

**AND THE PEOPLE CAME...**

- Week of April 12, 2025 -

Sunday School .....	15
Sunday Morning Service .....	29
Sunday Eve. Service .....	13
Wednesday Eve. Service .....	13

**AND THE PEOPLE GAVE...**

- Week of April 12, 2026 -

<u>Undesignated</u> Tithes & Offerings .....	\$ 2,952.21
Auditorium A/C Replacement Fund .....	\$ 145.35
<b>TOTAL RECEIVED FOR WEEK OF 04/12/26:</b>	<b>\$ 3,097.56</b>

- Week of April 5, 2026 -

<u>Undesignated</u> Tithes & Offerings .....	\$ 2,546.36
Love Offering, Dr. Phil Stringer .....	\$ 953.83
Auditorium A/C Replacement Fund .....	\$ 145.35
<b>TOTAL RECEIVED FOR WEEK OF 04/05/26:</b>	<b>\$ 3,645.54</b>

- Week of March 29, 2026 -

<u>Undesignated</u> Tithes & Offerings .....	\$ 1,764.94
Auditorium A/C Replacement Fund .....	\$ 145.35
<b>TOTAL RECEIVED FOR WEEK OF 03/29/26:</b>	<b>\$ 1,910.29</b>

- Week of March 22, 2026 -

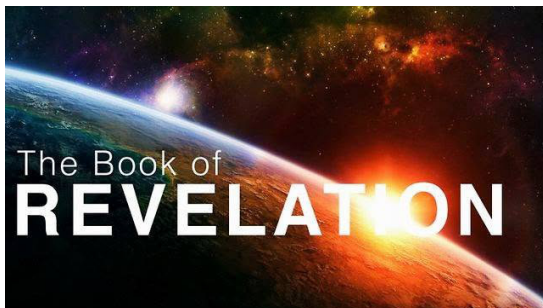
<u>Undesignated</u> Tithes & Offerings .....	\$ 901.34
Auditorium A/C Replacement Fund .....	\$ 145.35
Love Offering, Dr. Phil Stringer .....	\$ 100.00
<b>TOTAL RECEIVED FOR WEEK OF 03/22/26:</b>	<b>\$ 1,146.69</b>

- Week of March 15, 2026 -

<u>Undesignated</u> Tithes & Offerings .....	\$ 2,530.85
Missionary Daniel Charland .....	\$ 246.00
<b>TOTAL RECEIVED FOR WEEK OF 03/15/26:</b>	<b>\$ 2,676.86</b>

*Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,700.00*

**DON'T FORGET TO BE HERE TONIGHT AS WE CONTINUE TO STUDY -**



**WHAT IT MEANS TO BE SAVED**

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.

**LISTEN TO -**



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**SCHEDULE OF ACTIVITIES:**

**Sundays -**

- 9:45 a.m. ----- Sunday School
- 10:50 a.m. ----- Morning Service
- 6:30 p.m. ----- Evening Service

**Wednesdays -**

- 7:00 p.m. ----- Evening Service

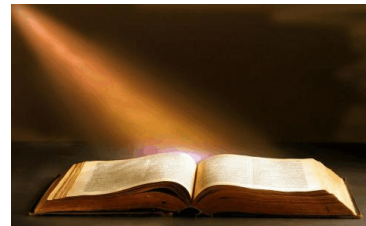
**Bi-Monthly -**

- 11:00 a.m. or 3:30 p.m. ----- Ladies Bible Study  
- 1<sup>st</sup> & 3<sup>rd</sup> Thursday of each month

**Church Directory**

Todd W. White .....	Pastor
Debra Carlton, Mickie Shatwell .....	Pianists
Derek Quinnelly .....	Greeter
Shirley White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; Derek Quinnelly/Larry Byars .....	Teachers
Larry & Mary Byars .....	Outreach
GinaMarie Shufelt .....	Ladies Bible Study/Flowers
Seth White .....	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery .....	Trustees

**REMINDER**



*Men Of God Who Foresaw The Fruit Of The Modern Texts and Versions*

by Evangelist David W. Cloud

As the 19th century unfolded, the call for a revision of the Greek Received Text and the English Authorized Version grew in intensity from the scholarly field. Hand-in-hand with this call for revision was a bold defense of the TR-KJV and an informed resistance to the move for change.

It is instructive to look back on this debate and to consider the warnings that were made by those who opposed revision. In light of what has happened in the field of Bible texts and versions and in Christianity at large in the past 100 years, it is evident that these warnings were prophetic.

**HENRY JOHN TODD**

In 1819, Henry John Todd published A Vindication of Our Authorised Translation and Translators of the Bible. In this he quoted T. Rennell with this warning:

“From either of these schemes, the bold project of a new translation, or the more specious one of a revival of the present version of the Holy Scriptures, there can be so little gained, and may be so much hazarded, that **THE PROBABLE GOOD BEARS NO MANNER OF PROPORTION TO THE THREATENED DANGER**. ... With regard to revision, it is of little importance that a few particles be adjusted, a few phrases polished, if the whole fabric of that faith which was once delivered to the saints is thereby shaken to its foundation.”

Rennell warned that the revision of the Authorized Version could result in the shaking of the whole fabric of the New Testament faith. This is exactly what has occurred in the years since the warning was given. The 20th century has seen the explosion of Unitarianism, theological Modernism, the Cults, the Ecumenical back-to-Rome movement. In 1819, Christianity was divided into three major groups: the Roman Catholic Church, Protestant denominations, and Baptists. While the Protestants and Baptists differed on some doctrinal issues, they were united in such major points of the faith as the Trinity, salvation by grace alone, and the inerrancy of Scripture. This is no longer true. The whole fabric of the faith has indeed been shaken to its foundation.



**JOHN JEBB**

John Jebb, Bishop of Limerick, gave this warning in 1829:

“But I humbly conceive that, in the present days of unsettlement and appetency after change, the only safety lies in keeping things as they are. We have not hitherto indeed had any great encouragement from the revisionary labours even of our first scholars and divines. Looking around me in the present day, I see much to fear, and little to hope; for one trifling error corrected I doubt we should have ten worse introduced; while, in point of style, from everything that has appeared of late years, I am obliged to think we should be infinitely losers” (Life of John Jebb, II, p. 454).

Jebb warned that for every small error corrected ten worse would be introduced. That is exactly what we see in the field of English translations. Each modern version has claimed to be an improvement over the King James, a replacement for the “antiquated

(continued inside)

language,” but for every truly antiquated word that has been modernized (assuming that they need to be modernized), many more than 10 textual and translational errors have been introduced.

Jebb also warned that the style of the new versions would be much inferior to that of the King James. *That is exactly what we see.* Not one of the modern versions that have appeared in the past 123 years has come up to the hem of the Authorized Version’s garments in linguistic style.

## ALEXANDER MCCAUL

Alexander McCaul. In 1857 McCaul published *Reasons for Holding Fast* [to the Authorized Version]. He warned:

“The changing of these words would establish a principle, that words not intelligible to the general reader must be changed for others more easily understood. And then a great many and important words must be removed. The possibility of having our theological language and therefore our theology changed (as might be the case), makes us rather satisfied to hold fast what we have than to run the risk of emendations of so sweeping a character. ... The last reason which may be urged for holding fast the authorized version is, that the advocates for revision propose not only to change our existing translation, but also the adoption of some improved Text of the originals. ... All the other perils are as nothing compared with the alteration of the original texts. Everybody knows that, in the New Testament especially, there are some texts affecting the very foundations of our faith, others affecting the controversies between High Church and Low Church, which are subjects of debate. ... *But let these passages be changed, and the weight of church authority is at once thrown into the scale; and a doubtful, mischievous reading may be put forth as the oracle of God.*”

McCaul warned that a principle would be established of changing words not intelligible to the general reader. *This is exactly what has happened.* The translators and publishers of the modern versions claim that the Bible must be as up to date as the morning newspaper, so they have produced an endless stream of new editions, because if this principle is true and if language constantly changes, as it does, the Bible must be revised continually.

McCaul warned that the principle of changing words that are not intelligible to the general reader would result in many and important words being removed. That is precisely what we see in the field of “dynamic equivalency,” which has taken the Bible version world by a storm in the last 30 years. Important words such as “justification,” “sanctification,” and “redemption” are not found in popular versions such as the TEV, the New Living Translation, and the Message. Even the “blood” is removed from key passages in the TEV and replaced with “death.”

McCaul warned most strongly about replacing the Greek Received Text with a new one. He warned that a modification of the Greek text could strike at the foundations of our faith and affect various doctrinal controversies. He warned of doubtful, mischievous readings. This is precisely what the modern critical

Greek text has done. It is filled with doubtful, mischievous readings, such as the removal or questioning of the last 12 verses of Mark and the omission of “God” in 1 Timothy 3:16. Contrary to popular opinion, there a serious doctrinal issue lies at the heart of the Bible text-version debate, and this has been recognized by godly men (as well as by Unitarians and Modernists and other apostates) since the beginning of the 19th century.

## LORD PANMURE

Lord Panmure, speaking before the Edinburgh Bible Society in January 1857, warned:

“We have heard in this country, and we have seen it absolutely put into practice in the United States of America, of a scheme for what is called a new version of the Bible. Now, feeling very strongly on this subject, I take this opportunity of publicly stating my opinion: that any such scheme is fraught with the utmost danger to the Protestant liberties of this country. Nay, it is fraught with danger, I believe, to the Protestant religion itself. ... I think it would be the most dangerous and disastrous thing which could occur to this country, if we were to permit those words to be tampered with which have been household words in many a pious family for upwards of three hundred years, and I hope will be household words to all the families of the world before three hundred years more are passed” (Lord Panmure, The Witness, January 10, 1857, as cited by Edwin Bissell, The Historic Origin of the Bible, p. 351).

Panmure called the scheme for a new version of the Bible “dangerous and disastrous” and warned that new Bible versions would be a danger to “Protestant religion itself.” He was referring to the Anglican Church, firstly, and to other denominations, secondly. He was a prophet, for the onslaught of theological Modernism and Ecumenism has destroyed the Church of England. Most other mainline Protestant denominations are in the same shape and declining church attendance is a reflection of their apostasy. Has the multiplicity of modern Bible versions had any influence on this situation? Lord Panmure thought it would.

## D.H. CONRAD

D.H. Conrad, in April 1856, delivered this warning to a Bible Convention in Richmond, Virginia:

“[Regarding the proposed revision of the Authorized Bible] ... (2) You open a crevasse through which you know not how soon the floods of innovation may sweep away the sacred landmarks. (3) You risk too much for a small (supposed) accuracy, for you let in the cavils of those ‘who watch for your halting.’ You will have, as allies in the undertaking, all the heresies, past, present, and to come, to say nothing of those who now hate the Bible, because it stands a solemn protest against their ideal theories” (D.H. Conrad, Esq., at a Bible Convention, Bible Society Record, December 1856, cited by Edward Cone Bissell, Historic Origin of the Bible, 1873, pp. 348, 349).

Conrad warned that a flood of innovation would sweep away sacred landmarks. This is exactly what the modern texts and

versions have done. The ancient landmark of the Traditional Greek Text, which even by Hort’s estimate was a millennium and a half old, has been swept away. Ancient landmarks such as Mark 16:9-20; Acts 8:37; 1 Timothy 3:16; and 1 John 5:7 are gone. The ancient landmark of one authoritative Bible for the entire English-speaking world has also been swept away.

Conrad warned that the allies in revising the English Bible and its Greek text would be “all the heresies, past...” This is true. It was well known by informed Bible-believers of Conrad’s day that the Alexandrian text represented by the Vaticanus was a text that contains Gnostic and other heretical anti-Christ corruptions introduced in the first two centuries after the apostles.

Conrad further warned that the allies in revising the old English Bible and its Greek text would be “all the heresies...present, and to come, to say nothing of those that hate the Bible, because it stands a solemn protest against their ideal heresies.” What prophetic words! This is precisely what has happened. See our books Myths about the Modern Bible Versions and For Love of the Bible for extensive evidence of the Unitarians, Modernists, and other assorted heretics who have rushed in to revise the Ancient Landmarks.

## ANTHONY COOPER

Anthony Ashley Cooper (the seventh Earl of Shaftesbury), gave this warning before the British & Foreign Bible Society in May 1856:

**“DESTROY THAT COMMON CONSENT TO RECEIVE AN ‘AUTHORIZED VERSION,’ AND MY BELIEF IS THAT YOU HAVE INFLICTED A DEADLY WOUND ON THE CAUSE OF THE PROPAGATION OF THE TRUTH AMONG ALL THE NATIONS THAT SPEAK OUR LANGUAGE. ... At present we have the ‘Authorized Version,’ and we consent to receive it. We are, therefore, all on an equality; when we enter into a controversy we are on an equality; THE LAITY CAN EXERCISE THE BEREAN PRIVILEGE OF EXAMINING THE SCRIPTURES ‘TO SEE WHETHER THESE THINGS BE SO,’ AND CANNOT BE TOLD BY THOSE FROM WHOM THEY DIFFER, ‘IT MAY AGREE WITH YOUR VERSION, BUT I HAVE ANOTHER AND A BETTER ONE, AND THEREFORE, I CAN HAVE NO CONTROVERSY WITH YOU.’ What is proposed would, if carried out, tend to destroy the exercise of private judgment—that grand, sacred, solemn principle which is the right of every man, and which I imagine to be the great security of churches and nations, and the life and soul of individuals. WHEN YOU ARE CONFUSED OR PERPLEXED BY A VARIETY OF VERSIONS YOU WOULD BE OBLIGED TO GO TO SOME LEARNED PUNDIT IN WHOM YOU REPOSED CONFIDENCE, AND ASK HIM WHICH VERSION HE RECOMMENDED; AND WHEN YOU HAD TAKEN HIS VERSION, YOU MUST BE BOUND BY HIS OPINION. I HOLD THIS TO BE THE GREATEST**



**DANGER THAT NOW THREATENS US. IT IS A DANGER PRESSED UPON US FROM GERMANY, AND PRESSED UPON US BY THE NEOLOGICAL SPIRIT OF THE AGE.**

I hold it to be far more dangerous than tractarianism or popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you. ... The cry for further amendment would know no end. It would be difficult to construct an impartial commission. The immense variety of opinion on doctrinal matters, and the immense diffusion of knowledge, both deep and superficial, in these days, would render necessary such a combination of members as would include the extremist forms of Ritualism, Socinianism [denial of Christ’s deity, Unitarianism], and Infidelity. Numerically and as scholars, these professors would be very strong, and experience will not allow us to believe that these learned persons, after years of thought and study in the same groove, fixed and sincere in their peculiar opinions, would not entertain (unknown to themselves no doubt) a decided bias towards special renderings of the sacred text (Lord Shaftesbury, as cited by Bissell, Historic Origin of the Bible, p. 355).

Cooper was very emphatic in his warning against replacing the Authorized Version, describing it as a “deadly wound” and a “gigantic mischief.” He warned, first, that to multiply commonly accepted Bible versions would destroy the exercise of private judgment. Instead of one accepted Bible being the ultimate authority, it would be the scholar, the textual critic, or the alternative version. *This is precisely what has happened.*

Since the average believer is not competent to make textual decisions, the ultimate authority is the textual critic.

Since there are competing Hebrew and Greek readings and texts, there is no one authority.

In a Bible study or church in which the participants use a multiplicity of versions, no one can speak with absolutely authority on a text.

Cooper warned that the danger in Bible texts was from the direction of Germany and that it reflected the shallow spirit of the age that yearned after new things (“neological spirit”). Germany is precisely where modern textual criticism originated. It arose in the same place and climate as theological modernism. Because of the careless, non-critical, unholy spirit of the hour, this poison has spread far and wide in the last 100 years.

Cooper warned that the cry for revision and novelty would be endless. This is exactly what has happened. This is true for Bible translations. In the English language alone, more than 100 versions have been published and new ones are appearing each year. This is true in translation methodology. The theories and principles have been modifying continually. This is true for Greek texts. There have been dozens since that of Griesbach. There have been 27 editions of the Nestles’ text and four of the United Bible Societies.

Cooper warned that the theological climate was not conducive to sound Bible textual work of the nature that should replace that of the Reformation era. He warned that Unitarians, Modernists (“Infidelity”), and Romanists (the reference to Ritualism was to the Romanist Tractarian movement of his day) would find their way into the work. **What a prophecy!** A Unitarian was on the committee for the English Revised Version and another one was on the ASV committee and Unitarians played a key role in the development of modern textual criticism. Romanists have also played an increasingly significant role, to the extent that one of the editors of the United Bible Societies Greek New Testament is a Roman Catholic Cardinal.

Cooper warned that those who are committed to heresy are biased toward special renderings of the sacred text. This, of course, is true, and it is why the Scriptures admonish God’s people not to associate with heretics and apostates (2 Tim. 3:5; Titus 3:9-11). This is why the Unitarians loved the Alexandrian Greek text, because it definitely favors their heresies more than the Received Text. We have already demonstrated that in these studies.

### JOSEPH PHILPOT

Joseph Philpot, Fellow of Worcester College, Oxford, and editor of The Gospel Standard, in 1857 gave this warning about a revision of the Authorized Version:

1. Who are to undertake it? ... Of course they must be learned men, great critics, scholars, and divines. But these are notoriously either tainted with popery or infidelity. Where are the men, learned, yet sound in Truth, not to say alive unto God, who possess the necessary qualifications for so important a work? And can erroneous men, dead in trespasses and sins, carnal, worldly, ungodly persons, spiritually translate a book written by the blessed Spirit? We have not the slightest ground for hope that they would be godly men, such as we have reason to believe translated the Scriptures into our present version.

2. Again, it would unsettle the minds of thousands, as to which was the Word of God—the old translation or the new. What a door it would open for the workings of infidelity, or the temptations of Satan! What a gloom, too, it would cast over the minds of many of God’s saints, to have those passages which had been applied to their souls translated in a different way, and how it would seem to shake all their experience of the power and preciousness of God’s Word!

3. But besides all this, there would be two Bibles spread throughout all the land, the old and the new, and what confusion would this create in almost every place! At present, all sects and denominations agree in acknowledging our present version as to the standard of appeal. Nothing settles disputes so soon as when the contending parties have confidence in the same umpire and are willing to abide by his decision. But this Judge of all dispute, this Umpire of all controversy would cease to be the looser of strife if present acknowledged authority were put an end to by a rival.

4. If the new translation were once to begin, where would it

end? It is good to let well enough alone, as it is easier to mar than to mend. ... The Socinianising Neologian would blot out ‘GOD’ in 1 Tim. 3.16, and strike out 1 John 5.7, as an interpolation. The Puseyite would mend it to suit his Tractarian views. ... Once set up a notice, ‘The Old Bible to be mended,’ and there would be plenty of workmen, who trying to mend the cover, would pull the pages to pieces. ... All our good Bible terms would be so mutilated that they would cease to convey the Spirit’s meaning and **INSTEAD OF THE NOBLE SIMPLICITY, FAITHFULNESS, AND TRUTH OF OUR PRESENT VERSION, WE SHOULD HAVE A BIBLE THAT NOBODY WOULD ACCEPT AS THE WORD OF GOD, TO WHICH NONE COULD SAFELY APPEAL, AND ON WHICH NONE IMPLICITLY RELY.**

5. Instead of our good old Saxon Bible, simple and solid, with few words obsolete, and alike majestic and beautiful, we should have a modern English translation in pert and flippant language of the day. ...

6. The present English Bible (Authorized Version) ... is, we believe, the grand bulwark of Protestantism; the safeguard of the Gospel, and the treasure of the church; and we should be traitors in every sense of the word if we consented to give it up to be rifled by the sacrilegious hands of the Puseyites, concealed Papists, German Neologians, infidel divines, Arminians, Socinians, and the whole tribe of enemies of God and godliness (Joseph Charles Philpot, “The Authorized Version of 1611,” The Gospel Standard, April 1857; reprinted in The Authorized Version—1611 vs. The New English Bible: a Critical Review, Trinitarian Bible Society, 1961).

Philpot warned that the biblical scholarship of the day was tainted with popery and infidelity. He warned that men who are unsound in the faith could not properly translate a spiritual Book. Would that the evangelicals and fundamentalists of our day who are committed to the textual criticism of Bruce Metzger and Kurt Aland had this much biblically sanctified wisdom.

Philpot warned that competing versions would produce confusion and open the door to infidelity. I believe this is exactly what has occurred.

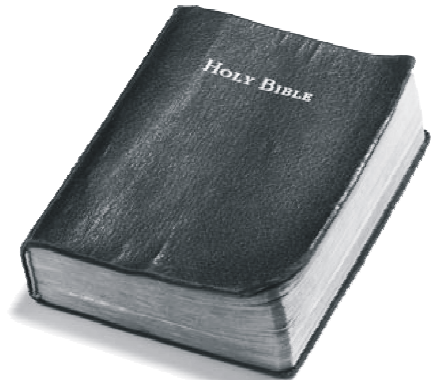
Philpot warned that the authority of the Bible would be seriously weakened because of the conflicting texts and translations. This is precisely what we see. An authoritative “thus saith the Lord” has been replaced with “the older and better manuscripts read this” and “the best authorities read that” and “my version says this; what does yours say?”

Philpot warned that the quest for revision would be endless. This is exactly what we see.

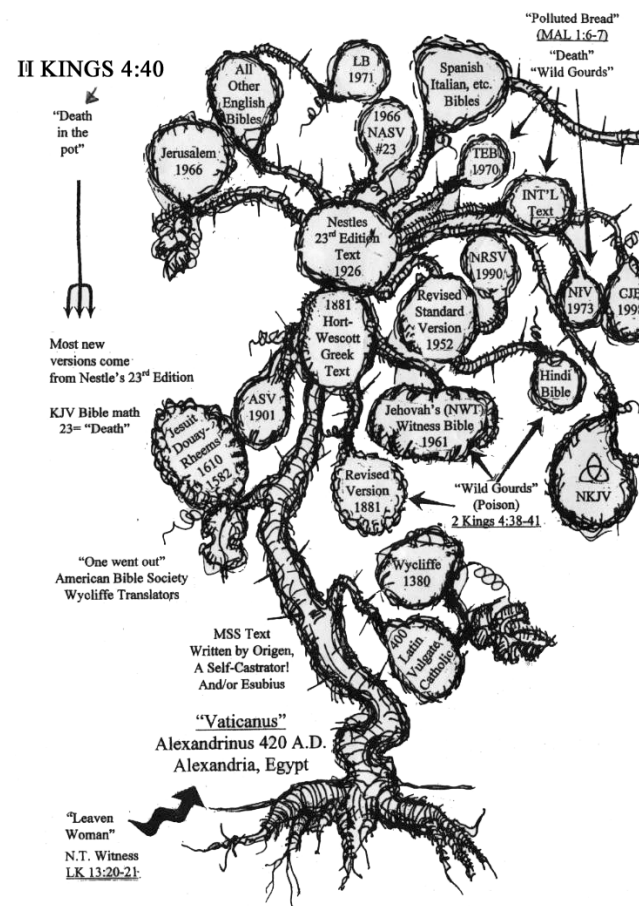
Philpot warned that Unitarians and Romanists would modify the texts and versions to suit their doctrine, that the Unitarian would omit “God” from 1 Timothy 3:16 and the Trinitarian statement from 1 John 5:7. This is exactly what happened. All modern texts and versions today contain these and many similar doctrinal omissions, and they can be traced back to the heretics of the 2nd and 19th centuries.

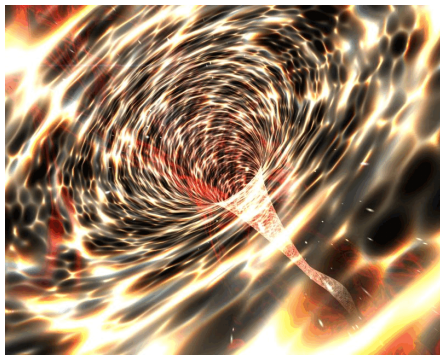
Philpot warned that the majestic language of the Authorized Version would be replaced with the “pert and flippant language of the day.” This is exactly what has happened. At first the new versions at least attempted to be literal and somewhat majestic, but with each passing decade they have become more “pert and flippant.” What could better describe the dynamic equivalencies and paraphrases? The Bible Societies have flippantly described Jesus as “Action Man” and the early editions of the Living Bible had the prophet Elijah saying to the prophets of Baal, “You’ll have to shout louder than that to catch the attention of your god! Perhaps he is talking to someone, or is out sitting on the toilet...” (1 Kings 18:27).

Philpot warned that the King James Bible is the bulwark of Protestantism and that it treachery to allow it to be revised by heretics. His warning was not heeded and as a result the old Text and Version has indeed been rifled by sacrilegious hands. One of my books documenting this is titled “*Unholy Hands on God’s Holy Book.*” ■



### Corrupt Manuscript Ascension - “Wild Vine”





# What Is Rationalism & Why Is It Dangerous?

**H**umanistic rationalism has produced the Spirit-quenching pragmatism found in much of the 21st-century Evangelical church.

In answering this question from a reader, I must first qualify what I am about to say. I am going to address the fallacy and dangers of humanistic rationalism. We must never forget that authentic Biblical Christianity is nothing if not rational ? but it is based on Divine reason, not human reason.

Humanistic rationalism is the effective opposite of Christian presuppositionalism. It is the philosophy, developed beginning in the 1700s, which says that man can make sense of the universe using his reason alone, without any recourse to God or to His revelation in Scripture. Christians must not only reject humanistic rationalism; we must also understand where it has led much of the present-day church.

## ***Kierkegaard's "Leap Into the Dark"***

Danish philosopher-theologian **Søren Kierkegaard** (1813-1855), the father of postmodernism, rejected rationalism. Ironically, his rejection of it led to even worse thinking among many Christians. Kierkegaard correctly understood that humanistic rationalism leads to the loss of all meaning. But he did not fully accept the supernatural nature of the Bible as the Divine revelation of understandable, objective, propositional truth.

Even so, since he had a nominally Lutheran upbringing, Kierkegaard wanted to have the comfort of "faith" as a source of some sense of meaning in an otherwise meaningless world. "Faith" for Kierkegaard then became irrational - a "leap into the dark" as he called it. By elevating the subjectivity of this counterfeit of Christian "faith," Kierkegaard effectively rejected the objectivity of propositional truth in Scripture - one of the great truths reclaimed by the Protestant Reformers. Thus, Kierkegaard actually rejected the authority of Scripture, and helped set the stage for the postmodernist deconstruction of Scripture by succeeding generations.

## ***Nietzsche's "Test of Wills" and the 21st-Century Church***

Kierkegaard was, ironically, the forerunner of existentialists such as Friedrich Nietzsche, who came full circle into a worse form of humanistic rationalism coupled with evolutionary philosophy. Nietzsche believed that human reason is rationalization, merely the expression of what each man wants, and therefore a contest of weak versus strong wills. What man calls truth, according to Nietzsche, is simply a matter of what the strongest man or group of men wills. ***Whatever man can make work in order to achieve his purposes - that is truth.***

How did all of this affect the history of the world? It has

poisoned the government of nations, ***and it has spiritually enfeebled much of today's Evangelical church.***

In the political realm, humanistic rationalism became the basis of National Socialism and the horrors of Nazi Germany. It also became the basis of the philosophy that says that the constitutions of nations are "living documents" - wax noses to be pragmatically twisted to suit the aims of those in power.

***But the Worst Effects Are in the Church.*** The Spirit-quenching pragmatism of the nominally Evangelical church of the 21st century is also the product of the influences of humanistic rationalism and its existentialist philosophy. Today many Evangelical leaders, whether they admit it or not, really agree with Nietzsche. They believe that what is most important is **not** what Scripture says, but what "works" - what attracts the most people, what builds the biggest "ministry", what produces the most "vibrant" worship, what most "affirms" people and makes them feel good. Viewed in terms of Nietzsche's test of wills, the strong-willed pragmatists in the Evangelical church have largely triumphed over weak-willed Christians who have remained silent or lodged only ineffectual protests. By force of will, the pragmatists have established a new Nietzschean "truth" - ***the philosophy of the Purpose-Driven Church.*** (And the Emergent Church Movement - TWW).

## ***True Christians Must Also Reject Irrationalism***

True Christians must reject this. But Christians must also reject irrationalism. Today, much of what is passed off as Evangelical preaching is couched in this kind of language: ***"Don't think too much about Christianity and the Bible, just 'believe' and feel good about it, and let church leaders take you in any direction they please, without protest."*** This is not Christian faith rooted in Divine reason. ***It is existentialist pragmatism couched in Christian jargon.***

Genuine Christian faith is **not** a blind, irrational "faith" in the nebulous, the uncertain, the changeable. It is **not** the practical rejection of the authority of Christ and His Word, no matter how much church leaders may say they are not rejecting Him. ***Genuine Christian faith is submission to the authority of God, Who is consummately rational.***

It begins with submission to the divine record of creation, attested to by God Himself:

***"Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"*** (Job 38:1-7)

It requires belief in the Divine record of the person and work of Jesus Christ, attested to by human eyewitnesses whose testimony is recorded in Scripture:

***"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.***

***- II Peter 1:16-21***

***"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full"*** (I John 1:1-4).

## ***God's Remedy for Humanist Rationalism: "Quench Not the Spirit"***

The danger of humanistic rationalism is that it denies the reality of God's revelation, and the pragmatism it produces denies the power of it - even in the church.

The early Corinthian church, though it began well, soon fell prey to such deception. The Apostle Paul wrote his first epistle to them to correct their deadly error:

***"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise,***

***and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.***

***For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.***

***or ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:***

***But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.***

***But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.***

***And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.***

***And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God"*** (I Corinthians 1:18-2:5).

Paul also warned the Thessalonians, in his first letter to them, Chapter 5, verse 19, saying, ***"Quench not the Spirit"***.

How does the church do that? Paul immediately goes on to say, ***"Despise not prophesyings"*** - literally, do not diminish or debase Divine revelation in your thinking.

And next, ***"Prove [test] all things; hold fast that which is good"*** in light of God's infallible and uniquely authoritative Word.

As we have said so often in the statement that summarizes the focus of this ministry:

***The church of Jesus Christ must be the Scripture-driven church. God's inspired, inerrant Word must be our sole authority, and our infallible critic, in every area of life and ministry.***