

The Christian Worldview Transcript

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Host: David Wheaton

Guest: Iain Murray

Topic: Evangelicalism Divided – Why? (Part 1 of 2)

DAVID WHEATON: Evangelicalism Divided – Why? Iain Murray will join us on The Christian Worldview where the mission is to think biblically about all matters of life and faith so that we can then live accordingly. And to share the Good News that Jesus Christ is who He claimed to be, the Way, the Truth and the Life and that His Word is both relevant and our basis for living in this modern world. I am David Wheaton, the host of The Christian Worldview. Our official website is TheChristianWorldview.com.

We are supported by three national sponsors, Summit Ministries, The S. Lewis Johnson Institute and the Masters College. We are broadcasting to you live from Minneapolis, our home station AM 980 KKMS this morning on 165 Christian radio stations and affiliates across the country.

So glad you joined me this morning because we have a rare treat for you today, actually the next two weeks on The Christian Worldview. We are going to be speaking with Iain Murray. You probably don't even know who Iain Murray is. I would say probably 95% of the Christian public doesn't know who he is and is that partly because he is from Scotland. He is 78 years old. He has written about 25 books, some very popular books, but not necessarily popular mainstream books. I started to hear about Iain Murray through the teaching of various preachers that you would have heard of, people like R.C. Sproul, John Piper, John MacArthur, Alistair Begg and Al Mohler. I started to hear this name Iain Murray. In Iain Murray's book, he said this about Charles Spurgeon or about Martin Lloyd Jones or about this person or about what happened in Evangelicalism the last half of the 20th century. I started to think who is Iain Murray?

As I begin to look into him a little more, I begin to realize just what a major influence he has been on Evangelicalism. As I mentioned, he has authored a lot of very influential books. The one we will be talking about today and next week is *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 – 2000*. He also is the Editorial Director of Banner of Truth Trust. It is a reformed publishing house. The website is banneroftruth.org. He was a ministerial assistant, so he is a pastor as well, to the very well known preacher, one of the most famous preachers in England in the 20th Century, Martin Lloyd Jones at Westminster Chapel in London. He is also just a very influential writer. I think most people would know him for his writing.

I talked to him recently from Scotland. We basically went over three things that you are going to hear today and next week. We are going to introduce you to Iain Murray, who he is, what his background is and some of his life experiences. We are also going to touch on briefly what Martin Lloyd Jones was really like. This was a highly influential preacher back in the last half of the 20th century. Then we are going to get into his book, *Evangelicalism Divided*, how Evangelicalism has gotten to its current point now. What are the two things he writes in his book as to what is compromise Evangelicalism and what is needed for revival?

So without any more intro, let's get straight to my interview with Iain Murray.

DAVID: Mr. Murray, thank you so much for being on the program all the way over from Scotland today.

MR. IAIN MURRAY: Thank you David, it is a great pleasure to talk to you.

DAVID: What I would like to do in our interview, Mr. Murray, is three things. I would like to get a profile or background on you and some of your life experiences so that we can introduce you a little more to the American audience here. Number two; I would like you to talk about some of the highlights of working with Dean Martin Lloyd Jones, his life, his preaching. Number three, talk about the evangelical movement some too, how it arrived at its current state and what is needed for revival. We will try to hit those three things today on the program.

Let's start out with your personal background. I always think it is interesting for someone of your age, 78 years old; you have been a Christian for a lot of years, to hear how you came to know Jesus Christ as your Savior.

MR. IAIN MURRAY: I was brought up in church-going Presbyterian family in the Liverpool area of England. Sadly, Presbyterianism by that time was only semi-evangelical. I have no recollection in my youth of hearing clear-cut gospel preaching. The result was I became a communicant member when I was about 14 and thought I was preparing to enter the Christian ministry. I wasn't converted at that time. I was converted at the age of 17 on hearing clear gospel preaching at a youth conference. At first I wondered, could it possibly be true that I hadn't heard this before? It led me to read the Scriptures and by God's secret working, you hunger for Scripture and light gradually came and I realized that to be a Christian is to be a new creature and old things had passed away. So, I was about 17 then, my last year at school.

DAVID: Mr. Murray, aside from the great influence that Dean Martin Lloyd Jones had on you, who were the most important influences on your life and what ways did they impact you?

MR. IAIN MURRAY: That is a difficult question, especially if you bring in the dead as well as the living. When I was a young Christian in the Army first of all, I started to read some of the older writers like Robert Murray McCheyne. Then coming back to England, having been overseas in the Army, started in the Puritans, John Owen and some of these. This was a new feel to me and certainly influenced me deeply.

Then in due course, some other young men of that time were also reading these old books and we asked the question, well does anyone preach like this today? That is what leads us to know Dr. Martin Lloyd Jones who virtually stood almost alone in England in the early 1950s. He just had a unique position in that he was holding to what had been preached through the centuries. At the same time, he was thoroughly evangelical. He didn't fit the contemporary models at all.

DAVID: You are listening to Mr. Iain Murray today on *The Christian Worldview*. He is the author of many books, two of which we will be talking about today, *Evangelicalism Divided* and also his biography of Dr. Martin Lloyd Jones. Mr. Murray, what were your parents like? You have had a unique upbringing it seems to me. You told us about your faith story and you have lived in several different areas. What were your parents like? Did you grow up in a strong Christian home?

MR. IAIN MURRAY: Not really. I had fine parents. My father was a Christian from his youth and maintained a spiritual life. My mother wasn't a Christian although she was the most marvelous mother and a very eager church-worker and social worker in her other voluntary person. She was full of good works. Then in her early 50s, she got developed cancer and died in her mid-50s. She was wonderfully converted before she died, which made her last few years triumphant.

They both had a considerable influence on me especially my mother because my father was away a good deal during the Second World War. I certainly was blessed with good parents. Ours was a Christian home in a sense. It was always church going and the Bible was esteemed, but there was a lack there that by God's mercy was made up.

DAVID: What has your Scottish heritage meant to you? You are over in Edinburgh, Scotland today. I know you have spent time in England and Australia as well, but you had Scottish parents and you wrote the book, *A Scottish Christian Heritage*. What has that Scottish heritage meant to your life?

MR. IAIN MURRAY: It is not easy for me to answer that question. My feelings are somewhat mixed. I am full of thankfulness for what God has done in this land over many centuries. Simultaneously, today in Scotland is a day where there is much cause for sadness. Many of the great congregations of the past are no more. The buildings are turned into restaurants or pubs or health clubs. In other words, there has been a great decline on account of unbelief. With that decline, there is a degeneration of the Scottish character. The Scottish character 100 or more years ago was known for honesty, hard work and thrift and so on. Sadly, these national characteristics aren't permanent. When the gospel starts to go, these begin to go too.

My feelings are mixed. It was a great blessing to me as a younger Christian to have friends who were ministers in Scotland who have now gone to glory, men who had fine libraries and were able to encourage younger men. That meant a great deal to me. Their books are still influencing people far and wide.

DAVID: Mr. Murray, you have written some really profound books by God's grace. I know you would say that. More than twenty-four of them, some wonderful biographies of people like Jonathan Edwards and Charles Spurgeon and Dr. Martin Lloyd Jones. How do you order your life to be able to write these types of books? Give us a picture into what the daily life of Mr. Iain Murray is like.

MR. IAIN MURRAY: Briefly, my life story falls into two parts. As I said earlier, I believe that I was called to the Christian ministry. When I was converted, that calling was confirmed certainly. My hope and my expectation was to spend my life in serving churches. Thankfully, for part of my life, I have been able to do that. That is the part of my life, in a sense, which I have enjoyed most, face to face, working with people in congregations. I do believe that the pastor is the front line of Christian work and the first choice for me certainly.

Way back in 1957, a friend and I started the Banner of Truth Trust with no idea how it would expand. My friend died in 1971, so in a sense, I was left with a good deal of the leadership of that work. That has meant that part of my life I have also been very close to publishing and editing. Between publishing and being in churches, that has been my life story.

At the present time, I enjoy writing and conferences and I preach when I can. I am thankful to be in reasonably good health. I enjoy some gardening as well and fresh air, good Scottish air. It is a bit of a mixture. Does that make any sense?

DAVID: It certainly does. We can picture what it is like over there in Edinburgh. Brodie and I so much enjoyed our honeymoon over there this past summer. We could see that the lifestyle over there and we got a glimpse of what it would have been like in the past during the time of the Scottish reformation with John Knox and so forth. I could sense the great heritage over there and why the nation of Scotland has produced the type of people that have, I hate to use the word performed, that probably is not the right word, but maybe influenced the world far beyond what a tiny country you would think they would produce.

MR. IAIN MURRAY: That is right.

DAVID: Let's move over to Dr. Martin Lloyd Jones because you worked with him extensively, the great preacher in England and preached with him at a couple different places. What were the major points of influence on you, Mr. Murray, from Dr. Martin Lloyd Jones?

MR. IAIN MURRAY: That influence was so major, it is very difficult to say what I learned apart from him.

DAVID: You are listening to an interview that I recently conducted with Mr. Iain Murray from Scotland, well-known author and minister. He is going to tell us in the next segment about his time as the Associate Pastor to Dr. Martin Lloyd Jones, one of the greatest preachers in England mainly back in the first half of the 20th century into the middle part of the 20th century before he passed away to be with the Lord. Stay tuned. This is a rare interview with someone who is an elder statesman, one of the great men of the faith here on The Christian Worldview today.

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DAVID: What were the major points of influence on you, Mr. Murray, from Dr. Martin Lloyd Jones?

MR. IAIN MURRAY: That influence was so major, it is very difficult to say what I learned apart from him. I went to assist him at Westminster Chapel in 1956. He didn't need an assistant, but I needed some help. He really brought me in to give me some help. I was with him for three years as his assistant. After that, I moved on, but really it was after that still that I got to know him better. I was still living in London and even when we were living in Scotland, we were in close touch with him. I had the privilege of being with him the day before he died.

He was a dear Christian. The thing that struck you above everything else was his God-centeredness in his personal life as well as in his preaching. He was a most attractive, humble Christian and a wonderful conversationalist. Some men are eloquent in pulpits and maybe don't have a great deal of conversation. He was full of profitable conversation.

How to divide all that up? I learned so much from him. I am still learning because I frequently think of things he has told me and sometimes I get a bit more light on things he has told me in years past.

DAVID: Could you just give us a brief glimpse of actually who Dr. Martin Lloyd Jones was because in America, people may not know just the depth of influence that this particular preacher had?

MR. IAIN MURRAY: He was born at the very end of the previous century in 1899. He graduated in medicine in London in 1921 and became the assistant of Lord Hoarder, who was the physician to the king. So Lloyd Jones was very quickly ascending to prominence in the medical world. Then suddenly, when he was only 26, he astonished everyone by saying he was retiring from medicine and going to preach the gospel. He went to a mission hall down in South Wales and he stayed there until 1938. These were the great depression years, a lot of poverty, a lot of unemployment. Somebody once said that it was Lloyd Jones and a labor politician, though no connection between the two, who kept South Wales from revolution in the 1930s. That may be an overstatement, but he certainly had great influence.

In 1938, his health was weakened by all he was doing and Campbell Morbin was the Westminster Chapel in London and had heard Lloyd Jones and was anxious to get a preacher into the center of London. Westminster Chapel being right in the heart of London, very close to Buckingham Palace. So Lloyd Jones went on for six months, promising no more, but in fact he was to stay there for thirty years. From that church, he had great influence on many people.

DAVID: Let's talk about Lloyd Jones' preaching. You said this about Dr. Martin Lloyd Jones' preaching at a speech you gave in Swanwich back in 2001, "Lloyd Jones believed that God was the God of tomorrow who would raise up servants, who would enjoy blessings that he himself had not known. Frequently when he prayed it was particularly for a recovery of authority and power in preaching."

What were the characteristics of Lloyd Jones preaching, Mr. Murray, that have been lost on today's evangelical preachers?

MR. IAIN MURRAY: Well now that word authority that you quoted just now, that is one thing. Lloyd Jones himself believed that preachers should be very much in the background. If he is really preaching in the power of the Holy Spirit, people are going to have their attention elsewhere. He deplored anything like the promotion of personality. Scarcely did he ever say anything about himself in the pulpit. Never would he dream of referring to his family. He believed the text that says, 'if any many speak, let him speak to the oracles of God.' He was there to speak the Word of God and that is the beginning and end of what he was preaching.

There was the anointing of the Spirit on his preaching. He preached to the mind and the conscience. He took the view that a lot of preaching failed in that it might be orthodox instruction, but real preaching should give questions or stimulus themselves to go to their Bibles. It should inspire hunger for spiritual things. Therefore, too much preaching was just only intellectual and real preaching has to get to the heart and to the conscience and have a transforming power. He believed that is what history told us and his own example was certainly in that direction.

DAVID: It sounds like he was greatly influenced by the Puritans. I heard Joel Beeke who talked about the preaching of the Puritans as being not just to the mind but trying to travel down into the heart as well into the affections and the will. It sounds like he was influenced by them.

MR. IAIN MURRAY: If Christians are really stirred by preaching they will go to their Bibles. Some Christians think that Sunday is the day we get instruction for the week, whereas if the preaching is as it ought to be, during the week they won't be able to leave their Bibles alone. They will get time to read and to read good books as well. Under Lloyd Jones' ministry, certainly people had a hunger and books were taken up.

DAVID: Iain Murray is my guest today here on The Christian Worldview coming to you from Edinburgh, Scotland. He is the author of over 24 books and he was the assistant to Dr. Martin Lloyd Jones at various places of ministry back in the mid-20th century.

Let's talk about your book, *Evangelicalism Divided*. There was a review written by a man named Robert Sanders and he wrote this simple description of the book, "This book, *Evangelicalism Divided*, documents how Evangelicalism allowed itself to be compromised by the ecumenical movement and the desire for academic respectability." The subtitle of the book is *A Record of Crucial Change in the Years 1950 – 2000*.

Mr. Murray, what were the most significant, just a couple of them, crucial changes that took place in Evangelicalism in the last half of the 20th century?

MR. IAIN MURRAY: Well in England in the 1950s Evangelicals were numerically not great in the numbers. They were cold-shouldered by many of the people in the larger denominations. They existed in all the denominations, but they were certainly a minority. Then when Billy Graham came, the gospel got higher prominence and thankfully numbers of people were soundly converted.

Following came the idea, coming from the ecumenical side; these Evangelicals can do some things that we can't do. Let's try and bring them on board. There was a real effort made by people who weren't themselves evangelical to form some sort of unity with Evangelicals. They did that on the basis of saying, we want to give you a platform. We want to hear what you have to say and so forth. For a time being, it looked as though Evangelicals would get a far better hearing if they moved onto more central ground, if they laid aside one or two things for a little while for the sake of the gospel.

I do believe that the motivation on the part of many Evangelicals who fell into what really was a trap; their motivation was the highest. They wanted to get a better hearing from the gospel. That is what they were being promised.

Then Lloyd Jones, who didn't go with that, first question wasn't about Christian unity or church unity, he said the real issue today is what is a Christian? That is the very issue the ecumenical men did not want to discuss. They assumed that whether you were in the World Council or the Church of Rome or whatever, we assume we are all Christians and now we want to talk about unity. Lloyd Jones says that is not possible. We have to start with saying what the gospel is that makes people Christians.

DAVID: That is exactly what Lloyd Jones said at the Evangelical Alliance Conference in 1966 regarding the trend toward ecumenism between the different religious ways. "We should be asking," Lloyd Jones said, "what is a Christian? How can we get forgiveness of sins? What is a church?"

Mr. Murray, we see that ecumenism or spiritual unity in cooperation with different religious ways seems to be a major source of Evangelicalism compromise. Why is the clarity of the gospel far more important than cooperative between religions even if it is for seemingly good cultural and political change? I know you recently just read about the Manhattan Declaration here in the United States. Maybe you could answer that in light of that good example of an ecumenical effort.

(break)

DAVID: In the last segment you heard towards the end, Mr. Murray was talking about the fact that one of the things that has caused Evangelicalism to lose its way has been the ecumenism, in other words the joining together with those of other religious ways. He said that the Evangelicals had a good motivation behind it. They wanted the bigger platform. When Billy Graham was doing well and preaching, people were coming to Christ. The people in England, those who didn't believe in the same gospel, invited Billy Graham over to their churches. In so doing the Evangelicals thought, a bigger platform, oh good. What happened was over time as they had these ecumenical outreaches and these joint unity efforts and so forth, Evangelicals begin to compromise some of their core beliefs in order to have this bigger platform.

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cooperative between religions even if it is for seemingly good cultural and political change? I know you recently just read about the Manhattan Declaration here in the United States. Maybe you could answer that in light of that good example of an ecumenical effort.

MR. IAIN MURRAY: I think men who we would trust are Evangelicals, who don't see the danger; it is not that they mean to compromise the gospel, but as I said earlier, they hope that they will get a better platform for the gospel. The danger is that we can't hold the truth and the faith ourselves. Paul said to Timothy, "that good thing which is committed unto thee, keep by the Holy Ghost who dwelleth in us." In other words, if the Holy Spirit has greed, no matter what our intentions are or motivations are, we will find that the truth is losing its power. A Christian's uppermost concern has to be to walk in the fear of God and to please God. Faithfulness to Scripture is not just a theory. If we don't do our utmost to stay close to the mind of God in Scripture, we will lose the anointing of the Holy Spirit.

That has been the disaster of Christianity in Britain since the 19th century when this was largely a Christian country and went downhill. That is the point in which we went downhill. We lost the anointing of the Holy Spirit. That is the danger.

DAVID: Mr. Murray, you spend time in *Evangelicalism Divided* talking about Billy Graham and his road to where he ended up. You quote an interview that he did with Robert Schuler on page 73 of *Evangelicalism Divided* where Billy Graham said, "I think that everybody that loves or knows Christ whether they are conscious of it or not, they are members of the body of Christ. God is calling people out of the world for His name whether they come from the Muslim world or the Buddhist world or the non-believing world. They are members of the body of Christ because they have been called by God. They may not know the name of Jesus but I think they are saved and are going to be with us in heaven."

It seems like an unbelievably, just impossible statement to rectify with Scripture from a standpoint of we can only come to God through Jesus Christ through repentance and faith. Yet, this great evangelist, Billy Graham, in 1997 towards the end of his ministry says such a thing. Not trying to demean him in any way because I know his intentions were good, but how does one come to such a point after proclaiming the gospel back in the 50s and then coming to a point where you say well people may be coming to God and not even know it. How can the rest of us who are younger and are trying to walk the Christian life strongly, how can we avoid ending up at this point?

DAVID: Well back to live here on *The Christian Worldview*. You are going to have to wait until next week to hear the answer to that question from Mr. Iain Murray. I know that was the biggest tease ever to ask that question and not get an answer today for it, but next week in part 2 of my interview with Mr. Iain Murray he will answer that question about Billy Graham and that statement at the end of his life. The second aspect of what he believes has divided Evangelicalism in the second half of the 20th century until now has to do with the academia. He will mention that next week.

This week he talked about his own background and then he went into Martin Lloyd Jones and about the distinctives of his preaching and how he preached to not just the mind but to the heart as well. In moving people and driving people to impel them to get back into the word themselves and live a sanctified life. He also mentioned about Martin Lloyd Jones would not join in at all on ecumenical efforts. He said the most important question is not getting a bigger platform, but the most important question to ask is what does it mean to be a Christian first and foremost? We cannot convolute the gospel by thinking that we are going to get a bigger platform.

That is my question here on the program today, do you really believe that these types of ecumenical movements or ecumenical attempts by Evangelicals, whether by something as recent as the Manhattan Declaration – many of you heard the program we did on that in December where a group of Evangelicals have joined with Roman Catholics and Orthodox to form a unified statement considering themselves all to be Christians, that is implied explicitly throughout the document. Does that hurt Evangelicalism because it confuses what it means to be a Christian as much as Mr. Murray thinks it does?

Let's go first to New Washington, Ohio and Emmanuel. Welcome to *The Christian Worldview*. What are your thoughts on this particular issue?

EMMANUEL: I have a thought. I was telling your screener I was in prison ministry for ten years in the Kairos Prison Ministry, which is a wonderful ministry. After I have been in there for ten years, during one of the last weekend I did, I gave an altar call to the residents. Immediately I had five inmates raise their hand wanting to accept Christ. Two of the other ministers on the team took them out and prayed with them to accept Christ and then they came back in and we went ahead with the rest of the weekend. Some of the team members complained to the Ohio State Headquarters that I had violated the ecumenical policy of the Kairos Prison Ministry in which we do not do things that are not recognized by all religions. For example, I gave an altar call. Well you are not going to have too many Bishops get up in front of a Catholic church and give an altar call. That is an example only or I wouldn't say that everyone should pray the rosary beads because that is only the Catholics that do that.

So when I gave an altar call, I violated the ecumenical policy of the ministry, which states that we will not support or promote or proclaim something that should be done that is not recognized by all religions. So when I did that, they complained to the State Board and the State Board had a hearing and they permanently barred from all activity in the state of Ohio in the Kairos Prison Ministry violating the ecumenical policy.

DAVID: Emmanuel, I appreciate the account of that. That is so typical. What they want you to do is get up there when you are preaching to inmates to be good people and to help society and help your community, but don't mention the name of Jesus Christ that He is the only way. That would be anathema to be saying that to people who really need it.

(break)

DAVID: The question we have is, has efforts of ecumenism, in other words joining those who preach a different gospel, maybe a works gospel or a social gospel, has that really hurt theologically conservative Evangelicals as much as Mr. Murray said it has?

Let's go to Jacksonville, Florida and Matthew. Welcome to The Christian Worldview, you are on the air.

MATTHEW: I just want to see you standing up for the gospel as much as you do. We listen to you here pretty regularly and I just want to thank you for that.

DAVID: By God's grace, thank you Matthew.

MATTHEW: I just want to say that I don't think we have to look very far outside of our community. We have people teaching a gospel that makes Jesus really sound good, with no wrath and He is all grace and doesn't send anyone to Hell. The groups I am talking about are the Mormons and Jehovah Witnesses. We are so quick to call everyone else out, but we don't want to cause problems or we want everybody to be accepted in Christ when they are teaching a false Jesus and hardly any Christians ever stand up to them. To be honest to you it is sad because they know the Bible better than most Evangelicals out there and apologetics are just not a part of our lives anymore.

DAVID: Matthew I appreciate that call and I agree. The central issue of the faith is the meaning of the gospel. The gospel has broader implications beyond just salvation, but certainly that is the crux of the matter of the gospel; how is one reconciled with God? When those of different belief systems have different versions of the gospel, I believe Scripture teaches especially in 2 Corinthians 6 that we cannot be yoked together with those that are unbelievers. They are not trusting in the true gospel. In Galatians 1 it talks about, I am surprised you have left the true gospel for another gospel, which is not a gospel. Another gospel is not the true gospel and so therefore it is mutually exclusive.

Let's go next to Dallas, Texas and Anthony. Welcome to The Christian Worldview. What is your comment on this issue of ecumenism?

ANTHONY: Well thank you very much for taking my call. We are all Christian. We have to work it out and we have to find a solution. The solution I am thinking about is all Christian religious leaders have to get together to have a meeting and find out which religion is the right one. Then let somebody come out and say that.

DAVID: Interesting concept for all the various elements of the professing Christian church to get together and find out which is the right one. I would say that is probably highly, highly unlikely because people believe in their particular version of Christianity to the death, so to speak. I don't think that would be very productive to be doing that. It is highly engrained in Catholics that their means of the gospel is a progressive sanctification through your life. You are keeping the sacraments and then go to purgatory and hope that God justifies you at that point. Biblical Christianity is just the opposite. There is a declaration of justification at one point in time when God calls you to repentance and faith and the rest of life is a means of progressive sanctification. So never the twain shall meet. I don't think Evangelicals should dismiss or downplay those differences.

I was reading an article in Christianity Today this week that the new Evangelization and I couldn't believe what a supposedly evangelical publication was writing about that. I am going to post that on our preview for today's show on TheChristianWorldview.com. You can go and read it for yourself and just gasp and say wait now. They are acting like it is ok if you are a Catholic, it is ok if you are an Evangelical, we all just need to get along. That is beyond me.

Let's go to Aberdeen, South Dakota, a place where I often enjoy going. Brian welcome to The Christian Worldview what is your comment on Ecumenism?

BRIAN: I will add to a couple of your passages. I am on the road but I think it is in 2 Corinthians 11 where the Apostle Paul says that I fear that one will come with another Jesus or another gospel or another spirit that you might abide with them. I am paraphrasing that passage. It is important that we are vigilant. We are identified with the message and the message should be identified with us. I think of Billy Graham a couple of years ago when he was talking on Larry King Live and Larry King asked him if he had a problem with the Vatican and Billy Graham said no. Larry King said do you have a problem with Salt Lake City and Billy Graham said no. I am thinking that if I am witnessing to my Catholic neighbor and they see that, Billy Graham certainly has more authority in the minds of most folks than I would have, what a destructive thing to the message of the gospel when we start to embrace the ecumenical movement. It causes confusion.

DAVID: Brian, that is such a great way to summarize this part one of the interview with Iain Murray. That is exactly what he was saying. The statements by Billy Graham are truly hard to rectify with what an amazing impact he had for the gospel during his prime preaching years to come to the end and then say things like that. Iain Murray will answer that question as I concluded my interview in part 1 this week as to how he could make a statement like that and we as Christians can do to finish strong. He will also get into the second point of why Evangelicalism has been divided. Part one was because of Ecumenism and part two is because of the influence of the Christian higher education.

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