

MY SOUL SHALL MAKE HER BOAST IN THE LORD

Bless THE  
LORD

MY SOUL . . .

*“I will bless the LORD at all times: his praise shall continually be in my mouth.*

*My soul shall make her boast in the LORD: the humble shall hear thereof and be glad. O magnify the LORD with me, and let us exalt his name together.”*

— PSALM 34:1-3 —

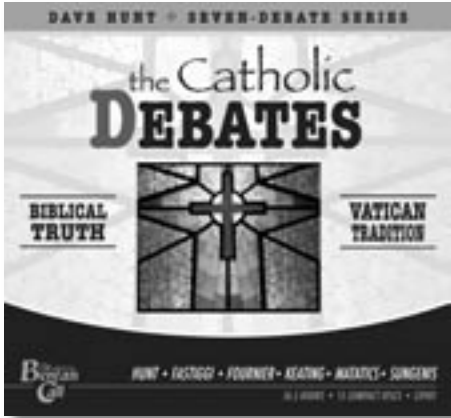
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BLESS THE LORD

by DAVE HUNT

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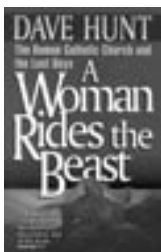
• Debating whether anything but Grace through Faith is meritorious for Salvation.

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## Catholics in Physical Crisis

*All the materials in this section were developed because of our love for Catholics and our hope that they might receive the gift of eternal life through belief in the biblical gospel of salvation. On a temporal note, please pray that God will turn the devastation of the very Catholic area of New Orleans into an opportunity for many souls to be saved. Pray for the believers in the area—that God will graciously sustain them and use them in blessing and encouraging their Catholic neighbors and acquaintances to come to truly know and trust Him alone for salvation.*

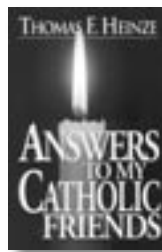


### A Woman Rides the Beast

**Hunt** — The Catholic Church and the Last Days. In Revelation 17, the Apostle John describes in great detail the characteristics of a false church that

will be the partner of the Antichrist. Was he describing the Roman Catholic Church? To answer that question, Dave has spent years gathering research and indisputable historical documentation (primarily Catholic sources) providing information not generally available. Harvest House, 549 pp.

**B01999** \$14.00



### Answers to My Catholic Friends

**Heinze**— As an evangelical missionary in Italy for over thirty years, the author has found that there are certain things that Roman Catholics

would like to know about the faith of the Protestants and about the Bible. The ecumenical movement in their own church has made it more important than ever for them to have this information. Clear answers to many important questions are presented in this book. Chick Publications, 62 pp.

**B08522** \$3.00



### Conversations with Catholics

**McCarthy** — Capturing the heartbeat of the Roman Catholic way of life, this book provides an insightful glimpse into the way Catholics

think about God, the Church, getting to heaven, and the practice of their religion. Gospel Folio Press, 195 pp.

**B07040** 11.00

*About the cover: “I will bless the LORD at all times...” is a powerful reminder to continue praising our Maker in the midst of “divers temptations [trials]” (James 1:2).*

## Bless the Lord

*Dave Hunt*

We look to God to bless us, and hope and pray that He will, especially when we have some urgent need. But who ever thinks of blessing God? Yet the repeated usage of this expression in Scripture makes it clear that we are to do so; and that something more than words of praise must be involved—God is to be genuinely blessed with a gift from man that is of great value. Yet David’s description of blessing God seems to put it beyond human capacity: “O magnify the LORD with me, and let us exalt his name together” (Ps 34:1-3). Mere men can magnify and exalt the infinite God who brought them into existence? That seems impossible.

Surely such pitiful creatures as we are can’t bless the Holy God, the infinite Creator of the universe, who has all and controls all! That’s too much to imagine! We are nothing and have nothing: all belongs to God. As King David said concerning the offerings Israel brought for building the temple, “for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD...for all things come of thee...of thine own have we given thee...O LORD, our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own...” (1 Chr 29:11, 14, 16). We can only give to God what He has in His grace and mercy given to us. As the hymn says,

Naught have I gotten but what I received;  
Grace hath bestowed it since I have  
believed.

Boasting excluded, pride I abase,  
I’m only a sinner saved by grace....  
This is my story, to God be the glory,  
I’m only a sinner saved by grace!

Naked we came into the world, and naked we will leave it (Job 1:21). Then what do we have of our own that we can give to God and thereby bless Him? Surely nothing! Yet we read many times in the Bible of those who “blessed the Lord,” and we, too, are frequently exhorted to do so. Moreover, the language of Scripture seems to indicate that each of us has something unique that God created and gave to us—something priceless that we must willingly give back to Him, otherwise we lose all! The gift with which we can bless God must be

something that He would otherwise never have—something He could not take from us and could not create as His own! And in returning this to God, we exalt and magnify and bless Him.

This biblical teaching presents one of the most powerful lessons we must each learn. Yet, sadly, it is right at this point that we confront a deep conflict among Christians—a volatile difference of opinion over the sovereignty of God that we would rather avoid. Yet this vital issue can’t be escaped, for we face it throughout Scripture. The disagreement is not whether God is sovereign. Both sides agree that He has always been “in total control” of this entire universe, still is, and always will be. The argument (yes, that is, unfortunately, what it too often becomes) involves the question: “What does it *mean* that God is sovereign and in control of His universe?”

Christians take great comfort in reminding themselves, especially in times

BE THOU EXALTED, LORD,  
IN THINE OWN STRENGTH: SO  
WILL WE SING AND PRAISE THY  
POWER. —Psalm 21:13

of distress, “God is still on the throne—He’s in control.” That is true—but seemingly forgotten is the fact that God was on the throne and in control when Satan rebelled and took many of the angels with him. God was surely on His throne and in control when Adam and Eve disobeyed the one commandment He had given them, and by their willful, rebellious sin, brought suffering and death upon all their descendants even to this day. So it was when Cain murdered his brother, Abel, in cold blood, and when “every imagination of [man’s] heart was only evil continually...the earth [was] filled with violence” (Gen 6:5, 13), and wickedness was so great that God repented of creating man.

We all agree on God’s total sovereignty, that He is unquestionably still on His throne and in control of the entire universe. Yet at the same time, evil increases while sorrow, suffering, disease, and death ravage the creatures He made in His image and over whom He mourns in love and pity. Why should that be?

Surely God is not happy that evil plunders His creation! In fact, He was so unhappy at the wickedness in Noah’s day that He would have destroyed mankind

had not Noah found grace in His eyes. No one could say that the universal fact of evil gripping all of creation like a fatal plague was just the way God wanted it or that He had predestined it to be so! He has wept for 3,000 years over the sins of His people Israel, sending His prophets day and night, year after year, warning them to repent so He would not be forced to pour out His wrath upon them (Jer 7:3, 25; 11:7; 25:4,5; 29:19; 32:33; 35:14,15; 44:4, etc.), pleading over and over, “Oh, do not this abominable thing that I hate!”

Surely, if God hates sin—and He does—it could not be something He wills. Yet this is the story of mankind throughout all of history, with wickedness only increasing in spite of God’s pleadings and warnings. Today’s advancing technology only gives man a loftier platform from which to shake his puny fist in his Creator’s face. Obviously, the fact that God is on His throne and in control of the universe doesn’t mean that rebellion can’t occur or that we may not suffer sickness, sorrow, pain, loss, and death. The question is, who is willing to surrender themselves to God to the point of saying with Job, “Though he slay me, yet will I trust in him...” (13:15)?

No greater contradiction could be conceived than to say that the wickedness God hated then and hates now was, and is, what He desired and presently desires for mankind. Who would dare to say that the inevitable damnation and eternal torment of billions of His creatures in the Lake of Fire demanded by His holiness and justice is just the way God wanted it to be?! Yet there are those who say exactly that, declaring that God doesn’t love all or want all to be saved, that Christ did not die for all, and that God *predestined* those billions to suffer eternally. Those who teach this are sincere people and mean well, but they are making God out to be less loving and merciful than we expect of one another.

How do they justify this doctrine? Its proponents earnestly believe they are defending God’s sovereignty. Failing to understand that evil is something God *allows* but doesn’t *will*, they mistakenly imagine that if anything could happen (good or evil) that God did not will, it would mean that He was not sovereign. They refuse to consider the obvious fact (supported by hundreds of Bible verses) that God sovereignly gave man the moral responsibility

and power of obeying or disobeying Him, of loving or hating Him. Unless this is true, obedience and reward, disobedience and punishment, love and hate—and much of the Bible itself—have no meaning.

The fact that God is sovereign need not mean that nothing can happen that He doesn't will. If that were the case, then we would have to conclude that God wills the very evil that He hates—an obvious contradiction not only in logic but in character. Confusion at this point justifies the sneering complaint of the atheist who claims he cannot believe in God because of evil: "If your God can't stop all evil and suffering, He is too weak to be God. And if He can, and doesn't, He is a monster not worthy of our trust!"

There is, of course, one obvious answer to this dilemma, and only one: that God in His sovereignty has given mankind the genuine power of free choice and will not take it back. God can pressure, persuade, or plead with man, but He cannot force him against his will or He would destroy the very creature He made. Remember the exchange of letters over the Columbine massacre:

Dear God, Why didn't you save the school children in Littleton, Colorado? Sincerely, Concerned Student.

Dear Concerned Student: I am not allowed in schools. Sincerely, God.

This world of sin, suffering, and death is not God's doing; it is what morally responsible man has irresponsibly wrought in opposition to God's will. Or else why would Jesus teach us to pray, "Thy will be done in earth, as it is in heaven" (Mt 6:10)? Why would it be commendable to surrender to God with these words, "Not my will, but thine, be done" (Lk 22:42), if nothing except God's will can happen anyway?

If ever young men were surrendered to God's will, it was the five missionaries martyred by the Auca Indians on January 8, 1956. Their theme song was, "We rest on thee, our shield and our defender. We go not forth alone to meet the foe. Strong in thy strength, safe in thy keeping tender, We rest on thee, and in thy Name we go." My wife and I stood at the piano with Jim Elliot, Pete Fleming, and Ed McCully after Sunday dinner at Jim's uncle's home and, with Marilou McCully accompanying, sang together this song of trust and praise. It was our farewell to Jim and Pete just before they sailed to Ecuador. Ed and his wife stayed on a few months longer to finish a medical missionary course before rejoining Jim and Pete.

Ed was my closest friend. It was an almost shattering blow to learn of the deaths of these three soldiers of the cross (along with two others whom we didn't know) who had entrusted themselves into God's loving hands. The fact that God was on His throne and in control did not prevent what seemed

a horrible disaster at the time—but brought much glory to His Name and many redeemed souls into His family in the years since.

God could not force these young men to delight in His will even to the death—this was the passion of their hearts. Nor could He force those of us left behind to praise Him in spite of what we could not understand, or to trust Him to bring good out of evil. Our surrendered trust and praise was something God could not take from them or us, but which blessed Him when we voluntarily gave it to Him. God was magnified and exalted by the glad giving of our hearts in submission to His will, trusting that He knows what is best.

The first use of the phrase, "Bless the Lord," is an exhortation to Israel: "When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee" (Dt 8:10). In other words, we are to give to God the grateful thanks He deserves for His gifts to us. It must not be perfunctory

FOR TO THEIR POWER, I BEAR  
RECORD, YEA, AND BEYOND THEIR  
POWER THEY WERE WILLING OF  
THEMSELVES.

—2 Corinthians 8:3

praise, a formula repeated in order to get more blessings. The thanksgiving must proceed sincerely from the heart in recognition of our unworthiness and total dependence and trust.

Heartfelt gratitude that praises Him for who He is and for what He has done—while recognizing that we are undeserving of the least of His mercies—cannot be programmed or coerced by God. Such praise must come from our hearts. Thus it is something of our own with which we can each bless God in return for His great blessings to us.

David called upon the people of Israel to provide the necessary materials to build the Temple. When he saw that they brought abundantly and "willingly to the LORD [he] rejoiced with great joy [and] blessed the LORD before all the congregation [saying] Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all... Now therefore, our God, we thank thee, and praise thy glorious name... for all things come of thee, thou triest the heart, and hast pleasure in uprightness" (1 Chr 29:9-17).

In the revival under Nehemiah, the Levites commanded the people, "Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.... Thou art the LORD the God, who didst choose Abram... and gavest him the

name of Abraham... and madest a covenant with him to give the land of the Canaanites, the Hittites, [et. al] and hast performed thy words..." (Neh 9:5-8). Then follows a lengthy recital of how God took the Israelites out of Egypt, sustained them in the wilderness in spite of their rebellion, and brought them into the Promised Land; how they disobeyed, were restored, then rebelled again, went into idolatry, were forgiven and restored—the cycle continuing until God cast them out in reluctant judgment. The very acknowledgement to God of His patient pleadings year after year and His righteousness in judging Israel's sin brings a blessing to Him that He could not force from anyone. It must be offered willingly from the heart.

David was continually urging himself and all Israel to "bless the LORD." He declared, "In the congregations will I bless the LORD" (Ps 26:12), indicating that blessing the Lord is not to be given only from our hearts to Him, but ought to be done publicly also. Furthermore, we are to bless the Lord ceaselessly. Again, David is our example: "I will bless the LORD at all times: his praise shall continually be in my mouth. My soul shall make her boast in the LORD: the humble shall hear thereof and be glad. O magnify the LORD with me, and let us exalt his name together" (Ps 34:1-3).

How often do we "bless the Lord"? How often do we recall the ways He has guided us, provided for us, kept us from yielding to temptation, protected and sustained us? How often have we thanked Him for all His mercies and told Him we love Him? Have you done that today? Have you communed with Him from a heart overflowing with gratitude and praise? That blesses Him!

We remember the Lord when we have needs and cry out to Him to bless us—but do we remember to bless Him when all is going well? God laments, "My people have forgotten me days without number" (Jer 2:32). Is life so busy that God's people don't have time to praise and thank the Lord from their hearts for His goodness and grace?

Or has life become so filled with efforts to cover every financial contingency, to realize one's full earthly potential, and finally to retire comfortably, that without realizing it we are finding our hope in this world rather than in God?

God laments through Jeremiah: "Be astonished, O ye heavens... be ye horribly afraid, be very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out... broken cisterns, that can hold no water" (Jer 2:12,13). Let us bless the Lord at all times from the very depths of our being! Thereby we not only bring joy to our God but become wells of living water springing up into everlasting life, overflowing to others.

TBC

## Quotable

**God sovereignly decreed that man should be free to exercise moral choice, and man from the beginning has fulfilled that decree by making his choice between good and evil.**

When he chooses to do evil, he does not thereby countervail the sovereign will of God but fulfills it, inasmuch as the eternal decree decided not which choice the man should make but that he should be free to make it...Man's will is free because God is sovereign. A God less than sovereign... would be afraid to...bestow moral freedom upon His creatures.

God moves undisturbed and unhindered toward the fulfillment of those eternal purposes which He purposed in Christ Jesus before the world began...with infinite wisdom and perfect precision of action. No one can...turn Him aside from His plans. Since He is omniscient [and] sovereign...there can be...no accidents...no breakdown in authority; and as He is omnipotent, there can be no want of power to achieve His chosen ends....

Within the broad field of God's sovereign, permissive will the deadly conflict of good and evil continues with increasing fury. God will yet have His way [but] as responsible beings, we must make our choice in the present moral situation.

A.W. Tozer; *The Knowledge of the Holy*

## Q&A

**Question: Do you believe the Bible teaches traducianism or creationism, i.e., does God create a new spirit for each person at the time of conception, or is Adam's spirit the only one that God created out of nothing?**

**Answer:** The soul and spirit of Adam, the first man, like his body, were created by God who "breathed into his nostrils the breath of life; and man became a living soul" (Gn 2:7). Is each baby's soul and spirit created by God, or by a natural process? "Traducianism" claims the latter: "the soul [and spirit] as well as the body is begotten by reproduction from the substance of the parents."

If such were the case, then souls and spirits, like bodies, would come from and be composed of matter, which makes no sense. How could physical matter produce nonphysical souls and spirits? It couldn't. Eve's spirit would have come from Adam's rib out of which her body was created; but that would not be natural "reproduction." Either God was the first to clone a human—or He created Eve's soul and spirit out of nothing as He did Adam's.

That the latter is the case for all seems clear, for at death "...the spirit [of man] shall return unto God who gave it" (Ecc 3:21; 12:7). Therefore, God creates a new and unique soul and spirit for each person. This apparently occurs at conception, not at birth.

**Question: In the July '05 Letters section, "TF of Ireland," a self-proclaimed "Calvinist," acknowledged that Tom and Dave are saved. Is it possible for someone who believes only in the soteriology of Calvin to be saved? Specifically, that God has to first change a person's heart. Then...with the gift of grace, faith and salvation in Ephesians 2:8-9, man afterwards, by God's decree, will come to Him (John 6:37), and fulfill God's requirement for him to believe and repent. Again, assuming that the fruits and works that follow are genuine, could this soteriology allow for salvation, apart from attributing any part of it to man's free will (John 1:12-13)? Can you extend a statement of being a fellow believer to TF (and other Calvinists) as he has to you?**

**Answer:** I have been criticized for spending too much time on Calvinism, but I cannot ignore questions such as yours. Yes, there are many shades and colors of Calvinists. Like Lutherans, many but not all Calvinists (most Presbyterians) have been baptized as babies. They believe, as did many of their parents, that infant baptism saves. Calvin even declared that the children of the elect are themselves automatically among the elect—and whether one's parents were elect or not, if one was baptized as a baby, even by an unsaved Catholic priest, that act made one a child of God. "Confirmation" only confirms this delusion. Obviously, anyone believing such a false "gospel" is not saved.

Rejection of infant baptism for salvation was one of the two charges brought by Calvin as the prosecuting attorney and for which Servetus (only one of dozens executed for alleged heresy in Geneva under Calvin) was convicted and burned at the stake. Calvin was never baptized as a believer after his separation from the Catholic Church but opposed such baptism as "heresy worthy of death." Surely a multitude of Calvinists have been led into hell by following Calvin's teaching that infant baptism marks one as among the "elect," just as circumcision marked male Israelites as among God's chosen people.

One can easily see the relationship between "infant baptism saves without believing the gospel," later to be "confirmed," and the teaching that the

elect are regenerated by God without even knowing it and then given faith to believe the gospel as a sovereign gift in order to be saved without any act of their own will. Is this a false gospel? Of course it is! The Bible repeatedly emphasizes that salvation is for "whosoever will" (Dt. 18:19; Ezr 7:26; Mk 8:34; Lk 9:5, 24; Rv 22:17, etc.). Man must come to God of his own free will and offer himself willingly. This is stated dozens of times in the Old Testament alone (Lev 22:18, 21, 23; 23:38; Nu 15:3; 29:39; Dt 12:6, 17; 16:10; 23:23; 2 Chr 31:14; Ezr 1:4; 3:5; 7:13, 16; 8:28; Ps 119:108, etc.).

You cite Eph 2:8-9, but *faith* there is not the gift—salvation (the subject of the entire passage) is the gift of God. *Faith* is a feminine noun, while the demonstrative pronoun *that* ("it is" is not in the Greek) is neuter and could not refer to faith. The Greek will not permit "faith" to be the gift. Moreover, "your faith" ("according to *your faith*" - Mt 9:29; Rom 1:8; 1 Cor 15:17, etc.) is found 24 times; "thy faith" 11 times; and the disciples are rebuked for not having faith, etc. These are odd expressions, if faith is not one's own but only from God.

Calvinists emphasize "All that the Father giveth me shall come to me" (Jn 6:37) and "no man can come to me, except the Father...draw him" (v. 44). They forget that those given by and drawn by the Father still must *come, take, eat, and drink* of the water and bread of life, which is Christ. Throughout Scripture, the emphasis is upon *coming* of one's own will. In John 6, the emphasis is upon believing, coming, eating, and drinking—clearly the responsibility of the person. Yes, the Father draws and gives, but to eat and drink requires an act of one's will—God does not force-feed anyone, but the Calvinist avoids this fact.

There is no regeneration before faith in Christ, as dozens of verses declare. Yet Calvinism says regeneration precedes faith—clearly unbiblical and irrational. The Bible states: "But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name" (Jn 20:31); "Being born again...by the word of God...and this is the word which by the gospel is preached unto you" (1 Pt 1:23-25).

We are regenerated by believing in Christ. But Calvinism insists upon regeneration before one believes—a "regeneration" that gives life without believing the gospel! Are we regenerated twice? Without believing the gospel, there is no new birth, no life in Christ, so Calvinism's "regeneration" as a prerequisite for receiving the gift of faith from God in order to believe the gospel is unquestionably heresy.

Ah, but we are "dead in trespasses and in sins," quotes the Calvinist to justify this doctrine. Yet even A.W. Pink rejected equating spiritual death with physical death.

If the spiritually dead cannot hear, understand, and believe the gospel, but first must be regenerated, then the entire Bible becomes nonsense. God's countless appeals to mankind to repent and come to Him are a mockery if those to whom He speaks are dead and cannot hear—if they are totally depraved and cannot repent and turn to Him without the grace He withholds while blaming them for not repenting. The dozens of verses in which God commands all mankind to seek Him and in which He promises that all who seek Him with all their hearts will find Him—these become a mockery if the unsaved cannot seek God and if He only extends the grace to seek Him to an “elect.” God pleads endlessly through His prophets not only for Israel to repent but declares, “Look unto me, and be ye saved, all the ends of the earth” (Is 45:22). Yet no one can respond to His pleas unless He regenerates them first, which He refuses to do for multitudes with whom He continues to plead—and rebukes and punishes them for not doing what they can't do?

Calvinism makes a mockery of God's Word. It has Joshua crying to those who can't choose, “choose you this day whom ye will serve”; and it has Christ pleading with men, “come unto me,” while withholding the ability to come.

You counter, “But all are commanded to keep the Ten Commandments though none can, so what is the difference?” God does not cause a select group to keep the Law and leave the rest in their sin. All sin and are condemned, and all need salvation. According to Calvinism, God *could* save everyone if He so desired, but chooses to save only some, i.e., whoever is saved and whoever is lost is because God willed it, not because they chose. So you believe in a God who deliberately damns millions (perhaps billions) whom He *could* save if He so desired. This is the issue. Calvinism maligns God's character, making Him less loving than He requires us to be!

We are clearly told that He “will have all men to be saved” (1 Tm 2:4). Of that passage, Spurgeon said, “I was reading just now the exposition of [one] who explains the text so as to explain it away [as] if it read, ‘Who *will not* have all men to be saved....’ [In fact,] the passage should run thus—‘whose wish it is that all men should be saved....’ As it is *my* wish...so it is God's wish that all men should be saved; for, assuredly, He is not less benevolent than we are” (“Salvation by Knowing the Truth,” 16 Jan 1880).

Commenting upon 1 Timothy 4:2, John MacArthur attempts to justify Calvinism by saying (in his study Bible) that God has two wills in conflict, a will of desire, a will of decree: He wills for all to be saved but doesn't decree it! So God frustrates His own will? Amazing!

Calvinists quote Jn 1:13: “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” to “prove” that man's will has no part to play in regeneration, but that God regenerates the elect, then causes them to believe. Of course, no one can give himself the new birth; but verse 12 makes it very clear that God regenerates only those who “received him [and] believe on his name.”

Search through books by today's leading Calvinists. Old Testament examples of Christ and His sacrifice for sin are almost totally missing (in MacArthur's *The Love of God*, Piper's *The Justification of God*, White's *The Potter's Freedom*, etc., etc.). Why? Because these “ensamples...written for our admonition” (1 Cor 10:11) utterly refute Calvinism. All Israel were sheltered by the blood of the Passover lamb, all went through the Red Sea, all were led by the pillar of fire and cloud, all partook of the manna and of the water from the rock, etc—but all were not saved. So Paul declares that Christ “is the Savior of *all men*, specially of those that believe” (1 Tm 4:10).

Calvinists say “world” means “the world of the elect” in Jn 3:16. They avoid verses 14-15 with which Christ introduces the Cross: that just as the serpent was lifted up so that *whosoever* would look to it would be healed, so He, Christ, would be lifted up so that *whosoever* would believe on Him would be saved. There is no indication that the serpent (that was lifted up to bring healing to those who looked to it) was for an elect within Israel—it was for *whosoever would look in faith*.

Could someone who believes this false gospel of Calvinism be truly saved? Fortunately, many Calvinists (you among them) were saved before becoming Calvinists. They now malign God by saying that He is pleased to damn multitudes though He *could* save all—and that He predestines multitudes to the Lake of Fire before they are even born. But having believed the gospel before becoming Calvinists, they “shall not come into condemnation, but [have] passed from death unto life” (Jn 5:24). Those who only know the false gospel of Calvinism are not saved, while those who are saved and ought to know better but teach these heresies will be judged for doing so.

**Question: In both your books and the newsletter you have spoken against Christians practicing yoga. The 5/19/05 Christianity Today online has an article in which the author testifies that yoga has never had any negative effect on her because she considers it merely to be stretching exercises and her focus is on the Lord, not on some Hindu deity. She notes that Paul says that**

**a believer may have perfect liberty to eat meat sacrificed to idols. Why wouldn't this passage apply to yoga as well? Aren't you keeping many from a helpful and healthy exercise by warning against yoga?**

**Answer:** We could give far more testimonies of those who have been demonized or driven to suicide or suicidal thoughts through yoga. Tragically, increasing numbers of evangelical churches are sponsoring classes in yoga. Having dealt with this in the past (see *TBC* Aug '98), and because we have a book on this subject coming out in a few months, I won't go into details. In simple terms, if one desires to be physically fit, one should adopt exercises specifically designed to fulfill that end. If one desires to realize one's innate godhood (self-realization) and achieve union with Brahman (the universal soul), then practice yoga, which is specifically designed to accomplish that end. Of course, there is no such “realization,” but Satan and his demons are capable of leading the gullible into this delusional state.

## News Alert

**The Sentinel, 08/04/2005:** Vacation Bible schools are usually pretty staid affairs, but St. John's Episcopal Church in Carlisle [PA] is tapping into popular culture this year by inviting “Harry Potter” to help teach lessons behind the scriptures.

“The way I look at it, you have to reach...people where they are,” says the Rev. Robyn Szoke, associate rector at St. John's. “[Harry Potter] gives us a real avenue to journey alongside them and helps them reflect on God.”

The program—called “Wizards and Wonders”—focuses “on the heroes in our lives and on making good choices and Harry will be using a Bible as his guide....Really, the links to scripture are amazingly easy to make in Harry Potter's world,” she says.

But the children attending “Wizards and Wonders” will probably be most excited by the chance to meet both Harry Potter and his sidekick, Hermione. They'll even get a chance to play a good game of quidditch, though the flying broomsticks used by players in the books might be hard to find.

“We're also going to use this series as a way for the children to explore some of the Celtic roots of their own church tradition when we let them walk the Labyrinth—a traditional form of meditation and prayer,” she adds.

“Wizards and Wonders” has proven popular so far. [TBC: See Proverbs 14:12]

## Dave & T.A.'s Itinerary

Sep 7 (TA) 9-10 (Dave, TA, 11 (Dave)	Calvary Chapel Prophecy Conf. Appleton WI (920) 735-1242
Sep 15-16 (Dave)	Conversion Center Dedication Raleigh & Carthage NC (800) 631-8220
Sep 16-18 (Dave)	2005 Charlotte Prophecy Conf Charlotte NC (800) 937-6638 • (800) 845-2420
Sep 30- Oct 2 (TA)	Men's Retreat, Wild Horse Canyon Antelope OR (541) 478-3458 • (541) 383-5097
Sep 30- Oct 2 (Dave)	Believers in Grace Fellowship Marion IA (319) 373-3087
Oct 7,8 7pm (Dave)	Prophecy: Peril & Promise San Marcos TX Calvary Chapel of the Springs (512) 353-7759
Oct 9 (Dave)	Calvary Chapel South Austin Austin TX 512-576-5433
Oct 19-21 (Dave, TA)	Winnipeg Prophecy Conference Winnipeg MB (204)837-3699 (www.wpgpc.org)
Oct 24-27 (Dave)	Brazilian Prophecy Conference www.Chamada.com.br 0300-789-5152 (calling from Brazil) 55-51-3241-5050 (calling from U.S.)
Oct 28-30 (Dave)	Igreja Batista Esperança São Paulo Brazil 11-5571-9721

## Letters

Dear Dave and the rest at TBC,

After reading Dave's book *Debating Calvinism*, I realized that this is a pretty serious issue. I was comforted when I was going through the book of Genesis and noticed in chapter 24, verse 57-58: "And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go." It's interesting to know that Rebekah was given the choice to be the bride of Isaac as she said, "I will go." It was not the choice of her brother or mother but the choice of Rebekah. It was her consent; it was her decision. So it is with us: we are called, but it comes down to the fact that it is our decision whether or not to go. It is our decision whether or not to become the bride of Christ. DH (MN)

Dear Friends,

I want you to know that I appreciate the stand you take on many doctrinal issues in this era of compromise. I read and enjoy your articles. I feel, however, that in your comments in [the *TBC Notes*] article, "The Times They Are a'Changin'," you give up too easily. There are still good churches in America.

Isaiah calls them "streams in the desert." There are churches sending missionaries to the uttermost part of the earth. There are churches where the gospel is presented clearly, powerfully, and frequently. There are churches with a Spirit-filled preacher who reproves, rebukes, and exhorts his people. I know of a good church in Alabama. I know of good churches in Arkansas, California, Oklahoma, and Washington, D.C. I'm sure there are others. Just because there is not a good church in your neighborhood, don't give up.... You may have to drive some distance. God will provide. You may even have to move.... You won't regret it. AN (AL)

TBC:

After reading the latest newsletter, I am even more convinced that Dave Hunt is a modern day Pharisee. KW (email)

Dear TBC,

It is overdue that I thank you all from the bottom of my heart for your relentless, courageous stand for God's truth. I have received your newsletters for many years now without being charged a penny. Dave, you are a very faithful servant! You have been a tremendous source of strength and clarity for me when false doctrines seemed so enticing and believable. Please stay strong and continue on. All of Christendom desperately needs you and your work! JV (email)

The Berean Call

Who gave you the right to say all these negative things about all these pastors? Where did this "mandate" come from? My God says we are not to judge but pray. You, on the other hand, continue in your judging of not one but most. I will pray your eyes be opened to this. In the meantime, remove me from your paper a.s.a.p. SB (FL)

Dear The Berean Call,

I was just given what T.A. McMahon wrote on "The Purpose Driven Life: a Critique." Praise the Lord for your insight into this material. Your information was excellent. RB (NY)

Dear Mr. Hunt,

You know this as much as I do, that our fight is not so much with those outside the church as nonbelievers (2 Peter 2:1-4). I'm in prison in Texas, but I'm freer now than I ever was outside without Him. I got your name from the back of one of your books.... I received [my] first issue [of *TBC*] last December. I cried my heart out to God, thanking Him for such a wonderful gift. I'm telling you now, your words are a gift from God and I cherish your newsletters and, when I can find one, your books. It's

my re-birth date today. I'm five new years old. From atheist to Christ—hallelujah! DL (prisoner, TX)

Dear Friends,

Just want to commend Brother Hunt on the article "It Had To Be," July 2005. It is truly a "must-read." God is so good. Thanks again for getting the message out. SR (AR)

Dear Brother Dave,

I will keep this short. My husband recently purchased your wonderful book, *What Love Is This?* I never have been a Calvinist. My husband didn't want to be one. He felt bound up by it and repelled by Calvin's idea of God. Your book has set my husband free from this abhorrent doctrine. He has also been able to debate Calvinism with several friends, two of which have abandoned this heresy themselves. GO (Ireland)

## TBC Notes

### Letters, We Get Letters

Please don't be upset if you take the time to write to us and don't receive a reply. Although we're thrilled that the Lord is enabling us to grow, our miniscule correspondence department is overwhelmed—if not completely buried. Even so, every letter is read (we love brevity!) and its input greatly appreciated; but we cannot answer them all. Dave would love to respond personally to the mail sent to him, but to do so would virtually eliminate his being able to fulfill what God has called him to do: to reach as many as he can through his research, writing, and speaking.

Need answers to your questions? Search the Scriptures *first*; then, if necessary, avail yourself of our resources, (newsletter reprints with index, books, tracts, tapes, web page, etc.).

Please do not send books, unpublished manuscripts, videos, audios, or music tapes or CDs for review or promotion. We do not have the staff or the resources to evaluate them, and we want to be good stewards of our time and true to our calling.

T. A. McMahon  
Executive Director

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## George Müller: the Secret of His Power in Prayer —ANDREW MURRAY

“WHEN God wishes anew to teach His Church a truth that is not being understood or practiced, He mostly does so by raising some man to be in word and deed a living witness to its blessedness. And so God has raised up in this nineteenth century, among others, George Müller to be His witness that He is indeed the Hearer of prayers.... A few extracts in regard to his spiritual life will prepare the way for what we specially wish to quote of his experiences in reference to prayer.”

[Italicized paragraphs are the comments of Andrew Murray, interspersed between excerpts of George Müller’s writings.]

“I would mention, that the Lord very graciously gave me, from the very commencement of my divine life, a measure of simplicity and of childlike disposition in spiritual things, so that whilst I was exceedingly ignorant of the Scriptures, and was still from time to time overcome even by outward sins, yet I was enabled to carry most minute matters to the Lord in prayer. And I have found ‘godliness profitable unto all things, having promise of the life that now is, and of that which is to come.’”

*It was at Teignmouth that he was led to know how to use God’s word, and to trust the Holy Spirit as the Teacher given by God to make that word clear. He writes:*

“God then began to show me that the word of God alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit...in our day, as well as in former times. He is the Teacher of His people....

“The Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book and simply reading the word of God and studying it.

“The result of this was, that the first evening that I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously.

“But the particular difference was that I received real strength for my soul in so doing. I now began to try by the test of the Scriptures the things which I had learned and seen, and found that only those principles which stood the test were of real value.”

*Of obedience to the word of God, he writes as follows, in connection with his being baptized:*

“It had pleased God, in His abundant mercy, to bring my mind into such a state, that.... I could say, ‘I will do His will,’ and

it was on that account, I believe, that I saw which ‘doctrine is of God’ (John vii. 17).”

*We have...seen that God’s listening to our voice depends upon our listening to His voice.... When we make a special request, our whole life must be under the supremacy of the word: the word must be dwelling in us. The testimony of George Müller on this point is most instructive. He tells us how the discovery of the true place of the word of God, and the teaching of the Spirit with it, was the commencement of a new era in his spiritual life:*

“Now the scriptural way of reasoning would have been: God Himself has condescended to become an author, and I am ignorant about that precious book which His Holy Spirit has caused to be written

“IF THE READER UNDERSTANDS VERY LITTLE OF THE WORD OF GOD, HE OUGHT TO READ IT VERY MUCH...”

through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus and being led by my ignorance of the word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the word gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was that I remained a babe, both in knowledge and grace.... This lack of knowledge most sadly kept me back from walking steadily in the ways of God. For when it pleased the Lord in August 1829 to bring me really to the Scriptures, my life and walk became very different. And though ever since that I have

very much fallen short of what I might and ought to be, yet by the grace of God I have been enabled to live much nearer to Him than before. If any believers read this who...prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the word of God, may they be warned by my loss....

“If the reader understands very little of the word of God, he ought to read it very much; for the Spirit explains the word by the word. And if he enjoys the reading of the word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.

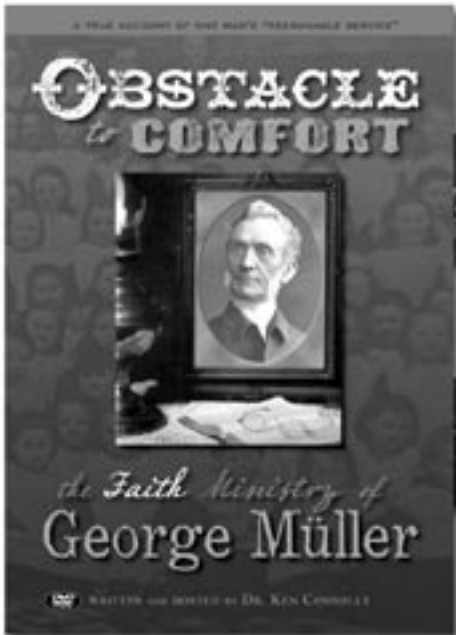
“He should have it...settled in his mind that although the Holy Spirit is the best and sufficient Teacher, yet that this Teacher does not always teach immediately when we desire it, and that therefore we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.”

*We find in [Müller’s] journal frequent mention made of his spending two and three hours in prayer over the word.... As the fruit of this, when he had need of strength and encouragement in prayer, the individual promises were not to him so many arguments from a book to be used with God, but living words which he had heard the Father’s living voice speak to him, and which he could now bring to the Father in living faith. In George Müller we have one of the most remarkable instances on record of God’s Holy Spirit leading a man deliberately and systematically, at the outset of a course of prayer, to make the glorifying of God his first and only object. Let us ponder well what he says, and learn the lesson God would teach us through him.*

[The extracts are from an out-of-print work in four volumes, *The Lord’s Dealings with George Müller*; J. Nisbet & Co., London, n.d. TBC offers recommended in-print resources on page 9.]




**NEW!** AMAZING TESTIMONY OF GEORGE MÜLLER—NOW ON DVD



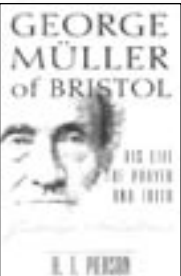
*The effectual fervent prayer of a righteous man availeth much. JAMES 5:16B*

**Connolly**—George Müller of Bristol became a legend in his own generation. He was the builder of schools, a supporter of missions, and a father to some 10,000 orphans. The amazing issue of his life does not lie in what he did but in how he accomplished it. He operated by faith—relying solely on God to meet all his needs and those of the ministry he founded. He refused to accept any donations from unbelievers, and when he started his Scriptural Knowledge Institution (SKI) to accomplish these tasks, he and his partner possessed no more than one shilling—or twelve pence—together. He refused to tell anyone of his needs, mentioning them only to God, in private, on his knees. In reviewing the 63 years he spent in a true faith-based ministry, the results are staggering. Collectively, the schools had 121,683 students. The orphanage had five mammoth buildings that accommodated the needs of 10,000 orphans. It is believed that 2,813 orphans left SKI as believers, who in turn led thousands more to Christ. The Institution also distributed more than 281,000 Bibles, nearly 1.5 million New Testaments, and at least 111 million tracts. Several hundred missionaries also received financial assistance, totaling nearly £260,000 [\$1,250,000 then—about \$15.2 million today]. Sixty-three foreign missionaries were sent out from Müller’s church alone. He also built 10 other churches—six of which were self-supporting at the time of his death. Nearly £1,500,000 [\$7,250,000 then—about \$87.5 million today] was contributed to SKI as a direct result of his prayers. His principles survived his death and, by 1939, the cumulative funds prayed into the Institution totaled approximately £2,370,000 [\$10.5 million then—about \$127 million today]. In stark contrast to many “faith ministries” of today, all of this was accomplished without fund-raising appeals or modern technology: No satellite programming. No emotion-driven crusades. No mass mailings. No telethons. No tent revivals. No telemarketing. George Müller’s testimony is a pure example of God’s grace through “the effectual fervent prayer of a righteous man.”

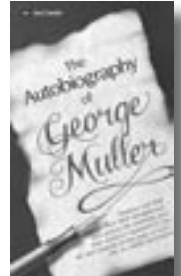
*“If the reader...enjoys the reading of the word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.” —George Müller*

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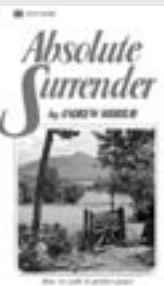


**George Müller of Bristol**  
George Müller (1805-1898) is chiefly remembered for the orphanages he founded. These are the stories and life sketches of a man who lived as a witness to a prayer-hearing God. The Great Provider showed Himself able and willing to supply every need. First published in 1901. 375 pp., \$16.99 retail.  
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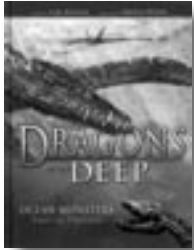
**The Autobiography of George Müller**  
These excerpts from his diary allow Müller to tell his own story. Join him on his journey from a life of sin and rebellion to his glorious conversion. Share his struggles and triumphs as he establishes orphan homes to care for thousands of English children. Whitaker House, 1984. 235 pp., \$7.99 retail.  
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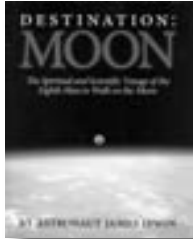
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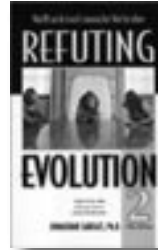


**Universe by Design**

**Faulkner** — Some astronomers look at the stars and planets through a telescope. Author Danny Faulkner views them through a biblical perspective in this unique book. Written for high school through adult, *Universe by Design* explores and explains the historical development of astronomy, not neglecting current ideas in the field. From a creationist viewpoint, Faulkner demonstrates clearly that advanced science argues more for a created cosmology than a big bang. Master Books, paperback, 144 pp., \$13.99 retail.

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