know what the Reformed tradition is on the matter of divine inspiration.”

The document states that Scripture is “one, enduring, trustworthy guide to faith and practice.” Here again the words “only infallible” are noticeably missing.

There is no attempt to hide the cataclysmic change which came to the church in the early part of the twentieth century. The document states: “The inerrantist view was the predominant view in the church from the 1700s until 1927.... In 1927, the General Assembly repudiated earlier declarations that named five fundamental doctrines as essential and necessary for subscription for ordination (the Deliverance of 1910, again adopted in 1920 and 1923). In its action, the General Assembly permitted theological diversity within the limits of the confessions. Thus,

the view of biblical authority and interpretation that was held from the mid-1700s gradually made room for new theological perspectives.... New currents such as process, liberation, and other theologies have provided additional perspectives.”

It continues: “In 1929, four Princeton Seminary faculty members withdrew from the seminary. Later these, with others, formed a separate denomination. Not all of those who espoused the orthodox or inerrantist position withdrew from the denomination with these spokesmen. Recently, their theological heirs have raised strong voices again within the denomination. The present inerrantists continue to assert that theirs is the view of Scripture articulated in the Westminster Confession, taught by Calvin, and held by the early church.” What is being referred to here is the reorganization of Princeton Seminary, when Dr. J. Gresham Machen and several other prominent scholars left to start Westminster Theological Seminary. This is the great struggle which led to the founding of the Bible Presbyterian Church in 1937.

In discussing church history, the document states that “[Francis] Turretin ... argued for the absolute inerrancy of the original autograph.” Turretin was an important early Calvinistic theologian, whose works were the basis of the theology classes at Princeton Seminary until Charles Hodge’s *Systematic Theology* was published.

A.A. Hodge and B.B. Warfield are then quoted from their treatise on *Inspiration*: “Nevertheless the historical faith of the Church has always been that all the affirmations of Scripture of all kinds, whether of spiritual doctrine or duty, or of physical or historical fact, or of psychological or philosophical principles, are without any error, when the *ipsissima verba* of the original autographs are ascertained and interpreted in their natural sense.”

The document continues: “Until the mid-1920s, the Presbyterian Church treated the Hodge-Warfield view on the inerrancy of Scripture as confessional. Conflict increased, however, until the 139th General Assembly (1927) accepted the Report of the Special Commission of 1925. That action loosened the hold of the Princeton theologians on the whole denomination....”

Concerning the Confession of ’67, it states: “The writers described the first draft of the Confession of 1967 as a ‘revision of the Westminster doctrine, which rested primarily on a view of inspiration and equated the biblical canon directly with the Word of God. By contrast, the preeminent and primary meaning of the word of God in the Confession of 1967 is the Word of God incarnate.”

In line with this, it is revealed that the lower case “w” is purposely used when referring to the Bible. Only Christ is referred to as the “Word of God.” This may sound nice, but it takes away authority from the precise written Scriptures, and places them in a Christ who can be determined by each individual.

Another area of attack is that the Church now considers the Bible not as the timeless Word of God, but rather to be interpreted in the light of current trends, culture, etc.: “Since the Reformers assumed that their own world was essentially similar to that of the biblical writers, they easily transferred the meaning of the ancient text to the contemporary situation. This assumption underlies and explains the general harmony of the different Reformation confessions on the interpretation of the Scripture, creeds that in other respects are often diverse.” If there is any doubt, they continue: “What it means here and now” may be different from what a text meant “then and there.”

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The Fruit of the Spirit

Galatians 5:22,23

Goodness

by Brad K. Gsell



In Galatians 5, the Apostle Paul describes for us the fruit which is to be found in the life of every Christian. This is the seventh in a series of articles which will discuss these characteristics of the Christian life.

The Apostle Paul writes to the Roman believers: “And I myself also am persuaded of you, my brethren, that ye also are full of goodness...” (Romans 15:14). He uses the same Greek word he uses for “goodness” in Galatians 5:22.

Paul certainly is not talking about any merit these Roman Christians might have in themselves. Just a few chapters earlier, he wrote: “There is none righteous, no, not one” (Romans 3:10).

These were believers whom he had carefully taught that they were totally incapable of saving themselves — that they were justified fully and completely by the work of Christ on the cross.

The “goodness” Paul speaks of is something which was given to them by the Spirit of God in the process of their sanctification. Matthew Henry describes it as: “(kindness, beneficence), which shows itself in a readiness to do good to all as we have opportunity.”

*“That they do good,
that they be rich in
good works....”*

1 Timothy 6:18

Kenneth S. Wuest, in his *Galatians in the Greek New Testament for the English Reader*, states: “The word refers to that quality in a man who is ruled by and aims at what is good, the quality of moral worth.”

In last month’s article on “gentleness,” we quoted J.B. Lightfoot that it is “‘a kindly disposition towards one’s neighbours,’ not necessarily taking a practical form.... “[gentleness] is potential [goodness].” He continues that the word for “goodness” is “active, ‘goodness, beneficence’ as an energetic principle.” Using the Greek words, Lightfoot states that “[gentleness] is potential [goodness], [goodness] is energizing [gentleness].”

J.A. Robertson, writing on Ephesians 5:9, says that: “[goodness] is ‘the kindlier, as [righteousness] the sterner, element in the ideal character.’”

W.E. Vine’s *An Expository Dictionary of New Testament Words* states that it is: “desire characterised by goodness, good desire, or objective, i.e., desire after goodness, to be and do good.”

However we may delve in to the fine meanings of this word, it is clear that the child of God is to always have a principle of doing good wherever he may be. He does not attach any merit to his good works and actions, but it is simply a natural outgrowth of his love for the Lord, and desire to serve Him.

Peter wrote in his first epistle: “Let him eschew evil, and do good.” Merriam-Webster defines eschew as: “to avoid habitually, especially on moral or practical grounds.” The child of God must hate the evil, ever replacing it with that which is good and pleasing to God. May our lives ever shine forth as a witness to the grace of God as we seek to do that which is good. •

The Good News...

*“Come now, and let us
reason together, saith the
LORD: though your sins
be as scarlet, they shall be
as white as snow; though
they be red like crimson,
they shall be as wool”*

Isaiah 1:18

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Later, it is stated: “Since the shift from the inerrantist position, decisions made by the General Assembly evidence less explicit appeal to scriptural authority than previously was the case, except when providing support for different understandings and emphases for the broad mission of the church.”

The change is so sweeping, that a chart in the report reveals that only 14% in the PCUSA hold to the doctrine of an inerrant Bible.

“Interpretations of Scripture are never once and for all, but must be continually renewed in the context of changing circumstances. The dynamic nature of faith thus requires a regular and continuing study of the written word and an openness to finding in that word new meanings in response to the new questions that life presents.”

With such thinking firmly in place, there is little wonder that the PCUSA has lost its moorings on the matter of homosexuality and a host of other issues. We can praise the Lord that despite such attacks, we have the precious Word of God, preserved through all ages, as our “only infallible rule of faith and practice.” •

Bruce Waltke & Theistic Evolution

Old Testament scholar Bruce Waltke has held the respect of many in the evangelical world for a number of years. He has taught at several Reformed schools, including Regent College and Westminster Theological Seminary. For the past 14 years, he has taught at Reformed Theological Seminary in Orlando, Florida.

In April, Waltke came under sharp criticism for a video interview he had granted which appeared on the website of BioLogos, an advocate of “theistic evolution.” The video, which has been pulled from the site, at Dr. Waltke’s request, carried this description: “In this video conversation Bruce Waltke discusses the danger the Church will face if it does not engage with the world around it, in particular with the issue of evolution, which many evangelicals still reject...”

Even though Dr. Waltke has expressed similar views in his writings, he resigned his position at Reformed Seminary. The news was picked up by many in the religious

and secular media. Even Diane Sawyer of ABC News requested an interview (which Waltke declined).

In a letter which Dr. Waltke submitted to *Christianity Today*, he stated: “How would I have edited it [the description of the video]?: I would have entitled it ‘why the church should accept creation by the process of evolution,’ not ‘why the church must accept evolution.’”

Dr. Waltke further stated: “It may well be that I am the only one on the faculty holding the view of creation by the process of evolution as understood by mainline science, apart from its normal atheistic philosophy.... I think Genesis can accommodate creation by the process of evolution.” Near the end of this letter, he writes: “I hope and pray this fiasco will not hinder RTS from being open to theistic evolution as I have defined it.”

In rejecting the work of the Institute of Creation Research (Henry Morris), Reason to Believe (Hugh Ross) and Philip Johnson’s “Intelligent Design,” Waltke writes:

“Having familiarized myself with reconciliations of religion and science ... I consider that of BioLogos [again, an advocate of ‘theistic evolution’] the best.” The BioLogos board includes R. Judson Carlberg, president of Gordon College (a New Evangelical school which was influenced heavily by Billy Graham and Harold Ockenga). Peter Enns, who was a student of Waltke at Westminster Theological Seminary, is Senior Fellow of Biblical Studies for the BioLogos Foundation. Enns was recently released from the faculty of Westminster (a move which was protested by a majority of the faculty) due to his unorthodox views concerning the Scriptures. His articles on the BioLogos website often hold those in contempt who believe in a literal, six day creation. Such men as *Christianity Today*’s Philip Yancey and Bishop N.T. Wright of Federal Vision fame, have statements of recommendation on the website.

Waltke had barely offered his resignation at Reformed Seminary, when Knox Seminary in Fort Lauderdale announced that it had hired him. Knox is the seminary begun at the Coral Ridge Presbyterian Church, under the leadership of the late D. James Kennedy — a young earth creationist, who considered God’s direct creation of man to be crucial to the Christian message. Knox released a statement defending Dr. Waltke, citing “the wide differences of interpretive models [which] are permitted in our own denomination (the Presbyterian Church in America [PCA]).” It further stated that Dr. Waltke’s “views are consistent with confessional orthodoxy.”

As men seek to modify the clear meaning of God’s Word, and capitulate to naturalistic philosophy and speculative science, Bible-believing Christians must continue to hold to the clear teaching of Scripture that God made man “in His own image.” Man is not an accident of some process of natural selection. •