



Truth

On Tough Texts

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A MINISTRY OF GRACE BIBLE CHURCH

ISSUE 78 (July/August 2012)

“Once More Unto the Breach” (2)

Ephesians 6:11 & 13

AT THE RISK OF BELABORING THE POINT made in our last issue—but actually at the request of some readers—I would dare remain here for one additional installment. As we noted, Henry V’s cry, “Once more unto the breach,” as offered by Shakespeare, vividly illustrates the war in which we too are engaged, as a study of the language in Ephesians 6:11 and 13 indicates. Using six great figures from Christian history, we then demonstrated the challenge that lies before us to stand for biblical truth, whatever the cost.

To demonstrate that those are not just a few isolated incidents, I would like to share five more, the last of which is very close to home, indeed, for it happened within the first decade of this century.

Gottschalk of Orbais

Our first mini-biography is of a man we dare say very few Christians today have ever heard of. It was the age of Charlemagne (Charles the Great) but also a period known as the Dark Ages in the Mediterranean world because of 400 years of darkness under the Goths. When Pope Leo III crowned Charlemagne “Emperor of the Romans,” however, light began to filter in. Under his leadership—he reigned from 800–814—culture was reborn, including fair government, art, literature, education, and even scholarship. While his empire declined after his death due to his weak son and warring grandsons, Charlemagne actually laid the foundation stones for the Renaissance that would come 500 years later.

Interestingly, while Charlemagne professed to be Christian, his morals would seem to indicate otherwise. He did, however, greatly enjoy Augustine’s works, especially *City of God*. Such great works came into new focus during this period of renewal.

A man who was forever changed through his own study of Augustine was German **Gottschalk of Orbais** (c. 808–869). As one might imagine, with the rebirth of intellectual pursuit introduced by Charlemagne, controversy was inevitable, and this age brought several great theological debates, including: images, the Trinity, the nature of the soul, the virginity of Mary, the Eucharist, and others. No doubt the greatest storm of all, however, raged around the question of God’s sovereignty in salvation, and it was Gottschalk who brewed the storm.



Born in Mainz, his parents dedicated him early to a monastic life, insisting he take such vows. While he tried to get released from his vows upon reaching maturity, he was denied. As a concession, he was allowed to relocate from the then famous monastery in Fulda to the one in Orbais in north-east France. It was there he devoted himself to the study of not only Augustine but also another North African bishop, Fulgentius of Ruspe. Both had strongly taught the doctrine of God’s sovereignty over all things, including man’s salvation.

As joy overcomes every believer who embraces the Doctrines of Grace, it seized Gottschalk as well, compelling him to excitedly and passionately begin preaching and teaching them. As is also always the case, men by nature rebel against the absolute sovereignty of God. The attack upon Gottschalk came first from the theologian Rabanus Maurus, who had actually been the head of the monastery school in Fulda and Gottschalk’s teacher. He was thoroughly Semi-Pelagian in his theology, which is still at the core of Roman Catholic theology today.¹ Maurus did everything he could to defame, discredit, and denounce Gottschalk. In response, Gottschalk emphasized Maurus’s Semi-Pelagianism (a doctrine condemned

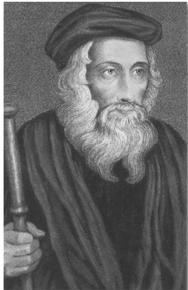
at the Synod of Orange in 529) and accused him of denying the sovereignty of God in saving grace. Further, Maurus propagated the view that election is based upon God foreseeing a person's faith, which clearly makes man the determining factor in salvation, not God. The firestorm was thus ignited.

Called upon to appear before two Synods (one at Mainz and another at Chiersy), Gottschalk was interrogated and required to give an account of his teachings. While accused of heresy, he never wavered. He was then publicly flogged to the point of death, his books were burned, and he was imprisoned in the monastery of Hautvilliers near Rheims. It was there he spent the last 20 years of his life. Why? Think of it! Just because he believed in the absolute sovereignty of God.

Please consider this: Is it not appalling, indeed, that because of the Arminianism (Semi-Pelagianism) that permeates Christianity today, many evangelicals would actually find themselves siding with Roman Catholicism against Gottschalk? Are there any who will, with Gottschalk, go "once more unto the breach?"

John Wycliffe

In a passing reference to **John Wycliffe** (c. 1328–1384) in part 1, we noted he has rightly been called a "Pre-reformer" and dubbed with the title, "The Morning Star of the Reformation." No truer words have ever been spoken. More than 100 years before Luther nailed his 95 Theses to the church door at Wittenburg—the act that ignited the Reformation—it was Wycliffe who struck the spark. In fact, he anticipated Luther's teaching and was, like Luther, a doctrinal reformer.



While born in Yorkshire, Wycliffe was educated and spent most of his life in Oxford, beginning in his sixteenth year. Possessing a brilliant mind, he mastered liberal arts as well as theology, ultimately earning a Doctor of Divinity degree and teaching at Oxford for 40 years. Called upon to serve the crown, first as a diplomat and then a polemicist against French interests, his flawless logic led him to argue for limitations on any institution, secular or religious, and that none should overstep boundaries established by God. Particularly at issue were taxes levied by the Papacy and the temporal authority of the Pope. Also, as Augustine had taught centuries before, Wycliffe declared that the true church was comprised of all elect believers, not just the Pope and bishops, and that true believers' lives will produce fruit, a fact not evident in the lives of many bishops and even the Pope himself.

Additionally, Wycliffe maintained that Scripture is the authoritative center of Christianity (note a quotation from his *Dialogue* in the John Huss section of part 1), the claims of the papacy unhistorical, monasticism irredeemably corrupt, and that the immorality of priests invalidated their office.

As controversial as all that was, however, the most notable issue for Wycliffe was transubstantiation. The real fury came against him when he publicly repudiated the doctrine that the bread and wine miraculously turned to the body and blood of Christ, even writing a list of theses of why this was unscriptural. Just as Athanasius stood alone in the 4th-century on the

Deity of Christ (see part 1), so Wycliffe was a solitary voice a millennium later on another pivotal doctrine. While he was popular with the common people—this fact kept his enemies from physically attacking him—he was abandoned by the heads and fellows of various colleges at Oxford and even by the king himself, who had once greatly admired him.

Escaping persecution by retiring to his parish in Lutterworth, Wycliffe lived out his days in relative peace. It was also there that he undertook his famous work of translating the Latin Vulgate into Middle English. But Rome's hatred for him never abated. As one Roman Catholic historian ranted about him: "that instrument of the devil, that enemy of the Church, that author of confusion to the common people, that image of hypocrites, that idol of heretics, that author of schism, that sower of hatred, that coiner of lies."²

So deep was this hatred, in fact, that he was physically attacked *after* his death. While he died of a paralytic stroke late in 1384, the Council of Constance (1415) declared him "a stiff-necked heretic" and decreed that not only his books be burned, but that his remains be dug up and burned and the ashes cast into the River Swift. Such is the hatred towards those who are willing to go "once more unto the breach."

Girolamo Savonarola

While Italian explorer Christopher Columbus was sailing the high seas in search of a passage to India, another Italian was sailing a very different sea and heading for a far more important destination. In contrast to Wycliffe and Huss, who were concerned with the *doctrinal* apostasy in the Church, another "Pre-reformer," **Girolamo Savonarola** (1452–1498), more directly attacked its *moral* apostasy. Though an obscure and little remembered figure in history, Savonarola was one of the greatest reformers, teachers, preachers, politicians, and philosophers in the history of Christianity.



Born in Ferrara about 30 years before Luther, Savonarola's family planned that he would enter the medical field, but he entered the monastic life instead. Becoming noteworthy for his zeal and piety in the monastery in Bologna, he moved on to Florence at the age of 38. There he developed into a powerful speaker, drawing large crowds that heard his pointed criticism of the corruption among both clergy and laity. His "sermons were like the flashes of lightning and the reverberations of thunder," historian Philip Schaff writes. "It was his mission to lay the axe at the root of dissipation and profligacy."³ While Florence was the center of Renaissance science, art, literature, and philosophy, it was also a den of vice and spiritual darkness. Through his preaching on sin, repentance, and turning to Christ, Florence became a place of revival, although Romanism still maintained a strong grip.

A significant figure at that time was Lorenzo the Magnificent, the head of the famous House of Medici and ruler of Florence. The Medici family had no love for Savonarola's teaching and high morals, so Lorenzo tried to silence his preaching with favors and gifts, but to no avail. Upon Lorenzo's death, his son succeeded him, but the people over-

threw the Medici family and chose Savonarola as their ruler. He set out to wholly reform the city, but many resented the strictness that went along with his vision of a truly Christian commonwealth. New laws were passed against gambling, improper dress, adultery, homosexuality, and public drunkenness. In a great “bonfire of vanities,” cards, dice, immoral books and pictures, carnival costumes, and even jewelry, dresses, wigs, mirrors, and cosmetics were stacked in a pyramid 60 feet high and 240 feet in circumference at its base and set ablaze.

As one can imagine, such extremes invited opposition, not only from some of the people but the Pope himself, Alexander VI. A man with no moral values or scruples, he tried to bribe Savonarola into silence by offering him the “red hat” of a cardinal, to which he responded by saying the only red hat he wanted was that of a martyr, “a hat reddened with blood.” He was, in fact, passionate in his accusations against the Pope. He wrote letters to the kings of England, France, Germany, Hungary, and Spain in which he charged the Pope with scandal, sacrilege, simony, and other sins, including even atheism, and asked the kings to help him in reform.

Upon intercepting the letter addressed to Charles VIII, the Pope denounced Savonarola and excommunicated him. After extensive plotting, a mob seized him, bound and beat him, and then turned him over to the civil authorities. The city fathers pressed him to withdraw his charges against the Pope, but he refused and was subjected to sadistic torture with the full approval of Alexander. As Schaff describes it, “Savonarola was bound to a rope drawn through a pulley and, with his hands behind his back, was lifted from the floor and then by a sudden jerk allowed to fall. On a single day, he was subjected to 14 turnings of the rope.” Delirious with pain, he once confessed but quickly recovered his senses and reversed himself.

Finally, while no credible charges could be brought against him, letters from Rome stated that the commission had instructions “to put Savonarola to death, even if he were another John the Baptist.” A mock trial was convened and the execution set. The sentence was death by hanging, after which his body was to be burned and the ashes thrown into the River Arno.

Now, while we do not deny Savonarola’s extremes—he claimed the gift of prophecy, condoned wives leaving their husbands for the convent, and even dreamt that the city might reach such perfection that all marrying would cease—we nonetheless recognize him, as did Luther, as a pioneer of the coming Reformation. No one in his day stood as he did for righteousness and against hypocrisy. He refused any course other than the one leading “once more unto the breach.”

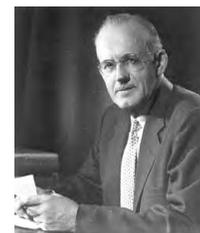
A. W. Tozer

Like many Christian readers who have heard of **A. W. Tozer** (1897–1963)—who preferred to be addressed simply as “Tozer”—I first became acquainted with his writing through his classic book, *The Knowledge of the Holy*. While there have been many books on the attributes of God, none blends theology and spirituality together better than Tozer’s.

Other than that classic work, however, I read almost nothing else of Tozer in my first two and a half decades of full-

time ministry. I have since made up for that deficiency. One day one of the lambs under my care handed me a copy of *God Tells the Man Who Cares* and said, “After reading this I thought it might be an encouragement and maybe even a challenge to you.” Well, it was both of those. What I read positively astounded me! I had no idea that Tozer, decades ago, not only faced but courageously addressed most of the same issues that are diluting Christianity and undermining the Church today. I became so fascinated by this that about a year of research resulted in a book, *The Forgotten Tozer: A.W. Tozer’s Challenge to Today’s Church*, which is scheduled for publication next year.

As I read more and more of Tozer, two verses kept coming to mind: Isaiah 40:3 and Matthew 3:3—“The voice of one crying in the wilderness.” Like Charles Spurgeon during the Down-Grade (see part 1), Tozer said and wrote much about what was going on in contemporary Christianity. He said so much, in fact, that he was once quoted as saying to Martyn Lloyd-Jones, that great expositor and 30-year pastor of Westminster Chapel in London, “I have preached myself off every Bible conference platform in the country.”⁴ While he never desired to offend, Tozer knew that the Word of God *does* offend (Matt. 15:12–14), and that when you tell people the truth, they often become your enemy (Gal. 4:16).



I view Tozer, as well as Spurgeon and others, as “the voice of one crying in the wilderness” because people seem to consider such men crackpots, troublemakers, or simply opinionated critics whom we can easily dismiss. It greatly distresses me when even those who love Tozer seem to dismiss many of the things he said as being mere opinion and therefore unworthy of serious consideration. One author, for example, who loves Tozer’s preaching and writing, nonetheless comments: “This does not mean I always agree with Tozer. There were times when I felt he was leading a parade of one down a dead-end street, such as when he vigorously opposed Christian movies. His sometimes acid criticisms of new Bible translations and of churches that ‘majored in counting noses’ were but small defects in an otherwise straight and sturdy wall.”⁵

While I certainly do not agree with Tozer in every “jot and tittle,” I must take issue with the listed observations being labeled “defects.” There are, indeed, legitimate points to challenge in all three of those. Tozer was committed to the authority of Scripture and quickly (and rightly) condemned that which did not conform to it. “I guess my philosophy is this,” he wrote: “Everything is wrong until God sets it right.”⁶

It is this very dismissal of much of Tozer’s contemporary comment that again reminds me of John the Baptist (Isa. 40:3; Matt. 3:3). Seven hundred years before John preached, Isaiah foretold of the herald’s coming to “prepare the way” for Christ. When the herald arrived, he announced (or “heralded”) the arrival of the King. Such heralding was a common practice in ancient times. The herald would travel far ahead of the monarch and prepare the way. He, along with a group of servants, would repair the roadway and make sure it was as neat

as possible. The herald would then arrive and proclaim the coming of the monarch to everyone he met.

I have often pondered the scene of John thundering out the truth of the Living God to the people of his day. I often imagine the shocked look on the faces of the self-righteous Jews when John pointed his finger at them and said that they, the covenant people of Abraham, needed to repent. Nowhere do we see John compromise, cower, or capitulate his message. In reading Tozer, I see the same attitude. I see a man who stood firmly for the Word of God and thundered forth its truth. For example:

Within the circles of evangelical Christianity itself there has arisen in the last few years dangerous and dismaying trends away from true Bible Christianity. A spirit has been introduced which is surely not the Spirit of Christ, methods employed which are wholly carnal, objectives adopted which have not one line of Scripture to support them, a level of conduct accepted which is practically identical with that of the world—and yet scarcely one voice has been raised in opposition. And this in spite of the fact that the Bible-honoring followers of Christ lament among themselves the dangerous, wobbly course things are taking.

So radical is the essential spirit and content of orthodox Christianity changing these days under the vigorous leadership of undiscerning religionists that, if the trend is not stopped, what is called Christianity will soon be something altogether other than the faith of our fathers. We'll have only Bible words left. Bible religion will have perished from wounds received in the house of her friends.⁷

So thorough was he in addressing modern Christianity, in fact, that in my own research of Tozer I cannot think of a single stone he left unturned: biblical authority, worship, entertainment, preaching, apologetics, the parachurch, competition, humor, leadership, money, prosperity teaching, psychology and counseling, lordship, spirituality, revival, tolerance, discernment, unity, pragmatism, worldliness, the Charismatic Movement, and the list goes on.

As one writer comments, “To listen to Tozer preach was as safe as opening the door of a blast furnace!”⁸ Is there any wonder that he preached himself off every Bible conference platform in the country? In contrast, have you been to a Bible Conference lately? I fear you saw something quite different. Indeed, if any man in recent history went “once more unto the breach,” it was A. W. Tozer.

Dr. Henry

This will date me, but some readers no doubt will also remember the old *Dragnet* television series. Every episode of the long-running (1952–70) police drama began: “The story you are about to see is true. The names have been changed to protect the innocent,” followed by a thespian theme song that still rings in my ears. Well, that is the case with our final story. What you are about to read actually happened just



a few short years ago, but to protect our protagonist, and in the spirit of Henry V, we will just call him **Dr. Henry**.

Dr. Henry was a tenured professor at a well-known Christian university. Upon the retirement of a president who had served faithfully for 25 years, the new president, along with others from the board, administration, and faculty, saw a golden opportunity “to broaden the theological base of the institution.” And what was that broadened theological base? *Postmodernism*. In Dr. Henry’s words, these men were “applauding doubt rather than certainty in interpreting biblical teaching.” While flying the flag of conservatism over the flagship school of the denomination, they were deliberately steering the vessel into the waters of uncertainty.

It did not take long for the dispute to escalate. While the liberals hid behind the cloak of “humility and openness,” they absurdly labeled the conservatives as Cartesians (followers of philosopher René Descartes).⁹ The clash became even more personal when more than 200 students signed a letter to the board expressing concern as to where the institution was heading. Wrongly assuming faculty members were behind the letter, the president retaliated by axing the chair of the Bible department and one non-tenured faculty member. In protest, the Dean—who was only three months from retirement after 40 years of service—as well as a couple of faculty members, resigned.

As the dispute continued to intensify, two tenured professors, Dr. Henry being one of them, were dismissed without any previous warning, reprimand, or disciplinary action and with no talk of a severance package (all blatant violations of tenure). But that was not enough; the school posted statements on their websites that were not only untrue but also character assassinations of both men. While one settled behind closed doors, Dr. Henry chose to stand. Himself a graduate of the school years before, he was most concerned about what was happening, so he filed a grievance, an action explicitly permitted by the Faculty Handbook. Despite several tactics by the liberals to rig the proceedings, including denying Dr. Henry’s request for a third-party (the American Association of University Professors) to be present at the hearings, the Grievance Panel actually ruled in Dr. Henry’s favor, due in no small part to the more than 1,000 pages of documentation he presented demonstrating his innocence. But evil ignores such formalities. The President, the board, and the school lawyer seized the documentation, overturned the decision, and ultimately forced out the two Bible faculty members who had testified on Dr. Henry’s behalf!

It should also be noted, that while all this (and much more) was transpiring, the school hired private investigators to go through these men’s lives and even seized their computers. Worse, their vehicles were “keyed” and particular files were stolen. So low did this conduct sink that graffiti was sprayed on the home of Dr. Henry’s in-laws.

So, since the decision was ignored, there was no recourse but legal action, though everything was done to avoid this step. The goal was not money—they could have gotten that by settling behind closed doors. Rather, the “desire,” Dr. Henry states, “was to expose the evil and pray that this would change the course of the institution” (Dr. Henry didn’t even ask for

his job back!). Throwing out the lawsuit for “breach of contract because the school was a religious institution,” the only charge the judge allowed to be tried was fraud. Dr. Henry found out after the trial that the jury would have ruled in his favor, but the judge had stated he would have vetoed their decision. (Makes one wonder what else transpired behind closed doors, does it not?) “The most troubling thing of the five-day trial,” Dr. Henry adds, “was seeing various board members take the stand and lie under oath!”

If I may interject, while some might (and did) criticize Dr. Henry for this, citing the precedent of not taking believers to court in 1 Corinthians 6, it would behoove us to ask a question: Are lies, deceit, theft, character assassination, and vandalism of property—not to mention the core issue of rejecting truth and even the possibility of knowing truth—the actions of true believers? Yes, I know some will criticize *me* for asking such a “judgmental question,” but such critics refuse to recognize what is happening in Christianity today. That was why even Paul himself appealed to Caesar when necessary (Acts 25:11). Knowing that a trial would not be impartial if conducted by Festus in Jerusalem, Paul appealed to Rome for justice. When the “religious crowd” is unjust, what is left?

Dr. Henry, therefore, did the same, but alas, like others before him when they stood for truth, justice did not prevail. When the smoke cleared, he was left with settling anyway. He received a \$300,000 settlement (though his legal fees were app. \$440,000), an endorsement letter from the school, and no gag order. “The process was horrific,” Dr. Henry recounts:

The worst was probably the depositions that lasted one week. During three days of interrogation by five lawyers from the school, I was accused of being a fundamentalist, homophobic because I did not support the visit of a pro-gay “Christian” group to the campus, ungodly because I took legal action (even though the school hired lawyers and came after me), a woman-hater (because I hold to a complementarian view), etc. Almost the entire time was addressing issues irrelevant to our case. It was an attack of my character and my theology. Thankfully, the Lord allowed me to share the Gospel three times during that event, explaining why I believe God’s Word and will stand strong by His grace.

On top of all that, there is also concrete evidence that Dr. Henry and others have been blackballed at other institutions. No, like Tozer, Dr. Henry did not lose his life, nor even threatened with that fate, but he, his family, and others most certainly suffered for Christ all the same. Why? Simply because they had the temerity, the impudence, the unmitigated gall to insist that there *is* Truth and that it *matters*. I feel honored and blessed to have met him and corresponded with him on these matters. I also appreciated his reluctance in my telling his story. He wrote: “I would never equate myself with such spiritual giants as Zwingli and Wycliffe.” That is a humble man. But as I shared with him, part of Webster’s definition of *giant* is “a living being of great size . . . something unusually large or powerful.” Spiritually speaking, it seems to me that all it really takes to look like a giant nowadays is the willingness to *stand* while everyone else is *sitting*.

On that count, Dr. Henry qualifies. Like those we have noted, and many others we could examine, he was willing to go “once more unto the breach,” whatever the cost.

A Closing Plea

Christianity is in trouble. In the name of “cultural relevance,” “tolerance,” “open-mindedness,” and other pious sounding platitudes, we go out of our way to compromise the Truth. We redefine terms, deny historical realities, and dilute doctrine. In ignoring the precedents of Scripture (the prophets, the apostles, and our Lord Himself), as well as those we have noted from history, we continue to drift farther away from shore and into troubled waters that are too deep for an anchor to touch bottom, even if we had one. We should appreciate Dr. Henry’s last word on his ordeal: “We mourn for the school; and pray for another ‘parting of the Red Sea.’” Likewise, let us mourn and pray for Christianity.

If I may also interject, one other common expression we increasingly hear nowadays should also trouble us. On any given issue (just pick one), we hear: “Oh, well, that’s not a hill to die on.” Granted, some issues are more critical than others, but it is sad, indeed, that it seems few today are choosing *any* hill to die on.

So, I end with the same plea I made in part 1. If you agree with the message presented here and are likewise burdened, I hope to hear from you.¹⁰ (I thank those who have already responded.) We need to be praying for one another (Job 42:10) and then encouraging one another (1 Thes. 5:11; Heb. 3:13) to go “once more unto the breach, dear friends, once more.” Again, as David prayed: “He hath delivered my soul in peace from the battle that was against me: for there were many with me” (Ps. 55:18).

Dr. J. D. Watson
Pastor-Teacher

NOTES

¹ While Semi-Pelagianism views all men as sinful because of the fall, and views the will as *weakened*, it rejects the idea that the will was *totally corrupted*, that it is, in fact, partially free and can, therefore, cooperate with divine grace in salvation. Its maxim is: “It is mine to be willing to believe, and it is the part of God’s grace to assist.” This unbiblical view was condemned at the Synod of Orange in 529.

² Cited in Philip Schaff, *History of the Christian Church* (Charles Scribner’s Sons, 1910), Volume 6, Chapter 5, “Reformers before the Reformation,” § 40. John Wyclif.

³ *Ibid*, § 76. Girolamo Savonarola.

⁴ Cited in *A Treasury of A. W. Tozer* (Baker, 1980), 8.

⁵ Warren Wiersbe, *Walking With the Giants* (Baker, 1976), 163.

⁶ Cited in *A Treasury of A. W. Tozer*, 7.

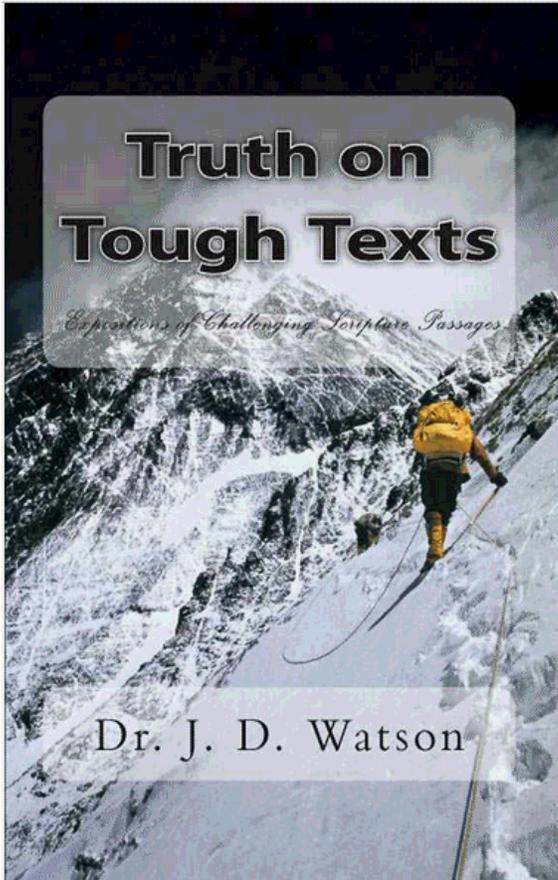
⁷ *The Price of Neglect*, 6–7.

⁸ Wiersbe, 163.

⁹ Cartesianism is the school of philosophy of René Descartes, best known for his statement, “I think, therefore I am.” It is a type of Rationalism because it insists that knowledge can be derived through reason, but in this case from “innate ideas” (ideas inborn in the human mind, in contrast to those received from experience). His system is often contrasted with Empiricism, in fact, which asserts that knowledge comes only, or at least primarily, from sensory experience.

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81641. Dr. Watson is available to speak on these and other issues.



Truth On Tough Texts: Expositions of Challenging Scripture Passages

Was Matthias God's choice to replace Judas (Acts 1:15–26)? What is the identity of those "sons of God" referred to in Genesis 6? Are the "angels" of the seven churches real angels or pastors (Rev. 1:20)? Is there a so-called *call* to ministry (Eph. 4:11; 1 Tim. 3:1)? Is "deaconess" a valid church office (1 Tim. 3:11)? What is the "sealing" of the Holy Spirit (Eph. 1:13–14)? Is "regeneration" absent from the Old Testament, being a New Testament doctrine only (Isa. 57:15; Eph. 2:1)? What do other terms that appear in Scripture mean, such as: "fall away" (Heb. 6:4–6) "old man" (Rom. 6:6), and "new creature" (2 Cor. 5:17)?

Those are just a few of the "tough texts" we find in Scripture and just a few of those addressed in this 598-page book, all of which originally appeared in the monthly publication, *Truth on Tough Texts*, which was launched by the author in August 2005. We hope this book will be a blessing to many. Either get the **Kindle Edition** (see below) or print and fill out the order form below and send it along with your check or Money Order to the following address (all orders are postage paid):

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Other recommended blogs: John Calvin for Today (<http://johncalvinfortoday.blogspot.com/>); I Love Theology (<http://ilovetheology.blogspot.com/>); Grace to You (<http://www.gty.org/blog>); 9 Marks (<http://www.9marks.org/blog>).

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