

HEARING THE VOICE OF GOD

A lit candle in a holder, casting a warm, golden glow. In the foreground, an open book with aged, yellowed pages is visible, partially illuminated by the candle's light. The background is dark and textured, possibly a wall or a book cover.

H. D. WILLIAMS, M.D., Ph.D.

HEARING THE VOICE OF GOD

**Related to Revelation, Conscience,
Inspiration, Illumination and
Postmodernism**

H. D. Williams, M.D., Ph.D.

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All Scripture quotes are from the King James Bible except those verses compared and then the source is identified.

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C. H. Spurgeon (Prince of Preachers) in 1855 said:

“The Bible...is **God’s voice**, not man’s; **the words are God’s words, the words** of the Eternal, the Invisible, the Almighty, the Jehovah of this earth. This Bible is God’s Bible, and when I see it, I seem to hear **a voice** springing up from it, saying, “I am the book of God; man, read me. I am God’s writing; open my leaf, for I was penned by God; read it, for he is my author, and you will see him visible and manifest everywhere.” *“I have written to him the great things of my law”* (Hosea 8:12) (Spurgeon’s Sermons, “The Bible,” Number 15, SwordSearcher, Ver. 5.2, Broken Arrow, OK.)

SAMPLE PAGES

Dedication

This work is dedicated to the pastors that God has called to shepherd His people and that have remained faithful to His preserved Words in the *received traditional* Hebrew, Aramaic, and Greek texts and to the accurate and faithful translations of those Words into the languages of the world, especially the English King James Bible. It is hoped that this work will encourage faithful pastors to realize that a dwindling congregation in these last days is not their fault. God loves each of you and your reward is near. The Scriptures declare: “*a short work will the Lord make upon the earth*” (Rom. 9:28). “*And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*” (1 Peter 5:4).

This work would not have been possible without my “*help meet*” of forty-six years. She is the wife of my youth who has been by my side without wavering during the bad times as well as the good times. What would I do without her? May the Day Star in her heart bless her mightily, and keep her by my side until He returns!

The significant contribution to this work by Pastor D. A. Waite, Th.D., Ph.D., the Dean John William Burgon of our times, is appreciated very much. Dr. Waite’s steadfast stand for God’s preserved Words in the *received* Hebrew, Aramaic, and Greek texts behind the King James Bible is well known. His friendship and help to this author over the years is priceless: “*Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father*” (1 Thessalonians 1:3).

The assistance of Brothers Tom Eller, R. Ph., and Rob Winograd helped smooth the rough places in this work and this author greatly appreciates their diligence. However, any flaws remain this author’s responsibility. May this work assist those led astray from the written Words of God. Its highest goal is:

Sola Dei Gloria! (For God’s Glory Alone!)

H. D. Williams, M.D., Ph.D.

FAITH COMETH BY HEARING

There were no bells and whistles
When Christ I did receive
The prick inside my heart
Was not electricity

No quaking of the ground
No moving of the sea
No voices in my head
No visions in my sleep

So what is my assurance
Of a place before His throne
Of knowing life eternal
Where I'll spend my heavenly home

It's really very simple
There's one place you must look
In the pages of the Bible
God's Word, His holy book

No visions or angelic voices
Or parting of the sea
Can match the mighty Words
Settled in eternity

The written Words He hath spoken
In faith that we receive
Are the substance of the faith
In Lord Jesus whom we believe

Rob Winograd
September, 2007

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ABBREVIATIONS

- A = Codex Alexandrinus
 A.D. = Anno Dei
 Apographs = copies of the original manuscripts
 ASV = American Standard Version
 Autographs = original manuscripts
 B = Codex Vaticanus
 B.C. = Before Christ
 BHS = Biblia Hebraica Stuttgartensia
 ca. = circa
 CEV = Contemporary English Version
 cf = compare
 DB = word(s) in Double brackets
 DE = dynamic equivalent or equivalence
 D.S.S. = Dead Sea Scrolls
 e.g. = Latin, *exempli gratia* = for example
 EL = essentially literal
 Encarta = Encarta Online Dictionary
 etc. = Latin, *et cetera* = and so forth
 ESV = English Standard Version
 FE = formal equivalent
 FunE = functional equivalent
 GTO = Greek Text of Origen
 GW = God's Word
 i.e. = Latin, *id est* = that is
 ibid = Latin, *ibidem* = in the same place
 Inerrant = containing no mistakes
 ISBE = International Standard Bible Encyclopedia

KJB = King James Bible

LB = Living Bible

Lectionaries = a book containing portions of Scripture

Letter = Letter of Aristeas

LXX = Septuagint

MSS = manuscripts

MT = Hebrew Masoretic Text

NASB = New American Standard Version

NCV = New Century Version

NET = New English Translation

NIV = New International Version

NLT = New Living Translation

NRSV = New Revised Standard Version

NT = New Testament

op. cit. = Latin *opera citato* = in the work previously cited

OT = Old Testament

p., pp = page(s)

Plenary = full, complete, entire

Revision = re-examination for correction; as the revision of a book or writing or of a proof sheet; a revision of statutes.

RSV = Revised Standard Version

RT = Received Texts

TCOP = A book entitled, *The Challenge of Postmodernism*

TEV = Today's English Version

TR = Textus Receptus

TT = Traditional Text

VE = verbal equivalent

VPI = verbal plenary inspiration (inspiration of all the Words of God)

VPP = verbal plenary preservation (preservation of all the Words of God)

VPT = verbal plenary translating

vid. supra = Latin, vide supra = See above or other material in this work

viz. = Latin, videlicet = namely

WH = Westcott and Hort, 1881

SAMPLE PAGES

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DEFINITIONS

Apollinarianism: taught that Jesus had a human body, but that he had only a divine psychological make-up, and was not God.

Charismatic (Movement): is an interfaith movement emphasizing religious experiences such as the second "baptism in the Holy Spirit," accompanied by "speaking in tongues" and miraculous "sign" gifts at the expense of biblical authority and sound biblical interpretation. The movement encourages ecumenism. The movement varies from church to church and denomination to denomination.

Collate: to compare information. Concerning manuscripts (MSS), it means to review several MSS that are essentially the same except for spelling errors and to correct the spelling by reference to the way a word is spelled in most of them. Since MSS from the *Received Text* route are from many geographical areas and are virtually the same, the final collated text's affirmation is by (1) lectionaries, (2) versions, and (3) church pastors' writings, which results in the Traditional Text of the Holy Scriptures. This text is the one present from generation to generation in sanctified churches. It is Beza's Greek text except for a **few** Words found in the other three sources.

Community: a term that postmodernists have personalized in place of "church" (e.g. "our community," "community of faith," or "intergenerational community").

Conscience: a faculty of man placed in the soul of man by God which appropriately determines or judges right or wrong based upon the "law written in [his] heart" (Rom. 2:15) when it is cleansed by the Word of God, and therefore functioning as well as possible in a fallen world. The

faculty of the conscience may be seared, defiled, or weak according to Scripture. Therefore, it cannot be relied upon as “*the voice of God*,” truth, or an infallible guide.

Confessionalism: dependant on creeds and tradition.

Contemplative Prayer: In the first 16 centuries after Christ, contemplative prayer was communing in prayer while contemplating God’s Words. HOWEVER, the meaning has been changed and has been adapted to Eastern meditation or prayer called *centering prayer*, which calls for an “emptying” of the mind and a concentrating on ONE (quote, unquote “sacred”) word. “You can find similar practices in Islam, Judaism, Hinduism, Buddhism, Taoism, Nature Religions, and virtually every other living religious tradition. Medical practitioners are even prescribing secular versions of this practice for their patients.”¹ It is a dangerous form of meditation or “prayer.”

Centering Prayer: See contemplative prayer.

Convergent Church: The following came from the website of an emerging church article: “What is a Convergence Church?”

“To converge, according to Webster, simply means to move towards one point, to come together or to meet. For far to [sic, too] long the church has been divided and separated from one another... The convergence movement is a coming together of the three major historic branches of the Church, the Sacramental, the Evangelical, and the Charismatic. Each of these expressions of the Church of Jesus Christ have [sic, has] been carefully nurtured by God and greatly used to establish and to expand ~~the~~ [sic] His work on earth... The Convergence Movement has identified the three living

¹ Lowell Grisham, “Journeying Toward the Mystery: The Contemplative Practice of Centering Prayer, Step by Step” (<http://www.explorefaith.org/prayer/essays/center.html>).

streams of the Church and invites God to bring them together as one complete and life-giving river... (Psalm 46:4). The Convergence Movement seeks to blend or merge the essential elements in the Christian faith represented historically in three major streams of thought and practice: the Evangelical, the Charismatic and the Sacramental. These three streams each in their own way have defined the map of Christianity through the ages and will merge like a flood into the future to bring reconciliation and unleash God's powerful purpose for his Church. For the present time, Convergence Churches will be powerful symbols and agents of reconciliation and harmony of God's people."² [HDW, spelling, punctuation, and grammatical errors are not mine]

Deconstructionism:

"a textual analysis method; a method of analyzing texts based on the ideas that language is inherently unstable and shifting and that the reader rather than the author is central in determining meaning" (Encarta).

Amazingly, this method started with biblical scholars and philosophers and not with literary scholars!

Dialectical Materialism:

"the Marxian concept of reality in which material things are in the constant process of change, [which is] brought about by the tension between conflicting or interacting forces, elements, or ideas."

Dialectic: is

"debate intended to resolve a conflict between two contradictory or apparently contradictory ideas or elements *logically*, establishing truths on both sides rather than disproving one argument; the methods used in Socratic

² Quintin D. Moore, Senior Pastor, The Father's House, "What is a Convergence Church?" (<http://www.thechurch.net/church.pdf>, Dec. 2003). Also, see Brian McLaren, "Becoming Convergent." (http://emergent-us.typepad.com/emergentus/files/becoming_emergent.pdf)

philosophy to reveal truth through disputation” (Encarta).
(also, see Hegelian philosophy)

Docetism: taught that Jesus was a **created** being, and that He was a god.

Dogmatism:

“the tendency to express strongly held opinions in a way that suggests they should be accepted without question” (Encarta).

Dynamic Equivalent Translation: substituting or interpreting the meaning or semantics of a word in a written source-language into a written receptor-language without attention to parts of speech, precise meaning, or word order. For example, the word “heart” is substituted for the word “reins.” (See *Word-For-Word Translating of the Received Text, Verbal Plenary Translating* by this author.)

Ecumenism:

“a movement in the Christian Church aiming at unity between different denominations on basic issues” (Encarta)

for the purpose of eventually bringing all religions under one roof, in one “house,” and with one ruler, who, incidentally, is seen as the “*false prophet*” in Scripture.

Emerging Church: a church that is utilizing or adapting to some or all of the tenets or concepts of postmodernism to “evangelize,” to conduct “worship,” and to form an assembly called a “community.” The emerging churches assert ‘belonging before believing’ as opposed to ‘believing before belonging.’ The movement claims to be moving from “absolute beliefs” to “authentic beliefs.” This is simply another adaptation of an assembly of people to another humanistic, philosophical perversion. This is in opposition to an assembly “adapting” to the biblical organization and

function of a local church. They claim to be convergent churches, and claim to incorporate styles of worship, which are not offensive to other religions or to the 'seeker.'

Enlightenment, Age of:

"a term used to describe the trends in thought and letters in Europe and the American colonies during the 18th century prior to the French Revolution (1789-1799). The phrase was frequently employed by writers of the period itself, convinced that they were emerging from centuries of darkness and ignorance into a new age enlightened by reason, science, and a respect for humanity. The period is also often referred to as the Age of Reason. The precursors of the Enlightenment can be traced to the 17th century and earlier. They include the philosophical rationalists René Descartes [1596-1650] and Baruch Spinoza [1632-1677], the political philosophers Thomas Hobbes [1588-1679] and John Locke [1632-1704], and various skeptical thinkers in France such as Pierre Bayle [1647-1706]. Equally important, however, were (1) the self-confidence engendered by new discoveries in science—by Nicolaus Copernicus and Galileo, for example—and (2) the spirit of cultural relativism encouraged by the exploration of the non-European world." (Encarta) (my addition, HDW).

Epistemology:

"how we know things or think we know things."³
"Epistemology is the study of knowledge, its scope and limits. As taught within the field of philosophy, it tends to be simply a massaging of verbal definitions, somewhat devoid of any practical tools and suggestions... For most of man's history, the main issue in epistemology was reasoning versus sense perception in acquiring knowledge."⁴

³ D. A. Carson, *Becoming Conversant with The Emerging Church, Understanding a Movement and its Implications* (Zondervan, Grand Rapids, MI, 2005) 27.

⁴ Chuck Missler, "The Failure of Empiricism," (*Epistemology, Part 2*, Koinonia House, <http://www.khouse.org/articles/2005/563/>) accessed 10/20/07.

Epistemologists were opposed by the empiricists, who claimed:

“the main source and final test of knowledge was sense perception.”⁵

Therefore, empiricists believed experimentation, especially through double blind studies, would lead to truth. The failure of all “philosophies” is their *subjectivism*, which is “*after the tradition of men, after the rudiments of the world, and not after Christ*” (Col. 2:8).

Empiricists: see epistemology. Truth exists only through what is revealed by experimentation. It is dependent upon the senses.

Essentialism:

“the philosophical doctrine that things have an essence or ideal nature that is independent of and prior to their existence” (Encarta).

Humans see only the expression of the “essence.” [e.g. in art or in Gnosticism]. Philo (20 B.C.-50 A.D.) facilitated this concept. He taught a number of idyllic intermediate beings, named the pleroma, assisted a created ideal god, called the logos, who generated the visible creation.

Also, “*The Concise Oxford Dictionary of Archaeology*, 1/1/2002 defines essentialism [theologically] as:

“the idea that there are certain attitudes or emotions that are biologically inherent to human beings in general or to males or females differently. Essentialist claims are often backed up with biological arguments, and are in some cases derived from sociobiology or humanism.”

Eutychnianism: taught that Jesus’ divinity and humanity (nature) were combined into *one* nature. Of course, this would mean Jesus was not exactly man and therefore, He could not serve as the perfect substitute for man. He would be a hybrid.

⁵ Ibid. (Missler, “The Failure of Empiricism”).

Exclusivity: means to be:

“limited to a group of people, excluding or intending to exclude many from participation or consideration.” (Encarta)

Many postmodernists deny the exclusivity of Christianity, and essentially declare that all religions lead to God.

Existentialism: is a philosophical claim that truth is only what you see or what exists. The universe has no other unrevealed existence, intrinsic meaning, or purpose. There is no other existence in dimensions unseen.

Foundationalism: (1) From the Christian’s point of view, certain doctrines are foundational and their derivation is from clear statements of Scripture or from systematic study of the Scripture (avoiding figures of speech to establish doctrine). (2) From the humanistic philosopher’s point of view, foundationalism is:

“especially in the tradition of the seventeenth-century French philosopher René Descartes. [He] sought for certitude by contending that there are certain unquestionable truths. These truths serve as the basis of all other knowledge claims, which can be derived from these foundations by **deductive** certainty. Thus, the conclusions are those about which one need, and indeed can, have no doubt.”⁶

However, Scriptural truths can only be properly constructed from **inductive** study. Man cannot bring his preconceived notions to Scripture and deductively make facts fit a concept. His construction will be false. This is a significant failure of postmodernists.

Hegelian Philosophy: dialectic discussion, which is:

⁶ Millard J. Erickson, *The Postmodern World, Discerning the Times and the Spirit of Our Age* (Crossway Books, a division of Good News Publishers, Wheaton, IL, 2002) 88.

“the process, in Hegelian and Marxist thought, in which two apparently opposed ideas, the thesis and antithesis, become combined in a unified whole, the synthesis.” (Encarta)

The process repeats itself in history. In addition, it is:

“[t]he method used in Socratic philosophy to reveal truth through disputation” (Encarta).

Hermeneutics: for all practical purposes is interpretation of a Biblical passage.

Hermeneutics of Suspicion: This is a mantra of the postmodernist that coincides with their doctrine of deconstructionism. All interpretations are viewed with suspicion and are not to be accepted. They are evaluated only from the speaker or writer’s perspective or aim, which are based upon **his** personal and cultural experiences.

Illumination: as defined in this work is:

“the influence or ministry of the Holy Spirit which enables all who are in a right relation with God to understand the Scriptures. It is obvious that illumination, being the divine unfolding of Scripture already given, does not contemplate the exalted responsibility of adding to those Scriptures; nor does illumination contemplate an inspired and infallible transmission into language of that which the Spirit teaches.”

It is not to be confused with:

“[i]nspiration, by which revelation finds an infallible expression [and] is confounded by both the Romanists and the rationalists.”

The Romanists claim that tradition or the “voice” of the church is on equal par with Scripture and may override it if there is a conflict.

“The rationalist, in pursuit of reason, **confounds illumination**, or the general influence of the Spirit on all

regenerate hearts, **with** the extraordinary achievements of revelation and inspiration.”⁷

Illumination is enlightenment of the Words and passages of Scripture as if a light is switched on in a darkened room.

Inscripturated Words: The Words recorded by God’s Apostles and prophets in the sixty-six books of the Bible. Not all of the Words spoken by God from heaven or by the Lord Jesus Christ during the first advent are recorded in the Bible. Only the Words that God wanted us to have are inscripturated and preserved. For example, it is very likely that a letter (epistle) to the Corinthian Church was lost (1 Cor. 5:9). Perhaps a letter to the Laodiceans was also lost (Col. 4:16).

Inspiration: theologically: Dr. Thomas Strouse gives a definition, which is concise:

“Inspiration is the process whereby the Holy Spirit led the writers of scripture to record accurately His very words; the product of this process was the inspired original.”⁸

Dr. Lewis Sperry Chafer’s definition is not adequate. He says inspiration:

“is a reference to that controlling influence which God exerted over the human authors (HDW, recorders—God was the author) by whom the Old and New Testaments were written (HDW, recorded). It has to do with the reception of the divine message and the accuracy (HDW, perfection) with which it is transcribed.”⁹ (HDW, my additions for clarification)

The Words given to the Apostles and prophets to form the message from God were perfect and should not be added to, subtracted from, or

⁷ Lewis Sperry Chafer, *Systematic Theology*, Vol. 1 (Kregel Publications, Grand Rapids, MI, originally published 1948, 1976) 50-51.

⁸ Dr. Thomas Strouse, Dean, Emmanuel Baptist Theological Seminary, “The Translation Model Predicted by Scripture” (http://www.emmanuel-newington.org/seminary/resources/KJV_Model.pdf).

⁹ Chafer, *op. cit.*, 61 (Chafer, *Systematic Theology*).

changed. The Words are inerrant and infallible, as to their entire message in all aspects of life (such as science, ethics, morality, history, etc.). The inspired Words were preserved through the centuries as they were copied and therefore, being the same exact Words, are inspired; that is God-breathed.

Knowledge: general awareness or possession of information, facts, ideas, truth, or principles. Recent postmodern philosophers, such as Michael Foucault, insist that:

“knowledge makes power” is not monodirectional, but rather, “power also produces knowledge.”¹⁰

Therefore, Bart Ehrman, a postmodernist, claims Gnostic books that should have been in the Scripture are not included because the “orthodox” early Christians were in power.

Liberalism: theologically, it is questioning of all the doctrines of the Christian faith, particularly doctrines such as the virgin birth, the resurrection of Jesus Christ, the sinfulness of man, and creation. It insists that the social welfare of man is the supreme goal of man. It promotes universalism and syncretism of the beliefs of all religions. Its basic theology is liberation theology:

“a movement in Roman Catholic religious teaching that argues that the Church should work actively to combat social, political, and economic oppression” (Encarta).

Logic: western logic is *either/or*, which is broken into rational inductive and deductive logic. Inductive logic is gathering observed facts to produce a universal claim or principle from **observed instances**. Deductive logic begins with a general observation and deducts to instances. Logic uses three important principles: law of identity, law of contradiction (or

¹⁰ Erickson, op.cit., 41 (Millard J. Erickson, *The Postmodern World*).

noncontradiction), and law of excluded middle and seeks to eliminate contradictions.¹¹ Eastern logic is *both/and*. It contends that contradictions and paradoxes exist, and rejects a purely rational approach to life. *Both/and* logic is sweeping the West. It amalgamates religions through philosophical tenets. It accounts for the acceptance and the excusing of contradictory life-styles, such as Kabala mixed with Christian tenets, homosexuals and women as ordained Christian pastors, and crosses displayed around the neck of a person who openly fornicates. These are acceptable to most postmodernists. The ‘religious’ postmodernists require no separation from the persons living lifestyles contradictory to Christianity when they refuse correction—both/and thinking.

Logocentrism: is a term with several meanings. It is:

“used in postmodernist’s writing to criticize what is perceived as an excessive faith in the stability of meanings, or excessive concern with distinctions, or with the validity of inferences, or the careful use of reason, or with other traditional aids to sifting truth from falsity.” “The term as used by Jacques Derrida and other exponents of deconstruction designates the desire for a centre or original guarantee of all meanings, which in Derrida’s view has characterized Western philosophy since Plato. The Greek word *logos* can just mean ‘word’, but in philosophy it often denotes an ultimate principle of truth or reason, while in Christian theology it refers to the Word of God as the origin and foundation of all things” (HighBeam Research).¹²

Metanarratives: “all-inclusive [absolute] explanations,”¹³ interpretations, ‘the big picture,’ or claims for truth. Postmodernists have a profound aversion to metanarratives or absolute propositions. Examples

¹¹ Ibid. 55 (*The Postmodern World*).

¹² HighBeam Research (<http://www.highbeam.com/doc/1O56-logocentrism.html>).

¹³ Erickson, op. cit, 45 (*The Postmodern World*).

would be: ‘reality is the nature of the mind;’ or ‘materialism’ or ‘natural forces’ are the driving forces, which is the claim of communism’s dialectical materialism; or Christianity’s metanarratives such as an ‘unlimited omniscient, omnipotent, omnipresent God.’¹⁴ Some postmodernists have applied this ‘construction’ to any concept of “God;” and so, for example, they claim God cannot be, for example, the following: both merciful and just, or allow ‘free-will’ and be omniscient at the same time. The “constructive” postmodernists (those who claim to pick only the ‘good’ out of postmodernism) do not seem to realize that rejection of metanarratives, such as the Bible as absolute authority, will lead to subjective experiences and opinions as authority. Authenticity cannot be established by subjectivism, which results in an unlimited number of ‘truths’ (almost as numerous as the number of people). The desire by postmodernists for authenticity cannot be achieved by rejection of the metanarrative called the Bible [the preserved, inerrant, infallible, inspired *received absolute* Words promised by God (Psa. 12:6-7, Mat. 5:17-18, 24:35, etc., etc., etc.)]. Also, large cohesive theories or passages thought to explain reality, existence, the universe, God, truth and similar concepts. For example, science, religion, and the Bible are metanarratives. Some authors speak of the topics of systematic theology are metanarratives. Postmodernists disdain metanarratives.

Marxism: applied Hegelian philosophy (see above) to economics, which asserts society progresses from rich and poor to a society where neither rich nor poor exist; and which desires to enslave the entire world under those in power.

Meaning:

¹⁴ Ibid. 45 (Erickson, *The Postmodern World*).

“what something signifies or indicates; psychological or moral sense, purpose or significance; what a word, sign, or symbol means.” (Encarta).

Postmodernists do not believe a definite meaning derives from some fixed meaning in a given text, but the “interpretive community” or person decides the meaning.¹⁵ Therefore, dynamic equivalent translating is acceptable.

Mysticism:

“belief in intuitive spiritual revelation; in religion the belief that personal communication or union with the divine is achieved through intuition, faith, ecstasy, or sudden insight rather than through rational thought (Encarta).”

Narrator: a postmodern name for ‘pastor.’ Also, the role of pastor for many postmodern churches is “pastor as storyteller.”¹⁶

Neo-Evangelicalism:

“is the philosophical movement which subjects cooperation in ministry to social and spiritual need rather than biblical authority. It endeavors to infiltrate society with a respectable gospel through emphasizing toleration and theological pragmatism. It seeks to present a united voice in evangelicalism by bringing together theological liberals and conservative evangelicals in cooperative efforts and movements.”¹⁷

Neo-Orthodoxy:

“is the movement which, while affirming the transcendence of God, the finiteness and sinfulness of man, and the necessity of supernatural divine revelation of truth; seriously departs from orthodoxy, redefines biblical terminology, accepts the

¹⁵ Ibid. 52 (Erickson, *The Postmodern World*).

¹⁶ Carson, op. cit., 23 (*Becoming Conversant with the Emerging Church*).

¹⁷ <http://www.svchapel.org/Assets/Docs/DoctrinalStatement.pdf>

views of destructive higher criticism, denies the inerrancy of the Scriptures as historic revelation, accepts religious experience as the criterion of truth, and abandons other important truths of the Christian faith.”¹⁸

Plenary: all the words in a text; full, unlimited; no words excluded.

Pluralism: either (1) empirical pluralism, the diversity reflected in “*out of every kindred, and tongue, and people, and nation*” (Rev. 5:9) and “*men, out of every nation under heaven*” (Acts 2:5), or (2):

“philosophical pluralism, the stance that asserts that no single outlook can be the explanatory system or view of reality that accounts for all of life.”¹⁹

Number two is the hallmark of a postmodernist.

Postmodernism: although there are many variations and significant overlapping, three basic views are noted. (1) Postmodernism is (a) an attitude of uncertainty about most things and (b) applicable truth is derived from a person’s community (subjectivism), (2) Postmodernism is extreme selfism (subjectivism) and uncertainty about everything. Although there may be absolute truth, man cannot know it. (3) Postmodernism is the belief that there is no absolute truth. Subsequently, metanarratives are rejected (i.e. God, Bible, ideas, materialism, etc.). Only the individual can determine truth for himself from his experiences of reality. All three positions are humanistic and result in rejection of absolute truth, particularly the Bible.

Pragmatism:

“a philosophical view that a theory or concept should be evaluated in terms of how it works and its consequences as the standard for action and thought” (Encarta).

¹⁸ <http://www.svchapel.org/Assets/Docs/DoctrinalStatement.pdf>

¹⁹ Carson, op. cit., 31 (*Becoming Conversant with the Emerging Church*).

In other words, the outcome determines truth.

Premodern: prior to the onset of modernism, which is usually set in the seventeenth century; but this work defines modernism as beginning with the opposition to the dark ages that began in the late fifteenth century when the “Morning Star” of the Reformation, John Wycliffe, began his godly work against Roman Catholicism.

Relativism:

“it is the theory that denies absolutism and insists that morality and religion are relative to the people who embrace them. Lest Christians think none of this applies to them, [Brian] McLaren, [a postmodernist], draws attention to the ethnic cleansing of the Old Testament, to David’s many wives, to injunctions against wearing gold rings.”²⁰

However, this fails to account for God’s dispensational ways of dealing with man. His commandments are not relative, but absolute from age to age, from faith to faith, from dispensation to dispensation. God is the ultimate authority, which man has refused.

Reality: based on fact, observation, or experience and so undisputed; used to emphasize the accuracy or appropriateness of a particular thing; essential, that is of basic, essential, or critical importance. For the Christian, reality is based on the essentiality of Scripture, the revelation of Jesus Christ, who represents God and all His attributes. For the secularists, reality may be unseen, but it is represented by the material universe; or reality is only the material universe.

Reductionism:

“is a theory that asserts that the nature of complex things is reduced to the nature of sums of simpler or more

²⁰ Carson, op. cit., 31 (*Becoming Conversant with the Emerging Church*).

fundamental things. This can be said of objects, phenomena, explanations, theories, and meanings.” (Wikipedia).

For example, postmodernism’s reduction of modernism is often distorted to the point of perceiving it as ‘confessional Christianity’ (i.e. based on confessional creeds or fixed denominational beliefs rather than the Bible) and rational without any emotion (i.e. cold). Some postmodernists reject this definition and claim they desire to return to tradition and confessional Christianity. Of course, ultimately, this means a return to a form of sacramentalism.

Renaissance: the end of the middle ages, therefore

“the period in European history from about the 14th through 16th centuries regarded as marking the end of the Middle Ages and featuring major cultural and artistic change” or “the cultural and religious spirit that characterized the Renaissance, including the decline of Gothic architecture, the revival of classical culture, the beginnings of modern science, and geographical exploration” (Encarta).

Revelation: is the revealing of truth.

Subjectivism: “emphasis on personal feelings or responses as opposed to external facts or evidence;” or a philosophical theory “stating that people can only have knowledge of what they experience directly;” or a philosophical theory “stating that the only valid moral standard is the one imposed by somebody’s **own conscience**, and therefore that society’s moral codes are invalid.” (Encarta). This is the great fallacy of all philosophy, but particularly postmodernism, although most postmodernists would deny this claim, and assert they believe in ‘community’ above individuals. However, the postmodernists neglect “birds of a feather flock together.”

Theophany: the pre-incarnate appearance of God in the Old Testament, which is frequently called “*the angel of the Lord.*”

Transcendentalism: “philosophy emphasizing reasoning or the divine”
In regard to reasoning: a philosophical “system of philosophy, especially that of Kant, that regards the processes of reasoning as the key to knowledge of reality;” or in regard to the divine, a philosophical “system of philosophy, especially that associated with Ralph Waldo Emerson and other New England writers, that emphasizes intuition or the divine” (Encarta). The divine is mystical, not a person, the Lord Jesus Christ, as revealed in a Holy Bible.

Truth: (1) As defined by Christianity, Truth is the Lord Jesus Christ and the Words He gave for inscripturation (Jn. 14:6, 17:17). To the secularist, the philosophical definition of truth has changed many times during the centuries and reflects Pontius Pilates’ question of the Lord Jesus Christ: “What is truth?” (Jn. 18:38). For example, some have declared truth is (2) ideas, which reflect material external reality, or (3) ideas reflect a greater reality, such as the Greek “pleroma.” But throughout history, the secular ideas of a “reflective” reality have changed from age to age. (4) A third concept declares truth cannot be known, and only the philosophy of pragmatism is valid. (5) Lastly,

“truth is not simply something that exists independently of the knower, so that whoever discovers it is in possession of the truth. Rather, what one knows and believes to be true is a product of one’s historical and cultural situation.”²¹

This is the most important concept of truth to the postmodernist. (6) There are other ideas about truth that are too numerous to mention here.

²¹ Erickson, op. cit., 42 (*The Postmodern World*).

SAMPLE PAGES

PREFACE

A Blight

Many recent books have appeared in the market place concerning the hearing of God's voice. Most of the books are not exegetical works, a careful study and interpretation of Biblical texts to arrive at proper conclusions and applications. Statements by godly church elders of sanctified churches concerning this historical issue are not included in many of the works. As a result, a number of them have reached endpoints that conflict with proper and careful hermeneutics, the interpretation of the passages pertinent to the topic of hearing God's voice. A misunderstanding of Biblical figures of speech, such as metaphors, similes, and other "*similitudes*" or types related to this theme, is influencing interpretations by many authors. Many of the errors relate to the Biblical use of the following terms: "*the voice of the Lord*," "*revelation*," "*conscience*," "*inspiration*," and "*illumination*." The confusion created by the misunderstanding and poor exegesis of the Scriptures concerning these doctrines is amplified by the extreme godless human philosophy of "*the last days*" called postmodernism and by "*perilous times*" (2 Tim. 3:1-2). The blight of postmodernism is causing the Words of God to be viewed with disdain, analyzed with doubt, studied with uncertainty, corrupted at will, interpreted liberally, and rejected as Truth.

This work will be a "*hard*" look at these issues (Deut. 17:8, Psa. 63:8, Pro. 13:15, Jer. 32:17). The Lord told us that when things pertaining to judgment are "*hard*," He would provide a place for us to go (Deut. 17:8). That place today is His preserved Words (Mat. 4:4, 24:35). There is nothing too "*hard*" to be solved by the Lord God (Jer. 32:17). Let us call

upon Him in prayer as we traverse His Words back and forth; perhaps He will be gracious to us as we attempt to wrestle with these issues. This work is not a casual examination of the issues.

The Holy Spirit, speaking through Paul, warned us that “*in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their **conscience** seared with a hot iron;*” (1 Tim. 4:1-2). The factors mentioned above are significantly contributing to the rejection of God’s received, preserved, inspired, inerrant, infallible Hebrew, Aramaic, and Greek Words, and their accurate and faithful translation into various languages of the world (e.g. the accurate and faithful KJB). However, God will preserve His Words for ever, in spite of the attack and corruption by many men influenced by humanistic philosophy (Psa. 12:6-7, Psa. 117, Mat. 24:35, Col. 2:8, and many other verses).

Postmodernism is Extreme Self-Will

Postmodernism is not just “*every man doing what is right in his own eyes*” (Judg. 17:6, 21:25). It is far worse. It is **extreme self-will**. Postmodernism is a progression of iniquity to the point of rejecting **all** truth, especially foundational Truth, which is the Holy Scriptures. There has been a particularly sustained, unrelenting attack on the Words of God in the last several centuries. Men of faith everywhere are lamenting: “*If the foundations be destroyed, what can the righteous do?*” (Psalms 11:3). Nevertheless, faithful believers know that His Words will last “*for ever*” as He promised.

However, the assault on His Words is an overwhelming tidal flood that is washing upon the shores of every nation. During the dispensations of law and of grace, until the present days, men knew preserved, **external** truth existed, but they thought that they could get

away with “*doing what is right in [their] own eyes*” (Judg. 21:25, 2 Tim. 3:1-2). For example, in the dispensation of law, as the Israelites grew more wicked, they hid their idols in their rooms (Eze. 8:12) or escaped to the “groves” to commit evil with like-minded wicked men (Judg. 3:7). They thought God did not see them. Nevertheless, He is an omnipotent, omniscient, omnipresent God.

In these last days, the postmodernist chips away at these three cardinal and foundational truths about God, omniscience, omnipotence, and omnipresence by putting forth ‘new’ concocted theologies called process, open, and dipolar theology. The tenets of these theologies are not derived by systematic examination of the preserved Scriptures guided by the Holy Spirit. Rather, they are postulates constructed from a few passages of Scripture.

Furthermore, postmodernists use many of the passages from corrupted ‘new’ versions of the ‘bible’ to formulate these ‘new’ theologies. Exegetical manipulation and interpretations to match cultural influences dominate the ‘new’ translations “*through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*” (Colossians 2:8). The technique of dynamic equivalent translating is the excuse the postmodernist offers.

Now, men everywhere *openly* defy the Scriptures, and abhor the authority of the righteous commandments from a Holy God. The first part of Colossians 2:8 comes to mind as a significant warning of the days in which we now live: “*Beware lest any man spoil you.*”

Warnings

At the beginning of the church age, Jude warned us that “*certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into*

lasciviousness.” In these last days, the insidious encroachment of self-willed men touting postmodern philosophy creep into institutions of higher learning, churches, and our homes. Without a doubt, they are turning “*the grace of God into*” self-willed lusts that undermine our churches and culture. In these last days, the result of their unholy desires are no less damaging than the men who “crept in unawares” into the early church.

Jesus warned that **self-willed** men who “*prophesied in [His] name*” would not “*enter into the kingdom of heaven*” (Mat. 7:21-23). These men do not “*the will of [His] father which is in Heaven,*” but their own self-will and gainsaying (Gr. ἀντιλεγω = speak against). They speak against clear Scriptural doctrines (Jude 1:10-11). Jesus called it iniquity.

The Old Testament frequently warns man to beware of “self.” Isaiah clearly warns us of self-will, calling it iniquity. Isaiah said, “*All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all*” (Isaiah 53:6). How can they escape the fires of hell when His precious Words are trampled in the mud of human philosophy? How can they escape the fires of hell when God’s precious gift of salvation is so openly rejected for “*another gospel*”?

Postmodernism is from Philosophers and Scholars

In these last days of **extreme self-will**, of **denial of truth**, and of **uncertainty** about everything, the tenets of postmodernism are sweeping the world like a horrible storm. They have rapidly filtered down from the scholars and philosophers into our educational institutions over the last six to seven decades through the new technologies and mass media, such as the internet and satellite communication.

The method mirrors the insidious secretive process by which the false Greek text was “cast upon the world” by Brooke Foss Westcott (1828-1903) and Fenton John Anthony Hort (1828-1892) and friends.²² This infection spreads by the students of these ungodly men to the common man in the pew and on the street, just like the disease of postmodernism.

Now, men everywhere believe their own conscience and thoughts are “*the voice of the Lord*” illuminating and enlightening them to truth without regard to God’s **specific, special, and inspired** Words. This is not a new problem. Man has always desired to live through sight and not by faith. Idols were the answer for many men through the ages. Now man’s own imagination and thoughts are upon a throne of divinity.

Spiritual things are always a last resort for man. The Apostle John addressed the question of how to know you are a child of God through spiritual things (e.g. 1 John) and not through the five senses. An audible voice is deferring to one of the five senses, hearing. The ancient and modern Gnostics and charismatics often claim that hearing the audible voice of God is a necessary requirement to confirm that a believer is a child of God. First John is a great book to refute these ideas and for “babes” seeking maturity in the things of God. The inscripturated phrase “*hear my voice*” used by God is a metaphor to discern spiritually His message through very precise Words.

John Wesley (1703-1791) reported on “*vain men*” misunderstanding their imaginations and thoughts as the “*voice of God.*” He said:

“How many vain men, not understanding what they spake, neither whereof they affirmed, have wrested this Scripture [Rom. 8:16] to the great loss if not the destruction of their souls! How many have mistaken the **voice** of their

²² H. D. Williams, M. D., Ph.D., *The Lie That Changed The Modern World* (Bible For Today Press, Collingswood, NJ, 2004) 57

own imagination for this witness of the Spirit of God, and thence idly presumed they were the children of God while they were doing the works of the devil! But with what difficulty are they convinced thereof, especially if they have drank deep into that spirit of error! All endeavors to bring them to the knowledge of themselves they will then account fighting against God; and that vehemence and impetuosity of spirit which they call "*contending earnestly for the faith*," sets them so far above all the usual methods of conviction that we may well say, "*With men it is impossible.*"²³

Rt. Rev. Edward Harold Browne, D.D., writing in 1878, said:

"In all ages of the Church we find frequent tendencies to mysticism. The desire for a kind of ecstatic vision of things Divine, of abstraction from the external world, and an absorbed contemplation of the Deity, is natural to enthusiastic temperaments, and is not uncommon in time of dogmatic controversy. The state so sought after seems to offer a refuge...Those who have taken this line...look for constant revelations from the Divine to the human intelligence. The mystic is transported out of self, and aims at frequent supernatural communion with God. To such a person the condition of the devout soul is a condition of constant inspiration. It is very true that the Holy Spirit is ever present with the Church, ever dwells in the souls of Christians, is our teacher and guide in all things, is every ready to enlighten our understandings, as well as to convert our hearts. But this truth of Scripture, pressed to the extent of mysticism, breaks down the boundary between the inspiration of Prophets or Apostles, and the enlightenment of the Christian soul."²⁴

More recently, "*vain men*" are "convinced" that "**revelation**" is a man's thoughts garnered by his personal **experience**. Subsequently, man has decided that there is **no external truth**. They believe truth is

²³ John Wesley, "The Witness of The Spirit-Discourse" (*Great Preaching, Swordsearcher*, Ver. 5.1.1.1).

²⁴ Rt. Rev. Edward Harold Browne, D. D., *The Inspiration of Holy Scripture* (S. W. Green Printers, T. Whittaker, 2 Bible House, New York, NY, 1878, originally printed in a series of Theological Essays entitled, "Aids to Faith")14-15.



H. D. and his wife, Patricia

Dr. Williams' book, *Hearing the Voice of God*, discusses the critical factors related to the Postmodern confusion surrounding this issue.

He approaches the subject clearly and realistically from a biblicist's point of view. Mysticism is refuted. Individuals who desire the truth about God speaking to them will appreciate this volume.

Many present day teachers encourage emotionally distressed people to turn to their own thoughts, as if their thoughts were God speaking to them.

This work investigates the topic as it relates to revelation, conscience, inspiration, illumination, and the voice of the Lord in Scripture. Dr. Williams explains how postmodern philosophy has created an atmosphere that contributes to the confusion surrounding this important subject.

