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THE BAPTIST HERITAGE

VOLUME XXVI ISSUE 9

SEPTEMBER 20, 2002

The Theology of Humpty Dumpty

Humpty Dumpty in the Pulpit

Humpty Dumpty stood in the pulpit,
Humpty Dumpty's own words to emit.
Based on conjecture and not on Scripture,
Humpty's manufacture fell in a fracture.

Words are expressions of thoughts
formed first in the heart,
and then sounded through the mouth
or formed by the hand.

The man is as unknown as his legacy is known. While few have ever heard his name, he touches everyone in the *civilized world* of 2002 to some extent. No one escapes some effect of his influence on our society. American headlines this past spring and summer are vivid tes-

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this and that

Editor and Staff

Jerald L. Manley Gary Roland
Dorothy Gundersen Jody Wolf

I bought a book from a local Christian Bookstore, paying almost forty dollars, only to discover after I go home that the publisher had swindled me. That transaction prompted me to consider anew the value of linguistic integrity and the obvious lack thereof in much of existing Christianity—even among Bible-believers. Words too often are used in deceptive ways. Trusting that the author of a work, the preacher in the pulpit, or the other party in a conversation is using theological or biblical terms with their usual and customary definition of is no longer wise.

In some ways, we are accustomed to this conniving manipulation of words. Politicians seem naturally born to this technique. Cultists and false prophets have long practiced this satanic subtlety

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on the unwary unbeliever and untaught believer. However, it is unsettling to find so many who certainly would appear to be believers beginning to adopt this devious tactic. Redefining a term without clearly announcing the substitution is tantamount to lying. The article this month and, the LORD willing, next month will 'gently' touch this theme.

A SPECIAL COMMENT

On a much different note, I recently purchased a reproduction of The New Testament from the 1611 First Edition Authorized King James Version from Bro. J.C. Stevens, pastor-printer, Manchester, Kentucky. While the cover is not as fancy as some would like, the

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this and that

(Continued from page 2)

pages of the text appear to me to be of excellent quality. The paper used is heavy and is of a proper texture and tone to give an aged appearance. The printing is a good, clear, readable presentation of the text. Since I will never own an original, I am content and pleased to have this reproduction of the actual pages. Twenty-five dollars and postage will get you a copy. A case has twenty-five and the postage for that is ten dollars. They will make good awards or gifts. Money raised by this printing will help him purchase some much-needed new equipment his ministry.

You may contact him (directly) in one of the following ways and please do.

Pastor J.C. Stevens, Post Office Box 389, Manchester KY 40962

Bro. J.C. Stevens@juno.com

Telephone 606-598-7652

His wife, Becky, who only has 5% vision, is in present danger of loosing even that. They would appreciate your prayers in that matter, I know.

Phone: 850-944-5545

Fax: 850-944-9822

—Pastor Manley
E-mail: JERALD.L.MANLEY@GTE.NET

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of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Humpty Dumpty believers need to consider the following.

Humpty Dumpty for all his intellectual capacity had a great fall; and, in spite of the “word” of Humpty’s king (a promise Humpty proudly relates to Alice from his wall in Wonderland) to send all his men to put Humpty back on the wall, Humpty’s fall rendered him in no condition to be placed back on the wall. The mind of flesh will fail as surely as will the arm of flesh—“we dare not trust [even] our own.”

—Pastor Manley

More about “words” and their importance as the topic continues in next month’s article, the Lord willing.

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acknowledgment appreciated.**

*Humpty Dumpty Theology**(Continued from page 1)*

timony to the measure of his continuing presence. Since the proliferation of the Internet, the impact of the touch of this single man upon society is calculated in the billions of dollars and spans the globe. Though his greatest impact lies in another field, his literary works sell more copies yearly now than the combined total sales during his lifetime. His writings and his “other” legacy are more famous today than when he lived; and yet, his name, carved on a tombstone for over a hundred years, remains recognized by only a tiny fraction of the literate population.

Even though I tell you the names of his two more famous novels, which you will readily recognize and probably be able to provide a workable synopsis of the story line, it is most likely that you do not know the name of the author, though you likely have read them and may have editions in your own home. The names will prompt you to think of a young girl with blond-hair and her unusual excursions into a strange and fascinating land of adventure. Perhaps you already have guessed that the two volumes are Alice’s Adventures in Wonderland (1865) and Through the Looking Glass (1872).

For those now beaming over their knowledge that Lewis Carroll wrote these famous works—I have news: *Lewis Carroll never existed*. There never was a Lewis Carroll. Lewis Carroll is as much a creature of fiction as is the Alice of that Wonderland. You do not know, as commentator Paul Harvey says, the “Rest of the Story.”

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*Humpty Dumpty Theology**(Continued from page 3)*

I will borrow the style of Mr. Harvey for a few paragraphs and then return it to him, I trust, unharmed.

"LEWIS CARROLL" WAS THE SON OF AN ANGLICAN VICAR AND THE VICAR'S FIRST COUSIN. A PRECOCIOUS CHILD, HE DISPLAYED, VERY EARLY, REMARKABLE SKILLS IN WRITING AND MATHEMATICS. BY AGE TWENTY-TWO, HE WAS APPOINTED TO THE PRESTIGIOUS POSITION OF A LECTURER AT OXFORD UNIVERSITY. IN THE SAME YEAR, "CARROLL" BEGAN TO PREPARE FOR "HOLY ORDERS," A TASK TO WHICH HE DEVOTED THE NEXT THIRTY YEARS. WHILE NEVER ATTAINING THAT GOAL, HE DID MANAGE TO BECOME A DEACON IN THE CHURCH OF ENGLAND.

"LEWIS CARROLL," THOUGH RECOGNIZED AS A BRILLIANT MATHEMATICIAN, WAS A SOCIALLY AWKWARD ACADEMICIAN, WHO WAS MOST AT HOME WITH HIS STUDIES. NEVER MARRYING, "CARROLL" LIVED QUIETLY AND RETIRING, ALMOST RECLUSIVE. HIS ADULT YEARS ARE DESCRIBED BY ONE BIOGRAPHER AS A TIME WHEN HE "ALMOST UNABLE TO HAVE INTERACTIONS OR FRIENDSHIPS WITH ADULTS," BUT WAS ALWAYS "HAPPY AND AT PEACE WHEN AROUND CHILDREN." IT IS WELL DOCUMENTED THAT "ALL HIS CLOSE AND ENDURING FRIENDSHIPS THROUGHOUT HIS LIFE WERE WITH YOUNG CHILDREN," AND THE CHILDREN WERE "MOSTLY GIRLS." THOUGH "CARROLL" WROTE SEVERAL BOOKS, HE IS BEST KNOWN FOR THE TWO THAT WERE COMPOSED FOR ONE OF HIS YOUNG FRIENDS.

HE IS ACCLAIMED BY CERTAIN ELEMENTS IN OUR SOCIETY TODAY FOR HIS ADVOCACY FOR THE "FREEDOM AND WISDOM OF CHILDREN." AMONG THE CHILDREN, "BEFRIENDED" BY "LEWIS CARROLL," WAS THE YOUNG GIRL WHOM WE KNOW AS ALICE OF WONDERLAND. ALICE LIDDELL WAS THE DAUGHTER OF THE DEAN OF CHRIST CHURCH AND WAS ABOUT AGE 12 WHEN SHE WAS FIRST 'TOLD' THE STORY OF "ALICE UNDERGROUND," WHICH "CARROLL" RENAMED AND PUBLISHED IN LATER YEARS AS ALICE'S ADVENTURES IN WONDERLAND).

IN THE 1850'S, JUST AS "LEWIS CARROLL" WAS COMPLETING OXFORD, A DISCOVERY (COLLODION PROCESS NEGATIVES) BY BRITISH SCULPTOR FREDERICK SCOTT ARCHER,

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the law, till all be fulfilled.

The battlefield where Bible believers stand today is centered on the word of God. Do we have in our possession the words of the word of God or do we have *only the message* of the word of God? I have noticed an increasing tendency among certain preachers to use the phrase "word of God" to mean "the message" and not to mean "the words of God." That is a word game and it certainly is a debate over what is "is."

How do we get the "message" without "the words" of that message? If God *could* not or *would* not protect or preserve His word, of what value is it to me that He once spoke to Moses or Paul? If I do not know, with absolute certainty, what it was that He said, then I would have nothing in a Bible more than a legend.

The Bible IS more than a legend. I have and I hold the words of the word of God and I am responsible to read the words of the word for myself. I do not need an earthly mediator to interpret, convey, or discover the thoughts behind the words.

To make either the learned or their learning essential for those in the pew to understand the Book of God's Own words is the audacious act of placing a mediator between God and men other than the LORD Jesus Christ. This intrusion must not be allowed to rise without challenge.

Isaiah 29:11-14

And the vision of all is become unto you as the words

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of Christ for "costly sacrifice," outraged Bible believers cried foul and rightly condemned the translation. However, when Dr. John McArthur, an evangelical, redefines "the blood of Christ" as being only a word used to give expression of the fact of the death of Jesus Christ, many of those same Bible believers run out to buy his commentaries. The only distinction capable of being made between the word choices of the two men is that one placed his changes in the text of a translation and the other wrote the change in his commentary of the text. Both men depreciate the blood of the LORD Jesus Christ by tampering with the words of Scripture. Liberal evangelicalism is as doctrinally unsound and as deadly as is evangelical liberalism.

The root of the problem is that all of those who walk this pathway reject the premise that God chose the very words of Scripture and they also deny the proposition that God preserved His words. All, by statement, affirm that the Bible has the word of God; all, in practice, deny that the Bible is the word of God. In doing so, among the passages that must be trodden underfoot for them to justify their manipulation of the word of God are these 'red-letter' passages of Scripture.

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from

*(Continued on page 21)**Humpty Dumpty Theology**(Continued from page 4)*

GAVE PHOTOGRAPHERS THE ABILITY TO CAPTURE IMAGES ON A NEGATIVE IN A FEW SECONDS. UNTIL THEN, THE SUBJECT NEEDED TO REMAIN MOTIONLESS FOR SEVERAL MINUTES. THIS ADVANCE MADE POSSIBLE THE REMARKABLE CIVIL WAR PHOTOGRAPHS OF MATTHEW BRADY. FASCINATED BY THE SCIENCE INVOLVED AND INTRIGUED BY THE WIDE SCOPE OF POSSIBILITIES NOW ENABLED, "LEWIS CARROLL" ENTHUSIASTICALLY ADDED THE EMERGING SCIENCE OF PHOTOGRAPHY TO HIS PASSIONS.

THOUGH FAMOUS FOR HIS TALENT AT TRANSFORMING IMAGES INTO WORDS, IT IS HIS SKILL IN CAPTURING IMAGES ON A NEGATIVE—AN ABILITY THAT HISTORY HAS FORGOTTEN THAT HE POSSESSED—THAT IS HIS GREATER LEGACY. HE SOON ESTABLISHED, AND MAINTAINED UNTIL HIS DEATH IN 1892, THE REPUTATION AS ONE OF THE PREMIER PHOTOGRAPHERS IN ENGLAND. HIS SPECIALTY WAS PHOTOGRAPHING CHILDREN.

IT BECAME FASHIONABLE FOR HIM TO PHOTOGRAPH THE CHILDREN OF THE SOCIALLY PROMINENT. THOSE PHOTOGRAPHS, SHOWING GREAT INNOVATION IN TECHNIQUES OF LIGHTING AND STYLE, DEMONSTRATING REMARKABLE TALENT FOR SELECTING AND POSING THE SUBJECTS, EXHIBITING EXTRAORDINARY ABILITY TO CAPTURE THEIR PHYSICAL ESSENCE, AND FULLY ANTICIPATING BY A CENTURY THE CULTURAL SHIFT OF THE SOCIETAL REVOLUTION, BECAME THE FOUNDATION OF AN ENTIRE INDUSTRY.

THE PARENTS WHO PROVIDE THE "ALICE" STORIES TO THEIR CHILDREN (MOST OFTEN THROUGH THE SANITIZED AND 'SYRUP-ITIZED' PRESENTATIONS OF DISNEY) HAVE NO KNOWLEDGE OF THIS FORGOTTEN PASSIONATE PURSUIT OF THE MAN THEY THINK OF AS "LEWIS CARROLL." YOU, AS THEY, KNOW ONLY THE PSEUDONYM, "LEWIS CARROLL," AND THE "ALICE" OF HIS "WONDERLAND," BUT THE SCHOLARLY, INTROVERTED PHOTOGRAPHER, THE ALTER EGO OF "LEWIS CARROLL," CHARLES LUTWIDGE DODGSON, AND THE "ALICE" OF HIS "UNDERGROUND" UNTIL NOW MAY HAVE ESCAPED YOUR ATTENTION.

CHARLES LUTWIDGE DODGSON, BEFORE ANYONE ELSE IN THE WORLD, SAW A POTENTIAL IN PHOTOGRAPHY THAT MOVED

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*Humpty Dumpty Theology**(Continued from page 5)*

BEYOND SIMPLY A TOOL FOR RECORDING HISTORY. CHARLES LUTWIDGE DODGSON RECOGNIZED THE "ENTERTAINMENT," IF NOT THE COMMERCIAL, POSSIBILITIES AFFORDED BY THE ADVENT OF THIS NEW PROCESS OF RAPID EXPOSURE. HE WAS THE VERY FIRST OF HIS KIND.

THE PHOTOGRAPHER, CHARLES LUTWIDGE DODGSON, USED HIS ALTER EGO, "LEWIS CARROLL," THE STORYTELLER, TO WIN THE ADORATION OF HIS SUBJECT AND THE ACCEPTANCE OF THE PARENT. YOU SEE, ALICE, AND THE OTHER CHILDREN PHOTOGRAPHED BY DODGSON/CARROLL WERE PHOTOGRAPHED UNCLOTHED AND IN POSES THAT HIS MOST FRIENDLY BIOGRAPHER IS COMPELLED TO DESCRIBE AS "EROTIC." CHARLES LUTWIDGE DODGSON IS THE FATHER OF WHAT TODAY IS CALLED, "KIDDIE PORN:" PHOTOGRAPHING AND FILMING CHILDREN IN PORNOGRAPHIC POSES. THE AUTHOR OF ALICE IN WONDERLAND WAS A PEDOPHILE.

And now, you know the "Rest of the Story."

Before I move on from the story of Anglican Deacon Dodgson, I must ask an unavoidable question. Is it possible that a child pornographer, in his ungodliness, amid his degeneracy, and with his morally perverted mind, could actually produce a character building, morally edifying story of decency and goodness?

If you believe that such a result is possible, then I fear you are a victim of the social/political philosophy that "a person's personal life has no bearing on his or her public good." Morality is more than exterior performance. Cups, clean on the outside, while harboring filthiness inside, may look innocuous on the shelf, but to drink from one is to imbibe the filthiness of the interior, not the cleanliness of the exterior. Atop the beauti-

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those writers. To the proponents of this version, the words originally were chosen by men to communicate the thoughts God impressed upon the mind of each man. Therefore, their search is to rediscover that original thought and to express it in whatever words seem to them to be the most "appropriate." Their concern is not the exactness of the text, the words, but the accuracy of the "message." Therefore, to them the words are fluid and flexible, and may fluctuate as might be needed and are not, as it were, fixed or "carved in stone." There is no "Thus saith the LORD" to be proclaimed for these scholars and clergymen, but instead more of a "The Lord probably strongly suggested something similar to this." Such a cavalier approach to handling the word of God is more arrogance than acceptance, more ignorance than intelligence, and more unbelief than belief.

More dangerous, because they are more subtle, than the open denier of biblical truth is, these Humpty Dumpty believers remain under the cover of truth and maintain that they are Bible believers—just not "fanatics." As far as they are concerned, they have the word of God even if they do not have the words of God. The "message" is, in their view, of more importance than words.

When Dr. Robert Bratcher, a liberal, in Good News For Modern Man exchanged the phrase "precious blood"

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word of God, is in great need of their scholarly (borrowed from an almost always un-referenced source) correction and modification so that the “poor, ignorant” souls in the pew can have a general approximation of what God most likely intended for the writer to record. Though maintaining that they are “Bible believers,” their technique is as devious and destructive as is that of the denier of the virgin birth or the blood atonement. These “believing” ministers define the term “word of God” as it might please them. The words of the book are not important; it is, to these pulpiteers, the thought conveyed that is the message.

While some describe this as “dynamic equivalence” and speak of “thought inspiration,” rejecting openly the need for any exactness in possessing the words of the original writers, others merely manipulate the words by the simple process of redefinition and, in so doing, make “blood” to mean “death,” “inspiration” to mean “generally accurate when quoting primary sources,” “all” to mean “some,” and “sin” to be little more than “anti-social behavior.” There is no difference in the consequential end product—an altered Bible.

The New International Version (NIV) in any of its multiplied editions makes no claim to be a word for word translation from the Hebrew and Greek of the writers of Scripture into modern English. It is a described “attempt” to convey the thoughts intended by

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ful exterior of a whited sepulcher filled with the filthiness of the decaying flesh and the bones of a dead man mere inches away is not a proper place for a picnic.

Should parents entrust their children to the verbal embrace of a pornographer, expecting them to remain morally pure? It would be wiser to use cobras as babysitters. The “Wonderland” of Alice is no place for children to visit, let alone receive an education, because words are expressions of thoughts formed first in the heart. The perverted thoughts formed in the heart of a pervert will only produce words that are perverted. The Authority for that conclusion is the LORD Jesus Christ.

Matthew 12:33-37

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Luke 6:43-45

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For

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*Humpty Dumpty Theology**(Continued from page 7)*

every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

James, in his third chapter, verses eleven and twelve, is moved by the Holy Ghost to write, what I believe to be, a simple commentary on those words of the LORD Jesus.

Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

It is simply not possible to illustrate the matter any clearer. Polluted water produces pollution, because all reproduction is "after his kind" (A principle unmistakably established in Genesis chapter 1, verses 11,12,21,24,25.). Dodgson/Carroll, as every proselytizing degenerate always does, communicated his belief system in his works—both literary and artistic (in his case, photography)—to his audiences. As all such subtle propagandists do, Dodgson/Carroll cloaked his intention within beauty and culture amid twisted truth. The corrupting influence of abnormality is seldom overtly displayed; it is usually covertly conveyed within apparent normality.

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fices of honest Baptists and, only then, go out from us with their ill-gotten gains. I grieve over their devious dishonesty, but I do not grieve over their departure from the name, whose doctrine they left long ago.

Frankly, there are a sizeable number of churches that ought to remove both words, "Baptist" and "Church," from their names because they are neither. Several institutions that were once churches in reflection of the New Testament example have become, in recent years, a mutated disfigurement of a church. Some are more of a business organization, whose primary interest is in "the bottom line." Others are merely a tax-exempt umbrella organization for a series of social improvement endeavors. The Women's Missionary Union has been replaced by "Divorce Recovery," "Aerobic Moms," "Pounds and Inches," etc. The Brotherhood is now the "Bowling League," "Sport of the Season," and a dozen other entertainment providers. Prayer Circles, Bible Leagues, and Mission Societies are as out dated as a church without a multimedia pastor. Bible Conferences have been replaced by "Addiction Recovery" meetings and other world-copied "step" programs.)

Others will proclaim, either by direct statement or by positional implication that the Bible is indeed the word of God. However, they will devote the sermon to an explanation of how the volume, identified as the

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currency in American Christianity. When the disciples at Antioch were first called Christians, the title contained no room for anyone who would deny the deity of Jesus of Nazareth, dispute the virgin birth, deride the resurrection, or disparage the blood of the atonement. That is not so today. There will be clergy in "Christian pulpits" this next Sunday who will openly do all of that and demand, at the same time, to be labeled "Christian." These men (and women) are not Christian in any biblical sense; they simply define the word "Christian" as it pleases "Humpty."

Some, who would repudiate those false Christians just mentioned and would claim to be Bible believers, are just as guilty of Humpty Dumpty theology. For instance, unscrupulous preachers, in the same vein of charlatantry, will identify themselves as "Baptists," and then preach charismatic doctrine and practice ecumenicism.

(Some folk are annoyed when a church removes "Baptist" from its name; I am not. I am grateful whenever they who are "not of us" finally go "out from us" so that it "might be made manifest that they were not all of us." They entered the flocks to usurp the name so they might ensnare the unlearned and the unwary; and having swayed sufficient strength in number and income to their views, these men-crept-in-unawares steal the facilities acquired through the former sacri-

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Humpty Dumpty Theology

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The following passage from chapter six of "Through the Looking Glass" is, to a discerning reader, enlightening *and* frightening. As we enter the scene, Humpty Dumpty is talking with Alice and uses a word completely out of its definitional context. Puzzled, she asks for an explanation.

- And only ONE [*only one day during the year—Pastor Manley*] for birthday presents, you know. There's glory for you!

- I don't know what you mean by "glory," - Alice said. Humpty Dumpty smiled contemptuously. - Of course you don't - till I tell you. I meant "there's a nice knock-down argument for you!"

- But "glory" doesn't mean "a nice knock-down argument," - Alice objected.

- When I use a word, - Humpty Dumpty said in rather a scornful tone, - it means just what I choose it to mean - neither more nor less.

- The question is, - said Alice, - whether you CAN make words mean so many different things.

- The question is, - said Humpty Dumpty, - which is to be master that's all.

- Alice was too much puzzled to say anything, so after a minute Humpty Dumpty began again. - They've a temper, some of them - particularly verbs, they're the proudest - adjectives you can do anything with, but not verbs - however, I can manage the whole of them! Impenetrability! That's what I say!

- Would you tell me, please, - said Alice - what that means?

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*Humpty Dumpty Theology**(Continued from page 9)*

- Now you talk like a reasonable child, - said Humpty Dumpty, looking very much pleased. - I meant by "impenetrability" that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life.

- That's a great deal to make one word mean, - Alice said in a thoughtful tone.

- When I make a word do a lot of work like that, - said Humpty Dumpty, - I always pay it extra.

- Oh! - said Alice. She was too much puzzled to make any other remark.

- Ah, you should see - em [sic] come round me of a Saturday night, - Humpty Dumpty went on, wagging his head gravely from side to side: - for to get their wages, you know.

- (Alice didn't venture to ask what he paid them with; and so you see I can't tell YOU.)

As a side note, I trust you did notice the *subtle* manipulation of Alice through *first*—creating confusion, *then*—giving contemptuous treatment to Alice that conveys the impression of Humpty Dumpty's superiority of knowledge and experience, which in turn produces compliant submission in Alice, *then*—showing verbal compliments, visible signs of approval, and implying the potential of rewards for those who please him, and *finally*—he has gained mastering control.

For those who would murmur that this preacher has read too much into this portion, I might suggest that it

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tion is destroyed. Locally, certain county officials are charged with the violation of Florida law because they allegedly discussed county business in private conversations. One agreed that he had "talked with" another official about the matter, but maintained that they had not actually "discussed" the issue; thus, he was not in actual violation of the prohibition of a private *discussion* of county business, since they only *talked about it* privately. It seems his defense may have found some acceptance with the jury. Cultists and politicians are grand masters at such verbal gymnastics, but it ought not to be acceptable practice among believers.

Scripture explicitly tells us that our yea is to be yea, our nay, nay, that we are to hold fast the form of sound words, which have been delivered and committed unto us, that our message is to be spoken without deceit, uncleanness, or guile, and that we are to practice speaking the truth in Christ.

Less than thirty years after the Resurrection, false doctrine had become such a problem that the Apostle Paul (and Jude, Peter, and John) was moved by the Holy Spirit to devote much of his epistles to corrective doctrine. The Book of Galatians, in particular, speaks a stern warning concerning those who trouble believers by perverting the Gospel with the manipulation of words. In the almost two millennia since Paul wrote those words, the problem has not gone away.

Unbelievably, this nefarious enterprise is common

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fense that he was merely “expressing himself” in Oklahoma City? And, after all, placing a bomb is as much “free speech” as is burning a flag. I submit that whenever the “cause” finds acceptance with the influential ungodly, then any savagery, any butchery, any barbarous act can become acceptable to the controlling immoral majority—if you doubt that, I offer one word in proof: abortion. I state again *that unrestrained freedom in action begins with unrestrained freedom in speech.*

When Humpty Dumpty rules, words become flexible. When words are elastic, truth is plastic. When Humpty’s words are accepted by the unsuspecting-because-unlearned, gullible listener, then no authority other than an individual mind exists that has the right to establish truth. If that is deemed so, then truth is forever whatever Humpty Dumpty says it is.

- When “I” use a word, - Humpty Dumpty said in rather a scornful tone, - it means just what I choose it to mean - neither more nor less.

- The question is, - said Alice, - whether you CAN make words mean so many different things.

- The question is, - said Humpty Dumpty, - which is to be master that’s all.

When America tolerates the foolish debate of “what the definition of ‘is’ is,” the entire character of the nation is damaged and when the variable definition is validated with public acceptance, the character of the na-

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is their senses that have not been sufficiently exercised (Hebrews 5:14) to discern both good and evil *that are not reading enough from the passage.* Are those elements of seduction present in the conversation between Humpty and Alice or are they not? If they are (and they most assuredly are), I did not introduce them into the book. I merely am producing them from the book.

However, the issue at hand is not the seducing spirit speaking through Humpty, but “the doctrine of devils” that Dodgson/Carroll is teaching through Humpty. The doctrine of Humpty Dumpty is that words have no final authority as to the meaning, but that all words may be defined arbitrarily, subjectively, personally, even capriciously by the speaker—*with or without the knowledge of the hearer.* Each cult, every false teacher, and all counterfeit religions use this precise technique. The glossary, when one is included, is the most ignored content of the works of religious charlatans. Christian Science (in fact, neither true Christianity or real science) is a rarity among cults in that a glossary is contained in Mary Baker [Glover Patterson Frye—to include her other last names] Eddy’s Key to Science and Health. Most false prophets are not that candid in admitting their redefinition of words, but, instead, intentionally subvert the listener by “speaking lies in hypocrisy.” By deliberate, carefully calculated, finely tuned, and delicately parsed phrasing, false prophets proclaim a fidelity to the Scrip-

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tures, while they “privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

The tragedy is that “many shall follow their pernicious ways”—among whom are “many” Baptists—because they listen with a stirred emotion and not with a stablished intellect to these deceivers who speak “with feigned words” for the sole purpose of making “merchandise” of God’s people. The “good” words borrowed and spoken do not reflect the evil intent of the speaker. They speak the words of another language with another definition, thereby offering another Jesus, another Gospel, and another spirit. The message of Christianity is changed from light to darkness, from truth to error, and from life to death whenever the words of Christianity are altered.

“God the Father” conveys entirely different concepts to members of the Latter Day Saints (Mormons, whether Reorganized or not) than it does to Christians. “The Son of God” means not the same person to Jehovah’s Witnesses as the Person it does to Christians. “Baptism” has a different definition and purpose at the Church of Christ than it does at Heritage Baptist Church. “Grace” is not the same thing at all down the street at St. Anne’s as it is at Heritage. “God” and every other theological or scriptural word is defined vastly differently at the Church of Christ Scientist than anywhere else in Christianity.

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Words have definitions: meanings that are established and fixed to everyone except to a person with the moral character, intellectual temperament, and spiritual nature of Humpty Dumpty.

Unrestrained freedom in the expression of actions always begins with unrestrained freedom in the expression of speech. In America, using this impermanent, flexible, effervescent method of defining words, “speech” means any sort of expression of an idea whether actual words are spoken or not. Consider how much of the wickedness prevalent in 2002 America arrived via the road of “Free Speech.” The vilest photographs, the raunchiest actions, the filthiest words, the coarsest books, and the most vulgar movies—all these are defended as examples of “free speech.” Perhaps John Wilkes Booth was merely exercising his right of “free speech” when he shouted “death to tyrants” and shot Abraham Lincoln. If the burning of the American flag, the submersion of a image representing “Jesus” in body fluids, writhing on the floor in mud without clothing, and a thousand other putrid outrages (Such as this example of foolishness—the association that represents the librarians in this America of 2002 insists that unfettered access to the pornography on the Internet is simply the exercise of the right of “free speech.”) are judicially justified in American courts, how long can it be until a Timothy McVeigh could acceptably offer the de-

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