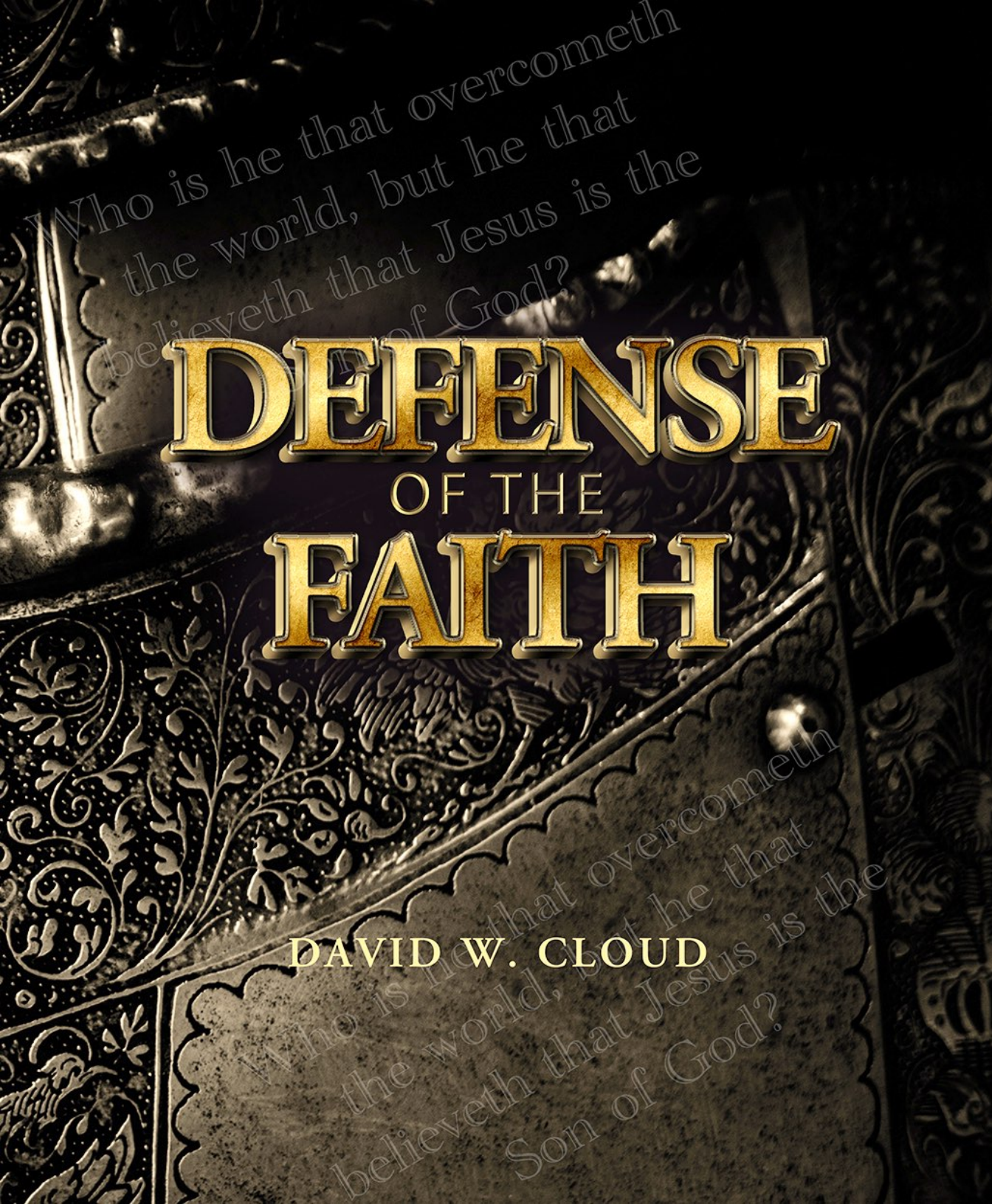

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
DEFENSE
OF THE
FAITH
DAVID W. CLOUD
Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

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Modernism
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Part I: Introduction

Survey of New Testament Teaching
&
Biblical Separation

WHAT THE NEW TESTAMENT SAYS ABOUT ERROR

In this section, we will survey the New Testament to see what the Word of God says about false doctrine and apostasy.

Matthew 7:15-23

1. There will be false teachers (vv. 15).

2. Protection requires caution, discernment. The Christian is warned not to be gullible, not to accept every man who claims to be a preacher.

3. This means a Christian must exercise judgment. This is same sermon as verses 1-5. In Matt. 7:1-5, Jesus forbids hypocritical judgment, but in Matt. 7:15-23, He commends judgment of false teachers.

4. False teachers can have the appearance of godliness (v. 15). They deceive by appearing to be true preachers.

5. False teachers are known by their fruit (vv. 16-20). The sure fruit of a false teacher is his doctrinal heresies (Acts 20:30; Rom. 16:17; Gal. 1:6-7; 1 Tim. 1:3; 2 Pet. 2:1; 1 John 4:1,2).

6. There will be many unsaved professing Christians (vv. 21-23). Salvation is not a religious act, but a personal relationship with Jesus Christ. Salvation is not difficult but many come for the wrong reasons (help with some earthly trouble, adding Jesus to one's other gods, to get a "ticket to heaven" with no intention of submitting to God, etc.).

7. The working of miracles is not a sure evidence of the truth.

Matthew 24:4-5, 11, 24

1. The end of the age will be characterized by deception (vv. 4-5).

2. It is the believer's responsibility to avoid being deceived (v. 4). At an ecumenical conference in 1987 that included Roman Catholics and much doctrinal confusion, one man told me that I am "too afraid of being deceived," that I should relax and not worry so much about doctrine and such things. That is not what the Lord Jesus Christ said. He warned us to be cautious.

3. There will be *many* false christs (v. 5)

4. There will be *many* false teachers (v. 11)

5. *Many* who will be deceived by them (v. 11)

6. There will be deceiving miracles (v. 24). Every time miracles are mentioned in reference to the end of the church age, they are deceiving miracles (compare 2 Thess. 2:9 and Rev. 13:14).

7. There is a danger of even the saved being deceived (v. 24)

Acts 13:6-12

1. False teachers seek to turn people from the true faith (v. 8).

2. Paul dealt directly and plainly with false teachers (vv. 9-10).

3. Spirit filling produces zeal against error (v. 9). If Charismatic leaders were truly Spirit filled, they would not yoke together with Roman Catholics and others who promote false doctrine. I have attended many ecumenical charismatic meetings in which well-known Charismatic leaders join hands with Roman Catholic priests and nuns who worship Mary. For example, Priest Tom Forrest has spoken at three of these meetings, and he said in one of his messages that Mary is the Queen of Heaven and that he praises God for purgatory!

4. False teachers are twisted inside (v. 10 – "full of all subtilty and all mischief"). Compare Rom. 16:17 and Titus 3:9-10.

5. False teaching is of the devil (v. 10).

6. False teachers are enemies of all righteousness (v. 10). In the context, this refers to those who corrupt and hinder the gospel. The poison of error destroys all good. This is why we don't try to point out the good in false groups such as

the Roman Catholic Church. Any group that holds to a false gospel or other "fatal error" is an enemy of all righteousness.

Acts 20:28-35

1. It is the responsibility of pastors to guard the church. False teaching cannot be ignored. This is Paul's last message to the Ephesian elders, which tells us how important it is to warn about false teaching.

2. This passage also reminds us of the importance of qualified leaders.

a. They are called of God (v. 28).

b. They are humble men who know that the church is not their own (v. 28).

c. They are able to feed the church (v. 28).

d. They are diligent (v. 31).

e. They care about the flock (v. 31).

f. They are not hirelings (vv. 33-35).

3. The false teachings will come from within and from without (vv. 29-30).

4. The Word of God is powerful (v. 32). It is the final authority for faith and practice among the churches. Paul did not appeal to a church council or to tradition. He appealed directly to the Scriptures.

1 Corinthians 15:12, 33-36

1. There were false teachers in the church at Corinth (v. 12), and Paul did not ignore this problem.

2. He had a two-fold approach to the problem: teaching the truth and dealing with error. Some say there should be only one approach. I have often heard men use the illustration of dealing with counterfeit currency: "If you know the true currency, you don't have to know the counterfeit." In other words, if you teach the truth, you don't have to worry about error, but that is not what we see in Paul's ministry, and it is not true even in the natural realm. The American Central Intelligence Agency, for example, which is in charge of

protecting the U.S. dollar from counterfeiters, trains their agents to know the characteristics of genuine currency AND they train them to know the characteristics of false currency.

3. Fellowship with error is dangerous and corrupting (v. 33).

4. When false teaching is rampant, it is probable that there are unregenerate Christians involved (v. 34)

5. To fail to deal with error is shameful (v. 34)

6. Paul dealt strongly with these false teachers (v. 36). To deny the resurrection is a "fatal error." Without the resurrection, there is no salvation.

2 Corinthians 11:1-4, 12-15

1. Godly pastors will guard carefully against error (vv. 1-3).

2. There is great spiritual danger for Christians: false gospels, false christs, false spirits (vv. 3-4). Paul was afraid for the Corinthian believers.

3. This shows the error of the ecumenical philosophy that everyone who loves Jesus should get together. For example, a few years ago leaders in the March for Jesus organization said even Mormons should participate in their marches because "they love Jesus." The Bible warns, though, that there are false christs.

4. We see in verse 4 that the teaching of the apostles is the standard for the truth.

5. The devil is clever and must be resisted with much wisdom and zeal.

6. True doctrine is simple so that common people can understand it.

7. Broadmindedness in doctrinal matters is evidence of carnality, not spirituality. Because the Corinthians were carnal (1 Cor. 3:1-2), Paul knew they might "well bear with" the false teachers (v. 4). This does not mean they would necessarily follow the false teaching but they would put up with it; they would not resist it scripturally.

8. False teachers imitate true teachers (vv. 13-15).

9. False teachers claim authority equal to the apostles (v. 13). We see this

today in the heresy of apostolic succession, in writings that claim to be equal to the New Testament, and in prophecies that claim to be revelation from God.

Galatians 1:6-9

1. False teachers were already very active in the first century.

2. New churches and Christians are in danger (v. 6 — "so soon removed"). The lion looks for stragglers and for the young.

3. False gospels add to grace (v. 6). Romans 11:6 and other Scriptures say grace and works cannot be mixed.

4. False gospels bring trouble rather than blessing (v. 7).

5. False gospels change the true gospel (v. 7). False gospels are not completely new and different; they merely change the true gospel in some way.

6. The Bible is the final authority (v. 8).

7. God's curse is upon false gospels AND upon those who preach them (vv. 8-9). To treat those who preach false gospels with respect is to treat them differently than Jesus Christ and the apostles treated them. They used strong language to condemn false teachers.

Galatians 2:4-5

1. Paul warns that those who teach false gospels are "false brethren" (v. 4). There are "damnable heresies" (2 Peter. 2:1), meaning heresies that it is impossible for a saved person to hold. These heresies pertain particularly to the Gospel, to the Person of Jesus, to the nature of God, the Holy Spirit, and such. Three categories of these damnable heresies are mentioned in 2 Cor. 11:4, another Jesus, another spirit, and another gospel.

2. The fact that there are false brethren exposes the error of the ecumenical movement, which teaches that all who "love Jesus" should be able to fellowship together, should have unity. The ecumenical crowd refuses to acknowledge that there are false brethren, false christs, false gospels, and false spirits; and the child of God must therefore carefully judge doctrine and practice so he will not be deceived. When doctrine and practice are judged by the Scriptures after

the fashion of Acts 17:11, it is impossible to be ecumenical.

3. False teachers are sneaky and deceitful (v. 4 “unawares brought in, who came in privily”). “Privily” refers to enter in a stealthy manner, pretending to be a Bible-believing Christian while holding heretical doctrines.

4. Those who teach false gospels reject liberty in Christ Jesus (v. 4). Only the gospel of grace alone can produce liberty for the believer. If the believer must do anything whatsoever for his salvation, if he must add anything to the grace of Christ, he cannot have true liberty because he cannot be sure that he has done his part sufficiently. This is why those who teach false gospels of grace plus works do not believe in eternal security. The true gospel of the grace of Christ produces liberty and eternal security, because the believer’s sins are covered by the blood of Christ and his eternal inheritance was purchased by Christ, and he serves God because he has been saved not in order to be saved or to hold only his salvation.

5. Paul did not bear with false teaching. He confronted it quickly (v. 5).

Galatians 5:1-12

1. The Gospel produces liberty because it is by grace through faith without works (vv. 1-6). Jesus satisfied the Mosaic Law, and the believer is not therefore under bondage to it. The believer’s relationship to the Mosaic Law is like a woman whose first husband is dead and she is married to another (Rom. 7:1-4). She is not under bondage to the first husband in any sense whatsoever.

2. Those who try to intermingle grace with the Law of Moses pervert the gospel (vv. 2-4). This is true of the Seventh-day Adventist Church, the Roman Catholic Church, the Church of Christ, and every other group and denomination that teaches that salvation is by grace plus works and sacraments.

3. Paul inquires as to who is teaching this error and confusing the churches of Galatia (v. 7). Faithful preachers are jealous over the saints and are careful to confront false teaching as soon as it enters the flock.

4. Paul warns that a little error will spread and corrupt the entire church (v. 9). This is why the preacher cannot ignore error. The weeds of false teaching must be pulled out by the roots before they have an opportunity to grow and spread.

5. Paul warns that God will judge false teachers (v. 10). Paul does not "beat around the bush" in this matter and is not considerate of the feelings of these men. He confronts them plainly and issues a serious warning against them.

6. Paul desires that false teachers be put away from the assemblies (v. 12). Compare Titus 3:9-11.

Ephesians 4:11-14

1. Ministry-gifted men are given by God to protect the churches from error (vv. 11-14).

2. Error is deceptive (v. 14 – "sleight of men, and cunning craftiness, where they lie in wait to deceive").

3. Error is aggressive and restless; it is likened to wind (v. 14 – "wind of doctrine"). No church is immune from error. As wind seeks to enter a building through any crack or crevice, false teaching aggressively seeks to enter churches through any and every means. The power behind this aggression, of course, is the devil.

4. Every church should be a Bible training school to equip the believers for the work of the ministry (vv. 11-13).

5. The apostolic goal is true and full unity of doctrine (v. 13), not the ecumenical "unity in diversity."

6. Spiritually immature believers are susceptible to error (v. 14).

Philippians 3:1-3

1. Paul warned about error constantly and repeatedly (v. 1).

2. Paul spoke plainly about false teachers (v. 2). He called them "dogs" and "evil workers."

3. Paul said false teachers are dangerous (v. 2). The word "beware" is used 14 times in the New Testament in reference to error.

4. Paul did not accept as true Christians those who pervert the gospel (v. 3). This is a "damnable heresy" (2 Pet. 2:1), meaning that those who hold it

cannot be saved.

Philippians 3:17-19

1. The apostles are the example and test of truth (v 17).

2. There were already many false teachers in Paul's day (v. 18).

3. Paul often warned about false teachers (v. 18).

4. Paul was greatly burdened about this problem (v. 18).

5. Paul was very plain in his dealings with false teachers (v. 19).

6. There are different kinds of false teachers. These false teachers minded earthly things (v. 19). Modern examples of this are as follows:

a. The Jehovah's Witnesses, who claim that believers do not go to heaven

b. Those who focus on social/political activities rather than preaching the gospel

c. Those who deny the resurrection (i.e., RSV translator Clarence Craig, who said – "the coming of Christ is to the hearts of those who love him; it is not for some future time")

Colossians 2:8-33

1. Paul did not hesitate to warn of false teachers (v. 8 – "beware").

2. False teachers are dangerous (v. 8 – "spoil you").

3. False teachers add to God's Word (v. 8 – "philosophy … tradition of man"). In Colossians 2 Paul is warning about false teachers who attempt to corrupt the truth through philosophy and vain deceit.

4. False teachers are deceitful (v. 8 – "vain deceit"). They try to hide their error behind sheep's' clothing. Oftentimes they are not forthright about what they believe. Sometimes they try to hide their identity, such as when Seventh-day Adventists have prophecy conferences without identifying themselves plainly. The Jehovah's Witnesses have changed their names many times.

5. Paul teaches that Jesus Christ is everything that the believer needs (Col. 2:10 -15).

6. Paul warns about three types of false teachers in this passage:

a. Those who teach that salvation and/or holiness is achieved through the works of the Mosaic Law (Col. 2:16-17). The Seventh-day Adventists teach this by claiming that the believer is obligated to keep the sabbath and that salvation is living up to the Ten Commandments through the grace of Christ.

b. Those who teach that salvation comes through angels or through some mediator other than Christ (Col. 2:18-19). The Gnostics of Paul's day taught that salvation came to man through a series of mediating angels rather than directly through Jesus Christ. The Roman Catholic Church has a wide variety of mediators, chiefly Mary and the Saints, who allegedly intercede between Christ and men.

c. Those who teach that salvation and/or holiness is achieved through the practice of ascetism. This is described as "touch not; taste not; handle not" and "neglecting of the body" (Col. 2:20-23). There are no commandments in the New Testament about what we eat or what we touch, yet there are many professing Christians even today who set up dietary laws that they falsely claim are based on the Bible. The Roman Catholic Church has entertained many ascetic practices within the monastery system, claiming that holiness is achieved by such things as abstaining from food, refraining from talking, sleeping on the floor, wearing uncomfortable clothes, whipping oneself, etc. The New Testament teaches nothing like this. Rather, these are "the commandments of and doctrines of men" (Col. 2:22).

1 Timothy 1:3-11

1. Apostolic teaching is the standard of truth (v. 3)

2. Churches are to be very strict about doctrine (v. 3)

3. Preachers must deal with false teaching and not ignore it (v. 3 – "charge some")

4. False teachers have a heart problem (vv. 5-6)

5. There are different types of false teachers.

a. Some teach fables (v. 4). A modern example is Rome with its many fables, such as Mary the Queen of Heaven, purgatory, and the saints.

b. Some dealt in genealogies (v. 4). A modern example are the Mormons, who use genealogies for their baptism of the dead.

c. Some misuse the law (v. 7). They made the law a means to salvation; whereas the right use of the law is to reveal sin and lead to Christ (v. 8-10). This is the only true gospel (v. 11). The Seventh-day Adventists commit this error. They teach that law and grace work together for salvation.

d. Some teach false things about marriage (4:1-3). Rome's doctrine of celibacy is an example.

e. Some teach false things about eating (4:3-5). They teach that there is a special Christian diet.

(1) Rome's commandment not to eat meat on Friday is an example of this.

(2) The Seventh-day Adventist diet plan is an example.

f. Some teach false doctrine about science (6:20-21). An example is theological modernism that uses science to cast doubt upon the Bible. For example, they say the world was not created in six days and Moses didn't write the Pentateuch, and they claim that science supports their views.

(1) I met a German pastor in Nepal who told me that Jonah wasn't swallowed by a whale.

(2) The New Bible Commentary by InterVarsity Press says the flood probably wasn't worldwide.

6. Teaching produces fruit (v. 4). Truth produces godliness and edifying and faith. Error produces unanswered questions, unsettling, confusion, doubt.

1 Timothy 4:1-6

1. The Holy Spirit expressly prophesied of apostasy (v. 1). The Bible never prophesies of a great revival at the end of the age, but it frequently warns of apostasy. “Apostasy” means to depart from the faith.

2. False teaching comes from devils (v. 1). This is why there is such a powerful attraction and why so many people are deceived by it.

3. False teachers have a seared conscience (v. 2). There is something wrong with the heart of the false teacher.

4. There are different kinds of false teaching. These false teachers forbade marriage and meats (v. 3). They taught that holiness is through abstinence. Modern examples:

a. Rome, with its laws of celibacy and its laws against meat eating on Friday

b. The Seventh-day Adventists, with their laws against eating certain meats

5. Good ministers warn and protect from error (v. 6).

2 Timothy 3:1 – 4:6

1. This is a description of end-times Christianity. Verse 5 tells us that this passage refers to those who have a “form of godliness.” The world has always fit this description.

a. They focus on self (v. 2). Modern examples:

(1) Self-esteem theology (i.e., Robert Schuller: *Self-Esteem, the New Reformation* — “Sin is any act or thought that robs myself or another human being of his or her self-esteem.”

(2) Self-esteem psychology (i.e., James Dobson. His chief objective is to “point the pathway toward greater self-esteem and acceptance.”)

(3) Man-centered gospels. (i.e., the church growth movement that focuses on the "felt needs" of man rather than the glory of God and strict obedience to the Bible)

(4) Man-centered music. (i.e., Contemporary Christian Music; a large percentage of the songs are man centered, about my feelings, my problems, my needs)`

b. They live like the world (vv. 2-4). This is true for large portions of Christianity today. There is no separation from the world. There is no difference between the way professing Christians live and the way the world lives. They watch the same ungodly movies and television programs; they are crazy about sports just like the world; they dress like the world; they love the same music as the world.

c. They have profession and rituals but deny the power thereof (v. 5).

(1) The power is the gospel (Rom. 1:16) and the Scriptures (Heb. 4:12).

(2) At a large ecumenical conference in St. Louis in 2000, I asked many attendees the question, "When were you born again?" Most did not have a biblical answer. Some said they were born again when they were baptized. Others said they were born again when they had a charismatic experience such as speaking in tongues.

(3) At another large ecumenical conference in 1987, half of the 40,000 or so people raised their hands one evening during invitation, indicating that they were not sure of their eternal destiny.

d. They are given to adultery (v. 6).

(1) This is true of the modernistic Protestant denominations today that are associated with the World Council of Churches. Many of the fathers of theological modernism, including Paul Tillich and Karl Barth, were adulterers.

(2) Some of the modernistic denominations have used pornography in their training! For example, in 1988 the United Methodist communications agency issued a statement on "erotica" which approved of sexually explicit pornography as long as it was not violent or coercive!

(3) Adultery is also rampant within Contemporary Christian Music (CCM). Just a few of the divorced or adulterous CCM musicians are Sandi Patty, Deniece Williams, Sheila Walsh, John Talbot, Randy Stonehill, Larry Norman, Tom Howard, Kevin Prosch, Ralph Carmichael, Steve Archer, Amy Grant, Gary Chapman, Stacy Jones of the rap group Grits, Melody Green, Ja'Marc Davis of Raze, and members of the now disbanded Barnabas.

e. They are successful with women (v. 6).

(1) The modernistic Protestant denominations have many women pastors and have more women members than men. There are more women than men in their seminaries.

(2) Pentecostalism has always been attractive to women, and women were at the forefront of its creation.

(3) The cults appeal to and target women. Some cults were also founded by women, including Christian Science and Seventh-day Adventism.

f. They have much education but no settled truth (v. 7). I was once rebuked by an ecumenical preacher in Nepal because of my dogmatic doctrinal stance. He charged me with being proud because I would not entertain new doctrines.

g. They reject and resist the truth (v. 8). The ecumenical crowd has only one enemy, and that is the fundamentalist who holds to the old paths.

2. Error will increase as the age progresses (v. 13)

3. Those who reject the truth will find many teachers who will tell them what they like to hear (4:3).

4. Those who listen to false teachers have a heart problem (4:4). "they shall turn away their ears from the truth…"

5. When someone rejects the truth, the devil blinds him with fables (4:4).

6. Victory is promised even in the midst of apostasy (vv. 14-17; 4:1-2).

a. Following the apostles (v. 14)

b. Supernatural salvation (v. 15)

c. The infallible Scriptures (vv. 16-17)

d. The preaching of God's Word (4:2)

Titus 1:9-16

1. One of the pastor's responsibilities is to deal with error (v. 9). It is a part of his qualification. The man who refuses to deal with error is not qualified to lead a church. This means that a great many pastors today are disqualified!

2. The preacher does this by knowing the truth (v. 9). He is a man who has been trained in the truth and who holds fast to that which he was taught.

3. There were already many false teachers in the early churches (v. 10).

4. False teachers cannot be ignored (v. 11), because they are harmful and they injure the faith of some.

5. False teachers have carnal motives (v. 11).

6. Sometimes sharp rebukes are necessary to keep God's people in the truth (v. 13). This depends on their character. Like children, church members are different one from the other and they must be dealt with differently. Some obey quickly, while others are more stubborn and lazy. This is also true for entire congregations. Paul testified that the people of Crete were not quick to obey and had to be dealt with firmly.

7. True salvation produces a new life (vv. 15-16).

Titus 3:9-11

1. False teaching involves foolish questions (v. 9). A foolish question in this context is a question that is spiritually unprofitable. It is a question used by false teachers to confuse the minds of people, to hide the truth, rather than a sincere question that is asked to find out the truth.

2. A heretic is one who makes a willful choice of error. He is confronted with the truth but chooses error, instead. Heresy is not an ignorance problem; it is a heart problem.

3. We are to make one or two efforts to convince him of the truth (v. 10). The

effort is not to be continued for a long time, because there is something wrong inside of the man (v. 11), and the longer he is allowed to remain in the congregation, the more harm he can cause.

4. The heretic condemns himself (v. 11). We do not judge the heretic; he judges himself by rejecting the truth.

5. The divine solution to the problem of error is separation (v. 10). This is one reason why denominations and organized fellowships and associations are wrong. In such a union, it is not possible to separate properly from false things. For example, within the Southern Baptist Convention there are both sound churches and apostate ones, yet they are yoked together denominationally.

2 Peter 2

1. There will be false teachers (v. 1).

2. There are different kinds of false teachers. These denied Christ (v. 1). Modern examples:

   a. Jehovah's Witnesses, who deny that Christ is God and who say He was Michael the Archangel before He came to earth

   b. Mormons, who say that Jesus was the spirit brother of Satan and that He worked out His own salvation

   c. Unitarians, who say Jesus is not God

   d. Modernists, such as Episcopal bishop John Spong, who denies the virgin birth and the resurrection of Christ

3. Some false doctrines are "damnable" (v. 1). This refers to false doctrines that destroy the very gospel, which if accepted, bring eternal damnation.

4. False teachers will be popular and successful (v. 2).

5. Their hypocrisy brings reproach upon the truth (v. 2). Modern examples:

   a. Roman Catholic popes and priests have brought reproach upon Christ by their immoralities.

   b. Modernists today have brought reproach upon Christ in the same way.

6. They love money and teach people what they want to hear in order to get a following (v. 3).

7. God's judgment upon them will be severe (vv. 4-6).

8. They walk after the flesh (v. 10). There is no separation from the world.

9. They are proud, self-willed, presumptuous (v. 10).

10. They pretend to be true believers (v. 13).

11. They are immoral (v. 14). Verse 6 hints at homosexuality, with the reference to Sodom and Gomorrah.

a. Large numbers of Roman Catholic priests are homosexuals.

b. The modernistic Protestant denominations are filled with adultery and homosexuality.

c. There is an entire homosexual denomination called the Metropolitan Community Churches.

12. They are beguiling (v. 14). This is why they are so dangerous.

13. They draw people by their great swelling words and the promise of moral license (v. 18). Roman Catholic priests, for example, have taught people that they can live immorally and still go to heaven as long as they partake of Rome's sacraments. Wherever Roman Catholicism has held sway over the people, licentiousness is rampant.

14. True salvation produces a permanent change (vv. 20-22). Those who turn back to the world were not saved. The example is the pig and the dog. The pig returns to the mire and the dog to his vomit because their nature has not been changed. Jesus warned that a man must be born again. He must be changed by God's power.

2 Peter 3:14-18

1. Believers must be very cautious (vv. 14, 17).

2. False teachers wrest the Scriptures (v. 16). This means they do not use the Scriptures properly.

a. They take things out of context.

b. They interpret plain passages by those that are more obscure.

c. They use the Old Testament to overthrow the testimony of the New.

d. They force preconceived definitions upon Bible words instead of allowing the context to determine the meaning.

3. Victory over error is through spiritual growth, grace, and Jesus Christ (v. 18).

1 John 2:18-29

1. It has been the "last time" since the days of the apostles (v. 18).

2. There are two aspects to the antichrist:

a. A coming antichrist, singular. This refers to the Man of Sin who will rule during the Tribulation, as described in 2 Thessalonians 2 and Revelation 13.

b. Present antichrists, plural. This refers to a spirit of error, a "mystery of iniquity" that is permeating the world in preparation for the coming of the antichrist singular.

3. Those who follow the antichrist reject apostolic truth (v. 19) and teach error pertaining to Christ (v. 22).

4. They seduce people (v. 26). Error cannot be ignored because it is aggressive and powerful.

5. Victory over error is by means of

a. The indwelling Holy Spirit, by a close walk with the Lord (v. 20)

b. Cleaving to apostolic doctrine in the Scriptures (v. 24)

1 John 4:1-6

1. Christians must be very careful and test everything by the Word of God.

2. There are *many* false spirits in the world.

3. There are different types of false teachers. This type does not confess that "Jesus Christ is come in the flesh." This involves two things:

a. First, it means that Jesus is the Messiah foretold in the Old Testament, that He is everything foretold in Old Testament prophecy. He is God (Isaiah 7:14; 9:6). He is the Savior from sin (Is. 53).

b. Second, it means to confess that Jesus Christ is come in the flesh, meaning that God was incarnated (John 1:1; 1 Tim. 3:16). Jesus is the eternal God. He had no beginning. He was not created. He did not become the Son of God at any certain point. He is God the Son from all eternity.

c. To summarize, it means to confess Jesus Christ in every manner subscribed to him in the Old and New Testament Scriptures; that He is both God and man, that He is eternal, the Creator of all things, that He was born of a virgin, that He died for our sins, that He rose from the dead bodily, that He ascended up to Heaven bodily, that He is coming again bodily.

4. False teachers who are after the spirit of antichrist are of the world (v. 5). Rome is an example. Even secular authorities respect Rome. Observe how a secular magazine such as *Time,* which blasphemes Jesus Christ and casts doubt upon the Bible at every opportunity, fawns over the pope.

5. True believers follow the apostles (v. 6).

2 John 6-11

1. It is a mark of love to deal with false doctrine (v. 6). True Christian love is obedience to the Lord's commands (1 Jn. 5:3). Even the "apostle of love" preached frequently against error.

2. There are *many* false teachers (v. 7).

3. They are deceivers (v. 7), meaning they are tricky and are not what they claim or appear to be. This is why they are so dangerous.

4. There are different kinds of false teachers. These false teachers deny Jesus Christ. That means they pervert the doctrine of Christ. Examples:

a. Cults such as the Mormons and Jehovah's Witnesses

b. Modernists who deny the Lord's deity, virgin birth, miracles, and resurrection'

c. Unitarians who deny that Jesus is God

5. God commands strict separation from those who teach "fatal error" (v. 10). By this, we mean error that would corrupt the Christian faith, error that is so serious that one cannot be saved if he accepts it.

Jude 3-20

1. It is every believer's duty to contend for the faith (v. 3).

a. He is to do this "earnestly."

b. The basis for standing for the truth is "the faith once delivered to the saints."

c. What part of the faith are we to defend against error? All of it.

2. The apostles did a lot of "negative" preaching. This entire epistle is about error.

Revelation 2-3

1. False teaching was one of the biggest problems in the early churches. It was not the only problem, but it was a large problem.

2. Jesus judges churches on the basis of how they deal with false teachers.

3. Jesus is pleased when churches deal with error (2:6).

4. Churches should deal with error even in times of persecution (2:12-16). It is common for Christians to become careless about this. Richard Wurmbrand spent 14 years in prison in Romania and later founded The Voice of the Martyrs. I heard him speak in 1975, and he said that we should not be so strict about doctrine when we are being persecuted.

Conclusion

1. False teaching is a great danger to churches.

2. The Apostles spent a lot of time dealing with error.

3. They named names and were very specific.

4. Every preacher has a responsibility to deal with error (Acts 20; 2 Tim. 4:2; Titus 1).

5. Every believer also has a responsibility to defend the truth against error (Jude 3). This requires studying the Word of God and being strong in sound doctrine.

Review Questions on the Survey of What the Bible Says about False Teaching

What does Matthew 7:15-23 warn about?

What verses in Matthew 24 refer to false teachers?

What does Acts 13:6-12 teach us about the filling of the Holy Spirit?

Who was Paul speaking to in Acts 20:28-35?

According to Acts 20:28-35, where will false teachers come from?

In 1 Corinthians 15, what are the two ways that Paul dealt with false teaching?

In 2 Corinthians 11:1-4, Paul warned about three false things. What were they?

What did Paul fear that the church at Corinth would do if those false things came to them?

According to Galatians 1:6-9, what is a false gospel? Also, what is God's attitude toward false gospels?

According to Ephesians 4:11-14, what has God given to protect Christians from error?

What do we know about the false teachers described in Philippians 3:17-19?

According to 1 Timothy 1:3, how much false doctrine should the churches allow?

False teachers are described in 1 Timothy 1:7. What were they teaching?

According to 1 Timothy 4:1, what is the source of false doctrine?

What two false things were the teachers in 1 Timothy 4:1-6 teaching?

According to 1 Timothy 6:3-5, what were these false teachers denying?

Who is Paul talking about in 2 Timothy 3? The world or professing Christians?

2 Timothy 3:5 mentions the power of godliness. What is that?

What does 2 Timothy 3:13 says about the course of the church age?

What kind of teachers are described in 2 Timothy 4:3-4?

According to Titus 1:9, what is one qualification for a pastor?

What does Titus 1:11 says about false teaching?

What does the word “heretic” mean in Titus 1:10?

What does the Bible say the churches must do with heretics?

What kind of false teachers are described in 2 Peter 2:1?

What does 2 Peter 2:10 say about these false teachers?

According to 2 Peter 3:14-18, what do false teachers do with the Scriptures?

1 John 2:18 uses the term “antichrist” in two ways. What are they?

What does 1 John 4:1 say we should do?

What kind of false teacher is 2 John 6-11 talking about?

How should we treat these false teachers?

What does Jude 3 say about the Christian faith?

What does Jude 3 say the believer should do for the faith?

BIBLICAL SEPARATION

Outline of Biblical Separation (2 Tim. 2:15-26)

The Foundation of Separation (v. 15)

1. The foundation of separation is a strong knowledge of the Scriptures. Without this, the Christian cannot know truth from error.

Contrast the average church member's study habits and Bible knowledge. Let's take a simple test:

a. Do you read the Bible (Rev. 1:3)? The Bible is a book, and it should be read systematically. Yet some Christians have been saved for many years and have not read the Bible through even once.

b. Do you study the Bible (2 Tim. 2:15)? Reading the Bible is not enough; it must be studied. Words must be defined; passages interpreted; the message applied to one's life, etc.

c. Do you use Bible study tools? Many believers purchase tools but do not diligently use them.

d. Do you know the meaning of Bible words? i.e., *subvert* (v. 14), *profane* (v. 16), *sanctified* (v. 21), *meet* (v. 21), *peradventure* (v. 25), *repentance* (v. 25).

e. Do you know the message of each book of the Bible? The Bible is composed of 66 separate books, and each one has its own important message.

f. Do you know what each major section of the Bible means and how it all fits together?

g. Do you know the geography of the Bible?

h. Do you know Bible doctrine (justification, propitiation, sanctification, Christ's deity, eternal security, resurrection, sin, death, soul, spirit, Satan, angels, heaven, hell, judgment)?

i. Do you understand the O.T. types (tabernacle, offerings, priesthood)?

j. Do you understand the book of Proverbs?

k. Do you understand Bible prophecy? (covenants, future events, rapture, tribulation, coming of Christ, millennium)

l. Can you refute false teachers? i.e., Jesus not God, must keep Sabbath, must speak in tongues, should seek the baptism of the Holy Spirit, healing promised, not supposed to judge, all Christians should get together.

2. This is basic Bible knowledge that every church member should possess. *The leaders should know much more than this*.

3. This means that every church should be a Bible school to make sure that its people are strong in the Word of God.

The Method of Separation (vv. 16, 17)

There are two steps involved in separation:

1. Plainly identify those who err (v. 17)

In 1 and 2 Timothy alone, Paul named the names of false teachers and compromisers 10 times (1 Tim. 1:20; 2 Tim. 1:15; 2:17; 3:8; 4:10, 14).

This is in contrast to the average pastor today. A pastor in Oklahoma City told of an experience with someone who was in the ecumenical clergy association in order to warn his people; but he added, "I don't remember his name and wouldn't tell you if I did." Why not? How can people know who is dangerous unless preachers name names? So much of the preaching today is too vague to be of practical use to people.

2. Separate from those who err — "shun"

Consider other Bible terms that describe separation:

"purge oneself from" 2 Tim. 2:21
"from such turn away" 2 Tim. 3:5
"avoid them" Rom. 16:17
"have no fellowship with" 2 Cor. 6:14

"receive him not" 2 John 10.

a. Avoid their churches and meetings.

b. Avoid their books. There is a great danger in the average Christian bookstore today because of the false teachings contained in so many of the books.

c. Avoid their television and radio broadcasts. One pastor in Michigan told me that his weakest and most unstable people are those who listen most frequently to Christian radio, and that is because the airwaves are filled today with compromisers and false teachers.

d. Avoid their schools. Recently I learned that a professor at Tennessee Temple University is pursuing a doctorate at Pat Robertson's Regency University, which associates closely with the Roman Catholic Church. This is disobedience to the Bible's command of separation. It is also common today for professors at fundamentalist schools to pursue doctorates at compromised schools such as Dallas Seminary. This is to follow in the footsteps of the New Evangelicals who refused to separate from error 50 years ago.

e. Avoid their music. CCM is very dangerous and if it is not avoided, it will corrupt and bring in worldly and ecumenical influences.

The Reason for Separation (vv. 16b, 17)

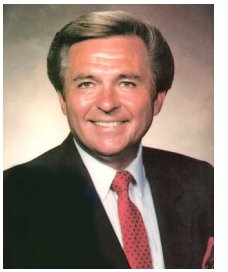
Error has a corrupting influence (compare Rom. 16:18; 1 Cor. 5:6; 15:33).

New Evangelicalism's corrupting influence: The fathers of NE renounced separatism in the late 1940s, and within a mere 10 years, they were infiltrated with liberal views of the Bible.

1. The testimony of Harold Lindsell, one of the fathers of New Evangelicalism:

> "I must regretfully conclude that the term evangelical has been so debased that it has lost its usefulness. ... WITHIN A DECADE OR SO NEOEVANGELICALISM . . . WAS BEING ASSAULTED FROM WITHIN BY INCREASING SKEPTICISM WITH REGARD TO BIBLICAL INFALLIBILITY OR INERRANCY" (Harold Lindsell, *The Bible in the Balance*, 1979)

2. <u>The example of Jack Van Impe</u>

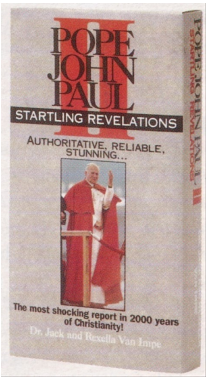


a. He was a fundamentalist in the 1970s. He preached at Tennessee Temple, Bob Jones University, and at fundamentalist conferences.

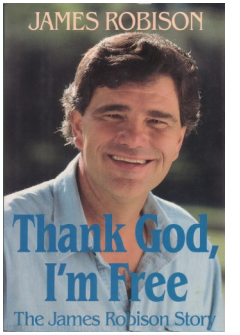
b. He changed dramatically in early 1980s. In 1984, he published *Heart Disease in Christ's Body,* in which he strongly denounced separatism. He said he was going to preach nothing but love all the rest of his days.

"God comes into the heart of Catholics, and Lutherans, and Baptists, and Pentecostals, and with God in us, we can fellowship with one another" (Van Impe).

c. In his September 29, 1992, television program Van Impe "praised Pope John Paul II, calling him a 'great' man, extolling his character and telling his audience that they ought to 'thank God' for such a courageous religious leader." In 1993, Van Impe published *Startling Revelations: Pope John Paul II*, a video that presented the pope as a defender of the faith! He failed to mention that the pope has the words "I am totally yours" (in Latin) sewn on his garments as a testimony to his complete devotion to MARY! The pope is a defender of the Catholic faith, but he is ignorant of the faith once delivered to the saints. The spiritual blindness that has come upon Jack Van Impe illustrates the power of error to corrupt those who do not separate from it.



3. <u>The example of James Robison</u>



a. He was a bold Bible preacher in the 1970s. He preached plainly against sin and modernism.

b. In 1980, he became a charismatic, believing that demons were cast out of him. He described this in his book "Thank God, I'm Free."

c. In 1987, I heard him speak at a large ecumenical conference in New Orleans and he praised the pope! He said, "I tell you what, one of the finest moral

representatives of morality in this earth right now is the pope. People who know it really believe he is a born again man."

Contemporary Christian Music's corrupting influence

1. It has been observed that fundamentalist churches that accept CCM soon change their separatist character.

2. That is because of the corrupting influence of the error associated with CCM. CCM is not just music; it is a doctrine; it is a philosophy of the Christian life. It is "rock and roll Christianity." It is anti-fundamentalist. It is Charismatic in doctrine and practice, and when it comes, it brings its philosophy.

The Basis of Separation (v. 18)

1. The basis of separation is much broader than commonly thought. The typical concept is illustrated by Promise Keepers. They claim that only the "major" doctrines are important and "lesser" doctrines should not cause division. Those who speak at their events are not allowed to touch on controversial things.

> "Some of the issues that should not be addressed: Eternal security, the gifts of the Spirit, baptism, Pretribulation or post-tribulation prophecy, sacraments or ordinances" (PK Ambassador booklet)

a. In 2 Timothy 2:18, the basis of separation was prophetic doctrine. The false teachers were spiritualizing future events. This type of thing is widely thought to be a non-separation issue today, but we see that the apostle used it as a basis for separation.

b. Examples today are —

(1) A-millennialism and allegorical interpretation of prophecy

(2) Modernism: "The coming of Christ is to the hearts of those who love him. It is not for some future time" (Clarence Craig, RSV translator).

c. True Christian unity requires oneness of mind (Rom. 15:5; 1 Cor. 1:10; Phil. 1:27). This is a very narrow basis of unity. True Christian unity is not "unity in diversity."

2. *There are many types of false doctrines mentioned in the N.T.*

a. False doctrine pertaining to the doctrine of Christ (i.e., Colossians; 2 John). Examples today:

(1) Theological modernists

(2) Jehovah's Witnesses

(3) Mormons

(4) Unitarians

b. False doctrine pertaining to the doctrine of salvation, the gospel (i.e., Galatians). Examples today:

(1) The RCC corrupts the gospel by adding sacraments

(2) Those who teach baptismal regeneration

(3) All of the cults, such as the Jehovah's Witnesses, the Mormons, and the Seventh-day Adventists, corrupt the gospel by adding works

c. False doctrine pertaining to the doctrine of godliness (1 Tim. 6:3-5). Examples today:

(1) Contemporary Christian Music

(2) New Evangelicalism

d. False doctrine pertaining to church doctrine (1 Tim. 3:15; 6:14). Examples today:

(1) Protestantism

(2) Fundamentalism as an interdenominational movement downplays church doctrine

(3) Ecumenism

3. *Not all error is equally harmful.*

a. There are "damnable heresies" (2 Pet. 2:1)

b. Another term for this is "fatal heresies," referring to heresies that affect salvation itself (2 Cor. 11:4): false gospels, false christs, and false spirits.

c. Other examples of damnable heresies are as follows:

(1) To deny <u>the resurrection of Christ</u> is damnable. Paul taught that you cannot be saved apart from the resurrection (1 Cor. 15:14).

(2) To deny the virgin birth is damnable. If Jesus was not virgin born, He was a sinner; and if He was a sinner, He could not be our Savior. In 2001, I had a conversation with a student at Beeson Divinity School in Birmingham, Alabama, which is associated with the Southern Baptist Convention. In the chapel is a statue of Karl Barth, and he is held forth as one of the heroes of the faith, yet he denied the virgin birth. The student was guiding a tour of the multi-million dollar chapel, and after the tour was completed, I asked him why they would feature Barth, who denied the virgin birth. The student argued that one can be a Christian and not believe in the virgin birth, which simply is not true.

4. *There is a separation even from true brethren* (2 Thess. 3:6-15).

a. If we are commanded to separate from a brother over the issue of whether or not a man is working, surely we must separate from brothers in Christ over even larger issues of disobedience, such as refusing to obey separation.

b. Paul warned about Demas and his worldliness (2 Tim. 4). Would he not much more warn about something as grossly worldly as Christian rock?

c. Examples:

(1) Avoid New Evangelicals who refuse to practice separation: i.e., Billy Graham, Luis Palau, Bill Bright, D. James Kennedy, Chuck Colson, Chuck Swindoll

(2) Avoid Charismatics, because of their commitment to various errors about the Holy Spirit, etc.

(3) Avoid Christian Psychologists like James Dobson who preach a self-esteem message

(4) Avoid the Southern Baptist Convention, which refuses to deal with error in a biblical fashion (allowing compromisers such as Billy Graham and false teachers such as Jimmy Carter to remain in the churches), which is permeated with New Evangelicalism and worldliness, and which is yoked together with unbelievers and false teachers through the Baptist World Alliance.

(5) Avoid Contemporary Christian Music, which denounces separation from the world and which is opposed to biblical fundamentalism

5. *There can be separation even while there is Christian love and appreciation* (Phil. 1:15-18).

The ecumenists say, "We will live together in heaven; we should be able to work together on earth." That is not true, though. In heaven, we will be perfect (Heb. 12:23). There will be no error or compromise in heaven, but there is plenty of it on earth and the Bible warns that it will increase as we near the return of Christ (2 Tim. 3:13). For our walk through this life, God has plainly commanded us to separate from error and compromise. This does not mean, though, that we cannot love those with whom we differ. We can separate and love at the same time.

a. Bible Presbyterians in Singapore: I was not able to accept their kind invitation to preach, because I cannot abide by their doctrine of infant baptism; but I still appreciate and love them in the Lord and I look forward to the day when we are no longer separated by contradictory doctrine.

b. The Moravians: Had I lived in the 1700s, I would not have worked with the Moravians, because of their infant baptism and other errors; but I am deeply appreciative of and challenged by their zeal for world evangelism. That was their glory.

c. New Evangelicals such as Graham and Dobson. I must warn of them and I would never agree to work with them or associate with them in a meeting, but I still love them and appreciate many things that they have done.

d. The same is true for Pentecostals. I was led to Christ by an old-fashioned Pentecostal and I praise the Lord for him and others like him and I count them brethren in Christ, though I cannot work with them because our doctrine is different.

e. The same is true for neo-fundamentalists such as Jerry Falwell. When I hear Falwell standing up boldly for Christ on Larry King's television program and in other public forums, I am thankful for him and love him in the Lord. But I could not work with him because he has determined to walk in a path of compromise and disobedience to the Bible.

The Wisdom of Separation (v. 7)

Separation is difficult and requires the Holy Spirit's guidance. Separation is not a simple matter. At what point do we break fellowship? With what types of error do we draw the line of separation? These are not easy questions to answer, and the believer needs God's wisdom. See also 1 John. 2:20.

The Initiative of Separation (vv. 20, 21)

The initiative of separation is to be taken by the believer. We are not to wait until we are kicked out; we are to exercise separation from error.

An example is leaving a church. People write to me and make excuses for staying in a church that is committed to many errors, such as rock music, women teachers, unqualified leaders, worldly youth directors, etc. They should take the initiative and separate from such a church. Here are two important truths about such situations:

a. You can't change a church unless you have authority.

b. The attempt to change serious errors should be short lived (Titus 3:10).

The Attitude of Separation (vv. 24-26)

The late Mel Rutter, vice-president of Maranatha Baptist Mission: "Be as strong as a rock in your position and as sweet as honey from the rock in your disposition."

Note that to "not strive" does not mean to avoid all conflict. Paul was often in a conflict (Acts 15:2 – "no small dissension and disputation"). There is a GOOD fight (1 Tim. 6:12; 2 Tim. 4:7).

OTHER PASSAGES ON SEPARATION

Romans 16:17-18

1. This passage lists two requirements:

   a. Mark those who teach false things. Plainly identify them. Name their names.

b. Avoid them. When we know who they are who are teaching false things, we are to separate from them.

2. The basis for separation is the apostles' doctrine. "…contrary to the doctrine which ye have learned" (v. 17).

3. False teachers are dangerous because of their clever words (v. 18). The "simple" are particularly in danger. Prov. 14:15 says the simple is one who "believeth every word." This means he is gullible. He does not carefully test things by the Word of God (1 Thess. 5:21).

4. Some have used this passage to teach against causing divisions among Christians. This cannot be the meaning for the following reasons:

a. The most common interpretation among Bible-believing commentators historically has been to view the passage as a warning about false teachers in general who depart from the doctrine that has been given to us in the apostolic writings**.** Consider the following excerpts from various standard commentaries:

> "MEN ARE DISTRACTED FROM THE UNITY OF THE TRUTH WHEN THE TRUTH OF GOD IS DESTROYED BY DOCTRINES OF HUMAN INVENTION. ... IT IS A SHAMELESS PIECE OF TRICKERY TO DEFEND A CONSPIRACY OF LYING AND GODLESS DOCTRINES UNDER THE PRETEXT OF PEACE AND UNITY. THE PAPISTS, THEREFORE, HAVE NO GROUNDS FOR USING THIS PASSAGE TO STIR UP ILL-WILL AGAINST US, FOR WE DO NOT ATTACK OR DESTROY THE GOSPEL OF CHRIST, BUT THE FALSEHOODS OF THE DEVIL BY WHICH IT HAS HITHERTO BEEN OBSCURED. INDEED, PAUL CLEARLY DEMONSTRATES THAT HE DOES NOT CONDEMN EVERY KIND OF DISAGREEMENT WITHOUT EXCEPTION, BUT ONLY THOSE WHICH DESTROY AGREEMENT OF THE ORTHODOX FAITH" (John Calvin, *The Epistles of Paul the Apostle*, Translated by Ross Mackenzie, c. 1650).

> "You have been instructed in the true doctrine of Christ; and THERE ARE SOME THAT WOULD INNOVATE AND TEACH ANOTHER DOCTRINE, THAT BROACH OPINIONS THAT ARE CONTRARY, OR, AT LEAST, BESIDE THE DOCTRINE WHICH IS PURE AND APOSTOLICAL, and so make divisions and factions amongst you" (Matthew Poole, 1685).

> "WHATEVER VARIES FROM THE FORM OF SOUND DOCTRINE WHICH WE HAVE IN THE SCRIPTURES OPENS A DOOR TO

DIVISIONS AND OFFENCES. If truth be once deserted, unity and peace will not last long" (Matthew Henry, 1710).

"They profess to be apostles, but they are not apostles of Christ; they neither do His will NOR PREACH HIS DOCTRINE" (Adam Clarke, 1826).

"There were probably two evils in the apostle's mind when he wrote this passage; THE DIVISIONS OCCASIONED BY ERRONEOUS DOCTRINES, and the offences or scandals occasioned by evil conduct of the false teachers. ... THE DESCRIPTION HERE GIVEN IS APPLICABLE, IN A GREAT DEGREE, TO ERRORISTS IN ALL AGES" (Charles Hodge, *A Commentary on Romans*, 1864).

"THE ARTICLE DENOTES THOSE ANTI-PAULINE DIVISIONS AND OFFENCES — i.e. temptations to DEPARTURE FROM THE TRUE CHRISTIAN FAITH AND LIFE, well known to the readers,—which at that time arose in so many quarters in Pauline churches, and might readily threaten the Romans also" (Heinrich August Wilhelm Meyer, *Critical and Exegetical Handbook to the Epistle to the Romans*, Edinburgh: T. & T. Clark, 1876, p. 378).

"THE 'DOCTRINE YE HAVE LEARNED' IS THE PATTERN GIVEN IN THIS EPISTLE. APOSTOLIC TEACHING IS THE ONLY STANDARD OF COMPARISON. That teaching now found in the written word (Isa. 8:20). Divisions and offences are themselves contrary to that doctrine, and also are occasioned through departure from it. TRUTH UNITES BELIEVERS; ERROR SEPARATES THEM. Believers are capable of judging between truth and error" (Thomas Robinson, *Studies in Romans*, 1878).

"It would seem from ver. 17 that Judaizing teachers are meant: Gal. 2:6-11; Phil. 3:2,18,19; 2 Core. 9:13. ... THE PRINCIPLE OF DIVINE REVELATION IS OPPOSED, WHEN ANYTHING IS ADDED ON HUMAN AUTHORITY. ... This canon of truth is stated more strongly at Gal. 1:8; and is also found in 1 John 2:20-27; 2 John 9; Jude 3. ... IT IS EQUALLY OPPOSED TO ALL DENIALS AND ALL ACCRETIVE DEVELOPMENTS OF THE ORIGINAL DEPOSIT OF CHRISTIAN DOCTRINE COMMITTED TO THE CHURCH OF CHRIST" (H.P. Liddon, *Explanatory Analysis of St. Paul's Epistle to the Romans*, London: Longmans, Green, and Co., 1893).

"Something occurred before the letter to the Romans was concluded and dispatched to make St. Paul insert A FINAL WARNING AGAINST FALSE TEACHERS, who were causing divisions and perverting the gospel as all Christians had at first received it, in the interests of their personal aggrandizement" (Charles Gore, *St. Paul's Epistle to the Romans*, London: John Murray, 1900).

"There has been much conjecture as to the character of these early evil workers (of verses 17,18) at Rome: some regarding them as evil teachers, probably of a Jewish character (Sanday); others as early Gnostics, which insidious Satanic philosophy developed itself fully later (Moule). IT IS NOT, HOWEVER, AS NECESSARY TO KNOW THEIR HISTORIC SETTING, AS TO TAKE THE MORAL LESSON HERE, AND TO DISCERN SUCH CHARACTERS, WHATEVER THEY BE, IN OUR OWN DAY AMONG THE SAINTS; AND TURN AWAY FROM THEM. THE INABILITY TO TURN RESOLUTELY AND HOLILY AWAY FROM FALSE TEACHERS AND EVIL WORKERS, IS A MARK OF SPIRITUAL ILL-HEALTH, DECADENCE, AND POSSIBLY OF THE STATE OF SPIRITUAL DEATH ITSELF! Mad dogs are shot; infectious diseases are quarantined; but evil teachers who would divide to their destruction and draw away the saints with teaching contrary to the doctrine of Christ and His Apostles are everywhere tolerated! How ghastly and ruinous is this false toleration! Let us take heed lest we 'partake in the evil deeds' of such evil workers! Remember II John 9,10,11" (William R. Newell, *Romans Verse by Verse*, Moody Press, 1938).

"Though he warns the Roman saints of the danger of listening to men of this type he lets them know that he has only heard good things of them, but he is jealous that they should maintain their excellent record. ALAS, HOW SOON DID THIS VERY CHURCH OPEN ITS DOORS TO JUST SUCH FALSE TEACHERS AS HE WARNED THEM AGAINST, AND SO BY THE SEVENTH CENTURY YOU HAVE THE PAPACY ITSELF ENTHRONED IN ROME!" (Harry Ironside, *Romans*, New York: Loizeaux Brothers, 1949).

"After Paul has, in verses 17-20, GIVEN WARNING AGAINST FALSE TEACHERS who might creep into the church and by fair words turn it away from Christ…" (Anders Nygren, *Commentary on Romans*, London: SCM Press, 1952).

"...just before he finishes, HE GIVES ONE DEFINITE AND DIRECT WARNING AGAINST FALSE TEACHERS. We need not suppose that these agitators and false teachers had actually invaded the Roman scene. Probably they had not. If they had we would expect direct encounter with them in the body of the epistle, as, for example, in the epistles to the Galatians and Colossians. But Paul was well aware of the existence of these heretics and, if their propaganda had not reached Rome, there was good ground for fear that the danger was impending. ... The trouble-makers are by some regarded as antinomian libertines, by others as Judaizing zealots. ... WE HAVE HERE FALSE TEACHERS AND PROPAGANDISTS. ... HENCE THE STUMBLING IS THAT CAUSED BY FALSE DOCTRINE AND FALLS INTO THE CATEGORY

OF THE ERROR ANATHEMATIZED IN GALATIANS. ... These teachers were skilled in the artful device of 'smooth and fair speech', a common feature of those who corrupt the purity and simplicity of the gospel" (John Murray, *The Epistle to the Romans*, Eerdmans, 1959).

"These men to be avoided cause divisions contrary to the doctrines which Paul has set forth in this epistle. REJECTORS OF THE DOCTRINES OF THE GOSPEL WE ARE TO REJECT" (Ian Paisley, *An Exposition of the Epistle to the Romans*, Belfast: Martyrs Memorial Free Presbyterian Church, 1968).

"IT IS NOT NECESSARY TO BELIEVE THAT THEY WERE ALL OF ONE KIND. SOME MAY HAVE BEEN LEGALISTS (JUDAIZERS), OTHERS ANTINOMIANS OR PERHAPS ASCETICS, or advocates of a combination of two or more DISRUPTIVE ISMS" (William Hendriksen, *Romans*, Grand Rapids: Baker Book House, 1980).

"PAUL HAS NO SYMPATHY WITH THEOLOGICAL SLEEPINESS. CHRISTIANS ARE TO MAKE A MENTAL NOTE OF THOSE WHO ARE OFF-BASE. SECOND: 'KEEP AWAY FROM THEM' (V. 17B). HERETICS ARE TO BE SPURNED" (R. Kent Hughest, *Romans: Righteousness from Heaven*, Wheaton: Crossway Books, 1991).

b. If the passage is speaking of a sin of divisiveness, it is definitely not referring to divisiveness in general**.** The Bible states that not all division is wrong.

(1) Christ said that He came to bring division (Lk. 12:51-53).

(2) The truth always creates divisions (Acts 15:1-2). Those who preach the truth will be divided from those who preach error. Those who love righteousness will be divided from those who love sin. We are commanded to earnestly contend for the faith once delivered to the saints (Jude 3). Contention causes divisions.

(3) Many godly men since the days of the apostles have made divisions among Christians because of the truth and have been charged with divisiveness, but they were not wrong and their actions do not fall under the condemnation of Romans 16:17. John Tombes is one of a multitude of men who have made divisions from time to time by their stand against infant baptism, for example. Tombes was a minister in a church in England in the 17th century, but when he began preaching and writing against infant baptism, he was dismissed from his pulpit

and charged with being a man of a "restless spirit" and with creating divisions and confusion (Joseph Ivimey, *A History of the English Baptists*, vol. i, p. 183). Was Tombes doing an evil thing by causing division because of baptism? By no means; he was obeying Jude 3 and earnestly contending for the faith once delivered unto the saints.

(4) Therefore, if Romans 16:17 is referring to a sin of divisiveness, it is the sin of IMPROPER divisiveness produced by false teaching and personality conflict or some other such thing. It is definitely not condemning the man who stands uncompromisingly for the truth of the Word of God and who, as a result, causes division and trouble. If that were the case, it would be criticizing the Apostle Paul Himself—yea, even the Lord Jesus Christ!

2 Corinthians 6:14-18

This passage has many applications:

a. It forbids Bible believers to associate with professing Christians who teach demonic doctrines, such as denying Christ or perverting the gospel. The Bible teaches that they worship a false Christ and their doctrine is of devils (2 Cor. 11:4; 1 Tim. 4:1). Examples:

(1) Ecumenical alliances such as the National Council of Churches, the World Council of Churches, the Baptist World Alliance, etc.

(2) Denominational alliances by which Bible believing churches are yoked together with heretics.

(3) Evangelistic crusades, such as those operated by Billy Graham and Luis Palau, whereby Bible believers are associated with false teachers.

b. It forbids marriage to an unbeliever or one who holds to a false type of Christianity, such as a Roman Catholic or a member of a cult.

c. It forbids business partnerships with unbelievers. Many Christians have gotten themselves into trouble by this means.

Ephesians 5:11

1. This is a far-reaching command of separation. It applies to separation from sinful things as well as separation from false things. Anything that is a work of darkness is to be avoided.

2. The believer's responsibility is not only to avoid evil things but also to reprove them. Proper reproof is not unloving, because biblical reproof is light that gives the unbelieving and disobedient an opportunity to realize their error.

1 Timothy 6:3-5

1. There are two types of error mentioned here:

   a. Some false teachers deny that Jesus' words are for Christians (v. 3). A modern example is hyper-dispensationalism, which teaches that the gospels are not for the churches today.

   b. Some false teachers deny the doctrine of godliness (v. 3). They teach that Christians are not bound by laws and rules. Modern examples:

      (1) The modernistic Protestant denominations. They commonly refuse to preach against sin and claim that Christians are free from such restrictions.

      (2) Rock and roll Christianity. The old rock star Alice Cooper claims to be saved, but he says he still loves rock and roll; and he still performs sensual rock concerts.

      (3) New Evangelicalism. Students in schools such as Wheaton College are not separated from the world; they dress immodestly, listen to rock music, dance, drink, etc. They call fundamentalists "legalists" and "Pharisees." Their favorite verses are Matthew 7:1 and Rom. 14:4.

      (4) Charismatics. The same is true for many Charismatic churches. There is little or no separation from the world.

2. God commands separation from false teachers (v. 5). The Bible believer is to take the initiative in separation. The last clause in verse 5 is omitted from the modern versions that follow the critical Greek text. Separation is found in other

passages in these Bibles, but not the exact type of separation spoken of in this passage.

2 Timothy 3:5

1. This passage describes the apostasy of the last days.

2. At the very heart of the passage is the command to separate from those who err. This is exactly contrary to the philosophy of the ecumenical movement.

3. The power of godliness is the gospel (Rom. 1:16) and the Scripture (Heb. 4:12). Both are widely denied among professing Christians today. They deny the gospel by mixing grace and works, and they deny the Scripture by claiming that the Bible has errors.

2 John 7-11

1. God commands strict separation from those who teach "fatal error" (v. 10). By this, we mean error that would corrupt the Christian faith.

2. These false teachers deny Jesus Christ. That means they pervert the doctrine of Christ. Examples:

   a. Cults such as the Mormons and Jehovah's Witnesses

   b. Modernists who deny the Lord's virgin birth, miracles, and resurrection

3. A believer can lose his reward by associating with error (vv. 8, 11).

CONCLUSION

1. The rejection of separation is a slippery slope (1 Cor. 5:6; 15:33).

   a. Harold Lindsell warned that within 10 years of rejecting separation, Evangelicalism was infiltrated by theological modernism and unbelief. Many fundamentalists today are on the same path.

   b. This is why I try to warn about error within fundamentalist and Bible-believing churches. If error is not stopped early, it cannot be stopped at all.

2. We must educate ourselves, our churches, and our families. The N.T. epistles deal constantly with error, and this is our pattern for the ministry. Yet, many

Bible-believing churches rarely if ever warn plainly about false doctrine and compromise, and they do not appreciate or make use of ministries that do warn of these things.

3. We must not fear being in the minority. Truth has always been in the minority. The Lord Jesus warned, “When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8). He likened the church age to leaven hidden in a loaf “until the whole was leavened” (Matt. 13:33). This refers to the spread of apostasy. At the end of the church age, there will be few true churches and many false ones.

4. Separation is important, but it alone is not enough to please the Lord, and it is not an end in itself.

a. The Great Commission is not separation; it is evangelism and church planting.

b. Separation is a wall of protection around God’s work.

Review Questions on Bible Separation

What are the seven Bible passages on separation that we considered?

What is the foundation of Bible separation in 2 Timothy 2:15-26?

In 2 Tim. 2:16-17, what two things are necessary in practicing separation?

How many times did Paul name the names of false teachers and compromisers in 1 and 2 Timothy?

What are the words that are used in the New Testament to describe separation?

According to 2 Timothy 2:16-17, why is it important to separate from false teaching?

What are some doctrines that we should use as the basis for separation?

What verse says some false doctrines are “damnable”?

What passage says we must separate from brethren who are disobedient?

According to Romans 16:17, who should we separate from?

According to Romans 16:17, what two things should we do toward false teachers?

According to Romans 16:18, why are false teachers dangerous? Also, what is a “simple” person?

What are some applications of 2 Corinthians 6:14-18?

According to Ephesians 5:11, what is the believer’s two-fold responsibility in regard to the things of darkness?

What is the false teaching described in 1 Timothy 6:3-5?

What is the false teaching described in 2 Timothy 3:5?

What is the warning of 2 John 8?

Part II
The Roman Catholic Church

ROMAN CATHOLICISM

We begin our studies on the defense of the faith with the Roman Catholic Church for the following reasons:

1. It is the largest false Christian organization. Rome is active in practically every country of the world. She claims almost one billion members.

2. Through the ecumenical movement, Rome is heavily involved with other denominations and organizations.

THE HISTORY OF ROMAN CATHOLICISM

See the Way of Life Advanced Bible Studies course on "A History of the Churches."

1. The Roman Catholic Church was formed gradually over a period of 500 years after the apostles.

2. It is a combination of paganism and Christianity. For example, its doctrine of Mary as the Queen of Heaven was adopted from idolatry.

3. It ruled Europe with an iron hand for hundreds of years. Under the Catholic Inquisition, millions were put to death because they refused to accept Rome's authority.

4. Some of its power was broken after the Protestant Reformation.

   a. Much of its territory was lost.

   b. The Inquisition ceased in the 1800s.

THE DOCTRINE OF ROMAN CATHOLICISM

We will look at seven of the chief errors of the Catholic Church:

ERROR # 1—CHURCH TRADITION HAS THE SAME AUTHORITY AS SCRIPTURE

According to Roman Catholicism, church tradition has the same authority as the Bible. This is the foundational error of the Catholic Church, because it is this principle that allows it to hold many strange doctrines that are not supported by the Bible. A Catholic writer expresses this false dogma in the following way:

> "The Bible is a chance collection of missionary writings. ... It does not give a general view of revealed truths. ... We find, welling up between Christ and the Scriptures, the living teaching of the Church guarding and explaining the truth. Through every gap and rift in the Bible message gleam the clear waters of tradition" (Karl Adam, *One and Holy*, pp. 78,79).

This view of authority was affirmed by the Vatican II Council of the 1960s:

> "Sacred Tradition and sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal ... Thus it comes about that the Church does not draw her certainty about all revealed truths from the holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honoured with equal feelings of devotion and reverence" (Dogmatic Constitution on Divine Revelation, Chap. 2, 9, p. 682).

BIBLE ANSWER TO THIS FALSE TEACHING:

1. The Bible is the complete standard for truth. The Christian faith was revealed in its finality in the New Testament scriptures. Every word of the Scriptures was carefully chosen by God. Consider the testimony of the following verses:

a. 2 Timothy 3:16-17. The Apostle Paul taught that the Scriptures are so complete that they are able to make "the man of God perfect, THROUGHLY furnished unto ALL good words" (2 Tim. 3:16,17). If the Bible is able to do this, certainly we have no need for extra-biblical "revelations," such as the proclamations of popes and Catholic councils.

b. Jude 3. The Christian faith was revealed once for all in the Bible. The church's job is to defend this truth, not formulate something new. It has been said that the churches have executive and judicial authority, not legislative authority.

2. We are taught to test everything by Scripture (Is. 8:20; Rom. 16:17; Gal. 1:8; Ph. 3:17; 21 Thess. 5:21; 1 Tim. 1:13; 2 Tim. 3:16). The problem with Roman Catholic tradition is not only that it *adds to* the Bible's teaching; it also directly *contradicts* the Bible. A great number of Catholic dogmas are in direct opposition to apostolic truth. The false teachings listed in this study are examples.

3. Those who exalt their traditions to the level of Scripture are condemned. The Lord Jesus publicly rebuked the Pharisees because their traditions contradicted Scripture and led men away from the pure truth of God's Word (Mk. 7:6-13).

4. There is no apostolic succession.

The Roman Catholic Church claims that its popes are successors of the apostles. For the following reasons we know that this is not true:

a. No one today qualifies to be an apostle.

(1) They were chosen personally by Christ (Acts 22:14; Lk. 6:13-16; Gal. 1:1).

(2) They had seen the resurrected Christ (Acts 22:14; 1:22; 1 Cor. 9:1; 15:7-9).

(3) They received their message by direct revelation from God rather than being taught by men (Acts 22:14; Gal. 1:11-12).

(4) They could impart spiritual power and gifts to others (Acts 8:17-19; 2 Tim. 1:6).

(5) They had special signs to authenticate their message (2 Cor. 12:12; Acts 2:43; 4:33; 5:12).

(6) They had the same authority as O.T. prophets (2 Pet. 3:2).

b. There were only twelve of them, and their office, apart from the exception of Judas, was never passed on to others at their death (Lk. 6:13-16; Re. 21:14). When Judas committed suicide after betraying Jesus, the eleven remaining Apostles chose a replacement, bringing the number again to twelve. This reveals their understanding of the significance of that exact number. Later Paul was called by the Lord Jesus to be an Apostle (1 Cor. 15:7-9), and it is possible that it was then that

the matter of the replacement of Judas was settled from God's viewpoint for all eternity.

c. The apostles were called to lay the foundation of the church (Eph. 2:20). The foundation has been firmly laid, and those men, with their special authority, calling, and sign gifts, have passed off the scene.

d. No N.T. passage instructs churches to select or ordain Apostles—only pastors and deacons (1 Tim. 3; Tit. 1). Since the death of the apostles in the first century, no man has held the apostolic office. The Holy Spirit gave the church, at its inception, its one supreme written authority, the completed Bible, and it is sufficient!

ERROR # 2—SALVATION BY GRACE PLUS CHURCH SACRAMENTS

1. The Roman Catholic doctrine of salvation summarized:

The Roman Catholic concept of salvation centers in the Catholic Church, the pope, and the sacraments. While Catholicism teaches that Christ died on the cross to purchase man's salvation, it is not satisfied simply to invite men to receive this salvation by faith directly from the resurrected Christ. Romanism teaches that Christ, having purchased redemption by His blood and death, delivered it to the Catholic Church to be distributed to men.

> "For 'God's only-begotten Son ... has won a treasure for the militant Church ... he has entrusted it to blessed Peter, the key-bearer of heaven, and to his successors who are Christ's vicars on earth, so that they may distribute it to the faithful for their salvation. They may apply it with mercy for reasonable causes to all who have repented for and have confessed their sins. At times they may remit completely, and at other times only partially, the temporal punishment due to sin in a general as well as in special ways (insofar as they judge it to be fitting in the sight of the Lord). The merits of the Blessed Mother of God and of all the elect ... are known to add further to this treasury'" (ellipsis are in the original) (Vatican II, Constitution on the Sacred Liturgy, Apostolic Constitution on the Revision of Indulgences, Chap. 4, 7, p. 80).

> "For it is through Christ's Catholic Church alone, which is the universal help towards salvation, that the fulness of the means of salvation can be obtained. It was to the apostolic college alone of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the people of God" (Vatican II, Decree

on Ecumenism, chap. 1, 3, p. 415).

2. The plan of salvation as taught by Rome has several parts.

First Step: Baptism. According to Rome, salvation begins with baptism. It can be infant baptism for those born into Catholic homes, or adult baptism for those who approach the Roman Church later in life. Either way, the Catholic Church teaches that through baptism a person receives spiritual life.

> "By the sacrament of Baptism, whenever it is properly conferred in the way the Lord determined and received with the proper dispositions of soul, man becomes truly incorporated into the crucified and glorified Christ and is reborn to a sharing of the divine life" (Vatican II, Decree on Ecumenism, chap. 3, II, 22, p. 427).



Pope John Paul II baptizing a baby by pouring water on its forehead

Next Step: The Other Church Sacraments.

After baptism a person is considered to be born again and part of the body of Christ, the Church. This new life is said to be nurtured and kept alive through Confirmation, Mass, Penance and the other sacraments of the Catholic Church.

> "Just as Christ was sent by the Father so also he sent the apostles ... that they might preach the Gospel to every creature and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan and from death, and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached SHOULD BE SET IN TRAIN THROUGH THE SACRIFICE AND SACRAMENTS, around which the entire liturgical [ritualistic] life revolves" (Vatican II, Constitution on the Sacred Liturgy, Chap. 1, I, 5,6, pp. 23 -24).

> "The seven sacraments are the necessary means established by Christ through which His redeeming, life-giving, sanctifying grace is imparted to individuals' souls. You must centre your life upon the sacraments established by Christ if you want to save your soul. means of salvation. ... The sacraments are the source of your real life, the divine life that will unite you with God in this world and in eternity. Let nothing make you think that you can get along without the sacraments. Without them your soul must die. ... If you don't receive the sacraments at all, you don't receive grace. If you don't receive them properly, that is, if you receive them seldom and with little devotion, you

receive less grace" (L.G. Lovasik, *The Eucharist in Catholic Life*, pp. 14,15).

Thus we find that the Roman Catholic plan of salvation is faith in Christ PLUS baptism PLUS continuing in the sacraments.

3. Rome teaches that salvation is by the grace of Jesus Christ and is by faith, but it **denies that it is by grace and faith ALONE**.

Let us hear this in the words of a modern Catholic theologian. The following statement is made by a Roman priest well known for his emphasis upon the necessity for personal faith in the exercise of the sacraments, yet he is careful to remind us that the sacraments are as necessary as the faith.

> "In recent years the church has reiterated again and again that we are saved by faith AND the sacraments of faith. BOTH ARE NECESSARY" (J.D. Crichton, *Christian Celebration: The Sacraments*, p. 65).

4. The Catholic church redefines grace. This confuses many people. When a traditional Roman Catholic priest speaks of salvation through the grace of Jesus Christ, he does not mean the unmerited, free grace of Christ whereby a man is eternally and completely and once-for-all saved from sin when he puts his faith in Christ. By grace, the RCC means divine help to live a righteous life.

Consider the following quote from Vatican II:

> "All children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word and deed to that grace, not only shall they not be saved, but they shall be the more severely judged" (Vatican II, Dogmatic Constitution on the Church, chap. 2, 14, p. 337).

This is a strange kind of grace. It is a grace that does not grant eternal certainty, but only the POSSIBILITY of living up to God's requirements. It is a subtle and wicked MIXTURE OF GRACE PLUS WORKS that is severely condemned in Galatians 1:6-8.

BIBLE ANSWER TO ROME'S DOCTRINE OF SALVATION:

1. Sacramental salvation is contrary to the examples of salvation in the book of Acts (Ac. 10:43: 11:16-18; 14:27; 15:9-11; 16:30-31).

2. Sacramental salvation is contrary to the teaching of the book of Romans. This book is written expressly to reveal the way of salvation (Rom. 1:15-17).

See Rom. 3:21-24; 4:4-6; 11:6.

Notice in the last reference (Rom. 11:6) God says it is impossible to mix grace and works for salvation. Either we are saved by grace, or we are saved by works—not a mixture of the two as the Catholic Church teaches!

3. Sacramental salvation is also contrary to the Gospel of John, which was written expressly to lead men to eternal life in Christ (Jn. 20:31).

The first twelve chapters of John describe Jesus' ministry to the world of lost men. In these chapters, we are shown by unmistakable emphasis that eternal life and salvation are received by faith in Jesus Christ. "Believe" is the key word of John chapters one through twelve. See John 1:12; 3:16-18,36; 5:24; 6:28,29; 7:38,39; 8:24; 9:35-38; 11:25,26; 12:36,37. Notice that in all of these verses we are told that salvation is obtained through faith in Christ.

4. Sacramental salvation is contrary to the summary of the gospel in 1 Corinthians 15:1-4.

5. Sacramental salvation is contrary to the summary of the gospel in Ephesians 2:8-10. This passage teaches that salvation is a free gift of God's grace and that works follow as the evidence.

6. Sacramental salvation is contrary to the summary of the gospel in Titus 3:4-8. This passage also teaches that salvation is a free gift of God's grace and that works follow.

This is true Bible salvation. Eternal life, forgiveness of sin, righteousness, and the Holy Spirit are received when an individual acknowledges his sinfulness, repents of his sin and trusts Jesus Christ as Lord and Savior. It is only after this that a person can do any work to please God. Works and ceremonies, such as baptism and the Lord's Supper, in themselves have nothing to do with forgiveness of sin, eternal life, the new birth, or becoming a child of God. Rather, obedience to God follows salvation as naturally as eating and laughing follows ones natural birth. First we must receive life through personal faith in and relationship with Jesus Christ as Lord and Savior. Then, having life, the regenerated believer serves his Master.

QUESTIONS TO ASK A PERSON WHO CLAIMS TO BE A SAVED ROMAN CATHOLIC by Alex O. Dunlap

Occasionally, some well-meaning Christian thinks he knows a "saved Roman Catholic." We invite such a person to introduce us to his friend so that we may, in his presence, ask the Roman Catholic these questions. His answers will easily determine that he is not saved in the true, biblical sense. The new "accommodation" approach of the Roman Church in these ecumenical days of apostasy is to use the same expressions as Fundamental Christians. Christian love is not shown by permitting these people to believe they are saved, when they are not. Christian love is shown by making the true Gospel plain and clear so that the "religious but lost" person will realize his unsaved condition and his need of a Saviour. He must receive the true Christ of the Bible, not a counterfeit, as in the Roman, Greek and many other churches. The Apostle Paul said that he was free from the blood of all men because he did not withhold from them all truth. May the same be true of every genuine witness for Jesus Christ! Here are the questions:

1. When were you converted?
2. How were you converted?
3. To what, or to whom, were you converted?
4. What do you believe now that you did not believe before your conversion?
5. What does it mean to be saved?
6. On what scriptural promises do you base your salvation?
7. What does it mean to be born again?
8. Are you sure today that if you die tomorrow, or at any time in the future, you will be in heaven immediately after death?
9. What do you believe about Purgatory?
10. What do you believe about the Mass?
11. Do you still participate in the Mass?
12. Do you believe that any sinner can be saved who dies without trusting in Jesus Christ alone for the salvation of his soul and forgiveness of his sins?
13. Do you believe that Mary and Roman Catholic saints can answer your prayers or help you get to heaven?
14. How do you believe that the blood sacrifice of Jesus Christ is applied to your soul?
15. Have you told your priest you have been saved?
16. Do you believe you will still go to heaven if you leave the Roman Catholic Church, receive believer's baptism and join a fundamentalist Bible believing, non-Catholic church?

17. When and where do you plan to do this?

As questions such as these are discussed in detail, it will become evident that the person is trusting in his work, merits, baptism, confirmation, sacraments, or something BESIDES, OR PLUS, Jesus Christ; and not in Christ and Christ ALONE. He can then be shown the difference between his unbiblical form of salvation and the saving faith of the Bible.

ERROR # 3—THE PAPACY

The Roman Catholic Church is headed up by the pope. He lives in Rome, Italy, in the Vatican, which is Catholicism's headquarters.

The Meaning of the Term "Pope"

The word "pope" is from the Latin word *papa*, meaning "father." According to Roman Catholic dogma, Peter was the first bishop, or pope, of Rome, and to him was given the authority to open and shut the kingdom of God to men. Supposedly, Jesus gave to Peter the supreme authority in the church on earth, and this authority was passed on to other bishops of Rome. These claims are supposedly based upon Mt. 16:18-19—"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Authority of the Pope

The pope is said to have the authority to establish doctrine. When he speaks officially, *ex-cathedra*, his declarations are considered infallible. The New York Catechism says:

> "The pope takes the place of Jesus Christ on earth. ... By divine right the pope has supreme and full power in faith and morals over each and every pastor and his flock. He is the true Vicar of Christ, the head of the entire church, the father and teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth" (New York Catechism, cited by Loraine Boettner, Roman Catholicism, p. 127).

The History of the Papal Office

The concept of a supreme, infallible pope grew up gradually over the centuries as the Roman Catholic Church came into existence and consolidated its power.

POPE DAMASCUS (366-384 A.D.) was the first to call himself pope and was also the first to appeal to Matt. 16:18 to bolster his claim of ascendancy over all churches (Catholic Encyclopedia, IV, p. 614).

LEO I (440-461 A.D.) "proclaimed himself Lord of the whole church; advocated exclusive universal Papacy; said that resistance to his authority was a sure way to hell; advocated the death penalty for heresy" (Halley). In the Council of Chalcedon, Leo was called the successor of Peter, "the rock and foundation of the Church, and the ground of faith." The bishops meeting at the council cried out, "Peter speaks in Leo!"

POPE GREGORY I, the Great (590-604 A.D.) was "the first of the proper popes" and with him begins "the development of the absolute papacy" (Schaff, History of the Christian Church, I, p. 15). He was the first to use the phrase "to speak *ex cathedra"* (*Lives and Times of the Roman Pontiffs*, I, p. 139). "Ex cathedra" means to speak from the throne, and is the idea that when the pope makes a solemn pronouncement from his throne it is infallible.

POPE THEODORE I (642-649 A.D.) was the first pope officially called sovereign or SUPREME PONTIFF (*General History of the Church*, Darras, II, p. 232). "Pontiff," meaning "bridge builder," comes "not from the Bible but from pagan Rome, where the emperor, as the high priest of the heathen religion, and in that sense professing to be the bridge or connecting link between this life and the next, was called 'Pontifex Maximus.' The title was therefore lifted from paganism and applied to the head of the Roman Catholic Church. As the high priest of the O.T. was the mediator between God and men, so the pope also claims to be the mediator between God and men, with power over the souls in purgatory" (Boettner, p. 125).

POPE INNOCENT III (1198-1216). From the time of Innocent III the popes called themselves "The Vicar of Christ" (*Catholic Encyclopedia*, Vol. XV, p. 403). *Vicar* of Christ means representative of Christ, and is blasphemy because only the Holy Spirit is the true Vicar of Christ on earth.

POPE BONIFACE VIII (1294-1303). issued the papal bull *Unam Sanctam*, claiming that no one can be saved who does not submit to the pope as the supreme head of the church and demanded that kings and all earthly authority be subject to him. Following is an excerpt: "Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff."

POPE BENEDICT XII (1334-1342). It was during the reign of this pope that the earliest representation of the tiara with three crowns appeared. Before that it had only two. He is crowned with these words: "Receive the three-fold crown of the Tiara, and know that thou art the Father of princes and Kings, the Ruler of the round earth, and here below the viceroy of Jesus Christ, to whom be Honor and Glory forever, Amen."



Pope Pius XII wearing the three-crowned tiara

POPE PIUS IX (1846-1878) in 1870 declared himself to be infallible when he declares *ex cathedra* (from the throne) on a matter of faith and morals. This was confirmed by the first Vatican council.

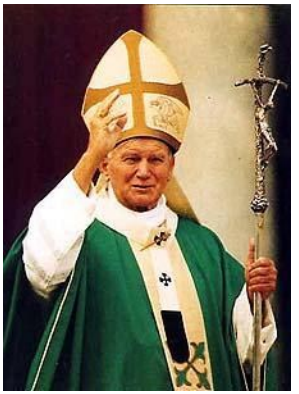
Thus we see that the Catholic doctrine of papal supremacy came into being gradually through the centuries.

Papal Titles

Following are some of the pope's titles, which show that he is the world's greatest blasphemer: His Holiness, Holy Father, Vicar of Christ, Sovereign, Supreme Pontiff, Keeper of the Keys, Head of the Church, Prince of the Apostles, Head of the Bishops, Supreme Pastor, Universal Ruler of the Truth, Infallible Ruler, Father of all Christians, Supreme Teacher of the Universal Church, Father of Princes and Kings, Ruler of the Round Earth, Viceroy of Jesus Christ, Substitute for the Son of God, Successor of the Prince of the Apostles, Sovereign of the State of the Vatican City, Primate of Italy.

What Rome Teaches about the Papacy Today

The Vatican II Council was held in the mid-1960s and attended by 2,400 Roman Catholic bishops. The official pronouncements issued by this Council changed the face of Roman Catholicism in many superficial ways, but the foundational dogmas regarding the papacy, the mass and the other sacraments, Mary, the priesthood, etc., remain unchanged. Following are some statements from Vatican II about the papacy:



"The Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered" (*Vatican Council II—The Conciliar and Post Conciliar Documents*, 1975, Dogmatic Constitution on the Church, chap. 3, 22, p. 344).

"This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra* in such wise, indeed, that his supreme teaching authority be acknowledged with respect, and sincere assent be given to decisions made by him, conformably with his manifest mind and intention" (Dogmatic Constitution on the Church, chap. 3, 25, p. 348).

"The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful ... he proclaims in an absolute decision a doctrine pertaining to faith or morals. For that very reason his definitions are rightly said to be irreformable by their very nature and not by reason of the assent of the Church ... as a consequence they are in no way in need of the approval of others, and do not admit of appeal to any other tribunal. For in such a case the Roman Pontiff does not utter a pronouncement as a private person, but rather does he expound and defend the teaching of the Catholic faith as the supreme teacher of the universal Church, in whom the Church's charism of infallibility is present in a singular way" (Dogmatic Constitution on the Church, chap. 3, 25, p. 349).

We see in these Vatican II proclamations that the pope of Rome retains his supreme position to this very day. In fact, the Vatican II Council gave to the pope even more power and authority than many previous Catholic documents. It would be hard to imagine a more exalted position than that

described above. No other man on earth makes such claims as this.

The Pope's Home, the Vatican

1. "Vatican" is from the Latin word *vaticanus*, signifying one of the seven hills of ancient Rome, on the west bank of the Tiber River (*Webster's Unabridged*).

2. The Vatican state is 110 acres and has roughly 1,000 inhabitants. The area was taken away from the pope in 1870, but it was returned by Italy's Fascist dictator Benito Mussolini in 1929.

3. The Vatican has a full civil government with its own flag, a police force, radio and television station, publishing house, courts, and postage stamps. It issues currency in the form of gold and silver with the effigy of the pope. It has its own edition of the Euro dollar.

4. The Vatican has a very large and influential diplomatic corps, headed by a secretary of state (who holds the ecclesiastical rank of cardinal).

a. The ambassadors are called apostolic nuncios or legates. The papal nuncios go back hundreds of years, when Rome ruled Europe, and they act as the direct representatives of the pope.

b. Rome has diplomatic relations with 173 nations. This is almost double the number that existed when Pope John Paul II took over in 1978, when Rome had formal diplomatic relations with only 92 countries.

c. The papal ambassadors are officially the *Deans of the Diplomatic Corps*, having authority above



even the representatives of the United States. This was established by article 4 of the Congress of Vienna of June 9, 1815, and was further recognized by the 1961 Vienna Convention.

d. In addition, the pope has ambassadors to many international organizations, such as the United Nations, the European Community, and the Organization of American States.

e. The papal ambassadors are trained at the Pontifical Ecclesiastical Academy, founded by Pope Clement XI in 1701.

f. Rome's diplomatic relations with America were re-established by President Ronald Reagan in 1984. They had been broken off in 1867 because of evidence of Rome's role in the assassination of President Lincoln.

5. The Vatican probably continues to operate an espionage system. In "The Vatican Papers," Nino Lo Bello claims that the Vatican has the most efficient and widespread spy network in the world. He says the name of the network is Sodalitium Pianum. Some Catholic priests have been arrested for spying since World War II. For example, Cardinal Mindstsent was arrested in Hungary in 1948. Bishop Shubert was arrested in Romania in 1951. Bishop Bossilkov was sentenced to death in Bulgaria in 1952. During the Reagan years, there was a close relationship between the U.S. Central Intelligence Agency and the Vatican. CIA deputy director Vernon Walters visited the pope seven times between 1981 and 1988.

6. The sovereign power of the pope extends his jurisdiction to 800 million Catholics in every country where there are Catholics. In more than 60 countries, the majority of the population is Catholic, and in half of those, more than 90 percent are Catholic (Maggard).

The Error of the Papacy

1. PETER WAS NOT A POPE. Nowhere in the N.T. do we see Peter taking the position of a pope.

a. Peter was openly rebuked by Paul because of hypocrisy (Gal. 2:11-14).

b. Peter had a wife (Mt. 8:14; Mk. 1:30; Lk. 4:38; 1 Cor. 9:5).

c. Peter was poor (Acts 3:6).

d. James, not Peter, was the spokesman for the Jerusalem church council (Acts 15:13-19).

e. In Gal. 2:8-10 Peter is named with others as a pillar of the Jerusalem church but is not given supremacy.

f. Peter was sent out by the church at Jerusalem to preach (Acts 8:14).

g. The N.T. speaks more of Paul than of Peter. And it was Paul and John, not Peter, who wrote most of the N.T. While Peter wrote two epistles of 166 verses, John wrote five epistles with 1,415 verses, and Paul wrote 13 epistles with 2,033 verses. If, therefore, there was a pope in the early church it was Paul, not Peter!

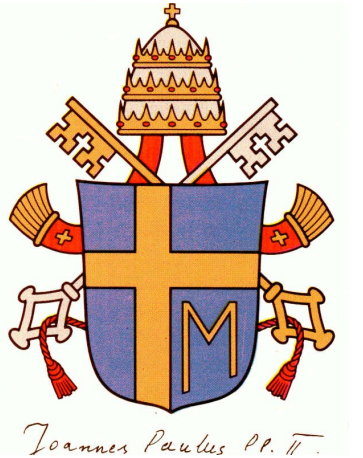
h. Peter wrote against lording it over the flock (1 Pet. 5:1-3).

i. Peter didn't wear a crown; he looked for a crown (1 Pet. 5:4).

j. Peter refused to accept worship (Acts 10:25-26).

2. THE TITLES USED FOR THE POPE ARE BLASPHEMOUS. Only God should be called Holy Father, Holy Lord, His Holiness, Supreme Pontiff, Our Most Holy Lord, etc. The Lord Jesus Christ condemned this type of thing in the Pharisees (Mt. 23:8-10).

3. THE VICAR OF CHRIST IS THE HOLY SPIRIT, NOT THE POPE! Nowhere in the N.T. do we find the blasphemous Catholic idea that a mere man would become the vicar (representative) of Christ during His absence in Heaven. Instead, we read that the Holy Spirit would come to be Christ's representative (Jn. 14:16-18; 15:26; 16:7).



The pope's coat of arms with the "keys"

4. REGARDING MT. 16:16-20— That Rome's interpretation is not true is evident from the following considerations:

a. The Rock is Christ, not Peter.

(1) There are two Greek words used in verse 18. "Thou art Peter ['petros'—literally, a little rock], and upon this rock

['Petra'—a solid rock mass or foundation] I will build my church." Peter is only a little rock; Christ is the foundation stone.

(2) Peter himself said this in 1 Pet. 2:6.

(3) The rock (referring to foundation, security, and protection) is God (2 Sam. 22:32). Thirty times in the O.T. God is called a Rock. Five times in the N.T. Christ is called a Rock (Mt. 16:18, Rom. 9:33, 1 Cor. 10:4, and 1 Pet. 2:18). Thus, in Matt. 16:18, Jesus is making another claim to be God.

b. The church is built, not upon the *person* of Peter, but upon the *testimony* of Peter. In Mt. 16:16, Peter testified, "Thou art the Christ, the Son of the living God." This testimony is the focus of Mt. 16:16-20.

c. The Roman Catholic interpretation of Mt. 16:18-19 is contrary to the pattern of the early churches as witnessed by the book of Acts and the Epistles. Peter simply was not a pope! The Latin writing on the fish-shaped hat worn by the pope says, "Vicarirs Feleii Dei" and means "substitute for the Son of God"! The Apostle Peter no doubt would have cringed in horror at the very thought of donning such a title.

d. The keys of the kingdom of heaven were not given to Peter alone, but to the other disciples as well (Jn. 20:23).

e. The key to the kingdom is the gospel, which is the power of God to salvation to those who believe (Rom. 1:16).

(1) Peter used the key of the gospel to open the door for the Jews on the day of Pentecost (Acts 2).

(2) He also used the key of the gospel to open the door of salvation to the Gentiles when he preached Jesus to Cornelius (Acts 10).

In Mt. 16, the Lord Jesus Christ is not making Peter the first pope, but is reaffirming that He Himself is the Rock, the Head of the Church, and that Peter's testimony of verse 16 is the key whereby the door to salvation and the Kingdom of God would be opened to all who believe.

5. THE TERMS "BISHOP," "ELDER," AND "PASTOR" REFER TO THE SAME OFFICE IN THE NEW TESTAMENT CHURCH.

a. These terms refer to different aspects of one man's ministry. PASTOR emphasizes the church leader's role as a shepherd; ELDER emphasizes his spiritual maturity; BISHOP emphasizes his role as an overseer.

b. In some passages, all three terms are used to describe the church leader.

(1) In Acts 20:17 and 28 the leaders of the church at Ephesus are called elders, overseers (*presbuteros*, which is the same Greek word translated bishop), and feeders of the church, which refers to their role as pastors or shepherds.

(2) In Titus 1:5,7 the terms elder and bishop are used interchangeably.

(3) In 1 Peter 5, the pastor is again pictured in all three aspects. He is called elder in verse one and overseer in verse two. Also, in verse two the elder is told to "feed the flock," referring to his office as a pastor.

The Roman Catholic Church has no biblical authority for elevating some church leaders above others as they do with their popes, bishops, priests, and cardinals. We find no such ecclesiastical hierarchy in the New Testament.

6. PAUL MADE NO MENTION OF PETER IN HIS EPISTLES TO AND FROM ROME.

a. According to Catholic tradition, Peter reigned as pope in Rome for 25 years, from 42 to 67 A.D.

b. Paul's letter to the Christians in Rome was written about 58 A.D., yet Paul did not address his letter to Peter and he did not mention Peter in chapter 16.

c. If Peter had been there, Paul would not have gone, as his custom was not to build upon another man's work (Rom. 15:20).

d. Paul arrived in Rome as a prisoner in about 61 A.D., yet he does not mention Peter in any of his prison epistles (Ephesians, Philippians, Colossians, and Philemon). In Col. 4:10-14, he mentions his fellow workers, but there is no hint of Peter.

e. Paul wrote 2 Timothy shortly before he was put to death at Rome about A.D. 66. In 2 Tim. 4:11, he says that only Luke was with him and does not mention Peter.

7. THERE IS NO RECORD IN THE NEW TESTAMENT THAT PETER'S APOSTOLIC OFFICE WAS PASSED ON TO ANOTHER AT HIS DEATH. Rome's doctrine of apostolic succession is mere human conjecture. There were only 12 Apostles in the special sense and that is all there ever will be. In the wall of the eternal city of the redeemed there are twelve foundations—only twelve—and in these foundations are written the names of the twelve Apostles—only twelve! "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" Re. 21:14.



Kissing the pope's foot

8. PETER'S SUPREMACY IS CONTRARY TO THE TEACHING OF CHRIST

a. Contrary to His teaching to the apostles (Mk. 9:33-36)

b. Contrary to His rebuke of the Pharisees (Mt. 23:8-12)

9. CHRIST IS THE ONLY HEAD OF THE CHURCH (Eph. 1:22-23; 5:23).

CHRIST AND THE POPE CONTRASTED

Christ wore a crown of thorns.

The pope wears a triple crown filled with jewels.

Christ said: "My kingdom is not of this world."

The pope claims the spiritual and temporal sovereignty of the world.

Christ washed his disciples' feet, thus manifesting a spirit of humility worthy of emulation by His followers.

The pope presents his foot to be kissed and requires genuflections and kneeling from those who have audiences with him.

Christ was poor and lowly.

The pope's material wealth is immense.

Christ carried on His shoulders the cross.

The pope is carried on the shoulders of his servants in liveries of splendor.

Christ preached peace and good will among men.

The popes have instigated more wars than all other aggressors combined.

Christ promulgated the laws of His kingdom and urged His followers to do the same.

The pope tramples them under foot and substitutes his own in their stead.

Christ had no place to lay His head.

The pope lives in a magnificent palace surrounded by wealth and pomp.

Christ gave His Gospel freely to all.

The pope sells his masses and other favors.

Christ said: "Call no man your father upon the earth; for one is your Father, which is in heaven."

The pope commands all to call him "Holy Father," and his priests feel insulted if persons do not address them as "Father."

Christ lived a chaste and pure life.

Many of the popes have lived immoral and degraded lives.

Christ taught nothing but true doctrine.

The pope teaches false doctrine.

Christ sent the Holy Spirit to be His Vicar on earth.

The pope claims to be the Vicar of Christ on earth.

Christ is the Head of the Church.

The pope claims to be head of the Church.

Christ claimed infallibility for Himself and the Word of God alone.

The pope claims infallibility for himself in matters of faith and morals.

Christ taught that sin should be confessed to God.

The pope teaches that sin should be confessed to him and his priests.

Christ taught His followers to pray to God through Him.

The pope teaches his followers to pray to the virgin Mary.

Christ gave His Churches two ordinances which portray the Gospel of His death, burial, and resurrection—baptism by immersion and the simple Lord's Supper.

The pope teaches seven "sacraments" which are supposed to confer grace

actually and effectually on the recipient.

Christ taught that He alone is the Savior.

The pope teaches that the Church is the Savior.

Christ taught that Church and State should be separated.

The pope insists that they should be united.

Christ taught that there was but one Mediator between God and men—Himself.

The pope teaches that there are many mediators between man and God.

Christ taught that salvation was by grace, meaning a free gift.

The pope teaches salvation is by grace plus the works and sacraments of the Roman church (The Gospel Catholic).

ERROR # 4—THE PRIESTHOOD

The RCC has created a special priesthood to mediate between the people and God. These priests supposedly have power to hear confession of sins, to absolve people from their sins, to offer sacrifices through the mass, to bestow blessings through their sacramental ministry, and to prepare men for death through special rituals. Some specific details relative to the Roman Catholic priesthood follow:

1. *The priests take the place of God and Christ, being called lord, father, and Melchizedek.*



Priests lying prostrate before the bishop during ordination

> "The priest is the man of God, the minister of God. ... He that despiseth the priest despiseth God; he that hears him hears God. The priest remits sins as God, and that which he calls his body at the altar is adored as God by himself and the congregation. ... Wherefore they are justly called not only angels, but also God. ... The priestly course of preparation reaches its climax in a colorful and solemn ordination ceremony, in which the bishop pronounces the awesome words: Thou art a priest forever, according to the order of Melchizedek" (Council of Trent).

2. The priests mediate between God and men.

> "The priest at the altar is at Mass as Jesus was on Calvary. His function is to bring God to men and raise men to God. He consecrates and he sacrifices. As consecrator he acts in the name of God... As sacrificer he acts in the name of men" (L.G. Lovasik, *The Eucharist in Catholic Life*, p. 95).

3. The priests turn the bread of the mass into Jesus Christ and offer him as a sacrifice.

> "The two greatest powers of the priests are those by which they forgive sins and change bread and wine into the body and blood of Christ. ... the power to consecrate bread and wine into the body and blood of Christ has been transmitted to priests down through the generations. ... The priest himself can never grasp the sublimity of this power. He calls God back to earth again because through him the Incarnation has once again been renewed. He actually holds the Creator in his hands. ... The Mass is the ... renewed presentation of the sacrifice of the cross... Holy Mass ... is the sacrifice of Jesus on the cross offered again on the altar ... The Last Supper, the Sacrifice of the Cross, and Holy Mass are one and the same Sacrifice, and Jesus is the only Victim" (*The Eucharist in Catholic Life*, pp. 26, 27, 94, 97).

4. The priests have power to forgive sins.

"The priest has Christ's power. He can forgive every sin, provided that we confess sincerely and with a contrite heart. a new life, the Holy Spirit. What a great wonder ... Man goes to confession a sinner, if he goes sincerely and trustfully; he returns a new man, brought back to life, filled with strength" (*The Art of Teaching Christian Doctrine*, pp. 152, 153).



A Catholic confessional booth. It has two compartments, one for the confessor and one for the priest.

a. The practice of confession to a priest was reaffirmed and

encouraged by the council of Vatican II.

b. Pope John Paul II has also done much to draw Catholics back to the confessionals. An article in *The Atlanta Constitution* for September 30, 1983, was titled "Pope, cardinals seeking to draw sinners back to confession booth." The article gave these facts: "Pope John Paul II and more than 200 Roman Catholic cardinals and bishops from around the world launched a triennial synod Thursday to seek ways of bringing sinners back to the confessional booth. … THIS HAS BEEN A MAJOR CONCERN OF JOHN PAUL SINCE THE START OF HIS PONTIFICATE. TO EMPHASIZE HIS CONCERN, HE AT LEAST TWICE DONNED A PRIEST'S GARB AND HEARD CONFESSIONS IN ST. PETER'S BASILICA. ... THEY [the American bishops] SAID INDIVIDUAL CONFESSION OF SINS 'IS AND WILL REMAIN A NECESSARY PART OF THE SACRAMENT.' In another step aimed to encourage Catholics to return to regular confessions to priests, the pope 'canonized a 20th-century Croatian monk known for his work as a confessor.' This was done in October 1983" (reprinted in *The Lakeland Ledger*, Oct. 17, 1983).

c. On a visit to Czechoslovakia a few years ago, I witnessed people lined up before the booths waiting their turn to confess to a priest.

BIBLE ANSWER TO THE ERROR OF THE CATHOLIC PRIESTHOOD:

1. Men go directly to God through Jesus Christ, the One Mediator between God and men (1 Tim. 2:5).

2. The Lord Jesus Christ is the only priest after the order of Melchizedek (Heb. 6:20).

a. The priesthood of Melchizedek requires a kingly position (He. 7:1,2).

b. The priesthood of Melchizedek requires an eternal generation (He. 7:3).

c. The priesthood of Melchizedek requires a personal appointment by God (He. 5:4-6; 7:17).

d. The priesthood of Melchizedek requires an immortal existence (Heb. 7:23 -25).

e. The priesthood of Melchizedek requires a sinless life (He. 7:26).

f. The priesthood of Melchizedek requires the absence of all infirmity and weakness. No Catholic priest is without weaknesses and infirmities (He. 7:28).

3. The believer has all blessings IN CHRIST (Eph. 1:3). Biblical pastors do not distribute spiritual blessings. Their work is to proclaim the Good News of God's offer of blessing through Christ and point men to the Savior. The blessings of salvation must be received directly from Christ.

4. There is no Bible authority whatsoever for a special priesthood today.

a. The Scriptures say that the Old Testament priesthood was fulfilled in Christ and has passed away (Heb. 5-10).

b. Today every Christian is a priest (1 Pet. 2:5, 9).

5. *We know that John 20:23 is not referring to the Catholic practice of auricular (meaning "in the ear") confession.*

a. Jn. 20:23 is something that every believer can do. All of the disciples were present (John 20:19) and all believers are priests (1 Pet. 2:9).

b. There is no biblical example of the apostles hearing confession or forgiving sin.

c. John 20:23 actually refers to the power of the gospel (Acts 13:38-39; Rom. 1:16). The context is the Great Commission (Jn. 20:21).

6. *We know that James 5:16 does not refer to auricular confession.*

a. It does not say that Christians can forgive sin but that they can pray for sins to be forgiven.

b. It refers to all Christians and not to a special group of priests.

7. The detailed, private confessions demanded by the Catholic Church are degrading and unholy. Former Catholic priests have thoroughly documented the degradations of the Roman confessional. Priests are instructed to ask detailed questions of the most personal nature of those who approach them for confession. Many have been led into immorality through this ungodly practice. Consider the following testimony by a former priest:

When the Council of Lateran decided that every adult, of either sex, should

> confess all their sins to a priest, at least once a year, there were no exceptions made for any special class of sins, not even for those committed against modesty or purity. And when the Council of Trent ratified or renewed the previous decision, no exception was made, either, of the sins in question. They were expected and ordered to be confessed, as all other sins, without any exception. It is imperative, absolute; and every good Catholic, man or woman, must submit to it by confessing all his or her sins, at least once a year. ...
>
> Therefore, the young and timid girl, the chaste and modest woman, must think of shameful deeds and fill their minds with impure ideas, in order to confess to an unmarried man whatever they may be guilty of, however repugnant may be to them such confession, or dangerous to the priest who is bound to hear and even demand it. No one is exempt from the loathsome, and often polluting task. Both priest and penitent are required and compelled to go through the fiery ordeal of contamination and shame. They are bound, on every particular, the one to ask, the other to answer, under penalty of eternal damnation. I do not exaggerate when I say, that for many noble-hearted, well-educated, high-minded women, to be forced to unveil their hearts before the eyes of a man, to open to him all the most secret recesses of their souls, all the most sacred mysteries of their single or married life, to allow him to put to them questions which the most depraved woman would never consent to hear from her vilest seducer, is often more horrible and intolerable than to be tied on burning coals. More than once, I have seen women fainting in the confessional box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have for ever sealed their lips, had almost killed them! (*The Priest, the Woman, and the Confessional*, pp. 119,120).

8. Jesus forbade His followers to address religious men by the title of "father" (Mt. 23:9). The term "father" has only three correct usages among Christians, according to the Bible:

a. Father can be used for God (Mt. 6:9; 1 Jn. 2:2).

b. Father can be used for one's own parent or human ancestors (Eph. 6:2-4; Ga. 1:14).

c. Father can be used for the person instrumental in one's conversion (1 Cor. 4:15).

The Lord Jesus Christ very specifically forbade us to use the term "father" as a title for religious leaders, and it is not once so used in the writings of the Apostles.

ERROR # 5—THE SACRAMENTS

1. The purpose of the sacraments.

The Roman Catholic Church teaches that Jesus purchased salvation and has given it to the church to distribute to men through the sacraments. As men take part in these rituals, they are believed to receive salvation, blessing, and spiritual strength.

> "The Church is primarily an institution for salvation" (*One and Holy*, p. 90).

> "A sacrament is an outward sign instituted by Christ to give grace. The sacraments receive their power to give grace from God, through the merits of Jesus Christ. The sacraments give sanctifying grace. Each of the sacraments also gives a special grace. ... The sacraments always give grace if we receive them with the right dispositions. Baptism and Penance are called sacraments of the dead because their chief purpose is to give the supernatural life of sanctifying grace to souls spiritually dead through sin" (*The Eucharist in Catholic Life*, pp. 11,12).

2. A description of the sacraments.

BAPTISM: The Catholic Church performs infant baptism for children born into Catholic families and adult baptism for those who approach the church later in life without having been baptized as infants. Sometimes the ceremony is accomplished by sprinkling; sometimes by pouring; rarely by immersion. Baptism is thought to result in the new birth, washing of original sin, and baptism into Christ's body.

CONFIRMATION: This rite is given following baptism. By the laying on of the priest's hands and anointing with oil, the recipient is thought to receive the Holy Spirit, especially in His power to enable the recipient to serve Christ in the church and world.

EUCHARIST (MASS): This is the Roman Catholic form of the Lord's Supper. Catholic dogma teaches that the bread and juice actually become the body and blood of the Lord Jesus Christ through the rituals performed by the priest. By partaking of the elements of the Eucharist the participants are thought to receive spiritual nourishment and blessing. Except for a few special occasions, Roman Catholics only partake of the bread or wafer while the priests alone drink the wine.

PENANCE: This is the act of confessing sins to a priest and doing good deeds and various rituals according to the instruction of the priest in order to show sorrow for having sinned and to help make restitution for the sin.

MARRIAGE: Marriage is considered a sacrament by the Roman Catholic Church, and thereby Rome takes control of families and gains new members through the birth of children. "Through this sacrament, the Kingdom of God on earth is given the greater part of its new members, heaven is filled with saints, and the parents themselves are strengthened with ever new graces against all the difficulties of life" (*The Art of Teaching Christian Doctrine*, p. 158).

HOLY ORDERS: The Catholic priesthood is one of the seven sacraments. "Order is a true sacrament instituted by Christ who ordained the Apostles at the Last Supper. It is administered by the laying on of hands and the key phrases of the ordination preface. Only a bishop can validly ordain. … The effect of the sacrament of order is to impart the Holy Spirit and to impress an indelible character, which permanently distinguishes those in orders from the laity. … To the priesthood belong the celebration of Holy Mass and the power of forgiving sins" (*A Catholic Prayer Book and Study Guide*).

ANOINTING OF THE SICK: This is the Roman Catholic ritual for the very ill or dying. For centuries it was called Extreme Unction or Last Rites. The priest anoints the person with oil, makes signs, and pronounces blessings over him. The dying person is to make last confession of his sins at this time and can take the Eucharist (the bread of the mass).

Thus, Rome's sacraments are designed to make people dependent on the Catholic Church from birth to death.

BIBLE ANSWER TO THE FALSE DOCTRINE OF SACRAMENTS:

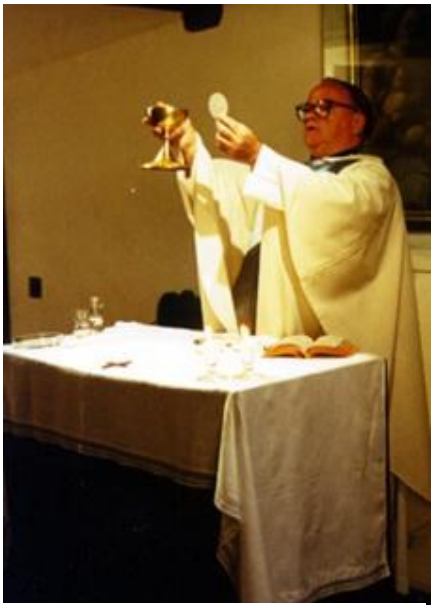
1. Salvation is received directly from God through faith in Jesus Christ (Jn.1:12; 17:3; Acts 16:30-31; Rom. 3:22-25; 10:8-13; Titus 2:5-7).

The early disciples received eternal life and salvation directly from the Lord Jesus while He was on earth. He called them; they trusted Him; He saved them. Salvation has not changed since then. The resurrected Savior calls men through the Gospel (2 Th. 2:14). Those who respond with personal faith in Christ are received by Him and obtain their salvation directly from Him, not

through men, churches, or rituals. Salvation is a personal relationship with Jesus Christ as Lord and Savior.

2. The church does not distribute salvation to men. Notice in Phil. 2:16 that the church does not hold forth life to sinners; it holds forth THE WORD of life. In 2 Cor. 5:19 we see that the church does not have the PACKAGE of reconciliation, or salvation; it has the MESSAGE of reconciliation.

3. The Roman Catholic Church has no biblical authority for adding to the ordinances Christ gave the church (Matt. 15:9). The church has only two scriptural ordinances, baptism and the Lord's supper.



A priest holding up the host and the cup during the mass

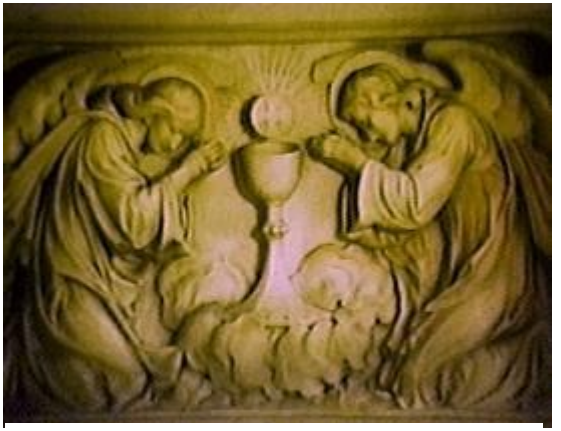
4. The church's ordinances are not the means of grace but symbols, memorials (1 Cor. 11:24-26).

ERROR # 6—THE MASS

Though the Mass is one of the seven sacraments of the Roman Catholic Church, we must consider it more fully here because it is central to Catholic theology and practice.

1. The mass is a re-sacrifice of Christ in which the bread and wine actually become the body and blood of Christ when it is blessed by the Catholic priest. This is called *transubstantiation*.

> "Hence the Mass, the Lord's Supper, is at the same time and inseparably: a sacrifice in which the sacrifice of the cross is perpetuated; a memorial of the death and resurrection of the Lord, who said 'do this in memory of me' (Lk. 22:19) … In the Mass, therefore, the sacrifice and sacred meal belong to the same mystery—so much so that they are linked by the closest bond. For in the sacrifice of the Mass Our Lord is immolated when 'he begins to be present sacramentally as the spiritual food of the faithful under the appearances of bread and wine.' … For in it Christ perpetuates in an unbloody manner the



Angels adoring the host of the mass

sacrifice offered on the cross, offering himself to the Father for the world's salvation through the ministry of priests. ... In this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and permanently. This presence of Christ under the species 'is called real, not in an exclusive sense, as if the other kinds of presence were not real, but *par excellence*'" (*Vatican Council II— The Conciliar and Post conciliar Documents*, 1975, The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Introduction, C 1,2, pp. 108, 114).

"The sacrifice on the altar is no mere commemoration of Calvary, but a true and proper act of sacrifice, whereby Christ the high priest, by an unbloody immolation offers himself a most acceptable victim to the eternal father, as he did on the cross" (*The Catholic Catechism*, 1975).

2. The wafer (the host) is to be worshiped:

"All the faithful ought to show to this most holy sacrament the worship which is due to the true God, as has always been the custom of the Catholic Church. Nor is it to be adored any the less because it was instituted by Christ to be eaten. For even in the reserved sacrament he is to be adored because he is substantially present there through that conversion of bread and wine which, as the Council of Trent tells us, is most aptly named transubstantiation" (*Vatican Council II*, The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Intro., C 6, pp. 109-110).

3. Ordinarily the Catholic people do not partake of the wine; that is reserved for the priests. They only partake of the "host," which is the circular piece of bread.

FOLLOWING ARE THE REASONS WHY WE REJECT THE MASS:

1. Jesus could not possibly have meant that the bread and juice would actually become His body and blood.

a. When He instituted the Supper, He was there in His physical body, so the bread and wine could not have literal.

b. Paul plainly says the Lord's Supper is a symbolic, memorial meal (1 Co. 11:23-25).

c. In John 6 Jesus explained the meaning of eating His flesh and drinking His blood, and He interpreted it symbolically (Jn. 6:53, 35, 38, 41, 48).

d. The Catholic Church is not consistent in this. They interpret other sayings of Christ, such as "I am the true vine" and "I am the water of life," as figurative.

2. The sacrifice of Christ was a once-for-all event (Heb. 9:12, 26, 28; 10:10, 12, 14). When Christ died on the Cross, He said, "It is finished" (Jn. 19:30). The RCC, with its repeated sacrifices of Christ, denies the eternal sufficiency of Christ's Atonement.

3. A sacrifice without blood cannot atone for sins (Le. 17:11; He. 9:22).

4. The intrusion of a special priesthood between Christ and the believer is an unbiblical abomination (1 Tim. 2:5; Heb. 7:24-27; 1 Pet. 2:5,9).

5. Masses for the dead, which are central in Catholic practice, are entirely foreign to the Bible. Prayers and rituals for the dead are pagan (De. 18:9,11; 26:13-14).

6. The supposed changes which occur in the Mass are deceptions. The bread and wine remain unchanged in appearance, color, odor, or form, yet the Catholic Church requires its people to believe the elements actually become Christ. They call this deception a miracle, but true biblical miracles are real and observable.

7. It is idolatry to worship the elements of the Mass (Ex. 20:4-5; Jn. 4:24).



Mary, Queen of Heaven, holding little Jesus and a rosary

8. There is no semblance between the drama of the Catholic Mass and the simple ceremony initiated by Christ and practiced by the N.T. churches (Mt. 26:26-29; Mk. 14:23-25; Lk. 22:19-20; 1 Co. 11:23-25).

It is obvious that the Lord Jesus Christ did not institute the Mass. The Bible promises perfect security and assurance through Christ's once-for-all sacrifice on Calvary. Any person who places his trust entirely in Christ and His shed blood need never doubt his eternal salvation before God (Jn. 3:16; He. 9:12). The Lord's Supper, far from repeating Christ's sacrifice, simply REMINDS the believer of that glorious sacrifice by which he is redeemed unto God forever!

ERROR # 7—MARIOLATRY

The Roman Catholic Church teaches many false things about Mary, Christ's mother. Though it is sometimes denied, official Catholic dogma does affirm that Mary is to be worshipped. This will be proven with substantial documentation from approved Catholic publications, including declarations made by the Vatican II Council, by Pope John Paul II, and by Pope Paul VI before him. Let's consider exactly what Roman Catholicism believes regarding Mary, the mother of Jesus Christ.

1. Mary was born without sin (Immaculate Conception). This was declared as a dogma of the Catholic Church in 1854 by Pope Pius IX. Rome denies that Mary had a sin nature or that she ever committed sin. Following are quotes from Catholic publications:

> "The Immaculate Virgin [was] preserved free from all stain of original sin…" (Vatican II, Dogmatic Constitution on the Church, chap. 8, II, 59, p. 381).

2. Mary is the Mother of God. This is the most common title for Mary in Catholicism.

> "Joined to Christ the head and in communion with all his saints, the faithful must in the first place reverence the memory of the glorious ever Virgin Mary, Mother of God and of our Lord Jesus Christ" (Vatican II, Dogmatic Constitution on the Church, chap. 8, I, 52, 53).

3. Mary is a Perpetual Virgin. The Catholic Church contends that Mary had no other children after bearing Jesus.

"The Blessed Virgin had no child other than Jesus. Such is, and has ever been, the faith of the Church, whom Christ has promised to assist till the end of time" (*Any Questions?*, p. 63).

"...the glorious ever Virgin Mary" (Vatican II, Dogmatic Constitution on the Church).

4. Mary was taken bodily to heaven and made Queen of Heaven. This doctrine is called the Assumption.

"The Immaculate Virgin preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things, that she might be the more fully conformed to her Son, the Lord of lords (cf. Apoc. 19:16) and conqueror of sin and death" (Vatican II, Dogmatic Constitution on the Church, chap. 8, I, 52,53; II, 59, pp. 378,381- 382).

"Mary has by grace been exalted above all angels and men to a place second only to her Son, as the most holy mother of God who was involved in the mysteries of Christ: she is rightly honoured by a special cult in the Church" (Vatican II, Dogmatic Constitution on the Church, chap. 8, IV, The Cult of the Blessed Virgin in the Church, 66,67, pp. 384-385).

5. Mary is Co-redemptress with Christ. Catholic doctrine about Mary goes far beyond her role in Jesus' birth. Allegedly, she shared in His sufferings also and thereby participated in His work of redemption. We will give this in the words of the Vatican II Council:

"As St. Irenaeus says, she being obedient, became the cause of salvation for herself and for the whole human race. Hence not a few of the early Fathers gladly assert with him in their preaching 'death through Eve, life through Mary'. This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death. She cooperated in the work of the Saviour in an altogether singular way to restore supernatural life to souls. As a result, she is our mother in the order of grace. Mary, sharing as she did even on Calvary, had a part even in the once for all acquisition of the great treasury. Now from this common sharing of will and suffering between Christ and Mary, she 'merited to become most worthily the Reparatrix [one who makes amends or atonement] for a lost world,' and therefore, Dispensatrix [one who dispenses] of all the gifts which Jesus gained for us by His death and His blood" (Vatican II, Dogmatic Constitution on the Church, chap. 8, II, 56, pp. 380-381).

6. Mary is Co-intercessor with Christ. Not only does the Catholic Church teach that Mary had a part in our salvation through some mysterious joint-suffering

with Christ, but she is believed to have the power to answer prayers and give assist to Christians on earth. In fact, it is taught that she can intercede with God on the behalf of the living.

> "Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. By her maternal charity she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix" (Vatican II, Dogmatic Constitution on the Church, chap. 8, II, 62, pp. 382-383).

Mary in Popular Practice

To further illustrate the exalted status of Mary in Catholic practice, we quote from a common Catholic prayer, "Hail, Holy Queen:"

> "Hail, holy queen, mother of mercy, our life, our sweetness, and our hope. To you we cry, poor banished children of Eve; to you we sent up our sighs, mourning and weeping in this valley of tears. turn then, O most gracious advocate, your eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of your womb, Jesus. O clement [gentle], O loving, O sweet virgin Mary. Pray for us, O holy Mother of God" (*Handbook for Today's Catholic*, p. 52).

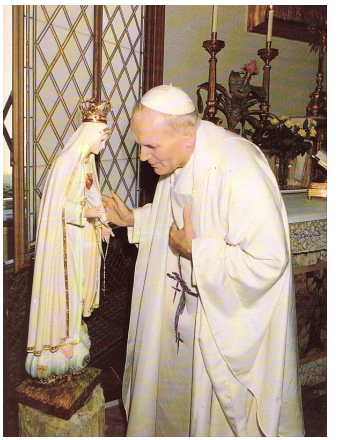


Catholic rosary

This is a very mild depiction of the Catholic Mary compared with many of the publications we could quote. In our library we have publications such as *The Mystery of the Rosary*, *Treatise on the True Devotion to the Blessed Virgin*, *Queen of Peace*, *My Mother My Hope*, and *True Devotion to the Blessed Virgin*. All of these contain official Catholic imprimaturs. In these books Mary is presented in every sense co-equal with the very Son of God Himself; all of Christ's titles and offices are applied to Mary. One can witness firsthand the blasphemous attitude toward Mary in popular Catholic devotion by visiting the shrines dedicated to her name throughout the world.

Pope John Paul II is an ardent worshiper of Mary:

1. Embroidered on his robes are the Latin words "Totus Tuus" ("I am totally yours"), and in his biography, he testified that those words describe his devotion to Mary (John Paul II, *Crossing the Threshold of Hope*, 1994, p. 215).



2. After his recovery from the attempted assassination, John Paul gave the glory to Mary for his survival.

3. On his frequent travels, this pope always makes a point of visiting the shrines dedicated to Mary.

4. On June 6, 1987, John Paul II prayed the rosary by live television linkup carried by more than 100 major television stations in the U.S. and carried by satellite to an estimated 1.5 billion people. The broadcast originated in the Basilica of St. Mary Major in Rome, the oldest church in the world dedicated to Mary as the Mother of God. The pope led the rosary in five languages, and a congregation of more than a million people responded, linked together by satellite from 16 Marian shrines on all five continents. After saying the Mary prayers, the pope placed his own rosary on an image of the Catholic "Our Lady" in the basilica. "With a smile from the Virgin Mary," the Pope concluded, "the rosary will bring to our world the tender tones of God's love for anxious humanity in the 20th century."

BIBLE ANSWER TO ROME'S FALSE TEACHING ABOUT MARY:

1. Jesus Christ is the ONLY mediator between God and men (J. 14:6; 1 Ti. 2:5; He. 1:1-3).

Notice that Jesus Christ, and Jesus Christ alone, is exalted by the Bible as Lord and Savior. What blasphemy it is to speak of fallen, mortal men or women as being IN ANY WAY equal with the eternal, sinless Son of God.

2. Mary was not sinless. She confessed her need of a Savior in Lk. 1:47. If she were indeed "immaculate" or sinless as the Catholic Church teaches, she would have had no need of a Savior. The Bible says ALL have sinned and come short of the glory of God (Ro. 3:23). The only exception mentioned in Scripture is

the virgin born Son of God (Heb. 7:26; 1 Pet. 2:22).

3. Mary had other children after she bore Jesus; she was not a perpetual virgin (Mt. 13:55-56).

4. The idea that Mary ascended to heaven bodily is a fable with no basis whatsoever in Scripture or in history.

5. The Apostles said nothing about Mary being exalted as she is in Catholic theology. In fact, there is not one mention of Mary, the mother of Jesus, in all of the New Testament epistles from Romans to Revelation! Yes, Mary was blessed above other women to have had the privilege of bringing the Savior into the world; but this does not give us the right to let our imaginations run wild as Catholic theologians have in calling Mary the Mother of God, Queen of Heaven and earth, etc.

6. Mary is not the mother of God. Mary was the mother of the humanity of Jesus but as the Son of God, Jesus is eternal and has no mother (Jn. 1:1). The wording of Isaiah 9:6, speaking of the birth of Christ, is very precise. "A child is born" refers to Jesus' humanity; "a son is given" refers to Jesus' eternal deity. As a child, he was born, but as a Son, he has existed forever.

7. To attribute any aspect of salvation to or give any devotion to Mary is idolatry and an abomination before God. Mary is the Savior's human mother, but she is not co-mediator, co-redeemer, etc. These Catholic titles are utterly blasphemous when applied to Mary.

8. The only mention of a "queen of heaven" in the Bible refers, not to Mary, but to heathen gods (Jer. 44:18-19).

CONCLUDING THOUGHTS AND QUESTIONS

1. What is happening with the Roman Catholic Church today?

a. Roman Catholics are deeply involved with <u>the Charismatic movement</u>.

(1) This began in the late 1960s when Roman Catholics began to speak in "tongues" and to have Pentecostal-type experiences.

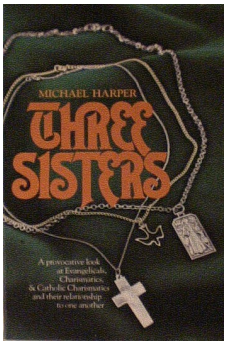
(2) New Orleans '87 is an example of what is happening. There were 40

denominations represented. Fifty percent of the 40,000 in attendance were Roman Catholic. A Roman Catholic priest delivered the final message and brought the people to their feet, shouting and clapping and stomping, when he called for ecumenical unity.

(3) The Charismatic Catholics claim that their experiences make them "better Catholics." For example, Cardinal Joseph Suenens (1905-1996) was a leader in the Charismatic movement. He said, "Since I have had this [charismatic] experience, MY ALLEGIANCE TO THE HOLY FATHER AS THE VICAR OF CHRIST IN THE WORLD HAS BEEN HEIGHTENED AND STRENGTHENED. MY APPRECIATION FOR MARY AS THE CO-REDEMPTRESS AND MEDIATORESS OF MY SALVATION HAS BEEN ASSURED. My appreciation of the Mass as the sacrifice of Christ has now been heightened" (Suenens, "Charismatic Ecumenism: The Road to Rome," by Michael McCoskey). We give other testimonies like this in the section on the Pentecostal-Charismatic movement.

b. Evangelicals are drawing close to Rome

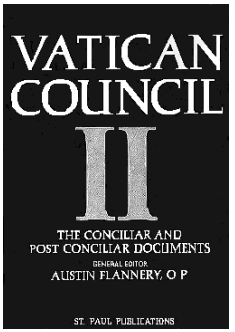
(1) I have documented this extensively in the 371-page book *Evangelicals and Rome*.



(2) Ecumenical Evangelism: Billy Graham has worked closely with the Roman Catholic Church since the 1950s. He has turned thousands of converts over to Rome. He has met with the pope three times and has often praised the popes.

(3) Evangelical publishers are promoting unity with Rome: *Three Sisters* (1979, Tyndale House), *Evangelical Is Not Enough* (1984, Thomas Nelson), *A Tale of Two Churches* by George Carey (1985, InterVarsity Press), *Evangelical Catholics* (1990, Thomas Nelson), *A House United: Evangelicals and Catholics Together* (1994, Navigators), *Roman Catholics and Evangelicals* (1995, Baker Books), *Evangelicals and Catholics Toward a Common Mission Together* (1995, Word Publishing).

2. Has Rome Really Changed?



a. Many superficial things have changed in the last 40 years since the Vatican Council II in the 1960s. For example:

(1) The mass is spoken in vernacular languages instead of only in Latin.

(2) Catholics are no longer required to abstain from meat on Fridays.

(3) Non-Catholics are called "separated brethren" instead of heretics.

b. The basic doctrines of the Catholic Church have not changed.

Following are quotes from the *New Catholic Catechism*, published in 1992 in Latin and in 1994 in English.

Tradition Equal with Scripture

82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honoured with equal sentiments of devotion and reverence.

Bible Interpretation the Sole Right of Pope and Bishops

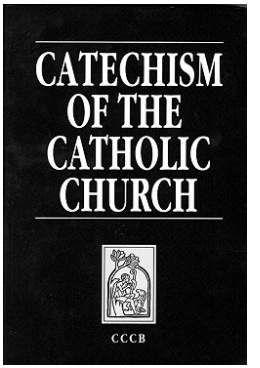
100 The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him.

Mary, Sinless, Perpetual Virgin, Mother of God, Queen of Heaven, Co -Redemptress with Christ

495 ... the Church confesses that Mary is truly "Mother of God" (Theotokos).

966 "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son ..." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection "the living God and, by your prayers, will deliver our souls from death" (Byzantine Liturgy, Troparion, Feast of the Dormition, August 15th.).

969 "... Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us gifts of eternal salvation. ... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."



Rosary and Prayers to Mary

971 "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honours "the Blessed Virgin with special devotion. ..." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the Rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

Fullness of Salvation Only through the Catholic Church

846 Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation ... thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.

All Churches Must Submit to Rome

834 Particular Churches are fully catholic through their communion with one of them, the Church of Rome "which presides in charity." "For with this church, by reason of its pre-eminence, the whole Church, that is the faithful everywhere, must necessarily be in accord" (St. Irenaeus, Adv. Haeres, 3,3,2:PG 7/1,849; cf. Vatican Council I: DS 3057).

All Christians Must be in Unity with the Catholic Church

820 Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose ... The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.

Supremacy of the Pope

882 "For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered."

Infallibility of the Pope

891 The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful—who confirms his brethren in the faith—he proclaims by a definitive act a doctrine pertaining to faith or morals.

Prayers of the Dead

956 “Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness. … They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus. ... So by their fraternal concern is our weakness greatly helped.”

Prayers for the Dead

958 Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

Salvation through Baptism

1263 By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.

1257 The Lord himself affirms that Baptism is necessary for salvation. ... The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are “reborn of water and the Spirit.” God has bound salvation to the sacrament of Baptism...

Infants Born Again through Baptism

1250 Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God ... The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.

Penance Necessary for Salvation

980 It is through the sacrament of Penance that the baptized can be reconciled with God and with the Church: “Penance has rightly been called by the holy Fathers ‘a laborious kind of baptism.’ This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not

yet been reborn" (Council of Trent (1551): DS 1672; cf. St. Gregory of Nazianzus, Oratio 39, 17: PG 36,356).

The Church Can Forgive Sins

982 There is no offense, however serious, that the Church cannot forgive. ... Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin.

Purgatory

1030, 1031 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation, but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.

Sacraments Necessary for Salvation

1129 The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ... The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Saviour.

The Mass a Re-sacrifice of Christ

1367 The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: ... "In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner."

The Mass Is a Conversion of Bread and Wine into the Very Christ

1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

1374 ... In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained."

Elements of the Mass to Be Worshipped

1418 Because Christ himself is present in the sacrament of the altar he is to be honoured with the worship of adoration.

All Sins Must Be Confessed to a Priest

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience.

Veneration of Relics

1674 Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful ... such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the Rosary, medals, etc.

Veneration of Images

2131 Basing itself on the mystery of the incarnate Word the seventh ecumenical council at Nicaea (787) justified against the iconoclasts the veneration of icons—of Christ, but also of the Mother of God, the angels and all the saints. By becoming incarnate, the Son of God introduced a new "economy" of images.

3. What the Bible says about the believer's relationship with the Roman Catholic Church:

a. Those who preach a false gospel are cursed of God (Gal. 1:7-8).

b. Those who teach false doctrine are to be avoided (Rom. 16:17).

Review Questions on Roman Catholicism

What does the Catholic church teach about the Bible and its tradition?

What Bible passage says the scriptures are able to make the man of God perfect?

What Bible verse says the Christian faith was "once given"?

What are three verses that teach we are to compare everything by the Scriptures?

In what passage in the Gospels did Jesus condemn the Pharisees for adding their traditions to the Scriptures?

What were the qualifications of an apostle?

What verse says there are only 12 apostles for all eternity?

What does the Catholic Church teach about salvation?

What is the first step of salvation, according to the Catholic Church?

What verse in Acts answers the question, "What must I do to be saved"?

What verse says grace and works cannot be mixed?

What passage in Ephesians says salvation is by grace alone?

What passage in Titus says salvation is by grace alone?

If a Roman Catholic says he is "saved" or "born again," what should you say to him?

What does the word "pope" mean?

What does "ex-cathedra" mean?

How do we know that the Catholic Church still teaches that the pope is the head of all the churches?

Where is the Vatican located?

How do we know that Peter was not a pope?

In what passage did Jesus say it is wrong to call a man “father” as a religious title?

Who is the rock in Matthew 16:18 and how do you know?

What three passages say “elder” and “bishop” are the same office?

How do we know that Peter was not the elder at Rome?

What order is the Catholic priest ordained after?

How do we know that Jesus is the only one ordained after Melchizedek?

What passage says all believers are priests?

What does John 20:23 mean?

What does the Catholic Church teach about the mass?

In what passage did Jesus explain the meaning of eating his body and drinking his blood?

What passage teaches that Jesus was sacrificed “once”?

What passage teaches that the Lord’s supper is “in remembrance”?

What does the Catholic Church teach about Mary?

Why is it wrong to call Mary the “mother of God”?

What verse says Mary had other children?

What does the Bible say about the “queen of heaven”?

What verse says Jesus is the only mediator?

What large Catholic council was held in the 1960s?

According to the New Catholic Catechism, have the doctrines of Rome changed?

Part III
The Cults

THE CULTS

In the 1800s, many false Christian groups were formed, each one claiming that the churches had all become apostate and that *IT* was the restored true church of the end times. We will look at the three most influential of these: *Mormonism*, *Seventh-day Adventism, and the Jehovah's Witnesses*.

In dealing with the cults, the Bible believer should focus on the major doctrines and not allow himself to be sidetracked into various "rabbit trails." Following are four crucial doctrines:

1. Deal with Salvation by grace alone.

Every cult perverts the gospel of the grace of Christ (Gal. 1:6), adding something to the grace of Christ for salvation. Focus on passages such as John 3:16-18; Acts 16:30-31; Romans 3:19-24; 4:3-8; 11:6; Ephesians 2:8-10; and Titus 3:4-8. Each of these passages specifically deals with the doctrine of salvation. On the other hand, the cults like to focus on passages such as James 2, which deals not with how a man can be saved, but with the Christian life.

2. Deal with Jesus Christ as God.

Every cult denies the full deity of Christ. Focus on passages such as the following:

WHO SAYS JESUS CHRIST IS GOD?

David called Him God (Matt. 22:43-45)
Isaiah called Him God (Is. 7:14; 9:6)
Jeremiah called Him God (Jer. 23:5-6)
Matthew called Him God (Matt. 1:23)
Christ called Himself God (Jn. 5:17-18; 8:58-59; 10:30-33; Rev. 1:8)
The angels called Him God (Lk. 2:11)
John called Him God (Jn. 1:1; 1 John 3:16; 5:20)
The blind man called Him God (Jn. 9:35-38)
Thomas called Him God (Jn. 20:28)
Peter called Him God (Acts 10:34-36)

Paul called Him God (Acts 20:28; Phil. 2:5-6; 1 Tim. 3:16; Titus 2:13)
God the Father called Him God (Heb. 1:8-10)

3. Deal with the Bible as the sole authority.

Every cult claims that its official writings are equal to the Bible in authority. Focus on passages such as the following that prove that the truth was fully given in the Bible and that it is the test for every doctrine: 2 Timothy 3:16-17; Jude 3.

4. Deal with the perpetuity of the church.

Every cult claims that the truth was lost and that their founder(s) were chosen to recover it. This is contrary to Jesus' promise to the church (Matt. 16:18; 28:18-20).

MORMONISM

The Mormon church is also called the Church of Jesus Christ of Latter-day Saints.

I am especially thankful to Jerald and Sandra Tanner for their extensive and accurate research into Mormonism. They grew up in the Mormon church and are descendants of early Mormon leaders. Their book *The Changing World of Mormonism* (Moody Press, 1981) is available online at their web site. Many excellent materials are available from their bookstore. [Utah Lighthouse Ministry, P.O. Box 1884, Salt Lake City, UT 84110. 801-485-8894 (voice), 801 -485-0312 (fax), info@utlm.org (e-mail), http://www.utlm.org/ (web site.).]

ITS HISTORY

It was founded by Joseph Smith.

The following is the history of the Mormon church as told by its founder:

1. Smith claimed that in 1820, when he was 14 years old, he was praying about which denomination was true and was basing his prayer on James 1:5, when God the Father and Jesus Christ appeared to him and informed him that all existing churches and denominations had become apostate and that "all their creeds were abomination in His sight." At the time of this alleged divine visitation, he was living in Palmyra, New York.

2. Smith claimed that about three and a half years later, on Sept. 21, 1823, an angel appeared and told him that he had a work for him to do. The angel, named Nephi or Moroni, described to him the location of a book written on gold plates. He also told Smith that with the plates were a pair of special glasses composed of "two stones in silver bows, fastened to a breastplate," which he called Urim and Thummim, and that these would enable him to translate the book. The angel supposedly said that the plates contained "the fulness of the everlasting gospel." The plates were supposed to be located on a hill called Cumorah.

3. The angel supposedly appeared to Smith at this hill for four consecutive

years on the anniversary of the first visit. Finally, on Sept. 22, 1827, Smith obtained the plates and began translating the *Book of Mormon* with the Urim and Thummim.

4. In May 1829, John the Baptist allegedly appeared to Joseph Smith and his cohort Oliver Cowdery. John supposedly laid hands on them, ordained them to the high priesthood of Aaron, and then baptized them! John the Baptist supposedly charged Smith to establish the restored church.

5. Sometime later that month or the next, in May or June 1829, the apostles Peter, James, and John also allegedly appeared and conferred the Melchizedek priesthood on Smith and Cowdery.

6. The Book of Mormon was published in March 1830.

7. On April 6, 1830, Joseph Smith and five other men ordained themselves elders of the newly established Mormon Church.

a. They called themselves the Church of Christ at first.

b. The name was later changed to the Church of Jesus Christ of Latter-day Saints (LDS).

c. Of the first six Mormon elders, most were relatives of Joseph Smith.

8. By "revelation," Smith named his wife, Emma, "the Elect Lady and Daughter of God."

The Reasons for Doubting Smith's account of the Origin of Mormonism.

1. Smith had a very poor reputation in his community. Many testimonies of the citizens were published in the 1800s after Smith founded the Mormon Church. The following examples are representative of dozens that were collected:

> "I was acquainted with the family of Joseph Smith, Sen., both before and since they became Mormons, and feel free to state that not one of the male members of the Smith family were entitled to any credit, whatsoever. They were lazy, intemperate and worthless men, — very much addicted to lying. In this they frequently boasted of their skill. Digging for money was their principal employment. In regard to their Gold Bible speculation, they scarcely ever told two stories alike" (Parley Chase, affirmed before Frederick Smith, Justice of the Peace of Wayne County, Dec. 11, 1833).

"These circumstances and many others of a similar tenor, embolden me to say that Joseph Smith Jr., is not a man of truth and veracity; and that his general character, in this part of the country, is that of an impostor, hypocrite and liar" (Rev. Nathaniel C. Lewis, Methodist Episcopal Church, affirmed and subscribed, before Charles Dimon, Justice of the peace, March 20th, 1834, reprinted by Daniel Kidder, *Mormonism and the Mormons*, 1842)

"… Joseph Smith Jr., resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates, and I conscientiously believe from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole 'Book of Mormon' (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary — and in order that its fabricators may live upon the spoils of those who swallow the deception" (affidavit of Isaac Hale, Joseph Smith's father-in-law, affirmed to and subscribed before Charles Dimon, Justice of the peace, March 20th, 1834, reprinted by Daniel Kidder, *Mormonism and the Mormons*, 1842).

2. Prior to writing the *Book of Mormon*, Smith was convicted by a court of law of deceiving people with a "peek-stone" that he claimed could locate hidden treasure.

a. On March 20, 1826, Joseph Smith was tried and found guilty of deceiving people in New York by claiming he could find hidden treasure through a peek-stone. He was convicted by Justice Albert Neely in Bainbridge, New York.

b. This was first published in *Fraser's Magazine* in 1873, but the Mormon church for years claimed that it was not true.

c. In 1971, Wesley P. Walters located the original court records in the basement of a government building in Norwich, New York.

d. These documents prove beyond doubt that Smith was a convicted "glass looker." The court ascertained "That at Palmyra he [Smith] pretended to tell by looking at this stone where coined money was buried in Pennsylvania, and while at Palmyra had frequently ascertained in that way where lost property was of various kinds…"

3. Following is a description of one of Smith's ventures with his peek stone:

"On a wilderness-hill — now a part of Jacob J. Skinner's farm — his peek-stone discovered a ton of silver bars which had been buried by weary

Spaniards as they trudged up the Susquehanna. An expedition for their recovery was undertaken as soon as Smith could muster enough followers to do the work. Unlike St. Paul, Joe did not work with his own hands, and he did not hesitate to be chargeable to any one. Several round excavations were made on the crown of a hill, the largest of which was about thirty-five feet in diameter and of about the same depth. The water was drained toward the south, and a shanty covered the hole from the eyes of the scoffers and the profane. The diggers had proceeded with great labor, and were just ready to grasp the silver, when the charm moved it three hundred feet to the north-east. Joe tracked it with his peek-stone to its hiding-place. It was not so far under the surface this time — only about twenty feet — and the faithful again worked with a will. … the silver again flitted away, and alighted fifty feet beyond the big hole. They determined to capture it if they ran the hill through a sieve. The third hole had been sunk fifteen out of the necessary twenty feet when the treasure once more jumped to the other side of the big hole. Then the prophet had a vision: the blood of a black sheep must be shed and sprinkled around the diggings. Black sheep were scarce, and while they waited for one the faithful obtained their needed rest. At length, no sheep appearing, Joe said that a black dog might answer. A dog, therefore, was killed, and the blood was sprinkled on the ground. After that the silver never went far away. Still, it waltzed about the big hole in such a lively manner that frequent tunnelling to effect its capture availed nothing. At last the prophet decided that it was of no use to dig unless one of their number was made a sacrifice. None of the faithful responded to his call, and thus the magnificent scheme was abandoned. Oliver Harper, one of the diggers who furnished the money, was soon afterward murdered. The prophet thought this might answer for a sacrifice: he again rallied the diggers, but the charm remained stubborn and would not reveal the silver" (Frederic Mather, "Early Days of Mormonism," *Lippincott's Magazine*, August 1880).

4. <u>Smith used the very same peek-stone to translate the Book of Mormon</u>.

   a. Smith claimed that after he translated the first 116 pages using the Urim and Thummim, his friend Martin Harris lost the manuscript. In reality, Harris's wife had taken the manuscript and hid it or burned it, because she did not want her husband to continue giving money to Smith (Mather, "Early Days of Mormonism").

   b. After that, by his own testimony, he continued the translation with the aid of his peek-stone. He would put the stone in his tall white stovepipe hat, then put the hat over his face and allegedly read the words off to his scribe. In this way he produced *The Book of Mormon*. It was exactly the same method that he had previously used to magically seek the location of hidden treasure.

(1) Consider the following testimony of Smith's father-in-law, Isaac Hale:

"I first became acquainted with Joseph Smith, Jr. in November, 1825. He was at that time in the employ of a set of men who were called 'money-diggers;' and his occupation was that of seeing, or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasures. ... Smith, and his father, with several other 'money-diggers' boarded at my house. ... Young Smith gave the 'money-diggers' great encouragement, at first, but when they had arrived in digging, to near the place where he had stated an immense treasure would be found—he said the enchantment was so powerful that he could not see. ... After these occurrences, young Smith made several visits at my house, ... and WHILE I WAS ABSENT FROM HOME, CARRIED OFF MY DAUGHTER, INTO THE STATE OF NEW YORK, WHERE THEY WERE MARRIED WITHOUT MY APPROBATION OR CONSENT. ... In a short time they returned ... Smith stated to me, that he had given up what he called 'glass-looking,' and that he expected to work hard for a living. ... He also made arrangements with my son Alva Hale, to go up to Palmyra, and move his (Smith's) furniture &c. to this place. ... Soon after this, I was informed they had brought a wonderful book of Plates down with them. ... THE MANNER IN WHICH HE PRETENDED TO READ AND INTERPRET, WAS THE SAME AS WHEN HE LOOKED FOR THE MONEY-DIGGERS, WITH THE STONE IN HIS HAT, AND HIS HAT OVER HIS FACE, WHILE THE BOOK OF PLATES WERE AT THE SAME TIME HID IN THE WOODS!" (affidavit of Isaac Hale, affirmed to and subscribed before Charles Dimon, Justice of the peace, March 20th, 1834, reprinted by Daniel Kidder, *Mormonism and the Mormons*, 1842).

(2) David Whitmer, one of Smith's witnesses, also testified that Smith translated the Book of Mormon with his peek stone:

> "I will now give you a description of the manner in which the Book of Mormon was translated. Joseph would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing" (*An Address To All Believers In Christ*, by David Whitmer, p. 12, quoted by the Tanners).

(3) Joseph Smith's wife, Emma, testified the same thing to her son. Emma testified in a letter written March 27, 1876, that the entire Book of Mormon was translated by the use of a stone.

> "In writing for your father I frequently wrote day after day, after sitting by the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between

us" (Emma Smith, *The Saints' Herald*, May 19, 1888, p. 310).

5. Smith's peek-stone or "seer stone" has been seen and acknowledged by many Mormon authorities.

a. Early Mormon church leader Orson Pratt testified of Smith's peek stone: "…sometimes Joseph used a seer stone when enquiring of the Lord, and receiving revelation" ("Report of Elders Orson Pratt and Joseph F. Smith, Concluded," *Deseret Evening News*, 23 Nov, 1878).

b. Brigham Young showed the stone to the regents of the University of the State of Deseret (later named University of Utah) on February 25, 1856. One of the regents, Hosea Stout, described it in his journal as "a silecious granite dark color almost black with light colored stripes somewhat resembling petrified poplar or cotton wood bark … about the size but not the shape of a hen's egg" (Stout Diary, February 25, 1856).

c. In 1887, a bodyguard of church president John Taylor reported that he had seen and handled the seer stone: "On Sunday last I saw and handled the seer stone that the Prophet Joseph Smith had. It was a dark color, not round on one side. It was shaped like the top of a baby's shoe, one end like the toe of the shoe, and the other round" (Samuel Bateman diary, August 17, 1887, Lee library).

d. In 1888, fifth Mormon President Wilford Woodruff placed the stone on the altar of the Mormon temple in Manti, Utah. "Before leaving I Consecrated upon the Altar the seers Stone that Joseph Smith found by Revelation some 30 feet under the Earth [and] Carried By him through life" (Wilford Woodruff's journal, May 18, 1888)

e. Mormon Bishop Fredrick Kesler wrote in his diary in 1899 that President Lorenzo Snow showed him the seer stone: "...showed me the Seerers Stone that the Prophet Joseph Smith had by which he done some of the Translating of the Book of Mormon with. I handeled it with my own hands. I felt as though I see & was handling a very Sacred thing. I trust & feel that it will work in his hands as it did in the Prophet Joseph Smiths hands" (Fredrick Kesler diary, February 1, 1899, Marriott Library).

f. Sixth Mormon President Joseph Fielding Smith confirmed that the seer stone is in the possession of the Mormon church: "The statement has

been made that the Urim and Thummim was on the altar in the Manti Temple when that building was dedicated. The Urim and Thummim so spoken of, however, was the seer stone which was in the possession of the Prophet Joseph Smith in early days. This seer stone is now in the possession of the Church" (*Doctrines of Salvation*, vol. 3, p. 225).

g. In the early 1980s, Mary Brown Firmage (a descendent of Brigham Young) was allowed to see the seer stone. She reported: "The stone was not chocolate brown but rather the color of brown sugar. It was 3-4 inches long, 2 inches wide, and had a hump in the middle which made it perhaps 2 inches thick at the thickest point. It was flat on the bottom and had three black, concentric circles on the top 1/2 inch. Below the circles were many small black circles. The stone was not transparent" (Mary Brown Firmage interview with Richard Von Wagoner, Aug. 11, 1986; Von Wagoner papers, Marriott Library).

5. The 11 witnesses who claimed to have seen the golden plates are highly suspect.

a. Three were from Smith's own family (including his father and brother), which had a poor reputation in their community and which had a motive to support Joseph's religious views. Together with Joseph, his father and brother were involved in treasure searching with divining rods and seer stones.

b. Oliver Cowdrey and Martin Harris used divining rods to search for hidden treasure. (This was admitted by D. Michael Quinn, Mormon writer, in *Brigham Young University Studies*, Fall 1978, p. 82.)

c. Cowdery, Harris, and David and John Whitmer were forced to leave the Mormons in 1838 when they had settled in Missouri. They were charged by Joseph Smith with being evil men, and they, in turn, charged Smith and the Mormons of great wickedness. For example, in a letter dated December 16, 1838, Joseph Smith said that "John Whitmer, David Whitmer, Oliver Cowdery, and Martin Harris are too mean to mention" (*History of the Church*, vol. 3, p. 232). They were charged with being "counterfeiters, thieves, liars, and blacklegs of the deepest dye." Cowdery joined the Methodists.

d. Hiram Page had his own peek-stone by which he gave "revelations."

e. The witnesses had a reputation of being gullible and some of jumping from one religious movement to another. For example, Martin Harris was first a "Quaker, then a Universalist, next a Restorationer, then a Baptist, next a Presbyterian, and then a Mormon" (E.D. Howe, *Mormonism Unvailed,* 1834, pp. 260-61, cited by the Tanners). After that he was a Shaker and then a Strangite! Altogether, Harris changed his religious convictions at least 13 times.

f. Hiram Page, David and John Whitmer, Martin Harris, and Oliver Cowdery were also witnesses for a man named James Jesse Strang, who claimed that he, too, had translated plates with Urim and Thummim. He started his own movement, and Harris went to England on a mission for the Strangites.

6. <u>The accounts in the Book of Mormon have proven to be untrue</u>. It contains what is purported to be the account of an ancient civilization in America that descended from the Hebrews and to which Jesus Christ appeared after His resurrection.

> "The two main groups in the Book of Mormon are the Nephites and Lamanites. The story tells of a family group led by an Israelite prophet named Lehi. He is warned by God to flee Jerusalem at 600 B.C. He and his family make their way to the southern part of Arabia where they build a ship to sail across the Pacific Ocean to America. Two of his sons, Nephi and Laman struggle for leadership. This leads to the division of the group into two warring factions, the Nephites (usually the good guys) and Lamanites (usually the bad guys). The last battle between the two groups, in 421 AD, wipes out almost all of the Nephites. Moroni, the last surviving Nephite, buries the records of his civilization in the hill Cumorah. Hundreds of years later, Joseph Smith is directed to the spot by Moroni (some records say Nephi), now a resurrected being who has become an angel" (Tanner, "Book of Mormon Overview").

a. Testimony of the <u>National Geographic Society</u>. In a letter dated January 11, 1990, the Research Correspondent for the *National Geographic Society* testified: "The Society has never used the Book of Mormon to locate archaeological sites, and we do not believe that any of the places named in the Book of Mormon can be placed geographically by the evidence of archaeology. So far as we know there is no archaeological evidence to verify the history of early peoples of the Western Hemisphere as presented in the Book of Mormon."

b. Testimony of the Smithsonian Institute. In 1996, the Department of Anthropology of the Smithsonian Institute, Washington, D.C., issued a similar letter: "The Book of Mormon is a religious document and not a scientific guide. The Smithsonian Institution has never used it in archeological research and any information that you have received to the contrary is incorrect. Smithsonian archeologists see no direct connection between the archeology of the New World and the subject matter of the book."

c. Many of the things mentioned in the Book of Mormon were not in North America at that time: "The Book of Mormon mentions: wheat (Mosiah 9:9), horses (1 Nephi 18:25), chariots (Alma 18:9-11; 20:6; 3 Nephi 3:22), cows (Enos 21), elephants (Ether 9:19), silk (Alma 1:29; 4:6; Ether 9:17), linen (Mosiah 10:5; Helamon 6:13; Ether 10:24), money-pieces of gold and silver (Alma 11:3-20), steel (2 Nephi 5:15; Jarom 1:8; Ether 7:9). None of these items were here before the Spaniards [in the 15th century]" (Tanner).

7. Joseph Smith was a braggart

> "Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet ... When they can get rid of me, the devil will also go" (Joseph Smith, sermon, Sunday, May 26, 1844, Nauvoo, Missouri, *History of the Church*, vol. 6, p. 408, 409).
>
> "But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him. … I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all" (Smith, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).
>
> "I have got all the truth which the Christian world possessed, and an independent revelation in the bargain, and God will bear me off triumphant" (Joseph Smith, June 16, 1844, *History of the Church*, vol. 6, pp. 473-479, emphasis added).

8. Smith carried a magic talisman

When Joseph Smith was shot to death, he had in his pocket a magic charm representative of the pagan god Jupiter. This was documented in 1974 by Dr. Reed Durham, director of the LDS Institute of Religion at the University of Utah. He gave the evidence in a speech before the Mormon History Association on April 20, 1974.



a. Durham testified that the talisman carried by Smith, which is the shape of a silver dollar, was described in a magic book printed in England in 1801.

b. Jupiter was the Greek god Zeus.

c. The occultic talisman was used to gain "riches, favor, power, love and peace" as well as to gain the affection of women. That certainly sounds like the type of talisman that Joseph Smith would carry!

9. Smith was a liar and an adulterer

a. In a sermon on Sunday, May 26, 1844, Smith testified that he had only one wife, whereas in reality he had dozens! Consider what he said: "What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one" (Joseph Smith, May 1844).

b. In reality, Smith had privately proclaimed to his inner circle that previous marriages were null and void and that previously married women were free to take new marriages.

c. Smith himself had some 48 or so wives and several other Mormon leaders also had contracted multiple new wives.

10. Smith's claim to be able to perform miracles was bogus.

a. *Example*. "He did, however, announce that on a certain evening, about twilight, he would walk on the water. The place of his selection was watched by Gentile boys until one of Smith's followers was seen to construct a bridge of planks just under the surface. Watching their opportunity, the boys removed the outer planks. Before the prophet made the attempt to walk he exhorted his followers to have strong faith. When

his bridge suddenly gave way he swam ashore and said, 'Woe unto you of little faith! Your faith would not hold me up'" (Frederic Mather, "The Early Days of Mormonism," *Lippincott's Magazine*, August 1880).

b. *Example*. "However much he might fail in discovering material treasures, Smith's hold upon the religious infatuation of his followers grew more and more strong. John Morse, an aged convert to Mormonism, had recently died, and Smith was sent for to restore him to life. After looking at him Smith declined, because it would be a pity to have him suffer rheumatism and die again so soon! This was something like Brigham Young's refusal to restore a lost leg to one of his Mormons, on the ground that if he did it the man would be obliged to walk on three legs all through eternity!" (Mather, "The Early Days of Mormonism").

11. Smith's claim to be able to read ancient languages was bogus.

> "That the prophet was not well advanced either in Greek or English appears from a story related by the Rev. Henry Caswall, who visited Nauvoo, Illinois, in 1842. He had with him a copy of the Psalter in Greek, which he handed to the prophet and asked him to explain its contents. Smith looked at it a few moments, and then replied, 'No, it ain't Greek at all, except perhaps a few words. What ain't Greek is Egyptian, and what ain't Egyptian is Greek. This book is very valuable: it is a dictionary of Egyptian hieroglyphics.' Pointing to the capital letters at the beginning of each verse, he said, 'Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates.' Upon this the Mormons began to congratulate Mr. Caswall on the information he was receiving. 'There!' they said, 'we told you so: we told you that our prophet would give you satisfaction. None but our prophet can explain these mysteries.' The prophet then attempted to buy the book, on the ground that it could be of no use to Caswall, because he did not understand it" (Frederic Mather, "The Early Days of Mormonism," *Lippincott's Magazine*, August 1880).

12. The Book of Abraham Deception

a. In 1835, Smith claimed that he had translated a papyrus written by Abraham some 4,000 years ago. Titled "The Book of Abraham," it was accepted by the Mormon Church as scripture and was published as part of the *Pearl of Great Price*.

b. Long thought to have been lost in the Chicago fire of 1871, Smith's

collection of papyri was discovered by the Metropolitan Museum of Art and returned to the Mormon church on November 27, 1967.

c. A careful examination by linguists proved that Smith's "translation" was bogus. His "translation" of less than four lines from the papyrus became 49 verses of more than 2,000 words in English!

"When Egyptologists translated this piece of papyrus, they found that it contained absolutely nothing concerning Abraham. Instead, it turned out to be a pagan funerary text known as the 'Book of Breathings,' a work which actually evolved from the Egyptian *Book of the Dead*. The *Book of Breathings* did not come into existence until the later stages of Egyptian history — just a few centuries before the time of Christ. Like the *Book of the Dead*, it was buried with those who died in ancient Egypt. It is filled with magic and pagan gods. It was obviously written by a very superstitious people, and is quite different from the religion taught in the Bible. The fact that the papyrus Joseph Smith used as the basis for his *Book of Abraham* is in reality the *Book of Breathings* cannot be disputed because the name 'Book of Breathings' appears clearly on the fourth line of the fragment. In 1968 two Egyptologists from the University of Chicago's Oriental Institute, Professors John A. Wilson and Klaus Baer, identified the papyrus as the 'Book of Breathings.' The papyrus says, "After (his) two arms are [fast] ened to his breast, one wraps the Book of Breathings, which is with writing both inside and outside of it, with royal linen, it being placed (at) his left arm near his heart, this having been done at his wrapping and outside it. If this book be recited for him, then he will breath like the soul[s of the gods] for ever and ever.' In one case Joseph Smith derived 177 English words out of the word 'Khons' — the name of an Egyptian moon god! It is impossible to escape the conclusion that the *Book of Abraham* is a product of Joseph Smith's imagination" (Tanner, *The Fall of the Book of Abraham*).



13. The Kinderhook Plates Forgery

a. Shortly before May 1, 1843, a man brought six brass plates containing a

semblance of Egyptian writing to Joseph Smith, claiming that he had discovered them in a mound of dirt through guidance he had received in a dream.

b. Smith was excited about the plates and claimed that he would translate them through revelation. He soon claimed that he had succeeded in translating a portion of the writing and that the plates "contain the history of the person with whom they were found and he was a descendant of Ham through the loins of Pharaoh king of Egypt, and that he received his kingdom from the ruler of heaven and earth" (*William Clayton's Journal*, May 1, 1843, as cited in *Trials of Discipleship — The Story of William Clayton*, a Mormon, page 117). This same thing is stated in the official early history of the Mormon church (*History of the Church*, vol. 5, p. 372).

c. On January 15, 1844, the Mormon publication *Times and Seasons* even claimed that the plates helped prove the authenticity of the *Book of Mormon*: "Why does the circumstance of the plates recently found in a mound in Pike county, III., by Mr. Wiley, together with ethnology and a thousand other things, go to prove the Book of Mormon true? — Ans. Because it is true!" (*Times and Seasons*, vol. 5, p. 406).

d. In fact, the plates were a forgery by some men who wanted to play a trick on Smith. On June 30, 1879, W. Fugate wrote a letter in which he confessed the hoax: "I received your letter in regard to those plates, and I will say in answer that they are a humbug, gotten up by Robert Wiley, Bridge Whitten and myself" (Welby Ricks, *The Kinderhook Plates*, reprinted from the *Improvement Era*, Sept. 1962, cited by Tanner).

e. The plates were lost during the Civil War, but in the 1960s, one of them was found in the Chicago Historical Society Museum. Extensive scientific tests have proven that it is a forgery. Thus, Smith was again caught lying about his ability to translate ancient languages. (See Jerald and Sandra Tanner's excellent research into this matter in *Mormonism: Shadow or Reality?* A summary of this research is available on the web at http://www.utlm.org/onlineresources/kinderhookplates.htm).

In spite of the fanciful nature of Joseph Smith's story and his shady character, the Mormon Church gradually grew.

1. Smith gained only a small group of followers in his home area of New York. His work was much hindered by his reputation and that of his family. The following testimony is from a newspaper in Palmyra, New York, and is dated March 12, 1831:

> "The 'gold bible' question excites but little interest in this section of country, its followers being few and generally of the dregs of community, and the most unlettered people that can be found any where, and besides there is much reason to doubt the sincerity of many of them. The first idea of a 'Book' was doubtless suggested to the Smiths by one Walters, a juggling fortune-teller, who made the ignorant believe that an old book in his possession, in the Latin language, contained an account of the ante-deluvians, &c. and the word was given out that the book Smith was about to find, was a history of hidden treasures. Smith and his father belonged to a gang of money-diggers, who had followed that business for many years, Jo pretending he could see the gold and silver by the aid of what they called a 'peep stone.'"

2. In early 1831, the 200 or so followers of Joseph Smith moved to Kirtland, Ohio (*The Telegraph*, Painesville, Ohio, May 17, 1831).

a. It was here that Brigham Young joined the Mormons and was ordained an elder.

b. The Mormons built their first temple in Kirtland and began building a settlement.

c. They also started a bank called "The Kirtland Safety Society Bank." Smith gave a prophecy that the bank would swallow up all other banks and would prosper greatly. Smith was the treasurer. Shady financial dealings soon brought the wrath of the people upon them, though. Smith was arrested seven times in four weeks and was convicted of operating a bank without a state charter. Smith and his second man, Sidney Rigdon, were forced to leave the area to escape the many lawsuits that were filed against them and the tens of thousands of dollars of debts they were unable to pay.

3. Thus, it is not surprising that Smith had a new revelation from God telling them to move to Independence, Missouri.

a. He claimed that Oliver Cromley had raised up a large church there. In fact, there were only a handful of people to greet them when they arrived.

b. In spite of that disappointment, some stayed and the little Mormon community laid the cornerstone for a temple and started building "the New Jerusalem."



c. Joseph Smith delivered another of his many "revelations," stating that they would build a temple and the city of New Jerusalem in Jackson County, Missouri, before that generation passed away (*Doctrine and Covenants*, 84:2-5, 31). Instead, the Mormons were driven from Jackson County and no Mormon temple was ever built there.

4. Being run out of Missouri, the Mormons next moved to Hancock County, Illinois, and began building a community named Nauvoo.

a. One of the things the Mormons built there was a Masonic lodge, which was inaugurated in March 1842. Joseph Smith, his brother Hyram, and the majority of the other Mormon leaders were Masons. Many Mormon researchers have noted a similarity between Mormon temple ceremonies and the pagan Masonic rites.

b. By 1844, Nauvoo was the second largest city in Illinois and was the political power in that county.

c. The town and its court were owned by Smith, and the Mormons maintained a militia, the Nauvoo Legion, that enforced their will as law. "Of late he [Smith] had grown more violent and open in his lawlessness. He had sent a band of his followers into Missouri, to kidnap the witnesses in a case where a Mormon thief was to be tried. He had brutally assaulted and beaten a county officer in the streets of Nauvoo. … That absurd ecclesiastical court of his had repeatedly discharged men accused of grave offences, and warned the officers against any attempt to rearrest them. … He appropriated the exclusive right to deal in real estate, to sell liquor, to marry, and to give in marriage" (John Hay, "The Mormon Prophet's Tragedy," *Atlantic Monthly*, Dec. 1869, pp. 669-78).

Smith's Death in Illinois

1. It was Smith's immorality that brought about his downfall.

   a. He and some of the other Mormon leaders had begun to practice polygamy.

   b. In 1843-4, they attempted to back up their practice by pretending they had received a revelation from God on the plurality of wives. Joseph Smith and his brother, Hyram, both claimed such revelations.

2. Smith's attempts to seduce some of the wives and fiancées of his followers and his attempt to introduce new doctrines led some of the men to publish a newspaper to protest the action.

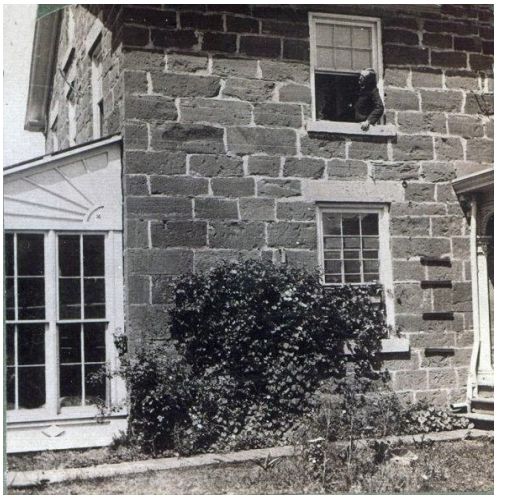
   a. It was called the "Nauvoo Expositor."

   b. The editors included William Law and Robert Foster (whose wives had been unsuccessfully approached by Smith) and Francis Higbee (whose betrothed, Nancy Rigdon, had also been unsuccessfully wooed).

   c. Among the things, the editors were protesting were the practice of plural marriage, eternal progression of man toward godhood, and the eternalizing of the marriage covenant.

   d. The first and only edition of the *Nauvoo Expositor* appeared on June 7, 1844.

   e. The press was destroyed by Joseph Smith's men.



The upper storey window from which Joseph Smith jumped or fell before he was shot to death

3. The turmoil resulted in the arrest of Joseph and Hyram Smith for rioting. They were released but later they were arrested again and charged with treason.

4. While they were in the jail at neighboring Carthage, Illinois, they were

attacked by an angry mob and killed on June 27, 1844. A six-shot pistol had been smuggled into the jail by a Mormon elder, and Smith shot some men before he was killed. At least two of them died of their wounds (*The Documentary History of the Church*, Vol. 7, pp. 102-103; John Hay, "The Mormon Prophet's Tragedy," *Atlantic Monthly*, Dec. 1869, pp. 669-78).

After this, the Mormons split into many factions.

1. Today there are some 200 offshoots of the original Mormon cult, but most are very small.

2. Smith's wife, Emma, remarried, to a non-Mormon, and stayed in Nauvoo.

3. The second largest group ordained Smith's son, Joseph Smith III, as their prophet. They settled in Independence, Missouri, and founded the **Reorganized Church of Jesus Christ of Latter-day Saints** (RLDS) in 1860.

a. It was also known as the Restored Church of Jesus Christ or the Saints Church.

b. They claim Joseph Smith Jr. as their founder

c. They do not believe some of the Mormon doctrines:

(1) Jesus is called the "living expression of God in the flesh" and the Holy Spirit is "the They did not accept the teaching on polygamy or eternal marriage.

(2) They have no closed temple ceremonies or special temple garments.

(3) They reject the doctrine that man can become God or that God was once a man.

(4) They claim to believe in the Trinity, but their definition of it appears to be more Unitarian. Jesus is called the "living expression of God in the flesh" and the Holy Spirit is "the continuing presence of God in the world." The Holy Spirit is not described as a Person.

(5) They do not accept the *Pearl of Great Price* as scripture.

d. Following are some of their doctrines:

(1) Joseph Smith, Jr. was a prophet who restored God's true church.

(2) The *Book of Mormon* and *Doctrines and Covenants* are Scripture, but their edition of *Doctrines and Covenants* is somewhat different than the one used by the Mormons.

(3) They use Joseph Smith's version of the Bible, called the Inspired Version of the Bible. In brief, it is a wild-eyed revision of the King James Bible.

(4) The Aaronic and Melchizedek priesthoods were restored (*History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 1, pp. 34-35).

(5) Baptism for the remission of sins (D&C 39:2a-b, 16:4e).

(6) Salvation is by grace plus works. "As individuals exercise faith in Christ and follow his example and teachings, they become new people" (*Our Basic Beliefs*). God's judgment is based on "the kind of people we have become in relation to the potential of our lives."

(7) Zion will be established in, and Jesus will return to, Independence, Missouri (Joseph Smith's Bible, Gen. 7:20-25; *Doctrines and Covenants* 57; *Times and Seasons*, vol. 3, p. 710).

(8) Heaven has three levels (D&C 76:5-7).

(9) Those who do not hear the RLDS gospel in this life will have another opportunity in the next (D&C 76:6c).

e. They have eight sacraments: baptism, confirmation of membership, the Lord's Supper, marriage, blessing of children, administration to the sick, ordination to the priesthood, and the evangelists blessing. These "help us establish and continually renew our relationship with God."

f. This group claims roughly 250,000 members today, in 50 countries.

g. There are many divisions within the group, though, and "their doctrines are in a state of flux" (Watchman Fellowship Profile on the Reorganized Church of Jesus Christ of Latter Day Saints).

h. A group split off in the 1991 and formed the Restored Church of Jesus Christ of Latter Day Saints, claiming that the RLDS had abandoned their restorationist heritage. The president and prophet of this group is Marcus Juby.

i. On April 6, 2001, the RLDS changed its name to the Community of Christ. Thus, it appears that they are positioning themselves to become more closely aligned with mainstream Christianity.

4. After Smith's death, the largest group accepted the leadership of **BRIGHAM YOUNG**.

a. These Mormons moved to Salt Lake City, Utah, in 1847. Thousands more joined them in the next several years.

b. They established a prosperous community and built a huge edifice called the Mormon Tabernacle, which took 40 years to complete.

c. Young was very rich and owned several mansions. Upon his death, he owed the Mormon church one million dollars that he had "borrowed" from the tithes, a vast sum of money in those days. Young lived more like a king than like the humble apostles of old.



d. Young promoted polygamy zealously.

(1) He had some 55 wives of his own.

(2) At least six were married to other men at the same time.

(3) When he was 67 years old, he married the 24-year-old Ann Eliza Webb.

(4) Young said: "The only men who become Gods, even the Sons of God, are those who enter polygamy" (*Journal of Discourses*, vol. 11, p. 269).

e. When Young died in 1877, there were 140,000 Mormons.

WHAT THE BIBLE SAYS ABOUT MORMONISM'S HISTORY:

1. A prophet that preaches a different god is to be rejected (Deut. 13:1-5)

2. A prophet that lives a wicked life is to be rejected (2 Pet. 2:1-2, 10)

3. Smith could not have been ordained after the order of Levi, because he was not a Jew and was not of the tribe of Levi. God forbade any stranger to assume such a position (Num. 3:10; 18:6-7).

4. Smith could not have been ordained after the order of Melchisedec, because only Jesus Christ is ordained after that order.

a. The priesthood of Melchizedek requires a kingly position (Heb. 7:1,2).

b. The priesthood of Melchizedek requires an eternal generation (Heb. 7:3).

c. The priesthood of Melchizedek requires a personal appointment by God (Heb. 5:4-6; 7:17).

d. The priesthood of Melchizedek requires an immortal existence (Heb. 7:23-25).

e. The priesthood of Melchizedek requires a sinless life (Heb. 7:26).

f. The priesthood of Melchizedek requires the absence of all infirmity and weakness (He. 7:28).

5. God gave the land of Palestine to Israel by an eternal covenant (Deut. 1:7-8). *Yet, the Book of Mormon claims that God miraculously led a pious Jew named Levi to North America and settled him there with His blessing. Even in their captivity, the Jews have turned their eyes to Jerusalem, but there is no mention of such a longing in the Book of Mormon.*

6. The Book of Mormon claims that the doctrine of the Gentiles being one body in Christ with the Jews was revealed to Nephi 600 years before Christ, but Paul said that this was a mystery that was hidden in prior ages (Eph. 3:5-6).

7. Smith claimed that the Book of Mormon contains "the everlasting gospel," but Paul said that any gospel different from the one he preached is false (Gal. 1:1, 6-12).

8. Joseph Smith claimed that God told him the true church had ceased, but Jesus promised that the true church would not cease (Matt. 16:18; 28:18-20).

ITS CURRENT STATUS

As of 1999, the Mormon church claimed roughly 11 million members worldwide. USA — 5 million, Latin America — 3 million, Asia — 2 million, South Pacific and Africa — 1/2 million. There are 26,000 LDS congregations in 160 nations.

ITS MISSIONS WORK

The Mormons are very aggressive in promoting their beliefs.

1. About one-third of young Mormon men dedicate 18 to 24 months for missionary service.

2. In 1997 there were 60,000 Mormons serving as full-time missionaries throughout the world.

3. The Latter Day Saints distribute 5 million copies of the *Book of Mormon* each year. Over 100 million copies have been printed in 92 languages.

ITS ATTACK UPON ALL CHRISTIAN DENOMINATIONS

Joseph Smith's statements:

Journal of Discourses 5:73--"When the light came to me I saw that all the so-called Christian world was groveling in darkness."

Journal of Discourses 8:99--"With a regard to true theology, a more ignorant people never lived than the present so-called Christian world."

Journal of Discourses 6:25--"What! Are Christians ignorant? Yes, as ignorant of the things of God as the brute beast."

Orson Pratt (Mormon Apostle)

"...all other churches are entirely destitute of all authority from God; and any person who receives baptism of the Lord's supper from their hands highly offend God, for he looks upon them as the most corrupt of all people" (*The Seer*, pg 255)

Heber C. Kimball (First Counselor to Brigham Young)

"Christians - those poor, miserable priests Brother Brigham was speaking about - some of them are the biggest whoremasters there are on the earth..." (*Journal of Discourses* 5:39).

ITS DOCTRINES

Mormon Doctrine about the Bible

While Mormons profess to believe and revere the Bible, they do not accept its teachings alone but add the writings of Joseph Smith and of Mormon prophets and apostles and other continued revelations.

a. The four Mormon scriptures are the Bible, the *Book of Mormon, A Pearl of Great Price,* and *Doctrines and Covenants*. "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God" (Articles of Faith, #8)

b. "Joseph Smith taught that "many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled" (*History of the Church*, vol. 1, p. 245).

c. "In addition to these four books of scripture, the inspired words of our living prophets become scripture to us. Their words come to us through conferences, Church publications, and instructions to local priesthood leaders" (*Gospel Principles*, pp. 51-52). "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God" (Articles of Faith, #9)

d. Each leader of the Mormon church, from Joseph Smith, Jr., until today, serves allegedly as "President of the High Priesthood and of the Church" and as "Prophet, Seer, Revelator and Translator."

WHAT THE BIBLE TEACHES

1. The Christian faith was ONCE delivered to the saints by the apostles (Jude 3).

2. The Bible is sufficient for doctrine and practice (2 Tim. 3:16-17). Nothing else is needed.

3. All things are to be tested by the Bible (Is. 8:20; Acts 17:11). As we will see, Mormon scripture not only adds to the Bible; it directly contradicts it.

4. The Bible does not prophesy that new prophets of God will arise before the return of Christ, but that many false prophets will arise (Matt. 24:3-4, 15, 24). In this passage, Jesus gives the entire panorama of prophecy for the end times, and He does not say one word about prophets of God that were yet to arise to speak new revelation during this dispensation.

5. God promised to preserve the Bible (Ps. 12:6-7; 100:5; 119:152, 160; Is. 40:8; 59:21; Mt. 5:18; 24:35; 1 Pet. 1:25). Nothing has been lost.

Mormon Doctrine about God

1. God used to be a man who lived on another planet.

> "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form like yourselves in all the person, image, and very form as a man… We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see. He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did" (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).
>
> "The Father has a body of flesh and bones as tangible as man's" (Joseph Smith, *Doctrines and Covenants*, 130:22; see also *Mormon Doctrine*, p. 321; Joseph Smith, *Times and Seasons*, vol. 5, pp. 613-614; Orson Pratt, *Journal of Discourses*, vol. 2, p. 345; Brigham Young, *Journal of Discourses*, vol. 7, p. 333).

2. God worked out his own salvation just as men are working out theirs.

> "My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to My Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take His place, and thereby become exalted myself" (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).

3. There are many gods (Mormon Doctrine, p. 163).

"I wish to declare I have always and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the Elders for fifteen years. I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods. … (Joseph Smith, sermon, June 16, 1844, *History of the Church*, vol. 6, pp. 473-479).

"How many Gods there are, I do not know, But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are passing through. That course has been from all eternity, and it is and will be so to all eternity" (Brigham Young, *Journal of Discourses*, vol. 7, p. 333).

4. Adam was God who came from heaven with one of his heavenly wives, Eve.

"When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE is our FATHER and our GOD, and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. … Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation" (Brigham Young, preached in the Tabernacle, Salt Lake City, April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50, 51).

WHAT THE BIBLE TEACHES

1. There is only one God (Deut. 6:4; Isaiah 43:10; 44:6, 8, 24; 45:5-7, 21-22; 46:9)

a. He is a spirit (Jn. 4:24).

b. He is eternally God (Ps. 90:2; 93:2; Rom. 1:20).

c. He is not a man (Num. 23:19; Hos. 11:9).

d. He does not change (Mal. 3:6)

2. All others who pretend to be gods will be destroyed (Jer. 10:10-11)

3. Any man who teaches a false god contrary to the Scriptures is to be rejected (Deut. 13:1-5).

4. Making God into a man is idolatry (Rom. 1:22-25)

Mormon Doctrine about Jesus Christ

Mormon leaders have admitted that their Christ is different:

a. In 1998, Mormon President Hinckley said, "The traditional Christ of whom they [non-Mormons] speak is not the Christ of whom I speak. For the Christ of whom I speak has been revealed in this the Dispensation of the Fullness of Times. He together with His Father, appeared to the boy Joseph Smith in the year 1820, and when Joseph left the grove that day, he knew more of the nature of God than all the learned ministers of the gospel of the ages" (*LDS Church News*, week ending June 20, 1998, p. 7).

b. In 1977, Mormon Apostle Bernard Brockbank said, "It is true that many of the Christian churches worship a different Jesus Christ than is worshipped by the Mormons or The Church of Jesus Christ of Latter-day Saints" (Brockbank, *The Ensign*, May 1977, p. 26).

What the Mormon Church Teaches about Jesus Christ

1. *Jesus was the first spirit born in heaven*.

> "Among the spirit children of Elohim, the first-born was and is Jehovah, or Jesus Christ, to whom all others are juniors" (Joseph F. Smith, sixth LDS President, *Gospel Doctrine*, p. 70; see also *Mormon Doctrine*, p. 129).

2. *Satan was the second born spirit; thus Jesus and Satan are spirit brothers*.

> "Long before you were born a program was developed by your creators ... The principal personalities in this great drama were a Father Elohim, perfect in wisdom, judgment, and person, and two sons, Lucifer and Jehovah" (Spencer Kimball, 12th LDS President, *Teachings of Spencer W. Kimball*, pp. 32-33; see also Mormon Doctrine, p. 163).

3. *Jesus became God through his obedience and worked out his own salvation*.

> "By obedience and devotion to the truth he attained that pinnacle of intelligence which ranked him as a God, as the Lord Omnipotent, while yet in his pre-existent state" (LDS apostle Bruce McConkie, *Mormon Doctrine*, 1966, p. 129).
>
> "Jesus kept the commandments of his Father and thereby worked out his own salvation, and also set an example as to the way and the means whereby all

men may be saved" (LDS apostle Bruce McConkie, *The Mortal Messiah*, vol. 4, p. 434).

4. *Jesus' earthly existence was the result of a physical union between Elohim God and Mary*.

a. Testimony of Joseph Smith: "God the Eternal Father, whom we designate by the exalted name-title Elohim, is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race" (Joseph Smith, *Messages from the First Presidency*, 5:26).

b. Testimony of Brigham Young: "Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation. … Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—'if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties'" (Brigham Young, sermon, April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50-51).

c. Testimony of Joseph F. Smith, Jr., LDS President. "Now, we are told in scriptures that Jesus Christ is the only begotten Son of God in the flesh. Well, now for the benefit of the older ones, how are children begotten? I answer just as Jesus Christ was begotten of his father. ... Jesus is the only person who had our Heavenly Father as the father of his body" (Joseph F. Smith, *Family Home Evening Manual*, 1972, pp. 125, 126).

d. Testimony of Mormon Apostle Bruce McConkie. "Christ was begotten by an Immortal Father in the same way mortal men are begotten by mortal fathers" (Mormon apostle Bruce McConkie, *Mormon Doctrine*, p. 547).

e. Though some Mormons do not believe this doctrine, it was certainly taught by the founder and second prophet of the Mormon church and many other past LDS leaders. If they were wrong, they preached a false god and are thus totally discredited (Deut. 13:1-5).

5. Jesus was married while on earth and had children.

a. Testimony of Brigham Young: "The Scripture says that He, the Lord, came walking in the Temple, with HIS TRAIN; I do not know who they were, unless HIS WIVES AND CHILDREN..." (Brigham Young, *Journal of Discourses*, vol. 13, p. 309).

b. Testimony of Jedediah Grant, second counselor to Brigham Young (*Journal of Discourses*, vol. 1, pp. 345-346).

c. Testimony of LDS Apostle Orson Hyde (*Journal of Discourses*, vol. 2, pp. 210, 328; vol. 4, pp. 259-260; vol. 13, p. 309; *Millennial Star*, vol. 15, p. 825; *The Seer*, pp. 158, 172). Hyde claimed that Jesus was a polygamist.

d. Testimony of Orson Pratt: "…I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children. (Orson Pratt, *Journal of Discourses*, vol. 2, p. 210)

e. Not all Mormons accept this teaching, but it was accepted as doctrine in the early days of the cult.

6. Jesus was contaminated with a sin nature.

> "[While Christ was] tabernacling in the flesh, he was more or less contaminated with fallen nature. While he was here, in a body that his mother Mary bore him, he was more or less connected with and influenced by this nature that we have received. According to the flesh, he was the seed of Adam and Eve, and suffered the weaknesses and temptations of his fellow mortals" (Brigham Young, *Journal of Discourses*, vol. 6, pp. 95-96).

WHAT THE BIBLE TEACHES

1. Jehovah and Elohim are the same God.

"Hear, O Israel: The Lord [Jehovah] our God [elohim] is one Lord [Jehovah]" (Deut. 6:4).

"…the LORD [Jehovah] is God [elohim], and that there is none else" (1 Kings 8:60).

2. Jesus is eternal and as such could not have been created (Isaiah 9:6; Micah 5:2; Col. 1:17; 1 Jn. 1:2).

3. All things were made by Christ (Jn. 1:1-3; Col. 1:16) *and that would include Satan*. It would not include God the Father, because He, too, is eternal and was not made (Deut. 33:27).

4. Mary was a virgin when Jesus was born and His conception was by the Holy Spirit (Matt. 1:18).

5. Jesus had no sin (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22).

6. Jesus is forever higher and separate from sinful men (Heb. 7:26).

7. There is not the slightest hint in the Bible that Jesus was married or had children.

a. In trying to prove this doctrine, LDS Apostle Orson cited the wedding in John 2:1-11, but the Bible says Jesus was *called* to this wedding (v. 2), and that would not have been the case had it been His own wedding.

b. Further, when Jesus died on the cross, He made provision for the care of His mother, but He said nothing about a wife or children (Jn. 19:26-27).

8. The Bible warns about false christs (Matt. 24:24; 2 Cor. 11:4).

9. The Bible warns about false teachers who will deny Christ and give themselves to lasciviousness, covetousness, and rebellion against authority (2 Pet. 2:1-3, 10). This is an accurate description of Joseph Smith, Brigham Young, and other early leaders of Mormonism.

Mormon Doctrine about Salvation

1. Salvation is by faith in Christ PLUS the works of the Mormon Church.

> "Jesus Christ did what only He could do in atoning for our sins. To make His Atonement fully effective in our individual lives, we must have faith in Christ, repent of our sins, be baptized, receive The Holy Ghost, obey His commandments, and strive to become like Him" (*Basic Beliefs of the LDS Church*).

2. Christ's blood does not cleanse from all sin.

> "Christians speak often of the blood of Christ and its cleansing power. Much that is believed and taught on this subject, however, is such utter nonsense and so palpably false that to believe it is to lose one's salvation. Many go so

far, for instance, as to pretend, at least, to believe that if we confess Christ with our lips and avow that we accept Him as our personal Savior, we are thereby saved. His blood, without other act than mere belief, they say, makes us clean" (*What the Mormons Think of Christ*, an LDS publication, 1973, p. 22).

3. Joseph Smith holds the keys to heaven.

"Joseph Smith holds the keys of this last dispensation, and is now engaged behind the vail in the great work of the last days. … no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit-world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit-world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will exclaim—'Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!' But it is true" (Brigham Young, sermon, Oct. 9, 1859, delivered in the Tabernacle, Great Salt Lake City, reported by G. D. Watt, *Journal of Discourses*, vol. 7, pp. 282-91).

4. Living people can be baptized for dead people to help the dead achieve salvation.

a. Joseph Smith declared, "The greatest responsibility in this world that God has laid upon us is to seek after our dead."

b. The LDS church teaches that the names of the dead must be known before they can be baptized by proxy, so it maintains the largest genealogical library in the world.

c. There are currently 725 million names in their record center in Salt Lake City.

d. Mormons perform millions of proxy baptisms every year.

e. The Mormon temples form a crucial part of this ceremony. LDS Apostle Bruce McConkie explained that a temple is "...a House of the Lord... where he and his Spirit may dwell... From the days of Adam to the present, whenever the Lord has had a people on the earth, temples and

temple ordinances have been a crowning feature of their worship" (*Journals of Discourses*, vol. 25, p. 231).

f. The temple rites are secret. Until 1990, the Mormon participants swore an oath not to talk about the rites *on penalty of death*.

g. In the temple wedding ceremony, the participants receive special underwear that they are to wear for the rest of their lives; they receive a new name that they are not supposed to tell to others; and they learn secret handshakes.

5. *The LDS teaches that most people will eventually be saved, but they go to three different heavens, according to their merit (Mormon Doctrine,* p. 348).

> "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel" (Joseph Smith, 3rd Article of Faith)

a. Bad people go to the lowest heaven, the Telestial Kingdom (*Doctrine and Covenants*, 76:81-86).

b. Good people who were not Mormons go to the Terrestrial Kingdom (*Doctrine and Covenants*, 76:71-79).

c. Mormons will go to the Celestial Kingdom (*Doctrine and Covenants*, 76:50 -70). Mormons are taught four secret handshakes in the temple ceremonies so that they can gain entrance into the third heaven by thus shaking God's hand (Bob Witte and Gordon Fraser, *What's Going on in There: An Exposing of the Secret Mormon Temple Rituals*).

WHAT THE BIBLE TEACHES

1. Salvation is a free gift of God's grace and it is not by works; works follow as the evidence (Acts 16:31; Rom. 3:24; 4:1-8; Eph. 2:8-10; Titus 3:4-8).

2. Any mixture of grace and works is a false gospel (Rom. 11:6)

3. Salvation is received directly from Jesus Christ and not through any church (Jn. 1:9-13; 6:35, 37; Matt. 11:28-30; 1 Jn. 5:10-13)

4. In the resurrection, the glorified saints do not marry (Lk. 20:34-36)

5. Only some will be saved; most will not (Matt. 7:13-14)

6. 1 Cor. 15:29 *does not teach that the dead can be saved through baptism performed by the living.*

a. That is contrary to the teaching of Christ (Lk. 16:22-31).

b. Paul did not say that he baptized for the dead but that "they" baptized for the dead. He was referring to the practice of others.

7. The blood of Christ cleanses us from ALL sin (1 John 1:7; Rev. 1:5), *makes us nigh to God* (Eph. 2:13), *and redeems us* (1 Pet. 1:19)

8. God is not building special temples today (John 4:20-24; Acts 7:47-50; 17:24; Heb. 8:1-2; 9:11-12, 24).

9. Jesus said nothing in secret (Jn. 18:20), which condemns Mormonism's secret rites.

10. Jesus and the Apostles did not baptize or marry in a temple.

11. There is no opportunity for salvation after death (Luke 16:22-31; Heb. 9:27; 2 Cor. 6:2)

Mormon Doctrine about Man

1. Men have eternal pre-existence before being born into this world. They are first begotten as spirit children in heaven and then they are born on earth.

> "I am dwelling on the immortality of the spirit of man. … The intelligence of spirits had no beginning, neither will it have an end. … There never was a time when there were not spirits; for they are co-equal with our Father in heaven. … But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself" (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317; see also *Journal of Discourses*, vol. 4, p. 218).
>
> "All men and women are ... literally sons and daughters of Deity" (*Gospel Principles*, an LDS church manual, p. 11).
>
> "Before you were born, your spirit lived with God. This premortal life is sometimes referred to as the preexistence. In this setting, you had the opportunity to grow, mature, and learn many eternal truths from our Heavenly Father. Yet you yearned to be more like Him. Like any loving parent, God wants His children to progress. Heavenly Father understood that you could only progress to a certain point without the experience of mortality. He knew

that you needed to: Receive a physical body. Gain experience from overcoming trials and temptations. Learn to walk by faith. Learn to choose between good and evil. So your Heavenly Father instituted His plan to help you reach your divine potential" (*Basic Beliefs of the LDS*).

2. Men can become gods by obedience to Mormon teachings. Those who attain the highest heaven achieve godhood and can have their own planet.

That was the teaching of Joseph Smith: "Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power" (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).

This was the teaching of Brigham Young: "The Lord created you and me for the purpose of becoming Gods like Himself" (Young, *Journal of Discourses,* vol. 3, p. 93).

This was the teaching of Mormon Apostle John Widtsoe: "God and man are of the same race, differing only in their degrees of advancement" (Widtsoe, *Gospel Through the Ages*, p. 107).

This was the teaching of Mormon Apostle Bruce McConkie: "Thus those who gain eternal life receive exaltation ... They are gods" (McConkie, *Mormon Doctrine*, p. 237).

This was the teaching of Mormon Apostle Parley P. Pratt: "God, angels, and men are all of the same species, one race, one great family..." (Pratt, *Key to the Science of Theology*, 1978 ed., p. 21).

This was the teaching of LDS Apostle James E. Talmage: "We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement — a Being who has attained His exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share. In spite of the opposition of the sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth: 'As man is, God once was; as God is, man may be'" (Talmage, *Articles of Faith*, Ch. 24, pp. 430, 31).

This was the teaching of Lorenzo Snow, 5th President of the LDS: "As god once was, man is. As God is, man may become."

This was the teaching of Joseph F. Smith, 6th President of the LDS, "The

> Father has promised us that through our faithfulness we shall be blessed with the fulness of his kingdom. In other words we will have the privilege of becoming like him. To become like him we must have all the powers of godhood; thus a man and his wife when glorified will have spirit children who eventually will go on an earth like this one we are on and pass through the same kind of experiences, being subject to mortal conditions, and if faithful, then they also will receive the fulness of exaltation and partake of the same blessings. There is no end to this development; it will go on forever. We will become gods and have jurisdiction over worlds, and these worlds will be peopled by our own offspring. We will have an endless eternity for this" (Joseph F. Smith, *Doctrines of Salvation*, vol. 2, p. 48).

WHAT THE BIBLE TEACHES

1. There is only one God (Isaiah 43:10; 44:6, 8, 24; 45:5-7, 21-22; 46:9).

2. All false gods will perish (Jer. 10:10-11).

3. Men will always be men and God will always be God (Rev. 21:3).

4. All men come from Adam (Rom. 5:12).

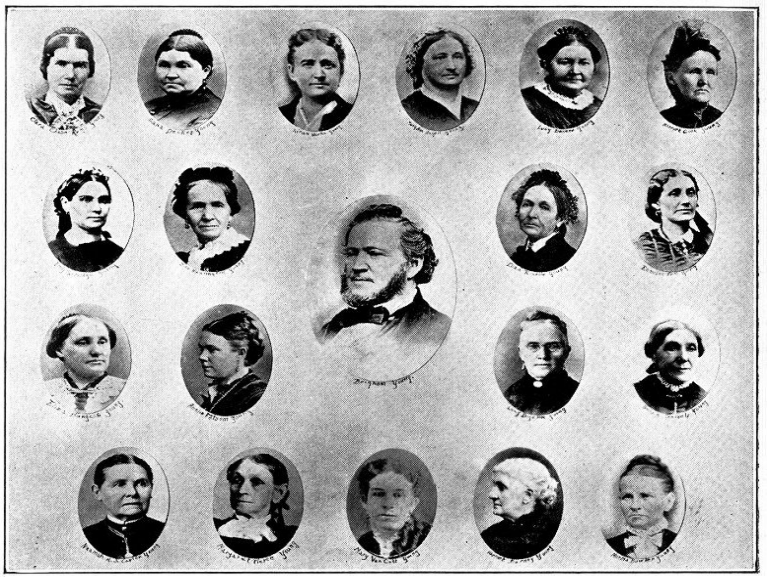
5. God created man's soul in the day He created Adam (Gen. 2:7).

Mormon Doctrine of Polygamy

1. *In the early 1840s, Joseph Smith privately proclaimed to his inner circle that previous marriages were invalid and that previously married women were free to take new marriages.* He and other Mormon leaders began to contract "marriages" with new women. These marriages were not legal under United States law.

2. *At one point, Smith even demanded the wives of all 12 of his "apostles"* (Tanner, *The Changing World of Mormonism*). One of those was Heber Kimball. His wife, Vilate, did not want to obey Smith's new "revelation," so they gave Smith their very young daughter, Helen Mar, instead (Wyl, *Mormon Portraits*, pp. 70-72, cited by the Tanners; also *Life of Heber C. Kimball* written by Mormon Apostle Orson Whitney, p. 339). Kimball later had many wives of his own.

3. *Testimonies to Smith's Plural Marriages:*



Brigham Young with some of his wives

a. Testimony of John J. Stewart, Mormon author: "... he [Joseph Smith] married many other women, perhaps three or four dozen or more..." (Stewart, *Brigham Young and His Wives*, p. 31).

b. Testimony of Fawn M. Brodie. She published a list of forty-eight women who may have been married to Joseph Smith (Brodie, *No Man Knows My History*, pp. 434-65).

c. Brodie lists five pairs of sisters who were married to Smith, plus a mother and a daughter (*No Man Knows My History*, p. 336; see also Mormon writer Claire Noall, *Intimate Disciple*, p. 317).

d. Testimony of Stanley S. Ivins. He had access to the early temple records that have since been restricted, and he testified that the number of Joseph Smith's wives "can only be guessed at, but it might have gone as high as sixty or more" (*Western Humanities Review*, vol. 10, pp. 232-33).

e. Testimony of Mormon writer Todd Compton. In 1998, Compton, a practicing and sympathetic Mormon, published *In Sacred Loneliness*, a large and well-researched report of 33 of Joseph Smith's wives. A review of the book in the *Salt Lake City Tribune* stated: "…Compton found that in the case of 11 women, Smith's polygamy was polyandrous. That is, the women were married and cohabiting with their husbands, who mostly

were faithful Mormons, when Smith married them. Yet not one divorced her 'first husband' when Smith was alive. Indeed, they continued to live with their civil spouses while married to Smith. If one superimposes a chronological perspective, one sees that of Smith's first 12 wives, nine were polyandrous" (*Salt Lake Tribune*, December 13, 1997, p. C2).

4. Smith claimed that he had a revelation on the legitimacy of plural marriages on July 12, 1843. It is still recorded in *Doctrine and Covenants*, section 132. The Tanners rightly observe that Smith had multiple wives before that, because verse 52 instructs his first wife, Emma, to "receive all those that HAVE BEEN GIVEN unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God."

5. Joseph Smith disobeyed even his own "revelation" about plural wives:

The first wife had to give her consent and the new wives had to be virgins and not vowed to another man:

> "And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and THE FIRST GIVE HER CONSENT, and if he espouse the second, AND THEY ARE VIRGINS, AND HAVE VOWED TO NO OTHER MAN, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else" (*Doctrine and Covenants,* 132:61).

a. Smith's wife Emma was dead set against it from the beginning to the end. Consider the testimony of Emily Dow Partridge:

> "...the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I WAS MARRIED TO JOSEPH SMITH on the 4th of March 1843, Elder Heber C. Kimball performing the ceremony. MY SISTER ELIZA WAS ALSO MARRIED TO JOSEPH a few days later. THIS WAS DONE WITHOUT THE KNOWLEDGE OF EMMA SMITH. Two months afterward she consented to give her husband two wives, providing he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and TO SAVE FAMILY TROUBLE BROTHER JOSEPH THOUGHT IT BEST TO HAVE ANOTHER CEREMONY PERFORMED. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's

> presence, ... From that very hour, however, EMMA WAS OUR BITTER ENEMY" (*Historical Record*, p. 240).

b. Smith's plural wives were not all virgins, because several of them were also married to other men. For example, Mary Lightner was pregnant with her third child by her husband Adam when she was "married" to Joseph Smith in February 1842 (at a time when the non-Mormon Adam was out of town).

6. Mormon apologists have tried to claim that Smith's polyandrous marriages were only for eternity and that he did not cohabit with the women who were married to other men.

a. Even the Mormon sympathizer Todd Compton does not buy that one. In his 1998 book *In Sacred Loneliness* he gives testimonies of Smith's sexual relations with the married women.

b. The book *Mormon Polygamy: A History* by Richard Von Wagoner also debunks this idea.

c. Further, if it were true that Smith's "marriages" with the women were not sexual in nature, why were the men such as William Law and Robert Foster so angry when they learned that Smith had broached "spiritual marriage" with their wives?

7. The first seven Presidents or Prophets of the Mormon church all practiced polygamy.

a. Second Mormon President Brigham Young had 55 wives.

b. Third Mormon President Heber Kimball had 45 wives. He declared, "I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young and sprightly" (*J. of D.*, vol. v, p. 22).

c. Sixth Mormon President Joseph F. Smith, had five wives.

8. The Mormon Church publicly lied about and denied the practice of polygamy until 1852. The Tanners have given much evidence of this in *The Changing World of Mormonism*.

9. From 1852, when they finally admitted their polygamy, until 1890, the

Mormon leaders and prophets declared that the doctrine of polygamy was divine revelation and that nothing would ever force them to change it. In 1855, for example, Brigham Young stated:

> "Now if any of you will deny the plurality of wives and continue to do so, I promise that you will be damned" (*Deseret News*, November 14, 1855).

10. *Finally, on September 24, 1890, Mormon President and prophet Wilford Woodrow issued a Manifesto declaring a new revelation that polygamy was not the will of God.* Woodrow said: "And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

a. The Manifesto was called a revelation by Mormon President Joseph F. Smith in 1922: "…the word of the Lord came to him [Wilford Woodruff] in a revelation suspending the practice of plural marriage."

b. It was called a revelation by Apostle John A. Widtsoe in 1940, when he stated that the Manifesto "was the product of revelation."

c. It was called a revelation in 1958 by Elder Bruce R. McConkie in his *Mormon Doctrine*. He said it "is a revelation in the sense that the Lord both commanded President Woodruff to write it and told him what to write."

d. It was called a revelation in 1974 by Mormon President Spencer W. Kimball.

e. It was called a revelation in 1979 by Mormon historians Leonard J. Arrington and Davis Bitton.

11. In April 1904, Mormon President Joseph F. Smith lied about the status of polygamy within Mormonism:

> "Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 24, 1890, commonly called the Manifesto . . . I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints."

12. In fact, many leaders of the Mormon church continued to practice polygamy after the Manifesto, including Smith himself. Both the sixth Mormon President (Joseph F. Smith) and the seventh, Heber Grant, were convicted of unlawful cohabitation. Smith was convicted in 1906, sixteen years after the supposed divine Manifesto.

13. Many Mormons continue to practice polygamy today. A report in the *New York Times* in 1965 stated that as many as 30,000 men, women and children still live in polygamist Mormon families (*New York Times*, December 27, 1965). That was the testimony of William M. Rogers, former special assistant to the Utah State Attorney General. A report in the *Ladies Home Journal* in June 1967 observed, "In Utah ... the practice of polygamy has never ceased. It is more widespread than ever. And increasing year by year."

14. This is not surprising in light of the fact that one of the Mormon Church's official scripture books contains Joseph Smith's alleged revelation about polygamous marriages (*Doctrine and Covenants*, 132).

WHAT THE BIBLE TEACHES

1. Polygamy was never the will of God (Matt. 19:4-6).

a. The first polygamist was a rebel (Gen. 4:19).

b. God forbade kings to multiply wives (Deut. 17:17).

2. Joseph Smith was guilty of death even under Old Testament polygamy laws (Lev. 18:18; 20:14).

3. The apostles did not have multiple wives (1 Cor. 9:5).

4. A polygamist cannot be a pastor or deacon (1 Tim. 3:2, 12).

About Testing Prophecy

Mormon missionaries instruct people to pray about whether or not Joseph Smith was a prophet. They misuse James 1:5 for this purpose. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Thus, people are taught to depend upon undependable feelings to authenticate the truth.

WHAT THE BIBLE TEACHES

1. The heart is deceitful and cannot be trusted (Prov. 28:26; Jer. 17:9).

2. The devil tries to counterfeit the truth (Matt. 24:24; 2 Cor. 11:13-15).

3. The devil can blind men's minds (2 Cor. 4:4)

4. The only true test of truth is the Scriptures (Is. 8:20; Acts 17:11; 2 Tim. 3:16-17)

Misc. Mormon Doctrines

In the early days of Mormonism, they taught that black people are inferior and cannot be a part of the Mormon priesthood. In a speech on Feb. 5, 1852, Brigham Young said:

> "What is that mark [on Cain]? you will see it on the countenance of every African you ever did see upon the face of the earth, or ever will see. … If there never was a prophet, or apostle of Jesus Christ spoke it before, I tell you, this people that are commonly called negroes are the children of old Cain. I know they are, I know that they cannot bear rule in the priesthood, for the curse on them was to remain upon them, until … the times of the restitution shall come, and the curse be wiped off from the earth. ... It is a great blessing to the seed of Adam to have the seed of Cain for servants, but those they serve should use them with all the heart and feeling, as they would use their own children … Let this Church which is called the kingdom of God on the earth; we will summons the first presidency, the twelve, the high counsel, the Bishoprick, and all the elders of Israel, suppose we summons them to appear here, and here declare that it is right to mingle our seed, with the black race of Cain, that they shall come in with us and be partakers with us of all the blessings God has given to us. On that very day, and hour we should do so, the priesthood is taken from this Church and kingdom and God leaves us to our fate. The moment we consent to mingle with the seed of Cain the Church must go to destruction, — we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the children of Adam who are heirs to the priesthood until that curse be removed. …. If the Africans cannot bear rule in the Church of God, what business have they to bear rule in the State and Government affairs of this Territory or any others" (Brigham Young Addresses, Ms d 1234, Box 48, folder 3, dated Feb. 5, 1852, located in the LDS Church Historical Department, Salt Lake City, Utah; cited from Tanner).

In 1978, the Mormon priesthood was open to blacks. Does that mean that the curse spoken by Brigham Young has come upon the Mormons?

MORMONS AND THE ECUMENICAL MOVEMENT

The ecumenical movement has many aspects but in its broadest sense it has no borders. This is evident by recent efforts to add Mormons to the ecumenical stew. Consider the following examples:

In May 1994, a United Methodist Church in Tulsa, Oklahoma, invited local Mormon Leaders to share their faith and to present a concert. "David Wiggs, the church minister of education, said he wanted church members to better understand their Mormon friends' faith. He stated that he considers Mormons to be Christians. A four-member panel of Mormons led a sharing and question time. After several probing questions about 'exaltation,' an elder admitted that Mormons believe that they can become gods" (*The Evangel*, May 1994).

Also in 1994 Mormons became participants in an ecumenical venture in the San Antonio, Texas, area. The project is a Lenten lunch-and-worship gathering which has been sponsored by a group of San Antonio churches since 1984. The participants include Southern Baptist, Church of Christ, mainline Protestant, and Roman Catholic. In 1994, for the first time, a Mormon congregation participated. Vernon Burrow, pastor of Stone Oak Presbyterian Church, who invited the Mormons, said: "Some people have prejudice toward the Mormons, but I can remember when we treated Catholics and Pentecostals the same way" (*San Antonio Express News*, Feb. 19, 1994). Burrow said the Mormons are Christ-centered people and that theological differences should not keep Christians apart. He said: "We have to be concerned about presenting a united front in fighting evil in our society, not quibbling over differences among ourselves." That is precisely the reason given by Evangelicals such as Chuck Colson for uniting with Roman Catholics. Mormon bishop Dick Lacy agreed, noting that he was excited about participating with other Christians and clearing up "some misunderstanding about our teachings."

In 1995, Mormon Leaders in Palos Verdes, California, publicly voiced their support for Promise Keepers. This was stated in a report in the *Los Angeles Times* for May 6, 1995, which stated that Mormon leader Chip Rawlings and others were urging Latter-day Saints members to participate in Promise Keepers. Rawlings said: "The Movement's Seven Promises are like

something straight out of the men's priesthood manual for the [Mormon] church."

The 1996 national coordinator for March for Jesus in Canada, Marty Klein, testified that Mormons were welcome to participate in the march. Alan Sharpe of Ottawa wrote to Klein on May 2, 1996, via e-mail and asked, "I am interested in the March for Jesus. Can a devout Mormon who loves Jesus march in the march?" Klein replied: "ALL are welcome to join us. However, we make it clear that this is a march FOR Jesus. It is not a protest—we are not promoting anything, but a person (Jesus) and we will not allow Christians or otherwise to parade their various causes."

In a January 21, 1997 interview with Larry King, Evangelist Billy Graham said he has a wonderful relationship with Mormons. Larry King asked, "What do you think of the other [churches] ... like Mormonism? Catholicism? Other faiths within the Christian concept?" Graham replied: "Oh, I think I have a wonderful fellowship with all of them."

In 1997 the book "How Wide the Divide? A Mormon & an Evangelical in Conversation" appeared. The authors are Craig L. Blomberg and Stephen E. Robinson, and the publisher is InterVarsity Press. Blomberg is professor of New Testament at Denver Seminary in Denver, Colorado, which is associated with the Conservative Baptist Fellowship; whereas Robinson is professor of ancient Scripture at Brigham Young University.

In November 1997, former President Jimmy Carter, in a teleconference interview with several religion writers from across the nation, said that Mormons are Christians and they should not be the targets of "proselytizing" (Carrie Moore, "Are Mormons Christians," *Deseret News*, Nov. 15, 1997). During the interview, Carter, a Southern Baptist Sunday School teacher, said that SBC leaders are wrong in characterizing Mormons as non-Christians. "Too many leaders now, I think, in the Southern Baptist Convention and in other conventions, are trying to act as the Pharisees did, who were condemned by Christ, in trying to define who can and who cannot be considered an acceptable person in the eyes of God. In other words, they're making judgments on behalf of God. I think that's wrong." Carter testified that "the people in my own local church have no interest in

trying to condemn Mormons or trying to convert Mormons to be good old Baptists like me." Carter criticized SBC leaders for becoming "narrow in their definition of what is a proper Christian" and for believing "that every verse in the Bible has to be interpreted literally."

In April 1998 Mormon professor Robert Millet spoke at Wheaton College on the topic of C.S. Lewis. In the June 1998 issue of *Christianity Today* Millet, dean of Brigham Young University, is quoted as saying that C.S. Lewis "is so well received by Latter-day Saints [Mormons] because of his broad and inclusive vision of Christianity" (John W. Kennedy, "Southern Baptists Take Up the Mormon Challenge," *Christianity Today*, June 15, 1998, p. 30).

In November 1998, Assemblies of God pastor Dean Jackson presented Mormon leaders in Provo, Utah, with "a formal declaration of repentance for prejudice against members of the Church of Latter Day Saints." The document was signed by more than 160 members of Jackson's Canyon Assembly of God Church in Provo, and roughly 100 Mormon visitors were on hand to receive the official apology (Charisma News Service, March 1, 2000, citing *Deseret News* of Salt Lake City). The declaration of repentance was also endorsed by the regional presbytery of the Assemblies of God. When attendance dropped by half in Jackson's church following the reconciliation ceremony, Jackson said: "Some just couldn't handle it. You can't spend your whole life hating people and then be told you should start loving them." That is a foolish and slanderous statement. It is not hatred which motivates Bible-believing Christian people to obey God's commands to separate from those who preach a false gospel. Did the Apostle Paul hate the Galatian legalizers when he warned that they were cursed of God because of their false gospel (Galatians 1)? Of course not. In another place, Paul said he was willing "to be accursed from Christ" for the sake of the stubborn, unbelieving Jews who denied and perverted the gospel (Romans 9:1). Following in the footsteps of his Master, the Apostle Paul loved even those who are enemies of the truth, though he did not draw back from condemning their error. To expose and separate from those who preach false gospels is not hatred; it is obedience to God. The ecumenical crowd is extremely confused about Christian love. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Mormons were invited to participate in the ecumenical March for Jesus on March 22, 1999, in Salt Lake City, Utah. On the day of the March, local organizer Maggy Fletcher said: "Over a dozen churches of various denominations are directly involved with the march, but many more churches have shown an interest in coming . . . Lutherans, Catholics, Methodists, Presbyterians, Baptists, Episcopalians, Assembly of God, non-denominational, charismatics (and) LDS [Mormon]." She said that though the Church of Jesus Christ of Latter-day Saints has not endorsed the event, individual Mormons have expressed interest in participating "and are welcome to do so" (*Salt Lake Tribune*, Sat., May 22, 1999). According to Fletcher, Mormons are part of the "body of Christ." She said: "The March for Jesus unites believers, regardless of color, race or denominations, into the Body of Christ. The names on the church buildings don't mean a thing." The national coordinator of March for Jesus, Tom Pelton, echoed Fletcher's sentiments, saying, "It's time to move beyond church walls to connect with one another and the community."

The Reorganized Church of Jesus Christ of Latter Day Saints changed its name to Community of Christ in April 2001. In an e-mail dated May 13, 2002, A. Bruce Lindgren, World Church Secretary for the Community of Christ, told me: "For many years, we have worked with other denominations in cooperative ways. Many of our congregations, for example, are members of local ministerial alliances and similar inter-denominational groups. Also, in several states, some of our mid-level jurisdictions are members of statewide ecumenical groups. On a larger scale, we are affiliated with Call to Renewal, a broad coalition of denominations working together on the issue of poverty. We are also exploring membership in other broadly based interdenominational organizations. All of these efforts, however, are a continuation of a process that has been going on for quite some time…"

Standing Together Ministries was formed in 2001 by "evangelical" preacher, Greg Johnson. It is "an organization established to build stronger unity between Evangelical churches in Utah, and greater dialogue between Evangelical Christians and Latter-day Saints." Johnson has traveled extensively to conduct "dialogues" with Mormon professor Robert Millet of Brigham Young University. Johnson is a radical ecumenist. His web site says his "vision" is "uniting Christians for Greater Spiritual Impact." It also says, "We affirm that there is one Church in Utah that meets in various locations," and, "Unprecedented unity will contribute to healthier local churches and

transformed lives by the thousands. The first "ministry focus" listed is "Uniting the Body." Johnson's web site describes him as "passionate about building bridges of relationship and dialogue with the predominant religious culture found in Utah, The Church of Jesus Christ of Latter-day Saints, or better known as the Mormon Church." As of November 2004, 29 evangelical churches were listed as members of Standing Together Ministries, including Southeast Baptist Church, a large Southern Baptist congregation.

An "EVENING OF FRIENDSHIP" was held in the Salt Lake Tabernacle on November 14, 2004, featuring several evangelicals who are calling for a better understanding and relationship with Mormons. Ravi Zacharias was the main speaker. He was joined by Richard Mouw (president of Fuller Seminary), Craig Hazen (a professor at Biola University), Greg Johnson (director of Standing Together Ministries in Utah), Joseph Tkach, Jr., (head of the World Wide Church of God), and Michael Card (Contemporary Christian musician). Roughly 7,000 attended the meeting, filling the Tabernacle to capacity. Fuller Seminary President Richard Mouw apologized to the Mormons, making the following amazing statements: "Let me state it clearly. We evangelicals have sinned against you. ... We have demonized you." Michael Card led the mixed multitude in praise to God.

Review Questions on Mormonism

1. What is another name for the Mormon church?

2. Who was the founder of the Mormons?

3. How did he say that he obtained the Book of Mormon?

4. Why do we know that his testimony is undependable?

5. What two organizations have said that there is no archeological evidence for the events recorded in the Book of Mormon?

6. What was eventually discovered about the "Book of Abraham"?

7. Why was Joseph Smith arrested in 1844 just before he was killed?

8. Who became the leader of the Mormons after Joseph Smith?

9. Where did they settle?

10. What passage says a prophet who preaches a false god is to be rejected?

11. What two passages teach that the true church will not cease?

12. What are the four sacred scriptures of Mormonism?

13. What passage says the Christian faith was "once delivered"?

14. What verse in Isaiah says all things are to be tested by Scripture?

15. In what passage did Jesus warn that false prophets will rise at the end of the age?

16. Know two verses that promise that God will preserve the Scriptures.

17. What do the Mormons believe about God?

18. According to the Mormon church, who was Adam?

19. What Mormon leader in 1998 said that the Mormon christ is different from the Christ of the other denominations?

20. According to the Mormon church, who is Jesus?

21. Know two verses that teach that Jesus is eternal.

22. Know two verses that teach that Jesus is sinless.

23. Know two verses that teach that Jesus created all things.

24. What does the Mormon church teach about salvation?

25. What are the three Mormon heavens?

26. Know three passages that teach that salvation is by grace alone without works.

27. What verse in Romans teaches that grace and works cannot be mixed?

28. What passage teaches that glorified saints do not marry?

29. What passage teaches that many will not be saved?

30. What does 1 Cor. 15:29 mean?

31. According to the Mormon church, where is man before he is born?

32. What year did Joseph Smith claim to have a revelation on plural marriages?

33. What year was the new "revelation" given that plural marriages were wrong?

34. Did the Mormons stop practicing plural marriages then?

35. Who was the first polygamist in the Bible?

36. What passage says a polygamist cannot be a pastor or deacon?

37. Why is it dangerous to trust our feelings in order to find the truth?

SEVENTH-DAY ADVENTISM

ITS HISTORY

1. Seventh-day Adventism originated with the frenzied Second Coming movement of the early 1800's.



a. William Miller, a Baptist layman, concluded in 1818 that Christ would return to earth in 1843. This belief was based largely on an interpretation of Daniel chapters nine and twelve using the erroneous day/year prophetic equation (one prophetic day equals one historical year).

b. When that was proven wrong, he changed the date to October 1844.

c. Tens of thousands followed Miller's conclusions, and many diverse, unscriptural adventist (advent refers to Christ's coming) groups sprang up within this excited religious atmosphere.

d. Until the end of 1844, Miller held resolutely to his conviction that Christ would return to the earth to "cleanse the sanctuary," which he interpreted to mean the earth. After the set dates passed, Miller wisely left off with date setting, admitted his mistake, and no longer participated in the adventist movement. He did not become a Seventh-day Adventist.

2. From the shambles of the confused date-setting movement, there emerged various groups with differing doctrinal peculiarities. Some of these were gradually fashioned into Seventh-day Adventism.

a. A group of advent followers in New Hampshire began Sabbath-keeping in 1844 and published their views through pamphlets. Among these were Joseph Bates and James White.

b. Some of these Sabbath-keepers accepted the visions of Hazen Foss and Ellen Harmon (who would marry James White).

c. Hazen Foss was supposedly given a vision by God but he refused to proclaim it. God allegedly told him he had therefore grieved away the Holy Spirit and he lost his salvation.

d. After that, Ellen White was allegedly raised up as a prophetess of God.



(1) Ellen White's father, Robert Harmon, was a follower of William Miller. Because of their acceptance of adventist theories, the Harmons were dropped from the membership of the Methodist church in Portland, Maine, in 1843 (D.A. Delafield, *Ellen G. White and the S.D.A.*, p. 87).

(2) Ellen had made a personal commitment to adventism during a sermon by Miller.

(3) Soon after the disappointment of October 1844, at age 17, she allegedly began receiving visions concerning this movement.

(4) In these visions, many Adventists saw the leading of God in answer to their bewilderment and desperation. The teenage girl was allegedly commanded by the revealing "angel" to proclaim the visions to others, and as she did, a following of adventists rallied around her as a prophetess.

> "Back in December 1844, in her first prophetic vision, she was shown the advent people traveling on an elevated road to heaven, with a brilliant light illuminating their pathway. At the end of this path was the golden City of God, the New Jerusalem, described by John in the last chapters of the Revelation. The light shining from the commencement of the trail was symbolic of the Lord's presence with the movement from its beginning until the second coming of the Lord ... 'In my second vision ... about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me ... Said the angel ... Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the



water of life'" (*Ellen G. White and the SDA Church*, pp. 12-13).

(5) She preached the doctrine of investigative judgment, claiming that in 1844 Christ entered into the heavenly holy of holies to begin investigating the records of human works. It is supposed that this investigation will decide the eternal destinies of all men.

(6) She also preached the "Third Angel's Message." She said the mark of the beast in Rev. 14:9 is Sunday worship and the people of Rev. 14:12 are the Adventists who keep the sabbath.

3. Seventh-day Adventism was guided both in its doctrine and in practice by this female voice. Note the following quotation from a SDA publication:

> "Mrs. White's preeminent mission was to help build the dynamics of a Biblical faith into a Christian movement. The Seventh-day Adventist Church is indebted to her as a spiritual leader and a pioneer builder and guide. In most of the soulwinning activities of the church, **from its very beginnings, the leaders received guidance from what they believed were the prophetic insights of this servant of God**" (*Ellen G. White and the SDA Church*, pp. 10 -11).

4. Ellen Harmon married James White on August 30, 1846, and became a Sabbath-keeper soon after.

a. The Whites had four children—all boys—and they worked together to establish the Adventist movement until James' death in October 1881.

b. Often James and Ellen would speak at the same meetings.

c. Ellen lived and labored for thirty-four years following James' death.

d. Eleven of those years were spent in Europe and Australia, helping establish the SDA movement in those continents.

5. Mrs. White was involved in an aggressive public speaking ministry.

> "A much sought-after public speaker, Ellen White was often invited to address

> those who attended important gatherings of the church. ... As a revival speaker she was unsurpassed. As a temperance lecturer she reached her largest audiences. ... She met literally thousands of speaking appointments" (*The Spirit of Prophecy Treasure Chest*, pp. 176-177; this official Seventh-day Adventist publication is distributed with an advanced correspondence course which is sent to those with more than casual interest in the denomination; the author took this course in the late 1970s; the book is also sold in Adventist bookstores).

6. During the seventy years between 1844 and 1915, it is claimed that Mrs. White received approximately 2,000 visions and dreams. She said she was commanded to write her visions for preservation, and in fulfilling this charge, she produced over 100,000 handwritten manuscript pages from which were published fifty-four books.

7. Throughout her life, Ellen White and her denomination were guided by these profuse visions, which came usually at night, according to her claim. Through these she was instructed concerning the following:

a. The supposed divine origin of the Adventist movement

b. The Investigative Judgment

c. The importance of Sabbath-worship

d. The SDA health movement

e. The worldwide Adventist literature outreach

f. The worldwide Adventist school system

g. The financial systems and ecclesiastical organization of the SDA church

Thus we see that the major guiding influence of the SDA Church has been, from its inception, the visions and interpretations of Ellen G. White. While Adventist leaders claim that the Bible is their sole rule for faith and conduct, the fact is that without Ellen White there would be no Seventh-day Adventism.

What Do These Strange Roots Tell Us?

1. The advent movement was unbiblical from its inception. The Lord Jesus plainly warned against setting dates for His return (Matt. 24:36, 44; 25:13; Mk. 13:32-33; Acts 1:7).

Every religious movement, no matter how sincere and fervent, which has set dates for the Second Coming of Christ has done so in direct opposition to Jesus' warnings. God is not in any date-setting movement. William Miller was probably sincere in his zeal to proclaim Jesus' soon return, but he was sincerely wrong. He was deluded, together with those who followed him, including those who later became members of Seventh-day Adventism.

2. The doctrine of Sabbath worship for New Testament believers is a heresy in direct contradiction to Bible teaching (Col. 2:16). Those within the advent movement who accepted the Sabbath-keeping doctrine were simply being led another step further from the truth.

3. Finally, the visions of Hazen Foss and Ellen White were contrary to the Word of God.

a. Hazen Foss was not dealing with the God of the Bible.

(1) The gifts and calling of the true God do not change (Ro. 11:29). Even stubborn Jonah was not rejected but was chastened.

(2) The New Testament believer is sealed by the Holy Spirit "unto the day of redemption" (2 Co. 1:22; Eph. 1:12-14; 4:30). Praise the Lord, He cannot be grieved away! The angel who dealt with Hazen Foss was a liar! He was a deceiving spirit, a fallen angel under the command of the father of lies—the Devil.

b. Ellen Harmon had no authority to preach and teach (1 Tim. 2:12-14), and her visions were contrary to the Scripture.

4. There is an urgent need to learn from the Adventists' mistakes. To disobey Romans 16:17 is serious and often leads to error and shipwreck of faith. The Adventists ignored clear Bible teaching on the Second Coming and followed a movement based upon doctrines contrary to this teaching. Many were then led on to other, more serious errors, culminating in the formation of the Seventh-day Adventist group.

SEVENTH-DAY ADVENTISTS AND ECUMENISM

For the first one hundred years of its history, the Seventh-day Adventists were strictly separate from all other denominations, but since the 1960s, they have

become increasingly involved with ecumenical endeavors throughout the world.

1. The door was opened for this by the late Walter Martin, founder of the Christian Research Institute, who taught that the Adventists should be accepted as an evangelical group with a few quirky doctrines. Martin disseminated this dangerous thinking widely in his influential book *Kingdom of the Cults,* and he was joined in this by Donald Grey Barnhouse, pastor of Tenth Presbyterian Church in Philadelphia. These two prominent evangelical preachers entered into "sweet fellowship" with Adventist leaders. (See the article "Why Walter Martin Considered Seventh-day Adventism Evangelical" under the Evangelical section of the End Times Apostasy Database at the Way of Life Literature web site — http://www.wayoflife.org.)

2. New books on cults are going a step further than Walter Martin did by omitting Seventh-day Adventism altogether. An example is *What They Believe* by Harold Berry and published by Back to the Bible. Previous editions (1979, 1982, 1986), titled *Examining the Cults,* had dealt with Roman Catholicism and Adventism, but the 1992 edition omits both. Another example is the 1999 book *Fast Facts on False Teachings* by Ron Carlson and Ed Decker, which completely omits Adventism.

3. Everywhere we look we find Adventists participating in ecumenical ventures.

   a. As far back as 1962, the 10th annual convention of the Full Gospel Businessmen's Fellowship featured Adventist preacher H.M.S. Richards, Billy Graham, and Pentecostal faith healer Oral Roberts.

   b. The Festival of Christian Unity for the Great Jubilee Service conducted in Huntsville, Alabama, January 23, 2000, included Roman Catholics, Charismatics and Pentecostals, Southern Baptists, Orthodox, mainline Protestant, and Seventh-day Adventists. An Adventist pastor said: "It is our hope that all barriers of divisiveness will be moved, and we will focus on the things that unite us and draw us together" (*Huntsville Times*, Jan. 15, 2000).

   c. Margaret Suster, Fuller Theological Seminary professor (who teaches preaching), was a guest speaker for an SDA-sponsored "interactive seminar," April 20, 1999.

d. As of 1994, the office receptionist at Fuller Seminary was Seventh-day Adventist minister Bertie Degraphenreed (*Calvary Contender*, June 15, 1994).

e. Tony Campolo refers positively to the Seventh-day Adventists in his book *20 Hot Potatoes Christians Are Afraid to Touch* (chapter 3).

f. Speaking in 1992, the president of the National Association of Evangelicals in America reported that there is growing cooperation between evangelicals and Catholics and others, including Seventh-day Adventists. He spoke of "permeable denominational walls" and "the broad evangelical tent" increasingly being stretch to include Charismatics, Seventh-day Adventists, and the Churches of Christ (who teach baptismal regeneration).

g. The Evangelical Alliance in Romania includes Seventh-day Adventists.

h. It was reported that Adventist churches participated in the Franklin Graham crusade in Jamaica in March 1999.

i. A Seventh-day Adventist Contemporary Christian Music group, Take 6, participated in the Billy Graham rally in New York's Central Park, September 22, 1991.

j. Adventists participated in a Graham crusade in Germany in 1993. Three prominent Roman Catholics were on the committee.

k. The Alabama State Evangelism Conference in January 1998 featured a choir from the Seventh-day Adventist Oakwood College.

l. Southern Baptist president Tom Ellif was one of the speakers. Seventh-day Adventists participate in the National Religious Broadcasters (NRB) meetings each year. In 1994, the NRB presented its Milestone Award to *The Voice of Prophecy,* a broadcast that promotes Seventh-day Adventist doctrine.

m. Adventists participate in the massive Urbana conferences for college students sponsored by InterVarsity Fellowship. At the Urbana conference in 1996, convention director Dan Harrison observed that "InterVarsity serves the whole church in all of its diversity" and stated that there were Catholics, Adventists, and many other denominations represented (*Foundation* magazine, Jan.-Feb. 1997). InterVarsity obviously has a

heretical view of the "church."

n. Some Seventh-day Adventist churches are listed as members of the Willow Creek Community Church Association founded by church growth guru Bill Hybels.

o. Dallas Seminary professor Howard Hendricks spoke at the Seventh-day Adventist Southern College in Collegedale, Tennessee, in 1994.

SEVENTH-DAY ADVENTIST DOCTRINE

In the following study, we analyze seven of the heretical Seventh-day Adventist doctrines and compare them with Bible truth. These are not all of the heresies taught by the Seventh-day Adventist Church, but they are seven of the most serious.

ADVENTIST HERESY #1: REDEFINING THE GRACE OF SALVATION TO INCLUDE THE WORKS OF THE LAW

Seventh-day Adventism commits the same error with salvation as every other false group. They profess to teach salvation by grace through faith, but they redefine this in a way that is contrary to New Testament doctrine.

1. They redefine grace. Grace, according to Adventist theology, is the power and forgiveness God gives to enable a sinner to keep the law and to thereby build a holy character fit for Heaven. He who fails to build the right character by God's grace will never see Heaven. Faith and works are the two oars by which the believer is propelled to glory.

2. The Adventist doctrine of salvation is a subtle mixture of grace and law. Simply stated, this doctrine is as follows: The sinner is powerless to live up to God's holy standards, the law. He does not and cannot possess in himself the character demanded of God. Thus, God has come to his aid through the sacrifice of Christ and through the power of the Holy Spirit. God now offers, because of the atonement of His Son, enablement to the sinner by which he is empowered to keep the law. Christ's blood covers all shortcomings, (only) as long as these are properly confessed and forsaken. God offers the grace and power; the sinner must take these and develop within himself, by God's strength, the character demanded by the law.

3. This doctrine of salvation cannot and does not offer any security for the adherent. There can never be assurance of eternal life for the cultist, because he does not, in practice, believe that eternal salvation is TOTALLY a gift of God through the finished work of Jesus Christ. The cultist, rather, is convinced that he, too, has a part in gaining eternal life. He must properly endure to the end in the law of God and the works of his church. If he fails to develop the proper character, he will never inherit eternal life. Thus, he can have no assurance of salvation until the end.

4. The goal of the cults when approaching an individual is to bring that soul into legalistic bondage and to shut him out from the true grace of God. They say that simple faith in Christ is not enough! To be really saved you need other things: the sabbath, the sacraments, tongues, baptism, a second blessing, a Spirit baptism, a new prophet, etc. See Galatians 2:4.

5. The cults are very deceptive. They are like the chameleon that changes colors according to varying situations. On one hand, they try to appear perfectly orthodox. They claim to be persecuted and misunderstood by other Christians because of their heresies. "We are just like you are," they protest. On the other hand they promote all sorts of heretical teachings and speak boldly against orthodox Bible doctrines and attempt to draw converts away from the Bible-believing churches. The Adventists have often tried to hide their identity in their evangelistic efforts and have tried to downplay the role of Ellen White. This should not surprise us. The New Testament refers frequently to the deception of false teachers:

> "come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7:15).
> "deceive many" (Mt. 24:4,5,11,24).
> "deceitful workers" (2 Co. 11:13).
> "false brethren unawares brought in, who came in privily" (Gal. 2:4).
> "cunning craftiness" (Ep. 4:14).
> "seducing spirits" (I Tim. 4:1).
> "speaking lies in hypocrisy" (1 Ti. 4:2).
> "who creep into houses" (2 Ti. 3:6).
> "seducers ... deceiving and being deceived" (2 Ti. 3:13).
> "feigned words" (2 Pe. 2:2).
> "many deceivers are entered into the world" (2 John 7).
> "certain men crept in unawares" (Jude 4).

"seducers" (Re. 2:20).

WHAT ADVENTISM TEACHES: **The SDA doctrine of salvation documented**. Consider carefully the following Seventh-day Adventist statements relative to salvation. While professing to uphold salvation by grace alone through faith alone, they actually redefine this contrary to apostolic revelation. **The result is a false gospel that subtly mixes grace and law.**

From a SDA tract deceptively titled *Saved By Grace*:

> "Christ says to every man in this world what He said to the rich young ruler: 'If thou wilt enter into life, keep the commandments,' Matthew 19:17. In other words, THE STANDARD FOR ADMISSION INTO HEAVEN IS A CHARACTER BUILT ACCORDING TO THE TEN SPECIFICATIONS, OR COMMANDMENTS, OF GOD'S LAW. ... He can lift you up to the place where the requirements of the law are met in you. ... THE MASTER BUILDER WILL STAND RIGHT WITH YOU AND IN YOU, AND SEE TO IT PERSONALLY THAT YOUR LIFE COMES UP TO THE REQUIREMENTS OF GOD'S LAW" (Charles T. Everson, *Saved By Grace*, pp. 45-46).

From SDA correspondence courses.

> "It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up to where they can keep its precepts" (*Prophetic Guidance Correspondence Course*, Lesson 10, p. 36).

> "Do you want to be a Christian? ... The steps to Christ are few and plain and easy to understand, and we will turn to God's Guidebook now for information. ... **Believe**; that's the first step toward becoming a Christian. ... the second step is **repentance** ... repentance is simply being sorry for our sins and putting them away ... the next step in becoming a Christian is **confession** ... real repentance and confession mean not only to stop sinning, but to do everything possible to make past wrongs right ... The next step is **baptism**, and the proof for that is found in Acts 2:38-39 ... Fifth, **obedience through Christ in us** ... So we have clearly outlined the steps that we need to take in order to become a Christian: to believe in God, to repent of and to confess our sins, to be baptized, AND TO OBEY ALL THE COMMANDMENTS OF THE LORD. ... He may stumble and fall, but he gets up and presses forward again, determined to overcome by God's enabling power. Such a fall is not counted against him when he repents and asks forgiveness and divine help to live the right life" (*New Life Voice of Prophecy Guide*, #12).

> "Before Christ comes a second time to take us to His Father's house in heaven above, we must allow Him to conquer sin in our lives. ... Because in

this life we have chosen to accept these lovely graces of Christ as our own, the sudden transformation at Jesus' appearing will seal our characters. ... ONLY THOSE WHO LIVE THE JESUS-LIFE CAN BE FREED FROM SIN. ... Jesus counseled the rich man who was seeking eternal life, 'If thou wilt enter into life, keep the commandments.' ... It is Jesus who delivers us from sin but not in sin. WE MUST ACCEPT HIM AND THROUGH HIS POWER IN US BE SEPARATED FROM THE IMPURE, THE UNHOLY, THE DEFILING—ALL DISOBEDIENCE TO THE COMMANDMENTS" (*New Life Guides*, #10).

From a SDA catechism.

" ... We were slaves to sin. Jesus came down and suffered with us, and for us, and delivered us. As we behold Him in His word, and in prayer and meditation, and serve Him in the person of others, WE MAY BE CHANGED MORE AND MORE INTO THE GLORY OF HIS LIKENESS; THEN, IF FAITHFUL, WE SHALL SOMEDAY SEE HIM FACE TO FACE" (*Bible Footlights*, 1960, p. 17).

From a SDA doctrinal study.

"To whom will God impart immortality? 'To them who by patient continuance in well doing seek for glory and honour and immortality' (Rom. 2:7). What shall be their reward? 'Eternal life' (Rom. 2:7). Upon what conditions may men obtain this blessing? 'Fight the good fight of faith, lay hold on eternal life' (1 Tim. 6:12). ... Will a man's final destiny be in accordance with the life he has lived? 'Whatsoever a man soweth, that shall he also reap' (Gal. 6:7)" (C.B. Haynes, *When A Man Die*s, pp. 46-47).

From one of Ellen White's major works. While discussing the doctrine of Investigative Judgment, Mrs. White presents the following teaching about salvation:

"The righteous dead will not be raised until after the judgment at which they are counted worthy of 'the resurrection of life.' ... As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. ... every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. ... all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance ... the work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another" (Ellen G. White, *The Great Controversy*, pp. 425, 431).

Adventism labels this doctrine "salvation by grace," but it is a "grace" that is foreign to the true gospel of Jesus Christ.

WHAT THE BIBLE TEACHES

1. Salvation is by grace ALONE through faith ALONE, without the works of the law in any sense whatsoever. Contrary to Adventist doctrine, grace and faith, law and works are not mutually sympathetic systems and are not to be mixed (Acts 16:31; Rom. 3:19-24; 4:3-7; 11:6; Eph. 2:8-10; Titus 3:4-8).

a. Those who add anything to the grace of God are cursed (Gal. 1:6-8).

b. Those who add anything to the grace of God are following false teachers (Gal. 3:1-7).

c. Those who add anything to the grace of God are required to keep the whole law (Gal. 5:1-5).

2. Salvation is secure upon conversion. Only the true gospel can offer security. Note the following Bible confirmation of this precious doctrine.

Salvation is secure because it is a free gift, entirely unmerited by the sinner (Eph. 2:8-9).

Salvation is secure because it involves being declared absolutely righteous by God (Ro. 3:21-24). To be justified is to be declared righteous. Notice how the terms "justified" and "the righteousness of God" are used interchangeably in Romans 3:21-24 quoted above. Notice too, that this righteousness is obtained "by faith," "freely by his grace." What is the sinner's problem and curse? Is it not his lack of righteousness? Therefore, if God justifies the believing sinner, if God declares that sinner righteous, what more does such a blessed individual need? To be justified is to be righteous in God's eyes, just as righteous as Jesus. To be righteous is to be saved and safe. Hallelujah!

Salvation is secure because it is a present possession.

Peace with God is a present possession (Ro. 5:1)
Justification is a present possession (Ro. 5:9)
Reconciliation is a present possession (Ro. 5:10)
Atonement is a present possession (Ro. 5:11
Being a child of God is a present possession (Ep. 1:6)
Being accepted in Christ is a present possession (Ep. 1:6)

Forgiveness of sin is a present possession (Ep. 1:7)
Being made alive in Christ is a present possession (Ep. 2:1)
Being made fit for heaven is a present possession (Col. 1:12)
Being delivered from the power of darkness is a present possession (Col. 1:13)
Being translated into Jesus' kingdom is a present possession (Col. 1:13)
Mercy is a present possession (1 Pe. 2:10)
Healing of sin is a present possession (1 Pe. 2:24)
Eternal life is a present possession (1 Jn. 5:11-13)

Salvation is secure because it is positional (Eph. 1:3). There is standing, and there is walk. There is position, and there is practice. There is relationship, and there is fellowship. To confuse these is to pervert the gospel. The two are seen clearly in the book of Ephesians. Chapters 1-3 present the believers position in Christ; chapters 4-6 present the walk he is to maintain in this world. The pivotal verse in Eph. 4:1 says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." See also Eph. 5:8; Col. 3:1, 3

Salvation is secure because it is by imputation and substitution (2 Co. 5:21; Gal. 3:13; 1 Pet. 2:24). Romans chapter four uses the words "impute," "reckon," and "count" eight times, emphasizing the blessed truth that the righteousness of Christ has been imputed to the believing sinner's account.

Salvation is secure because it is not servitude, but sonship (Ro. 8:15; Gal. 5:1).

Salvation is secure because the believer is kept by the power of God (1 Pet. 1:3-5).

Salvation is secure because we cannot be plucked out of Christ's hand (John 10:27 -29).

DOES SECURITY IN CHRIST MEAN A PROFESSOR CAN LIVE IN SIN AND STILL GO TO HEAVEN?

a. *Salvation demands repentance, and repentance produces a change* (Acts 17:30). Repentance means a change of mind resulting in a change of life. Examples:

   (1) Zacchaeus (Lk. 19:1-10).

   (2) The Prodigal Son (Lk. 15:11-23).

(3) The Thessalonian believers (1 Thess. 1:9-10).

b. The new birth changes a man's life (2 Co. 5:17).

c. Salvation is evidenced by perseverance (Jn. 10:27; He. 3:14).

d. True saving faith produces works (Jam. 2:17).

ADVENTIST HERESY #2: SABBATH-KEEPING

Following are five Adventist errors about the sabbath:

SDA ERROR: THE SABBATH IS ETERNALLY BINDING UPON MEN FROM CREATION.

> "God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. ... The keeping of the Sabbath is a sign of loyalty to the true God" (Ellen White, *The Great Controversy*, p. 386).

WHAT THE BIBLE TEACHES

1. The sabbath, though mentioned in Gen. 2:2-3, was not delivered to man until it was given to Israel in the wilderness (Neh. 9:13-14).

2. The sabbath was given, not to mankind in general, but to Israel alone as a special covenant sign between her and God (Ex. 31:13,17).

3. Ellen White added to Scripture in teaching that Adam and the patriarchs kept the sabbath. The Bible says absolutely nothing about this. In fact, it cannot be true. If the sabbath had been kept by mankind in general from the creation, it could not have been given as a special sign to Israel.

SDA ERROR: THE SABBATH CONTINUES TO BE BINDING UPON NEW TESTAMENT BELIEVERS.

> "...from this it is evident that all Ten Commandments are binding in the Christian dispensation, and that Christ had no thought of changing any of them. One of these commands is the observance of the seventh day as the Sabbath..." (*Bible Footlights*, p. 37).

WHAT THE BIBLE TEACHES

1. The New Testament plainly teaches that the Christian is not bound to the sabbath law (Col. 2:16-17).

2. The sabbath was a type of salvation (Heb. 4:9,10). As God rested on the seventh day from His work of creation, the true believer today rests in the completed work of the Lord Jesus Christ. In order to enter God's rest, a person must quietly accept God's work and cease from his own work. Salvation is God's gift.

SDA ERROR: THE SABBATH LAW HAS BEEN CHANGED, WITH THE HARSH DEMANDS OF THE MOSAIC SYSTEM NO LONGER BINDING.

> "In the most holy place she saw the ark that contains the law, and was amazed to note that 'the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name...' There was also shown her the change of the Sabbath, the significance of Sabbath observance..." (*Messenger to the Remnant*, p. 34).

WHAT THE BIBLE TEACHES

1. The sabbath law was severe and rigid.

a. No work (Ex. 20:10; 31:14-15)

b. Light no fire (Ex. 35:3). A Jew was stoned merely for gathering sticks to build a fire because by this he broke the Sabbath law (Nu. 15:32-36).

c. Bear no burden (Jer. 17:21)

2. James 2:10 informs us that the law cannot be broken. Thus, anyone desiring to observe the sabbath of the Mosaic law must observe it exactly as God demanded in the Old Testament.

3. By reducing the requirements of the sabbath law, the SDA church destroys the power of the Mosaic law to reveal the need for the Savior. The Mosaic law was never intended as a way of life for the justified man (1 Tim. 1:9). The law is only a schoolmaster to lead men to Christ (Gal. 3:24).

4. There is no Bible authority for a change in the sabbath law. The Lord Jesus did not change the law (Mt. 5:17-18). He disregarded the Pharisee's traditions

about the sabbath, but He did not break any biblical law pertaining to the sabbath.

5. This is another instance of Ellen White adding to the inspired revelation. Mrs. White saw the sabbath law as more important than all others; it "shone above them all." To the contrary, the apostles saw no importance in it whatsoever for the New Testament believer.

SDA ERROR: SINCE JESUS AND THE APOSTLES KEPT THE SABBATH, CHRISTIANS SHOULD TODAY.

> "The example of Jesus is clear and consistent. His custom was a Sabbath-keeping custom. ... Yet in spite of this, we find a strange situation in the world today. For though we have the same Christ as our example, the same Bible as our guide, yet we find two Sabbath days kept by Christians..." (George Vandeman, *Planet in Rebellion*, p. 277).

WHAT THE BIBLE TEACHES

1. Jesus kept the sabbath because He was born under the law to fulfill the demands of the law (Gal. 4:4-5). In Matthew 5:17-20 Jesus expounded the demands of the law, which is perfection. Christ came not to destroy the law, but to fulfill it. Jesus was under the law that believers might not be.

2. The Bible does not say that the apostles and early churches observed the sabbath. Paul visited synagogues on the sabbath to preach the gospel (Acts 13:14-44; 16:13-14; 17:2-4; and 18:4).

3. The apostles and early churches met on Sunday.

a. On the first day Jesus rose from the dead (Mk. 16:9).

b. On the first day Jesus first appeared to his disciples (Mk. 16:9).

c. On the first day Jesus met with the disciples at different places and repeatedly (Mk. 16:9-11; Mt. 28:8-10; Lk. 24:34; Mk. 16:12-13; Jn. 20:19-23).

d. On the first day Jesus blessed the disciples (Jn. 20:19).

e. On the first day Jesus imparted to the disciples the gift of the Holy Spirit (Jn. 20:22).

f. On the first day Jesus commissioned the disciples to preach the gospel to all the world (Jn. 20:21; with Mk. 16:9-15).

g. On the first day Jesus ascended to Heaven, was seated at the right hand of the Father and was made Head of all (Jn. 20:17; Ep. 1:20).

h. On the first day many of the dead saints arose from the grave (Mt. 27:52-53).

i. The first day became the day of joy and rejoicing to the disciples (Jn. 20:20; Lk. 24:41).

j. On the first day the gospel of the risen Christ was first preached (Lk. 24:34).

k. On the first day Jesus explained the Scriptures to the disciples (Lk. 24:27,45).

l. On the first day the purchase of our redemption was completed (Ro. 4:25).

m. On the first day the Holy Spirit descended (Ac. 2:1). Pentecost was on the 50th day after the sabbath following the wave offering (Le. 23:15,16). Thus Pentecost was always on a Sunday.

n. The Christians met to worship on the first day (Ac. 20:6,7; 1 Co. 16:2). (D.M. Canright, *Seventh-day Adventism Renounced*).

4. Christ was in the tomb during the sabbath, and rose as the firstborn from the dead on the first day. The sabbath signifies the last day of the old creation (Ge. 2:2). Sunday is the first day of the new creation.

SDA ERROR: ROME CHANGED THE DAY OF WORSHIP FROM SABBATH TO SUNDAY IN THE FOURTH CENTURY

Adventists contend that the law of the sabbath was kept by Christians until Constantine, the Emperor of Rome, required all men to observe Sunday.

> "Constantine was the Roman emperor. He was a sun worshiper, but he was also a keen politician. He wanted to please everybody. It was while still a pagan that he decreed that all government offices should be closed upon the first day of the week—'the venerable day of the sun.' The church, which had now been established in Rome, had been quick to see the temporal advantage of compromise with paganism ... so it was that after a few brief

> years, when Sunday had gained a foothold, the Roman church in the Council of Laodicea set aside the clear command of God and decreed the change from the seventh to the first day of the week" (*Planet in Rebellion*, p. 290).

WHAT THE BIBLE TEACHES

1. We have already seen the biblical evidence that the first Christians met on Sunday. Constantine did not make this change.

2. There is also historical evidence outside of the Bible that early Christians worshiped on Sunday.

The Epistle of Barnabas (about A.D. 100). "Wherefore, also we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead."

The Epistle of Ignatius (about A.D. 107). "Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish Law, we acknowledge that we have not received grace ... If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death."

Justin Martyr (about A.D. 140). "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read. ... But Sunday is the day on which we all hold a common assembly, because it is the First day of the week on which God ... made the world; and Jesus Christ our Savior on the same day rose from the dead."

Bardesanes, Edessa (A.D. 180). "On one day the first of the week, we assemble ourselves together."

Clement of Alexandria (A.D. 194). "He, in fulfillment of the precept, according to the gospel, keeps the Lord's Day ... glorifying the Lord's resurrection in himself."

Tertullian (A.D. 200). "We solemnize the day after Saturday in contradiction to those who call this day their Sabbath."

Irenaeus (about A.D. 155-202). "The mystery of the Lord's Resurrection may not be celebrated on any other day than the Lord's Day, and on this alone should we observe the breaking off of the Paschal Feast."

SDA ERROR: ADVENTISM IS FULFILLING PROPHECY BY PROCLAIMING THE SABBATH

Adventists believe that God has raised them up as the last days remnant church to proclaim the truth of the sabbath as a test for mankind. They believe this work will culminate in the Great Tribulation and in the second coming of Christ. For Bible proof of this, the Adventists point to four passages: Is. 58:12-14; Mt. 24:14; Re. 14:6-12; and Re. 12:17.

> "From the very first, Seventh-day Adventists have boldly proclaimed the three messages of Revelation 14:6-12 as God's last appeal to sinners to accept Christ, and have humbly believed their movement to be the one here designated as the 'remnant.' No other religious body is proclaiming this composite message, and none other meets the specifications ... Adventists have recovered these gems of truth and restored them to their rightful setting ... Examples ... the precious Sabbath truth, as opposed to the papal Sunday. Particularly is the Sabbath commandment to be restored to its rightful place in the ten-commandment Law of God. Isaiah declared that God's remnant people would repair 'the breach' made in God's law when the papacy tore the fourth commandment out of the heart of the decalog..." (*Prophetic Guidance Correspondence Course*, p. 46).

WHAT THE BIBLE TEACHES

1. The verses used by the SDA to support this doctrine are taken out of context.

a. Isaiah 56 and 58 speak of national Israel, not the church of this present age (Is. 58:1).

b. The sabbath is a sign between God and Israel (Is. 66:20-13).

c. There are three distinct people spoken of in the New Testament—Israel, the Gentiles, and the Church (1 Co. 10:32).

d. Matthew 24:14 does not mention the sabbath.

e. Rev. 14 does not mention the sabbath.

2. The real source of this teaching is Ellen White's visions, not in the Bible.

...seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance ... in this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary.

In the most holy place she saw the ark that contains the law, and was amazed to note that 'the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. THE HOLY SABBATH LOOKED GLORIOUS—A HALO OF GLORY WAS ALL AROUND IT...'

THERE WAS ALSO SHOWN HER THE CHANGE OF THE SABBATH, THE SIGNIFICANCE OF SABBATH OBSERVANCE, THE WORK BEFORE THEM IN PROCLAIMING THE SABBATH TRUTH, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance.

The relationship of the Sabbath to the third angel's message was also revealed: 'I was shown its importance and its place in the third angel's message' (E.G. White letter 2, 1874).

'I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord' (Ellen White, *Testimonies*, vol. 1, p. 77; *Messenger to the Remnant*, p. 34).

ADVENTIST HERESY #3: SOUL SLEEP

1. A general statement of the Seventh-day Adventist doctrine of death is as follows:

"So when a man dies he does not live somewhere else. He is not in heaven, not in hell, not in purgatory. He is not alive at all, anywhere, in any condition whatsoever. He is dead. And to be dead does not mean to be alive. To be dead does not mean to go to heaven; it does not mean to go to hell; it does not mean to go to purgatory. Indeed, it does not mean to go anywhere at all. It means simply an end of life. ... Death is cessation of life, an absence of life, the exact opposite of life. So in death there is no life. The man does not live; the body does not live; the soul does not live; the spirit does not live; the mind does not live. Intelligence ends, consciousness ends, memory ends, knowledge ends, thought ends. All that has comprised the man ends" (*When A Man Dies*, p. 20).

2. Adventists claim that the doctrine that man has conscious existence after death is "the devil's first lie."

> "And today from pulpits all across the nation we hear the devil's first lie upheld each time a minister assures us that the soul of man lives on after death—that it cannot die. The devil's first lie is echoed each time someone teaches that at death man's immortal, conscious soul wings its way to heaven, there to bask in God's presence..." (*These Times*, Nov. 1976, p. 7).

3. The Adventist leaders hate the Bible doctrine of conscious existence after death:

> "And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! ... the doctrine of natural immortality first borrowed from pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth" (Ellen White, *The Great Controversy*, pp. 478, 483).

Following are the specific planks that the Adventist denomination uses to build the soul sleep heresy. SDA doctrine is contrasted with the Bible's teaching.

SDA ERROR: THE NATURAL MAN DOES NOT HAVE ETERNAL EXISTENCE**.**

The foundation stone for the Adventist doctrine that death is a total cessation of conscious existence is found in their teaching that fallen man does not possess eternal existence.

> "Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to this posterity that which he did not possess; and there could have been no life for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach ... the only one who promised Adam life in disobedience was the great deceiver" (White, *The Great Controversy*, pp. 467-468, 481).

WHAT THE BIBLE TEACHES

*Immortality is used in different senses in Scripture***.** In one sense, only God has immortality. In another sense, only those who are saved will have immortality. In yet another sense, every man has an immortal soul.

1. To discuss the term "immortal" in reference to men is wrong. The term "immortal" is only applied to God in the Bible (1 Tim. 1:17). It is not applied to men, even to saved men.

2. To discuss whether unsaved men have immorality or not is to obscure the issue. The Bible plainly teaches that they have conscious existence beyond the grave and that they have eternal existence in the lake of fire (Re. 14:10-11; 20:10-15; Mt. 25:46; Mk. 9:43- 48).

SDA ERROR: THE BODY AND SOUL ARE NOT SEPARATE ENTITIES THAT CAN BE PARTED AT DEATH.

> "...the soul of man in the Word of God is everywhere represented as mortal and transitory, sharing the fortunes and destiny of the body. It comes with the breath; it goes with the breath. It is imprisoned with the body, killed and poured out in the blood. It has no function or power of manifestation or of action, no existence, apart from the body..." (*When A Man Dies*, p. 32).

Adventist leaders find their main support for this idea in the book of Genesis:

> "Now listen. 'And breathed into his nostrils the breath of life; and man became a living soul.' Nowhere are we told in Scripture that God gave man a living soul. Man became a living soul as the result of the union of the body with the breath of life" (*Planet in Rebellion*, p. 321).

WHAT THE BIBLE TEACHES

*The word "soul" has different meanings in Scripture. Sometimes it does refer to the whole man. Often, though, it refers to a conscious, immaterial part of man that exists apart from the body beyond death***.** Words in the Bible must be defined by the context in which they are found, since almost all Bible words have various usages and definitions in different contexts. This is true with words in normal language usage in or out of the Bible.

Old Testament examples of the soul as an immaterial, conscious part of the man are seen in Genesis 35:18 and 1 Kings 17:21-22.

In the New Testament, the word "soul" is also used to describe a spiritual part of man distinct from his body (1 Th. 5:23).

The cults use the faulty "key method" of Bible interpretation. This means they develop a definition of a certain word or phrase from selected passages, then force that definition upon every passage, regardless of the context. They interpret all passages by this preconceived meaning or "key." This is faulty and dangerous. Bible words and phrases must always be defined in light of the particular context in which they are located and never according to some

preconceived "key." This is true of the words "soul," "death," "spirit," even "immortality." Let the Bible student beware of developing definitions of Bible words that do not give the Bible freedom to define its words differently in various contexts.

SDA ERROR: THE SPIRIT IS THE BREATH; IT IS NOT A CONSCIOUS SPIRITUAL ENTITY THAT CAN BE SEPARATED FROM THE BODY OF MAN AT DEATH**.**

> "...notice Job 27:3: 'All the while my breath is in me, and the spirit of God is in my nostrils.' Again we find in the margin that spirit might also be translated 'breath.' The two words are often used interchangeably in Scripture. ... It is clear that the spirit that a man received from God and that goes back to God when he dies, is what God put into his nostrils. ... when he dies, the two separate. The dust returns to the ground. The breath, or spark of life, from saint or sinner, returns to God who gave it. The living, loving, acting soul does not go anywhere. It simply ceases to be a conscious entity until the resurrection morning, when the body and the breath of life are united again. That is Scripture pure and simple!" (*Planet in Rebellion*, pp. 320-323).

WHAT THE BIBLE TEACHES

1. The word "spirit" has various meanings in Scripture.

a. Sometimes (rarely) it refers to the breath of man (Job 27:3).

b. Spirit also refers to the immaterial part of man, the inner man which is distinct from the body and which passes into eternity at death (Ecc. 12:7; Lk. 23:46; 1 Thess. 5:23).

2. The New Testament plainly presents death as a departure of the spirit from the body.

Ten New Testament reasons for believing death is a departure of the spirit from the body to another conscious realm of existence.

a. The body is distinct from the spirit (1 Co. 6:20; 2 Cor. 12:2; 1 Thess. 5:23).

b. It is the body that dies (Jam. 2:26).

c. Paul's testified that death is a journey (2 Co. 5:6-7; Ph. 1:23-24; 2 Tim. 4:6).

d. Peter testified that at death he would put off his body (2 Pe. 1:14).

e. Jesus' promise to the thief on the cross shows that death is a departure (Lk. 23:43). The Adventist teachers reply that this passage is not translated correctly, that the comma should be after the word "today." They claim that the passage should read, "Verily I say unto thee today, 'Thou shalt be with me in paradise.'" That this is an unacceptable translation should be evident from the fact that no Bible version renders it so. This is merely an effort to twist the passage to fit false Adventist doctrine, but it does not work. The Lord Jesus Christ gloriously promised the repentant thief that he would be with him in paradise that very day, because they both died that day and they went immediately to paradise.

f. The story of Lazarus and the rich man shows that death is a departure (Lk. 16:22-23).

g. The dead saints will return with Christ from Heaven at the time of the resurrection and rapture of the saved (1 Th. 4:14).

h. John's heavenly visions show dead saints in Heaven before the resurrection and during the Great Tribulation on earth (Re. 6:9-11).

i. Moses' appearance on the Mount of Transfiguration proves that the dead have conscious existence between death and resurrection (Lk. 9:30-31). It is obvious that the dead Moses is not sleeping in the grave.

j. Hebrews 12:22-24 says the dead saints are in heaven.

SDA ERROR: THE OLD TESTAMENT SAYS DEATH IS A CESSATION OF BEING, NOT A CONTINUED EXISTENCE IN A SPIRITUAL REALM**.**

> "As we turn now to the Bible to examine its inspired teachings regarding the condition of man in death, let us make sure our definitions are correct. ... Death is also an absolute and ultimate term. ... Nothing is dead that contains any life" (*When a Man Dies*, pp. 14-20).

WHAT THE BIBLE TEACHES

1. The doctrine of immortality was not fully revealed until the New Testament (1 Ti. 1:9-10). It was in the incarnation and resurrection of Christ that the truth of immortality and life beyond the grave were brought to full light. The Old Testament has revelation, but not full revelation. Thus, we must not interpret

the New Testament in light of the Old Testament, but the Old in light of the New!

2. Even in the Old Testament, though, we learn that death meant separation from the body by the spirit.

a. In Genesis 25:8 Abraham "gave up the ghost, and died ... and was gathered to his people." This cannot mean simply that he was gathered to the grave, because Abraham's people were not buried in Mamre. They were buried in Haran a long distance away (Ge. 11:31-32).

b. Gen. 35:18.

c. 1 Kings 17:21-22

d. Also see Num. 27:13, where God told Moses in Numbers 27:13 that he would be "gathered unto" his people. For two reasons, this could not mean that he would sleep in a grave. (1) Moses' people were not buried in the wilderness where he died. (2) Moses appeared centuries later with Jesus on the Mount of Transfiguration, and he was quite conscious at that time.

3. Death has different meanings in Scripture.

a. Physical death, which is separation of the soul from the body (Mt. 2:15).

b. Eternal death, which is separation of the wicked eternally from the presence of God in the lake of fire (Re. 20:14; 21:8).

c. Spiritual death, which is the absence of spiritual life; separation from God before physical death (Jn. 5:24; Ep. 2:1; Col. 2:13; 1 Ti. 5:6).

QUESTIONS USED BY ADVENTISTS TO CONFUSE PEOPLE ABOUT THE TRUTH OF DEATH.

Question No. 1: If at death man remains conscious and travels to another sphere of existence, why would there need to be a resurrection? "The resurrection has been one of the pillars of the Christian's faith for centuries. In all the Scriptures it is held out as the only hope for the future. But why would we need a resurrection if we have already entered heaven at death?" (*Planet in Rebellion*, p. 232).

Bible Answer: The resurrection concerns the body, not the spirit (Ro. 8:11,22 -23; James 2:24).

Question No. 2: Some will then ask, "How can the spirit be seen without the body? How could Moses and Abraham appear during the earthly life of the Lord Jesus, when they have as yet not received their resurrection bodies?"

Bible Answer: The answer is that God has not told us! He has informed us that the dead in Christ are conscious and visible in the spirit in the presence of their Savior, but He has not described the details of how this is.

Question No. 3: If man, at death, goes directly to his place of punishment or reward, what need would there be for a final judgment? "...is it reasonable that God would send a man to hell before he has been judged? Would He let a man writhe in the fires of damnation for centuries and then in the day of judgment send someone to tap him on the shoulder and call him up to the bar of God to see whether he ought to be in hell or not? Can you not see what a libel upon the character of God such reasoning turns out to be?" (*Planet in Rebellion*, pp. 334-335).

Bible Answer: 2 Peter 2:4 plainly says that God incarcerates rebels before the final judgment.

Question No. 4: If the saved go immediately to Heaven upon death, why does the Bible say Christ will return for them? "The Scriptures teach the return of our Lord. And the avowed purpose of His coming is to receive His people. Why, I ask, would Christ come to get His loved ones if, as is popularly believed, they are already with Him?" (*Planet in Rebellion*, pp. 323- 324).

Bible Answer: 1 Thessalonians 4:14-17 teaches that Christ is returning to receive, not the dead saints, but the living saints to Himself.

Question No. 5: If death is a journey, why does the Bible speak of it as a "sleep"? "The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection…" (White, *The Great Controversy*, pp. 481-482).

Bible Answer: The Bible speaks of death BOTH as a sleep and as a journey. It

is the sleep of the body and the journey of the spirit. We have seen this in our studies.

ADVENTIST HERESY #4: ANNIHILATION OF THE WICKED

In the following excerpts, Adventist teachers define their doctrine of the final destiny of the lost. Ellen White speaks first.

> "The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon. ... But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression ... covered with infamy, they sink into hopeless, eternal oblivion. ... There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved" (Ellen White, *The Great Controversy*, pp. 470, 477).

> "...sinners will not live forever. The plain doctrine of the Bible is that the devil and all his works will be destroyed, utterly destroyed" (*When A Man Dies*, p. 58).

Following are the major arguments that the SDA denomination uses to support the doctrine of annihilation:

ADVENTIST ERROR: ETERNAL TORMENT OF THE WICKED CANNOT BE RECONCILED WITH GOD'S LOVE AND MERCY.

> "How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell" (White, *The Great Controversy*, p. 469).

> "Is it not blasphemy of the character of God to suggest that the endless groans and shrieks of suffering creatures held in the flames of hell would be music to His ears? Could the justice of God ever be vindicated if He would consign Cain, the murderer of one man, to thousands of years more punishment than some modern murderer of thousands?" (*Planet in Rebellion*, p. 335).

WHAT THE BIBLE TEACHES

1. Whether or not it seems reasonable to human sensibilities, the Bible teaches that the lost must endure eternal conscious torment (Matt. 25:46; Mk. 9:43-48; Rev. 14:10-11; Rev. 20:10-15).

2. Christ taught that the punishment of the lost will be worse than a violent destruction or loss of existence (Matt. 26:24; Mark 9:42-43).

ADVENTIST ERROR: EVERLASTING PUNISHMENT MEANS THAT THE DEVIL AND THE FALSE PROPHET WILL BE TORMENTED AS LONG AS THEY LIVE—NOT ETERNALLY.

> "… in 1 Samuel 1:22 we find that Hannah lent Samuel to the Lord 'for ever.' Yet verse 28 explains, 'As long as he liveth he shall be lent to the Lord.' Does this not explain the meaning of the word? As long as the wicked live, as long as consciousness lasts, they will be tormented. For some it may be only a few moments. For Satan it will be longest of all..." (*Planet in Rebellion*, pp. 336-337).

WHAT THE BIBLE TEACHES

The SDA explanation of Revelation 20:10 is an obvious perversion. To use 1 Samuel 1:22 as the "key" to explain away the clear intent of doctrinal passages is pure folly. 1 Samuel 1:22 is not intended as a commentary on Revelation 20:10. 1 Samuel chapter one is not speaking of the eternal state of the wicked. How then could this be a key for interpreting this doctrine! By the way, there is no reason to believe that Hannah did not mean "forever" when she spoke of lending Samuel to the Lord. The one passage which says Samuel would be lent to the Lord "as long as he liveth" does not require us to re-interpret the plain meaning of the passage which says Hannah lent Samuel to the Lord "forever." Both passages can mean exactly what they say without any contradiction.

False teachers refuse to treat the Bible honestly. They delight to build doctrines upon obscure foundations such as the parables and the book of Ecclesiastes; or upon pivotal books such as Acts; or they will view the New Testament through the Old Testament. They refuse to build doctrine from clear doctrinal passages, to carefully follow the inspired doctrinal arguments of Romans or Galatians or Colossians, then to let the doctrines so developed control the interpretation of less clear passages.

HERESY #5: ELLEN WHITE A PROPHETESS

WHAT DOES SEVENTH-DAY ADVENTISM BELIEVE ABOUT ELLEN WHITE?

1. Ellen White exercised the divine gift of prophecy and she was raised up by God to guide the development of the SDA Movement.

> "...the church leaders from the first have accepted this heavenly light that God has caused to shine upon their pathway. One reason we have prospered is that we have had this divine guidance, which we have tried to follow faithfully. ... Seventh-day Adventists believe that Mrs. Ellen G. White exercised the true prophetic gift. They believe that God graciously spoke to her in divine revelations, and that through her He sent inspired messages to His church" (*Ellen G. White and the S.D.A. Church*, p. 2).

2. Ellen White received inspired revelation from God.

> "Is it not a solemn thought that the Spirit of Prophecy books on the shelves of your home contain the revelations of God?" (*Prophetic Guidance*, Test Questions Sheet for Lesson 4).
>
> "The divine inspiration [of the Bible and of the writings of White] is the same in both cases. But the product given by inspiration in each case is to serve its distinct purpose or function. ... The Holy Spirit that inspired Moses, Paul, and John, also inspired Sister White. The inspiration of the prophets is one thing" (*The Spirit of Prophecy Treasure Chest*, p. 30).
>
> "In the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. The visions given to her at night were prophetic dreams, divinely inspired and of similar nature to those that came to the prophets of old" (Ibid., p. 29).

3. Ellen White was an inspired commentator.

> "Ellen White, as an inspired commentator, was instructed to say ... In her published writings are to be found thousands of such comments on the Holy Scriptures. Her writings are regarded by thousands as an inspired commentary. While Ellen Harmon was called to her work as a mere youth in her teens, she was commanded by her Saviour: 'Exhort from the word. I will make My word open to you. It shall not be as a strange language. In the true eloquence of simplicity with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you.' There is an inexhaustible treasure of exhibits to illustrate the function of God's modern messenger as an inspired commentator on the Bible (*Ellen G. White and the S.D.A. Church*, pp. 37-39).

4. Ellen White's writings are immortal and invincible.

> "She wrote in 1906 ... He instructed me ... Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last

days shall be written in books, and shall stand immortalized..." (*Prophetic Guidance*, Lesson 13, p. 50).

5. Ellen White's writings are for universal and timeless application.

"Through the last half of Mrs. White's life, as she delineated the great controversy story in detail in the five volumes of the *Conflict of the Ages* series, she was ever mindful that she was writing for the world as well as for the church" (*Prophetic Guidance*, Lesson 13, p. 50).

"'We recognize that the principles set forth in the Spirit of Prophecy writings do not change with the passage of the years, that time and trial have not made void the instruction given,' and 'the instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days'" (*Treasure Chest*, p. 125).

6. Ellen White's writings were "a telescope which enlarges the vision of God's plan."

"The Ellen G. White books have been likened also to a telescope which greatly enlarges the vision of God's plans as revealed in His word. A telescope does not put more stars in the sky, but merely helps us see more clearly those that are already there" (*Ellen G. White and the S.D.A. Church*, p. 34).

7. All who truly trust and obey the Bible will accept Mrs. White's visions.

"G.I. Butler, president of the General Conference for twelve years while Mrs. White was living, correctly expressed the faith of Adventists: 'Instead of our setting up these visions above and outside of the Scriptures as another rule of authority ... we claim that none can really take the Bible and fairly apply its teachings without accepting these visions as from God. ... Those who stand on the Bible and the Bible alone, are bound to receive the Bible teaching on spiritual gifts, including the gift of prophecy in the remnant church'" (*Ellen G. White and the S.D.A. Church*, pp. 34-35).

8. All believers should to study, revere and obey Ellen White's writings.

"These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a floodlight upon the Sacred record" (*Prophetic Guidance*, Lesson 16, p. 60).

9. God's blessing follows to the proportion of one's loyalty to Ellen White's writings, and His judgment in proportion to disloyalty.

"God's blessing upon you will be in proportion to your belief in and loyalty to the instruction He has sent to guide and guard His people. How abundantly the Lord can and does bless those who wholeheartedly accept the counsels given..." (*Prophetic Guidance*, Lesson 18, p. 17).

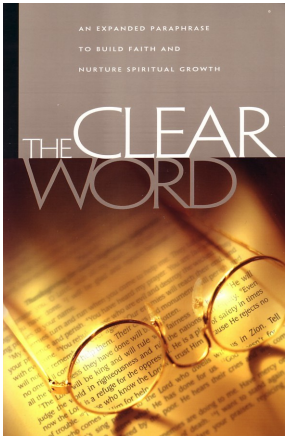
10. *All of Ellen White's writings must be accepted as authoritative revelation.*

"Consistency calls for acceptance of the Spirit of Prophecy writings as a whole. We cannot justify accepting part and rejecting part. For example, to accept one of Mrs. White's books of a devotional character while questioning what she has written on doctrine, morals, or health standards, is really accepting one part and rejecting another" (*Prophetic Guidance*, Lesson 18, p. 70).

11. *Ellen White alone is a modern prophet.*

"...in the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. ... Several other persons in the history of the Seventh-day Adventist Church have claimed prophetic inspiration, but none has given satisfactory evidence that he has received instruction from God" (*The Spirit of Prophecy Treasure Chest*, p. 29).

12. *Ellen White's writings and teachings are actually put into the text of Scripture in* THE CLEAR WORD, *a paraphrase published and distributed by the Adventist church.* The paraphrase was done by Jack Blanco, chair of the Religion Department of Southern Adventist University in Tennessee.



a. In Daniel 9, for example, 300 words are added to the text.

b. Daniel 8:14 —

> KJV - "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."
>
> Clear Word - "He answered, 'After two thousand, three hundred prophetic days (which represent actual years), God will restore the truth about the heavenly Sanctuary to its rightful place. Then the process of judgment will begin of which the yearly cleansing of the earthly Sanctuary was a type, and God will vindicate His people.'"

c. The story of the rich man and Lazarus in Luke 16 is rewritten so that it

was a Jewish story and not a story told by Jesus. Luke 16:19 — "Then He said to the Pharisees, 'You keep telling people the story you put together about a rich man who dressed in fine clothes and lived luxuriously…'"

d. Jesus' promise to the thief on the cross is changed. Luke 23:43 — "Jesus turned His head toward him and said, 'I promise you today, when I return with the glory of my Father, I will take you home with me to paradise.'"

e. The teaching of eternal punishment in Revelation 14:11 is changed. "The fire of God's judgment will give no rest to those who worship the sea beast and his image and have the mark of his name until they are destroyed."

f. The teaching of eternal punishment in Revelation 20:10 and 15 is changed. "And the devil who had deceived the wicked was consumed in the lake of fire, together with those who had worshiped the sea beast and the animal turned false prophet. … Anyone whose name was not recorded in the Book of Life was consumed by this same fire."

WHAT ROLE DID ELLEN WHITE HAVE IN THE DEVELOPMENT OF THE SEVENTH-DAY ADVENTIST CHURCH?

> "The church leaders from the first have accepted this heavenly light that God has caused to shine upon their pathway. One reason we have prospered is that we have had this divine guidance, which we have tried to follow faithfully. Mrs. White's preeminent mission was to build the dynamics of a Biblical faith into a Christian movement. The Seventh-day Adventist Church is indebted to her as a spiritual leader and a pioneer builder and guide. In most of the soul-winning activities of the church, from its very beginnings, the leaders received guidance from what they believed were the prophetic insights of this servant of God" (*Ellen G. White and the S.D.A. Church*, pp. 2,10-11).

Last Days Remnant Church. "I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord" (*Messenger to the Remnant*, p. 34).

Soul-sleep and Annihilation. An entire chapter of Ellen White's *The Great*

Controversy is devoted to the doctrines of soul-sleep and the annihilation of the wicked: "How utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! ... Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity" (White, *The Great Controversy*, pp. 477-478).

Sabbath-keeping. "...seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance ... in this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary. In the most holy place she saw the ark that contains the law, and was amazed to note that 'the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it.' ... There was also shown her the change of the Sabbath, the significance of Sabbath observance, the work before them in proclaiming the Sabbath truth, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance. The relationship of the Sabbath to the third angel's message was also revealed: 'I was shown its importance and its place in the third angel's message'" (*Messenger to the Remnant*, p. 34).

Investigative Judgment. "Another striking illustration of the influence of the Spirit of prophecy in the development of Seventh-day Adventists doctrine, is found in the way in which the sanctuary truth came to us. This vitally important doctrine was also developed from earnest Bible study, and confirmed by revelation ... 'About the middle of February, 1845' (Ellen G. White Letter, July 13, 1847, *Record Book* I, p. 2), Ellen Harmon in Exeter, Maine, was given a 'view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom.' ... The March 14 issue carried a second Ellen Harmon communication, dated February 15, which presented her view, relating to Christ's ministry in the heavenly sanctuary as given 'one year ago this month. I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit ... I saw a cloudy chariot, with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus, as He was before the Father a great high

priest'" (*Messenger to the Remnant*, pp. 36-37).

Health Reform Movement and Vegetarianism. "On June 6, 1863, a memorable vision was given to Ellen White at Otsego, Michigan. Mrs. White wrote of this vision as follows: 'I saw that it was a sacred duty to attend to our health and arouse others to their duty ... This light she communicated to church leaders...'" (*Ellen G. White*, p. 17).

Church Going Through the Tribulation. "In the autumn of 1845 Mrs. White was given a vision which showed that before Christ would come the second time, 'the saints must pass through the 'time of Jacob's trouble, which was future. 'This,' said James White, 'was entirely new to us, as well as herself'" (*Prophetic Guidance Correspondence Course*, Lesson X, p. 39).

Bible reasons for rejecting Ellen White's prophetic ministry:

The following are some of the reasons why we do not accept Ellen White's prophetic ministry:

1. Mrs. White taught doctrines which deviate from New Testament Revelation (Ro. 16:17,18; Is. 8:20).

2. The true prophetic gift guaranteed infallible revelation (Deut. 18:21-22). Even though, as we have seen, Adventism has a very high regard for Mrs. White's visions and writings, it does not claim that her prophetic utterances are infallible and without error. To teach this would be folly in face of the fact that Ellen White's writings and recorded visions contained human error.

a. Large portions of her alleged prophetic writings were plagiarized. This was documented by Walter Rea in *The White Lie* (Turlock, CA: M & R Publications, 1982. One entire book, *Sketches from the Life of Paul*, was plagiarized and was withdrawn from publication because of a lawsuit.

b. Mrs. White gave false prophecies. Following are three examples:

(1) Jerusalem would not be built up. "Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think that they have work to do there before the Lord comes. … I saw that Satan had greatly some in this thing. … I also saw that old Jerusalem never would be built up" (Ellen White, *Early Writings*, p. 75).

(2) Some then living would see the return of Christ. "I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of Christ without seeing death" (Ellen White, *Spiritual Gifts*, vol. 2, p. 203).

(3) During Civil War, White prophesied that England would enter and America would be humbled. "Said the angel … when England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion … this nation will yet be humbled into the dust…" (Ellen White, *Testimonies for the Church*, vol. 1, p. 259).

3. Mrs. White's visions encouraged twisted views of Scripture to suit SDA doctrine.

> Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.
>
> Again and again these brethren came together to study the Bible in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.
>
> Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.
>
> During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given (*Messenger to the Remnant*, pp. 38-39, quoting *Ellen G. White Special Testimony*, Series B, No.

2, pp. 56-57).

Ellen White, in the above testimony, admits that the peculiar doctrines of Adventism were evolved through interpretations forced upon Scripture by authority of her visions.

4. Women are not to teach nor usurp authority over men (1 Ti. 2:11-12). Ellen white lived in direct opposition to these commands. Not only did she guide in the development of SDA doctrine, but she was also a leading voice in the development of all SDA organization and practices. She maintained a diligent public speaking ministry, addressing large mixed crowds of men and women, frequently even addressing, teaching, and guiding groups composed mostly men. Surely the Lord would not operate contrary to His revealed will.

5. The true prophetic gift was to cease when its purposes for this age were fulfilled (1 Co. 13:8-10). The context of 1 Corinthians 13 concerns spiritual gifts. The entire section from chapter 12 to 14 deals with this subject. 1 Co. 13:8-10 refers to the revelation gifts of prophecy, knowledge, and tongues, through which God spoke to the early churches. These gifts were to pass away upon completion of their divine purpose, just as many other elements of God's program for the ages have passed away upon expiration of their intended usages.

6. Revelation for this present age is complete and not to be added to (2 Tim. 3:16-17; Jude 3; Re. 22:18-19).

Did Mrs. White add to the things contained in the Bible? Adventist publications claim that she did not, but we will let the reader be the judge of this. Consider some excerpts from just one of her visions:

> While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. ... Soon our eyes were drawn to the east, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the sign of the Son of man. ... His hair was white and curly and lay on his shoulders; and upon His head were many crowns. ... Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. ... The 144,000 shouted, 'Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with

His own right hand placed them on our heads. ... Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges ... On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver. ... Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. ... I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade.' Next I saw a field of grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. ... And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains, and pluck the never-fading flowers. ... I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. ... And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it (Ellen White, *Early Writings*, pp. 14-20).

HERESY #6: INVESTIGATIVE JUDGMENT

The major tenets of the Adventist doctrine of Investigative Judgment are as follows:

1. In October 1844, Jesus Christ entered the heavenly holy of holies to begin investigative judgment of the records (deeds, thoughts, attitudes, etc.) of those who have professed salvation.

"Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits ... in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work. ... The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. ... The subject of the sanctuary and the investigative judgment should be clearly understood by the people of

God ... every individual has a soul to save or to loose. Each has a case pending at the bar of God ... The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross" (Ellen White, *The Great Controversy*, pp. 422-423).

2. The investigative judgment is based on the law of God (the Ten Commandments); the character of each person will be tested by the standard of this law.

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, are all chronicled by the recording angel. The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Those who in the judgment are 'accounted worthy' will have a part in the resurrection of the just. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. ... All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. ... Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God" (Ellen White, *The Great Controversy*, pp. 424-425, 428).

3. This judgment determines the eternal destiny of every professing believer.

"The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined and their cases decided. ... Every name is mentioned, every case closely investigated. Names are accepted, names rejected ... all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. ... The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. ... Everyone must be tested and found without spot or wrinkle or any such thing. ... When the work of the investigative judgment closes, the destiny

of all will have been decided for life or death" (Ellen White, *The Great Controversy*, pp. 425, 431-432).

4. During this heavenly judgment, God has raised up the Seventh-day Adventist Church to proclaim the 'eternal gospel' to all the world.

"The picture of the whole prophecy is clear. In the last days, as the closing judgment work began in heaven above, a special movement was to arise on earth, through which the great threefold message of Revelation 14 was to be borne to every nation, and tongue, and people. ... It was following the great Advent awakening of the early decades of the nineteenth century, reaching a climax in the years preceding 1844, that the Adventist Church arose. It has spread to all lands with the definite message of the judgment hour, calling men to the standard of the commandments of God" (*The Gift of Prophecy*, pp. 9, 12).

5. When the judgment is finished, Christ will return to the earth, destroy the wicked, resurrect the saved believers (who have been sleeping in the grave), and place all sins upon Satan—the Old Testament scapegoat antitype.

"When the investigative judgment closes, Christ will come, and His reward will be with Him to give every man as his work shall be. ... Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (Lev. 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked" (Ellen White, *The Great Controversy*, p. 427).

WHAT THE BIBLE TEACHES

1. The vision of Daniel 8:14 has nothing to do with a heavenly investigative judgment. It speaks of the coming antichrist and it also refers historically to Antiochus Epiphanes, who was the forerunner of the antichrist. In neither case does it have anything to do with the Adventists. Consider the following excellent commentary on Daniel chapter 8:

Both William Miller and Ellen G. White were wrong. Miller's assertion that 2,300 days meant 2,300 years, these being 'prophetic days' of one year each, is just as much gratuitous speculation as his statement that these 'days' were to be reckoned from Artaxerxes' decree (*Ezra's return to Palestine*).

Verse 19 states that ''the time of the end' refers to 'the latter time of the

indignation,' God's indignation revealed in the Babylonian captivity. The vision therefore begins where the Babylonian captivity ends. Hence verse 20 speaks of the Medo-Persian power, which indeed destroyed the Babylonian empire.

In the vision it is therefore stated, verse 4, that the ram pushed westward and northward, and southward: i.e., the Medo-Persian empire conquered Lydia (north, 564 B.C.), Babylon (west, c.a. 554) and Egypt (south, another ten years later).

"Then came the strong he-goat, verse 5, who is the king of Greece, verse 21. Greece defeated Persia in 490 and 480 B.C. When Alexander the Great 'magnified himself exceedingly.' verse 8, he suddenly died at the age of 33. His empire was divided into four parts, and out of one of these divisions came 'a little horn,' verse 8, 'in the latter time of their kingdom,' verse 23; that is, when the four divisions of Alexander's empire were going down one by one, before the power of Rome. This little horn is Antiochus Epiphanes, who marched against 'the glorious land' (Palestine, Dan. 11:16, 41). He massacred 40,000 Jews in three days, entered the holy of holies of the Jerusalem temple, and offered a large sow on the altar of burnt offering in the temple court. This put a stop to the regular Mosaic burnt offering. Now Daniel 8:14 states that this burnt offering, which was rendered each evening and each morning, was to be omitted 2,300 times, in the evening and morning. That is to say, 1,150 days.

This prophecy was literally fulfilled: the first heathen sacrifice was offered on December 25, 168 B.C. On December 25, 165 B.C. the holy sacrifice was again offered on a newly erected altar. This is to say, the sanctuary was cleansed (1 Maccabees 1:59; 4:53). That makes exactly three years. Three years, however, equal 2,190 evenings and mornings. However, the divinely ordained regular burnt offerings had been ordered stopped some time prior to the offering of the heathen sacrifices in their stead, which accounts for 2,300 evenings and mornings as stated in the text (J.K. Van Baalen, *The Chaos of Cults*, p. 233).

2. The believer will not be judged by the Ten Commandments, and will not lose his salvation if his service is unacceptable (1 Cor. 3:11-15).

Note some important differences between the judgment described in these passages and the Investigative Judgment doctrine of Adventism:

a. Christ's judgment of believers will not determine their salvation (vv. 11-12).

b. The believer's judgment will not result in damnation, torment, or separation from God (1 Cor. 3:15).

c. Notice, too, that the believer shall appear personally before his Lord for judgment (2 Cor. 5:10). According to Adventist theology, the believer's judgment occurs in the heavenly holy of holies between 1844 and the Second Coming, and the believer himself is supposedly on earth or sleeping in the grave. This is not what the Apostle Paul taught.

*3. It is unscriptural to identify Satan with the scapegoat of Leviticus 16***.** Both goats of the Day of Atonement—the one slain and the one released into the wilderness—represent the Lord Jesus Christ. The slain goat pictures the act of Christ's atonement through a bloody sacrifice. The released goat pictures the sufficiency of Christ's atonement, the blessed fact that it is once for all and forever complete. To interpret the scapegoat as a reference to Satan is blasphemy. Adventism finds confirmation of this doctrine, not in Scripture rightly divided, but in the visions of Ellen White. This is another example of how they have added to Bible revelation concerning the doctrine of last things.

HERESY #7: MISUSE OF THE MOSAIC LAW

According to Adventist doctrine, the law works together with grace to justify the believer. Adventism teaches that God, through Jesus, gives a sinner grace to build a holy life after the model of the law. Salvation will be determined by how successful this life is built. While Adventists profess to believe in salvation by grace alone, theirs is a redefinition of biblical grace. The following study proves this:

FOUR ADVENTIST ERRORS ABOUT LAW:

1. Law and grace are not opposing systems, but work together for man's salvation; law has a greater place in salvation than merely to lead men to Christ.

> "The fact that all who are redeemed are saved by grace does not dispense with the law of God any more in the one dispensation than in the other. The law is not against grace, and grace is not against the law ... Grace is not something that exists apart from the law, but by reason of the law. It is, therefore, foolishness to talk of one age as the dispensation of the law, and the other as the dispensation of grace, as if each existed at a different period of time from the other. Law and grace have existed side by side from the time man first sinned, and will stand together until man's probation closes" (Charles T. Everson, *Saved By Grace*, pp. 11, 17).

2. Salvation is attained by faith and grace working together to enable a man to build a character according to the law.

> "Christ says to every man in this world what He said to the rich young ruler: 'If thou wilt enter into life, keep the commandments.' Matthew 18:17. In other words, the standard for admission into heaven is a character built according to the ten specifications, or commandments, of God's law. ... The Master Builder will stand right with you, and see to it personally that your life comes up to the requirements of God's law" (*Saved By Grace*, pp. 45-46).
>
> "The question that decides destinies for eternity is, 'Have you by the grace of Christ done the will of the Father—have you kept His word?'" (*The Great Judgment Day*, p. 114).

3. The law is the standard by which God shall judge believers.

> "The Ten Commandments are heaven's balances of justice and righteousness, in which the great Judge will weigh the life of each person ... nine points of obedience in our lives will not meet the ten requirements in God's law. The law of Ten Commandments is the standard by which the characters and the lives of men will be tested in the judgment. It is important, therefore, that we obey it. In order to be prepared for the judgment, it is necessary that men be obedient to God's holy law" (*The Great Judgment Day*, p. 114).
>
> "So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. ... The law of God is the standard by which the characters and the lives of men will be tested in the judgment. ... Those who in the judgment are 'accounted worthy' will have a part in the resurrection of the just" (Ellen White, *The Great Controversy*, pp. 423-425).

4. The law is the believer's way of life. The law was given as a rule of life, as well as a revealer of sin.

> "Instead of being free to ignore and break the law because he is saved by grace, he is now doubly obligated to keep it. ... In other words, the one who forsakes, or gives up, sinning, or breaking God's law, to him will be given mercy, or grace. ... And if we make the effort to walk in the commandments of God, Christ will supply us with the power needed. ... In other words, if you fully surrender to Christ, He not only pardons your past transgression of the law, but comes into your life as you go forward with Him. ... It is very evident, then, that in the new covenant we do not see the law a thing of no consequence, but we find it occupying the center of the covenant" (*Saved By Grace*, pp. 23, 26-27, 30-31, 36).

"The Ten Commandments are the only perfect rule of conduct in this world today. God gave man the Decalogue as a rule of life" (*The Great Judgment Day*, pp. 113-114).

SEVEN BIBLE FACTS ABOUT THE LAW THAT POINT OUT THE ERROR OF ADVENTIST DOCTRINE:

We can summarize the New Testament's teaching on the law in this way: The Apostles' doctrine of the law compliments their doctrine of grace, resulting in a gospel that is truly good news for sinners. The Apostles taught that the law was given by God for one main reason: to lead men to Christ. It does this by showing the need for salvation through revealing sin, and by pointing the way of salvation through types and prophecies. Once the law has done its work of bringing a man to the Savior, it has no more work to do for that man. The justified man has his all in Christ. The believer is forever freed from any condemnation of the law, since he has been made perfect in Christ, identified positionally with Jesus in His death, burial, and resurrection. The believer has been forever removed from the realm of sin and death because God has put away his sin and declared him righteous. The law is not the believer's rule of life. The believer has a much higher calling—to put on Christ Jesus and to follow the Spirit of God. The New Testament does not point back to the law as the believer's path of obedience—although the basic underlying moral principles of the law are eternal. The law, including the Ten Commandments "written and graven in stone," was a "ministration of death" which has been abolished in Christ.

1. The law has one chief work, to lead men to Jesus Christ (Ro. 3:19-20; 7:7-13; 1 Co. 15:56; 2 Co. 5:5-13; Ga. 2:16; 3:9-24; 1 Ti. 1:6-11).

> "The law demands strength from one that has none, and curses him if he cannot display it. The Gospel gives strength to one that has none, and blesses him in the exhibition of it. The law proposes life as the end of obedience, the Gospel gives life as the only proper ground of obedience" (C.H. Mackintosh, *Notes on the Pentateuch*, pp. 232-233).

2. The law holds no power over the believer; he is placed in Christ entirely out of the law's grasp (Rom. 7:4; 5:1-2, 6-11; 6:3-7; 8:8-10; 10:4; Ga. 3:24-29).

3. Even the Ten Commandments were a covenant of death, from which bondage the believer has been forever freed (2 Cor. 3:6-13).

Adventist leaders protest that the moral law, represented in the Ten Commandments, was not done away at the cross of Christ; only the ceremonial law was done away there, they say. But the New Testament says that even the Ten Commandments—perhaps especially the Ten Commandments—were a covenant of death! The Mosaic law as a whole had one chief purpose. It was given by God to fallen man in order to show him his sin and need of the Savior. In relation to justification, the believer is as dead to the Ten Commandments as he is to the rest of the Mosaic law.

4. The law has been done away with in Christ (2 Cor. 3:6-13).

5. The law is not the believer's rule of life (Ro. 6:11-14; 29; 13:13-14; 2 Co. 3:18; Gal. 5:16-25).

6. Law and grace are two different systems not to be mixed in salvation (Acts 15:8 -11; Ro. 4:4-5,12-16; 11:5,6).

7. To point believers back to the law as a rule of life is to place them back under legalistic bondage, bringing a curse upon the one who teaches this lie, and upon the one who believes it (Ga. 3:1-9; see also Ac. 15:10,24; Ga. 1:7-9; 2:4; 4:9-11,19-21; 5:1-9).

Christ came to redeem men from bondage to the law, to remove their condemnation by paying the price the law demanded for man's sin. Those who try to bring believers back under the law are deceiving men and pointing them away from the finished work of Christ and true Bible freedom in Him. They themselves are cursed because of their false gospel, and they are leading others from truth into their curse. The goal of salvation is not to bring the believer to the law, but to present him perfect in Christ!

Review Questions on Seventh-Day Adventism

1. What man prophesied the return of Christ for 1843 and 1844?

2. What woman had visions in 1844 and became the founder of Seventh-day Adventism?

3. According to her visions, what happened in 1844?

4. What verses in Matthew teach that it is wrong to set dates for the return of Christ?

5. What do the Adventists teach about salvation?

6. What are some passages that teach salvation is by grace alone without law or works?

7. What verse in Romans says grace cannot be mixed with works?

8. What passage says that those who change the gospel of the grace of God are cursed?

9. What verse says the believer is kept by God's power?

10. What passage says the believer cannot be plucked out of Christ's hand?

11. What verse says that if any man is in Christ he is a new creature?

12. What verse says if a man belongs to Christ he will hear His voice?

13. What passage says the sabbath is God's sign to Israel?

14. What passage says God first made know the sabbath to Israel in the wilderness?

15. What passage says the sabbath is not binding on Christians?

16. Why did Jesus keep the sabbath?

17. Why do Christians honor the first day?

18. What do the Seventh-day Adventists teach about death?

19. What are two meanings of the word soul in the Bible?

20. What verse says man is body, soul, and spirit?

21. What are two passages that say that believers journey to heaven when they die?

22. What passage says Jesus will bring the dead with Him from Heaven?

23. What passage says the spirit of dead saints are in heaven?

24. According to the Seventh-day Adventists, what happens to the unsaved?

25. What are two passages in Revelation that teach that the unsaved will suffer eternal conscious punishment?

26. What are some things that the Seventh-day Adventists believe about Ellen White?

27. What passage says women are not to teach nor usurp authority over men?

28. What passage teaches that prophecies will cease?

29. What verse says that the Christian faith was “once delivered”?

30. What passage teaches that the Scriptures are able to make the Christian perfect and therefore we don’t need anything else?

31. What is the doctrine of investigative judgment?

32. What passage teaches that the judgment of Christ for believers will not mean they will be lost?

33. What is the purpose of the law?

34. What are two key passages that teach the purpose of the law?

35. What passage says the Ten Commandments was a covenant of death?

36. What New Testament epistle warns about putting believers back under the law?

THE JEHOVAH'S WITNESSES

HISTORY

1. The Jehovah's Witnesses group originated with Charles Taze Russell (1852-1916) in America.

   a. Russell had been a Presbyterian, a Congregationalist, and an Adventist before he formed the Jehovah's Witnesses.

   b. He organized a Bible study in the 1870s and by 1880, there were 30 congregations following his teaching.

   c. In 1879, he began publishing a magazine called *The Watchtower Announcing Jehovah's Kingdom*.

   d. In 1884, he incorporated the Zion's Watch Tower Tract Society.

   e. He published his doctrine in six books called *Studies in the Scriptures*.

   f. He claimed to be the Seventh Messenger of Revelation 10:7.

   g. In 1909, the headquarters was moved to Brooklyn, New York.

   h. He falsely predicted that Armageddon would occur by 1916.

   i. Russell's wife divorced him in 1911 because of his immoral relations with other women.

   j. Russell claimed that he could read Greek, but in a court of law, he was shown to be a liar in that he could not read even the basic Greek alphabet.

   k. Russell died in 1916. He had traveled more than one million miles, preached 30,000 times, authored more than 50,000 pages of material. More than 20 million copies of his books and booklets had been distributed.

2. Joseph F. Rutherford became president upon the death of Russell and led the organization until 1942. Under his leadership, it grew quickly.

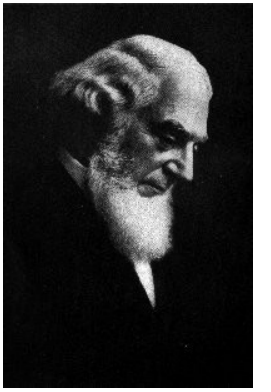
   a. In 1931, Rutherford changed the name of the organization to Jehovah's

Witnesses. In the early days, they were known as Russellites, Millennial Dawn People, and International Bible Students.

b. Rutherford predicted that Abraham, Isaac, and Jacob would be resurrected in 1925 and he built them a mansion — which he occupied when the patriarchs didn't show up!

c. Rutherford was an alcoholic.

MISC. FACTS ABOUT THE JEHOVAH'S WITNESSES



1. Jehovah's Witnesses get their name from Isaiah 43:10-11.

2. The Jehovah's Witnesses (JW) have a centralized leadership, with the congregations closely directed from the headquarters in New York City.

3. The Jehovah's Witnesses are very aggressive in promoting their beliefs, with churches and missionaries throughout the world.

a. To witness is considered part of one's salvation. Every JW is expected to go witnessing at least once a week and must turn in a report. The individual Witnesses are called Publishers. They spend an average of about 4 hours per week in this work.

b. Full-time preachers give at least 90 hours per month to proclaiming the JW faith. There are 700,000 of these today.

c. In 2000, Jehovah's Witnesses spent 1.1 billion hours in various evangelistic activities in 235 countries, including the distribution of over 700 million pieces of printed material, and thousands of audio and videocassettes.



Rutherford (center) with his bodyguards

d. It takes many hours to produce one convert. In Japan, 17,415 hours are required for every baptism. In Canada, 8,195 hours are required; in Germany, 7,042; in Russia, 2,416; in India, 2,312 hours.

3. Their meetinghouses are called Kingdom Halls. Each Hall divides its community into sectors and assigns the sectors to individual witnesses.

4. They have five meetings per week:

a. On Sunday they usually have two services. One is called the Public Talk, during which an elder gives a sermon or talk. After that they usually have the Watchtower Study, which is a lesson based on an article in the current *Watchtower* magazine.

b. During a weekday, they have the Theocratic Ministry School, which is devoted to practice in witnessing. They teach the Witnesses how to answer challenges and questions that they typically find while door knocking. Following this, they usually have the Service Meeting. This involves training in matters pertaining to the congregation.

c. At another time during the week, they have the Book Study, during which they study Watchtower teachings from the various JW books.

5. The JWs have produced an amazing amount of literature.

a. The *Watchtower*, official JW journal, has a circulation of more than 22 million in 129 languages.



Rutherford at a beer keg party

b. More than one billion Bibles, books, and leaflets have been distributed in at least 176 languages since 1920.

6. There are approximately 6 million Jehovah's Witnesses in 93,000 congregations in 235 countries.

7. Facts about the Jehovah's Witness organization

a. It is called the "faithful and

discreet slave" of Jehovah and is often called merely the "slave."

b. It is called the "mother." "If we are to walk in the light of truth we must recognize not only Jehovah God as our Father but his organization as our mother" (*The Watchtower*, May 1, 1957, p. 274).

c. One cannot be saved apart from it; all other groups of Christians are called Babylon the Great and will be destroyed at Armageddon. "To receive everlasting life in the earthly Paradise we must identify that organization and serve God as part of it" (*The Watchtower*, Feb. 15, 1983, p. 12).

d. It is not to be criticized. "We will not 'forsake our mother's teaching' by immediately beginning to criticize and find fault. We will realize that Jehovah knows what is going on in his organization, and if he is willing to permit it, who are we to insist it should be different?" (*The Watchtower*, May 1, 1957, p. 284).



Rutherford's mansion built allegedly for Abraham, Isaac, and Jacob

8. Those who leave the JWs are called apostates. They are completely shunned. The JWs do not talk to them or have anything whatsoever to do with them. In fact, they are to be hated.

9 Jehovah's Witnesses do not take blood transfusions, believing it falls under the Bible's prohibition against eating blood.

10. Jehovah's Witnesses refuse to give allegiance to a nation's flag, join the military, run for political office, or vote in elections.

JEHOVAH'S WITNESS DOCTRINES

About Jehovah God

According to the Jehovah's Witnesses, there is no Trinity; God's only name is Jehovah, and He created Jesus.

> "Never was there a more deceptive doctrine advanced than that of the trinity. It could have originated only in one mind, and that the mind of Satan the Devil" (*Reconciliation*, 1928, p. 101).

WHAT THE BIBLE TEACHES

The Bible teaches the Trinity, that there is one God revealed in three Persons. *Webster's 1828 Dictionary*: "The Trinity is the union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality."

1. The term "trinity" is not in the Bible, but the doctrine is (Mt. 28:19; Jn. 14:16,26; 16:7-15; 2 Co. 13:14; Eph. 4:4-6; 1 Jn. 5:7).

2. The O.T. teaches that God is one in a plurality.

Though the Old Testament does not fully reveal the doctrine of the Trinity, it does teach us that God is a plurality. It is left for the New Testament to open up this revelation fully.

a. Genesis 1:1. The Hebrew word for God here is *elohim*. This is a plural noun, but the verb is singular, teaching that there is one God in a plurality.

b. Genesis 1:26. Again God is spoken of as plural, *elohim*, yet we know from other O.T. passages that God is one (De. 6:4).

c. Genesis 11:6-7. Here again God is spoken of in the plural and in the singular at the same time.

d. Deuteronomy 6:4. This verse could be translated, "Jehovah our *elohim* is a united Jehovah." The word "one" refers to a unity. The same word for one is used in Ge. 2:24, speaking of the oneness of a husband and wife. This verse summarizes the Bible's teaching about God. He is one but exists in three Persons.

e. Psalm 45:6-7. According to Heb. 1:8-9, God the Father is speaking in Psalm 45, and He is referring to the Son as God. Sometimes people ask, "If Jesus Himself was God, why did He address the Father as God?" The answer is that Jesus addressed the Father as God for the same reason that the Father addressed the Son as God—because they are both God!

f. Isaiah 48:16. Here the Lord Jesus, the Son of God, is speaking and referring to God the Father and the Holy Spirit (compare Jn. 18:20).

About Jesus Christ

1. According to the Jehovah's Witnesses, Jesus is not God but was created by Jehovah God. He is "a god" and a "mighty God" (Is. 9:6), but he is not Almighty Jehovah God.

> "One's being in the image of God and according to his likeness would never mean that one was the equal of Jehovah God. An 'image' is not the real thing" (*God's "Eternal Purpose" Now Triumphing For Man's Good*, 1974; p. 37).

2. He was Michael the Archangel before He came to earth.

> "There is Scriptural evidence for concluding that Michael was the name of Jesus Christ before he left heaven and after his return" (*The Watchtower*, May 15, 1969, p. 307).

3. While on earth he was a perfect man but not God.

> "When on the earth, he was not a divine god-man. He was wholly human, though perfect, as Adam originally was. Since Jesus' resurrection, he has been an exalted immortal spirit ever subordinate to God" (*The Watchtower*, Jan 15, 1992, p. 23).

4. He has no physical resurrection body, only a spirit body; He only appeared to have a body.

> "He was the first to be raised as a spirit person" (*You Can Live Forever in Paradise on Earth*, 1982, p. 172).
>
> "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things — for 'the spirit was not yet given.' (John 7:39) We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31) Whether it was dissolved into gasses or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; — nor is such knowledge necessary" (*The Time Is at Hand*, 1889, 1915 ed., p. 129).
>
> "The bodies in which Jesus manifested himself to his disciples after his return to life were not the body in which he was nailed to the tree. They were merely

materialized for the occasion, resembling on one or two occasions the body in which he died, but on the majority of occasions being unrecognizable by his most intimate disciples" (*The Kingdom Is at Hand*, 1944, p. 259).

5. When Jesus rose from the dead, he was again Michael the Archangel; he is no longer a man.

WHAT THE BIBLE TEACHES

1. Jesus Christ is God

a. Everything said about God in the O.T. is also said about Jesus Christ in the N.T.

Title	Jehovah God	Jesus Christ
King of kings	Ps. 95:3	1 Ti. 6:14-15
Lord of lords	Ps. 136:3	Re. 19:16
Stone stumbling	Is. 8:13-15	1 Pet. 2:6-8
Judge	Is. 24:20-21	He. 12:23 Col. 1:17
Reigning	Is. 24:23	Mt. 25:31
Good Shepherd	Is. 40:10-11	Jn. 10:11
Only Savior	Is. 43:11	2 Ti. 1:10
Alpha and Omega	Is. 44:6	Re. 1:7-18
Creator	Is. 44:24	Col. 1:16
Every knee bow	Is. 45:23	Ph. 2:10-11

b. The O.T. prophets foretold the Messiah would be God (compare Is. 7:14 and Mt. 1:23; Is. 9:6; Je. 23:5-6).

c. Jesus claimed to be God (Jn. 5:17-18; 8:58-59; 10:30-33) and he accepted worship from men (Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9,17). If Jesus were not God He could not receive worship (Ex. 20:3-5; 34:10; Is. 42:8; Mt. 4:10).

d. The N.T. writers said Jesus Christ is God (Jn. 1:1; 10:36; Ph. 2:6; Col. 1:15; 2:9; 1 Ti. 1:15-17; 3:16; 6:14-16; He. 1:3; Tit. 2:13; 1 Jn. 3:16).

e. God the Father calls the Son God and the Son calls the Father God (compare Heb. 1:8-9 and Psalm 45). This is the mystery of the Trinity.

Though we do not fully understand it, we believe it because it is the teaching of the Scriptures.

f. Is. 43:10 says Jehovah God did not form another God and Deut. 32:39 says there is no god with Jehovah God. Thus, the JW teaching that Jesus is "a god" (New World Translation rendering of Jn. 1:1) cannot be true.

g. Compare Isaiah 9:6 with Is. 10:21. JWs say Jesus was the "mighty God" but not the Almighty God, but Is. 10:21 calls Jehovah God the "mighty God." (See also Ps. 50:1; 132:2, 5; Jer. 32:18; Hab. 1:12.)

h. Compare Is. 43:7 with Col. 1:16. If everything was created for Jehovah God's glory, why does Col. 1:16 say that everything was created for Jesus?

i. It was God who was pierced on the cross (Zech. 12:10) and His blood that was shed (Acts 20:28).

2. Jesus Christ had no beginning (Micah 5:2; Col. 1:17; 1 John 1:2).

3. Jesus Christ created ALL things (Jn. 1:3; Col. 1:16).

4. Jesus Christ rose bodily (Lk. 24:36-43; Jn. 2:18-21; 20:26-27).

5. Jesus Christ is a man after His resurrection (Acts 17:31; 1 Tim. 2:5).

About the Holy Spirit

According to the Jehovah's Witnesses, the Holy Spirit is not a person but is a force like electricity (*The Watchtower*, Sept. 15, 1992, p. 16).

WHAT THE BIBLE TEACHES

1. The Holy Spirit is called a person and does the works of a person (Jn. 14:17, 26; 15:26; 16:7-15).

2. The Holy Spirit has His own feelings (Ep. 4:30).

3. The Holy Spirit has His own will (Ac. 13:2; 15:28; 1 Co. 12:11).

4. The Holy Spirit has His own mind (Ro. 8:26-27).

About Salvation

1. According to the Jehovah's Witnesses, salvation is by faith PLUS works.

> "What things are involved in getting 'saved'? (Acts 16:30) The prime requirement is: 'Believe on the Lord Jesus and you will get saved.' (Acts 16:31) This involves taking in accurate knowledge of God's purposes and his way of salvation. Then faith has to be exercised in Jesus Christ as the Chief Agent of salvation. (John 3:16; Titus 2:14) This places the Christian in a saved condition, but he must now persevere in doing God's will and continue to adhere to all of God's requirements for the rest of his life. Only then will he be saved to eternal life. (Matthew 24:13)" (*The Watchtower*, Dec. 15, 1989, p. 30).

2. There are two categories of the saved:

   a. The 144,000. The number was completed by the 1930s. Only these will go to heaven.

      (1) There are only about 8,000 of them still alive.

      (2) These are the only believers who will go to heaven.

      (3) They are the only ones who are born again.

      (4) They are called the "anointed remnant" and the partakers of the "new covenant." "The new covenant will terminate with the glorification of the remnant who are today in that covenant mediated by Christ. The 'great crowd' of 'other sheep' that is forming today is not in that new covenant" (*The Watchtower*, April 1, 1979, p. 31).

      (5) They are the priesthood of Melchizedek.

      (6) They are changed to spirit creatures when they die.

      (7) Those of the remnant that have died are guiding the work of God from heaven.

   b. The "Great Crowd" or "Other Sheep" which they take from Rev. 7:9. This is the rest of the Jehovah's Witnesses.

      (1) They are not born again.

      (2) Christ is not their mediator.

(3) They do not have the Holy Spirit.

(4) They will never go to heaven but will live forever on a glorified earth.

(5) They are not children of God until they are resurrected and pass the final test during the millennium.

(6) They cannot partake of the Lord's supper in this life.

WHAT THE BIBLE TEACHES

1. Salvation is a free gift of God's grace without works (John 3:16-18; Acts 16:30-31; Rom. 3:19-24; 4:1-8; 11:6; Eph. 2:8-10; Titus 3:4-8).

2. The 144,000 of Revelation 7 are of the 12 tribes of Israel during the Tribulation.

3. There are not classes of believers (Jn. 17:5-6, 20-21; Eph. 2:18-22).

a. Ephesians 4:4-6 teaches there is only *one* body, *one* hope, *one* calling, *one* faith.

b. All believers have the Holy Spirit (Rom. 8:9).

c. All believers partake of the Lord's Supper (1 Cor. 11).

d. All believers in Christ are born again (1 John 5:1).

e. 1 Peter 1:1-5 teaches

(1) All believers are the elect of God vv. 1-2.

(2) All are born again v. 3

(3) All have a living hope v. 3

(4) All have an inheritance in heaven v. 4

(5) All are kept by God's power v. 5

4. The believer's home is in heaven (Jn. 14:1-3; Col. 1:4-5; Col. 3:1-4; Heb. 3:1; 12:22-24; 1 Pet. 1:4).

5. Those who mind earthly things are false teachers (Phil. 3:18-20). Only the 144,000 "anointed remnant" partake of the Lord's Supper.

About the Bible

1. According to the Jehovah's Witnesses, the Bible is inspired of God but it is a closed book except to Jehovah's remnant who are taught by the JW organization.

> "Furthermore, not only do we find that people cannot see the Divine Plan in studying the Bible by itself, but we see, also, that if anyone lays the *Scripture Studies* [the writings of Charles Russell] aside, even after he has used them, after he has become familiar with them, after he has read them for ten years — if he lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the *Scripture Studies* with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures" (*The Watchtower*, Sept. 15, 1910, p. 298; see also *The Watchtower*, June 15, 1951, p. 375; *Riches*, 1936, pp. 106, 167; *New Heavens and a New Earth*, 1953, p. 18).
>
> "Thus the Bible is an organizational book and belongs to the Christian congregation as an organization, not to individuals, regardless of how sincerely they may believe that they can interpret the Bible. For this reason the Bible cannot be properly understood without Jehovah's visible organization in mind" (*The Watchtower*, Oct. 1, 1967, p. 587; *The Watchtower*, July 1, 1973, p. 402).
>
> "Jehovah God has also provided his visible organization, his 'faithful and discreet slave,' made up of spirit anointed ones, to help Christians in all nations to understand and apply properly the Bible in their lives. Unless we are in touch with this channel of communication that God is using, we will not progress along the road to life, no matter how much Bible reading we do" (*The Watchtower*, Dec. 1, 1981, p. 27).

2. The JW organization teaches that they are given "new light" from God from time to time, and that they can change their doctrine based on this new light. This is how they have explained the many changes through the years.

> "Things published were not perfect in the days of Charles Taze Russell, first president of the Watch Tower Bible and Tract Society; nor were they perfect in the days of J.F. Rutherford, the succeeding president. The increasing light on God's Word as well as the facts of history have repeatedly required that adjustments of one kind or another be made down to the very present time. But let us never forget that the motives of this 'slave' were always pure, unselfish; at all times it has been well-meaning" (*The Watchtower*, March 1, 1979, p. 24).

3. The JWs have their own Bible, the *New World Translation of the Holy Scriptures*.

a. It was published in 1961.

b. It is currently available in whole or in part in some 15 languages and they plan to expand into 30 languages soon.

c. None of the five translators knew Hebrew or Greek. The main translator, Fred Franz, lied to a court in Edinburgh, Scotland, in November 1954, and said he knew Hebrew, but he failed a simple test (Ron Rhodes, *Reasoning from the Scriptures with the Jehovah's Witnesses*, 1993, pp. 97-98). Franz was the fourth President of the JWs.

d. The *New World Translation* perverts every passage that deals with the deity of Jesus Christ. Following are examples:

(1) John 1:1 says "the word was a god"

(2) Col. 1:15-17 adds the word "other" four times — i.e., "for by him were all [other] things created…"

(3) In Heb. 1:8 they have changed "Thy throne, O God" to "God is your throne."

(4) In Zech. 12:10, they change "they shall look upon me whom they have pierced" to "they shall look upon the one they have pierced," because they don't want to admit that Jehovah God died on the cross.

e. Prior to the publication of their own English translation in 1961, the Jehovah's Witnesses published the American Standard Version. It is a simple matter to find the reason for this. The Unitarians associated with the ASV project, such as Ezra Abbot and J. Henry Thayer (who was secretary of the New Testament Committee), held the same view of Christ as the Jehovah's Witnesses. And the critical Greek text underlying the ASV weakened key passages touching Christ's deity. A footnote at John 9:38, where the man worshipped Christ, says, "The Greek word denotes an act of reverence, whether paid to a creature (AS HERE) or to the Creator..." This is from an edition of the American Standard Version printed by the Watchtower Bible and Tract Society in about 1929. The Jehovah's Witnesses also published the Westcott-Hort Greek New Testament.

WHAT THE BIBLE TEACHES

1. The believer has the Holy Spirit as his Teacher and is not dependent upon man (1 Jn. 2:20-27).

2. The faith was settled during the days of the Apostles (Jude 3).

3. The Bible is complete and sufficient (2 Tim. 3:16-17).

4. The Jehovah's Witness translation is a perversion produced by a convicted liar who was unqualified to translate the Bible.

About Hell

According to the Jehovah's Witnesses, hell is only the grave:

> "Of course, the prophets Moses and Elijah were not actually there with Jesus on that lofty mountain when he was thus transformed before the three apostles. Moses and Elijah were still dead, still in Hades, the common grave of mankind. What the three apostles saw was merely a vision, not an actuality" (*Let Your Name Be Sanctified*, 1961, p. 250).

WHAT THE BIBLE TEACHES

The Bible word "hell" has two meanings:

1. Sometimes the Old Testament word for hell, Sheol, describes the grave (Ps. 6:5; Ec. 9:10; Is. 38:18,19). (The common Hebrew word for the grave is not *sheol*, but *geburah*. This word is used in such passages as Ge. 35:20; 50:5; Nu. 19:16; 2 Sa. 3:32; 1 Ki. 13:30.)

2. Hell also refers to the place where departed spirits go

a. This is true even in the Old Testament (De. 32:22; Pr. 9:18; 23:14; Eze. 31:16; 32:21).

b. This is true in the New Testament for the Greek word "hades" (Mk. 9:43-48).

3. The doctrine of life after death was not fully revealed until the gospel (2 Tim. 1:10).

About Death

According to the Jehovah's Witnesses, at death, the soul sleeps until resurrection. It does not journey to heaven or to hell (which they say is just the grave).

WHAT THE BIBLE TEACHES

1. The Old Testament teaches that death is a journey (Ge. 25:8; 35:18; Nu. 27:13; 2 Sa. 12:23; 1 Ki. 17:21-22).

2. The New Testament also teaches that death is a departure of the spirit from the body to another conscious realm of existence.

a. The body is distinct from the spirit (1 Th. 5:23; see also Mk. 14:38; 1 Co. 6:20; 2 Co. 12:2).

b. It is the body that dies (Jam. 2:26).

c. Paul's testimony was that death is a journey (2 Co. 5:6-7; see also Ph. 1:23, 24; 2 Ti. 4:6).

d. Peter testified that at death he would put off his body (2 Pe. 1:14).

e. The story of Lazarus and the rich man shows that death is a departure (Lk. 16:22-23).

(1) We do not believe this is a parable because of the proper names Jesus used.

(2) Yet, even if it were allowed that this was a parable, it would still teach literal truth, as did all of Christ's parables.

f. The dead saints are said to return with Christ from heaven at the time of the resurrection and rapture of the saved. This shows that dead saints go to Heaven at death (1 Th. 4:14).

g. John's heavenly visions show dead saints in Heaven before the resurrection and during the Great Tribulation on earth (Re. 6:9-11).

h. Moses' appearance on the Mount of Transfiguration proves that the dead have conscious existence between death and resurrection (Mt. 17:1-3; Lk. 9:30-31).

3. False teachers twist Scripture out of context to prove their false doctrine. For example, Jehovah's Witnesses use verses such as Ecc. 9:5 — "the dead know not any thing." They do not consider the context of the verse. Ecclesiastes was written to teach what man thinks apart from God's revelation. The key passage is "under the sun," because it shows man's philosophy in this life. Thus, from the perspective of this life, the dead are finished. They do not know anything. They have ceased to exist. But when we look at death from the perspective of divine revelation, we know that the dead do know something, that they are conscious either in heaven or in hell. Even the book of Ecclesiastes itself, in its conclusion, says that death is a journey (Ecc. 12:7).

About Eternal Punishment

According to the Jehovah's Witnesses, Satan and the unsaved are not punished eternally in hell but are annihilated, burned up in the lake of fire. They teach that the *effect* of the punishment is eternal but not the *pain and consciousness* of the punishment.

> "Yes, the destruction of the gross sinners in those cities [Sodom and Gomorrah] was eternal, as will be the destruction of the wicked at the end of the present system of things" (*The Watchtower*, April 15, 1990, p. 20).

WHAT THE BIBLE TEACHES

1. The suffering in hell and the lake of fire is eternal (Matt. 25:46; Mk. 9:43-48; Rev. 14:10; 20:10).

2. If annihilation is true, Jesus' words to Judas make no sense (Matt. 26:24).

About the Return of Christ

According to the Jehovah's Witnesses, Christ's return was not physical but was spiritual and occurred in 1914. From then on, he began to rule invisibly as king of the earth.

WHAT THE BIBLE TEACHES

1. Christ's return will be bodily just as His ascension (Acts 1:11).

2. At Christ's return, every eye shall see Him (Matt. 24:30; Rev. 1:7).

3. At Christ's return, His feet will touch Jerusalem (Zech. 14:4).

FALSE PROPHECIES

The millennium Began in October 1872

> "We are already living in the seventh millennium — since October 1872" (*The Time Is At Hand*, 1889; 1915 ed., p. 363; see also *Thy Kingdom Come*, Watch Tower Bible and Tract Society, 1905, p. 127).

The battle of Armageddon ended in 1914 and God's kingdom began

> "...the 'battle of the great day of God Almighty' (Revelation 16:14), which will end in A.D. 1914 with the complete overthrow of earth's present rulership, is already commenced" (*The Time Is at Hand*, 1908 edition, p. 101).
>
> "In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished at the end of A. D. 1914" (*The Time Is At Hand*, 1889, 1908 ed., p. 99).

The kingdom of God was to be established in 1915

> "In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A.D. 1915" (*The Time Is At Hand*, 1889, 1915 ed., p. 99; see also p. 242).

The millennium began in 1925

> "Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews 11, to the condition of human perfection" (*Millions Now Living Will Never Die*, p. 89).
>
> "The date 1925 is even more distinctly indicated by the Scriptures than 1914" (*The Watchtower*, Sept. 1, 1922, p. 262).

The millennium began in 1975

> "According to this trustworthy Bible chronology six thousand years from man's creation will end in 1975, and the seventh period of a thousand years of human history will begin in the fall of 1975 C.E" (*Life Everlasting in Freedom of the Sons of God*, Watch Tower Bible and Tract Society, 1966, p. 29; the

date is also listed in chart on page 35; see also, *The Watchtower*, Oct. 15, 1969, p. 623; *The Approaching Peace of a Thousand Years*, pp. 26-27; *Kingdom Ministry*, March 1968, p. 4).

Armageddon would begin before the end of the 20th century

"Shortly, within our twentieth century, the 'battle in the day of Jehovah' will begin against the modern antitype of Jerusalem, Christendom" (*The Nations Shall Know That I Am Jehovah*, 2nd ed. 1971, p. 216).

Review Questions on the Jehovah's Witnesses

Who was the founder of the Jehovah's Witnesses?

What did he name his organization?

What year did he predict that Armageddon would occur?

Why did his wife divorce him?

Who took over the leadership after he died?

Who did he predict would be resurrected in 1925?

What passage do the Jehovah's Witnesses use for their name?

What are their meeting houses called?

What do the Jehovah's Witnesses teach about God?

What are two Bible passages that teach the Trinity?

What do the Jehovah's Witnesses teach about Jesus Christ?

What do they teach about Christ's resurrection?

What are two Old Testament verses that teach that Jesus is God?

What are three New Testament verses that teach that Jesus is God?

What verse says that God's blood was shed on the cross?

What passage teaches that Jesus was not a spirit after He rose from the dead?

What is a verse that teaches that Jesus is still a man after His resurrection?

How do we know that the Holy Spirit is a person?

What do the Jehovah's Witnesses teach about salvation?

Who are the 144,000 in Revelation 7?

What are some passages that teach that salvation is by grace alone without

law or works?

What verse in Romans teaches that you cannot mix grace and works?

What are two verses that say the believer's home is in heaven?

What passage says that those who mind earthly things are false teachers.

What verse says that the Holy Spirit is the believer's teacher?

What verse says the Christian faith was "once delivered"?

What passage says the Scriptures are able to make the believer perfect and he therefore does not need anything else?

According to the Jehovah's Witnesses, what is hell?

What two meanings does the word "hell" have in the Bible?

What are two Old Testament verses that teach that hell is the place for departed spirits and not merely the grave?

What do the Jehovah's Witnesses teach about death?

What are two passages in which Paul taught that death is a journey?

How do we know that the story of the rich man and Lazarus in Luke 16 is not a parable?

What passage says Jesus will bring the dead saints with Him from heaven?

Why does Ecclesiastes teach that "the dead know not any thing"?

According to the Jehovah's Witnesses, what will happen to the unsaved?

What two passages in Revelation teach that the unsaved suffer eternal conscious torment?

What do the Jehovah's Witnesses teach about Christ's return?

What verse teaches that Jesus will return just as He ascended?

Part IV
The Pentecostal-Charismatic Movement

THE PENTECOSTAL-CHARISMATIC MOVEMENT

The Pentecostal-Charismatic movement is characterized by its belief in the continuation of the apostolic sign gifts. The term "Pentecostal" dates to the early part of the 20th century and refers to a desire on the part of some to recapture the miracles of Pentecost and the book of Acts. There are hundreds of Pentecostal denominations, the largest being the Assemblies of God. The origin of the "Charismatic" movement is more recent and describes the ecumenical tongues-speaking movement that has spread through non-Pentecostal denominations, including the Roman Catholic Church, since the 1960s.

While there is a difference between old-line Pentecostals and Charismatics, the differences are rapidly being blurred. These terms can be used almost synonymously today. Even the *Dictionary of Pentecostal and Charismatic Movements* notes this. Though there are some small exceptions, the mainstream, old-line Pentecostal denominations have largely imbibed of the worldly, ecumenical charismatic spirit.

THE HISTORY OF THE PENTECOSTAL-CHARISMATIC MOVEMENT

TONGUES SPEAKING BETWEEN 100 A.D. AND 1900 A.D.

1. It is a fact of history that the sign gifts ceased with the apostolic era. Note that there is a difference between the gifts of the Spirit and the sign gifts. The gifts of the Spirit in general are operative throughout the church age, but the sign gifts were associated with the apostles (2 Cor. 12:12) and the laying of the foundation of the church (Eph. 2:20). We believe that God still works miracles but not the same type of miracles association with the apostles.

QUOTES FROM CHURCH LEADERS WHO TESTIFIED THAT THE SIGN GIFTS CEASED

a. John Chrysostom (c 347-407) Concerning the spiritual gifts of 1 Corinthians: "This whole place is very obscure: but the obscurity is produced by our.. ignorance of the facts referred to, and by their cessation, being such as then used to occur but now no longer take place" ("Homilies on 1 Corinthians," Vol. XII, *The Nicene and Post-Nicene Fathers*, Hom 29:2).

b. John Calvin (1509-1564) "...the gift of healing, like the rest of the miracles, which the Lord willed to be brought forth for a time, has vanished away in order to make the preaching of the Gospel marvellous for ever" (*Institutes of the Christian Religion*, Bk IV:19, 18).

c. John Owen (1616-1683) "Gifts which in their own nature exceed the whole power of all our faculties, that dispensation of the Spirit is long since ceased and where it is now pretended unto by any, it may justly be suspected as an enthusiastic delusion" (Works IV, 518).

d. Thomas Watson (c 1620-1686) "Sure, there is as much need of ordination now as in Christ's time and in the time of the apostles, there being then extraordinary gifts in the church which are now ceased" (*The Beatitudes*, 140).

e. Matthew Henry (1662-1714) Speaking of the 'gift of tongues,' he said, "These and other gifts of prophecy, being a sign, have long since ceased and been laid aside, and we have no encouragement to expect the revival of them; but, on the contrary, are directed to call the Scriptures the more sure word of prophecy, more sure than voices from Heaven; and to them we are directed to take heed, to search them, and to hold them fast..." (Preface to Vol IV of his *Exposition of the OT & NT*, vii).

f. Jonathan Edwards (1703-1758) "Of the extraordinary gifts, they were given 'in order to the founding and establishing of the church in the world. But since the canon of Scriptures has been completed, and the Christian church fully founded and established, these extraordinary gifts have ceased" (*Charity and Its Fruits*, 29).

g. George Whitefield (1714-1770) "... the karismata, the miraculous gifts conferred on the primitive church ... have long ceased ..." (*Second Letter to the Bishop of London*, Works, Vol. IV, 167).

h. James Buchanan (1804-1870) “The miraculous gifts of the Spirit have long since been withdrawn. They were used for a temporary purpose” (*The Office and Work of the Holy Spirit*, 34)

i. Robert L. Dabney (1820-1898) “After the early church had been established, the same necessity for supernatural signs now no longer existed, and God, Who is never wasteful in His expedients, withdrew them ... miracles, if they became ordinary, would cease to be miracles, and would be referred by men to customary law” (‘Prelacy a Blunder,’ *Discussions: Evangelical and Theological*, Vol. 2, 236-237).

j. Charles Haddon Spurgeon (1834-1892) Speaking of the office of the apostles, “an office which necessarily dies out, and properly so, because the miraculous power also is withdrawn” (*Metropolitan Tabernacle Pulpit* 1871, Vol. 17, 178).

k. Benjamin B. Warfield (1851-1921) “These gifts were ... distinctively the authentication of the apostles. They were part of the credentials of the apostles as the authoritative agents of God in founding the church. Their function thus confirmed them to distinctively the apostolic church and they necessarily passed away with it” (*Counterfeit Miracles*, 6).

2. The only “sign gifts” that can be found in church history after the apostles are some strange phenomena associated with various heretical groups. Following are examples:

MONTANISM

The prominent example of tongues speaking in the century after the apostles is Montanism.

1. The leader was Montanus, who lived in Phrygia in Asia Minor in the last half of the second century.

2. He taught that he was the mouthpiece of the Holy Spirit for new revelations, and he and several associates called themselves prophets. Two of these, Priscilla and Maximilla, were women.

3. Montanus and his fellow prophets are said to have spoken in an “ecstatic and frenzied” trance-like state, when giving their alleged prophecies. Following is a description: “The prophet claimed to fall into A TRANCE OF ECSTATIC

TRANSPORT, in which HIS OWN SELF-CONSCIOUSNESS CEASED AND HIS OWN MIND WAS ALTOGETHER PASSIVE, while God took entire possession of him and spoke through him" (Lars Qualben, *A History of the Christian Church*, p. 87).

4. They spoke as if they were the direct mouthpieces of God. Montanus would say things such as, "I am the Father, the Word, and the Paraclete; I am the Lord God omnipotent, who have descended into a man." Even the women would speak as if they were the Person of Christ.

CATHOLIC MYSTICS

The next examples of tongues speaking and signs and wonders after the days of the apostles are some of the Roman Catholic "saints." In his book *A Dream Come True*, Vineyard pastor James Ryle, in his attempt to find revelation through dreams and visions after the passing of the apostles, is forced to dig through the strange record of Roman Catholic "fathers," "saints," and mystics. He names false teachers such as Augustine (p. 159), Jerome (p. 158), Thomas Aquinas (p. 165), "saint" Benedict (p. 198), even "saint" Nicholas (pp. 129-131)! Consider the following examples of Catholic saints who allegedly spoke in tongues and performed miracles:

BLESSED JOHN OF PARMA (Angelus Clarenus) (1209-1289). It is said that he spoke in tongues. The *Catholic Encyclopedia* says an angel once served the Mass to him.

ANTHONY OF PADUA preached before Pope Gregory IX in 1227, and those in attendance from other parts of the world supposedly heard him in their own languages (Bernard Bresson, *Studies in Ecstacy*, 1966).

ST. VINCENT FERRER (1350-1419) allegedly had a vision of Christ in 1388 "with St. Dominic and St. Francis" and was commissioned to preach "penance." Thereafter he traveled and preached the Roman Catholic gospel. His biographers claimed "he was endowed with the gift of tongues" (*Catholic Encyclopedia*). He persecuted and tortured Jews to force their conversion to Catholicism.

SAINT CATHERINE OF SIENA (1347-1380) "started having mystical experiences when she was only six, seeing guardian angels as clearly as the

people they protected" (Catholicsaints.org). "During the summer of 1370 she received a series of special manifestations of Divine mysteries, which culminated in a prolonged trance, a kind of mystical death, in which she had a vision of Hell, Purgatory, and Heaven…" (*The Catholic Encyclopedia,* 1908). "She used to levitate herself off the floor several times a day and speak in unknown tongues. (It is actually said that when she wanted an early breakfast, the angel used to come and cook it for her)" (*The Charismatic Phenomenon in the Church of Rome*, by Dr. Hugh Farrell, former Catholic priest).

FRANCIS XAVIER (1506-1552), with Ignatius Loyola and five others, was one of the founders of the Jesuits. They took a vow of complete submission to the pope and to the superiors of their order. "…let every one persuade himself that he who lives under obedience should be moved and directed, under Divine Providence, by his superior, just as if he were a corpse, which allows itself to be moved and led in any direction." The Jesuits plotted, and often succeeded in, the violent overthrow of governments and the assassination of kings. Xavier worked in India and Japan. Butler's *Lives of the Saints* claims that Xavier miraculously spoke in the Indonesian and Tamil languages.

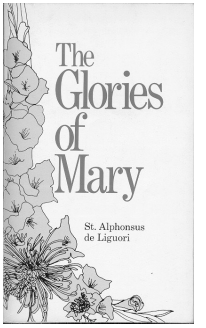
TERESA OF AVILA (1515-82) "experienced visions and heard voices which caused her great anguish until St. Peter of Alcantara became her spiritual adviser in 1557 and convinced her that they were authentic" (*The Pocket Dictionary of Saints*, p. 472). "She also used to levitate and make mysterious noises down in her throat. They did not call them tongues in her day; it was simply regarded as a manifestation of some kind of spiritual possession, possibly by an angel" (Farrell, *The Charismatic Phenomenon in the Church of Rom*e).



Tresa of Avila

ALPHONSUS MARY DE LIGUORI (1696-1787) "experienced visions, ecstasies, made prophecies that were later fulfilled, and reportedly performed miracles" (*The Pocket Dictionary of Saints*, p. 318). Liguori's book *The Glories of Mary* exalted Mary even above Jesus Christ. Here is a little sample: "I am the Queen of heaven and the Mother of Mercy; I am the joy of the just, and the door through which sinners are brought to God. There is no sinner on earth so accursed as to be deprived of my

mercy."



It is obvious that none of these Catholic mystics were controlled by the Holy Spirit, who is "the Spirit of truth," for each was committed to Rome's false sacramental gospel and followed all sorts of other heresies, including the worship of Mary.

TONGUES IN THE 18TH AND 19TH CENTURIES

THE CEMETERY OF ST. MEDARD

1. In 1731, Roman Catholics in Paris flocked to the cemetery of St. Medard to the tomb of the Jansenist Francois de Paris because of an alleged healing of a paralytic. (The Jansenists were a Catholic sect.)

2. Others were supposedly healed, "accompanied by convulsions."

a. Some fell like epileptics.

b. Others swallowed pebbles, glass, and even live coals.

c. Women supposedly walked in the air.

d. One described the scene as "groaning, singing, shrieking, whistling, declaiming, prophesying, caterwauling."

e. The Abbe Becheraud hopped about on one leg, proclaiming that his other leg, which was 14 inches shorter, was growing, though it never appeared to be any longer.

2. An eyewitness claimed that he had heard one of the women "talking in an unknown tongue and understanding any language that was spoken to her."

THE CEVENNOL (OR CAMISARDS OR FRENCH) PROPHETS

The Cevennol Prophets were Huguenots or French Protestants in the early 1700s who reportedly spoke in "tongues."

1. They claimed to speak by direct inspiration of God from a trance state:

> "Those so moved struck themselves with the hand, they fell on their backs, they shut their eyes, they heaved with the breast, they remained a while in trances, and coming out of them with twitchings, they uttered all that came into

their mouths" (De Brueys, *Histoire du fanatisme de notre temps*, 1692, cited by Michael Hamilton, *The Charismatic Movement*, 1975).

2. When they came out of the trance, they had no memory of what they had spoken.

3. Their experiences were "accompanied by faintings and swoonings at which times they seemed to be insensible to pain and others were unable to stop them from their strange preaching."

4. Even babies allegedly prophesied. "Another feature of this movement was the sudden ability of infants who could not yet speak to deliver discourses in perfect, fluent French. In 1701, for example, a child about fourteen months old … in a loud childish voice began exhorting 'to the works of repentance'" (John Lacy, *A Cry from the Desert,* London, 1708, p. 15, cited by Hamilton).

5. Most of the prophecies were unfulfilled.

EDWARD IRVING

Edward Irving (1792-1834) was the pastor of the Regents Square Scottish Presbyterian Church in London, England, which was affiliated with the Church of Scotland.

1. In 1830, there was a small outbreak of charismatic phenomena in Scotland.

   a. Mary Margaret MacDonald had visions that Christ was soon coming.

   b. Her brothers, James and George, began speaking in "tongues."

   c. They claimed that the Lord was coming soon and that the end of the age would witness the restoration of all of the gifts of the Spirit.

2. Irving supported this movement and began teaching in his London church that the members should seek the Holy Spirit and expect signs following such as tongues and prophecies.



Edward Irving

3. When some women started speaking in "tongues,"

Irving made a rule that there could only be tongues speaking during one of the weekly meetings but not during the Sunday morning service. Soon two women claimed that they could not hold their "tongues" and ran out of the building. Mary Campbell spoke out in tongues in spite of the pastor's rule. After that, Irving allowed tongues and interpretation in all services.

4. Irving was disciplined out of his church in Regent Square in April 1832, and he and about half of the former congregation then founded the "Catholic Apostolic Church."

5. He attempted to restore all of the gifts of the Spirit as well as the "five-fold ministries" (apostles, prophets, evangelists, pastors, and teachers). He ordained 12 apostles in November 1832.

6. Irving falsely prophesied that the Jews would return to the land and the Millennium would begin in 1867.

7. Irving taught that Jesus had a sin nature, though he also believed that Jesus did not actually commit sin.

8. Irving believed in divine healing and rejected all medical help. He taught that sickness comes only because of sin. Three of his four children died young, and at least one of them could have been helped with the medicine of the day.

9. In 1834, Irving returned to Scotland. It was prophesied that he would be a great prophet and convert the masses, but he died that same year at age 42 of consumption. Again, his failure to accept medical care probably resulted in his premature death.

10. The Irvingite denomination still exists and claimed eight million members as of 1994.

THE SHAKERS.

1. The Shakers came out of the British Quaker movement in about 1746. At first, they were called the Shaking Quakers.

a. The first leader was James Wardley, who taught that the members could commune with the dead.

b. Their name came from their shaking, whirling, and other vigorous actions

whereby they attempted to rid themselves of evil.

2. One of the Shakers was a woman named **Ann Lee** (1736-1784). She began to be called "Mother Ann" by the congregation and was accepted as their leader in 1772. Her writings were called "Mother's Wisdom."



Shakers Dancing

a. She claimed by revelation she was the female aspect of God's nature and that she was the second coming of Christ and the Holy Spirit. She claimed that God is not a Trinity but is a duality, male and female.

b. She taught that marriage is not as spiritual as celibacy, and when married couples joined the group, they were required to live celibately. It is believed that she came to this conclusion after losing four children, three in infancy and one as a toddler.

c. She claimed that the millennium had begun in 1747.

d. She claimed she could speak in 72 languages supernaturally. The early Shakers would sing in "tongues" while dancing. They even published "hymns" composed of "unintelligible and unheard of words."

3. In 1774, the small band of Shakers traveled from England to America and settled near Albany, New York.

4. The movement reached its peak in the mid-1800s with some 6,000 members in 19 communities.

5. As of 1992, there were only seven Shakers left alive.

MARIA WOODWORTH-ETTER (1844-1924)



The *Dictionary of the Pentecostal and Charismatic Movements* says "most early Pentecostals looked at Woodworth-Etter as a godsend to the movement and accepted her uncritically."

1. Her meetings were characterized by spirit slaying, prophesying, trances, and general pandemonium.

   a. "She often went into trances during a service, STANDING LIKE A STATUE FOR AN HOUR OR MORE with her hands raised while the service continued" (*Dictionary of Pentecostal Charismatic Movements*, p. 901). She was thus dubbed the "trance evangelist" and the "voodoo priestess."

   b. "THOUSANDS OF PEOPLE WOULD BE SLAIN or stopped in their tracks as SHE PREACHED, ALMOST IN A STATE OF HYPNOSIS" (Pentecostal historian Vinson Synan, *Christ for the Nations*, November 1981).

2. She falsely prophesied that the San Francisco Bay area would be destroyed by an earthquake and tidal wave in 1890.

THE MORMONS

1. Joseph Smith claimed that he and other early leaders of Mormonism spoke in "tongues:"

> "About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of Mendon, Monroe county, New York. They spent four or five days at Kirtland [Ohio], during which we had many interesting moments. At one of our interviews Brother Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself" (Joseph Smith, *History of the Church*, volume 1, pp. 295-97).

2. Two of Smith's four dozen or so wives wrote of their experiences of speaking in tongues.

   a. In 1835, the same year she was baptized into Mormonism, Zina Huntington "received the gift of tongues." Later, at the Mormon

settlement in Kirtland, Ohio, she "received the gift of interpretation." She was also "at the memorable Pentecost when the spirit of God filled the [Mormon] house like a mighty, rushing wind" (Andrew Jenson, *LDS Biographical Encyclopedia*, 1951, vol. 1, p. 697).

b. Mary Lightner testifed: "Oliver Cowdery, John Whitmer and Thomas B. Marsh often spoke in tongues in addressing the people on the Sabbath day ... One evening the brethren came to Uncle's house to converse upon the revelations that had not been printed as yet … While talking they were filled with the spirit and spoke in tongues. I was called upon to interpret it. I felt the spirit of it in a moment" ("Mary Elizabeth Rollins Lightner," *The Utah Genealogical and Historical Magazine*, July 17, 1926).

3. Tongues speaking accompanied the dedication of the temple in Salt Lake City: "When their temple was dedicated in Salt Lake City, hundreds of elders spoke in tongues" (Charles Smith, *Tongues in Biblical Perspective*, p. 18).

THE HOLINESS MOVEMENT

The most direct forerunner of Pentecostalism was the holiness movement that blossomed in America after the Civil War during the last half of the 19th century.

1. Influential leaders such as evangelist Charles Finney and William Booth of the Salvation Army promoted various forms of "complete sanctification," claiming that the dedicated believer can experience a condition of sinless perfection in this life. While there was no uniform doctrine, it usually involved a belief that the Christian could experience a "second work of grace" or a "second blessing" whereby the sin nature was either eradicated or conquered, thus placing the entirely sanctified Christian above the normal struggles with sin.

2. A similar doctrine had been taught in the Methodist denomination from its inception.

a. It was called "entire sanctification," "perfect love," "Christian perfection," and "heart purity."

b. John Wesley taught it in his popular tract, *A Plain Account of Christian Perfection* (1766).

c. Wesley's colleague, John Fletcher, called this experience a "baptism in the Holy Spirit" and said it brought spiritual power and inner cleansing. He wrote about this in his 1771 book, *Checks to Antinominianism*.

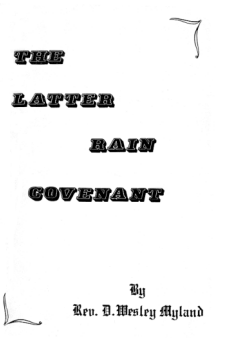
d. Thousands of Methodists claimed to have received this experience.

3. The holiness movement expanded greatly through various revivals during the last half of the 1800s.

4. The National Holiness Camp Meeting Association was formed in 1867 and influenced many. Some meetings drew massive crowds, and large numbers claimed to have experienced a second blessing of holiness.

5. The early Pentecostal leaders arose largely from the holiness movement. To the "second work of grace," they added yet another crisis experience labeled "the baptism of the Holy Spirit with the initial evidence of tongues."

LATTER RAIN THEOLOGY



Since it is obvious that sign and revelatory gifts, such as tongues and prophecies, ceased except within heretical groups, the Pentecostal movement was founded on the doctrine of the Latter Rain. According to this teaching, the return of Christ will be preceded by a restoration of sign and revelatory gifts. The first rain occurred during the days of the Apostles, and the latter rain will occur just before the return of Christ.

1. Though the doctrine existed before this, the 1910 book by David Wesley Myland (1858-1943) entitled *The Latter Rain Covenant* was influential in developing the latter rain doctrine in a systematic fashion.

2. Myland was a Methodist preacher who joined the Christian and Missionary Alliance (CAMA) in 1890. After he adopted Pentecostal doctrine, he was forced to leave the CAMA.

3. Myland believed the Latter Rain Covenant was based on Deuteronomy 11:14, in which God promised to give Israel the early and latter rains if she would obey His law.

4. Myland believed that this promise had a three-fold application:

a. To the nation Israel and the land of Palestine

b. To the Christian life

c. Prophetically to a latter rain outpouring preceding Christ's return. According to latter rain doctrine, the coming of the Holy Spirit in his apostolic miracle-working power and prophetic outpouring has two stages, the early and the latter rains. Just as there was a sign-miracle outpouring during the times of the Apostles, there allegedly will be a similar outpouring at the end of this age before Christ catches away His people.

5. Myland admitted that though he had studied the Bible for 30 years he had not found the Latter Rain Covenant until he was "baptized in the Holy Spirit." Then, he says, God "revealed it to me in its seven aspects" (*The Later Rain Covenant*, p. 5).

6. To develop the Latter Rain doctrine, Myland used fanciful allegorical interpretations of the various passages mentioned above.

> "The corn is a type of the divine manifestation in the life of Jesus … The Holy Spirit is the wine … the oil is the type of the Father, the manifestation of God in beauty, in dignity, in glory and power…" (*The Later Rain Covenant*, p. 22).

a. Myland's book is filled with this type of allegorizing whereby he applies things that belong to Israel directly to the New Testament churches.

b. We realize there are applications to and illustrations for the church in the Old Testament, but we cannot build doctrine upon such applications.

c. In reality, the latter rain end-times miracle revival teaching has no basis in the Word of God. There is no prediction of an end-time worldwide miracle revival or of a second Pentecost or of the arising of end-times apostles.

7. What does the Bible say?

a. The term "latter rain" appears six times in the Old Testament, but it always refers to actual rain upon the land of Israel.

b. The only mention of the latter rain in the New Testament is James 5:7, and there is not even a hint of the doctrine of an end-time miracle working revival.

c. New Testament prophecies of the last part of this church age describe false miracles, not true ones (Matt. 24:24; 2 Thess. 2:7-12; Rev. 13:13).

PENTECOSTALISM BLOSSOMS

CHARLES PARHAM


Charles Parham

Charles Parham (1873-1929) was a key personality in the earliest days of Pentecostalism.

1. In a restless search of religious instruction he sat under the ministries of a number of strange holiness teachers, picking up various heresies along the way, which he merged into his Pentecostal theology.

2. Prior to the turn of the century, Parham observed the meetings of **Benjamin Irwin**, founder of the **Fire-Baptized Holiness Church**.

a. Irwin believed there were three "blessing" experiences—the blessing of conversion, the blessing of entire sanctification, and the blessing of fire baptism.

b. Irwin taught that it was necessary for the Christian to seek the baptism of fire for power and perfection.

c. His meetings were characterized by extreme emotional phenomena such as shouts, screams, "tongues," trances, holy dances, holy laughs, and the jerks (Vincent Synan, The Holiness-Pentecostal Tradition, p. 52).

d. In 1900, Irwin was forced to leave the ministry because of sin.

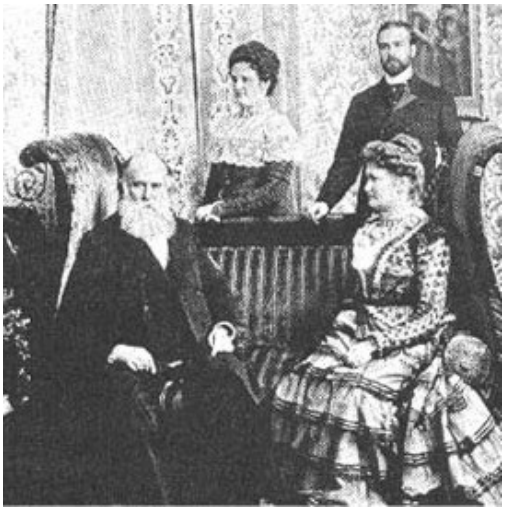
e. Charles Parham was deeply influenced by Irwin's "third blessing" doctrine. Pentecostal historian Vinson Synan admits this connection:

> "The Fire-Baptized Holiness Church served as an important link in the chain that later produced the modern Pentecostal movement. By teaching that the baptism of the Holy Ghost was an experience separate from and subsequent to sanctification, it laid the basic doctrinal premise of the later movement. It is probable that Charles F. Parham, the man who initiated the Pentecostal revival in Topeka, Kansas, in 1901, received from Irwin the basic idea of a separate baptism of the Holy Ghost following sanctification. Indeed, for a time in

1899, Parham promoted the 'baptism of fire' in his *Apostolic Faith* magazine" (Synan, *The Holiness-Pentecostal Tradition,* p. 59).

3. Parham also adopted a heresy from a **Quaker** friend, David Baker (Parham married Baker's granddaughter). He denied the eternal punishment of the wicked, claiming, rather, that the unsaved would be annihilated.

4. In 1900, Parham traveled to Chicago to study the ministry of **John Alexander Dowie** (1847-1907).



John Dowie and wife (seated) with son Gladeston and daughter Esther (standing)

a. Dowie believed he was at the forefront of an end time apostolic miracle movement. In 1895, he founded the Christian Catholic Church in Chicago.

b. In 1901, he established "Zion City" north of Chicago. He had his own bank, land investment company, factories, post office, hotel, radio station, schools, college, golf course, etc.

c. Dowie proclaimed that he was "Elijah the Restorer" who was to precede the Lord's coming and that he was the first apostle of the renewed end-time church. He claimed that all of the apostolic gifts would be restored.

d. He emphasized a sinless perfection experience.

e. He taught that physical healing is promised in Christ's atonement and he did not believe in doctors. He is called the father of healing evangelism. When his only daughter was burned severely in a fire, he refused to allow her any medical attention and she died in agony.

f. Parham, too, taught that healing was promised by Christ's atonement, and he railed against the use of medicine and doctors. He taught that it is always God's will to heal sicknesses. For example, in the Sept. 13, 1899, issue of his *Apostolic Faith* magazine, Parham replied to the question of

whether the Bible forbids the use of medicine by exclaiming, "We say yes, most emphatically YES" (emphasis his).

5. In mid-1900 Parham came under the influence of another strange Bible teacher, **Frank Sandford**.

a. Sandford started a religious community named Shiloh and operated the Holy Ghost and Us Bible School in Durham, Maine.

b. Sandford promoted a latter rain type theology, believing the final work of God on earth would include the performance of signs and wonders to separate humanity into two groups, Christ's and antichrist's.

c. He was striving to return to "apostolic life and power."

d. Several of Sandford's students claimed to speak in tongues, and it is said that Sanford himself believed in the restoration of tongues at least until 1901. That was the year he baptized A.J. Tomlinson (who later founded the Church of God of Prophecy) with his "restored baptism."

e. From Sandford, Parham picked up the heresy of Anglo-Israelism, that white Anglo-Saxons are descendants of the "ten lost tribes" of Israel. Sandford, and Parham after him, confused the church with Israel and believed Britain and America have inherited promises granted to Israel.

f. In 1905, Sanford purchased two yachts that he named Coronet and Kingdom and attempted to make a missionary trip to Africa.

(1) One yacht was wrecked off the African coast, and everyone was transferred to the other.

(2) Sanford was in charge, but due to foolish decisions that he attributed to God's guidance, several of his crew died on the return trip for lack of food and water. The ill-fated missionary journey lasted four months.

(3) Sandford was subsequently charged with manslaughter and sentenced to 10 years in a federal penitentiary.

6. In the March 22, 1899, issue of Parham's *Apostolic Faith* magazine (the first month of its publication), he listed his beliefs: "salvation by faith; healing by faith, laying on of hands, and prayer; sanctification by faith; coming (pre-millennium) of Christ; the baptism of Holy Ghost and Fire, which seals the

Bride and bestows the gifts." Thus, we see the combining of the various doctrines he had gathered in his travels.

7. Parham moved to Topeka, Kansas; and in October 1900, he established the Bethel Bible School patterned after Sandford's ministry.

a. Parham was convinced that Christ's return would be preceded by the latter rain outpouring of signs and wonders and he believed that tongues was the evidence of the baptism of the Holy Spirit.

b. He further believed that the tongues would be real earthly languages that would enable missionaries to preach the gospel to the ends of the earth without having to learn foreign languages.

c. According to Parham's teaching, those who received the latter rain baptism and tongues would form the bride of Christ and would rule with Him at His coming.

d. Parham urged his students to seek this experience, and in this context, he laid hands on one of his Bible school students, Agnes Ozman, on January 1, 1901, and she allegedly began to speak in Chinese and later in Bohemian.

(1) It was claimed that she was unable to speak in English for three days after this experience.

(2) Ozman had also been influenced by the Fire-Baptized Holiness movement.

(3) Subsequently, Parham and others at the small Bible school allegedly also began to speak in tongues.

(4) Newspaper reporters of the day described the phenomenon merely as "gibberish."

(5) In 1914, Charles Shumway diligently sought evidence to prove that early Pentecostal tongues were real languages. He failed to find even one person to corroborate the claims that had been made (James Goff, Jr.*, Fields White Unto Harvest*, Fayetteville: University of Arkansas Press, 1988, p. 76). "In his 1919 Ph.D. dissertation, Shumway censured the local Houston Chronicle for credulous reporting and stated that 'letters are on hand from several men who were

government interpreters in or near Houston at the time [when Parham conducted a Bible school there], and they are unanimous in denying all knowledge of the alleged facts'" (Goff, p. 98).

(6) Parham's Bible school students jotted down strange writings that they claimed were the product of the gift of tongues. They claimed these writings were foreign languages, such as Chinese, but when they were examined by knowledgeable people, they were found to be mere indecipherable scratchings (Goff, p. 76). The press called these writings "quaint and indistinguishable hieroglyphics" (Ibid., p. 80).

8. Parham then moved to Texas and established a string of churches near Houston.

a. The new movement was called the Apostolic Faith, and it grew quickly and split into many different directions.

b. The *Dictionary of Pentecostal and Charismatic Movements* notes, "Parham's contributions to Pentecostalism included the particularly acute level of 'latter rain' millenarianism."

c. Parham's first book was titled *Kol Kare Bomidbar*, which is Hebrew for "A Voice Crying in the Wilderness." He considered himself a latter days John the Baptist, announcing a new dispensation of the Spirit.

d. He gave himself the title "Projector of the Apostolic Faith."

e. One of Parham's co-evangelists, Lilian Thistlethwaite, wrote an account of the Topeka, Kansas, "revival." She entitled it "The Wonderful History of the Latter Rain."

9. In 1907, Parham again visited Zion City (this was after Dowie's death) and many of the leaders there spoke in "tongues" and joined the Pentecostal movement, including several who went on to become early leaders of the Assemblies of God.

10. Parham was forced to leave the ministry in 1907 after he was arrested and charged with sodomy.

WILLIAM SEYMOUR



One of the students at Parham's newly founded Houston Bible school was William J. Seymour (1870-1922).

1. He was a black evangelist who accepted Parham's doctrine. Seymour believed that the true church was being restored in an end-time miracle revival.

2. During 1901 and 1902, Seymour had attended Martin Knapp's "God's Bible School" and joined the "Evening Light Saints" in Cincinnati. He adopted the false holiness doctrine of entire sanctification, believing that two "works of grace" were required to save and cleanse a man. One had to be born again through faith in Christ, and one must subsequently be sanctified through a second work of grace.

3. In 1903, he attended Charles Parham's Bible school in Houston, Texas. There he became committed to the doctrine, that the Christian must be "baptized in the Holy Spirit with the initial evidence of tongues."

4. In early 1906, Seymour was invited to Los Angeles to pastor a small holiness group.

a. It was previously pastored by a woman, Julie Hutchins.

b. The group was formed of people who had been disciplined out of the Second Baptist Church for the "second blessing" sinless perfection heresy.

c. Upon his arrival in Los Angeles, Seymour preached only one sermon before being locked out of the church that had invited him.

(1) In his sermon he had declared that tongues was the evidence of receiving the Holy Spirit.

(2) He said this in spite of the fact that he himself had never spoken in tongues!

(3) Romans 8:9 plainly says "Now if any man have not the Spirit of Christ, he is none of his."

(4) Therefore, one of the key founders of the Pentecostal movement, by

his own testimony, was allegedly preaching the deepest truths of the Word of God before he even knew Christ, and yet the Bible says the natural man cannot know the things of God (1 Cor. 1:14).

AZUSA STREET

Seymour moved his meetings to an abandoned building on Azusa Street, and this became a major birthplace of the Pentecostal movement.

1. Meetings were held three times a day, seven days a week, for three years.

2. There was no order of services and usually no one leading. Whoever felt "moved by the spirit" to speak, would do so, including children.

3. Seymour rarely preached. Instead, much of the time he kept his head covered in an empty packing crate behind the pulpit.

4. People sang at the same time but "with completely different syllables, rhythms, and melodies" (Ted Olsen, "American Pentecost, *Christian History*, Issue 58, 1998).

5. The services were characterized by incredible confusion: dancing, jumping up and down, falling, trances, slaying in the spirit, "tongues," jerking, hysteria, animal and other types of strange noises, "holy laughter."

a. One visitor described the meetings as "wild, hysterical demonstrations."

b. The seekers would be "seized with a strange spell and commence a jibberish of sounds."

c. Frank Bartleman, who promoted Azusa in books and articles, was "slain in the spirit" for one-half hour in front of the congregation where he had been preaching.

d. On another occasion, he said he felt "electric shocks" to the point that he fell unconscious (Frank Bartleman, *Azusa Street*, introduction by Vincent Synan, p. xiii).

6. Seymour taught the people to cry out to God and demand sanctification, the baptism with the Holy Ghost, and divine healing (Synan, p. 99).

7. When Charles Parham visited the Azusa Street meetings in October 1906,

even he was shocked by the confusion of the services.

a. He was dismayed by the "awful fits and spasms" of the "holy rollers and hypnotists."

b. He described the Azusa "tongues" as "chattering, jabbering and sputtering, speaking no language at all" (Synan, p. 102).

c. The Azusa Street meetings were so wild that Parham condemned them with the term "sensational Holy Rollers."

d. He testified that the Azusa Street meetings were largely characterized by manifestations of the flesh, spiritualistic controls, and the practice of hypnotism (Sarah Parham, *The Life of Charles F. Parham*, Joplin, MO: Tri-state Printing, 1930, p. 163).

e. According to Parham, two-thirds of the people professing Pentecostalism in his day "are either hypnotized or spook driven" (Parham, *Life of Charles Parham*, p. 164).

f. In his writings about Azusa Street, Parham described men and women falling on one another in a morally compromising manner.

g. Parham began his first sermon there by telling the people that "God is sick at his stomach" because of the things which were occurring at Azusa (Charles Shumway, A Study of the "Gift of Tongues," A.B. thesis, University of California, 1919, pp. 178, 179; cited by Goff, *Fields White Unto Harvest*, p. 131).

h. To the end of his life, Parham denounced Azusa as a case of "spiritual power prostituted."

i. Thus the "father of Pentecostalism" roundly rejected the Azusa meetings as phony, manipulated, and demonic, even though practically all Pentecostal denominations trace their heritage directly from those meetings!

8. In spite of the confusion (or, more likely, *because of it*) visitors came to Azusa from around the world, seeking their own "personal Pentecost," and these, together with missionaries sent out from the Azusa Street mission, created a whirlwind of growth for the burgeoning Pentecostal movement.

9. The new Pentecostal revival was also promoted by the printed page. Seymour published *The Apostolic Faith* and sent it out freely to 50,000 subscribers.

The Pentecostal Denominations

Every Pentecostal denomination can trace its history to the latter rain frenzy of the early part of the 19th century. The *Dictionary of Pentecostal and Charismatic Movements* has this comment about the aftermath of the Azusa Street "revival":

> "Sometimes existing denominations were split, while others were totally transformed into Pentecostal vehicles. Among these were the Church of God in Christ, the Church of God (Cleveland, Tenn.), and the Pentecostal Holiness Church. … But new groups were formed as well. The Apostolic Faith (Portland, Ore.), the Pentecostal Assemblies of the World (Los Angeles), and in 1914 the Assemblies of God, fell into this category. Indeed, nearly every Pentecostal denomination in the U.S. traces its roots in some way or other to the Apostolic Faith Mission at 312 Azusa Street" ("Azusa Street," *Dictionary of Pentecostal and Charismatic Movements,* p. 35).

ASSEMBLIES OF GOD

The Assemblies of God (AOG) is the largest Pentecostal denomination.

1. It was formed in 1914, a few years after the Azusa Street meetings. One of the early general superintendents of the AOG, E.S. Williams, was baptized at Azusa.

2. Several of the early AOG leaders were from John Dowie's Zion City.

3. It was an attempt to organize the many various emerging Pentecostal groups. The first resolution said: "Be It Resolved . . . That we recognize ourselves as a general council of Pentecostal (Spirit Baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith Missions and Churches, and Full Gospel Pentecostal Missions, and Assemblies of like faith in the United States of America, Canada, and Foreign Lands."

4. From the beginning, the AOG ordained women preachers. Dolly Drain Simms, was ordained at the first General Council. Today they have some 4,000 ordained women.

5. The AOG's major denominational distinctives are these:

a. The baptism of the Holy Spirit is an experience to be sought subsequent to the new birth. "All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. This experience is distinct from and subsequent to the experience of the new birth" (Statement of Fundamental Truths).

b. The baptism of the Holy Spirit is evidenced by tongues' speaking. "The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4)" (Statement of Fundamental Truths).

c. A Christian can lose his salvation. The doctrinal statement of the Assemblies of God, article 8, section 1, states: "The General Council of the Assemblies of God disapproves of the unconditional security position which holds that it is impossible for a person once saved to be lost."

d. Physical healing is promised to the Christian because of Christ's atonement. "Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers" (Statement of Fundamental Truths).

6. The Assemblies of God (AG) have 3.5 million members, 222,000 churches, 20 colleges, 1,845 Bible schools, and 2,000 foreign missionaries.

AIMEE SEMPLE MCPHERSON AND THE FOURSQUARE CHURCH

Another of the influential Pentecostal denominations that arose from the Apostolic Faith and the Azusa Street movements was the **International Church of the Foursquare Gospel**, established in 1923 by Aimee Semple McPherson (1890-1944).

1. The *Dictionary of Pentecostal and Charismatic Movements* calls McPherson "the most prominent woman leader Pentecostalism has produced to date" (p. 570).

2. McPherson was very influential in the promotion of the latter rain theology.

"She also did much to popularize a restorationist view of church history with her vision the 'Dispensation of the Holy Ghost' repeatedly shared in her very popular sermon 'Lost and Restored.'"



3. She was married three times and divorced twice.

   a. Her first husband, Robert Semple, died in China in 1910, where the young couple had gone as missionaries.

   b. In 1911, she married Harold Stewart McPherson. But after she abandoned him in order to preach, he divorced her in 1921.

   c. In 1931, the divorced McPherson married the divorced David Hutton. He divorced her in 1934.

4. In May 1926, Aimee McPherson disappeared, and it looked as if she had drowned while swimming off the California coast.

   a. A month later, she turned up in Mexico, claiming to have been kidnapped, but the evidence led many people to believe that she had an affair with a former employee, Kenneth Ormiston, who was married at the time.

   b. The two had been seen together earlier in the year during Aimee McPherson's trip to Europe.

      (1) At the same time Aimee sailed for Europe, Ormiston disappeared from his job.

      (2) His wife, Ruth, registered a missing-person report at police headquarters. She told police a certain prominent woman was responsible for her husband's disappearance (Lately Thomas, *The Vanishing Evangelist*, p. 29).

   c. Aimee and Ormiston had also been seen together checking into the same hotels at various times in California, after her return from Europe, prior to the alleged kidnapping.

   d. Though McPherson claimed to have wandered for 14 hours across

roughly 20 miles of cruel desert covered with mesquite, cactus, and catclaw to escape her captors, when she was found she showed no sign of having been through such an ordeal.

(1) Her shoes were not scuffed or worn.

(2) There were grass stains on the insteps of her shoes (there was no grass in the desert through which she claimed to have wandered).

(3) She was not dehydrated or sunburned; her lips were not parched, cracked, or swollen; her tongue was not swollen; her color was normal.

(4) Her dress was not torn and bore no dust or perspiration stains. The dress collar and cuffs, though white in color, were barely soiled.

(5) Further, she was wearing a watch her mother had given her—a watch she had not taken with her to the beach! (Epstein, Sister Aimee, p. 299; Thomas, *The Vanishing Evangelist*, p. 59, 66, 78).

(6) Aimee told reporters that her ankles had been bruised and torn by ropes from her captivity, but there was no sign of such injuries when she was examined.

e. An exhaustive search was made to find the adobe shack with a wooden floor where she claimed she was held captive and which she described in detail to the authorities; but no such shack was found in a 46-square-mile area. An experienced desert man who had ridden that country as a cowboy for 37 years, said, "I do not know of an adobe house such as the one described by Mrs. McPherson within a hundred and fifty miles of Agua Prieta, and I know every house in this vast area" (Lately, *The Vanishing Evangelist*, p. 84).

f. Experienced desert men and trackers who attempted to find her attackers, traced her footsteps, and they found where she apparently had gotten out of an automobile on a road not far from where she was found. The senior tracker testified that he examined every foot of the ground over which she had claimed to have walked and that her tracks had been found nowhere.

g. A grocery receipt signed by McPherson was found in a Carmel, California, cottage where it appears Aimee had met Ormiston during the time she

was alleged to have been kidnapped.

h. Several eye-witnesses testified that they saw the two together during that period.

5. The year after this episode, McPherson bobbed her hair and started drinking, dancing, and wearing short skirts.

6. McPherson's ministry featured the spirit slaying phenomenon. One of her biographies, *Least of All Saints* by Robert Bahr, contains a photo of McPherson followers lying on the floor after she had laid hands on them and they were allegedly "baptized of the Holy Spirit."

7. There were also cases of "spiritual drunkenness" in her early meetings (Epstein, *Sister Aimee*, p. 162), though her later ministry was not usually characterized by such displays.

8. McPherson taught that healing is guaranteed in the atonement.

a. She falsely promised to the eager crowds: "Your chains will be shattered, your fetters crushed, your troubles healed, if you only believe—for where the spirit of the Lord is, there is liberty" (Epstein, *Sister Aimee*, p. 221).

b. McPherson warned that the attitude "if it is His will to heal me, I am willing" brings no results (Epstein, p. 224).

c. McPherson claimed that physical healing is a promised part of the gospel. The "foursquare" gospel she promoted was Jesus Christ as Savior, Baptizer in the Holy Spirit, Healer, and Coming King.

d. She claimed that she had obtained this message through a vision in 1922, in which God showed her that the gospel was for body and soul and spirit.

e. In spite of this, most who came to her meetings in search of healing left disappointed. To go through McPherson's healing line required that one obtain a card, and these were normally limited to 75 people.

f. Though there were some healings documented under McPherson's ministry, one of McPherson's biographers, Daniel Epstein (though extremely sympathetic to her), admitted those healed were "mostly diseases of the immune system, or attributed to hysteria." He said: "Sister

Aimee is not credited with raising anyone from the dead, correcting a harelip or cleft palate, or restoring a missing limb, digit, or internal organ" (Epstein, *Sister Aimee*, New York: Harcourt, Brace Jovanovich, 1993, p. 112).

9. McPherson died in 1944 of a drug overdose.

FRANKLIN HALL

1. In the late 1940s, the latter rain doctrine was revived by the publication of *Atomic Power with God through Fasting and Prayer* by Franklin Hall.

2. Hall had a "revival center" in San Diego, California, and taught that fasting and prayer are the means to the restoration of end-time apostolic miracles.

3. He taught that the "fire of the Holy Spirit" would eliminate the potential for sickness, tiredness, and even body odor (*Dictionary of Pentecostal*, p. 346).

4. Though Hall was somewhat isolated because of some of the more extreme parts of his doctrine, his book on fasting had a major impact on the Pentecostal movement and most of the Pentecostal healing evangelists used it (Harrell, *All Things Are Possible*, p. 81).



WILLIAM BRANHAM

1. Braham was a Pentecostal "prophet" and healing evangelist who had great influence.

2. Some of his heresies were as follows:

a. He denied the Trinity. He called it a "gross error" and said it is of the devil.

b. He held that Cain was the product of a sexual union between Eve and the serpent.

c. He taught that the unsaved are the literal offspring of the devil.

d. He taught that the mark of the beast is denominationalism.

e. He denied that hell is eternal.

f. He claimed that he was the end-time messenger to the Laodicean church age.

g. He proclaimed himself the angel of Revelation 3:14 and 10:7.

3. Branham falsely prophesied that the rapture and the end of the world would take place by 1977.

4. He had the ability to paranormally perceive the details of people's lives.

5. Branham claimed to have a personal angel who directed every aspect of his life and ministry, and he gave credit to this angel for the healing power he allegedly exercised.

6. He claimed to be able to heal, but most of his "healings" were bogus. Former Pentecostal leader A.H. Pohl, who worked with Braham in a healing crusade in Canada, testified that many of those who Braham proclaimed healed soon died. A local newspaper investigated many of the ones who were allegedly healed, and they could not find one authentic case of healing. (For Pohl's description of that healing crusade see "William Branham: Prophet or Profiteer?" which is available in the *Fundamental Baptist CD-ROM Library*, available from Way of Life Literature.)

7. Branhamite meetings continue today in some parts of the United States, Canada, and Britain.

8. In spite of his strange doctrines, Branham has had a wide influence among Pentecostals.

a. He was long supported by Demos Shakarian, founder of the Full Gospel Business Men's Fellowship International.

b. Others influenced by Branham include Oral Roberts, T.L. Osborn, Jack Coe, A.A. Allen, Paul Cain, and Kathryn Kuhlman.

c. The *Dictionary of Pentecostal and Charismatic Movements* acknowledges Branham's vast influence among Pentecostals:

> "As the pacesetter of the healing revival [of the 1940s and 50s], **Branham was the primary source of inspiration in the development of other healing ministries**. He inspired hundreds of ministers to enter the healing ministry and a multitude of evangelists paid tribute to him for the impact he had upon their work. As early as

> 1950, over 1,000 healing evangelists gathered at a *Voice of Healing* convention to acknowledge the profound influence of Branham on the healing movement" (*Dictionary of Pentecostal*, p. 372).

THE NEW ORDER OF THE LATTER RAIN/ THE SHARON MOVEMENT

1. In 1948, teachers associated with the Sharon Orphanage and Schools in North Battleford, Saskatchewan, practiced Franklin Hall's methods and began experiencing "spirit slaying" and "tongues" and other "miracles."

2. A female student at the school prophesied that a great worldwide revival was about to begin.

3. The large movement that arose from these experiences focused on the latter rain restoration of apostolic miracles.

a. They expected end times apostles and prophets to arise to lead the latter rain.

b. They expected the church to have dominion in the world.

c. They expected some end-time believers called MANIFEST SONS OF GOD to be perfected and immortalized and perform great miracles.

d. They expected the miracle revival to result in much of the world being converted and ushering in the Lord's return.

4. The Manifest Sons of God theology was taught by John Robert Stevens, a disciple of William Branham. Stevens was the "apostle" of the Church of the Living Word in Redondo Beach, California.

a. <u>The Manifest Sons of God theology is based on a faulty</u> interpretation of Romans 8:19-23, among other passages. Manifest Sons of God proponents do not believe this refers to something which will occur after Christ's return, but before.

b. In reality, Romans 8:19-23 encourages the child of God to be patient with the troubles and imperfection he experiences in this present world, knowing that *when Christ returns* we will experience that which we long for: resurrection bodies, immortality, sinless perfection, the glory of God, the transformation of the earth.

5. The Sharon movement was denounced by the Assemblies of God in 1950, not for the latter rain doctrine itself, but for excesses and abuses. In particular, many AOG leaders disagreed with the teaching that apostles would arise in the end times and they disliked the use of "personal prophecies" (a form of soothsaying).

6. Though discredited by many scandals, the Manifest Sons of God theology has been revived by various Pentecostal "prophets."

a. One of these is **Paul Cain,** who claims to be a prophet and who was, for a time, closely aligned with John Wimber and the Vineyard movement. I saw Wimber and Cain together at the Indianapolis '90 ecumenical conference.

b. Another is Rick Joyner, head of Morningstar Ministries. He, too, claims to be a prophet and claims that God will raise up apostles and that great miracles will be performed in coming days. In his 1989 book The Harvest, he says, "In the near future the church will not be looking back at the first century church with envy because of the great exploits of those days, but all will be saying that He certainly did save His best wine for last. The most glorious times in all of history have now come upon us" (p. 26).

c. Another is Bill Hammond, who wrote the 1997 book *Apostles, Prophets and the Coming Moves of God*.

THE CHARISMATIC MOVEMENT

1. In the 1960s, Pentecostalism became ecumenical and moved into the mainstream denominations.

a. It began in 1960 when "tongues speaking" broke out in St. Mark's Episcopal Church in Van Nuys, California. The priest, Dennis Bennett (1917-1991), supported the move and became a leader in promoting it in many other churches. Bennett was forced to resign from St. Mark's and subsequently moved to St. Luke's Episcopal Church in Seattle, Washington. Bennett had a wide influence through his frequent travels and speaking engagements and his six best-selling books, including *Nine O'Clock in the Morning* and *The Holy Spirit and You*. It is claimed that Bennett led more than 25,000 people into a charismatic experience.

b. The movement spread quickly among Episcopalians, Lutherans, Presbyterians, and others.

c. Tongues speaking broke out in several American universities in 1962, including Yale, Stanford, and Princeton.

d. The Charismatic movement was promoted by the Full Gospel Business Men's Fellowship International (FGBMFI).



Demos Shakarian

(1) This was founded in 1951 by Pentecostal Demos Shakarian; and by the 1960s it was a powerful force to promote the charismatic experience and philosophy throughout the denominations. It de-emphasized doctrine and exalted religious experience.

(2) One of the goals of the FGBMFI is "to bring greater unity among all people in the body of Christ."

(3) The FGBMFI statement of faith is loose enough to include most denominations. For example, the statement on salvation says, "We believe in personal salvation of believers, through the blood of Christ." Even the Roman Catholic could agree with this. Other statements teach that "healing is included in the Atonement" and that "the Baptism of the Holy Ghost, accompanied by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance (Acts 2:4), as distinct from the New Birth; and in the nine gifts of the Spirit, listed in 1 Corinthians 12, as now available to believers."

2. The Charismatic movement also penetrated **Roman Catholicism** in the latter half of the 1960s.

a. In February 1967, students at the Roman Catholic Duquesne University in Pittsburgh, Pennsylvania, began having Pentecostal-type experiences, speaking in tongues, falling, weeping, laughing.

b. In March 1967, nine Catholics connected with Notre Dame University approached Ray Bullard and desired that he and his Pentecostal friends lay hands on them. They had Pentecostal-type experiences.

(1) Bullard was president of a chapter of the Full Gospel Business Men's Fellowship International (FGBMFI) in South Bend, Indiana.

(2) He was also a deacon in an Assembly of God congregation.

c. The aforementioned Episcopalian Dennis Bennett paved the way for the charismatic movement to sweep into the Roman Catholic Church. Kevin Martin of Episcopal Renewal Ministries said that Bennett was "directly responsible for the charismatic movement in the Roman (Catholic) Church that now reaches into the millions" ("Anglican Pioneer in Renewal," http://www3.telus.net/st_simons/arm12.htm).

d. By 1974, 30,000 attended the annual charismatic Catholic conference at Notre Dame.

e. In 1975, 10,000 charismatic Catholics traveled to Rome to hear Pope Paul VI welcome them.

f. The Charismatic experience does not draw Catholics to the truth, but confirms their Catholic doctrine. Consider some examples:

(1) "Unanimously, people [Roman Catholics who have had Charismatic experiences] report A GREATER APPRECIATION OF THE SACRAMENTS, especially the Mass as meaningful encounters with Christ, the Real Presence [in the Mass] and the role of Mary" (John V. McHale, *The Furrow*, May 1973).

(2) "Catholic charismatics are placing more emphasis on their church identity and heritage than ever before. Wherever I go ... CATHOLIC CHARISMATICS ARE REDISCOVERING THE MEANING OF TRADITIONAL CATHOLIC BELIEFS AND PRACTICES, including the sacraments, the Rosary, the Virgin Mary and the saints. ... FOR YEARS I'VE BEEN TELLING PENTECOSTALS THAT THE CATHOLIC CHURCH WAS DE-EMPHASIZING DEVOTION TO MARY. NOW I HEAR IT'S ALL COMING BACK, WITH THE CHARISMATICS LEADING THE WAY" (Nick Cavnar, "Why Are Catholic Charismatics Getting So Catholic?" *Charisma*, April 1985; Cavnar is executive editor of the Catholic publication *New Covenant*).

(3) "Anyone who has become a genuine Charismatic, to my knowledge, HAS BECOME A BETTER CATHOLIC" (Cardinal Manning of Los Angeles, quoted by Priest Finbarr Devine, *Charismatic Renewal for Catholics*, 1976, p. 48).

(4) “What we were experiencing was very Catholic. In addition to all the new elements, WE WERE AWAKENED TO THE RICHNESS OF THE MASS, THE SACRAMENTS AND A NEW UNDERSTANDING OF THE PLACE OF MARY AND THE SAINTS” (Kevin Ranaghan, “Roman Catholics Find Charismatic Movement Is ‘Very Catholic,’” *Charisma*, June 1982).

(5) “There is, however, another option and this is the way that has been followed by the millions of happy Catholics who are active in charismatic renewal. They have experienced a new outpouring of the Holy Spirit in answer to expectant prayer, and they are content to refer to this as ‘being baptized in the Holy Spirit.’ ... Also, very strikingly, they HAVE FOUND THEMSELVES DRAWN MORE DEEPLY INTO THEIR CATHOLIC FAITH AND PRACTICE. The Mass and the sacraments have become more meaningful and fruitful. Quite simply, THEY HAVE BECOME MORE CATHOLIC (Derek Lance, “The Dilemma of Being a Catholic Charismatic,” *Chariscenter USA Newsletter*, March-April 1990; Lance is a Catholic priest of Northampton, England).

(6) “As one reads the literature coming out of the renewal, it becomes obvious that those who write from within the renewal wish to be Catholic and WISH TO SITUATE THE RENEWAL WITHIN THE CATHOLIC THEOLOGICAL TRADITION. This is an expression, one of many, of the fidelity of the renewal to the [Catholic] Church” (Ralph Martin, *The Spirit and the Church*, 1976, p. 147).

(7) “Since I have had this [charismatic] experience, MY ALLEGIANCE TO THE HOLY FATHER AS THE VICAR OF CHRIST IN THE WORLD HAS BEEN HEIGHTENED AND STRENGTHENED. My appreciation for Mary as the co-redemptress and mediatoress of my salvation has been assured. My appreciation of the Mass as the sacrifice of Christ has now been heightened” (Cardinal Joseph Suenens, “Charismatic Ecumenism: The Road to Rome,” by Michael McCoskey).

(8) The Full Gospel Business Men’s Association published a booklet entitled *Roman Catholics and the Baptism of the Holy Spirit*. It contains testimonies of priests, nuns, and laity telling how they received the “baptism of the Holy Spirit.” The result? Now they attend Mass more regularly, ARE MORE DEVOTED CATHOLICS, and appreciate the

liturgy [Roman Catholic rituals] more fully (*The Catholic Gospel*, Vol. 14, No. 1, p. 4).

(9) *Light of Life* is India's most influential evangelical magazine. When the "renewed" Catholics were asked if their views of Mary had changed, they responded as follows: "Nothing has happened to the great Mother of God. SHE STILL REMAINS QUEEN OF HEAVEN AND EARTH, RESPECTED, LOVED AND VENERATED. But we have a deeper understanding of her position in regard to God and to us" (*Light of Life*, June 1979).

3. **David du Plessis**, who was known as "Mr. Pentecost," helped bring the Roman Catholics and mainline denominations into the Pentecostal experience.

a. Du Plessis was the only Pentecostal invited to attend the Roman Catholic Vatican Council II in the mid-1960s. He claimed that God showed him that he was not to separate from anyone who named the name of Christ.

b. He co-chaired (with Catholic priest Kilian McDonnell) the first ten sessions of a formal Pentecostal-Roman Catholic dialogue between 1972 and 1982.

c. Because of these radical ecumenical activities, du Plessis lost his ministerial credentials from the Assemblies of God in 1962 (though he retained membership in the First Assembly of God in Oakland, California).

d. By 1980, his credentials were restored after du Plessis appeared before a committee composed of Thomas Zimmerman and the Assemblies of God executive presbytery. Rome had not changed during those two decades, but the old-line Pentecostals certainly had.

4. A massive charismatic conference was held in **Kansas City in July 1977**.

a. Old-line ("classic") Pentecostals, Protestant Charismatics, and Catholic Charismatics were there.

b. Roughly 50,000 participants attended.

c. About 45% of the participants were Roman Catholics.

d. The theme was "Unity in the Lordship of Jesus."

e. Catholic Kevin Ranaghan brought the opening address. Declaring that the streams of Christianity are coming together, Ranaghan said, "God has dug some canals between the streams. Tonight they are coming together and will flow forth from this stadium and this conference and will burst upon the nation as we go forth a newly-united people."

f. Other Catholic speakers included Bishop Charles Helmsing, Ralph Martin, Cardinal Joseph Suenens, and priest Michael Scanlan. Pentecostal leaders in attendance included J.O. Patterson (Church of God in Christ) and Thomas Zimmerman (general superintendent of the Assemblies of God).

g. Supposed prophecies delivered at the Kansas City conference encouraged the participants in their unholy ecumenism:

(1) "I am going to restore my people and reunite them."

(2) "I want to make a new brotherhood among you."

(3) "And the Lord says to you: Stand in the unity with one another and let nothing tear you apart."

5. The follow-up to the Kansas City conference was held in **New Orleans in 1987**, and there were between 40,000 and 45,000 in attendance. I attended with press credentials.

a. Some 40 denominations were represented in the ecumenical crowd.

b. Fifty percent were Roman Catholic.

c. A Roman Catholic mass was conducted every morning. On Saturday evening of the New Orleans congress, chairman Vinson Synan encouraged everyone present to attend the mass on Sunday morning. He said, "If you want to see something beautiful, come see a spirit-filled Catholic mass."

d. A Roman Catholic, David Sklorenko, was the director of the Congress.

e. On the first night of the meeting, Roman Catholic Kevin Ranaghan introduced Pentecostal Vinson Synan, congress chairman, and said, "Isn't it a wonderful thing for a Catholic to introduce a Pentecostal!"

f. Priests and nuns were everywhere.

g. Roman Catholic books dominated the literature sales areas. There were

books on the mass and Mary worship, books about Mary shrines such as Fatima and Lourdes, books by the popes, books on the rosary. All sorts of Mary statues, rosaries, crucifixes, and medallions were on sale.

h. The final speaker was Catholic priest Tom Forrest, who came from Rome as a representative of the pope. He literally brought the crowd to its feet when he proclaimed that the world must be evangelized by all denominations working together.

(1) Speaking at Indianapolis '90, Forrest said he praises God for purgatory, because it is the only to get into heaven.

(2) He also said, *"Our job is to make people as richly and as fully Christian as we can make them by bringing them into the Catholic church*. So evangelization is never fully successful; it's only partial until the convert is made a member of Christ's body by being led into the church. ... *No, you don't just invite someone to become a Christian. You invite them to become Catholics."*

(3) He said that he "evangelizes" by walking through the streets of Rome and praying a mystery of the rosary for every person he passes!

i. The list of leaders and organizations represented at the New Orleans conference (and the other ones conducted in 1990 and 2000 by the same organization) reads like a who's who of the Pentecostal-Charismatic world and even included many non-charismatic Evangelicals. Consider a few examples: Charles Kraft and Peter Wagner of Fuller Seminary, Floyd McClung (Youth With A Mission), Oral and Richard Roberts, John Arnott, John Wimber (the Vineyard movement), Vinson Synan, Pat Robertson, Kenneth Copeland, Charles and Francis Hunter, Jack Hayford, Stephen Hill, John Kilpatrick, Steven Strang, Thomas Trask (AOG), Rick Joyner, Bob Mumford, Reinhard Bonnke, Carl Richardson, David Mainse, Jane Hansen (Women's Aglow), Marilyn Hickey, Jamie Buckingham, Terry Law, Larry Lea, Michael Harper, Sheila Walsh, Russ Taff, Bob Weiner, E.V. Hill, The Gaithers, Peter Hocken, Demos Shakarian (Full Gospel Business Men's Fellowship International), James Robison, Anne Gimenez, CBN University, Every Home for Christ, Fuller Theological Seminary, Jews for Jesus, U.S. Center for World Mission, and Wycliffe Bible Translators.

j. Every individual and organization that participated in these congresses signed a unity statement that said in part: "We accept one another as brothers and sisters in our one Lord, Jesus Christ. ... Among our churches, denominations, groups and ministries, there may have been times of tension, opposition and conflict. We wish to put these times behind us, by the grace of God. In view of the call we all have from the Lord to enter into this relationship for common work, we want to express our mutual personal respect and our respect for one another's ministries" (*New Orleans '87 General Congress Handbook*).

6. In 2002, there were estimated to be 119 million Catholic charismatics in 230 countries, including approximately 73 million in Latin America (*Charisma*, Feb. 2003, p. 59).

THE POSITIVE CONFESSION/ WORD-FAITH MOVEMENT

1. The Word-Faith movement is a very influential part of the Charismatic movement today. At its heart is the doctrine that whatever a believer claims by faith, he will have.

2. Kenneth Hagin defines positive confession:

a. In his booklet *How to Write Your Own Ticket with God*, Hagin claims that Jesus appeared to him and gave him "the formula for faith." He claims Christ told him that "if anybody, anywhere, will take these four steps or put these four principles into operation, he will always receive whatever he wants from Me or from God the Father." The formula is simply: "Say it, Do it, Receive it, and Tell it."

b. "Your confession of faith in God's Word will bring healing or whatever it is you need from God into the present tense and make it a reality in your life!" (*The Word of Faith*, Dec. 1992).

3. Some of the other leaders of this movement are Kenneth Hagin, Jr., Kenneth and Gloria Copeland, Paul Yonggi Cho, Morris Cerullo, Charles and Francis Hunter, Charles Capps, Benny Hinn, and Paul and Jan Crouch.

THE THIRD WAVE: THE CHARISMATIC MOVEMENT INFLUENCES EVANGELICALS

1. Prior to the 1970s, evangelicals looked upon the Pentecostal-Charismatic movement as fanaticism:

   a. Harry Ironside called it "the disgusting tongues movement" and stated that "superstition and fanaticism of the grossest character find a 'hotbed' in their midst" (Ironside, *Holiness: The False and the True*, 1912).

   b. Louis Bauman wrote in 1941 that "probably the most wide-spread of all satanic phenomena today is the demonic imitation of the apostolic gift of tongues." He further asserted, "The first miracle that Satan ever wrought was to cause the serpent to speak in a tongue. It would appear he is still working his same original miracle."

   c. R.A. Torrey said Pentecostalism is "emphatically not of God, and founded by a sodomite."

   d. G. Campbell Morgan called it "the last vomit of Satan."

   e. In the 1960s, Merrill Unger represented the predominant view when he called the Charismatic Movement "widespread confusion." He said: "When the Word of God is given preeminence and when sound Bible doctrine, especially in the sphere of the theology of the Holy Spirit is stressed and made the test of experience, the claims of charismatic Christianity will be rejected."

2. By the 1970s, this changed dramatically.

   a. In March 1972, *Christianity Today* observed: "A new era of the Spirit has begun. The charismatic experience moves Christians far beyond *glossalalia* [tongues-speaking]. ... There is light on the horizon. An evangelical renaissance is becoming visible along the Christian highway, from the frontiers of the sects to the high places of the Roman Catholic communion. This appears to be one of the most strategic moments in the church's history."

   b. By the 1970s, "the majority of younger evangelicals in the Church of England were charismatic" (Iain Murray, *Evangelicalism Divided*, p. 135).

c. By 1987, the *Evangelical Times* in England observed "that a large part -- some would say the greater part -- of the evangelical world is in some measure influenced by the various branches of the charismatic scene."

d. The same was true in the United States. The National Association of Evangelicals, for example, was dominated by Pentecostals and Charismatics by the late 1980s. Roughly half of the attendees at Billy Graham's 1983 Conference for Itinerant Evangelists in Amsterdam were Pentecostal and Charismatic.

e. In 1984 Fuller Theological Seminary made Pentecostal David du Plessis its "resident consultant on ecumenical affairs" and in 1985 Fuller established the "David J. du Plessis Center for Christian Spirituality."

f. By 1985 the dean of Fuller Theological Seminary and the president of Grodon-Conwell Seminary were Pentecostals.

g. In 1989 J.I. Packer, a professor at Regent College and a senior editor of *Christianity Today*, said the charismatic movement "must be adjudged a work of God" (Calvary Contender, July 15, 1989). He said, "If the charismatics err, they err only by expecting to receive from God, whose face they seek, more than he actually promised." And, "Sharing charismatic experience...is often declared...to unify Protestants and Roman Catholics at a deeper level than that at which their doctrine divides them. This, if so, gives charismaticism great ecumenical significance."

3. The term "third wave" was coined in the 1980s by Fuller Seminary professor Peter Wagner.

a. He said the first wave was Pentecostalism in the early 1900s, the second wave was the Charismatic movement of the 1960s, and the third wave was occurring in his day.

b. He observed that the charismatic experiences were spreading rapidly among Evangelicals who did not want to take the Pentecostal or Charismatic label.

c. The Third Wave is characterized by

(1) An openness to divine healing as something promised by God

(2) An acceptance of tongues speaking as legitimate

(3) A yearning for experiential worship that involves yielding to charismatic style contemporary music

(4) A focus on charismatic style spiritual warfare, including the concept of territorial spirits that must be identified and bound by prayer before evangelism can be successful

(5) An openness to the continued gift of prophecy

4. **John Wimber** (1934-1997) and his **Vineyard Churches** are very influential in this movement.



John Wimber (seated left), Paul cain (seated right), and Mike Bickle (standing to the left of Wimber) at Indianapolis '90

a. Wimber taught people to seek after and expect miracles.

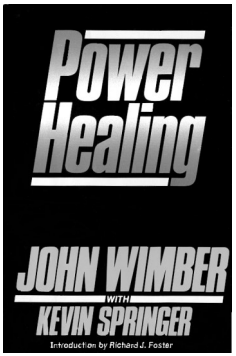
(1) He taught a course on "Signs, Wonders, and Church Growth" at Fuller Seminary in the early 1980s.

(2) Later, he traveled to many parts of the world with his "signs and wonders" crusades, promoting his doctrine that the Christian life and ministry should be accompanied by experiential miracles to be authentic, that miracles produce faith.

(3) In his popular books *Power Evangelism* and *Power Healing*, Wimber promoted this idea: "Clearly the early Christians had an openness to the power of the Spirit, which resulted in signs and wonders and church growth. If we want to be like the early church, we too need to open to the Holy Spirit's power" (Wimber, *Power Evangelism*, p. 31).

b. Wimber warned against carefully testing everything.

(1) He warned against "worshipping the book" and mocked those who judge everything strictly by the Bible, saying they have "God the Father, God the Son, and God the Holy Book" (Wimber, cited in *Counterfeit Revival*, p. 109).



(2) On another occasion Wimber warned against being "too rigid" and "too heavily oriented to the written Word" (Ibid.).

(3) In his healing seminar, Wimber made the following amazing statement, "It's evil when you hide behind doctrinal beliefs that curtail and control the work of the Spirit. … The Church today is committing evil in the name of sound doctrine. And they are quenching the work of the Holy Spirit" (Wimber, *Healing Seminar Series*, cited from *Testing the Fruit of the Vineyard* by John Goodwin).

(4) In 1994, Phillip Johnson visited the Anaheim Vineyard, the church pastored by Wimber, and he and the rest of the congregation were told by one of the Vineyard pastors: "In a moment I'm going to call down the Holy Spirit. Things like you've never seen will begin to happen. … Don't be alarmed by anything you see … And above all, don't try to rationally evaluate the things you will see. … Subjecting the revival to doctrinal tests is the surest way to put out the fire" (Phillip R. Jonson, "My Visit to the Anaheim Vineyard," 1995, www.gty.org:80/~phil/articles/laught.htm).

(5) At the same meeting a woman church staff member led in public prayer with these frightful words: "We refuse to critique with our minds the work that You want to do in our hearts. We refuse to subject Your work to our little doctrinal tests."

c. Wimber accepted the continued gift of prophecy.

(1) In the 1980s, Wimber accepted the Kansas City Fellowship of prophets and promoted the ministry of "prophets" throughout the Vineyard movement. Mike Bickle and Paul Cain were two of the "prophets."

(2) These prophets admit that they make mistakes in their prophecies!

They claim that one has to learn how to prophesy just as we have to learn how to study the Bible or witness.

(3) Many Vineyard churches have been caught up in this. James Ryle, pastor of the Vineyard church in Boulder, Colorado, has written two books explaining how Christians can learn to interpret the alleged revelations they receive from God through dreams and visions and the experiences of life.

d. Wimber emphasized experience over doctrine. He said: "God uses our experiences to show us more fully what He teaches us in scripture, many times toppling or altering elements of our theology and world view. If my experience topples my theology, then I am giving more credence to my experience than to theology" (Wimber, *Power Evangelism*, p. 89).

5. By 1992, 80% of the membership of the National Association of Evangelicals was Pentecostal, up from 62% in 1987, and the president of the NAE, Don Argue, belonged to the Assemblies of God.

6. By 1999, the Evangelical Alliance in England included Pentecostals at every level of leadership, and "no group on the council is opposed to the Pentecostal position" (*Renewal*, March 1999).

THE LAUGHING REVIVAL

The "Laughing Revival," otherwise known as the Toronto Blessing and the Pensacola Outpouring, is a movement that began in the 1990s and is sweeping through many parts of the Pentecostal-Charismatic world.

1. It is characterized by slaying in the spirit, shaking, convulsions, jerking, rolling on the floor, spiritual drunkenness, being spiritually glued to the floor, uncontrollable laughter, strange and unintelligible mutterings, roaring, barking, and many other weird and unscriptural manifestations.

2. It reminds us that the Pentecostals have been chasing after anything vaguely resembling a miracle for more than 100 years.

3. Its key personalities include Rodney Howard-Browne, Randy Clark, John Arnott, John Kilpatrick, Steve Hill, Colin Dye, Sandy Millar, Gerald Coates, David Pytches, Terry Virgo, Benny Hinn, Kenneth Copeland, and Morris Cerullo.

4. It has been accepted widely (though not universally) within the Vineyard movement and the Assemblies of God.

5. The Laughing Revival follows the Latter Rain theology and claims to be the beginning of the long awaited end-time miracle revival. Note the following statement by Rodney Howard-Browne:

> "The coming revival will be a culmination of all other revivals. There will be teaching, preaching, signs and wonders, healings, miracles, the glory of God, people being translated by the Spirit as Philip was in the Book of Acts, and people being raised from the dead. There will be awesome manifestations of the glory of God. Creative miracles will happen: Eyeballs will form, legs and arms will grow out, people will leap out of wheelchairs" (Howard-Browne, *The Coming Revival*, pp. 24,25).



Rodney Howard-Browne

6. The Laughing Revival broke out in 1993 and can be traced to events connected with the ministry of Pentecostal evangelist **Rodney Howard-Browne**.

a. Born June 12, 1961, he grew up in a Pentecostal family in Port Elizabeth, South Africa.

b. He claims he was born again at age five after repeatedly giving "his life to Jesus" week after week in the agitated Pentecostal atmosphere.

c. Howard-Browne claims that in July 1979, at age seventeen, he made a demand of God: "Lord, either you come down here and touch me, or I'm going to die and come up there and touch You. … God, I want your fire!" (Howard-Browne, *Manifesting the Holy Ghost*, 1991, p. 14). In his booklet *Fresh Oil from Heaven*, Howard-Browne describes what allegedly happened next:

> "The fire of God came on me. It started on my head and went right down to my feet. His power burned in my body and stayed like that for four days. I thought I was going to die. I thought He was going to kill me. I was plugged into heaven's electric light supply and since then, my desire has been to go and plug other people in. My whole body was on fire from the top of my head to the soles of my feet and out of my belly began to flow a river of living water. I began to laugh uncontrollably and then I began to weep and then speak with other tongues" (Howard-Browne, *Fresh Oil from Heaven*, 1991, p. 27).

d. He says that God told him to teach about this anointing and to lay hands on people and not to take his hands off the people until "they are drunk in the Holy Ghost."

e. Howard-Browne studied at the Rhema Bible Training Center in Johannesburg, South Africa. Rhema is associated with Pentecostal Word-Faith preacher Kenneth Hagin and his Rhema center in Tulsa, Oklahoma.

f. In December 1987, Howard-Browne moved his family to the United States, claiming that God had told him there is going to be a mighty revival in America.

7. In May 1993, the Laughing Revival broke out during a series of meetings conducted by Rodney Howard-Browne at the **Carpenter's Home Church** in my hometown of Lakeland, Florida.

a. **Karl Strader** is the pastor of this Assemblies of God congregation situated on the lovely grounds of the old Carpenter's Home retirement center. Formerly named the Lakeland First Assembly of God, the church purchased the retirement center in the 1980s and built a massive 10,000-seat auditorium. It is on the shores of one of Lakeland's many picturesque lakes.

b. Karl Strader graduated from Bob Jones University, but he had a charismatic experience years ago when Francis Hunter laid hands on him. He claims he was "slain" at her touch.

c. The Howard-Browne meeting was originally scheduled for one week but it continued for three months. The following is a description of what happened at Carpenter's Home Church:

> "Most people who attended the unusual series of meetings in Lakeland, Fla., laughed uncontrollably while the South African preacher told stories about modern-day miracles. ... The infectious laughter, he said, was a sign of the Holy Spirit's presence. ... It wasn't long before a few folks were rolling in the aisles—literally. couldn't say a word. ... A Hispanic pastor from Tampa, after he approached the microphone, began laughing so hard he fell on the floor. He was still lying there when the morning session ended at 2:30 p.m. Falling on the floor was a common occurrence that afternoon. More than a thousand people formed a line in the church's expansive circular lobby so that Howard-Browne could touch them and impart a dose of Pentecostal

joy. Few were left standing after the evangelist passed by. Thousands more people arrived for an evening service, nearly filling the main floor of the 10,000-seat facility. ... As in the morning session, the audience laughed so loud during Howard-Browne's sermon that he finally put down his Bible and joined in the fun. Dale Brooks, an Assemblies of God minister from Tampa who canceled his own worship services so his parishioners could attend the meetings, told the *Tampa Tribune* that he hoped folks wouldn't find fault with the Lakeland experience. He said he tells people, 'Don't fight it. Enjoy it. Walk in it. Don't try to figure it out'" (*Charisma* magazine, August 1993).



Karl Strader with Francis Hunter at Indianapolis

d. Some 100,000 people attended the Howard-Browne meetings (not to mention those who viewed the services via television broadcasts and video). Carpenter's Home Church grew from an attendance of 1,500 to 8,000. (It has since dwindled to a small number after a split caused when the pastor's son was imprisoned on embezzlement charges. When I attended a service there in 2001 to observe what was happening, there were only a few hundred people scattered about the massive auditorium.)

e. Within the following year, Howard-Browne was invited back to Lakeland three more times.

f. Many key Charismatic leaders made the journey. Following are two examples:

(1) Oral Roberts' son Richard, says he and his family ended up on the floor laughing at every Howard-Browne meeting. On the flight back to Tulsa from his trip to Lakeland, Richard laughed so uncontrollably that the flight attendant thought something was wrong with him. Perpetually in financial straits, Richard Roberts claimed that God is helping them laugh their way out of debt.

(2) Marilyn Hickey (author of *God's Seven Keys to Make You Rich*) also spent her time in Lakeland on the floor laughing. When Howard-Browne called this Pentecostal female preacher to the microphone,

she laughed and fell down and could not speak (Charles and Frances Hunter, *Holy Laughter*, 1994, p. 35).

8. The Laughing Revival moved its base to the **Toronto Vineyard Airport Church in Toronto, Canada**, in 1994.

a. After hearing of the spreading phenomenon, **Pastor John Arnott** invited Vineyard Pastor Randy Clark to minister in the Toronto Airport Vineyard church for four nights in January 1994. Clark had picked up the Laughing Revival at a Kenneth Hagin meeting.

b. The first service was held on January 20, and a large percentage of the 120 in attendance fell to the floor. John Arnott says: "It was like an explosion. We saw people literally being knocked off their feet by the Spirit of God." People shook, jerked, laughed, danced, cried, shouted. Some lay on the floor for hours. The man operating the sound system got "drunk in the spirit," and the church receptionist allegedly could not speak for three days after that, except in "tongues" (Hanegraaff, *Counterfeit Revival*, p. 49).



John Arnott and wife at St. Louis 2000

c. By the end of the Clark meetings, the decision was made to continue holding services six nights a week as long as the crowds continued coming. (As of this writing eight years later, special meetings are still held, though not six nights a week.)

d. Visitors began to flock to Toronto from around the world. By the end of that first year an estimated 200,000 people had visited the Toronto Airport Vineyard Church. Within the first nine months an estimated 1,500 church leaders had attended the meetings in Toronto from Britain alone (Oropeza, *A Time to Laugh*, p. 26).

e. Following are two eyewitness descriptions of the Toronto meetings:

(1) Eyewitness report #1:

"The man sitting beside me, Dwayne from California, roared like a wounded lion. The woman beside Dwayne started jerking so badly her hand struck her face. People fell like dominoes, collapsing chairs as they plunged to the carpeting. They howled like wolves, brayed like donkeys and—in the case of a young man standing near the sound board—started clucking like a feral chicken. And the tears! Never have I seen people weep so hysterically, as though every hurt they'd encountered had risen to the surface and popped like an overheated tar bubble. This was eerie … people were screaming, their bodies jerking unnaturally, their faces contorted with tics. Yet the most unsettling were the laughers, those helpless devils who were now rolling around on the floor, holding their stomachs, their minds obviously gripped by some transformative, incomprehensible power" (Robert Hough, reporter, "God Is Alive and Well and Saving Souls on Dixon Road," *Toronto Life*, Feb. 1995, p. 2).

(2) Eyewitness report #2:

On October 20, 1994, we went to the Vineyard Fellowship to witness the so-called 'Toronto Blessing,' held in a warehouse type building near the airport. There were about 400 people in the main hall, plus an overflow room. A survey by the leader indicated representation mainly from the United Kingdom and the United States. Other countries represented were Norway, Sweden, Finland, Germany, Holland, South Africa, Australia and New Zealand. Most areas of Canada were represented, but only a relatively few visitors from Toronto itself….

What we observed was sickening and diabolical. Many times we felt like walking out and had to force ourselves to stay.

*REPETITIOUS ROCK MUSIC***.** For the first forty-five minutes a band with two soloists led the singing. The people were standing and singing with them to deafening rock type music. The songs were about worshipping the Lord, but the music and behaviour seemed to be opposed to the Lord's honour. During the singing, the crowd was progressively aroused. In all, only about four different songs were used but each was repeated over and over—the chorus of the first song being sung thirty times.

There was much arm waving, shouting with horrifying screams and, when the music volume was lowered, the drone of what must have been 'tongues' could be heard. By the end of the singing many of the crowd were exhibiting spasmodic, uncontrollable bodily 'jerks,' which continued for the rest of the evening. When the leaders were speaking and one of those spasms occurred, they either made a loud shout, or their words came out as a shout.

BIRTH GROANS. Apparently this evening marked nine months since these happenings began and they felt they had now 'come to birth.' Between two of the songs, one of their own women went off in a screaming account of the movement coming to birth. Her screams and actions were so realistic that for a time we thought she was actually experiencing labour pains.

STRANGE PHENOMENON. One woman was so overcome by the spasms she appeared to be very drunk and could hardly walk. Her testimony time was taken up by her and the leader making jokes about her appearance of drunkenness. The crowd laughed hilariously so that it resembled a comedy show at a theatre. Following each 'testimony' the leader prayed for them and they fell into a trance, one man later roaring like a lion.

LETTING GO. The leader then asked all who found it difficult to "let go" and receive the 'blessing' to say a prayer after him. Throughout the prayer, he was alternating expressions about them 'giving God permission to break down any barriers' and that God was sovereign. The question came to mind, if God is sovereign why do we have to give Him permission to work on us?

ECUMENICAL UNITY. The speaker's text was John 17:20-23. The only message he could get from it was that the Father wanted to be intimate with us so that we could display love to others. Walls had to come down, he said, for we are all one in Jesus. During his message he went into fits of unnatural, uncontrollable laughter which lasted about five minutes. All evening various people were taken with fits of maniacal laughter.

SLAIN. Two and a half hours after the meeting started, the chairs were cleared and those who wished to receive "the blessing" were lined up along pre-marked lines. Members of the mission team, each accompanied by a 'catcher,' went to people and prayed over them, with their hand on the person's head or chest. The people would fall to the floor, eased down by the 'catcher.' It appeared that in the quiet way they were praying they were putting the people into a hypnotic trance. Some lay totally still as if asleep, and others experienced bodily convulsions. By the end, the whole floor was covered with people lying about. Some were women in dresses or skirts and men would arrange their clothes as they lay there.

BIG DADDY GOD. Another striking point was that very little was said of Christ. Nearly every reference was to the Father, many times referred to as 'Big Daddy.' Even the hymn, 'Jesus loves me' was changed to, 'The Father loves me, this I know.' Virtually the only time the Lord and

His death were mentioned was in the context of the Father's love. There was no mention of the blood of Christ, and the fact of being saved was noticeably absent (*Canadian Revivalist*, September-October 1994).

f. In December 1995, the Association of Vineyard Churches broke its ties with the Toronto Airport Vineyard Church, but it did not say the "revival" was not of God.

(1) John Wimber said, "I BELIEVE THAT THERE HAS BEEN AN AUTHENTIC VISITATION OF THE SPIRIT THERE. However I am unable because of my own scriptural and theological convictions to any longer give an answer for, or defend the way, this particular move is being pastored and/or explained" (*Christianity Today,* Jan. 8, 1996).

(2) Note that he said he believed the Toronto Laughing Revival was a visitation of the Holy Spirit. His concern was with some of the more radical phenomena, such as roaring like lions and barking like dogs. Wimber had nothing against spirit slaying, spirit drunkenness, jerking, and many other such things, because these were commonly experienced in his meetings and churches.

(3) In a letter dated December 15, 1995, Gary Best, the national director of the Vineyard churches in Canada, sent a letter to John Arnott to encourage him after the separation occurred. He said: "OUR ACTION DOES NOT MEAN THAT WE HAVE REJECTED THE CURRENT RENEWAL. MANY OF OUR CHURCHES HAVE BENEFITED GREATLY FROM THIS CURRENT RENEWAL and have incorporated it into their church life within the healthy and biblical guidelines reflected in the articles and policies published over the past two years. WE HOPE THAT THEY WILL CONTINUE TO PURSUE RENEWAL IN THIS WAY."

(4) In May 1997, John Wimber told audiences in England that his relationship with John Arnott was better than ever (*Charisma*, May 1997).

9. The Laughing Revival quickly spread to England and many other parts of the world. One of the centers in England was **Holy Trinity Brompton** (HTB), one of the largest and most prestigious Church of England parishes. HTB is located at the heart of London's most exclusive shopping district, Knightsbridge, and is just down the street from the world famous Harrods

department store (owned by the father of Dodi al-Fayed, who was killed in the auto crash with Princess Diana in September 1997).

10. The Laughing Revival next set up headquarters at the **Brownsville Assembly of God in Pensacola, Florida**, in June 1995.

a. Pentecostal evangelist Steve Hill was preaching on Father's Day, June 18, at the Brownsville Assembly of God when the Laughing Revival broke out in what would become its greatest arena to date.

b. The leaders claim the Laughing Revival was entirely spontaneous, but actually the church had been primed for months beforehand:

(1) For several weeks before June 18, many members from the Brownsville Assembly of God had traveled to the Toronto Airport Vineyard Church to participate in the Laughing Revival there. These included the Pastor John Kilpatrick's wife and the wife of another of the church officers.

(2) Just before he became the music leader at the Brownsville Assembly of God, **Lindel Cooley** attended the Toronto Laughing Revival meetings.

(3) A film featuring the "Toronto Blessing" had been shown in the church before June 1995.

(4) In January of that year, Hill had been "slain in the spirit" in London, England, after Sandy Millar, vicar of Holy Trinity Brompton, laid hands on him. Hill told about this in his June 18 message at Brownsville and was preparing the crowd to accept the same experience. This is how Hill described it:



> "I stepped over bodies to get to the pastor. When Sandy touched me I fell to the ground (I don't ever do that) ... I was like a kid at a Toys 'R' Us ... Then I got up and ran up to a couple and said, 'Pray for me, hey man this is good.' They touched me and wham! I went back

down. Some of you God is going to hit in a powerful way. If you are hungry get prayed for a dozen times" (Steve Hill, Father's Day video, Brownsville Assemblies of God).

c. During the June 18 meeting, John Kilpatrick, pastor of Brownsville Assembly of God, fell to the floor and lay there for almost four hours. The following is a description by one of the church members at Brownsville Assembly:

> "Pastor Kilpatrick was slain in the Spirit the first night and was out for several hours. For the first two weeks or so, he couldn't do anything in church. God's presence would come upon him so heavily that he couldn't move. (His wife, Brenda, has been having this happen to her ever since she went up to Toronto. Several nights people have had to drive them home and help them inside the house!! Even the neighbors asked what was going on...and one Baptist lady came because her interest was peeked when she kept seeing them drag Pastor in the house during the middle of the night!!) Even last week this happened to him again" (E-mail message from Beth McDuffie to Richard Riss, July 30, 1995, *History of the Worldwide Awakening*).

d. Beginning June 1995, services were held at the Brownsville Assembly of God four nights a week for four or years.

(1) By January 6, 1998, there had been 2,142,571 visitors.

(2) A pastor's conference has been held each year since 1995. The first one in December 1995 drew 700 "ministers." In November 1997, there were 2,037 in attendance.

(3) By 2001, the services were held only on Friday nights.

(4) The training school started in 1996 split away from the Brownsville Assembly of God in 2001.



John Kilpatrick at St. Louis 2000

e. One of the features of the "revival" is drunkenness.

(1) Pastor John Kilpatrick and his wife have been so drunk that they

could not drive themselves home.

(2) Kilpatrick tells of driving in that condition and running into garbage cans and backing into another automobile.

(3) Men in the church have had to haul Kilpatrick out of the auditorium in a wheelchair because he was too drunk to walk.

(4) On one occasion Kilpatrick fell onto the platform and a woman from the "worship team" fell into his arms and they lay on the platform in a drunken stupor together.

f. Another characteristic is jerking.

(1) In August 1995, a 19-year-old female college student stood and prophesied, and as she spoke, she was jerking so uncontrollably that she appeared to be suffering from cerebral palsy.

(2) One woman in the Brownsville Assembly of God choir experienced wild and uncontrollable jerking of her head from side to side every time she went to church for at least a year and a half.

EXPLOSIVE GROWTH

The Pentecostal-Charismatic movement has grown tremendously.

1. Statistician David Howard claims that 372 million Christians—one in every five—identifies with the Pentecostal-Charismatic movement (Press Release, Indianapolis '90, Aug. 16, 1990).

2. The largest churches in the world are Charismatic. The only church that claims over 500,000 members is Charismatic—the Yoido Full Gospel Church pastored by Paul Yonggi Cho in Seoul, South Korea.

3. The Charismatic movement permeates such influential organizations as the Christian Booksellers of America, the Christian Broadcasting Association, and the National Association of Evangelicals.

4. It controls much of the Christian television and radio transmission.

5. Charismatic literature predominates in Christian bookstores today.

6. Some of the largest mission groups are Charismatic: Youth With A Mission,

with its 21,000 workers (counting short-termers), is an example.

7. The Charismatic movement influences society at every stratum, from businessmen to the poorest of the poor.

THE ERROR OF THE PENTECOSTAL-CHARISMATIC MOVEMENT

The Bible says the Holy Spirit is the SPIRIT OF TRUTH (John 14:17; 15:26; 16:13; 1 John 4:6), yet the fruit of the Pentecostal-Charismatic movement is not truth but doctrinal error. I will mention just a few of the errors commonly held by Pentecostal-Charismatic leaders:

THE FALSE DOCTRINE OF AN END-TIME, LATTER RAIN MIRACLE REVIVAL

As we have seen, one of the keynotes of the Pentecostal movement throughout the 20th century has been the doctrine that the Lord's coming will be preceded by a worldwide revival of signs and wonders.

What about Acts 2:17-21?

1. *Peter says the Joel prophecy was fulfilled in his day with the events of Pentecost*.

   a. There are two parts to the prophecy that Peter cited, the prophesying, and the signs in the heavens. Peter tells us in this passage that the prophesying was fulfilled in his own day, at the beginning of the church age. See also 1 Corinthians 14:20-22, which quotes from Isaiah 28:11-12.

   b. We know from Scripture that the last half of Joel's prophecy will be fulfilled at the Lord's coming. The heavenly signs are described in Revelation. They will not happen until the Tribulation and the return of Christ.

2. *The rest of the New Testament describes only apostasy and false miracles at the end of the church age* (Matt 24:24; 2 Thess. 2:6-10; 2 Tim. 3:13).

FALSE DOCTRINE ABOUT A PERSONAL PENTECOST

Another foundational doctrine of Pentecostal theology is the idea that there is

that the experience of Pentecost described in Acts chapter 2 is something that is to be sought and experienced by every Christian. William Seymour of the Azusa Street Mission invited his hearers to "get your personal Pentecost and the baptism with the Holy Ghost and fire."

WHAT DOES THE BIBLE SAY?

1. Pentecost is a fulfillment of Old Testament prophecy in the feasts (Lev. 23).

a. The first feast was the Passover and the unleavened bread (Lev.23:5-8), depicting Christ's death on the cross.

b. The next feast was the firstfruits (Lev. 23:10-14), depicting Christ's resurrection as the firstfruits from the dead.

c. Fifty days after that was the feast of Pentecost (Lev. 23:15-21), depicting the coming of the Holy Spirit to oversee the harvest. Immediately after this, the harvest is mentioned (v. 22). This typology was fulfilled on the day of Pentecost.

d. All of these were fulfilled in one-time, completed events that were not repeated but that had abiding consequences.

2. Christians are never told to seek a Pentecost experience. The believer is sealed with the Spirit of God when he trusts the Lord Jesus Christ (Ephesians 1:12-13). Nowhere in the Epistles are God's people instructed to seek a Pentecost or to seek the Holy Spirit or to seek the baptism of the Holy Spirit or to yearn for a special crisis experience whereby we are placed into a different spiritual reality.

When Pentecostals pray for a new Pentecost and demand that God give them an experience like that of Pentecost, they are praying contrary to the Word of God. This is not a prayer of faith, because faith is built upon the Scriptures (Romans 10:17; Hebrews 11). God acts according to His own Word, and to pray for something which the Bible does not promise is presumption, which is a great sin. The Bible says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). The Bible is our sole authority for faith and practice.

FALSE DOCTRINE ABOUT THE BAPTISM OF THE HOLY SPIRIT

From the beginning, most Pentecostal denominations have taught that the baptism of the Holy Spirit is an experience that must be sought subsequent to salvation and that it is accompanied by tongues speaking. For example, the Assemblies of God *Statement of Fundamental Truths* says:

> "All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. … This experience is distinct from and subsequent to the experience of the new birth."

WHAT DOES THE BIBLE SAY?

1. Jesus promised the baptism of the Holy Spirit (Acts 1:5) and this was fulfilled on the day of Pentecost.

2. There was a three-fold reception of the Holy Spirit in the book of Acts: for the Jews (Acts 2), for the Samaritans (Acts 8:14-17), and for the Gentiles (Acts 10:44-47).

What about Acts 19:1-7?

a. It is obvious from Paul's question that it was common for the Holy Spirit to be given to believers (v. 2). This in itself is contrary to the common Pentecostal belief.

b. These men had not believed the gospel but had only believed in a corrupted version of John the Baptist's message. We say this for the following reasons:

(1) John preached salvation through Jesus Christ (John 1:29), but these men did not understand salvation, knowing only the ritual of baptism without its significance.

(2) John also preached the coming of the Holy Spirit (Matthew 3:11), but these men did not know about the Holy Spirit.

c. The laying on of hands was by an apostle (v. 6).

d. The situation in Acts 19 was unique and is not a pattern for believers today.

3. The book of Acts is a transitional book. Not everything that happened then is the pattern for the rest of the church age.

a. The ministry of the apostles was unique (2 Cor. 12:12). They could lay hands on people for the reception of the Holy Spirit (Acts 8:18; 19:6), but there are no apostles today.

b. The coming of the Holy Spirit was unique. In the epistles, the reception of the Holy Spirit is always mentioned in the past tense (Rom. 8:9-10; 1 Cor. 12:13; 2 Cor. 1:21-22; 5:5).

4. The Bible warns that there are false spirits given by the devil and made to imitate the Holy Spirit, and we need to be very careful about seeking something that the Bible does not say we should seek (2 Cor. 11:3-4, 14).

5. That tongues is not the evidence of being baptized with the Holy Spirit is plain in 1 Corinthians 12. Verse 13 says all have been baptized by the Holy Spirit but verse 30 says not all speak in tongues.

FALSE DOCTRINE ABOUT THE "BAPTISM OF FIRE"

A baptism of fire has been a common teaching of the Pentecostal movement from its inception.

a. "Many shades of Protestantism lurked in the background of these men and women, but now they formed a sort of 'United Denominations,' fused by a baptism of fire into a single Pentecostal body" (Carl Brumback, Like a River: The Early Years of the Assemblies of God, p. 13).

b. Some Pentecostal groups named themselves such things as "Fire Baptized Holy Ghost" people.

c. The Charismatic movement still holds to this idea. Roman Catholic Ralph Martin's book, for example, published in 1976, was entitled Fire on the Earth.

d. The laughing revival has accepted this since its inception. The Toronto Airport Christian Fellowship hosts "Catch the Fire" conferences annually. One of Toronto's favorite songs is "A Festival of Joy" by Toronto Airport

worship leader Jeremy Sinnott. It calls upon God to "let fire fill this place." Another Toronto favorite is "Let It Burn" by David Ruis.

WHAT DOES THE BIBLE SAY?

Matthew 3:11—"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

1. Verse 12 says the baptism with fire is God's judgment on unbelievers.

2. Other verses teach the same thing (Isa. 66:15,16; Mal. 3:2-4:1; 1 Thess. 1:9-11 and Rev. 19-20).

FALSE EMPHASIS ON THE HOLY SPIRIT

Within the Pentecostal-Charismatic movements, there is a focus on the Holy Spirit.

Benny Hinn's book *Good Morning, Holy Spirit* is an example. Hinn prays to the Holy Spirit, seeks the Holy Spirit, invites the Holy Spirit, etc.

WHAT DOES THE BIBLE SAY?

1. The Lord Jesus Christ foretold what role the Holy Spirit would have in the church age (John 16:13-15). In this passage we learn that —

   a. The Holy Spirit does not exalt Himself.

   b. The Holy Spirit does not draw attention to Himself.

2. There is no example in the N.T. of praying to the Holy Spirit.

   a. The Lord Jesus Christ taught us to pray to the Father, not to the Holy Spirit (Matt. 6:6,9; Jn. 16:23).

   b. Christ's own prayers were always addressed to the Father (Matt. 11:25; 26:39; Jn. 11:41; 12:28; 14:16; 17:1).

   c. The Apostle Paul taught us to pray to God the Father through the Lord Jesus Christ by the Holy Spirit (Rom. 1:8; 7:25).

3. There is no example in the New Testament of inviting the Holy Spirit to work. Neither Jesus nor the apostles did that.

4. The Bible does not exhort us to make spiritual leaps through strange experiences. Rather, it exhorts us to GROW in Christ (1 Pet. 2:2; 2 Pet. 3:18).

5. Not once do the apostles instruct the churches to seek the Spirit of God, or to seek to be baptized with the Spirit, or to seek to be blessed by the Spirit. Rather, we are instructed to be filled with the Spirit (Eph. 5:18), which is to yield to the Spirit of God that He might have His way in our lives, to be controlled by, guided by, empowered by the Spirit of God. There is nothing here about encountering some strange extra-scriptural experience that we can brag about. Paul taught no one to seek an experience with the Spirit. What he taught, rather, was a humble obedience to the indwelling Spirit of God day by day through reading and obeying the Word of God. For a wife to be filled with the Spirit, for example, does not mean she will be drunk so that she cannot attend to her wifely duties or that she will run here and there preaching while she neglects her home. Her filling of the Holy Spirit will be evident, rather, in such things as her godly submission to 1 Timothy 2 and 1 Peter 3. This might not be very exciting for the flesh and it might not be very Charismatic, but it is very biblical. And it is a solid spiritual foundation in a confused and wicked hour.

THE FALSE DOCTRINE THAT TONGUES SPEAKING IS FOR TODAY

From its inception, the Pentecostal-Charismatic movement has held the idea that tongues speaking is a gift that is to be exercised today.

WHAT DOES THE BIBLE SAY?

1. Biblical tongues were a sign to Israel regarding the founding of the church and ceased when the foundation of the church was completed (1 Cor. 14:20-22). Paul tells us that tongues were a fulfillment of the prophecy in Isaiah 28:11-12. See also Eph. 2:20 and 1 Cor. 13:8-9.

2. Biblical tongues were restricted by apostolic direction

a. Women are not allowed to speak (1 Cor. 14:34).

b. Tongues were to be spoken only by course (1 Cor. 14:27).

c. Tongues must be interpreted (1 Cor. 14:27).

d. There is to be no confusion (1 Cor. 14:33).

e. Everything is to be decent (1 Cor. 14:40).

f. Everything is to be orderly (1 Cor. 14:40).

3. Biblical tongues were real earthly languages (Acts 2:6-10; 1 Cor. 14:20-22).

What about 1 Corinthians 14:4? Does it refer to a "private prayer language" that is not understood by the speaker?

For the following reasons we reject the idea that genuine biblical tongues is a gibberish which the speaker cannot understand:

a. According to 1 Cor. 14:2, tongues speaking was the giving forth of mysteries, which refers to revelation. The term "mysteries" in the N.T. refers to things that were hidden in O.T. times but are now brought to light (Rom. 16:25,26; 1 Cor. 2:7,10; Eph. 3:3-5; Col. 1:26). This is what we see on the day of Pentecost. Those that heard the disciples speak in tongues on that day said, "we do hear them speak in our tongues the wonderful works of God" (Acts 2:11).

b. If the tongues of 1 Corinthians 14 are completely different from those of Acts 2, the Bible never explains the difference and never explains how to use the "private prayer language." That would be very strange.

c. If 1 Corinthians 14 refers to a private prayer language that the speaker cannot understand, how can he know if it is of God? If he cannot understand what he is saying, he cannot possibly test it by the Scriptures. How could he know whether or not it was "another spirit" (2 Cor. 11:4)?

d. If 1 Corinthians 14 refers to a private prayer language that the speaker cannot understand, it is contrary to the frequent command to "be sober" (1 Thess. 5:6, 8; Titus 2:2, 4, 6; 1 Pet. 1:13; 5:8). Sober means to be of sound mind. It is used to describe the demoniac of the Gedarenes after the Lord healed him (Mk. 5:15; Lk. 8:35). Thus, it is the opposite of being controlled by the devil. It is the opposite of being drunken, which is to be controlled by a foreign substance, and means therefore to be in control of oneself.

e. Paul said tongues speaking edifies oneself (1 Cor. 14:4). That would not

be possible unless the words could be understood. Paul says in verse 5 that understanding is necessary for edification.

f. In the same context, Paul says that tongues are an earthly language (vv. 21-22). If tongues are an unknown utterance, why would Paul give this prophetic explanation of it?

g. Modern Charismatics do not limit their so-called "prayer language" to private situations. They frequently speak their gibberish in public.

h. If 1 Cor. 14 refers to a "private prayer language," it is not something that can be learned or imitated. It is a miracle. This is contrary to the Pentecostal-Charismatic practice, whereby people are taught to speak in this "prayer language."

4. Biblical tongues were not sought but were sovereignly given by God (1 Cor. 12:11). The disciples did not seek to speak in tongues. In every instance in which Christians spoke in tongues in the N.T. the tongues were sovereignly given. In no instance were the recipients trying to speak in tongues. The Bible never tells the Christian to seek to speak in tongues. Not once is there such instruction given by the Apostles.

5. Biblical tongues were the least important spiritual gift (1 Cor. 12:28-30), *but Christians are instructed to covet the best gifts* (1 Cor. 14:31).

6. Biblical tongues were not spoken by all Christians even in the first century (1 Cor. 12:4, 7-12, 28-30).

7. Biblical tongues were not to be exercised by women in the churches (1 Cor. 14:34-35). Contrariwise, "tongues speaking" is frequently done by women in the Pentecostal-Charismatic movement. Women have been prominent in leading the Pentecostal movement from its inception.

8. There is no instruction in the Bible about HOW to speak in tongues. If tongues speaking were important for the Christian life and if it is important that every Christian speak in tongues, surely God would have plainly instructed us in how to do it!

9. The Pentecostal/Charismatic method of "speaking in tongues" is unscriptural and dangerous. When a person accepts the idea that tongues speaking is a needed and helpful thing for the spiritual life, he then naturally asks how

tongues can be received. The Pentecostal and Charismatic preachers commonly instruct such a one simply to open his mouth and start muttering words but without using normal language. God is supposed to take control of the tongue.

a. There is not a hint of such a practice in the N.T.

b. The Bible warns Christians that there are deceiving spirits that attempt to influence Christians and that can appear as angels of light and ministers of God (2 Cor. 11:13-15; Mt. 24:24).

c. Paul warned the Corinthians that they were in danger of receiving false spirits because of their carnal, undiscerning condition (2 Cor. 11:3-4). The Christian cannot be possessed by evil spirits, but he can certainly be influenced by them.

d. Thus, the Bible warns us to be sober and vigilant (1 Pet. 4:7; 5:8).

THE FALSE DOCTRINE ABOUT WOMEN PREACHERS

Women are very prominent in leadership within the Pentecostal-Charismatic movement, and have been from the beginning.

1. A woman, Agnes Ozman, was the first to speak in tongues in Parham's Bible school in 1901. In 1911, Ozman married Philemon LaBerge and they traveled the country preaching together.

2. Women were in leadership positions at the Azusa Street mission.

a. Women in leadership roles at Azusa included Jennie Evans Moore, Mrs. G.W. Evans, Phoebe Sargent, Lucy Farrow, Ophelia Wiley, Clara Lum, and Florence Crawford.

b. William Seymour's wife, Jennie, took over the pastorate after his death.

c. Many women were ordained and went out from Azusa Street, including Florence Crawford, Daisy Batman, Mabel Smith, Ivey Campbell, Lucy Leathereman, and Julia Hutchins.



3. Some women founders of denominations and ministries:

a. Madgalena Tate founded the Church of the Living God, Pillar and Ground of Truth.

b. Florence Louise Crawford (1872-1936) was the founder and general overseer of the Apostolic Faith Church.

c. Ida Robinson was the founder and first bishop of the Mount Sinai Holy Church in America.

d. Aimee Semple McPherson founded the International Church of the Foursquare Gospel.

e. Susan and Hattie Duncan founded Elim Tabernacle and Rochester Bible Training School.

f. Minnie Tingley Draper founded two churches and was president of the Bethel Pentecostal Assembly missionary board.

g. Alice Belle Garrigus founded the Pentecostal Assemblies of Newfoundland.

h. Florence Crawford founded the Apostolic Faith Mission.

i. Freda Lindsay was president of Christ for the Nations.

j. Alice Eveline Luce founded the Berean Bible Institute in San Diego.

k. Myrtle Beall founded and pastored the 3,000-seat Bethesda Missionary Temple in Detroit, Michigan.

l. Christine Amelia Gibson founded the Zion Bible Institute in Providence, Rhode Island.

4. Pioneering female Pentecostal evangelists included: Carrie Judd Montgomery, Louise Nankivel, Rachel Sizelove, Leanore Barnes, Mildred Wicks, Louise Nankievell, Fern Huffstutler, Elizabeth Sission, Thelma Chaney, Juanita Coe, Hattie Philletta Hammond, Ivey Campbell, Kathryn Kuhlman, Mae Eleanore Frey, Marie Burgess, Maria Woodworth-Etter, Alice Belle Garrigus, Emma Cotton, Elizabeth Sisson, Lilian T. Thistlethwaite.

5. By 1950, 18% of the ordained ministers in the Church of God of Cleveland, Tennessee, were women.

6. The Assemblies of God (AG) received ordained women at its first General Council in 1914, and by 1936, there was one ordained woman for every four ordained men. Today there are almost 4,000 licensed and ordained women in the Assemblies of God.

7. In 1993, 38% of the ordained ministers in the International Church of the Foursquare Gospel were women.

8. Some of the prominent Charismatic women preachers today include Gloria Copeland, Jan Crouch, Marilyn Hickey, Joyce Meyers, Annette Capps, Francis Hunter, Carol Arnott, Cindy Jacobs (God's Generals), Jane Hansen (Women's Aglow), Daisy Osborn, and Anne Gimenez.

9. Some statements by female Pentecostal preachers:

a. Mae Eleanore Frey: "God Almighty is no fool—I say it with all reverence—Would He fill a woman with the Holy Ghost—endow her with ability—give her a vision of souls and then tell her to shut her mouth?" (Mae Eleanore Frey, "Selected Letters of Mae Eleanore Frey," cited by Edith L. Blumhofer, Pneuma, Spring 1995, p. 77).

b. Ida Robinson: "…if Mary could carry the Word of God in her womb, then I can carry the Word of God on my lips" (Dictionary of the Pentecostal and Charismatic Movements).

c. Elizabeth Sission: In her autobiography Sission described sitting in an Episcopal ordination service wishing she were a man so that she could be ordained, but she claimed that later she saw Christ in a vision speaking the words, "I have ordained you" (*Dictionary of the Pentecostal and Charismatic Movements*).

WHAT DOES THE BIBLE SAY?

1. The Bible forbids women to teach men or to usurp authority over them (1 Tim. 2:11-14). There are two restrictions here. The woman is not to teach men, nor is she to usurp authority over them.

2. The Bible restricts church leadership positions to men (1 Tim. 3:2, 12).

3. Why we know these restrictions were not limited to the first century:

a. Paul's letter to Corinth, in which he spoke of women being in subjection

to men, was for all Christians, not just those in Corinth (1 Cor. 1:2). It is clear that Paul's instructions were not intended merely for some peculiar situation at Corinth.

b. Paul said that his instructions in 1 Corinthians 14 are the commandments of the Lord (v. 37). As such, they must be obeyed by all Christians and by every church. These were not Paul's own opinions and prejudices.

c. The Apostle said that the instructions of 1 Corinthians 14 are a test of spirituality. (1 Cor. 14:37). Those who are rejecting the teaching of 1 Corinthians 14 concerning a woman's role in the church are proving themselves to be unspiritual.

d. 1 Timothy, which contains the same instructions concerning women, was written to teach the proper order for churches in general (1 Tim. 3:15).

e. The things contained in 1 Timothy are to be kept until Jesus returns (1 Tim. 6:13-14).

f. In giving the instructions about women in the church, the Holy Spirit referred back to the original order of creation—Adam first, then Eve (1 Tim. 2:13-14). Since the order of creation has not changed and since it does not change in any culture or century, we know that the instructions about the woman's role in the church still apply to us today.

g. Paul referred to the fall for support of his teaching on the Christian woman's subjection to the man (1 Tim. 2:14). Again, this shows that the apostle's teaching about the woman transcends any one culture or generation.

h. Paul referred to human nature to support his teaching regarding women (1 Tim. 2:14). The woman has a different makeup than the man. She was designed for a different role in life—that of a wife and mother. Her emotional, psychological, and rational makeup is geared perfectly for this, but she was not designed for leadership. In the Garden of Eden, the devil deceived her. This was not true for Adam. He sinned, but he was not deceived. Eve had allowed herself to be thrust into a position of decision-making she was not supposed to occupy. It is no coincidence that women have been responsible for starting many of the false Christian movements and have played key roles in spiritism, new age, mind science cults, and such. Human nature has not changed and neither

has God's restrictions against women preachers.

i. While Galatians 3:28 says there is neither bond nor free in Christ, other passages teach that this does not mean there are no servant/master relationships. The Christian servant is free in Christ—free from the eternal wages of sin—but he is not free from his earthly position and responsibilities of servitude toward his master (Eph. 6:5-8; Col. 3:22-25; 1 Tim. 6:1,2; Tit. 2:9-10; 1 Pet. 2:18-25).

3. The example of the entire Bible teaches that women are not to lead:

a. There were no female priests in the Old Testament.

b. There were no female rulers chosen by God over Israel during the kingdom.

c. There were no female writers of the Bible.

d. There were no female apostles.

e. There were no female pastors of the early churches.

4. What about Deborah (Judges 4:4-5)?

Answer:

a. The men were weak (Jud. 4:8). It was a day of apostasy (Judges 4:1-2; compare Isaiah 3:12).

b. Deborah understood that it was not proper for a woman to lead (Jud. 4:9).

c. This isolated example cannot be used to overthrow the clear teaching of the New Testament.

5. What about the daughters of Philip (Acts 21:8-9)?

Answer: They were prophetesses, but when God wanted to speak to Paul, He called a male prophet from another place (Acts 21:10-11).

6. What about Acts 2:18, which says the handmaidens will prophesy?

Answer: It does not say to whom they will prophesy or in what context. Women have a very important teaching ministry, but it is limited to women (Titus 2:3-5) and children (2 Tim. 1:5; 3:15).

7. To say that the woman's ministry is restricted is not to say that women are not very valuable for the ministry of Jesus Christ. Paul had female co-workers (Phil. 4:3). Phebe is an example (Rom. 16:1-2). Priscilla is mentioned right alongside her husband Aquila in the ministry (Rom. 16:3); they were church planters (Rom. 16:5). Women are exceedingly valuable in the Lord's ministry, but He has placed some restrictions upon their service.

THE FALSE DOCTRINE THAT HEALING IS IN THE ATONEMENT

Another central teaching of the Pentecostal-Charismatic movement is the false doctrine that physical healing in this present life is promised by the atonement of Jesus Christ.

> "When Jesus Christ died on the cross, He redeemed us from the curse of the law—poverty, sickness and spiritual death. For spiritual death, Jesus gave us eternal life, for sickness, divine healing and health, and for poverty, wealth" (Rodney Howard-Browne, *The Touch of God: A Practical Workbook*, Vol. 2, p. 55).

WHAT DOES THE BIBLE SAY?

1. Isaiah 53:5 is explained in 1 Peter 2:24. The healing spoken of in Isaiah 53:5 is spiritual healing of the soul from sin.

2. The healing ministry of Christ was to authenticate His Messiahship (Lk. 7:19-23; Jn 5:36; 6:14; 7:31; 9:30-32; 10:37-38; 11:42; 14:10-11; 15:24; 20:30-31; Acts 2:22).

3. The healing ministry of the apostles was to authenticate their message. These were the "signs of an apostle" (2 Cor. 12:12; Acts 2:43; 3:1-8; 4:33; 5:12; 9:36-42; 19:10-12; 28:8-9).

4. Even in the first century all Christians did not have the gifts of healing and miracles. When Dorcas died, the believers called the Apostle Peter from another town, and he raised her from the dead (Acts 9:36-42). When the apostles died, these sign gifts ceased.

5. Today, God does heal in answer to prayer according to His sovereign will (James 5:13-15),

a. This passage says nothing about someone with the gift of healing but

refers to the elders of the church.

b. This passage does not describe a public healing meeting but a private situation.

c. I believe in divine healing through prayer. I have experienced such healing, and I know many Christian friends who have experienced the same.



Oral Roberts, healing evangelist

(1) On a trip to the States in the 1980s I experienced a wonderful healing. I had contracted a severe amebic dysentery in Calcutta just before embarking to the States. The first two days were miserable and as the dysentery was showing no sign of abating, I was planning to go to a doctor as soon as I could reach the next city. I stopped that night at the home of a pastor friend in a remote part of Wyoming and we talked into the wee hours of the morning. Before we retired, he prayed for me to be healed of my sickness. He didn't rebuke the devil or demand that God heal. He simply prayed for me and we submitted ourselves to His will. When I woke up after a few hours of sleep to continue my trip, I discovered to my great joy that the Lord had completely healed me.

(2) The following is the testimony of my friend Paul Timmerman. He experienced a miraculous healing when he was co-piloting seaplanes in the Coast Guard:

> "Hello, I'm Paul Timmerman. I give the following as testimony of the great power that our God has to heal a person. I personally have had several instances of divine healing in my life that were just plain miracles, that could be explained no other way. These were attested to by federal medical personnel and flight surgeons, and the healings that I have had are a matter of my own military record.
>
> "The one that I would like to share for this moment happened in 1971, when I was serving with the United States Coast Guard. I was stationed at Port Angeles, Washington, [at the] Coast Guard Air Station there, flying sea planes and single engine helicopters at that time. While stationed there, I developed a very sore wrist condition, whereby the use of my hands was badly impaired, and I had growths on the

insides of my wrists that started growing up and came about a half an inch high or so on each wrist. It would keep my wrist from moving, became very painful, and the doctors checked it out, and, after X-raying and all, said that it was a tissue growth called a ganglia. They tried several different medical ways to remove them, and to stop the growth of them, and to give me back the use of my wrists, and these methods failed. So they sent me to a specialist at the Army hospital, Madigan General Hospital, Fort Lewis, Washington. There the medical staff again X-rayed and examined my wrists and set up the date for surgery because there was no other alternative that they had at that point to remove the growths that were quite visible, and very sore, and hindering the use of my hands. They set up the surgery date, and the day before my surgery I had to report in to the hospital for prepping, for pre-surgery examination. And the surgeons examined again the X-rays and my wrists, and saw the extent of the damage, and prepared me for surgery for the following day.

"However, that evening, after the doctors left, I was in my hospital bed there waiting, studying my Bible, and just relying on the promises of the Lord, and I turned sincerely to the Lord and asked Him—knowing full well He had the power to heal through surgeons or through divine healing—and I just asked Him to work a miracle, and take these away, that the name of the Lord Jesus Christ would be magnified and glorified throughout that hospital, due to the miracle that had been worked.

"In the morning, much to the surprise of the doctors when they came in, the growths were completely gone from my wrists. I had full use of my hands, my wrists. And to this day, almost 20 years later, I have never had a reoccurrence of this phenomena on my wrists. The doctors then were totally baffled by what happened, thinking perhaps they had the wrong patient or whatever. I simply witnessed for the Lord Jesus Christ and told them that I had asked the Lord to work a miracle a night before if it be His will, knowing full well that He could, and that He had decided that it was for the glory and honor of Jesus Christ that He did. And He healed me that night, and like I say, it has never reoccurred. I went about the hospital just praising the Lord Jesus Christ and glorifying His name, telling others about Him, witnessing to the great miracle that took place there. And the testimony of the Lord Jesus Christ went throughout that hospital to many military men, and the doctors, of course, had nothing to say but that they certainly had done nothing to change that, but that condition was totally healed."

(3) The following is the testimony of Evangelist Al Lacy, which he gave on May 8, 1996, at the Bible Baptist Church in Oak Harbor, Washington. At the time this miracle healing occurred, Brother Lacy was a pastor:

"My wife had a rare disease which destroyed her kidney and it had to be removed. Eight years later, the same symptoms were discovered in her remaining kidney. The doctors said that two-thirds of the kidney was dead. They said she had one year to live. One and a half maximum. She was too weak for a transplant. (That was in the early days of kidney transplants.) I called the 27 deacons of the church, and they anointed her with oil and prayed over her. The Lord stopped the disease right there and she has lived 21 years as of this telling."

(4) An example of divine healing among ancient Baptists is found in the ministry of Owen Thomas, who pastored the first Baptist church in Delaware. Thomas was born in Wales in 1676 and came to America in 1707. He took the pastoral care of the Welsh Tract church in 1740 and continued in that office until 1748, when he resigned it, to go to Yellow Springs, where he died, November 12, 1760. Pastor Thomas left behind the following note: "I have been called upon three times to anoint the sick with oil for recovery; the effect was surprising in every case, but in none more so, than in the case of our brother Rynallt Howel: he was so sore with the bruises which he received by a cask falling on him from a wagon, that he could not bear to be turned in bed: the next day he went to meeting" (David Benedict, A General History of the Baptists in A*merica*, 1813, vol. 2, chapter 1).

6. The New Testament tells us that healing is not always God's will:

a. THE CASE OF TIMOTHY. 1 Timothy 5:23 tells us that Timothy was sick frequently, and the Apostle Paul instructed him to use a little wine for his stomach's sake and his often infirmities. God did not heal Timothy supernaturally or permanently from his sickness, nor did he instruct Timothy to curse his illnesses or to exercise "the word of faith."

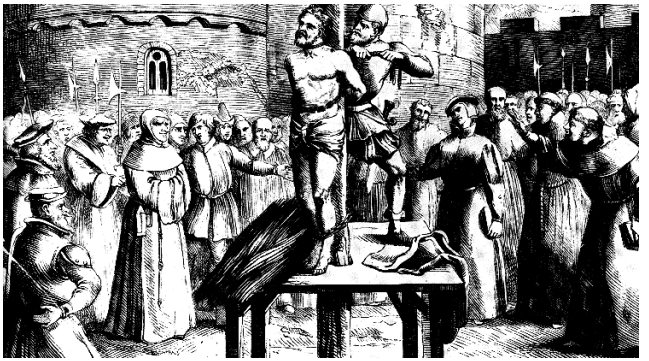
b. THE CASE OF TROPHIMUS. In 2 Timothy 4:20 we learn that another of Paul's coworkers, Trophimus, was left behind in Miletum sick. He was not supernaturally healed.

c. THE CASE OF PAUL. In 2 Cor. 12:7-10 we read of a situation in which the Apostle Paul was afflicted with some sort of infirmity. The Greek word translated "infirmity" in this passage is also translated "weakness" (v. 9), "sickness" (Matt. 8:17; Jn. 11:4), and "disease" (Acts 28:9). Three times, he asked God to take away this problem, but the Bible says God refused to do so. He was told that this infirmity was something God wanted him

to have for his spiritual well being. Upon learning this, Paul bowed to God's will (2 Cor. 12:10). This is a perfect example for Christians today. We should pray for healing and release from trials, but when God does not heal, we must bow to His will and accept that sickness or trial as something from the hand of God. This is not lack of faith; it is obedience to the sovereignty of God.

7. God's choicest servants throughout church history have suffered many sicknesses:

a. William Tyndale, the translator of our English Bible in 1524, was arrested by the Roman Catholic authorities and put in prison to await his martyrdom. While there, he wrote the following letter:



Bible translator William Tyndale was martyred after lingering in prison

"I believe, right worshipful, that you are not aware of what may have been determined concerning me. Wherefore I beg of your lordship, and that by the Lord Jesus, that if I am to remain here through the winter you will request the commissary to have the kindness to send me from the goods of mine which he has a warmer cap, for I SUFFER GREATLY FROM THE COLD IN THE HEAD AND AM AFFLICTED BY A PERPETUAL CATARRH, which is much increased in this cell. A warmer coat also, for this which I have is very thin. A piece of cloth, too, to patch my leggings. My overcoat is worn out. My shirts are also worn out. He has a woolen shirt, if he will be good enough to send it. I have with him also leggings of thicker cloth to put on above. He also has warmer night caps. And I ask to be allowed to have a lamp in the evening. It is indeed a wearisome to sit alone in the dark. But most of all I beg and beseech your clemency to be with the commissary that he will kindly permit me to have the Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may pass the time in that study. In return may you obtain that which you most desire so only that it be for the salvation of your soul. But if any other decision has been taken concerning me to be carried out before winter, I will be

patient. Abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose Spirit I pray may ever direct your heart. Signed William Tyndale."

b. Many of the famous hymns were written by sick people.

(1) Charlotte Elliot was sick all her life.

(2) Fanny Crosby was blind from birth, blind for 95 years. She wrote, "Saved by Grace" and "Safe in the Arms of Jesus." She testified:

"O what a happy soul am I!
Although I cannot see
I am resolved that in this world
Contented I will be.
How many blessings I enjoy,
That other people don't.
To weep and sigh because I'm blind,
I cannot, and I won't."



Fanny Crosby, blind hymn writer

(3) The following had tuberculosis for much of their lives and died of it: William Bradbury, who wrote "He Leadeth Me"; August Toplady, who wrote "Rock of Ages"; Philipp Doddridge, who wrote "Oh Happy Day"; Sarah Flower Adams, who wrote "Nearer My God to Thee."

(4) Isaac Watts, who wrote "When I Survey the Wondrous Cross," "Marching to Zion," and "Joy to the World," suffered all his life.

(5) "Joseph Scribben, who wrote "What a Friend We Have in Jesus," had tragedy and sickness all his life.

(6) Frank Graff, who wrote "Does Jesus Care," was sick most of his life.

c. Robert Murray McCheyne and David Brainard were known as among the holiest men of their time, but they both died with lung trouble at the age of 30 (Paul Locke, What the Bible Teaches about Healing).

8. Romans 8:22-25 reminds us that we will not receive our glorified state until Christ returns. Until then, we are subject to the trouble and death of this sin-cursed world.

THE PENTECOSTAL-CHARISMATIC HEALERS CANNOT HEAL AFTER THE FASHION OF CHRIST AND THE APOSTLES.

a. Begin with **John Dowie** ----

b. J.H. Montgomery, former editor of **Oral Roberts'** Abundant Life magazine, testified: "I make the following statement after serious thought and consideration. I first attended a healing campaign in 1949, and in the intervening years between then and now I have attended a great many of these great meetings. ... But I have yet to meet one man or woman who had the power of God to perform miracles as Jesus performed them" (Montgomery, The Enemies of the Cross).

c. **William Branham** is exalted as one of the greatest of the Pentecostal faith healers. Alfred Pohl worked in one of Branham's healing meetings in Saskatoon, Saskatchewan, and he testified that none of those who were proclaimed healed were actually healed. I interviewed Pohl personally on Feb. 21, 1990. He told me that Branham would tell the sick people that they were "healed" but that they would still be sick for a little while longer! A local newspaper challenged the host church that if they could provide *even one* confirmed case of healing that they would report it on the front page. I asked Pohl if they could find one, and he replied, "Not one." He told me that a Pentecostal radio pastor's wife was supposedly healed of cancer at the Branham crusade, but she died soon thereafter. Brother Pohl described the day that pastor returned to Pohl's office, downcast and deeply troubled, and asked this question: "Tell me, how is it that my wife who was healed ten days ago is now in the grave."

d. **Aimee Semple McPherson**, the founder of the Foursquare Pentecostal Churches, taught that healing is promised in the atonement. Arno Gaebelein examined McPherson's healing claims and published his report in the 1925 book The Healing Question. He did not find genuine healings. McPherson's biographer Daniel Epstein, though extremely sympathetic to her, admitted that those healed were "mostly diseases of the immune system, or attributed to hysteria." He admitted that she was "not credited with raising anyone from the dead, correcting a harelip or cleft palate, or restoring a missing limb, digit, or internal organ" (Epstein, Sister Aimee, 1993, p. 112).

e. **Smith Wigglesworth** is upheld as one of the great Pentecostal prophets and faith healers. he taught that God promises perfect physical wholeness, that the Christian has the power to command things into being, and that the Christian can operate in the same sign gifts that Christ exhibited. Even so, very few of those who sought Wigglesworth's healing ministrations were ever healed. His own wife died six years after he became a Pentecostal, and his son died two years after that. His daughter, who assisted in his meetings, was never healed of her deafness. For three years he himself suffered with gallstones. We who understand that physical healing is not PROMISED for this present time know that such things are part of God's sovereign plan and we are not confused by these events. God often heals in answer to prayer, but He does not always heal. According to the doctrine that physical healing is guaranteed in the atonement and is a part of the Gospel, though, such things should not occur. Those who hold this doctrine tell us that sickness is never a blessing of God, that it is of the devil, that it has been defeated on the cross. According to his own doctrine, Wigglesworth's daughter should have been healed of her deafness and he should have been healed of his own sicknesses. His wife should have been healed of the sickness that took her life when she was but a young woman, and his son should have been healed of the sickness that took him away in childhood.

f. **Kathryn Kuhlman** is another of the acclaimed Pentecostal faith healers. In his book Healing: A Doctor in Search of a Miracle, Dr. William Nolen dedicates an entire chapter to his experiences investigating Kuhlman healing crusades. Though sympathetic to Miss Kuhlman as a person, Nolen was unable to document medically even one case of physical healing, though large numbers of them were claimed. At the time of his investigation, Dr. Nolen was chief of surgery at Meeker County Hospital in Litchfield, Minnesota. A reporter who covered a Kuhlman healing crusade in Pittsburgh's Carnegie Music Hall in 1948 testified: "For every one who has proclaimed a cure, a score more have faded off into the darkness, as miserable and heartsick as when they came" (Wayne Warner, The Woman Behind the Miracles: Kathryn Kuhlman, p. 145). Kurt Koch was a renowned evangelical researcher into the occult. In his book Occult ABC he describes his research into Kathryn Kuhlman's

healing ministry. He carefully followed up on a list of 28 cases of alleged healings in the Minneapolis, Minnesota, area. The following is the summary of his findings: "Ten had not been healed, seven had experienced an improvement in their condition, eleven had diseases in which the mind can play an important part. In the whole of this extensive report, there is not one clear case of healing from an organic disease" (Kurt Koch, Occult ABC, Grand Rapids: Kregel Publishers, 1981).

g. **Jack Coe** was one of the well-known Pentecostal faith healers of the 1950s. He claimed that consulting physicians was connected with the mark of the beast (Simson, The Faith Healer, p. 164). In February 1956, at a healing crusade in Miami, Florida, Coe laid hands on a little boy who was stricken with polio. The boy's mother, Ann Clark, was told by Coe: "If you believe Jesus heals the child, take the braces off, and leave them off." She immediately removed the braces from the boy's feeble legs, but as he attempted to take a step, he collapsed to the floor. Believing the false teaching that Coe and the other faith healers preached that God had promised her boy's healing through faith, Mrs. Clark determined not to put the braces back on. Soon the boy's legs began to swell and she took him to a doctor, who ordered the braces to be put back on. Her letter to Jack Coe, seeking his counsel, was ignored, so she contacted the police and Coe was charged with practicing medicine without a license. After a highly publicized trial, the judge dismissed the case. Mrs. Clark's sad experience reminds us that the path of the Pentecostal movement is strewn with this type of heartache because it promises things which God has not promised. Though he taught that healing was guaranteed in the atonement and warned his followers against using medicine and consulting physicians, Coe went to the hospital when he fell ill WITH POLIO only a few months after the aforementioned trial. He succumbed to this disease a few weeks later, and it would be difficult not to see the hand of God in such a remarkable coincidence. After Coe's death, his widow published a series of articles exposing the fraud of key healing evangelists.

h. **Charles Price** is another of the famous faith healers of the first half of the twentieth century. Following a Price crusade in Vancouver, British Columbia, in 1923, a group of physicians, professors, lawyers, and ministers followed up on the healings. Of the 350 people who had

claimed to be healed, they could not find any physical change in the conditions of 301, 39 had died within six months of the meeting, five had become insane, and five appeared to be cured of "nervous disorders" (D. Richard Wolfe, "Faith Healing and Healing Faith," Journal of the Indiana Medical Association, 53, April 1959, cited from Eve Simson, The Faith Healer, St. Louis: Concordia, 1977, p. 166).

i. **Oral Roberts** is one of the most renowned faith healers of Pentecostal history. In 1955, Presbyterian Pastor Carroll Stegall, Jr., examined Roberts' healing claims and found them to be entirely bogus. After attending several of Roberts' healing campaigns and doing follow up interviews, Stegall testified, "I have never seen a vestige of change." He went further and said, "So far from curing, they often kill. Far from blessing, their arrival in a city is rather a curse, a misery, a racket, a destruction of faith in simple people" (cited in Oral Roberts: An American Life by David Harrell, Jr., 1985, p. 164). Many people have died right in the Oral Roberts healing meetings. In a 1950 crusade in Amarillo, Texas, the tent was blown down and some 50 people were hospitalized. In 1984, Roberts' 10th grandchild--the son of Richard and his second wife Lindsay and the only heir to be named after him--died two days after birth (Oral Roberts: An American Life, pp. 343-347). And yet Oral teaches, "Sickness is not part of God's plan and not devised by God's will" (Abundant Life, Sept. 1976).

j. **Kenneth Hagin, Sr.**, is another of the famous living faith healers who claims that sickness is never God's will. Some years ago he claimed that he hadn't been sick in 60 years, but actually he has had several cardiovascular crises, one lasting six weeks. Heart disease is a sickness, dear friends!

k. Morris Cerullo also teaches that healing is promised in the atonement and at his healing crusades he proclaims that "it is God's will to heal every person" (Calgary Herald, Calgary, Alberta, June 6, 1987). But when Andrew Fergusson, General Secretary of the Christian Medical Fellowship, examined a Cerullo healing crusade in England, he could not find verifiable cases of healing (Evangelical Times, Sept. 1992).

l. **Charles and Francis Hunter**, the "Happy Hunters," conduct healing crusades and teach that every Christian has the authority to lay hands on

the sick and heal them. They teach that wholeness and healing are a guaranteed part of the Christian life. While conducting a healing crusade in the Philippines, Frances Hunter ended up in the doctor's office after contracting conjunctivitis, or "pink eye." She testified, "I could not get rid of it in spite of all the healing teams over there." So she went to a medical clinic for help. On another international healing crusade trip, Mrs. Hunter had to be brought back to the States in a wheelchair!

m. One of the most famous of the current healing evangelists is **Benny Hinn**. The Dateline program on NBC asked Hinn's ministry to provide confirmation of the 56 cases of healing that were claimed at one of his crusades. Hinn's people could only come up with five cases of what they called "irrefutable and medically proven miracles." When Dateline researched these five cases, it found that only one of the people involved could provide medical records, and her doctor suspected that the woman never had the Lou Gehrig's disease she claimed to have been healed of (Charisma Online, Feb. 20, 2003).

n. **Jamie Buckingham** wrote 40 books that sold some 20 million copies. He was an editor for the influential Charisma magazine. In June 1990, after he was diagnosed with cancer, Buckingham's wife and prominent charismatic leaders prophesied that he would be healed. Buckingham also testified that God spoke to him while he was in the shower and told him that he was going to live to be "at least 100 years of age in good health and with clear mind, creating and producing until the day I die in my own bed." The October 1990 issue of Charisma featured an article entitled "Healed!" describing Buckingham's alleged healing. The April 1991 issue of Charisma featured "My Summer of Miracles," in which Buckingham again described his miracle healing. Ten months later, on February 17, 1992 Jamie Buckingham died.

o. The ministry of the late **John Wimber** (1934-1997) is yet another case study in confusion. He was not a classical Pentecostal, but he was definitely a key figure in the modern Charismatic movement. I heard him speak at the North American Congress on the Holy Spirit & World Evangelization, held August 1990, in Indianapolis. Wimber said: "After God has given you his Son, why would he withhold healing from you? … Up in heaven the angels rejoice when they see the servants of God on

earth doing the deeds of the Son and ministering in the power of the kingdom. … I believe right now that the Lord is releasing healing angels among us and that they are here to minister on his behalf…" In spite of such claims, Wimber's healing success was no better than that of any Bible-believing pastor who prays for his people. Five Christian medical doctors attended a Wimber healing crusade in Leeds, England, and concluded: "We saw no change that suggested any healing of organic, physical disease. To encourage techniques which produce hypnosis and hysteria, and to teach that one is learning how to exercise Kingdom rule over demons, disease and nature is false; it is a misrepresentation" (Dr. Verna Wright, "A Medical View of Miraculous Healing," chapter 11 of Peter Masters, The Healing Epidemic, London: The Wakeman Trust, 1988, p. 213; Wright is chief of rheumatology at Leeds University). During the Wimber crusade in Leeds, a girl with deep psychiatric problems who fell down screaming and was pronounced healed had to be committed to a psychiatric hospital three months later. When questioned about his healing ministry in Australia in March 1990, Wimber testified that not all diseases are equally responsive to his healing ministry. He admitted that he had a high success rate for headaches and back aches but that of the 200 Down Syndrome children he had prayed over none had been healed (Phillip D. Jensen, "John Wimber Changes His Mind!" The Protestant Review, July 1990). In other words, he could "heal" sicknesses which can be "healed" just as successfully by hypnotists and shamans, but he could not heal organic diseases. Wimber died of cancer, as did his son Chris.

THE FALSE DOCTRINE THAT A BORN AGAIN CHRISTIAN CAN LOSE HIS SALVATION

The Pentecostal-Charismatic movement commonly teaches that the Christian can lose his salvation.

HOW WE CAN BE SURE TRUE CHRISTIANS ARE ETERNALLY SECURE.

1. Because of the terms used to describe salvation:

a. "eternal life" (Jn. 3:16; 1 Jn. 5:11)

b. "full assurance" (He. 6:11; Col. 2:2)

c. “strong consolation” (He. 6:18)

d. “hope ... sure and stedfast” (He. 6:19)

2. Because of what we are. All of the following are spoken of in the present tense; this is the present condition of each true believe:

a. Forgiven (Ro. 4:7; 1 Jn. 2:12).

b. Justified (Ro. 5:1,9; Tit. 3:7)

c. Risen with Christ (Ro. 6:3-6; Col. 3:1,2).

d. Reconciled (Ro. 5:10).

e. Accepted in the beloved (Ep. 1:6).

f. Saved (Ep. 2:8,9; 2 Ti. 1:9).

g. Citizens of Heaven (Ph. 3:20).

h. Children of light (1 Th. 5:5).

i. Not of the world (Jn. 17:16).

j. Elect (1 Pe. 1:2).

k. Born again (1 Pe. 1:2,23).

l. New creation (2 Co. 5:17).

m. Complete in Him (Col. 2:10).

n. Sanctified once for all (He. 10:10).

o. Perfected forever (He. 10:14).

p. Passed from death unto life (1 Jn. 3:14).

q. Sanctified in Christ (1 Co. 1:2).

r. Light in the Lord (Ep. 5:8).

s. A child of God forever (Ro. 8:15; Ga. 4:4-7; 1 Jn. 3:1).

t. Made fit for Heaven (Col. 1:12).

3. *Because of where we are*:

a. In the heavenlies with Christ (Ep. 2:5-6).

b. In God’s family (Ga. 3:26; 1 Jn. 3:2).

c. Translated into the kingdom of His dear Son (Col. 1:13).

d. Brought near (Ep. 2:13).

4. *Because of what we have*:

a. Peace with God (Ro. 5:1).

b. Eternal life (Jn. 3:16).

c. Sealing of the Holy Spirit (Ep. 1:12-14).

d. All spiritual blessings (Ep. 1:3).

e. Access to God (Ep. 2:18).

f. An Advocate with the Father (1 Jn. 2:1-2).

g. Eternal redemption (He. 9:12).

h. Forgiveness of sins (Ep. 1:7; Col. 1:14; 2:13).

i. Mercy (1 Pe. 2:10).

j. Eternal glory (2 Ti. 2:10).

k. Everlasting consolation (2 Th. 2:16).

l. An Intercessor in Heaven (Ro. 8:34).

5. *Because of what is past*:

a. The law of sin and death (Ro. 8:2).

b. Death and wrath (Col. 3:3; Ro. 6:11; 1 Th. 5:9).

c. Condemnation (Jn. 5:24).

d. Night and darkness (1 Th. 5:5).

6. Because of God's promises. All of the following are unconditional promises to the believer in Christ:

a. The believer is promised the glory of God (Ro. 5:2). This speaks of Christ's kingdom glory .

b. The believer is promised redemption of the body (Ro. 8:23-24; Ph. 3:21).

c. The believer shall never perish (Jn. 10:27-28).

d. The believer is predestinated to be conformed to the image of Christ (Ro. 8:28-29).

e. The believer shall appear with Christ in glory (Col. 3:3-4).

f. The believer is not appointed to wrath but to salvation (1 Th. 5:9).

g. The believer is delivered from the wrath to come (1 Th. 1:10).

h. The believer has an incorruptible inheritance (1 Pet. 1:4).

i. He that hath begun a good work in you will perform it until the day of Jesus Christ (Ph. 1:6).

k. The believer shall never die (Jn. 11:26).

l. The believer will be brought into the glorious liberty of the children of God (Ro. 8:21).

m. God shall confirm the believer unto the end (1 Co. 1:8).

n. The believer has eternal inheritance (He. 9:15).

o. The believer shall be saved from wrath (Ro. 5:9).

p. The believer cannot be separated from God's love (Ro. 8:31-39).

THE FALSE DOCTRINE THAT MIRACLES PRODUCE FAITH

The Pentecostal-Charismatic movement holds to the premise that signs and wonders produce faith. John Wimber, founder of the Vineyard churches, repeatedly taught this. He claimed that evangelism, to be most effective, must be accompanied by miracles. His books *Power Evangelism* and *Power Healing* are predicated upon this idea: "Clearly the early Christians had an openness to the power of the Spirit, which resulted in signs and wonders and church growth. If we want to be like the early church, we too need to open to the Holy Spirit's power" (Wimber, *Power Evangelism*, p. 31). Wimber said, "Once you've healed a person, it's very easy to lead them to Christ."

WHAT DOES THE BIBLE SAY?

1. This false doctrine ignores the example of Scripture.

a. Most of those who saw the miracles of God upon Egypt and in the wilderness wanderings did not believe (Heb. 3:7-12).

b. Most who witnessed the incomparable miracles of Jesus Christ did not believe (John 6:66). By the day of Pentecost, there were only 120 disciples in the upper room.

2. This false doctrine confuses the purpose of the miracles of Christ and the Apostles. They did not perform miracles to produce faith but to authenticate their ministries (Jn. 10:37-38; 2 Cor. 12:12; Heb. 2:3-4).

3. This false doctrine denies the sufficiency of the Bible and of the miracles recorded therein (Jn. 20:29-31).

4. This false doctrine denies the plain statements of Scripture about miracles (Matt. 12:39; Lk. 16:30-31; Jn. 20:29; 2 Pet. 1:16-21).

These Bible passages devastate the doctrine that miracles produce faith and that Christians today must demonstrate apostolic signs and wonders. The Apostle Peter experienced miracles far beyond anything even imagined by today's Charismatics, yet he did not exalt miracles, he exalted the Scriptures. He said the Bible is a more sure word than even the most amazing experience or miracle. The gospel does not have to be perpetually authenticated by signs and wonders. It is solidly established upon the greatest sign ever accomplished: the resurrection of Jesus Christ. Those who do not believe this sign as recorded in the Holy Scriptures will not believe any sign they see with their own eyes. That is what the Bible tells us.

THE FALSE ECUMENICAL MOVEMENT

One of the themes of the Charismatic movement from its beginning has been ecumenical unity. Doctrinal differences are downplayed or entirely ignored. Experience is exalted. There is a call to break down the walls between denominations.

The radical nature of Charismatic ecumenism is evident in its close relationship with the Roman Catholic Church. That Charismatics are growing cozy with Rome is evident on every hand and is readily admitted by ecumenical leaders. We have already given examples of this under the section of the history of the Charismatic movement. Following are two others:

In 1979 Tyndale House published *The Three Sisters* by Michael Harper, which traced the growing ecumenical unity of three branches of Christianity: Evangelical Protestantism (*Evangeline*), Pentecostalism (*Charisma*), and Roman Catholicism (*Roma*). Harper's testimony echoes that of the majority of Charismatic leaders today:

> "It is my conviction that a growing unity between the three forces in the Christian world is both desirable and possible. AFTER FIVE YEARS' PARTICIPATION IN DIALOGUE WITH ROMAN CATHOLICS AND SEVERAL YEARS WITH EVANGELICALS, I HAVE FORMED THE CONCLUSION THAT THE THINGS WHICH UNITE US BOTH ARE MORE NUMEROUS AND MORE WEIGHTY THAN THE THINGS WHICH DIVIDE US. The Holy Spirit is so obviously at work in all three worlds that only good can come from an increasing unity, which need not be thought to compromise the essential

convictions of those involved" (p. 41).

> "Oh, what an enrichment it has been to meet with Catholics and to be introduced to some of the treasure stores of Catholic life! THE VIRGIN MARY HAS COME ALIVE AND I FEEL I KNOW HER NOW, in the same way as my evangelical heritage helped to know St. Paul" (p. 49).

> "The charismatic movement ... is more ecumenical than the evangelical world. ... What basically unites charismatics is NOT DOCTRINE BUT EXPERIENCE" (p. 33).

> "It [the charismatic movement] HAS BRIDGE-BUILDING POTENTIAL OF IMPORTANCE TO THE ECUMENICAL FUTURE OF THE CHURCH" (p. 34).

Another book published in 1979 illustrates the strength of the Charismatic-Catholic connection. *That They May Be One* by Thomas Twitchell was published by Logos press, and its contention was that Charismatic-Roman Catholic unity will soon be realized. Speaking of his participation at the 1975 Atlantic City Conference, Twitchell said:

> "As Ruth Stapleton finished, Father [John] Bertolucci resumed with more prayers of healing for the churches. PROTESTANTS WERE ASKED TO STAND AND CATHOLICS WHO WERE NEXT TO THEM WERE ASKED TO SEEK FORGIVENESS FROM THEIR PROTESTANT BROTHERS AND SISTERS FOR ALL THE PAIN AND HURT CAUSED BY THEIR CHURCH'S OFFICE OVER THE PAST 400 YEARS. WE PROTESTANTS DID THE SAME ... This night became, for all of us, the time when the Lord chose to heal 400 years of hurt, pain and division between the Catholic and Protestant churches... On this night the Lord forgave the sins of our fathers. We were made into one family by the gift of the Spirit. ... The next day THE PROCESSION FOR THE MASS WAS GLORIOUS. Three hundred priests entered ... The cross bearer entered with an empty wooden cross—a resurrection cross—as if to say, 'We love you, our Pentecostal brothers and sisters; we thank you for recognizing our obedience to the authority of our church in the Eucharistic celebration.'"

WHAT DOES THE BIBLE SAY?

1. The Ecumenical Movement has a false view of doctrine.

a. The term "doctrine" appears 56 times in the King James Bible. The first characteristic of the church at Jerusalem which is described for us by the Holy Spirit is that it "continued stedfastly in the apostles' doctrine" (Acts 2:42). The one true faith, the one true body of doctrinal truth, was given

to the apostles and enshrined in the New Testament Scriptures. From that time to now, churches are commissioned to stand strictly upon that same doctrinal faith. No modifications are to be made. No changes are to be accepted.

b. When Paul wrote to Timothy to instruct him in the work of the church, he did not tell him to "lighten up" and to ignore doctrinal differences. He solemnly instructed him to remain absolutely steadfast in the apostolic doctrine and not to allow ANY other doctrine to be taught (1 Timothy 1:3; 1 Tim. 6:14; 2 Tim. 2:2).

c. We are not only to believe the right doctrine, but we are to fight for it (Jude 3). It is impossible to be ecumenical when you are busy contending for doctrinal purity.

d. One of the names of the Spirit of God is "the Spirit of Truth" (John 14:17; 15:26; 16:13; 1 John 4:6). When He comes in His saving and sanctifying power, He also comes with Truth. One clear biblical evidence that the Charismatic movement is not of God is its doctrinal carelessness. Those who experience the Laughing Revival might have powerful religious experiences and they might become better people in a moral and religious sense; they might "feel" closer to God; but they continue in their abominable false doctrines, and the Holy Spirit of God is not the author of such confusion.

e. Many Pentecostals and Charismatics are practicing gross hypocrisy. They teach their doctrines about the Holy Spirit and spiritual gifts and ecumenical unity and they expect everyone to agree with them. Those who do not support their doctrine are labeled schismatic and unloving. Why is it right for the Pentecostal-Charismatic to teach and practice his doctrine, but it is wrong for the non-Pentecostal to teach and practice his doctrine? Why is it the non-Pentecostal who is unloving and schismatic? Why is it not the Charismatic ecumenist who is unloving and schismatic for calling upon non-Pentecostals to give up their doctrinal convictions and join hands with them?

f. Those who have the most to lose from the ecumenical call to dissolve denominational walls are those whose doctrine is based upon the Word of God. A man who is convinced his doctrine is based on the Bible is a

traitor to hold hands with those who oppose his doctrine.

2. The Ecumenical Movement ignores God's command of separation. A truly Spirit -filled Christian will desire to obey the Spirit's instruction regarding separation and contending for the faith

a. Romans 16:17 commands us to separate from those who teach doctrine that is different from the apostles.

b. 2 Cor. 6:14-18 commands us to separate from unbelievers and infidels.

c. 2 Timothy 3:5 commands us to separate from those who have a form of godliness but deny the power thereof.

d. 2 Thessalonians 3:6 commands us to separate even from brethren who disobey the instructions of the apostles.

<u>But what about the "evangelical Catholics"?</u>

a. The charismatic Catholics testify that their experiences cause them to love (false) Roman Catholic doctrine more. We have already given examples of this.

b. At the St. Louis 2000 charismatic conference there were many "evangelical Catholics." I was there with press credentials and I took a private survey of them. I asked the following simple question to each individual: "When were you born again?" Not one Catholic that I interviewed gave me a scriptural answer to this most important question.

(1) A nun from Notre Dame replied, "I've always been in love with God."

(2) A woman who teaches in the art department at the Franciscan University of Steubenville said she was born again either when she saw a miraculous light shining around the priest at her first mass when she was 15 years old or at her first charismatic retreat in 1972.

(3) A representative of the Chariscenter USA told me he was born again when he was baptized as a teenager and that his children were born again when they were baptized as infants.

(4) A representative of Marian Publishers was very puzzled when I asked him the question. He told me that "born again" is not a Catholic term. I reminded him that Jesus used the term in John 3. He then told me

that he was born again when he was baptized as a baby and also when he was confirmed.

(5) One of the founders of Signs of the Times Apostolate told me she was born again when she was baptized, confirmed, and when she rededicated her life to God at age 21.

(6) Joseph, a lay "brother" in a Catholic order, told me he was born again when he attended a charismatic meeting in the 1970s during graduate school and that it was a gradual thing of becoming serious about God.

(7) A Catholic man who grew up in a Baptist church told me he was born again at confirmation.

CONCLUSION TO THE PENTECOSTAL-CHARISMATIC MOVEMENT

1. They try to turn the temporary and the unusual into the permanent and normal.

a. Pentecost and tongues and sign miracles were the temporary. Throughout all of human history, God has only rarely performed sign miracles, and that was during periods when He was giving revelation: the days of Moses, the prophets, and the apostles.

b. Strange experiences, even when legitimately from God, are the unusual part of the Christian life. They are something to be enjoyed if given, but they are not something to be sought or expected or demanded. I have had some very powerful and unusual experiences with the Lord, but I recognize that these are not the norm.

c. The norm is Romans 8:18-25 — sufferings (v. 18), waiting for the manifestation of the sons of God but not yet possessing it (v. 19), subject to the vanity of this present life (v. 20), under the bondage of corruption and not yet experiencing the freedom that will come (v. 21), groaning and travailing in pain (v. 22), waiting for the adoption (v. 23), hope that is not yet seen (v. 24).

2. They are not content to live the Christian life by faith. God doesn't want people to shake, wail, fall, or laugh hysterically. He wants them simply to walk

through this life by faith and calmly obey His Word. That is what we see in the New Testament epistles.

3. We don't have to explain every experience that people might have. It is enough to test things by the Bible and to reject things that are contrary. I don't have to know, for example, whether today's tongues are of the devil or psychological or what. I only have to know that they are not according to the Bible.

Review Questions on the Pentecostal-Charismatic Movement

What does history tell us about the gifts of speaking in tongues and prophecy?
What type of groups spoke in tongues after the days of the apostles?
What did the Montanists believe or practice?
Why do we know that the Catholic mystics were not of God?
Who was Edward Irving and when did he live?
What did he believe about tongues and miracles?
Who was the female founder of the Shakers?
Who did she claim to be?
What was Maria Woodworth-Etter called?
What happened in her meetings?
What did the Holiness movement believe about sin in the Christian life?
How did the Holiness movement help produce Pentecostalism?
What is the Latter Rain Theology?
What did John Dowie believe about healing?
Who did John Dowie claim to be?
What is the name of the city he built?
Where did Charles Parham build his Bible school in 1900?
Which of his students first spoke in “tongues”?
When did that happen?
What did Charles Shumway discover in 1919?
Why did Parham leave the ministry?
What famous mission did William Seymour start?
When was this mission founded?
How were the meetings described?
What did Parham think about Seymour’s mission?
What is the largest Pentecostal denomination?
What denomination did Aimee Semple McPherson start?

How did she die?
What was the name of Franklin Hall's famous book?
What were William Branham's heresies?
According to Branham, who gave him the ability to heal?
What was the New Order of the Latter Rain?
What is Manifest Sons of God theology?
When did the Charismatic movement start?
Who founded the Full Gospel Business Men's Fellowship International?
When did the Roman Catholics begin to speak in "tongues"?
What do charismatic Roman Catholics claim about their relationship with Roman Catholic doctrine?
Who was "Mr. Pentecost"?
What did he accomplish?
What was the theme of the conference in Kansas City in 1977?
What is "positive confession"?
What is the "word-faith" movement?
Who are some of its leaders?
What is "the third wave"?
Who coined that term?
What is a verse that says the Holy Spirit is the Spirit of truth?
What did Jesus and the apostles prophesy about the end of the church age?
What passage says that tongues and prophecies will cease?
What chapter describes the feast that fore views Pentecost?
What verse says the believer is sealed with the Holy Spirit when he believes on Christ?
Why should the Christian not pray for a "Pentecost"?
What three groups were baptized with the Holy Spirit in the book of Acts?
What verse says the apostles had sign miracles?
What verse warns about "another spirit"?
What verse says all believers have been baptized with the Holy Spirit?
What verse warns that if a person does not have the Holy Spirit he is not saved?

What is the baptism of fire?

What passage says the Holy Spirit came to glorify Jesus Christ?

How do we know that it is not proper to pray to the Holy Spirit?

What chapter gives directions about tongues?

What passage says tongues was a sign to Israel?

What verse warns the believer to be sober because of the devil?

What does “sober” mean?

What verse teaches that “edifying” requires understanding?

What passage tells how to speak in tongues?

What verse says the Holy Spirit gives gifts as He wills?

What passage teaches us that not all believers spoke in tongues in the first century?

What passage says the woman is not to teach or usurp authority over the man?

How do we know that the instructions about women not preaching are still in effect today?

What passage says that Eve was deceived but Adam was not?

What New Testament verse explains the meaning of the healing in Isaiah 53:5?

What was the purpose of Christ’s miracles? Know a verse that shows this.

What three cases in the New Testament teach us that it is not always God’s will to heal? Also know the verses.

What passage teaches that in this present world we “groan” and “wait for redemption”?

What are five of God’s promises to the believer in Christ? Also know the verses.

What verse says most of Christ’s followers turned away from Him?

What did Jesus say about those who seek after signs? Know the verse.

What verse says we must mark and avoid those who teach false doctrine?

What verse commands us to separate from those who have a form of godliness but deny the power thereof?

Part V
Modernism, Fundamentalism, and *New Evangelicalism*

MODERNISM

Theological modernism is the application of evolutionary theories to Christianity and the Bible. It began in the late 1700s and blossomed in the 1800s. It is particularly an attack upon the authority and inspiration of the Scripture.

THE HISTORY OF MODERNISM

1. The attack began with Deism in the 1700s.

   a. This began in England and was associated with the founding of the Masonic Lodge.

   b. Some of the principles of Deism:

      (1) Human reason, not the Bible, is the supreme authority.

      (2) All religions are the same, since they are all founded upon the religion of nature.

      (3) The Bible is a human book and the miracles are not true. Deist Thomas Woolston (1669-1731) ridiculed Christ's miracles and resurrection, was convicted of blasphemy and fined 100 pounds. Being unable to pay, he spent the last four years of his life in prison.

2. The attack upon the Bible blossomed in the 1800s.

   a. It spread from Germany to England to America, and then throughout the world. Nominal Christianity had paved the way for this apostasy both in Europe and in England.

      (1) In Germany, the Lutheran state church was spiritually powerless. The citizens of the nation were members of the church by birth and by infant baptism, but they were not born again and the new birth was seldom preached.

      (2) A similar situation existed in England, though to a lesser degree. The Church of England dominated religious life in the nation, and it represented a nominal Christianity, for the most part. In England,

unlike Germany, there was a stronger evangelical movement within the state church; there was also a much stronger evangelical church movement apart from the state church, as represented by Baptists, Methodists, Brethren, and others.

b. It spread especially through schools of higher learning. The danger with higher education is the pride of scholarship, to which intelligent men are susceptible because of fallen human nature. David Otis Fuller labeled this danger "scholarolatry."

c. It permeated the mainline denominations, including Anglican, Methodist, Presbyterian, and Baptist. The denominations associated with the World Council of Churches have all been corrupted by modernism.

MODERNISM'S ATTACK UPON THE BIBLE

1. Consider some examples of the heretical philosophies and doctrines that were taking hold in these days:

a. It was the age of "enlightenment" in which rationalism was positively encouraged by Frederick II, the "philosopher king," who reigned over Prussia 46 years (1740-1786). The "age of enlightenment" should be called the "age of unbelief" Frederick was "a thorough rationalist and patron of 'free thought.' The sight of a cross, it was said, was enough to make him blaspheme" (Iain Murray, Evangelicalism Divided, p. 5). The Shorter Oxford English Dictionary of 1934 correctly defined "Enlightenment" as "shallow and pretentious intellectualism, unreasonable contempt for authority and tradition."

b. Professor H.E.G. Paulus (1761-1851) of Heidelberg, Germany, devised naturalistic explanations for Christ's miracles. He claimed, for example, that Jesus did not actually walk on the water but that He was walking on the shore and in the mist and fog it only appeared that he was walking on the water. He claimed that Jesus did not die on the cross, but only swooned, and in the coolness of the tomb he revived; and after an earthquake moved the stone, he walked out and appeared to the disciples.

c. Frederick Schleiermacher (1768-1834) of Halle, Germany, exalted

experience and feeling over Bible doctrine. He used traditional Christian language but reinterpreted it. He emphasized the necessity of knowing Christ through faith, but "faith" did not refer to believing the Bible as the infallible Word of God but merely to man's own intuition or consciousness. He did not consider historical biblical truth to be necessary to faith. Thus Schleiermacher could say, "With my intellect I am a philosopher, and with my feelings quite a devout man; ay, more than that, a Christian" (quoted by Daniel Edward, "Schleiermacher Interpreted by Himself and the Men of His School," *British and Foreign Evangelical Review*, vol. 25, 1876, p. 609). Schleiermacher barred doctrinal preaching from the pulpit (Iain Murray, *Evangelicalism Divided*, 2000, p. 11). "Schleiermacher is correctly viewed as the chief source of the massive change which has occurred in the historic Protestant denominations during the last two hundred years. ... In his separation of the intellectual content of Christianity (the objective biblical revelation) from Christian 'feeling', Schleiermacher seemed to provide a means whereby the essence of Christianity could remain unaffected, no matter how much of the Bible was rejected. Hostile criticism of Scripture need not therefore be seen as a threat to the 'faith' ... Christianity, it was concluded, could be successful irrespective of whether Scripture were preserved as the Word of God, and this thought was the more appealing as the theological scholarship of the nineteenth century became increasingly destructive" (Murray). Schleiermacher paved the way for the New Evangelical view that men can be genuine Christians and "love the Lord," even though they reject biblical doctrine. For this reason, Billy Graham can have sweet fellowship with modernistic unbelievers and Roman Catholic bishops and popes.

d. Johann Gottfried Eichhorn (1752-1827) made the distinction between "lower criticism" and "higher criticism." Lower criticism is the examination of biblical manuscripts, whereas higher criticism is the investigation of questions such as authorship, date, and historicity of the Bible. (Both lower and higher criticism came from the same skeptical cauldron of 19th century Germany and England and both have undermined faith in the Holy Scriptures.) Eichhorn fearlessly engaged in higher criticism, claiming that the Pentateuch was not written by Moses as taught by Jesus and the apostles and as traditionally believed but was

an edited composition of diverse documents and traditions. "This theory was later extended and developed into the Graf-Wellhausen thesis, which sees the whole of the Pentateuch the product of several layers of oral tradition, developed over time and written down long after the events it records are claimed to have occurred" (*Biblical Criticism*, http://www.christis.org.uk/archive/issue71/biblical_criticism.php).

e. Ferdinand Christian Baur (1792-1860), founder of the Tuebingen School of New Testament criticism (Tubingen, Germany), claimed that the Gospel of John was not written until 170 A.D. and that only four of Paul's Epistles were actually written by him. He argued that the New Testament was merely the natural record of the early churches. He taught that Paul preached a spiritual rather than a bodily resurrection and that only after Paul's day, during the controversy with the Docetists, did the preaching of the bodily resurrection begin. Baur also promoted the doctrine of "organic development," that "the church as the literal body of Christ on earth progressively apprehended higher truth but was always infallible and authoritative at any point in time" (James Sightler, Tabernacle Essays on Bible Translation, 1992, p. 9). This doctrine was promoted in America by Phillip Schaff, the chairman of the American Standard Version translation committee. The Tuebingen School was very influential in the spread of modernism.

f. David F. Strauss (1808-1874), a pupil of F.C. Baur, "dismissed all the supernatural and messianic elements in the Gospels as myth." He boldly denied the divinity of Jesus Christ. His book Das Leben Jesu (The Life of Jesus) (1835) was very influential. "Strauss' thesis was that the entire Gospel was one grand parable; a great mass of legends drawn from many sources, even some which had pagan beginnings, applied from motives of hope and benevolence in his followers, to an obscure Galilean prophet who was himself swept up in the scheme unwittingly, all pointing not to the God of Moses and Elijah, cruel and vindictive and even immoral as Strauss and the transcendentalists felt Him to be, but to a higher, man-made, Platonic Deity, who was the beneficiary of the advanced ethics of the 19th century" (Sighter, Tabernacle Essays on Bible Translation, p. 9). Strauss spiritualized the resurrection. Strauss's The Life of Jesus was translated into English in 1846 by Mary Ann Evans (who went by the pen name of George Eliott), author of Silas Marner, "who in the process gave

up the evangelical faith in which she had been reared" (Sightler, p. 9).

g. Soren Kierkegaard (1813-1855) popularized existentialism in contrast to biblical absolutes. Though little known in his lifetime beyond the borders of Denmark, his writings later became influential through translations. For example, Robert Runcie, who was Archbishop of Canterbury from 1980 to 1990, said he was indebted to Kierkegaard's idea "that religion had nothing to do with the rational part of your mind." Runcie said this showed him "a way in which I could hold together a fundamental skepticism with religious devotion" (Humphrey Carpenter, Robert Runcie: The Reluctant Archbishop, 1977, p. 88).

h. The Graf-Wellhausen theory was named for Julius Wellhausen (1844-1918) and Karl Heinrich Graf (1815-1869). (Julius Wellhausen published the Prolegomena to the History of Ancient Israel in 1878.) According to this theory, the Old Testament is not divine revelation but merely the record of the evolution of Israel's religion. Wellhausen held "that Hebrew religion had undergone a development from the primitive stories of nomadic times to the elaborate, institutionalized ritualism of the period of the centuries before the birth of Christ" (The History of Christianity, Lion Publishing, 1977, p. 554). Wellhausen denied the historicity of Abraham, Noah, and other Bible characters in the history of Israel. He claimed that Israel did not know about Jehovah God until Moses taught them this at Mt. Sinai. He claimed that the laws and the priestly system were not given by Moses but were developed after Israel was in Canaan and, in some cases, after the Babylonian exile; that most of the Pentateuch was written during the days of Israel's kings as a "pious fraud." This theory has, in its ever-changing forms, wielded vast influence in theological education.

2. At the heart of theological modernism is an attack upon the authority of the Bible. A central tenant is the critical approach, which questions the traditional authorship and historicity of the Pentateuch and other parts of Scripture. The result is to question or openly deny Old Testament miracles such as the worldwide flood of Noah's day, God's destruction of Sodom by fire from heaven, Lot's wife turning to a pillar of salt, the judgments upon Egypt, the crossing of the Red Sea, the account of Job's suffering, and Jonah's three days in the whale's belly.

Examples of modernism from the 20th century: The translators of the Revised Standard Version of 1951 were modernists and their writings illustrate this attack. They represented most of the mainline Protestant denominations in America at the mid-point of the 20th century. Following are just a few examples:

Clarence T. Craig: "Revelation has sometimes been understood to consist in a holy book. ... Even on Christian soil it has sometimes been held that the books of the Bible were practically dictated to the writers through the Holy Spirit. ... I DO NOT THINK THAT THIS IS THE DISTINCTIVELY CHRISTIAN POSITION. ... The true Christian position is the Bible CONTAINS the record of revelation" (*Craig, The Beginning of Christianity,* 1943, pp. 17, 18).

Millar Murrows: "We cannot take the Bible as a whole and in every part as stating with divine authority what we must believe and do" (Burrows, *Outline of Biblical Theology*).

Russell Bowie: "According to the ENTHUSIASTIC TRADITIONS which had come down through the FOLKLORE of the people of Israel, Methuselah lived 969 years" (Walter Russell Bowie, *Great Men of the Bible*, New York: Harper & Brothers, 1937, p. 1).

Julius Bewer: "The dates and figures found in the first five books of the Bible turn out to be altogether unreliable" (Bewer, *The Literature of the Old Testament*, 1940).

Fleming James: "The narrative of calling down fire from heaven upon the soldiers sent to arrest him is PLAINLY LEGENDARY. . . . What REALLY happened at the Red Sea WE CAN NO LONGER KNOW" (James, *The Beginnings of Our Religion*).

Edgar Goodspeed: "The oldest of these elements [that formed Genesis] was a Judean account of the nation's story from the beginning of the world to the conquest of Canaan by the tribes. ... BABYLONIAN MYTHS AND LEGENDS AND CANAANITE POPULAR TALES HE FREELY APPROPRIATED to his great purpose of enforcing morality and the worship of one God. Sometimes crude old SUPERSTITIOUS IDEAS still cling to some of these. The writer of this ancient record was a prophet ... He wrote his book about 850 B.C. in the Southern Kingdom of Judah. ...

And IN THE CAPTIVITY IN BABYLONIA THESE BOOKS [THE FIRST SIX BOOKS OF THE BIBLE] WERE COMBINED INTO A GREAT COMPOSITE WORK of history and law ... So at last, not long after 400 B.C., arose the Hexateuch" (Goodspeed, *The Story of the Old Testament*, Chicago: University of Chicago Press, 1934, pp. 107-110).

Learoy Sperry: "Plainly no divine fiat compounded man out of the dust of the earth and the universal spirit on a Friday in the year 4004 B.C. It is harder than once it was to see God walking in that garden in the cool of the evening" (Sperry, *Signs of These Times*, New York: Doubleday, 1929, p. 110).

EXAMPLES OF MODERNISM IN THE MAINLINE PROTESTANT DENOMINATIONS TODAY

Well-known evangelical leader Harold Lindsell testified:

> "It is not unfair to allege that among denominations like Episcopal, United Methodist, United Presbyterian, United Church of Christ, the Lutheran Church in America, and the Presbyterian Church U.S. there is not a single theological seminary that takes a stand in favor of biblical infallibility. And there is not a single seminary where there are not faculty members who disavow one or more of the major teachings of the Christian faith" (Harold Lindsell, *Battle for the Bible*, pp. 145-146.)

Church of England (Anglican Church)

By the 20th century, liberalism had largely taken over the Church of England. A large percentage of its bishops and pastors are rank modernists. The following are a few highlights:

1934 -- William Temple, who would become Archbishop of Canterbury, said, "... an atheist who lives by love is saved by his faith in the God whose existence (under that name) he denies" (Temple, *Nature, Man and God*, p. 416).

1961 -- Michael Ramsey, Archbishop of Canterbury, said, "Heaven is not a place for Christians only ... I expect to see some present-day atheists there" (*The Daily Mail,* Oct. 2, 1961).

1963 -- Anglican Bishop John A. T. Robinson wrote in his popular book *Honest to God* that "the whole schema of a supernatural being coming down from

heaven to 'save' mankind from sin ... is frankly incredible to man 'come of age'..." (p. 78). Robinson even denied God and expressed his atheism, saying, "Perhaps after all the Freudians are right, that such a God -- the God of traditional popular theology -- is a projection, and perhaps we are being called to live without that projection in any form" (pp. 17, 18). Upon publication of this book, Hugh Montefiore, Bishop of Birmingham, said to Robert Runcie, who would become Archbishop of Canterbury in 1980, "John Robinson's written a book which is going to cause mayhem--he's going to tell the world the sort of things *we* really believe" (Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, p. 159).

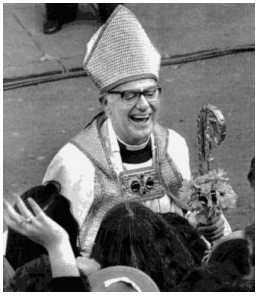
1966 -- Michael Ramsey, Archbishop of Canterbury, visited the Pope and left wearing his "episcopal ring with its emeralds and diamonds." Ramsey said the Pope "has a primacy among all the bishops of Christendom; so that without communion with him, there is no prospect of a reunited Christendom" (Ramsey, *The Gospel and the Catholic Church*, p. 228) and said he was willing to "recognize the Pope as chief of a united Church" (Owen Chadwick, *Michael Ramsey: A Life*, p. 325).

1967 -- The National Evangelical Anglican Congress of England invited rank modernist Michael Ramsey to deliver the opening address, and referring to past separatist practices by evangelicals John R.W. Stott said, "We need to repent and change."

1977 -- The second National Evangelical Anglican Congress meeting in Nottingham, England, stated: "Seeing ourselves and Roman Catholics as fellow-Christians, we repent of attitudes that have seemed to deny it ... We believe that the visible unity of all professing Christians should be our goal."

1978 -- Michael Ramsey, former Archbishop of Canterbury, said in August, "Only a few more divine miracles will bring us to that day of unity in truth and holiness, total unity in the Mass given to us by Jesus" (quoted by Adrian Hastings, *English Christianity*, p. 629).

1979 -- When the new Archbishop of Canterbury was to be selected, Cardinal Basil Hume, leader of the Roman Catholics in England, was consulted as to the Vatican's will in the matter. This paved the way for the appointment of Robert Runcie.



Robert Runcie

1980 -- The ordination of Robert Runcie as Archbishop of Canterbury was a large step in the direction of unification with Rome. Several Catholic cardinals were given prominent seats in the choir near Runcie, a hymn was sung in praise to Mary, and Catholic Cardinal Hume read a Scripture lesson. Billy Graham was a guest and gave a warm greeting to the new archbishop.

1982 -- Robert Runcie, Archbishop of Canterbury, when asked by a newspaper reporter about the meaning of the cross, replied, "As to that, I am an agnostic" (*Sunday Times Weekly Review*, April 11, 1982). Also in 1982, for the first time in history the Catholic Pope visited England and held a joint service with the Archbishop of Canterbury.

1984 -- David Jenkins, who was consecrated Bishop of Durham in July, described the doctrine of the bodily resurrection of Jesus Christ as a "conjuring trick with bones" (BBC's religious affairs radio program "Poles Apart"). Jenkins said Christ's body might have been stolen by the disciples or it might still be in the tomb. In typical liberal doublespeak, he claimed that though biblical miracles such as the resurrection are not literal events; they are "real." When Jenkins spoke to the Church of England's General Synod on July 6, 1986, he received a standing ovation when he warned "against associating miracles with God and asserted that no church can settle decisively exactly what God is and what he wants" (Associated Press story in the *St. Louis Post Dispatch*, July 7, 1986).

1985 -- On May 13, a televised interfaith service in the Church of England's Newcastle Cathedral featured Hindus chanting, dancing, and offering flowers to an idol, Muslims reading the Koran, and a Sikh guru honoring his deity. The Hindu god Rama was proclaimed lord and king. The service featured only one specific reference to Christ, being a Trinitarian line in the final hymn ("Conservative Anglicans claim there are serious errors in the Church of England," *The Christian News*, April 15, 1985).

1986 -- The House of Bishops in the Church of England published *The Nature of Christian Belief: A Statement and Exposition*, which said pertaining to Christ's resurrection that words such as "physical" is "an inadequate or even misleading term, which does not do justice to Scripture." This same year, David Jenkins,

Anglican Bishop of Durham, said God could be a woman. He said: Clearly God is not exclusively male. He (she?) must reflect all that is female. And he-she must go beyond all that" (*Australian Beacon*, October 1986).

1987 -- Michael Saward in England described evangelical Christianity as "a generation brought up on guitars, choruses, and home group discussions; educated, as one of them put it to me, not to use words with precision because the image is dominant, not the word; equipped not to handle doctrine but rather to 'share' ... suspicious of definition and labels" (*Evangelicals on the Move*, p. 92).

1988 -- Archbishop of Canterbury Robert Runcie said, "The Church must give a firm lead against rigid thinking."

1994 -- The London *Sunday Times* for July 31, reporting on a conference for Christian atheists, stated that at least 100 Church of England priests do not believe in an external, supernatural God.

1995 -- *The Mystery of Salvation*, published by the Doctrine Commission of the Church of England, stated, "for many Christians today the idea of God offering himself as a substitute for our sins is deeply repellent" (p. 122). This same year, Dave Tomlinson, a professing evangelical in the Church of England, wrote: "Doctrinal correctness matters little to God and labels matter less ... St. Peter will not be asking us at the pearly gates which church we belonged to, or whether we believed the virgin birth; the word 'evangelical' will not even enter the conversation" (Tomlinson, *The Post-Evangelical*, pp. 61-62).

1997 -- Oliver Barclay in England wrote: "No university in Britain would now boast that for them 'the fear of the Lord is the beginning of wisdom'" (Barclay, *Evangelicalism in Britain*: 1935-1995: *A Personal Sketch*, p. 129).

1998 -- Archbishop of Canterbury George Carey said: "For many of us in the Church, liberalism is a creative and constructive element for exploring theology today. ... It would constitute the end of Anglicanism as a significant force in world-wide Christianity if we lost this vital ingredient" (*Church of England Newspaper*, April 9, 1998, p. 8).

2000 -- A report on the doctrine of Hell sponsored by the Evangelical Alliance of the United Kingdom states that the doctrine that Hell is not a place of fiery torment and the doctrine of annihilation are becoming popular among evangelicals.

2002 -- In August, Rowan Williams (who was consecrated Archbishop of Canterbury in February 2003), faced the dawn sun and, as prayers were chanted "to the ancient god and goddess of the land," was inducted into the order of the White Druids. This order was founded in 1792 by Edward Williams, and though some claim that it has no pagan associations, in fact it openly borrows from Hindu and ancient druid sources; and Edward Williams "helped foster Unitarianism in Wales."

Episcopal Church in the U.S.A.

The Episcopal Church has been taken over by modernism. A majority of the leaders holds rationalistic beliefs, denying the perfect inspiration of the Bible and denying or questioning Christ's deity, virgin birth, resurrection, and other Bible miracles, yet they are allowed to remain in good standing within the denomination.

1955 -- Bishop James Pike of the Episcopal Church in America said, "I have abandoned ship on the doctrine of the Trinity. I have jettisoned the doctrine of the virgin birth of Jesus Christ" (*Christian Beacon*, March 17, 1955).

1967 -- In response to Bishop James Pike's public denial of the Trinity and other cardinal doctrines of the Christian faith, the Episcopal Church U.S.A. adopted a resolution declaring that all heresy is an anachronism. Pike had said, "I have abandoned ship on the doctrine of the Trinity" and called the virgin birth "a primitive myth."

1972 -- At St. Clement's Episcopal Church in Manhattan in 1972, "an environmental theater baptism service featured photos of the Kennedy brothers and Martin Luther King Jr., a man shaving in an open bathroom singing 'We Shall Overcome,' three nude young people playing kazoos and splashing in a plastic wading pool, an actor performing a bathtub scene from a play, and incense" (Thomas Reeves, *The Empty Church: The Suicide of Liberal Christianity*, 1996, p. 154).

1977 -- Ellen Barrett became the first openly homosexual priest to be ordained in the Episcopal Church. She said that her relationship with her lesbian lover "is what feeds the strength and compassion I bring to the ministry" ("The Lesbian Priest," *Time* magazine, January 24, 1977, p. 58).

1984 -- The Episcopal Cathedral of St. John the Divine in New York City displayed a four-foot bronze statue of the crucifixion featuring a naked female Christ ("Vexing Christa," *Time* magazine, May 7, 1984, p. 94).

1985 -- St. Luke's Episcopal Church in Minneapolis ran an advertising campaign with the slogan: "The Episcopal Church welcomes you, regardless of race, creed, color or the number of times you've been born."

1985 -- Twenty Episcopal churches in Memphis, Tennessee, ran an advertisement that stated, "In an atmosphere of absolute right and wrong, here's a little room to breathe. ... the Episcopal Church is totally committed to the preservation of open dialogue and undogmatic faith. We exist to tell the world about a God who loves us regardless of what we've done or what we believe. Even if we do not believe in Him, He believes in us. We do not suffocate with absolutes" (*Christian News*, Oct. 14, 1985).

1988 -- After worshiping in a Buddhist temple, Episcopal Bishop John Spong said, "As the smell of incense filled the air, I knelt before three images of the Buddha, feeling that the smoke could carry my prayers heavenward. It was for me a holy moment for I was certain that I was kneeling on holy ground. ... My conviction is that the true God, the divine mystery, the essence of holiness, is within and beyond all of these ancient worship traditions. ... when I visit a Buddhist temple it is not for me a pagan place ... It is rather a holy place where human beings different from me have felt the presence of God. ... I will not make any further attempt to convert the Buddhist, the Jew, the Hindu or the Moslem. I am content to learn from them and to walk with them side by side toward the God who lives, I believe, beyond the images that bind and blind us all" (John Spong, Bishop of Newark, "A dialogue in a Buddhist temple," *The Voice*, Jan. 1989, official publication of the Diocese of Newark of the Episcopal Church USA).

1991 -- In his book *Rescuing the Bible from Fundamentalism*, Bishop John Spong of the Episcopal Church in America said, "Of course these [Bible] narratives are not literally true. Stars do not wander, angels do not sing, virgins do not give birth, magi do not travel to a distant land to present gifts to a baby, and shepherds do not go in search of a newborn savior."

1993 -- A female priest at the Episcopal cathedral in Chicago displayed a condom during an Easter season service and said that if Jesus were to return he

would want everyone to be free to enjoy sex, in whatever form that might be (Editorial, "Show and Tell," *The Living Church*, June 20, 1993).

1994 -- In October, Episcopal priest Matthew Fox performed his Planetary Mass at Grace Cathedral in San Francisco. It incorporates loud rave music, gyrating dancers, an altar in the shape of a sun and crescent moon, tai chi exercises, a profusion of television monitors, references to "Mother God," and the sacredness of the earth. Bishop William Swing said, "I was very carried away by it" ("It's All the Rave," *The Living Church*, November 27, 1994).

1994 -- At the General Convention of the Episcopal Church, the bishop of western North Carolina apologized for having offended women by calling God "Father" ("Revival or Decline?," *The Evangelical Catholic*, March-April 1995, p. 10).

2003 -- On June 7 the Episcopal Diocese of New Hampshire elected the first openly homosexual bishop in the history of the world Anglican Communion. The newly elected bishop, V. Gene Robinson, had broken his solemn marriage vows 13 years earlier when he left his wife and two young daughters and moved in with his male partner.

2004 -- Speaking on January 31 to 700 delegates at his diocese's annual meeting, Peter James Lee, Episcopal Bishop of Virginia, said, "If you must make a choice between heresy and schism, always choose heresy."

Evangelical Lutheran Church in America

In 1985, J. Kincaid Smith testified of his experiences with modernism in Lutheran seminaries. Smith had adopted the "New Theology" during his seminary years and had taught this theology as a pastor following graduation in 1973. After a couple of years in this condition, he "was converted back to the orthodox Lutheran Faith."

> "I was trained in the 'New Theology,' (I've come to call it 'the new thinking'), at Hamma School of Theology, now merged with your own Capital and called Trinity. I graduated in Jan. 1973 and took a call at Brownsburg, Ind. in an LCA [Lutheran Church in America] congregation.
>
> "I had fully accepted this 'New Theology or Thinking,' having first gone through a traumatic time in which the Christian faith with which I had arrived there was 'Challenged.' The reason which is presented for this 'Challenging' was to bring

us to really 'think through our theology, to "stretch"' our faith, 'to move us to a deeper understanding of the faith.' This was the rational which was presented when more conservative members of the constituency in the synod would question about what was going on when they would hear from outspoken students and vicars what was being 'taught.'

"When I graduated in 1973, to the best of my knowledge, none of my classmates, nor I, believed in any of the miraculous element in the Bible, in anything supernatural, no 6 day creation, that Adam and Eve were real historical people, that God really spoke to people, the flood with Noah and the Ark, the Red Sea parting. We believed that no Old Testament Scriptures foretold of Jesus of Nazareth, that Jesus was not anticipated in the Old Testament. No virgin birth. One of my New Testament profs. was moved to write a poem for the occasion of his receiving tenure. It was read at the service at Wittenberg University Chapel. In it he speculated that Jesus' father was an itinerant Roman soldier. He flatly denied the real deity of Christ.

"One reason lay-people have such a hard time accepting what I am saying is that most of them are not aware of hearing much of any of this from their pastors. You have to understand a very peculiar thing which has happened. As this change, this metamorphosis, has taken place over the years, the language was revamped. When I got out of Seminary we used the same words as our conservative counterparts, but we meant something quite different by them. Thus I might speak of the 'empty tomb' on Easter, but I would not have meant that I believed that Jesus actually, physically rose from the dead. If you had specifically asked me, something lay-people are extremely reticent to do, what I meant by 'empty tomb,' I would have squirmed.

"This doublespeak came about, I believe, from two very strong impulses. One, the liberal has really moved away from the faith and I think tacitly knows that (I did) and yet desperately wants to believe that they still are within the secure bounds of 'The Christian Faith.' Two, it is a way of avoiding conflict with those who are conservatives and would raise the hue and cry. And on the other hand those who were 'initiates' into the 'New Thinking' knew what we were saying" (*Christian News*, April 29, 1985).

This Lutheran pastor provides us with a window into the mainline Lutheran seminaries.

United Methodist Church

The prevailing theological climate in the United Methodist Church (UMC) was stated by Bishop James Thomas at the UMC Quadrennial General Conference in 1976: "We do not believe ... in rigid doctrinal concepts to hold us steady in a

wavering world" (*FEA News & Views*, May-June 1976). This is an understatement; the fact is that most UMC pastors don't believe the Bible.

Modernism began to take root in the late 1800s, as Methodist pastors were indoctrinated in higher criticism in Germany and returned to spread this poison. Robert Chiles has documented this shift from historic orthodoxy to liberalism in his book *Theological Transition in American Methodists: 1790-1935*.

As early as 1927, Methodist Bishop Francis McConnell denied the deity of Jesus Christ in his book *The Christlike God*. McConnell said, "Is not this tendency to deify Jesus more heathen than Christian?"

Apostasy among Methodist missionaries is illustrated by E. Stanley Jones, missionary to India. In his 1928 book *Christ and the Round Table* Jones stated, "If verbal infallibility is insisted upon, then the certainty is very precarious" (p. 257). In his 1948 *Mahatma Gandhi: An Interpretation*, Jones testified that he went to India to convert the heathen, but in the end the heathen conquered him and he became an idolizer of Gandhi and a promoter of pacifism. In 1943, Jones delineated his concept of a World Church Union. By this plan there would be a World Assembly of the Church of Christ and each nation would have a national expression of this world body. The World Assembly would be made up of delegates from the national assemblies; and, "interpreting the mind of Christendom on world affairs ... would be listened to by the nations." This sounds more like the harlot of Revelation than the apostolic church of the first century. Jones denounced capitalism and praised Russian communism. In his book *The Choice Before Us* Jones argued for the establishment of a "new economic order" on earth which would redistribute wealth along communist lines. Jones identified this communist world order with the kingdom of God. In 1968 in A *Song of Ascents: A Spiritual Autobiography*, Jones said, "We do not believe that the New Testament is the revelation of God—that would be the Word become printer's ink" (p. 377). And, "I had to go outside my native land to make a discovery of the kingdom of God. I found it ... in Russia" (pp. 148, 149).

Methodist Bishop Gerald Kennedy in Los Angeles was spouting every sort of unbelief and heresy before 1950. He denied the Inspiration of Scripture, the Trinity, the Atonement, the Deity of Christ, the Second Coming. Kennedy said, "I believe the testimony of the New Testament taken as a whole is against the deity of Jesus."

As early as 1968 a widely publicized scientific survey by Jeffrey Hadden which was published by the Washington University showed that about 60% of the Methodist clergy did not believe in the virgin birth and at least 50% did not believe in the bodily resurrection of Christ.

United Methodist "scholars" participated in the Jesus Seminar which determined that Jesus did not believe that He was God, was not born of a virgin, did not perform miracles, did not give prophecies of the future, did not die for man's sins, and did not rise from the dead.

Speaking at a meeting connected with the 1972 UMC Quadrennial Conference, Cecil Williams, pastor of the Glide Memorial Methodist Church in San Francisco, Calif., said, "I don't want to go to no heaven ... I don't believe in that stuff. I think it's a lot of - - - -." (Here he used a vulgarity.) William's church replaced the choir with a rock band, and its "celebrations" have included dancing and even nudity. A Jewish rabbi is on William's staff. After attending a service at Glide Memorial, a newspaper editor wrote, "The service, in my opinion, was an insult to every Christian attending and was the most disgusting display of vulgarity and sensuousness I have ever seen anywhere." In spite of William's apostasy and immorality, his bishop has continued to support him.

A Gallup survey in 1982 revealed that 34% of Methodists believe community service is more important than proclaiming the gospel.

One UMC pastor with wide experience who wrote on the conditions within his denomination said,

> "The pluralism of theology in United Methodism is bewildering. In my last year of denominational seminary, one classmate wanted a Methodist pastorate so he could help people get rid of the superstitious notion that there was a Higher Power who restricts their freedom to be authentically human. Yet in the same class were other seminarians who were eager to preach Jesus as Savior and Lord. Under pluralism, United Methodist clergy can hold almost any view—unless (and here's the rub) it is too strongly and explicitly orthodox-evangelical. One student pastor in Ohio heard a professor at a United Methodist seminary deny the necessity of the Resurrection. The student, in his parish newsletter, then stated that, without the authenticity of the Resurrection, there could be no Christianity. A very much dissatisfied superintendent called him to warn that if he expected to be ordained into a pluralistic church, he could not be so rigid and dogmatic over specific doctrines, including the Resurrection. Yet few such restrictions seem to apply

> in the [modernistic] direction. ... A pastor who supports the UMC system can be anything from quietly conservative to universalist, agnostic, or even father Left. ... For many reasons, the United Methodist climate is alien and inhospitable to forthright evangelical faith" (Pastor Charles Keysor, *Christianity Today*, Nov. 9, 1984).

Presbyterian Church U.S.A.

In 1979, the United Presbyterian Church ordained Mansfield Kaseman in spite of the fact that he denied that Jesus Christ is God, that He was sinless, and that Christ rose bodily from the dead. In typical neo-orthodox doublespeak Kaseman said, "I believe in the resurrection without necessarily believing in the bodily resurrection." When asked if Jesus is God, he replied, "No, God is God." Yet the presbytery voted 165-59 to admit Kaseman to the Presbyterian ministry.

Also in 1982, the director of the United Presbyterian missions program, G. Daniel Little, rebuked fundamentalists for supporting creationism, and labeled the literal creation view "denial of the living God" and "calcifying of narrow, outdated views."

The gospel promoted in the Presbyterian Church USA (PC-USA) is primarily a false social gospel. In 1984, moderator Harriet Nelson said, "The Gospel is not just telling people they are saved. It also means meeting needs—things like providing food for the hungry and clothing for the naked" (*St. Petersburg Times*, June 23, 1984). The PC-USA supports all sorts of radical social-political causes in the world, but gives very little to evangelistic work.

A survey taken in 1986 revealed that only 5% of the "clergy" and 16% of the membership in the PC-USA believe the Bible is to be taken literally. More than 75% of those polled rejected the idea that those who have not heard of Jesus Christ will be damned.

In 1987, the PC-USA adopted a report which says that Christians and Jews worship the same God and that Jews are already in a covenant relationship with God and do not therefore need to be born again through faith in Jesus Christ to enjoy such a covenant.

The "Brief Statement of Faith" approved at the 1991 General Assembly of the PC-USA contained no clear affirmation of the Trinity; made no reference to Heaven, Hell, or the bodily resurrection of Jesus Christ, but it affirmed sexual equality and environmental concerns.

The Presbyterian Church U.S.A. General Assembly for July 2001 rejected a declaration that people can be saved only through faith in Jesus Christ. Instead, it passed a loosely-worded statement that Christ is "uniquely Savior" but that it does not know whether or not non-Christians can be saved through their own religions.

THE DEFENSE AGAINST MODERNISM

Jesus Christ Taught Us that the Scriptures Are Infallible

To question the infallible supernatural inspiration of any part of the Old Testament is to deny the teaching of Jesus Christ.

1. Christ taught that the Old Testament is perfect to the letter. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Mt. 5:17-18).

2. Christ taught that the Old Testament cannot be broken (Jn. 10:35). In this verse, Christ is speaking of the authority of the Scriptures. He was saying that absolutely nothing written in the Scriptures could be set aside or ignored. It is authoritative to every detail — a chain with no weak links.

3. Christ taught that the Old Testament is a divinely planned book to prepare for His own coming (Lk. 24:44).

4. Christ taught that every part of the Old Testament was cited as inspired and authoritative, the law, the writings, and the Psalms (Lk. 24:44).

5. Christ taught that the Old Testament characters, events, and miracles are true and historical. Some of the O.T. people and events Christ referred to are as follows:

a. The creation (Mk. 13:19)

b. Adam and Eve (Mt. 19:4-6; Mk. 10:6-7)

c. Cain and Abel (Mt. 23:35; Lk. 11:50-51)

d. Noah and the flood (Mt. 24:37-39)

e. Abraham (Jn. 8:39-40)

f. The destruction of Sodom and Gomorrah (Lk. 17:28-29)

g. Lot's wife turning to salt (Lk. 17:32)

h. Moses and the burning bush (Mk. 12:26)

i. Manna from heaven (Jn. 6:31-32)

j. The brazen serpent (Jn. 3:14-15)

k. Jonah and the whale (Mt. 12:39-41; Lk. 11:29-32)

l. Nineveh repenting at Jonah's preaching (Lk. 11:32)

m. The queen of Sheba visiting Solomon (Lk. 11:31)

6. Christ taught that the writers of the Old Testament were those claimed by the Scriptures. In referring to O.T. books, the Lord Jesus left no doubt that they were written by the very men spoken of in the books themselves. According to the Son of God:

Moses wrote the books of the law (Lk. 24:44; Jn. 5:45-47).

David wrote the Psalms bearing his name (Lk. 20:42).

Daniel wrote the book bearing his name (Mt. 24:15).

Isaiah wrote the book of Isaiah. Jesus often quoted from Isaiah and said the historical prophet Isaiah wrote it, not an unknown group of men. In Jn. 12:38-41, Christ quoted from both major sections of Isaiah and said both were written by the same Isaiah.

The Apostles Taught Us that the Scriptures Are Infallible

O.T. STORIES ARE LITERAL HISTORICAL ACCOUNTS.

Creation (Ge. 1,2 — Ac. 17:24-26)
Abraham before God's call (Ge. 11:27-32 — Ac. 7:2)
Abraham's call (Ge. 12:1-5 — Ac. 7:2,3)
Abraham's covenant (Ge. 13:14-17 — Ac. 7:4)
Abraham's sojourn (Ge. 13:15 — Ac. 7:5)
Abraham's prophecy of Egyptian bondage (Ge. 15 — Ac. 7:6,7)
Isaac's birth (Ge. 21:1-8 — Ac. 7:8)
Jacob's birth (Ge. 25:19-26 — Ac. 7:8)
Jacob's 12 sons (Ge. 29:31—30:24 — Ac. 7:8)
Joseph's birth (Ge. 30:22-24 — Ac. 7:8)

Joseph's slavery (Ge. 37 — Ac. 7:9)
Joseph's exaltation in Egypt (Ge. 39-41 — Ac. 7:10)
The famine during Joseph's reign (Ge. 41:53-57 — 7:11)
Jacob sends sons to Egypt (Ge. 43:1—45:8 — Ac. 7:12,13)
Joseph calls his father (Ge. 45:8-28 — Ac. 7:14)
Jacob journeys to Egypt (Ge. 46-47 — Ac. 7:15)
Jacob dies (Ge. 49:33 — Ac. 7:15)
Jacob buried in Sychem (Ge. 50 — Ac. 7:15,16)
Israel's bondage in Egypt (Ex. 1:7-14 — Ac. 7:17,18)
Murder of male babies (Ex. 1:15-22 — Ac. 7:19)
Moses' birth (Ex. 2:1,2 — Ac. 7:20)
Moses hid in parents' house (Ac. 2:2 — Ac. 7:20)
Moses retrieved from river by Pharaoh's daughter (Ex. 2:3-9 — Ac. 7:21)
Moses' education in Pharaoh's court (Ex. 2:10 — Ac. 7:22)
Moses' experience at age 40 (Ex. 2:11-20 — Ac. 7:23-29)
Moses' marriage and two sons (Ex. 2:21,22 — Ac. 7:29)
The burning bush (Ex. 3:1-6 — Ac. 7:30,31)
Moses' call (Ex. 3:7—4:17 — Ac. 7:31-35)
The plagues upon Egypt (Ex. 7-12 — Ac. 7:36; 13:17)
Sinai and the ten commandments (Ex. 19-40 — Ac. 7:38,53)
Israel's rebellion and the golden idol (Ex. 32 — Ac. 7:39-41)
Forty years wilderness wandering (Ex. 15-40 — Numbers; Deuteronomy — Ac. 7:44)
Moses' prophecy of the Messiah (De. 18:15,18 — Ac. 7:37)
Possession of the Promised Land (Joshua — Ac. 7:45; 13:19)
The division of the land to the tribes (Jos. 14 — Ac. 13:19)
From Joshua to David (Judges-1 Samuel — Ac. 7:45; 13:20)
Saul (1 Samuel — Ac. 13:21)
David (1 and 2 Samuel — Ac. 13:22)
Solomon and the temple (1 Kings — Ac. 7:47)

THE MIRACLES RECORDED IN THE OLD TESTAMENT ARE TRUE, LITERAL, HISTORICAL EVENTS.

Creation (Ge. 1,2 — Ac. 17:24-26)
Enoch's translation (Gen. 5:24 — He. 11:5)
Noah's flood (2 Pe. 3:5 — He. 11:7)
Destruction of Sodom (2 Pe. 2:6 — Jude 7)
Baby Moses discovered in the bulrushes (Ex. 2 — Ac. 7:20,21)
The burning bush (Ex. 3,4 — Ac. 7:30)
The 10 plagues upon Egypt (Ex. 7-12 — Ac. 7:36)
Passing through the Red Sea (Ex. 15 — He. 11:29)
Wilderness wanderings (Exodus, Numbers, and Deuteronomy — Ac. 7:36; 13:17; He. 3:16-17)
Wall of Jericho falling (Josh. 6:20 — He. 11:30)
Elijah stopping the rain (1 Ki. 17:1 — Ja. 5:17-18)

OLD TESTAMENT CHARACTERS ARE TRUE HISTORICAL PEOPLE JUST AS NAMED AND DESCRIBED IN THE BIBLE ACCOUNTS.

Adam and Eve (Ro. 5:14; 2 Co. 11:3; 1 Ti. 2:13)
Abel (He. 11:4,24)
Job (Jam. 5:11)
Enoch (He. 11:5; Jude 14-15)
Noah (He. 11:7; 1 Pe. 3:20; 2 Pe. 2:5)
Abraham (Ac. 7:2)
Lot (2 Pe. 2:7-8)
Hagar and Ishmael (Ga. 4:22-24)
Melchisadec (He. 7:1-4)
Isaac (Ac. 7:8)
Jacob (Ac. 7:8)
Jacob's 12 sons (Ac. 7:8)
Joseph (Ac. 7:9)
Pharaoh (Ac. 7:10)
Sychem (Ac. 7:16)
Another pharaoh (Ac. 7:18)
Moses (Ac. 7:20)
The Egyptian killed by Moses (Ac. 7:24)
Moses' wife and two sons (Ac. 7:29; He. 3:5)
Aaron (Ac. 7:40)
Joshua (Ac. 7:45)
Gideon (He. 11:32)
Samson (He. 11:32)
Barak (He. 11:32)
Jephtha (He. 11:32)
Saul (Act. 13:21)
Samuel (Ac. 13:20)
Jesse (Ac. 13:22)
David (Ac. 7:45; 13:22)
Solomon (Ac. 7:47)
The prophets (Ac. 7:52)
Elijah (Ja. 5:17-18)
Joel (Ac. 2:16-21)
Isaiah (Ac. 8:30)

THE BOOKS OF THE OLD TESTAMENT PROPHETS ARE CITED AS BEING WHOLLY AUTHORITATIVE AND RELIABLE.

David (Ac. 1:15-20—Ps. 41:9; Ac. 2:25-28—Ps. 16:8-11; Ac. 2:34,35—Ps. 110:1; Ac. 13:33—Ps. 2:7)
Isaiah (Ac. 8:30-33—Is. 53:7,8; Ac. 7:49—Is. 66:1,2; 13:34,47—Is. 49:5,6; Ac. 13:34—Is. 55:11)

Ezekiel (Ac. 20:25,29—Eze. 7:42)
Joel (Ac. 2:28-31—Joel 2:16,21)
Amos (Ac. 9:11,12—Am. 15:15-17)
Micah (Mt. 2:5-6—Mi. 5:2)

OLD TESTAMENT PROPHETS SPOKE THE WORDS OF GOD.

Compare Ac. 1:16,17 with Ps. 41:9
Compare Ac. 7:42 with Eze. 20:25,39; Am. 5:25,26.
Compare Ac. 7:49 with Is. 66:1,2 "saith the Lord."
Compare Ac. 13:47 with Is. 49:5,6 "the Lord command us."
Compare Ac. 13:33 with Ps. 2:7.
Compare Ac. 13:36 with Ps. 16:10.

THE OLD TESTAMENT WAS CONSIDERED A DIVINE BOOK WHICH AS A WHOLE POINTS TO THE N.T. SCRIPTURES. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3:24).

GOD'S APPEARANCES TO THE OLD TESTAMENT CHARACTERS WERE HISTORICAL EVENTS.

To Abraham (Ge. 12—Ac. 7:2; Ge. 15—Ac. 7:5-7; Ge. 17—Ac. 7:8)
To Moses (Ex. 2,3—Ac. 7:30-34)

TRADITIONAL OLD TESTAMENT AUTHORS ARE CITED AS THE ACTUAL WRITERS.

David and the Psalms (Ac. 1:15-20; 2:25-28; 2:34,35; 13:33)
Moses and the Pentateuch (Ac. 13:39; 15:1,5,21; 21:21; 26:22; 28:23)
Joel and Joel (Ac.2:16-21)
Isaiah and Isaiah (Ac. 8:30)

THE OLD TESTAMENT IS CONSIDERED A BOOK WHOLLY RELIABLE AND POINTING TO JESUS CHRIST. The Apostles did not consider the O.T. to be a man-made, error-filled jigsaw puzzle, but a divinely-planned and inspired Book with a perfect unity, each part having its unique place in the overall purpose: Ac. 2:13-36; 3:18-24; 7:52; 8:30-35; 13:27-29; 10:43; 26:22,23.

THE APOSTLES BELIEVED THE OLD TESTAMENT CONTAINS LITERAL PROPHECY (Acts 3:21). All O.T. prophecy describing a final judgment of sin and the establishment of a worldwide righteousness is literal and true, according to the Lord's Apostles.

Moses Wrote the Pentateuch

Moses is mentioned 843 times in the Bible!

1. The books themselves claim to have been written by Moses (Ex. 24:4,7; 34:27-28; Nu. 33:2; De. 1:1-5; 4:4-5; 31:9-12,24-26). If Moses did not write the Pentateuch, the Bible is an absolute lie from its beginning.

2. Other O.T. books claim Moses wrote the Pentateuch (Jos. 1:7; 8:30-35; Ju. 3:4; 1 Ki. 2:3; 2 Ki. 14:6; 22:8-11; 23:21-25; Ezr. 3:2; Ne. 8:1; 9:14; Da. 9:11; Mal. 4:4). If Moses did not write the Pentateuch, all of these writers were either deluded or were lying. Either way, we are left with a hopelessly undependable book that is not the blessed Word of God.

3. The N.T. claims Moses wrote the Pentateuch. Moses is mentioned 80 times in the New Testament (Mk. 12:26; Lk. 16:29-31; 24:27 (Moses writings are called Scripture); 24:44; Jn. 1:17; 5:45-47; 8:5; Ac. 15:21; 2 Co. 3:15).

4. The Lord Jesus Christ quoted from every part of the Pentateuch: Genesis (Mt. 19:4-6; 24:37-39); Exodus (Mk. 12:26 citing Ex. 3:6); Leviticus (Mt. 8:4 citing Lev. 14:1-32); Numbers (Jn. 3:14-15 citing Num. 21:8,9 and Jn. 6:31-32 citing Num. 11:6-9); Deuteronomy (Mk. 10:4-5 citing Deut. 24:1).

The Book of Genesis Is Inspired Scripture

Genesis 2:2 is cited as the Word of God in Heb. 4:4
Genesis 12:7 is cited as the Word of God in Gal. 3:16.
Genesis 21:10 is cited as Scripture in Gal. 4:30
Genesis 15:6 is cited as Scripture in Rom. 4:3.

Consider also the following people and events from Genesis which are cited authoritatively in the New Testament.

Creation by the Word of God — Mk. 13:19; Ac. 17:24-26; He. 11:3
Adam and Eve — Mt. 19:4-6; Mk. 10:6-7; Lk. 3:38; Ro. 5:12,14; 2 Co. 11:3; 1 Tim. 2:13
Abel — Mt. 23:35; Lk. 11:50-51; He. 11:4,24
Enoch — He. 11:5; Jude 14-15
Noah and the Flood — Mt. 24:37-39; Lk. 17:26-27; He. 11:7; 1 Pe. 3:20; 2 Pe. 3:5,6
Abraham — mentioned 74 times in the N.T.; leaving his homeland and traveling to Palestine (Ac. 7:2-5; He. 11:8,9); God spoke to him (Lk. 1:55); God's covenant to him (Lk. 1:72,73; Ac. 3:25; 7:17; Ga. 3:8-18; He. 6:13,14); Hagar and Ishmael (Ga. 2:22-25); begetting and circumcising Isaac (Ac. 7:8); offering Isaac (He. 11:17; Ja.

2:21); justified by faith before the covenant of circumcision (Ro. 4:3,9-16; Ga. 3:6).
Sarah — He. 11:11; 1 Pe. 3:6
Melchisedec — He. 7:1-4 Lot and Sodom and Gomorrah — Lk. 17:28-29; Jude 7; 2 Pe. 2:6-8
Lot's wife — Lk. 17:32
Isaac — mentioned 20 times in the N.T. (Mt. 1:2; He. 11:9,17-20)
Jacob — mentioned 26 times in the N.T. (Mt. 1:2; Ac. 7:8)
Joseph — sold into slavery and raised to power over Egypt (Ac. 7:9-10); revealed to his brethren (Ac. 7:11-16); prophesied of Israel's exodus from Egypt to the Promise Land (He. 11:21,22)
Pharaoh (Ac. 7:10)

Adam and Eve Were Historical Figures

1. To deny Adam and Eve as historical figures is to deny the Bible. Adam and Eve are mentioned 35 times in the Bible. Adam and Eve are mentioned in at least four books of the Old Testament (Ge. 2-5; De. 32:8; 1 Ch. 1:1; and Job 31:33) and in eight books of the New Testament (Mt. 19:4-6; Mk. 10:6-7; Lk. 3:38; Ro. 5:12,14; 1 Co. 15:22, 45; 2 Co. 11:3; 1 Ti. 2:13-14; and Jude 14). No one who believes the Bible is the infallible Word of God can doubt that Adam and Eve were created as the first human beings by a special act of God.

2. The first five chapters of the Bible are written as history; there is nothing in the record to indicate that it is to be interpreted non-literally, as poetry or symbolism. When the Bible uses symbolism, it plainly distinguishes that it is such, and it gives the key for interpreting the symbols. We see this in Revelation, for example. In chapter 17 John describes a woman sitting on a beast, and he plainly tells us that this is a mystery and he gives the interpretation of the symbolic language in the passage itself (vv. 7-18). Genesis 1-5, though, is written as history. Gen. 5:5 says that Adam lived 930 years and then died! If Adam merely symbolized mankind in general, what happened to mankind after Adam died?

3. If Adam and Eve were not historical figures, the fall is a myth and redemption through the cross of Christ is not true. See Romans 5:12-19.

4. To deny the historicity of Adam is to deny Jesus Christ. Christ's genealogy is traced from Adam (Lk. 3:23-38). Further, the N.T. makes a direct comparison between Christ and Adam (Ro. 5:17; 1 Co. 15:22,45).

5. The chief motive for denying the historicity of Adam is the challenge of science and the theory of evolution, but the Bible and evolution are in direct contradiction. Let me list five of the plain Bible statements which directly contradict the theories of evolution.

a. *Genesis says God created the world and everything in it in six literal "morning and evening" days*. To read "eons" of another species of bird, or one kind of animal into another kind of animal, how much more impossible would it have been to have changed an animal into a man? Or if, in other words, the blood or life of one species of animal is so radically different from the blood or life of another kind of animal, how much greater must the difference be between the blood of an animal and that of a man?"

b. *Genesis says all creation was made in a mature state to reproduce after its kind.* The statement "after their kind" is found nine times in Genesis chapter one. This is precisely what we observe in the world. Dogs reproduce dogs, frogs reproduce frogs, birds reproduce birds, and peanuts reproduce peanuts. This is biblical, but it is strictly contrary to what evolution requires.

c. *Genesis says man and animals were distinctly different creations*. The animals were made to reproduce after their kind, but man was made in the image of God and made a living soul. Man has a spiritual aspect that no animal has. The animals were made to relate to man and to provide his enjoyment and needs. Man was made to relate to God, to fellowship with, serve, worship, and glorify Him. John Wesley wisely noted, "Now, if it has been found impossible—a question which I have put from time to time, but which still waits an answer—if it has been found impossible to change one species of bird into another species of bird, or one kind of animal into another kind of animal, how much more impossible would it have been to have changed an animal into a man? Or if, in other words, the blood or life of one species of animal is so radically different from the blood or life of another kind of animal, how much greater must the difference be between the blood of an animal and that of a man?"

d. *Genesis says the world was created perfect, then fell under sin and God's curse*. This is consistent with everything we can observe. Everything is winding down. Everything is proceeding from order to chaos. Everything

is corrupting, yet evolution would require the exact opposite.

e. Genesis says everything was created to fulfill God's purposes, the world and everything in it, as well as the planetary universe. Teleology is the study of final causes, of the purposes of nature. It is a fascinating study, because regardless of how minutely one studies the creation, one is struck with a sense of wonder at the brilliant purpose behind every detail. Study the eye, the ear, the leaf, the atom, light, sound, air—everywhere you find purpose and design. That is what one would expect if God created the world as the Bible says He did, but it is not what we would find if evolution were true. If the latter were true, we would find incredible chaos, happenstance, and haphazardness. We would have a world filled with monsters and unpredictable madness, part one thing and part another, a fish becoming a bird, a frog becoming a rat, a lizard becoming a horse, partially formed beaks which do not yet have a purpose, partially formed feet, partially formed wings, partially formed eyes, partially formed brains. We would have no fixed absolutes from which and with which to work. We would have no atomic clock because the atom would not be stable. We would have no sure guide across the trackless oceans because the heavenly bodies would be in fluctuation. Praise the Lord that evolution is a lie and the Bible is true.

The Flood of Noah's Day Was Universal

1. The language used in the Bible to describe the flood is language depicting a universal, worldwide flood (Gen. 6:17; 7:4; 7:19-24; 104:6, 9; 2 Pet. 3:5,6).

2. The fact that Noah was required to gather two each of the animals proves that it was a worldwide flood. If the flood were regional, this would have been a futile endeavor, because animals would have survived outside of the flood area.

3. The judgment of Noah's day is compared with the judgment of the last days (Matthew 24:37-39; 2 Peter 3:6,7).

4. God promised that there would not be a flood like this again, yet there have been many large-scale regional floods. If the flood of Noah's day were only a regional one, God's promise has failed. In 1970, for example, flooding in South Asia resulted in an estimated one-half million deaths and left 3,500,000 homeless.

There is geological evidence throughout the world that testifies to a universal flood. An excellent book on this is *The World That Perished: An Introduction to Biblical Catastrophism*, John C. Whitcomb, Baker Book House. As one wise man has said, if the flood were not universal, it was the only egg-shaped flood that ever occurred, because the Bible plainly says that the mountains were covered!

Isaiah Wrote the Book of Isaiah

Many modern Bible commentators deny that the biblical Isaiah wrote the entire book, claiming that it was written by two or more authors from different periods of time. An example is found in the introduction to Isaiah in *The New Oxford Annotated Bible*—"Only chs. 1-39 can be assigned to Isaiah's time; it is generally accepted that chs. 40-66 come from the time of Cyrus of Persia (539 B.C.) and later... Chapters 40-66, commonly called Second Isaiah (or Second and Third Isaiah), originated immediately before the fall of Babylon (October 29, 539 B.C.)."

1. This foolish idea has its roots in German rationalism and unbelief. The prophecies of Isaiah pertaining to the destruction of Babylon and other ancient nations were so amazing and precisely fulfilled that the modernist is forced to do one of two things. He must either accept the Bible as the perfectly inspired Word of God, or he must concoct a theory about Isaiah being written AFTER the events recorded therein were accomplished. Since the modernist refuses to bow himself before the God of the Bible, he is forced to invent the fable of the two Isaiahs or three Isaiahs. Many New Evangelicals have been influenced by the unbelieving scholarship of the modernists, since they have refused to separate from them and they attend their schools and use their books.

2. The book itself professes to be the work of the historical prophet Isaiah. If Isaiah did not write the book, it is a deception and the Jews who promoted it as the writing of Isaiah were deceivers.

3. The modernist claims that the two parts of Isaiah are so different in style and theology that they must have been written by at least two or three different men. In actuality, the difference in subject matter explains any differences in style. Isaiah is divided plainly into two distinct sections: Chapters 1-39 deal with God's promise of Judgment. Chapters 40-66 deal with God's promise of Salvation. The first section deals with woe; the second, with comfort. The distinct difference in subject matter explains the difference in style.

4. Isaiah is the O.T. book most frequently quoted by Christ and the Apostles. Jesus often quoted from the book and said it was written by Isaiah—not by some unknown group of men. In Jn. 12:38-41 Christ quoted from both major sections of the book and said both were written by the same Isaiah. Every time Christ and the Apostles quoted from Isaiah, they did so with the understanding that the book was written by the historical prophet (Mt. 3:3; 4:14; 8:17; 12:17; 13:14; 15:7; Mk. 7:6; Lk. 3:4; 4:17; Jn. 1:23; 12:38,39,41; Ac. 8:28,30; 28:25; Ro. 9:27,29; 10:16,20; 15:12). This destroys the modern idea that Isaiah was the product of more than one writer.

The Four Gospels Are the Product of Divine Inspiration

Form criticism or redaction criticism are modernistic theories about the formation of the Gospels.

1. Some aspects of form criticism are as follows:

   a. The gospel writers used a common oral tradition that was passed around among the Christians for some time before anything was written down. Textual critics Alford (1849) and Westcott (1860) promoted this view. Theological modernists commonly believe that the gospel story was passed along for some time in oral form before it was written down.

   b. The gospel writers used other sources. One supposed source is the "Q" document, which does not exist but many false teachers believe this mythical writing was the source of some or all of the four gospels.

   c. The gospel writers copied from one another. One theory is that Matthew was first written and Mark and Luke were then based on Matthew. This was the view of textual critics Griesbach (1783) and Hug (1808). It is the official position of the Roman Catholic Church (decreed by the Pontifical Biblical Commission, 1912). Another theory is that Mark was first written and that Matthew and Luke are based on Mark plus the mythical Q document. There are endless permeations of these theories. Each prominent form critic strives to make a name for himself by inventing a new twist to this approach.

   d. The gospel writers modified things that Jesus did and said. They added to, subtracted from, and contracted, and otherwise changed the account.

2. Evangelicals and Form Criticism

a. The following amazing excerpt from *The Jesus Crisis: The Inroads of Historical Criticism into Evangelical Scholarship* by Robert L. Thomas and F. David Farnell (Kregel, 1998) reveals how deeply evangelicals have been infected with the modernistic thinking of form criticism:

"Outspoken evangelical critics have engaged in the same type of dehistoricizing activity as the Jesus Seminar people with whom they differ. If they were to organize among themselves their own evangelical 'Jesus Seminar,' the following is a sampling of the issues they would vote on, most of which they would probably pass:

* The author of Matthew, not Jesus, created the Sermon on the Mount.

* The commissioning of the Twelve in Matthew 10 is a group of instructions compiled and organized by the author of the first gospel, not spoken by Jesus on a single occasion.

* The parable accounts of Matthew 13 and Mark 4 are anthologies of parables that Jesus uttered on separate occasions.

* Jesus did not preach the Olivet Discourse in its entirety, as found in three of the gospel accounts.

* Jesus gave His teaching on divorce and remarriage without the exception clauses found in Matthew 5:32 and 19:9.

* In Matthew 19:16-17, the writer changed the words of Jesus and the rich man either to obtain a different emphasis or to avoid a theological problem involved in the wording of Mark's and Luke's accounts of the same event.

* The scribes and Pharisees were in reality decent people whom Matthew painted in an entirely negative light because of his personal bias against them.

* The genealogies of Jesus in Matthew 1 and Luke 3 are figures of speech and not accurate records of Jesus' physical and/or legal lineage.

* The magi who, according to Matthew 2, visited the child Jesus after His birth are fictional, not real, characters.

* Jesus uttered only three or four of the eight or nine beatitudes in Matthew 5:3-12.

"Recognizably, the listed conclusions impinge upon the historical accuracy of the gospel records. Various evangelicals have opted for the stated unhistorical choice in each of the suggested instances. Granted, their reduction of historical precision in the Gospels is not the wholesale repudiation of historical data as is that of the original Jesus Seminar, but that it is a repudiation is undeniable. An acceptance of imprecision is even more noticeable in light of the fact that the above questions are only the tip of the iceberg. An exhaustive list would reach staggering proportions" (Robert L. Thomas and F. David Farnell, *The Jesus Crisis*, pp. 14,15).

b. An example of the teaching of form criticism among evangelicals is found in a report posted to the internet by Daniel B. Wallace, Associate Professor of New Testament Studies, Dallas Theological Seminary. In a 35-page report entitled "The Synoptic Problem," Wallace supports the redaction approach to the Gospels, that the Gospels were produced by copying material from secondary sources. Wallace's report is largely a review of Robert H. Stein's "The Synoptic Problem: An Introduction." (The 63-year-old Stein is a professor at the Southern Baptist Seminary in Louisville, Kentucky.) Wallace says: "Indeed, I have found Stein's book so helpful a synthesis of the issues involved, that to some degree our comments here will be merely a distillation of his work." Note carefully the following excerpts from Wallace's report:

(1) "It is quite impossible to hold that the three synoptic gospels were completely independent from each other. In the least, they had to have shared a common oral tradition. But the vast bulk of NT scholars today would argue for much more than that." ("The Synoptic Problem," p. 1)

(2) "We shall see later that before the Gospels were written there did exist a period in which the gospel materials were passed on orally, and it is clear that this oral tradition influenced not only the first of our synoptic Gospels but the subsequent ones as well." ("The Synoptic Problem," p. 4)

(3) "The majority of NT scholars hold to Markan priority [Mark was written first and then Matthew and Luke based their gospels upon it] (either the two-source hypothesis of Holtzmann or the four-source hypothesis of Streeter). This is the view adopted in this paper as well." ("The Synoptic Problem," p. 6)

(4) "One argument concerning Mark's harder readings which has been (as far as I can tell) completely overlooked is the probability that neither Luke nor Matthew had pristine copies of Mark at their disposal. . . . An intermediate scribe is probably responsible—either intentionally or unintentionally—for more than a few of the changes which ended up in Luke and Matthew." ("The Synoptic Problem," footnote 49)

(5) "Matthew and Luke have in common about 235 verses not found in Mark. . . . Only two viable reasons for such parallels can be given: either one gospel writer knew and used the gospel of the other, or both used a common source." ("The Synoptic Problem," p. 19)

c. Another example of the evangelical use of form criticism is "An Introduction to the New Testament" (Zondervan, 1992) by D.A. Carson, Douglas Moo, and Leon Morris. When discussing the origin of the Gospels, these men make NO MENTION OF DIVINE INSPIRATION and instead buy into the unbelieving theories of form criticism. Consider this statement:

"Moreover, many of the assumptions on which form criticism is based appear to be valid: there was indeed a period of mainly oral transmission of the gospel materials; much of it was probably in small units; there probably was a tendency for this material to take on certain standard forms; and the early church has undoubtedly influenced the way in which this material was handed down. Defined narrowly in this way, there is undoubtedly a place for form criticism in the study of the Gospels" (*An Introduction to the New Testament*, pp. 23, 24).

In fact, there is no scriptural validity for any of these assumptions, and all of them fly in the face of divine inspiration. To say that the "early church has undoubtedly influenced the way in which this material was

handed down" is a plain rejection of the doctrine of divine inspiration. Either the Gospels were written by inspiration of the Holy Spirit or they were written by natural processes. There can be no middle ground for a believer.

3. We reject form criticism for the following reasons:

a. Form criticism is contrary to the doctrine of divine inspiration. The crux of this matter is divine inspiration. Either the Gospels are infallible Scripture, or they are the fallible work of men. There is no middle ground here, and we have no difficulty whatsoever in rejecting all form criticism theories (AND those who hold such theories) and accepting the Bible's testimony about itself in simple faith.

(1) The Scriptural basis for the doctrine that the Gospels are divinely inspired is as follows:

(a) The Lord Jesus Christ promised that the Holy Spirit would guide the disciples into all truth and would remind them of past events concerning Himself (Jn. 14:26; 16:13-15).

(b) Further, the Gospels are Scripture (compare 1 Tim. 5:18 and Mt. 10:10; also see Heb. 2:3) and are therefore given by inspiration of God (2 Tim. 3:16).

(c) Nothing in the Scripture is there by happenstance or because of man's will (2 Pet. 1:21).

(d) Even Paul, though he was not an eyewitness of the events of Christ's life, when writing about those things, was taught them directly by the resurrected Christ (1 Cor. 11:23).

(2) Thus, the apostles were not dependent upon their own fallible memories in the recording of the Gospel accounts. They were not dependent upon their own thinking to select which material to present and how to present it. They did not copy from one another. They did not need secondary sources. They wrote by direct inspiration of God. The Holy Spirit guided each Gospel writer to portray Christ in a special way via the manner in which the material is presented.

(3) To make room for form criticism, D.A. Carson and his fellow New Evangelical authors of "An Introduction to the New Testament" reject the verbal inspiration of the Gospels and replace it with a more vague

"voice inspiration." They say, "But their failure to preserve the *ipsissima verba* Jesu (the authentic words of Jesus) does not mean that they have tampered with the *ipsisima vox* Jesu (the authentic voice of Jesus)" (p. 44). This is the old modernistic argument that the Gospels give only a semblance of what Christ said rather than His actual words. And it a repetition of the modernistic mumbo-jumbo that the Bible is somehow authoritative even though it is not verbally inerrant.

b. The Gospels are miraculous upon their very face. They contain not merely eyewitness accounts that could have been produced by men, but many things that could not have been produced by even the closest human observer. They describe the thoughts and motives of men's hearts, for example. How can that be accounted for on any naturalistic basis? The disciples could hear what Jesus said and see what He did, but they could not reach into His very mind to see, for instance, that He knew the thoughts of men's hearts (i.e., Lk. 5:22; 6:8; 9:47; 11:17). And they could not discern the actual motives of men such as Pilate (i.e., Mk. 15:15). Only God the Holy Spirit could have produced the Gospels. It is foolish and unbelieving to attempt to look for any other explanation.

c. If form criticism is true, we will never know for sure what part of the Gospels contains the fallible words of men and what part contains the infallible Word of God. If, as Dallas Seminary professor Daniel Wallace implies, there was a mysterious "Q" document from which some of the Gospel writers drew their information, it will never be known because no such document exists today. Dr. Wallace admits that there are dozens of theories within the broad scope of reductionism or form criticism. If redaction theories of the Gospels are true, we are not left with established and settled truth; we are left with endless theorizing.

d. The theories of form criticism are contrary even to common sense. To think that Matthew and John, who were apostles and who were intimate eyewitnesses to the Gospel accounts would depend upon Mark or Luke, who were not eyewitnesses, or upon any other human source such as a "Q" document, makes no sense.

e. If form criticism is true, there are errors in the Bible. Even the evangelicals who are dabbling in form criticism make this unbelieving conclusion. If there are errors in the Bible, Jesus was wrong when He

promised that the Scripture cannot be broken (Jn. 10:35).

f. Form criticism does not edify the flock; it entertains the scholars. Only someone trained in the finer nuances of modern textual criticism could even understand the reports written by redaction scholars. Ordinarily they do contain one word of doctrine, reproof, correction, or instruction in righteousness, yet those are the very purposes for which the Holy Scriptures were given (2 Tim. 3:16-17).

g. The alleged contradictions and problems within the Gospels that are raised by those who promote form criticism have been answered satisfactorily without resorting to modernistic theories.

(1) For one thing, form criticism ignores the traditional approach to the Gospels, which says the Holy Spirit gave a supernatural four-fold portrait of Christ, and that the material in each Gospel was divinely selected from the events of Christ's life to contribute to the individual portrait.

(a) For example, D.A. Carson and his fellow New Evangelicals repeat the form criticism argument that Matthew in 13:58 omitted the words "could not do any miracles there" (that appears in Mark 6:5) in order to remove "the potentially troublesome implication that Jesus was incapable of working a miracle." This is to say that Matthew made this change on his own authority apart from divine inspiration.

(b) In fact, the Holy Spirit in Mark is presenting Christ as the Servant whereas in Matthew the Holy Spirit is presenting Christ as the King. The different purposes of their Gospels dictated what was included or omitted from Christ's earthly life. Those choices were not made by Mark or Matthew; they were made by God. Yet, Carson says the unbelieving form criticism argument "has some weight."

(2) Form criticism also ignores the traditional approach to explaining the apparent contradictions when comparing parallel accounts in the Gospels. Evangelicals who follow form criticism claim that the only satisfactory answer to these is some sort of naturalistic redaction view of the writing of the Gospels.

(a) D.A. Carson and his co-authors state, "Only a theory that includes as a major component literary interdependence among the Synoptic Gospels is capable of explaining the data" (p. 29).

(b) And Daniel Wallace says, "When one compares the synoptic materials with John's Gospel, why are there so few verbal similarities? On an independent hypothesis, either John or the synoptics are wrong, or else John does not record the same events at all in the life of Jesus."

(c) The differences and apparent contradictions between the Gospels have been analyzed carefully by men of God through the centuries and satisfactory answers have been given without resorting to fanciful textual criticism. I have a large library of books dealing with the alleged contradictions in the Bible, including many volumes from the 18th and 19th centuries. The problems raised by redaction critics have been answered to the satisfaction of many godly minds.

(d) Many of the "problems" in the Gospels are dealt with in our book *Things Hard to Be Understood.*

(e) And though we cannot answer every problem that arises when comparing parallel passages in the four Gospels, the solution for a believer is not to give up the doctrine of verbal inspiration or to think that the Gospels do not give us a verbally accurate transmission of Christ's actual words and deeds. The solution is to walk by faith, not by sight, for "without faith it is impossible to please him" (Heb. 11:6).

h. Form criticism focuses on the method of inspiration rather than the product, more on the human element than the divine. We know there is a human element in the Scripture in the sense that men wrote the Bible, but the Bible itself doesn't focus on the human element. We are given brief glimpses from time to time of some of the mechanics of the giving of Scripture, such as God speaking face to face with Moses and angels speaking to some of the prophets, but for the most part we do not know the mechanics of inspiration and we are not instructed to fret about it. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29). The crucial fact is that "ALL

scripture is given by inspiration of God." That is all we need to know, and it is a fact that can be accepted ONLY by faith. It can never be understood by scholarship. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

i. Form criticism is of the Devil. It is the Devil who loves to cast doubt upon the Word of God. He has been doing exactly this since his conversation with Eve in the Garden (Gen. 3:1). He is doing it today through "evangelical" scholars who are trained at the feet of modernists (either directly or through their writings or through other evangelical scholars who sat under modernists). This is the root problem with men such as Daniel Wallace and Robert Stein and D.A. Carson. They are leaning on the research of modernists and they are trying to impress those same modernists that they, though "evangelicals," are serious scholars. They are trying to adapt the scholarship of unbelievers to a position of faith, and it is an impossible task. Does God not warn that "evil communications corrupt good manners" (1 Cor. 15:33)? Does God not warn the believer not to sit in the seat of the scornful (Psalm 1:1)? Does God not warn that the words of false teachers eat like a canker and increase ungodliness and overthrow faith (2 Tim. 2:16-18)? Does God not warn that the words of false teachers deceive hearts (Rom. 16:17-18)? The Bible says that two cannot walk together except they be agreed (Amos 3:3), yet today's "evangelical" scholar thinks he can walk together for months and years on end with unbelievers and not be harmed spiritually. It is an unbelieving delusion.

The Apostle John wrote the Gospel of John

To say that the Gospel of John was written by anyone other than the apostle John would make the Gospel a forgery because it claims to have been written by the disciple whom Jesus loved (Jn. 21:24), who beheld Christ's glory (Jn. 1:14), who leaned on His bosom (Jn. 13:23), and who saw the blood flow from Christ's side (Jn. 19:34-35).

Review Questions on Modernism

What were three principles of Deism?

Where did theological modernism begin?

In what century did modernism begin?

In what century did modernism blossom?

What was the condition in Germany that gave rise to modernism?

How did it spread so quickly?

What was the Age of Enlightenment?

To Frederick Schleiermacher, what was more important than Bible doctrine?

According to Schleiermacher, what was "faith"?

What is the difference between lower and higher criticism?

What is the doctrine of "organic development"?

Why did Robert Runcie say he was indebted to Kierkegaard's existentialism?

What is the Graf-Wellhausen theory?

According to the Graf-Wellhausen theory, when was the Pentateuch written?

What are some denominations that are permeated with modernism?

What are some things that Jesus believed about the Scriptures?

In what verse did Jesus say that all of the Old Testament pointed to Him?

What are some things that the Apostles believed about the Scriptures?

How do we know that Moses wrote the Pentateuch?

How do we know that Adam and Eve were real people?

How do we know that the flood of Noah's day was worldwide?

How do we know that the prophet Isaiah wrote all of the book of Isaiah?

What are some of the characteristics of form criticism of the Gospels?"

Who are three evangelicals who are using form criticism?

What are some of the reasons why we reject form criticism?

FUNDAMENTALISM & NEW EVANGELICALISM

INTRODUCTION

1. Few errors are as destructive to Bible-believing churches as New Evangelicalism. Most people who leave fundamentalist churches join the positive-thinking, easy-going, judge-not, live-pretty-much-as-you-please New Evangelical church down the street or across town.

2. We are confronted with New Evangelicalism on every hand:

   a. Radio and television preachers
   b. Bookstores
   c. Members of other churches
   d. Evangelistic crusades
   e. Political and social endeavors
   f. Interdenominational organizations such as Campus Crusade and Promise Keepers

3. To be ignorant of the insidious and pervasive nature of New Evangelicalism is to be unprepared to identify and resist it. Yet, large numbers of Fundamentalists do not know anything about New Evangelicalism. A few years ago, a fundamental Baptist evangelist asked the students of a well-known independent Baptist school to raise their hands if they could define New Evangelicalism. Only two raised their hands.

Hosea 4:6 warns, "My people are destroyed for lack of knowledge…"

Outline:

The *History* of New Evangelicalism
The *Influence* of New Evangelicalism
The *Principles* of New Evangelicalism
The *Fruit* of New Evangelicalism

THE HISTORY OF NEW EVANGELICALISM

1. The Fundamentalist-Modernist Controversy set the stage for New Evangelicalism. To understand New Evangelicalism, we must go back to the battle against theological modernism, which raged in North America at the beginning of the 20th century. We have already looked at the history of modernism in the previous study.

a. It had its origin in Europe, particularly in Germany, in the 19th century and was merely the rationalistic thinking of that time applied to Christianity. It was the dawn of the "scientific era"; many men felt they were on the verge of discovering the secrets of the universe and solving the problems of mankind. Anti-Christian thinkers such as Darwin, Hegel, and Marx led the movement to dethrone God and replace Him with Man. Unregenerate "Christian" professors in many European universities and seminaries had already rejected the Word of God, so they gladly accepted the humanistic thinking of the day and set out to apply evolutionary thinking to the Bible and Christianity. The result was tragic: The Bible was considered merely a human book, inspired only in the sense that Shakespeare's writings were "inspired." Jesus Christ was considered a mere man, good and helpful, perhaps, but a mere man nonetheless

b. Modernism spread like ivy. The growth stages of ivy are described by the saying, "It sleeps, it creeps, and it leaps." This is precisely what occurred with theological modernism. It began in a very small way in the 18th century, then it began to creep forward and expand its influence in the 19th century, and finally it leaped from denomination to denomination and spread throughout the world in the 20th century. It was introduced to American denominations through men who studied in prestigious (though apostate) European universities and through European professors who visited American schools and churches.

2. Many church leaders in North America fought against theological modernism. These became known as "fundamentalists."

a. The term "fundamentalism" has come to mean any number of things and is commonly used in a derogatory and slanderous way by those who do not believe the Scriptures. It is used to describe all sorts of dangerous

extremism, such as Islamic terrorists, Pentecostal snake-handlers, the racist Arian Nations, and cult leaders such as Jim Jones who caused the mass suicide of his followers.

b. Let's consider the historic origin of the name "fundamentalist."

(1) Fundamentalism arose from the doctrinal controversies that embroiled American churches at the beginning of the 20th century when theological modernism began to take root in seminaries and Bible colleges and in leadership positions in the denominations. In America, the church situation was significantly different than in Europe and even in England. There were no state churches, and the nation had been blessed with some powerful revivals in the 1700s, 1800s, and the early 1900s. As theological modernism began gaining adherents in U.S. denominations, regenerate Christian leaders who believed the Bible took a stand against it. **The battle that followed was called the Fundamentalist-Modernist controversy.**

(2) The stage was set for this battle by the publication of a series of books that were written to expound fundamental doctrines of the Christian faith. Published over a five-year period from 1910-1915, the series, titled *The Fundamentals*, was composed of 90 articles written by 64 authors. With the financial backing of two wealthy Christian businessmen brothers (California oil magnates Milton and Lyman Stewart), some three million copies of the 12 paperback volumes of *The Fundamentals* were distributed to Christian workers in the United States and 21 foreign countries. The articles defended the infallible inspiration of the Bible, justification by faith, the new birth, the deity, virgin birth, miracles, and resurrection of Jesus Christ, and other Bible truths. Not only did *The Fundamentals* address the heresy of Modernism, but also of Romanism, Socialism, and the Cults. Contributors included W.B. Riley, James Gray, G. Campbell Morgan, H.C.G. Moule, James Orr, A.T. Pierson, Thomas Spurgeon (son of Charles Haddon), J.C. Ryle, Philip Mauro, W.H. Griffith Thomas, R.A. Torrey, and B.B. Warfield.

(3) The fundamentalist cause was further advanced with the gathering of the World Conference on Christian Fundamentals in Philadelphia in 1919.

(4) It is said that the name "fundamentalist" was first used in 1920 by Edward Lee Laws, editor of the *Watchman Examiner*, a Northern Baptist publication. Laws coined the term "to describe a group of concerned Baptists who had just met at the Delaware Avenue Baptist Church in Buffalo, New York, to discuss the problem of Modernism in the Northern Baptist Convention" (David Beale, S*.B.C. House on the Sand?* p. 195).

(5) In England, few accepted the name fundamentalist, preferring to remain known as evangelicals while attempting to distinguish themselves from the new evangelicals. G. Campbell Morgan, for example, said: "I dislike the word 'Fundamentalist' as much as I dislike the word 'Modernist.' I always decline to be labeled by either designation. My own position is that of holding the Evangelical faith in its fullness" ("Fundamentalist Foibles," *The Biblical Evangelist*, Oct. 12, 1984). Peter Masters, pastor of the Metropolitan Tabernacle in London, writes: In the UK the term fundamentalist has not been much used" (*Are We Fundamentalists?* 1995, p. 4).

b. The fundamentalist movement was never homogenous even in its earliest days. There were many aspects or divisions.

(1) The Protestant fundamentalists in general were more oriented toward a "unity in diversity" type of fundamentalism that ignored such things as ecclesiology and prophecy for the sake of a wider umbrella.

(2) The authors of *The Fundamentals* represented the broader approach to fundamentalism. They held a wide variety of doctrine, some holding very serious doctrinal errors. For example, James Orr of Scotland denied the verbal inspiration of Scripture and allowed for theistic evolution. J. Campbell Morgan denied the literal fire of hell and believed that men could be saved even if they do not hear of or exercise personal faith in Christ.

(3) Some men who started out with the fundamentalist movement turned back and renounced their former position. For example, A.C. Dixon was the executive secretary of the committee that produced *The Fundamentals*. Historian George Dollar observes that though Dixon was a fundamentalist for many years, he "deserted because of the

stigmas and battles of separatism." Dixon helped found the Baptist Bible Union in opposition to the liberal Northern Baptist Convention, but "right in the middle of the fiercest battles against the liberals within the convention, Dixon abruptly and without warning turned in his resignation." He went back into the very denomination that he had left and publicly called upon others to do the same. There were many sad cases like this that discouraged and confused the hearts of those who were in the battle for the truth.

(4) Baptist fundamentalists have tended to be concerned about a broader number of doctrines and issues. G. Archer Weniger observed: "The bulk of fundamentalism, especially the Baptists of every stripe who composed the majority by far, never accepted ... the lowest common denominator in doctrine" (G. Archer Weniger, quoted in *Calvary Contender*, April 15, 1994). An example was J. Frank Norris, who stood against modernism in the Southern Baptist Convention. He stood for the whole counsel of God and was not afraid to make an issue of anything clearly taught in Scripture. He even fought against the liquor crowd.

c. Historic fundamentalism involved a militant stand for doctrinal truth and separation from error. Some professing fundamentalists, such as Jerry Falwell and Jack Van Impe, have been teaching since the 1980s that true fundamentalism is merely the stand for "the five fundamentals." They downplay the issue of separation and doctrinal militancy. The following facts refute this:

(1) George Dollar, in his history of fundamentalism, defines it in this way: "Historic fundamentalism is the literal interpretation of all the affirmations and attitudes of the Bible and the militant exposure of all non-biblical affirmations and attitudes" (Dollar, *A History of Fundamentalism in America*, 1973). Dollar divides historic fundamentalism into two periods, and the second period was that of separation. From 1875-1900 conservative leaders raised the banner against Modernism within the denominations. From 1900-1935 these struggles resulted in men leaving their denominations to form separate churches and groups.

(2) David Beale makes the same observation about separation being an

integral part of historic fundamentalism: "The essence of fundamentalism ... is the unqualified acceptance of and obedience to the Scriptures. ... The present study reveals that pre-1930 fundamentalism was nonconformist, while post-1930 fundamentalism has been separatist" (Beale, *In Pursuit of Purity: American Fundamentalism Since 1850*, Bob Jones University Press, 1986, p. 5).

(3) John Ashbrook has deep roots in the fundamentalist movement. His father, William, was brought to trial by the Presbyterian denomination because of his stand against modernism. After his separation from Presbyterianism, William Ashbrook established an independent fundamentalist church. He wrote an incisive book on New Evangelicalism entitled *Evangelicalism: The New Neutralism*. The first edition of this work appeared in 1958. His son, John, after a period of toying with New Evangelicalism as a young man, became a solid fundamentalist leader in his own right. His book *New Neutralism II: Exposing the Gray of Compromise* is, in this author's opinion, one of the best books in print on this subject. In looking back over the fundamentalist movement since the 1930s, how does John Ashbrook define fundamentalism? "Fundamentalism is the militant belief and proclamation of the basic doctrines of Christianity leading to a Scriptural separation from those who reject them" (John Ashbrook, *Axioms of Separation*, nd., p. 10).

(4) Consider the militancy of *The Fundamentalist*, published by J. Frank Norris, the influential fundamental Baptist leader of Texas. Baptist historian George Dollar describes Norris's *The Fundamentalist* in this way: "*The Fundamentalist* alarmed and alerted ... Reading the 1920-1930 back issues of *The Fundamentalist*, one can almost see the smoke and hear the battle cries of those times" (Dollar, *The Fight for Fundamentalism*, published by the author, 1983, p. 3). Norris's paper is representative of that entire generation of fundamentalism in that it was a generation noted for its bold militancy for the truth.

(5) Consider the militancy of T.T. Shields, a Canadian who helped found the Baptist Bible Union. At that time, he said, "What then shall be our answer to modernism's declaration of war? There can be but one answer. The Baptist Bible Union is designed to mobilize the

conservative Baptist forces of the continent, for the express purpose of declaring and waging relentless and uncompromising war on Modernism on all fronts."

(6) A definition of fundamentalism was given by the World Congress of Fundamentalists, meeting in 1976 in Usher Hall, Edinburgh, Scotland. They said, "Fundamentalism is militant orthodoxy set on fire with soulwinning zeal." They listed seven things that define a fundamentalist. Note particularly the final two points:

(a) Maintains an immovable allegiance to the inerrant, infallible, and verbally inspired Bible.

(b) Believes that whatever the Bible says is so.

(c) Judges all things by the Bible and is judged only by the Bible.

(d) Affirms the foundational truths of the historic Christian Faith: The doctrine of the Trinity; the incarnation, virgin birth, substitutionary atonement, bodily resurrection and glorious ascension, and Second Coming of the Lord Jesus Christ; the new birth through regeneration by the Holy Spirit; the resurrection of the saints to life eternal; the resurrection of the ungodly to final judgment and eternal death; the fellowship of the saints, who are the body of Christ.

(e) Practices fidelity to that Faith and endeavors to preach it to every creature.

(f) Exposes and separates from all ecclesiastical denial of that Faith, compromise with error, and apostasy from the Truth.

(g) Earnestly contends for the Faith once delivered.

(7) The very fact of New Evangelicalism proves that historic fundamentalism was more than an affirmation of a few fundamentals of the faith. If such a definition were true, the New Evangelical movement of the 1940s would have made no sense at all. The fathers of New Evangelicalism all held to "the five fundamentals." In fact, one of these (Carl Henry) said that there at least several dozen fundamentals (cited from G. Archer Weniger, *Calvary Contender*, April 15, 1994). The keynote of New Evangelicalism, as we will see, was the repudiation of the separatism and other of the more militantly negative aspects of old-line fundamentalism. In his history of Fuller

Theological Seminary, *Reforming Fundamentalism*, historian George M. Marsden makes it plain that Fuller's early leaders were consciously rejecting the negative aspects of old-line fundamentalism. It is clear to honest historians that fundamentalism fifty years ago was characterized by MILITANCY, by a willingness to deal with the NEGATIVES, a zeal to JUDGE DOCTRINE, and by SEPARATION, and it was this fact that brought about the New Evangelical movement.

(8) Thus, though fundamentalism has never been a homogenous movement and though it has taken a variety of forms, and though as a movement, it has been largely interdenominational, yet it is equally true to say that one of the chief hallmarks of fundamentalism--its very essence, if you will--has been a MILITANCY for the faith of the Word of God. Anyone who is not truly militant in standing for the Truth has no title to biblical fundamentalism.

(9) Those today that deny the militancy and separation of historic fundamentalism are trying to rewrite history. Instead of admitting that they are NOT old-line fundamentalists, that they have repudiated biblical fundamentalism, have compromised the Word of God and adopted New Evangelicalism, these revisionists are trying to redefine fundamentalism to fit their backslidden condition.

d. Let me emphasize my own conviction that old-line evangelicalism and fundamentalism at their best were biblically deficient. I am a fundamentalist as far as biblical dogmatism and militancy for the truth and separation from error go, but I am more than a fundamentalist. The goal of my Christian life and ministry is not to be a good fundamentalist, but to be faithful to God's Word in all matters. Following are two weaknesses that I have observed in fundamentalism as a movement:

(1) The first weakness is the transdenominational character that often characterizes fundamentalism. I do not accept the philosophy that limits the basis of fellowship to a narrow list of "cardinal" doctrines, such as the infallibility of Scripture and the deity of Christ. While the Bible does indicate that some doctrines are more important than others, all teaching of the Bible is important and is to be taken seriously. Timothy was instructed not to allow any other doctrine than that which Paul had delivered to him (1 Tim. 1:3; 6:13,20; 2 Tim.

2:2). Paul was concerned with the "whole counsel of God" (Acts 20:27). When the Bible instructs Christians to earnestly contend for the faith once delivered to the saints (Jude 3), it does not specify only a narrow aspect of the faith. "The faith once delivered to the saints" refers to the whole body of New Testament truth delivered by the apostles. When God instructs preachers to "preach the Word" (2 Tim. 4:2), no particular part of the Word is identified. He is to preach all of the Word of God. Obedience to these commands does not allow me to overlook denominational differences such as the mode of baptism, the manner of the Lord's Supper, eternal security, the woman's role in the ministry, or the interpretation of prophecy. Those who differ with me on such things I can accept as true Christians, because these are not issues of "damnable heresy" (2 Pet. 2:1); but I cannot have joint ministry with them, because I do not believe the Bible allows it.

(2) The second weakness is the "universal church" mentality of evangelicalism-fundamentalism. It is common among evangelicals and a large number of fundamentalists to view "the church" as all professing Christians in all denominations and parachurch organizations. To call all of the denominations the "church" or the "body of Christ" is a great confusion which naturally produces an ecumenical mentality and which makes the purifying of the churches impossible. Harold J. Ockenga used the many divisions of evangelicalism-fundamentalism and the "shibboleth of having a pure church" as an excuse for New Evangelicalism's non-separatist mentality (Ockenga, "From Fundamentalism, Through New Evangelicalism, to Evangelicalism," *Evangelical Roots*, edited by Kenneth Kantzer, p. 42). This is dangerous and unscriptural thinking. God's Word does call for a pure church (1 Cor. 5:6-8); yet, it is not a universal church that we are to purify but the New Testament assembly. To attempt to purify some sort of universal church composed of parachurch and interdenominational structures is something the New Testament never envisions or requires. God has given His people clear instruction about discipline of sin and doctrinal purity, and those instructions are in the context of the assembly (i.e., 1 Corinthians 5). Regardless of what one believes about the New Testament definition of the church, in a practical sense church truth

can be applied only to the assembly. It is obvious, at least to me, that God intends for men to be content with the assembly and not to busy themselves with parachurch and transdenominational institutions. (By the way, I also strongly reject the Baptist Bride position. See the article "Are You a Baptist Brider?" at the Church section of the End Times Apostasy Database at the Way of Life web site -- http://www.wayoflife.org/fbns/areyou.htm.)

3. New Evangelicalism arose as a rejection of fundamentalism.

a. The founders of New Evangelicalism grew up in fundamentalist homes. They were the "second generation" (Judges 2:10).

(1) In the first half of the 20th century evangelicalism in America was largely synonymous with fundamentalism.

(a) Many historians make this connection, including Mark Ellingsen (*The Evangelical Movement*) and George Marsden (*Reforming Fundamentalism*). Marsden says, "There was not a practical distinction between fundamentalist and evangelical: the words were interchangeable" (p. 48).

(b) When the National Association of Evangelicals (NAE) was formed in 1942, for example, participants included such staunch fundamentalist leaders as Bob Jones, Sr., John R. Rice, Charles Woodbridge, Harry Ironside, and David Otis Fuller.

(2) By the mid-1950s, though, a clear break between separatist fundamentalists and non-separatist evangelicals occurred. This was occasioned largely by the ecumenical evangelism of Billy Graham. The stronger men dropped out of the NAE. The terms *evangelicalism* and *fundamentalism* began "to refer to two different movements" (William Martin, *A Prophet with Honor*, p. 224).

(3) The sons of evangelical-fundamentalist preachers determined to create a "New Evangelicalism." They would not be fighters; they would be diplomats, positive rather than militant, infiltrators rather than separatists. They would not be restricted by a separationist mentality.

b. Harold Ockenga claimed to have coined the term "new evangelical" in

1948. Ockenga was pastor of Park Street Church in Boston, founder of the National Association of Evangelicals, co-founder and first president of Fuller Seminary, first president of the World Evangelical Fellowship, president of Gordon College and Gordon-Conwell Theological Seminary, a director of the Billy Graham Evangelistic Association, and chairman of the board and one-time editor of *Christianity Today*. Following is how Ockenga defined New Evangelicalism in 1976 when he wrote the foreword to Harold Lindsell's *The Battle for the Bible*:



Harold Ockenga

> "Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address REPUDIATED ITS ECCLESIOLOGY AND ITS SOCIAL THEORY. The ringing call for A REPUDIATION OF SEPARATISM AND THE SUMMONS TO SOCIAL INVOLVEMENT received a hearty response from many evangelicals. The name caught on and spokesmen such as Drs. Harold Lindsell, Carl F.H. Henry, Edward Carnell, and Gleason Archer supported this viewpoint. We had no intention of launching a movement, but found that the emphasis attracted widespread support and exercised great influence. Neo-evangelicalism... DIFFERENT FROM FUNDAMENTALISM IN ITS REPUDIATION OF SEPARATISM AND ITS DETERMINATION TO ENGAGE ITSELF IN THE THEOLOGICAL DIALOGUE OF THE DAY. IT HAD A NEW EMPHASIS UPON THE APPLICATION OF THE GOSPEL TO THE SOCIOLOGICAL, POLITICAL, AND ECONOMIC AREAS OF LIFE. Neo-evangelicals emphasized the restatement of Christian theology in accordance with the need of the times, the REENGAGEMENT IN THE THEOLOGICAL DEBATE, THE RECAPTURE OF DENOMINATIONAL LEADERSHIP, AND THE REEXAMINATION OF THEOLOGICAL PROBLEMS SUCH AS THE ANTIQUITY OF MAN, THE UNIVERSALITY OF THE FLOOD, GOD'S METHOD OF CREATION, AND OTHERS" (Harold J. Ockenga, foreword to Harold Lindsell's book *The Battle for the Bible*).

c. Regardless of who coined the term "New Evangelical" (Ockenga's claim has been disputed), it is certain that it aptly described the new mood of positivism and non-militancy that was permeating that generation. Ockenga and the new generation of evangelicals, Billy Graham figuring

most prominently, determined to abandon a militant Bible stance. Instead, they would pursue dialogue, intellectualism, and appeasement. They determined to stay within apostate denominations to attempt to change things from within rather than practice biblical separation. (Billy Graham remained a member of a Southern Baptist congregation even as that denomination was permeated with theological modernism in the 1960s and never gave even the mildest warning.) The New Evangelical would dialogue with those who teach error rather than proclaim the Word of God boldly and without compromise. The New Evangelical would meet the proud humanist and the haughty liberal on their own turf with human scholarship rather than follow the humble path of being counted a fool for Christ's sake by standing humbly and simply upon the Bible. New Evangelical leaders also determined to start a "rethinking process" whereby the old paths were to be continually reassessed in light of new goals, methods, and ideology.

d. Before this, the terms "evangelical" and "fundamentalist" (which, as we have seen, were basically synonymous) referred to a strict "Protestant" Christianity. Though the term "evangelical," like "fundamentalist," has never had one strict established definition and has always incorporated wide latitude of belief, as a rule it traditionally described Protestants who preached the new birth and were stridently opposed to Rome. Generally speaking (and certainly in contrast to the mushy evangelicalism of our day), evangelicals in past generations were militant soldiers for Christ.

(1) Some trace the term "evangelical" to the English revivals of the Wesleys and Whitefield. Others trace it to the earliest days of the Protestant Reformation. In either case, evangelicalism of old was dogmatic and militant. It was old-fashioned Protestantism. Luther was excommunicated by the pope; John Wesley and George Whitefield were barred from Anglican churches for their bold preaching. All of the Protestant denominations once identified Rome as the Revelation 17 whore of Babylon. Anyone familiar with the old Lutheran and Methodist creeds knows this. Those men, though we Baptists don't see eye to eye with them on many important points, stood militantly for what they believed. This is exactly what the New Evangelical does not do.

(a) John Calvin was no New Evangelical when he said: "Popery is

nothing else than a monster formed out of the innumerable deceptions of Satan, and that which they call the Church is more confused than Babylon." This was typical of the position held by all of the old Protestant leaders.

(b) Martin Luther was no New Evangelical when he published two tracts in December 1520 in answer to the Bull of Leo X, one of which was entitled, "Martin Luther against the Execreable Bull of Anti-Christ." He charged the Pope and his cardinals of acting "the undoubted part of the Anti-Christ of the Scriptures."

(c) William Tyndale, the father of our old English Bible, was no New Evangelical when he identified the Pope as the Antichrist in his treatise *The Practice of Prelates* as well as in the preface to the 1534 edition of his New Testament. "Though the Bishop of Rome and his sects give Christ these names (His rightful names), yet in that they rob Him of the effect and take the signification of His names unto themselves, and make of Him but a hypocrite, as they themselves, and make of Him but a hypocrite, as they themselves be, they be the right Anti-Christs, and deny both the Father and the Son; for they deny the witness that the Father bore unto His Son, and deprive the Son of all power and glory that His Father gave Him" (William Tyndale).

(d) On September 9, 1560, Waldensian Pastor Jean Louis Paschale of Calabria, Italy, just before he was burned alive in the presence of Pope Pius IV in Rome, proved that he was not a New Evangelical when he turned to the pope and "arraigned him as the enemy of Christ, the persecutor of his people, and the Anti-Christ of Scripture, and concluded by summoning him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb" (J.A. Wylie, *History of the Waldenses*, c1860, p. 120).

(e) William Latimer, a Greek scholar who loved the Word of God during the time of Tyndale, was no New Evangelical when he said, "Do you not know that the Pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life. I have been an officer of his but I have given it up, and defy him

and all his works" (Christopher Anderson, *Annals of the English Bible*, I, pp. 35,36). Latimer was burned at the stake by Queen Mary.

(f) In his 1893 work titled *Union with Rome*, Christopher Wordsworth, bishop of Lincoln in the Church of England stated the view which prevailed among evangelical Protestants at that time, and it was not a New Evangelical position: "… we tremble at the sight, while we read the inscription, emblazoned in large letters, 'Mystery, Babylon the Great,' written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome" (Wordsworth, *Union with Rome*, p. 62).

(g) The Methodists were not New Evangelicals when they wrote in their Articles of Religion: "...the sacrifice of Masses in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit."

(h) David Otis Fuller, speaking of evangelicals of bygone days, said: "Each man possessed the same fierce conviction--that all truth is absolute, never relative. For these men, truth was never a nose of wax to be twisted to suit their system of dialectics or deceptive casuistry. Two times two made four. In mathematics, their supreme authority was the multiplication table; in theology, their absolute authority was the Bible" (D.O. Fuller, Preface, *Valiant for the Truth*, New York: McGraw-Hill Book Company, 1961, pp. ix, x). It is impossible to be a New Evangelical and hold "fierce" convictions!

(2) Baptist Charles Haddon Spurgeon (1834-1892) is an example of what "evangelical" meant in generations past. Spurgeon's ministry was characterized by faithfulness to the truth, holiness of life, a pure gospel of grace, and unhesitating exposure of error.

(a) Spurgeon stood unhesitatingly against Roman Catholicism. Consider this excerpt from one of Spurgeon's sermons, which demonstrates just how much Spurgeon was NOT a New Evangelical: "It is impossible but that the Church of Rome must spread, WHEN WE WHO ARE THE WATCHDOGS OF THE FOLD ARE SILENT, AND OTHERS ARE GENTLY AND SMOOTHLY

TURFING THE ROAD, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. DO NOT TALK TO ME OF MILD AND GENTLE MEN, OF SOFT MANNERS AND SQUEAMISH WORDS, we want the fiery Knox, and even though his vehemence should 'ding our pulpits into blads,' it were well if he did but rouse our hearts to action" (C.H. Spurgeon, *Sermons*, Vol. 10, pgs. 322-3). It is obvious that Spurgeon was no New Evangelical, but his description of the soft-mannered men and silent watchdogs of his day fits today's New Evangelicalism exactly.

(b) Spurgeon was not content to preach boldly against error, he also separated from it. Though misunderstood and misrepresented even by his own brother and some of his former students, Spurgeon did not draw back from separating from the Baptist Union of Britain because of the false doctrine that was being countenanced. Note the following statement that characterized at least the stronger side of evangelicalism before the onslaught of New Evangelicalism: "Complicity with error will take from the best of men the power to enter any successful protest against it. It is our solemn conviction that where there can be no real spiritual communion there should be no pretense of fellowship. FELLOWSHIP WITH KNOWN AND VITAL ERROR IS PARTICIPATION IN SIN. As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my counsel has been 'Come out from among them.' I have felt that no protest could be equal to that of distinct separation from known evil. That I might not stultify my testimony I HAVE CUT MYSELF CLEAR OF THOSE WHO ERR FROM THE FAITH, AND EVEN FROM THOSE WHO ASSOCIATE WITH THEM." This position is ridiculed today as "secondary separation," but it is obedience to God's Word (2 Thess. 3:6) and it is wisdom, because "evil communications corrupt good manners" (1 Cor. 15:33).

(3) Another example of what evangelicalism was before the advent of New Evangelicalism is the late evangelist James A. Stewart. He was

used in a mighty way in revivals in Eastern Europe between the end of World War II and the fall of the Communist Iron Curtain, and his published sermons were characterized by uncompromising declaration of Bible truth. Not only did he preach the gospel and the "positive truths" of the Word of God, but he also preached a very "negative" fashion, reproving error and compromise. In sermons such as "Potpourri Evangelism," Stewart witnessed mightily against modern ecumenical evangelism, which was beginning to raise its head in his day. Consider a quotation from that sermon, first preached in the 1940s (excerpted from James Stewart, *Evangelism*, Asheville, NC: Gospel Projects, pp. 25-28), and ask yourself how popular would James Stewart be in evangelical circles today?

(a) "We must be more afraid of flattery from the camp of the enemy than persecution. Read the pages of Church history. Persecution never did the Church of God any harm, but compromise with the world has always robbed it of the power of its purity. ... 'Potpourri Evangelism' consists of two features: mixed evangelistic campaigns and mixed Christianity. By mixed evangelistic campaigns I mean the alliance of Modernistic and Evangelical churches together in an evangelistic effort."

(b) "When religion gets up a revival, it must have from five to twenty churches of heterogeneous creeds and sectarian bodies to go into a great union effort; it must have a mammoth choir with great musical instruments, and many preachers and multiplied committees, and each committee headed by some banker, judge, mayor, or millionaire's wife. It signs cards as a substitute for the broken-hearted cry of scriptural repentance. It must count its converts by the hundreds in a few days' meeting. It must apologize for natural depravity."

(c) "Human religion's enterprises have an atmosphere of earthliness about them. It despises the day of small things and scorns little humble people and lonely ways. It is eager to jump to the height of prosperity. Its music has no pathos in it, its laughter lacks divine cheerfulness, its worship lacks supernatural love, its prayers bring down no huge answers, it works no miracles, calls forth no criticism from the world, and has no light of eternity in

its eyes. It is a poor, sickly thing, born of the union of the heart of the world with the head of Christian theology--a mongrel, bastard thing with a backslidden church for its mother and the world for its father. Oh, my dear brother and sister, never forget that this unnatural monster will be destroyed at the coming-again of our Blessed Lord Jesus Christ."

(4) Countless other examples could be given to show that evangelicalism of past generations involved contending plainly for the faith and separating from error. When was the last time you read things like the above, that we have seen from the pens of old-line Protestants or Charles Spurgeon or James A. Stewart, in *Christianity Today* magazine or preached by Billy Graham or Charles Colson or Charles Swindoll or Max Lucado or John Maxwell or James Dobson or other popular evangelicals today? Sadly, today's evangelicalism is almost 100% in the business of upholding "potpourri evangelism" and "turfing the road of Roman Catholicism."

THE INFLUENCE OF NEW EVANGELICALISM

New Evangelicalism was a popular philosophy, appealing to the carnality of the age, and it spread rapidly to became the prominent doctrine among evangelicals.

1. New Evangelicalism was popularized through charismatic personalities and broadcast through powerful print, radio, and television media. New Evangelical philosophy has been adopted by such well-known Christian leaders as Billy Graham, Bill Bright, Harold Lindsell, John R.W. Stott, Luis Palau, E.V. Hill, Leighton Ford, Charles Stanley, Bill Hybels, Warren Wiersbe, Chuck Colson, Donald McGavran, Jack Van Impe, Tony Campolo, Arthur Glasser, D. James Kennedy, David Hocking, Charles Swindoll, Max Lucado, John Maxwell, Tony Evans, and a multitude of other men (and women).

2. New Evangelicalism became the working principle of large interdenominational and parachurch organizations such as the National Association of Evangelicals, National Religious Broadcasters, Youth for Christ, Campus Crusade for Christ, Back to the Bible, InterVarsity Christian Fellowship, World Vision, Operation Mobilization, the Evangelical Foreign Mission

Association, World Evangelical Fellowship, and the National Sunday School Association, to name a few.

3. New Evangelicalism has spread through educational institutions such as Fuller Theological Seminary, Wheaton College, Gordon-Conwell, BIOLA, Regent College, Westminster, The Evangelical Divinity School, and Moody Bible Institute.

4. New Evangelicalism has been promoted by the publishing media. *Christianity Today*, for example, was founded in 1956 to voice the new philosophy. It was distributed freely for the first two years to ministers in the U.S.A., Canada, Great Britain, Australia, and New Zealand, and also sent freely to missionaries throughout the world. Large Christian publishers such as Eerdmans, Zondervan, InterVarsity Press, Tyndale House, Moody Press, Thomas Nelson, and Broadman, have broadcast the New Evangelicalism.

5. New Evangelicalism has been promoted by national and international organizations, such as Lausanne Committee for World Evangelization, National Association of Evangelicals, Evangelical Alliance of Britain, World Evangelical Fellowship, National Religious Broadcasters, National Sunday School Association, and Promise Keepers

6. New Evangelicalism has been promoted through international conferences, such as the International Congress on World Evangelization (Lausanne, Switzerland, July 1974) and the International Conference on Itinerant Evangelists at Amsterdam in 1983, 1986, and 1999.

7. Because of the tremendous influence of these men and organizations, New Evangelical thought has swept the globe. Today it is no exaggeration to say that almost without exception those who call themselves evangelicals are New Evangelicals; the terms have become synonymous. Old-line evangelicals, with rare exceptions, have either aligned with the fundamentalist movement or have adopted New Evangelicalism. The evangelical movement today is the New Evangelical movement. For all practical purposes, they are the same. “Part of the current confusion regarding New Evangelicalism stems from the fact that there is now little difference between evangelicalism and New Evangelicalism. The principles of the original New Evangelicalism have become so universally accepted by those who refer to themselves as evangelicals that any distinctions which might have been made years ago are all but lost. It is no doubt true to

state that 'Ockenga's designation of the new movement as *New or Neo-Evangelical* was abbreviated to *Evangelical*. ... Thus today we speak of this branch of conservative Christianity simply as the Evangelical movement'" (Ernest Pickering, *The Tragedy of Compromise*, p. 96).

THE CHARACTERISTICS OF NEW EVANGELICALISM

The following are important characteristics of New Evangelicalism that will enable the Bible believer to identify it. Not every New Evangelical will hold to every one of these characteristics, but every New Evangelical will hold to most of them, particularly to the repudiation of separation, the love for positivism, a judge-not philosophy, exalting love and unity above doctrine, pragmatism, pride of scholarship, anti-fundamentalism, contradiction and inconsistency, and a mood of softness and neutrality.

1. New Evangelicalism is characterized by a repudiation of Separation.

> "The ringing call for A REPUDIATION OF SEPARATISM . . . received a hearty response from many evangelicals. ... Neo-evangelicalism [is] different from fundamentalism in its REPUDIATION OF SEPARATISM" (Harold J. Ockenga).

The very first mark of New Evangelicalism is its repudiation of separation. The New Evangelical does not like separation and refuses to allow it to play a significant role in his life and ministry. This was what Ockenga emphasized two times in his Fuller Seminary speech in 1948.

EXAMPLES:

a. Evangelicals do not separate from denominations that are infiltrated with modernism, such as the United Methodist Church, the Presbyterian Church USA, the American Baptist Convention, the Southern Baptist Convention, and the Anglican Church. The Billy Graham religion column gave the following advice to a Roman Catholic couple who were disillusioned with their church and were thinking about leaving: "Don't pull out of the church. Stay in it ... help your church" (*Sun Telegram*, Jan. 6, 1973).

b. Evangelicals practice ecumenical evangelism.

(1) Billy Graham has worked hand-in-hand with Roman Catholics and theological modernists since the 1950s, and yet he is praised and exalted by the evangelical world.

(a) Billy Graham's 1957 New York City Crusade was sponsored by the liberal Protestant Council and featured prominent theological modernists. At a preparatory banquet held the previous fall (September 17, 1956) at the Hotel Commodore in New York, Graham stated that he wanted Jews, Catholics, and Protestants to attend his meetings and then go back to their own churches. This statement was confirmed in the Sept. 18 edition of the *New York Evening Journal*. The New York Crusade was the catalyst for Graham's break with fundamentalists such as Bob Jones, Sr. and John R. Rice of the *Sword of the Lord*.

(b) The Graham organization and the co-operating churches in the 1957 San Francisco Crusade appointed Dr. Charles Farrah to follow up the "converts" and to report on the same. His findings were announced December 16. According to the *Oakland Tribune*, of the roughly 1,300 Catholics who came forward, PRACTICALLY ALL REMAINED CATHOLIC, CONTINUED TO PRAY TO MARY, GO TO MASS, AND CONFESS TO A PRIEST (*Oakland Tribune*, Wed., Dec. 17, 1958).

(c) Graham has affiliated with and endorsed hundreds of rank modernists and Roman Catholic leaders. At the 1957 New York crusade, Graham spent ten minutes eulogizing Dr. Jesse Baird, a well-known liberal and apostate, calling him a great servant of Christ. At the 1957 San Francisco Crusade, Graham honored Episcopal Bishop James Pike, who had blatantly denied the deity, virgin birth, miracles, and bodily resurrection of Jesus Christ. Methodist Bishop Gerald Kennedy was chairman of the 1963 Los Angeles Crusade, and Graham called him "one of the ten greatest Christian preachers in America," even though he denied practically every doctrine of the Christian faith. The first Sunday of that Crusade, Graham took several minutes to eulogize the modernist E. Stanley Jones, calling him "my good friend and trusted advisor." Graham's 1997 autobiography is filled with references to his friendship with apostates.

(2) The practice of ecumenical evangelism has spread throughout evangelicalism. Bill Bright, head of Campus Crusade, Luis Palau, and other prominent evangelicals have walked in Graham's footsteps in ecumenical evangelism. While reporting on Amsterdam '86, reporter Dennis Costella asked Luis Palau if he would cooperate with Roman Catholics. Palau replied that he certainly would and admitted that it was being done. He went on to mention specific plans for more extensive Catholic involvement in his future crusades (*Foundation*, Jul. -Aug. 1986). The 1987 Palau crusade in New Zealand was reportedly "the first time the Catholic Church has ever backed a major evangelical Christian mission" in that area. Catholic Bishop Dennis Browne of Auckland accepted an invitation to join the mission's advisory board (*Challenge Weekly*, April 18, 1986, reprinted in *Australian Beacon*, May 1986).

(3) Even the most conservative of Southern Baptists support Graham's ecumenical evangelism. Southern Baptist Theological Seminary has a course entitled *Christian Life and Witness*, which trains students in crusade counseling techniques. On May 3, 2001, the Baptist Press ran an article entitled "Hundreds of Southern Students Prepare for Graham Crusade." R. Albert Mohler, Jr., President of Southern Seminary and a prominent conservative SBC voice, served as Chairman of Graham's crusade. He told the Baptist Press, "Nothing else has brought together the kind of ethnic and racial and denominational inclusivity as is represented in this crusade; nothing in my experience and nothing in the recent history of Louisville has brought together such a group of committed Christians for one purpose." Southern Seminary proudly hosts the Billy Graham School of Missions, Evangelism and Church Growth. To say that all of the participants of Graham's inclusive evangelicalism crusades are "committed Christians" is to refuse to apply critical doctrinal standards.

c. Evangelicals attend ecumenical meetings and thus affiliate closely with heretics. For example, in 1997, Don Argue, the head of the National Association of Evangelicals, spoke before the general assembly of the National Council of Churches. The extremely modernistic National Council of Churches has sponsored such things as the Re-imagining

conference in Minneapolis in November 1993 during which hundreds of women from various mainline denominations applauded lesbianism and worshipped the goddess Sophia. Thousands of examples could be given from our own files of how evangelicals attend ecumenical meetings and thus associate with Romanists and Modernists.

d. Evangelicals quote heretics with no warning to their readers.

(1) Consider, for example, well-known evangelical writer and conference speaker Warren Wiersbe. His practice of quoting rank modernists without any warning was described by Jerry Huffman, editor of the *Calvary Contender*: "In a panel discussion at the April 1987 Tennessee Temple Bible conference, Wiersbe expressed gladness that Malcolm Muggeridge -- a liberal Roman Catholic -- 'backed up' one of Wiersbe's views. In a Dec. 1977 *Moody Monthly* article, Wiersbe endorsed writings by liberal authors Thielicke, Buttrick, and Kennedy. More recently he praised books by other liberals such as Barclay, Trueblood, and Sockman" (*Calvary Contender*, July 15, 1987).

(2) Consider also Rick Warren of Purpose Driven Church fame. In keeping with his "judge not" philosophy, Warren uncritically quotes from a wide variety of theological heretics, especially Roman Catholics such as Mother Teresa, Brother Lawrence (Carmelite monk), John Main (Benedictine monk), Madame Guyon, John of the Cross, and Henri Nouwen. Warren does not warn his readers that these are dangerous false teachers who held to a false gospel and worshipped a false christ. Mother Teresa and Nouwen were universalists who believed that men can be saved apart from personal faith in Jesus Christ.

(3) Another example of this is Chuck Swindoll, who devoted an entire edition of his *Insights for Living* publication (April 1988) to uncritical promotion of the German neo-orthodox Dietrich Bonhoeffer. Swindoll calls Bonhoeffer "a saint bound for heaven"; but this "saint" promoted the "de-mythologizing" and questioning of Scripture. Cornelius Van Til documented Bonhoeffer's dangerous theology in *The Great Debate Today*. Swindoll has also uncritically praised Roman Catholic Mother Teresa. In his book *The Tale of the Tardy Oxcart*, Swindoll quotes Robert Schuller with no qualification, in spite of the fact that Schuller

preaches a false gospel of self-esteem.

OBSERVATION:

Even those New Evangelicals who have not turned away from the infallibility of Scripture (i.e., Harold Lindsell, Carl Henry, and even Harold Ockenga himself) have never understood that the repudiation of separation was the foundational error that led to a weakening of doctrine. Harold Lindsell wrote two books documenting the downgrade of the doctrine of inspiration among evangelicals, but he never renounced the repudiation of separatism. He never went to the heart of the matter and called for strict fundamentalist-style separation from all forms of liberalism. As a result, his books had no impact on stemming the apostasy of the New Evangelical movement. The books were largely ignored and were never republished.

WHAT THE BIBLE SAYS?

a. Separation is not an optional part of Christianity; it is a commandment (Rom. 16:17-18; 2 Cor. 6:14-17; 1 Tim. 6:5; 2 Tim. 2:16-18; 3:5; Titus 3:10; 2 John 7-11; Rev. 18:4). Separation is not mean or unloving; it is obedience to God.

"mark them . . . avoid them" (Rom. 16:17)

"Be ye not unequally yoked together with" (2 Cor. 6:14)

"Have no fellowship with" (2 Cor. 6:14)

"Come out from among" (2 Cor. 6:17)

"withdraw thyself" (1 Tim. 6:5)

"shun" (2 Tim. 2:16)

"purge oneself from" (2 Tim. 2:21)

"from such turn away" (2 Tim. 3:5)

"reject" (Titus 3:10)

"Receive them not into your house neither bid them Godspeed" (2 Jn. 10)

b. We are to separate even from brethren who are walking in disobedience (2 Thess. 3:6).

c. Separation is a wall of protection against spiritual danger. Failure to

separate from error leaves one open to the influence of error (1 Cor. 15:33). The reason the gardener separates the vegetables from the weeds and bugs and the reason a shepherd separates the sheep from wolves is to protect them. Likewise, a faithful and godly preacher will seek to separate his flock from spiritual dangers that are even more destructive than bugs and wolves.

2. New Evangelicalism has replaced separation with dialogue.

New Evangelicalism "differed from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day" (Harold Ockenga).

EXAMPLES:

Since the last half of the 20th century, theological dialogue has become a prominent aspect of Christian life. A report issued in 1983 by the Center for Unity in Rome listed 119 official ongoing dialogues between representatives of Anglican, Baptist, Disciples, Evangelical, Lutheran, Methodist, Eastern Orthodox, Old Catholic, Oriental Orthodox, Pentecostal, Reformed, Roman Catholic, United and World Council of Churches.

a. Dialogue between evangelicals and Roman Catholics. Many calls have been made in recent decades for this dialogue.

(1) On the side of the Roman Catholic Church, the Second Vatican Council, in its "Decree on Ecumenism," called for "dialogue with our brethren" and said that "dialogues and consultations ... are strongly recommended."

(2) Evangelicals have responded to this call. Following are a few examples:

(a) From 1977 to 1984 Evangelical-Roman Catholic Dialogue In Mission was conducted in Britain. John R.W. Stott was at the forefront, and one of Stott's co-workers, Michael Harper (formerly assistant curate at All Souls Church where Stott is pastor), wrote the 1977 book, *Three Sisters,* which contends that the "Three Sisters" -- *Evangeline* (the Evangelicals), *Charisma* (the Charismatics), and *Roma* (the Roman Catholic Church) are part of one family and should be reconciled.

(b) The December 1984 issue of Jerry Falwell's *Fundamentalist Journal* contained a dialogue between fundamentalists and a Jewish rabbi, a Catholic cardinal, a theological modernist, and a New Evangelical. The editor said, "We Fundamentalists must start listening to others" (Edward Dobson, "Is What Others Think Important?" *Fundamentalist Journal*, Dec. 1984, p. 13)

(c) In 1986, Kenneth Kantzer called for dialogue with Roman Catholics. "How does all this affect the Evangelical? First, we should continue to dialogue. To refuse to dialogue would be to say two things no Evangelical wants to say: (1) We are not interested in our Lord's desire to have a united church, and (2) We Evangelicals have nothing to learn from anyone" (Kantzer, "Church on the Move," *Christianity Today*, Nov. 7, 1986). [This statement is predicated upon an unscriptural view of "the church" and Christian unity and the strange notion that Bible believers should "learn" from heretics.]

(d) In 1992 Chuck Colson, in his book *The Body*, called for closer relationship with and dialogue between evangelicals and Catholics. Colson believes the body of Christ is made up of all denominations, including the Roman Catholic Church. He said, "...the body of Christ, in all its diversity, is created with Baptist feet, charismatic hands, and Catholic ears--all with their eyes on Jesus" (*World*, Nov. 14, 1992). [Colson is either ignorant of the fact that there are false christs, false gospels, and false spirits, or he ignores the fact.] *The Body* was endorsed by many well-known evangelicals such as Carl Henry, J.I. Packer, Pat Robertson, Bill Hybels, and Jerry Falwell.

(e) In 1992 Catholic priest Thomas Welbers announced in the Los Angeles diocese paper that a four-year dialogue between InterVarsity Christian Fellowship and the Catholic Campus Ministry had resulted in an agreement to seek "mutual understanding" and to "refrain from competition in seeking members" (*Battle Cry*, October 1992).

(f) In 1994 Moody Press published *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us*. Thirteen evangelicals contributed. Michael Horton concludes his chapter,

"What Still Keeps Us Apart?" with these words: "I do not suggest that we should give up trying to seek visible unity, nor that we refuse to dialogue with Roman Catholic laypeople and theologians, many of whom may be our brothers and sisters" (p. 264). [He does not explain how someone committed to Rome's false sacramental gospel could be a born again child of God.]

(g) In 1997, InterVarsity Press published *Reclaiming the Great Tradition: Evangelicals, Catholics and Orthodox in Dialogue*. It was edited by James Cutsinger and contained articles by Harold O.J. Brown, Peter Kreeft, Richard Neuhaus, J.I. Packer, and others. The book is a collection of material from an ecumenical dialogue held at Rose Hill College, May 16-20, 1995. The objective of the dialogue was to answer the question: "How can Protestants, Roman Catholics and Eastern Orthodox Christians talk to each other so as together to speak with Christ's mind to the modern world?" (p. 8).

b. Dialogue between evangelicals and modernists.

(1) In about 1976 Pentecostal David du Plessis became chairman of dialogues with the World Council of Churches' Secretariat for the Promotion of Christian Unity. Du Plessis was long at the forefront of promoting ecumenical dialogue between Pentecostals, Roman Catholics, and liberal and evangelical Protestants.

(2) In 1983, after attending the Sixth General Assembly of the World Council of Churches in Vancouver, some prominent evangelicals signed an open letter encouraging dialogue with the WCC. The signers included Richard Lovelace of Gordon-Conwell Theological Seminary and Arthur Glasser of Fuller Seminary. The letter rebuked those who practice separation and said: "Is there not the possibility that evangelicals have not only much to contribute but something to receive through ecumenical involvement? Do evangelicals not also have the obligation along with other Christians to seek to overcome the scandal of the disunity and disobedience of the churches that the world might believe (John 17:21)? Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the Gospel?"

(3) A three-day dialogue was held October 22-24, 1986, at Fuller Theological Seminary involving Pentecostals, Roman Catholics, Orthodox, and liberal Protestants. The Ecumenical Press Service said, "Although some came with predetermined agenda, many came to listen and learn" (Ecumenical Press Service, November 1-15, 1986).

(4) In 1988 InterVarsity Press published *Evangelical Essentials: A Liberal-Evangelical Dialogue*. The evangelical was John R.W. Stott and the liberal was David Edwards, who rejects the fall of man and the atonement and bodily resurrection of Jesus Christ. Stott said heretics such as this "do not forfeit the right to be called Christians" (Iain Murray, *Evangelical Essentials*, p. 228). To the contrary, to deny the fall of man and the atonement of Christ is to deny the very gospel itself, and there is no salvation apart from the biblical gospel.

c. Dialogue between evangelicals and Mormons.

(1) Evangelicals have been dialoguing with Mormons since InterVarsity Press published "How Wide the Divide: A Mormon and an Evangelical in Conversation" in 1997. This is a dialogue between Craig Blomberg of Denver Seminary and Stephen Robinson of Brigham Young University.

(2) In November 1998, Assemblies of God pastor Dean Jackson presented Mormon leaders in Provo, Utah, with "a formal declaration of repentance for prejudice against members of the Church of Latter Day Saints." The document was signed by more than 160 members of Jackson's Canyon Assembly of God Church in Provo, and roughly 100 Mormon visitors were on hand to receive the official apology (Charisma News Service, March 1, 2000, citing *Deseret News* of Salt Lake City). The declaration of repentance was also endorsed by the regional presbytery of the Assemblies of God.

(3) Standing Together Ministries was formed in 2001 in Utah "to build greater dialogue between Evangelical Christians and Latter-day Saints." Founder Greg Johnson has traveled extensively conducting dialogues with Mormon professor Robert Millet of Brigham Young University.

(4) An "EVENING OF FRIENDSHIP" was held in the Salt Lake City Tabernacle on November 14, 2004, featuring evangelicals who are calling for dialogue with Mormons. Ravi Zacharias was the main speaker. He was joined by Richard Mouw (president of Fuller Seminary), Craig Hazen (a professor at Biola University), Greg Johnson (director of Standing Together Ministries), Joseph Tkach, Jr., (head of the World Wide Church of God), and Michael Card (Contemporary Christian musician). Roughly 7,000 attended the meeting, filling the Tabernacle to capacity. Fuller Seminary President Richard Mouw apologized to the Mormons, making the following amazing statements: "Let me state it clearly. We evangelicals have sinned against you. ... We have demonized you."

d. Evangelical dialogue is witnessed in the way the publishers and magazines print all sides of theological debates and attempt to remain "neutral." InterVarsity Press, for example, has printed books defending the infallible inspiration of Scripture and books attacking it. *Christianity Today* has printed articles both opposing ecumenical relations with Rome and in support of it, articles (or letters) both warning of Karl Barth's heresy and promoting Karl Barth, etc.

WHAT THE BIBLE SAYS:

a. The Bible does not instruct believers to dialogue with false teachers and apostates, but rather to separate from them. See Rom. 16:17-18; 2 Tim. 2:16-18; 3:5; Titus 3:10-11.

b. It is not dialogue that we see in the New Testament, but preaching. The Bible does not instruct believers to dialogue with false teachers *but to preach* the truth to them and to rebuke their errors (2 Tim. 4:1-2).

c. Theological dialogue is built upon an unscriptural doctrine of Christian unity. See Point #4: "New Evangelicalism is characterized by exalting love and unity above doctrine."

d. Theological dialogue results in "toning down the rhetoric," in softening the plain charges of heresy and apostasy and unbelief, in quieting down the warnings about judgment. It is impossible to dialogue without doing this, but this is contrary to the Scriptures.

(1) Greg Johnson of Standing Together Ministries in Utah said that we must "cease throwing our theological rocks and start loving as Christ commanded us." This is his definition of dialogue. Thus, speaking the truth about heresy is likened to "throwing rocks," which is potentially very hurtful, even deadly. Actually, preaching plainly against false christs and false gospels is a very loving, compassionate thing. If a man is on his way to hell but is self-deceived into thinking that he is on his way to heaven, it is an act of the greatest Christian charity to tell him plainly that he is deceived.

(2) "Toning down the rhetoric" and softening the plain charges of heresy and apostasy is precisely what the Bible does not do and what the apostles and prophets did not do and what Bible preachers today are not allowed to do.

(a) Paul called false teachers "dogs" and "evil workers" (Phil. 3:2). Of those who pervert the gospel he said, "Let them be accursed" (Gal. 1:8, 9). He called them "evil men and seducers" (2 Tim. 3:13), "men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:8), "false apostles, deceitful workers" (2 Cor. 11:13). He named the names of false teachers and called their teaching "vain babblings" (2 Tim. 2:16, 17). He warned about "philosophy and vain deceit" (Col. 2:8). He plainly described their "cunning craftiness." When Elymas tried to turn men away from the faith that Paul preached, Paul wasted no time with dialogue but said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). He warned about false teachers who would come into the churches, calling them "grievous wolves" (Acts 20:29) and their teaching "perverse things" (Acts 20:30). Those who denied the bodily resurrection are called "fools" (1 Cor. 15:35-36). He warned about false christs, false spirits, false gospels (2 Cor. 11:1 -4). He labeled false teaching "doctrines of devils" (1 Tim. 4:1). In the Pastoral Epistles Paul warned of false teachers and compromisers by name 10 times, and this is the example that the Spirit of God has left for the churches.

(b) And what sort of dialoguer was Peter? He wasn't very good at it. He was much too plain spoken about heresy. Of the false prophets in his day and those he knew would come in the future, he labeled their heresies "damnable" and warned of their "swift destruction" (2 Pet. 2:1). That would end a good dialogue right there, but he wasn't finished. He called their ways "pernicious" and their words "feigned" and boldly declared that "their damnation slumbereth not" (2 Pet. 2:3). He warned them of eternal hell (2 Pet. 2:4-9) and called them "presumptuous" and "selfwilled" (2 Pet. 2:10). He likened them to "natural brute beasts, made to be taken and destroyed" (2 Pet. 2:12) and exposed their deception (2 Pet. 2:13). Peter is in high gear now. Consider how he ended his little "dialogue" in 2 Peter 2:14-21. I don't suppose that Peter would get invited to too many ministerial association meetings or World Council conferences or ecumenical dialogues today. He might be invited once, seeing that he is an apostle and the first pope and all, but I can assure you that he would not be invited back!

(c) But what about John, the Apostle of Love? How was his dialoguing technique? Again, not too effective, because he too often warned about antichrists (1 John 2:18-19), calling them liars (1 John 2:22) and seducers (1 John 2:26) and deceivers (2 John 7); saying that they denied the Son (1 John 2:23) and that they don't have God (2 John 9). He put too much of an emphasis upon testing the spirits (1 John 4:1-3). He even made all sorts of exclusive claims, such as, "And we know that we are of God, and the whole world lieth in wickedness" (1 John 5:19). Just who did he think he was! John even forbade the believers to allow the false teachers into their houses or to bid them God speed (2 John 10-11). It is not possible to get along in a good dialogue when you do such things.

(d) In this, the apostles were only following their Lord. Jesus Christ was not big on soft-spoken, "let me listen carefully and make sure I understand you," give-and-take dialogue; but He was a great preacher. He scalded the Pharisees because they perverted the way of truth and corrupted the gospel of grace, calling them hypocrites, blind guides, fools and blind, serpents, generation of

vipers. And that was just one sermon! Even when he visited in the homes of the Pharisees He didn't try to be socially acceptable or avoid offending their self-esteem. He spoke the truth in love at all times and therefore offended them coming and going! They were so angry that they plotted his murder.

e. Dialogue calls for "mutual respect," but this is not what we see in Scripture. Jesus did not show a lot of respect toward the Pharisees who were leading people to hell through their works gospel. Paul did not show a lot of respect toward the heretics who were bothering the early churches. How much respect did he show toward the following two fellows? "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus" (2 Tim. 2:17). Didn't Paul understand that such language would hurt these men's feelings and might even injure their self-esteem? Today, the ecumenical crowd would say, "Paul, how do you think we are ever going to have a good dialogue if you persist in talking like that? Don't you understand the need for Christian unity?"

f. Dialogue requires "listening, which at its best includes restating what the other is saying to his complete satisfaction." This ignores the fact that heretics lie and try to hide and shade their error. The Bible repeatedly warns about the subtilty and deceit of false teachers. Jesus referred to them as wolves in sheep's clothing (Mat. 7:15). Though they are wolves, they hide under the appearance of the truth. Paul warned of "deceitful workers" (2 Cor. 11:13), of "false brethren" who work "privily" (Gal. 2:4), of their "cunning craftiness" (Eph. 4:14), of their habit of "speaking lies in hypocrisy" (1 Tim. 4:2), of those who "who creep into houses" (2 Tim. 3:6), of "seducers ... deceiving and being deceived" (2 Tim. 3:13). Thus we see that not only do false teachers deceive, but they themselves are deceived. Peter warned of "feigned words" (2 Pet. 2:2). Jude warned of "certain men crept in unawares" (Jude 4). Consider some modern fulfillments of these warnings:

(1) Jehovah's Witnesses

(a) The name of the organization has changed several times.

(b) Their many false prophecies have been swept under the rug.

(c) Its early history has been whitewashed to hide the deception, chicanery, and immorality of its leaders.

(2) Seventh-day Adventism

(a) It has modified its history, hiding the fact that early Adventists were anti-Trinitarian, hiding Ellen White's nervous disorder, hiding White's false prophecies, hiding her use of the "prophetic gift" to manipulate the everyday lives of her followers, even "prophesying" that Adventist women had to wear a certain type of dress, etc.

(b) It hides its heresy under a re-definition of theological terms. I have an SDA pamphlet entitled "Saved by Grace," but it actually teaches salvation by grace *plus law*.

(c) It has tried to hide its identity when conducting evangelistic campaigns. I visited an SDA prophecy conference in Tennessee once, and the only way one would know that it was sponsored by the SDA was the presence of Ellen White's literature.

(d) It often downplays its stranger doctrines, such as "the spirit of prophecy" (Ellen White as a prophetess) and Investigative Judgment. In the 1970s I took some correspondence courses offered by the Adventists. In a course designed for the general public, these things were glossed over; whereas in courses designed for Adventists, these things were highlighted.

(3) The Mormons

(a) The Mormons have whitewashed their early history, hiding the true character of Joseph Smith, his conviction in a court of law for deceiving people with a "peek stone" that he claimed could locate hidden treasure, his adultery, his violence, his false claim that he could read ancient languages, etc.

(b) The Mormons have gotten rid of inconvenient doctrines --such as that pertaining to black people being inferior (they were not allowed into the Mormon priesthood) and polygamy --by means of new "prophecies."

(4) The Roman Catholic Church

(a) Rome has re-written its history so that most people today do not know the truth about such things as the brutality and extent of the inquisition, Rome's persecution of the Jews, Rome's curses against Bible believers, and the moral vileness and greed

surrounding the papacy. It has also downplayed doctrines such as purgatory and indulgences and Mariolatry.

(b) Rome adapts itself to any given situation. Today it is becoming more "evangelical" and more "charismatic" for ecumenical purposes.

(c) Rome redefines terms, speaking of salvation by grace, for example, but meaning salvation through sacraments.

g. Dialogue results in weakening of biblical convictions. The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). Close association with sin and error corrupts godly thinking and living. Just as a good apple cannot raise the standard of a barrel of bad apples, a true Christian cannot raise the standard of an apostate church or association. Contrariwise, it is the man of God who will always be corrupted.

(1) Look at Billy Graham. When he first began his ecumenical ventures, he claimed that he wanted to use ecumenism to get the gospel to more people, that the liberals and Roman Catholics needed the Gospel. After a few decades, he had changed entirely and was saying that the liberals and Roman Catholics are fine like they are. In a May 30, 1997, interview with David Frost, Graham said: "I feel I belong to all the churches. I'M EQUALLY AT HOME IN AN ANGLICAN OR BAPTIST OR A BRETHREN ASSEMBLY OR A ROMAN CATHOLIC CHURCH. ... And the bishops and archbishops and the Pope are our friends" (David Frost, *Billy Graham in Conversation*, pp. 68, 143). It is Graham who has been converted by the dialogue process. He admitted, "The ecumenical movement has broadened my viewpoint" (Curtis Mitchell, *Billy Graham Saint or Sinner*, p. 272).

(2) The same is true for Graham's co-workers. When an evangelist said that he did not believe that Catholics are true Christians, Graham's co-laborer "Grady" T.W. Wilson exclaimed that this is "absolutely wrong"; he continued, "...to say they are not Christians--man alive! Anybody that receives Jesus Christ as their Lord and Saviour is converted! They're born again. I believe the Pope is a converted man. I believe a lot of these wonderful Catholics are Christians" (William Martin, A *Prophet with Honor: The Billy Graham Story*, p. 461).

Obviously, Wilson is not asking any hard questions about what a person means by believing in Jesus as "Lord and Saviour," and the same will eventually become true for those dialoguing with Mormons. Do not Mormons also believe on Jesus as Lord and Saviour? Of course they do, but only if we allow them to define these things by their own heretical dictionary

(3) The ecumenical crowd, which has been busy dialoguing for half a century and more, has been so weakened that they can't even speak out about salvation and say that pagans need to be converted. When the Southern Baptist Convention published a prayer guide in 2000 calling upon Baptists to pray for the conversion of Hindus, ecumenical leaders in India rose up in alarm. Ipe Joseph, general secretary of the National Council of Churches in India, condemned the prayer guide and said, "We should find ecumenical space for followers of other faiths in salvation. ... Christians should stop thinking of Christianity as the religion among religions." The general secretary of the Council of Baptist Churches in North-East India, Pastor Gulkhan Pau, also condemned the Southern Baptist prayer guide. Pau said, "You preach your faith, but don't play down others. ... I am not going to condemn the Hindu or the Muslim for his faith."

(4) For 11 years the Church of England conducted a formal dialogue with the Roman Catholic Church (the Anglican-Roman Catholic International Commission); the result was that the Church of England capitulated to Catholic doctrine, for "at no point was there any give in Roman doctrine" (Iain Murray, *Evangelicalism Divided*, p. 219). The dialogue concluded in 1981 and in 1986 the Final Report was approved by the General Synod of the Church of England. "The Vatican delayed its response until 1991 and then, instead of thankful consent, it required that the Catholic teaching--especially on the Eucharist (the Mass)--be spelt out specifically. It wanted assurance that there was agreement on 'the propitiatory nature of the Eucharistic sacrifice', applicable to the dead as well as the living; and 'certitude that Christ is present ... substantially when "under the species of bread and wine these earthly realities are changed into the reality of his Body and Blood, Soul and Divinity"'. This confirmation was given from the Anglican side in *Clarification of Certain Aspects of the Agreed*

Statements on Eucharist and Ministry (1994). The Anglicans assured the Vatican that the words of the Final Statement -- already approved by Synod -- did indeed conform to the sense required by the official Roman teaching" (Murray, *Evangelicalism Divided*, p. 220).

3. New Evangelicalism is characterized by a love for Positivism; a repudiation of the more negative aspects of biblical Christianity; a Judge-Not Philosophy; a dislike of doctrinal controversy.

"The strategy of the New Evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which embrace the error. ... Instead of attack upon error, the New-Evangelicals proclaim the great historic doctrines of Christianity" (Harold Ockenga).

OBSERVATIONS:

a. The chief danger of New Evangelicalism is not the error that is preached but the truth that is neglected.

b. The New Evangelical narrows down his message, focusing only on a portion of the whole counsel of God (Acts 20:27).

c. This means that much that the New Evangelical preaches and writes is scriptural and spiritually beneficial. The New Evangelical will say many good things about salvation, Christian living, love for the Lord, marriage, child training, sanctification, the deity of Christ, even the infallibility of Scripture. This is evident in the nationally-syndicated evangelical speakers such as Charles Swindoll, D. James Kennedy, and even James Dobson. The listener will hear many scriptural things on these programs. For example, when Ravi Zacharias spoke at Robert Schuller's Crystal Cathedral in April 2004, his message was largely a blessing. (I read an online version of it.) He preached on such things as love for Jesus in the Christian walk and a godly marriage. The problem was not what he said but what he did not say and the context in which he said it. He failed to warn about Schuller's self-esteem heresy. He failed to note that Schuller uses traditional theological terms while redefining them in a heretical sense. He failed to reprove and rebuke in a plain manner. He failed to separate from error. (In typical New Evangelical fashion, he also quoted a modernist, J.K. Chesterton, in an uncritical manner.)

d. A New Evangelical speaker will preach against sin and error in

generalities, but not plainly. He will say that he is opposed to error and compromise, but he will not define this plainly. (The only exceptions are what I call "politically correct" or "safe" sins and errors, such as homosexuality and abortion. The New Evangelical will speak plainly against this type of thing because to do so is acceptable within evangelical circles today. Safe sins and errors are those that a preacher can warn about without offending most of his ordinary listeners.) When faced with a requirement of coming out plainly against error and naming the names of popular Christian leaders, he will refuse to take a stand and will, more likely, attack the one who is trying to force his hand or will lash out against "extreme fundamentalism" or some such thing.

EXAMPLES:

a. Billy Graham is the king of positivism and non-judgmentalism.

(1) His message has been described as "hard at the center but soft at the edges." He says his job is merely to preach the gospel, that he is not called to get involved in doctrinal controversies.

(2) In 1966 the *United Church Observer*, the official paper of the extremely liberal United Church of Canada, asked Graham a series of questions. His answers demonstrate his positive, non-judgmental style. Consider the following examples which were published in "Billy Graham Answers 26 Provocative Questions," *United Church Observer*, July 1, 1966):

Q. Do you believe that we who teach that Christ is the word of God and that the Bible bears witness to God's revelation in him -- but that the Bible is full of parable, myth, allegory and is often quite unhistoric and inexact -- are 'false teachers'?

A. Refused to answer.

Q. In your book you speak of 'false prophets'. You say it is the 'full-time effort of many intellectuals to circumvent God's plan' and you make a quotation from Paul Tillich. Do you consider Paul Tillich a false prophet?

A. I HAVE MADE IT A PRACTICE NOT TO PASS JUDGMENT ON OTHER CLERGYMEN. I do not agree with many of Dr. Tillich's

interpretations. I heard one of the greatest liberal preachers of this century in an emotional moment say: 'If Paul Tillich is a Christian then I am not.' I would not go that far! However, Dr. Tillich confused and misled many young clergymen in his attempt to make religion relevant. His basic teaching was not in line with the New Testament Kerygma. I would have to know a man much more thoroughly than I knew Dr. Tillich to call him a "false prophet". There is some evidence that would indicate that during his last few months of his life he was changing considerably.

Q. Do you think that churches such as The United Church of Canada and the great liberal churches of the United States that are active in the ecumenical movement and whose ministers study and respect the work of Paul Tillich and other great modern teachers are 'apostate'?

A. I COULD NOT POSSIBLY PASS THIS TYPE OF JUDGMENT ON INDIVIDUAL CHURCHES AND CLERGYMEN WITHIN THE UNITED CHURCH OF CANADA -- my knowledge of The United Church of Canada is too inadequate, and my ability to make such discernment is too limited. My books and writings are public knowledge but I love fellowship and work with many Christians who don't agree with me theologically in everything. As to my calling everyone 'apostate' who reads and gets help from Tillich -- this is preposterous. There are too many shades of theological opinion in a large denomination to lump them all off as liberal, neo-orthodox, conservative, fundamentalist, or what have you!

Q. In Canada some of the most ardent supports of Billy Graham -- Toronto's Peoples Church and Dr. Paul Smith for example -- are consistently hostile and carping critics of the United Church curriculum being taught in our homes, nearly 100% of church schools and Bible classes. Does your organization stand with us for a modern, enlightened, scholarly attempt to explain to our people what 'The Bible says'? Or does it stand with those who describe us as 'an apostate church spreading our unbelief'?

A. OUR EVANGELISTIC ASSOCIATION IS NOT CONCERNED TO PASS JUDGMENT -- FAVORABLE OR ADVERSE -- ON ANY PARTICULAR DENOMINATION. WE DO NOT INTEND TO GET INVOLVED IN THE VARIOUS DIVISIONS WITHIN THE CHURCH. We are simple Gospel preachers, not scholarly theologians -- though several of our team members have their earned doctorates. We feel that our calling is that of specialists -- winning people to a personal commitment to Jesus Christ! We do not intend to allow ourselves to become bogged down in the many religious crosscurrents.

Q. Do you think a literal belief in the Virgin birth -- not just as a symbol of the incarnation or of Christ's divinity -- as an historic event is necessary for personal salvation?

A. While I most certainly believe that Jesus Christ was born of a virgin, I do not find anywhere in the New Testament that this particular belief is necessary for personal salvation...

Q. Do you reject those theories of evolution that suggest man may have descended (or ascended) from lower forms of life?

A. Yes. As modern scientific research increasingly shows, variation and adaptation take place within the species which are genetically closed communities. However, I seriously doubt if differences at this point really make too much sense. If man came through a long evolutionary process, he really did not become a 'man' until God breathed into his nostrils and he became a living soul... The Bible does not tell us exactly how God created man. There is no use speculating any further...

Q. Do you accept the theories and evidence of the scientists that man has lived on earth for hundreds of thousands of years?

A. Since modern scientists vary in their estimates of the period of man's existence on earth from ten thousand to hundreds of thousands of years, which 'evidence' is to be believed? I seriously doubt if any responsible thinker could satisfactorily

answer this question. I don't see that the age of the earth has a great bearing on one's faith. For a Christian to agree or disagree with a scientist doesn't make him any more or less a Christian.

This is pure New Evangelicalism. The New Evangelical will preach against error in general terms but rarely will he do it plainly and specifically. When questioned directly by either side, he tends to fudge and dodge. He is not a prophet but a religious politician. No one is better at this than Graham. It is obvious to see why Mr. Graham has been called "Mr. Facing Both Ways." He is for creation and he is for evolution, for a young earth and an old earth, for the virgin birth and against it, for the liberal position and for the evangelical position. He is for everything and therefore against nothing.

(3) When Graham held a crusade in wicked Las Vegas, the infamous gambling haven of North America, he said: "I did not come here to condemn Las Vegas; I came here to preach the gospel" (*Christianity Today*, Feb. 24, 1978). But the gospel begins with the bad news of God's condemnation of our sin before it gets to the good news of forgiveness through Jesus Christ. "Graham would not condemn any of the practices of the gambling crowd at Las Vegas. Rather, one of the casino employees, Larry Trumber, age 37, a 21-card dealer at the Showboat Hotel, was a counselor in the Graham crusade. Trumber stayed on at his job in the gambling business and insists that God wants him there for now. While he is dealing the cards for the gaming tables, he says, he witnesses for Christ" (*Billy Graham, Performer, Politician, Preacher, Prophet?* The Church League of America, pp. 122).

(4) Graham's refusal to preach anything beyond the most basic aspects of the gospel (and even that much is questionable) is why he is acceptable to Roman Catholics and modernists. Charles Dullea, Superior of the Pontifical Biblical Institute in Rome, said: "Because he is preaching basic Christianity, he does not enter into matters which today divide Christians. He does not touch on Sacraments or Church in any detail. ... The Catholic will hear no slighting of his Church's teaching authority, nor of Papal or Episcopal Prerogatives, no word against the mass or sacraments or Catholic practices. GRAHAM HAS

NO TIME FOR THAT; he is preaching only Christ and a personal commitment to Him. The Catholic, in my opinion will hear little, if anything, he cannot agree with" (Dullea, "A Catholic Looks at Billy Graham," *Homiletic & Pastoral Review*, Jan. 1972).

b. David S. Dockery, president of Union University in Jackson, Tennessee, which is affiliated with the Southern Baptist Convention, says, "I believe there remains a place for a 'large umbrella Evangelicalism' with a focus on the core beliefs" ("Union University: Evangelical by Conviction," convocation address, Aug. 29, 2003).

c. The Church growth philosophy is another example of this.

(1) The message must be non-controversial and upbeat. The preaching at Willow Creek Church pastored by Bill Hybels is described in this way: "There is no fire and brimstone here. No Bible-thumping. Just practical, witty messages."

(2) Consider this description of church growth guru C. Peter Wagner: "Wagner makes negative assessments about nobody; he has made a career out of finding what is good and affirming it without asking critical questions" (*Christianity Today*, Aug. 8, 1986).

(3) Robert Schuller, who influences many through his Church Growth Institutes, epitomizes the New Evangelical positive-only philosophy. He says, "Essentially, if Christianity is to succeed in the next millennium, it must cease to be a negative religion and must become positive" (Schuller, *Self-Esteem the New Reformation*, p. 104).

d. Consider the example of letters I have received from Promise Keepers supporters:

"I would begin and end by asking you to not judge others."

"I read, with great disgust, your narrow views and judgmental statements..."

"It is very important in these last days that we focus on what we have in common ... rather than focus on our differences."

e. This judge not philosophy permeates Contemporary Christian Music. Consider these statements against old-fashioned preaching:

Steven Curtis Chapman says he tries to communicate a Biblical world view in a way that WILL NOT BE "ABRASIVELY PREACHY" (*Huntsville Times*, Oct. 30, 1994). He says his quest for relevance has shown that the best way to communicate his faith is "not to preach fire and brimstone."

An ad for "Fuel on the Fire" by Morgan Cryar says the song is "a good pop/rock sound for the teenage audience" because the "songs deal with youth issues and situations WITHOUT BEING PREACHY."

The lyrics to Donna Summer's music is described as being "UNPREACHILY AS POSSIBLE, the approach most likely to win the attention of an intelligent non-Christian audience" (*Contemporary Christian Music Magazine*, Oct. 1984, p. 40).

Randy Stonehill says: "I DON'T WANT TO PREACH AT PEOPLE. What I want to do is communicate the truth in the most compelling, fresh, and challenging way I can" ("Kicking Around with Uncle Rand," *Christian Music Review*, April 1991).

Michael W. Smith, one of the most popular Contemporary Christian Musicians, plainly admits that he is not preachy. "MY SONGS ARE NOT PREACHY -- at all . . ." (Michael McCall, *Contemporary Christian*, June 1986, p. 19). Smith described his non-judgmental philosophy in an interview in the May 1998 issue of *CCM Magazine*.

In reviewing Steve Taylor's music, the *Seattle Post-Intelligencer* noted that "THERE IS LITTLE PREACHING IN HIS SONGS" (*Seattle Post-Intelligencer*, Oct. 11, 1984). Taylor admits that people like his concerts because there is no preaching: "Our concerts attract people because THEY KNOW THEY WON'T BE PREACHY or insult their intelligence" (Peters Brothers, *What About Christian Rock*, p. 138). Taylor was quoted as saying: "I DON'T THINK PEOPLE REALLY LIKE TO BE PREACHED AT. One of the reasons Jesus was so effective is because he told parables. I THINK IT'S INSULTING TO PEOPLE'S INTELLIGENCE TO PREACH AT THEM. No one likes to be told what to believe" (*Seattle Post-Intelligencer*, Oct. 11, 1984). This unscriptural statement ignores two facts: (1) Jesus Christ was a preacher. At least 30 times the Gospels mention that Christ preached. Christ's ministry

began with preaching (Matt. 4:17), and He preached some of the hardest sermons recorded in the Bible (i.e., Mark 9; Matthew 23). (2) Christ's parables were not given for the purpose of not preaching but for the purpose of hiding truth from the willfully blind (Matthew 13:10-11).

P.O.D. (Payable on Death), a hard rock group from California, also subscribes to the positive-only philosophy: An interviewer with *Pollstar* observed: "While THEY DON'T PREACH or try to ram their spirituality down anyone's throat, they hope that their positive message will have an influence on rock fans" (*Pollstar*, March 20, 2000).

The Chinese CCM group For You advertises their music as "SPIRITUAL BUT NOT PREACHY" (*The Straits Times*, Singapore, May 18, 2001).

Jason Wade of Lifehouse says, "I think we have a positive message of hope. WE'RE NOT TRYING TO BLATANTLY PREACH. It all comes down to love" (David Wild, "The Rock & Roll Gospel according to Lifehouse," *Rolling Stone* magazine, June 7, 2001, http://www.rollingstone.com/news/newsarticle.asp?nid=13983&cf=13773270). Here we see that the ecumenist misdefines Christian love as not preaching.

WHAT THE BIBLE SAYS ABOUT THE POSITIVE APPROACH:

a. The prophets of old were not positive-focus New Evangelicals (i.e., Enoch in Jude 14-15). There is nothing New Evangelical about this sermon.

b. The Lord Jesus Christ was not a positive-focus New Evangelical. He preached more about hell than heaven (i.e., Mark 9:42-48) and strongly rebuked error (Mat. 23). He scalded the Pharisees because they perverted the way of the truth and corrupted the gospel of grace, calling them hypocrites, blind guides, fools and blind, serpents, generation of vipers. And that was just one sermon!

c. It is also obvious that the apostles were not positive-focus New Evangelicals.

(1) Paul was constantly involved in doctrinal controversies and he was brutally plain about the danger of heresy. He called false teachers

"dogs" and "evil workers" (Phil. 3:2). Of those who pervert the gospel he said, "Let them be accursed" (Gal. 1:8, 9). He called them "evil men and seducers" (2 Tim. 3:13), "men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:8), "false apostles, deceitful workers" (2 Cor. 11:13). He named the names of false teachers and called their teaching "vain babblings" (2 Tim. 2:16, 17). He warned about "philosophy and vain deceit" (Col. 2:8). He plainly described their "cunning craftiness." When Elymas tried to turn men away from the faith that Paul preached, Paul wasted no time with dialogue. He said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). He warned about false teachers who would come into the churches and called them "grievous wolves" (Acts 20:29) and their teaching "perverse things" (Acts 20:30). Those who denied the bodily resurrection were called "fools" (1 Cor. 15:35-36). He warned about false christs, false spirits, false gospels (2 Cor. 11:1-4). He labeled false teaching "doctrines of devils" (1 Tim. 4:1). In the Pastoral Epistles Paul warned of false teachers and compromisers by name 10 times.

(2) Peter was also plain spoken about heresy. Of the false prophets in his day and those who he knew would come in the future, he labeled their heresies "damnable" and warned of their "swift destruction" (2 Pet. 2:1). He called their ways "pernicious"; said their words were "feigned"; and boldly declared that "their damnation slumbereth not" (2 Pet. 2:3). He warned them of eternal hell (2 Pet. 2:4-9) and called them "presumptuous" and "selfwilled" (2 Pet. 2:10). He likened them to "natural brute beasts, made to be taken and destroyed" (2 Pet. 2:12) and exposed their deception (2 Pet. 2:13).

(3) John, "the apostle of love," was also busy warning about antichrists (1 John 2:18-19), calling them liars (1 John 2:22) and seducers (1 John 2:26) and deceivers (2 John 7); saying that they denied the Son (1 John 2:23) and that they don't have God (2 John 9). He put a great emphasis upon testing the spirits (1 John 4:1-3). John even forbade the believers to allow the false teachers into their houses or to bid them God speed (2 John 10-11).

d. Biblical preaching is not positive-focus New Evangelicalism. There is both "negative" and positive in the Bible, and the preacher's job is to preach it all (2 Timothy 4:2). We are to preach all things whatsoever Christ has taught (Mat. 28:20), the whole counsel of God (Acts 20:27). Biblical preaching always has a strong element of plain correction and conviction.

e. Biblical Christianity is not positive-focus New Evangelicalism.

(1) God commands us to reprove (Eph. 5:11).

(2) God commands us to contend for the faith (Jude 3).

(3) God commands us to separate from error (Rom. 16:17).

WHAT THE BIBLE SAYS ABOUT JUDGING

a. The Bible requires that we judge everything by the divine standard (1 Thess. 5:21).

(1) We are to judge righteous judgment (Jn. 7:24).

(2) We are to judge all things (1 Cor. 2:15-16).

(3) We are to judge sin in the church (1 Cor. 5:3, 12).

(4) We are to judge matters between the brethren (1 Cor. 6:5).

(5) We are to judge preaching (1 Cor. 14:29).

(6) We are to judge those who preach false gospels, false christs, and false spirits (2 Cor. 11:1-4).

(7) We are to judge the works of darkness (Eph. 5:11).

(8) We are to judge false prophets and false apostles (2 Pet. 2; 1 John 4:1; Rev. 2:2).

b. We are not to judge hypocritically (Mat. 7:1-5).

(1) Jesus is not condemning all judging; He is condemning hypocritical judging (Mat. 7:5).

(2) That He is not condemning all judging is evident from the context. In the same sermon He warned about false teachers (Mat. 7:15-17) and false brethren (Mat. 7:21-23). It is impossible to beware of false prophets and false brethren without judging doctrine and practice by

comparing it to God's Word.

(3) That He is not condemning all judging is also evident by comparing Scripture with Scripture. We have seen that other passages require judging.

c. We are not to judge in matters of liberty (Rom. 14).

(1) The context is judging things such as diet (Rom. 14:2-3) and holy days (Rom. 14:5-6). Since there are no laws in the New Testament about diet or about holy days, these are therefore matters of liberty and the believer is not to judge others in such things.

(2) Romans 14 is not saying that some things in the Bible are of "secondary" importance and therefore should not be matters of judgment. Paul is not speaking of things clearly taught in the Bible, but of things *not* taught in the Bible.

d. We are not to judge in an evil way (James 4:11-12). This is defined in the context.

(1) It is to speak evil (Jam. 4:11). Proper judging is to speak the truth in love. The truth is not evil and speaking the truth in love is not evil. The type of judging condemned by James is judging in the sense of tearing down, tale bearing, and slander. It is judging with an evil intent. When one judges sin and error scripturally, it is never with a desire to hurt people. The Pharisees judged Jesus in this evil manner (Jn. 7:52). The false teachers at Galatia and Corinth judged Paul in this manner, trying to tear him down in the eyes of the churches (2 Cor. 10:10).

(2) It is to judge in a way that is contrary to the law of God (Jam. 4:12). This refers to judging others by human standards rather than divine, thus setting oneself up as the lawgiver. The Pharisees did this when they judged Jesus by their traditions (Mat. 15:1-3). On the other hand, when a believer judges things by God's Word in a godly and compassionate manner, he is not exercising his own judgment; he is judging God's judgment. When, for example, I say that it is wrong for a woman to be a pastor, this is not my judgment; it is God's (1 Tim. 2:12).

4. New Evangelicalism is characterized by exalting love and unity above doctrine.

EXAMPLES:

a. Billy Graham said, "The one badge of Christian discipleship is not orthodoxy, but love" (quoted from Iain Murray, *Evangelicalism Divided*, p. 33).

b. Edward Carnell, second president of Fuller Seminary, said: "Jesus names love, not defense of doctrine, as the sign of a true disciple" (quoted from Iain Murray, *Evangelicalism Divided*, p. 33).

c. Wycliffe Bible Translators founder Cameron Townsend said: "I am a loving fundamentalist. I believe in working with anyone who will help get the Bible to the Indians. ... one of the heroes whom I admire the most is the celebrated Father Bartolome de las Casas. This worthy Dominican, as all well remember, made use of the Sacred History in the Indian languages of Guatemala in order to draw the Indians to the faith and to peace. We too, so insignificant in comparison with that great hero of the cross, can indeed follow his example as regards the use of linguistics" (*Eternity*, Nov. 1971). Thus Townsend contrasted Christian love with separation from false doctrine.

d. The book *Three Sisters* by Michael Harper (Tyndale House, 1979), called for unity between Evangelicals, Charismatics, and Roman Catholics. The author stated, "It is my own conviction that a growing unity between the three forces in the Christian world is both desirable and possible" (p. 41).

e. The example of Baskin-Robbins Christianity. In an article calling for ecumenical evangelism, Pastor Ted Haggard (New Life Church, Colorado Springs) likened doctrinal convictions to different flavors of ice cream. "I love all kinds of ice cream. Sometimes I want vanilla with caramel topping, whipped cream, lots of nuts and a cherry. Other times I want Rocky Road, banana or chocolate chip. That's why I love Baskin-Robbins ice cream stores. … In Colorado Springs, Colorado, where I am a pastor, we enjoy 90 flavors of churches. ... I am saying that we need to appreciate the respected interpretations of Scripture that exist in the many Christian denominations. ... Have you erected any fences between your church and the congregation down the street? have you judged

other Christian groups in your heart, or openly criticized them? I believe the Holy Spirit is calling us to move our fences and demonstrate to a watching world that we are united" (Ted Haggard, "We Can Win Our Cities ... Together," *Charisma*, July 1995).

f. Jack Van Impe said: "The Holy Spirit declares in Eph. 4:3 we are to 'endeavor to keep the unity of the Spirit in the bond of peace.' I wasn't doing that. I was dividing the Christians. God comes into the heart of Catholics, and Lutherans, and Baptists, and Pentecostals, and with God in us, we can fellowship with one another" (Van Impe's television program, July 23, 1995).

g. Joseph Stowell (president of Moody Bible Institute), speaking at the National Association of Evangelicals conference in March 1996, he said: "God never intended that our differences would divide us. If you belong to Christ you are lifted above the differences, and all else becomes secondary. Promise Keepers Clergy Conference in Atlanta showed the unity that is possible. We must repent of our attitudes as I did in Atlanta. I went to a man who held different doctrines than I held and apologized. ... Revival happens when God's people network together."

WHAT THE BIBLE SAYS ABOUT DOCTRINE:

a. We are saved by believing from the heart the right doctrine of salvation (Rom. 6:17). This shows why we cannot accept someone as a genuine Christian if they are committed to a false gospel, such as Rome's sacramental gospel.

b. We are to separate from those who teach false doctrine (Rom. 16:17).

c. We must be careful of every wind of false doctrine (Eph. 4:14).

d. No false doctrine is to be allowed (1 Tim. 1:3).

e. The preacher is to take heed to the doctrine (1 Tim. 4:16).

f. The Bible is given for doctrine (2 Tim. 3:16) and is to be preached with doctrine (2 Tim. 4:2).

g. The preacher must be able to use doctrine to edify and protect the church (Tit. 1:9).

h. We abide in Christ by sound doctrine (1 Jn. 2:24-27).

WHAT THE BIBLE SAYS ABOUT CHRISTIAN LOVE:

a. Ecumenists are confused about *the definition of love*.

(1) Biblical love is associated with obedience to God (Jn. 14:23; 1 Jn. 5:3). Biblical love is obedience to God and His Word, not gushy emotion, not broadmindedness, not toleration of error.

(2) Biblical love is associated with knowledge and judgment (Phi. 1:9-10). Biblical love is never divorced from strict application of God's Word, from spiritual judgment based on God's Word. Biblical love is *not* non-judgmentalism.

(3) Biblical love is associated with rebuking sin and error. Jesus, who is Love Incarnate, "looked round about on them with anger, being grieved for the hardness of their hearts (Mk. 3:5) and rebuked the Pharisees sharply, even fiercely (Mat. 23). Jesus called Peter a devil (Mat. 16:23) and upbraided the disciples "with their unbelief and hardness of heart" (Mk. 16:14). The apostle Paul called false teachers "dogs" and "evil workers" (Phil. 3:2). Of those who pervert the gospel he said, "Let them be accursed" (Gal. 1:8, 9). He called false teachers "evil men and seducers" (2 Tim. 3:13), "men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:8). He named the names of false teachers and called their teaching "vain babblings" (2 Tim. 2:16, 17). He plainly described their "cunning craftiness." When Elymas tried to turn men away from the faith that Paul preached, Paul said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). None of this is contrary to Christian love.

b. Ecumenists are also confused about *the direction of love*.

(1) The first direction of love must be toward God (Mat. 22:35-39). I need to love God enough to take a stand for His Word, to love and fear God more than I love and fear man.

(2) The second direction of love must be toward those who are in spiritual danger ("feed my sheep" Jn. 21:16-17). I need to love the Lord's sheep more than I love the wolves.

c. In conclusion of our study on love, we quote from the words of James Henley Thornwell, a staunch Old School Presbyterian preacher who fought against theological modernism in the 19th century. He was the sixth president of South Carolina College (today the University of South Carolina). He was weary with the New Evangelicals of his day, who said they loved the truth but were soft in their stance and refused to boldly withstand heresy. Note his powerful words and his understanding of true biblical love: "To employ soft words and honeyed phrases in discussing questions of everlasting importance; to deal with errors that strike at the foundations of all human hope as if they were harmless and venial mistakes; to bless where God disapproves, and to make apologies where He calls us to stand up like men and assert, though it may be the aptest method of securing popular applause in a sophistical age, is cruelty to man and treachery to Heaven. Those who on such subjects attach more importance to the rules of courtesy than they do to the measures of truth do not defend the citadel, but betray it into the hands of its enemies. LOVE FOR CHRIST, AND FOR THE SOULS FOR WHOM HE DIED, WILL BE THE EXACT MEASURE OF OUR ZEAL IN EXPOSING THE DANGERS BY WHICH MEN'S SOULS ARE ENSNARED" (quoted in a sermon by George Sayles Bishop, author of *The Doctrines of Grace and Kindred Themes*, 1910).

WHAT THE BIBLE SAYS ABOUT CHRISTIAN UNITY:

JOHN 17:21 -- The modern ecumenical movement has taken John 17:11 as one of its theme verses, claiming that the unity for which Christ prayed is an ecumenical unity of professing Christians that disregards or downplays biblical doctrine. The context of John 17 destroys this myth.

a. In John 17, Jesus is referring only to those who are saved (Jn. 17:3). John 17 is not a unity of true regenerate believers with those who are false or nominal.

b. In John 17, Jesus is referring to those who keep His Word; it is a unity in truth (Jn. 17:6, 17). It is not a unity that ignores doctrinal differences for the sake of an enlarged fellowship. It is not an ecumenical "unity in diversity." Nowhere does the New Testament teach that doctrine is to be sacrificed, or even downplayed, for the sake of unity.

c. In John 17, Jesus is referring to those who not of the world (Jn. 17:14, 16). By contrast, the ecumenical movement is not separated from the world. Billy Graham is praised by the world and frequently voted the most favorite man in America. In 1989, Graham was even awarded a star on the Hollywood Walk of Fame! His star is near those honoring Wayne Newton and John Travolta. The ecumenical movement today is characterized by a rock & roll type of Christianity that does not believe in strict separation from the world, and the world responds with awards rather than persecutions.

d. In John 17, Jesus is referring to a unity of the Spirit not a man-made unity (Jn. 17:1). John 17 is a prayer directed to God the Father, not a commandment directed to men.

EPHESIANS 4:3 -- This is another pet verse of the ecumenical movement, but when we examine it in context we see that it actually condemns ecumenism.

a. Ephesians 4:3 is a unity of the Spirit (v. 3). It is not a manmade unity. It is a unity of those who are regenerated by and led by the Spirit. There is no unity between those who are true born again Christians and those who are nominal.

b. Ephesians 4:3 is a unity of the *one faith* (v. 5). This refers to the faith delivered to the apostles and prophets and enscripturated in the New Testament.

(1) It is a unity requiring "one mind" rather than an ecumenical "unity in diversity" (Rom. 15:6; 1 Cor. 1:10; Phil. 1:27).

(2) Note that "the faith" is not divided into cardinal and secondary issues after the ecumenical fashion.

(a) In Matt. 23:23 Jesus taught two great truths: One, not everything in Scripture is of equal importance; and two, everything has some importance. Nothing clearly taught in Scripture is to be despised and set aside for the purpose of unity.

(b) In 1 Tim. 6:14, Paul taught Timothy to keep all of the apostolic doctrine "without spot" until the return of Christ. Spots are small, seemingly insignificant things. Thus, Paul was teaching Timothy to value everything in Scripture. The theme of 1

Timothy is practical church truth (1 Tim. 3:15), church government (1 Tim. 3), the woman's role in church work (1 Tim. 2), the widows (1 Tim. 5), etc. These are the types of things that are typically ignored in ecumenical ventures, because they are considered of secondary importance; yet, Paul taught Timothy to keep all of these things without spot.

c. Ephesians 4:3 is a unity that has as its basic unit the local church (Eph. 1:1). The command in Ephesians 4:3 is addressed to the church at Ephesus (Eph. 1:1). It was not addressed to some worldwide body of believers. It is possible to practice biblical unity within the local church because doctrine and righteousness can be preserved in the church. Outside of the church, there is no biblical discipline or authority. When Christians attempt to practice interdenominational and parachurch unity, there is always compromise and disobedience. I am not responsible to maintain a unity of spirit with every professing believer in the world, but with the believers in my assembly, in my local body. The Bible says we are to glorify God "with one mind and one mouth" (Rom. 15:6). That certainly is not a description of ecumenism! This is only possible in the assembly, where believers can be united together in doctrine and spirit and purpose in a way that is impossible apart from the assembly.

PHILIPPIANS 1:27 -- This is another verse that is misused as a platform for the ecumenical movement, but notice the following observations from the context:

a. Biblical unity is in the local church. This instruction was addressed to the church at Philippi. True Christian unity is not a parachurch or interdenominational matter.

b. Biblical unity means having one mind, not "unity in diversity." Compare Rom. 15:5-6; 1 Cor. 1:10.

c. Biblical unity means total commitment to the one faith. The N.T. faith is not many separate doctrines but one unified body of truth into which all doctrines fit. There are no "secondary" doctrines that we can ignore for the sake of Christian unity. The choice is between a "limited fellowship or a limited message." If one is faithful to the New Testament faith, it is impossible to have a wide fellowship, and if one is committed to a wide fellowship he must limit his message to something less than the whole

counsel of God.

5. New Evangelicalism is characterized by a Pragmatic Approach to the Ministry.

"We want to retrieve Christianity from a mere eddy of the main stream into the full current of modern life" (Harold Ockenga).

EXAMPLES:

Pragmatism is to aim at achieving some stated human objective rather than simply being faithful to God's Word and "let the chips fall where they may." Following are some examples:

a. Aiming to influence the world for Christ. This is the goal of Graham's ecumenical crusades. It is the aim of the Christian rockers and rappers. It is the aim of the church growth principles. A world of compromise and disobedience to Scripture is excused today for evangelism's sake.

b. Aiming to influence denominations. This was one of the original goals of New Evangelicalism. Ockenga said he wanted to recapture the denominational leadership. This is why evangelicals say they want to stay within liberal denominations rather than separate from them.

c. Aiming to influence the nation. This is the goal of Jerry Falwell's Moral Majority and his new organization called The Faith and Values Coalition. It is the goal of the BBFI in the Philippines and of a new ecumenical political movement in Australia led by the Hills Christian Life Centre in Sydney.

d. Aiming to build a big church. This type of pragmatism has characterized a large segment of the fundamental Baptist church movement from its inception. In the 1970s, the goal was achieved by creating an exciting atmosphere with "special days," aggressive promotional campaigns, large bus ministries, stirring but typically shallow motivational preaching, and such. This was what I was taught at Tennessee Temple in the mid-1970s, and it was what was modeled at Highland Park Baptist Church. The men that were exalted were men that had built big churches, men who were "successful" by the standard of big numbers. Things that did not fit into the goal -- such as strong Bible teaching, plain refutation of error that includes naming the names of influential false teachers, an

emphasis on ecclesiastical separation -- were omitted or downplayed, because "it didn't build a church." It is not a dramatic shift to move from this type of pragmatism to that of Rick Warren and Bill Hybels in the 1990s. The goal remains the same, which is a big church and impressive numbers, but the methods have changed. Instead of promotionalism, we use contemporary worship music and the lowering of standards to draw the crowd. In neither case is the preeminent goal to obey the Scriptures and be committed to the whole counsel of God at all cost, whether the church is big or small.

WHAT THE BIBLE SAYS:

a. We are commanded to have only one goal, and that is to obey God's Word (Ecc. 12:13).

b. We are to keep all things that Christ has commanded (Mat. 28:20).

c. We are to respect the whole counsel of God (Acts 20:27) and to keep God's Word "without spot," which refers to seemingly small and inconsequential things (1 Tim. 6:13-14).

d. When King Saul obeyed only part of God's command, he was severely rebuked (1 Sam. 15:22-23).

e. What about 1 Corinthians 9:22? The "rock & roll Christian" crowd uses this verse to support its philosophy of being a rapper to reach the rappers and a beach bum to reach the beach bums. However, when one compares Scripture with Scripture, we find that Paul did not mean anything like this. Let's look at the immediate context and then the more remote context:

(1) In 1 Cor. 9:21, for example, Paul says, "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." Thus, he explains that he was always under the law to Christ and he was never free to do things that would be contrary to the Scriptures. For example, Paul would not adopt long hair in order to reach the heathen, because Christ's law forbids long hair on a man (1 Cor. 11:14).

(2) And in 1 Cor. 9:27 Paul says, "But I keep under my body, and bring it

into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Thus, Paul was always strict in regard to sin and he did not allow anything that would result in spiritual carelessness.

(3) And in Galatians 5:13 Paul says, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Thus, Paul's liberty was not the liberty to serve the flesh. Paul taught that believers are to "abstain from all appearance of evil" (1 Thess. 5:22). That is the strictest form of separation, and Paul would not have done anything contrary to this in his own life and ministry. "The Christian faith is rather at its strongest when its antagonism to unbelief is most definite, when its spirit is other-worldly, and when its whole trust is not 'in the wisdom of men but in the power of God' (1 Cor. 2:5)" (Iain Murray, *Evangelicalism Divided*, 2000, p. 212).

6. New Evangelicalism is characterized by the desire for Intellectual Respectability, by Pride of Scholarship.

EXAMPLES:

a. Billy Graham, speaking at the annual convention of the National Association of Evangelicals in 1971, said: "I believe that *Christianity Today* has played a major role in giving evangelicals that intellectual respectability and initiative that was so drastically needed 29 years ago."

b. Fuller Theological Seminary was at the forefront of "the bid to capture the theological leadership in America" (letter from Edward Carnell to Harold Ockenga, unpublished, Dec. 30, 1957; cited by Iain Murray, *Evangelicalism Divided*, p. 174).

c. John R.W. Stott: "For 50 years and more, I have urged that authentic evangelical Christians are not fundamentalists. Fundamentalists tend to be anti-intellectual..." (Stott, *Essentials: A Liberal-Evangelical Dialogue*, 1988, p. 90). The younger evangelicals in the Church of England, who have been influenced deeply by John Stott, are on a "quest for respectable theology" (Iain Murray, *Evangelicalism Divided*, p. 175).

d. In 1994 Wheaton College professor Mark Noll published *The Scandal of*

the Evangelical Mind, criticizing the fundamentalist for the "scandal" of "anti-intellectualism."

WHAT THE BIBLE SAYS:

a. God warns against intellectual pride (Prov. 11:2; 1 Cor. 1:25-30). Apostasy usually begins among the intellectuals. This is what brought the downfall of Harvard University in the early 19th century; in their zeal for intellectual respectability, they brought in a Unitarian to head up the school. The Bible believer is not anti-intellectual in the sense of being anti-learning and education; but he understands the dangers inherent in human scholarship because of man's fallen nature; and he is opposed to humanistic scholarship that is divorced from and antagonistic to God's Word.

b. Consider how Jesus was treated by the religious intellectuals (Jn. 7:15) and consider His warning (Lk. 6:26).

c. Consider how the apostles were treated by these same religious intellectuals (Acts 4:13).

d. Consider the requirement for church leaders. God does not require intellectualism and degrees in higher learning (1 Tim. 3; Titus 1). God's people are, for the most part, common; they don't need intellectualism; they need simple and practical Bible truth (1 Cor. 1:26-29). The truth is not complex; it has a basic simplicity that the common man can understand (Mat. 11:25). It is the devil who makes things complex (2 Cor. 11:3).

e. Paul refused to preach the truth in an "intellectual" manner (1 Cor. 2:4).

f. The truth is narrow and unacceptable to the unsaved ("narrow is the way" Mat. 7:14; Jn. 15:19; 1 Jn. 4:5-6; 5:19). It can never be made acceptable in this present world. To gain intellectual respectability requires deep spiritual compromise.

g. The New Evangelical approach to scholarship has corrupted those who have pursued it (1 Cor. 15:33).

(1) The example of New Evangelicals in the USA. Within ten short years from its inception, New Evangelicalism was deeply infiltrated with skepticism in regard to biblical infallibility.

(a) Forty years ago the term evangelical represented those who were theologically orthodox and who held to biblical inerrancy as one of the distinctives. ... WITHIN A DECADE OR SO NEOEVANGELICALISM . . . WAS BEING ASSAULTED FROM WITHIN BY INCREASING SKEPTICISM WITH REGARD TO BIBLICAL INFALLIBILITY OR INERRANCY" (Harold Lindsell, *The Bible in the Balance*, 1979, p. 319)

(b) "In or about 1962 it became apparent that there were already some at Fuller Theological Seminary who no longer believed in the inerrancy of the Bible, among both the faculty and the board members" (Harold Lindsell, *The Battle for the Bible*, p. 106). David Hubbard, who became president of the seminary in 1963, mockingly referred to the doctrine of the inerrancy of Scripture as "the gas-balloon theory of theology; one leak and the whole Bible comes down."

(2) The example of New Evangelicals in England. The intellectual approach was taken by InterVarsity Fellowship (IVF) within the Church of England beginning in the late 1950s. By the 1980s, they boasted that there were "fully thirty competent theologians who were from the evangelical stable" (John Wenham, *Autobiography*, p. 217). The problem is that these "competent evangelical theologians" were not true believers when judged by biblical standards. The definition of "evangelical" had changed greatly. Consider three examples:

(a) F.F. Bruce led the way for IVF when he was appointed to the Rylands Chair of Biblical Criticism and Exegesis in the University of Manchester in 1959. Bruce continued to sign the IVF doctrinal statement, accepting "the Divine inspiration and infallibility of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct." But Bruce did not believe this. In his autobiography he testified: "Occasionally, when I have expounded the meaning of some biblical passage in a particular way, I have been asked, 'But how does that square with inspiration?' But inspiration is not a concept of which I have a clear understanding before I come to the study of the text, so that I know in advance what limits are placed on the meaning of the text by the requirement of inspiration" (*In Retrospect*, p.

311). Iain Murray observes: "There has to be real doubt over his position on Scripture in view of statements in his autobiography. He regrets evangelical intolerance of the Barthian position. Of his continued assent to the IVF's doctrinal basis he writes: 'I have been signing the latter basis annually as a Vice-President of the IVF/UCCF for a long time now, but no one imposes its terms on me as a test of orthodoxy' (*In Retrospect*, pp. 187-8, 310)" (Murray, *Evangelicalism Divided*, p. 181).

(b) James Dunn is another New Evangelical who attained scholarly notoriety in Britain. But as he sat at the feet of skeptics and affiliated closely with them for the years required to become a "scholar," his *evangelicalism* had become *liberalism*. Consider this summary of his speech before the Anglican Evangelical Assembly in London in 1981. "He argued that because some of its [the Bible's] teaching was once true does not necessarily follow that it is true for all time. Further, the Holy Spirit may give a text a meaning for us now which was not the original meaning ... Simply to be found by 'the letter' is 'Pharisaic legalism', and when evangelicals attribute to Scripture the authority which belongs only to God they are guilty of 'bibliolatry'" (Murray, *Evangelicalism Divided*, p. 182).

(c) The Tyndale Fellowship in England was founded as an association of evangelicals committed to the infallible Scriptures. The name "evangelical" is still used, but it has lost its original meaning and has expanded to include theological liberalism. "In the early days of the Tyndale Fellowship, the lines seemed fairly clearly drawn between those who might be regarded as evangelicals and those who might not. ... A survey of the contemporary situation shows that matters have for some time stood otherwise. ... Members of the Tyndale Fellowship will in fact divide over many, perhaps all, of the issues which were once regarded as touchstones of orthodoxy. Evangelical theological colleges, too, embrace the same diversity" (R.T. France, *Evangelical Anglicans*, p. 38).

7. New Evangelicalism is characterized by an attitude of anti-fundamentalism. In practice, it focuses more on the alleged problems of fundamentalism than the errors of modernism and Romanism and ecumenism.

> The New Evangelical speaks of the error of theological modernists and Romanists in gentle terms. He gets truly agitated, though, when the subject turns to fundamentalism. For the fundamentalist he reserves choice terms such as legalist, Pharisee, obscurantist, mean-spirited hatemonger, ignoramus, and extremist.

EXAMPLES:

a. Edward Carnell, the second president of Fuller Theological Seminary, wrote in defense of the inerrancy of Scripture and other cardinal doctrines of the Christian faith, but he aimed his biggest guns not at the modernists who denied these doctrines but at the fundamentalists who called for separation. He wrote articles for the liberal *Christian Century* magazine entitled "Beyond Fundamentalist Theology" and "Orthodoxy: Cultic vs. Classical." It was fundamentalism, not modernism that was labeled cultic. Even Carl Henry criticized Carnell for this, saying, "I nevertheless feel that you are making a mistake in waging a running battle against the fundamentalists when our real enemy is the modernist" (unpublished letter of May 6, 1960, cited by Iain Murray, *Evangelicalism Divided*, p. 189). (This was almost the "pot calling the kettle black," because Henry was also guilty of being anti-fundamentalist, though not perhaps to the extent of Carnell.) In his 1959 book *The Case for Orthodoxy*, Carnell labeled fundamentalists as suspicious, over against, and angry.

b. When Billy Graham looked back on the founding of *Christianity Today*, he said, "We were convinced that the magazine would be useless if it had the old, extreme fundamentalist stamp on it" ("In the Beginning: Billy Graham Recounts the Origins of Christianity Today," *Christianity Today*, July 17, 1981).

c. In his 1947 book *The Uneasy Conscience of Modern Fundamentalism*, Carl Henry charged fundamentalists with being anti-intellectual; legalistic; and "other worldly" so that they didn't care enough about missions and practical duties pertaining to this life.

d. Not to be outdone, Harold Ockenga charged fundamentalists with failing to distinguish "the importance of the deity of Christ from the question of going to movies or playing cards" (quoted by David Dockery, ("Union University: Evangelical by Conviction," convocation address at the SBC-affiliated Union University, Aug. 29, 2003).

e. Note how John Stott defines fundamentalism: "...anti-intellectualism; a naïve, almost superstitious reverence for the KJV; a cultural imprisonment; racial prejudice; extreme right wing political concerns" (Stott, *Essentials: A Liberal-Evangelical Dialogue*, 1988, pp. 90-91).

f. In looking back upon old-time evangelicals within the Church of England, who sought in a Puritan sense to bring the entire denomination up to the standard of doctrinal purity, J.I. Packer charged them with "an unlovely intellectual perfectionism and self-sufficiency" (Packer, *Identity Problem*, cited by Iain Murray, *Evangelicalism Divided*, p. 116). When many Bible believers reacted strongly in opposition to the March 1994 "Evangelicals and Catholics Together" document (ECT), Packer spewed out his anti-fundamentalist rhetoric. "I was surprised at the violence of initial negative Protestant reaction. ... fear clouds the mind and generates defensive responses that drive wisdom out of the window. ... I ought to have anticipated that some Protestants would say bleak, skewed, fearful, and fear-driven things about this document" ("Why I Signed It," *Christianity Today*, Dec. 12, 1994). There was no violence, of course, against Packer or the other signers of ECT; and Packer had no evidence that those who spoke out against ECT were driven by fear; he could not see into their hearts, so it was not possible to make such a judgment. It is much more likely that they were concerned for the truth and motivated by their love for God and His Word and cause.

g. Francis Schaeffer spoke of "the unattractiveness of 'cold fundamentalism" (*Letters of Francis Schaeffer*, 1985, p. 72).

h. Monroe Parker gave the following testimony about Dr. John Walvoord and Dallas Seminary. "Some years ago a friend of mine told me that he had gone up to Dr. Walvoord, the president of Dallas Seminary, after a meeting where Walvoord had spoken. He asked, 'Where does Dallas Seminary stand in the warfare between the Fundamentalists and the New

Evangelicals?' According to my friend, Dr. Walvoord's reply was, 'We are definitely in the conservative camp at Dallas, but we are not Fighting Fundamentalists" (Parker, *Through Sunshine and Shadows*, 1987, p. 108).

i. Consider a few quotes from the choice letters and e-mails I have received because of my fundamentalist preaching:

"You are like the hypocrites that Jesus said he would vomit out of his mouth because you take comfort in hate instead of love, negativism instead of positive commentary, fascism instead of freedom."

"Fundamentalist are the most vindictive and judgmental and nasty people in the world ... to people of my belief! AND YOU KNOW IT!!!"

"YOU need to repent and change your ways buddy. You should try reading the WORD sometime. It will change your life. Your website is full of arrogance and ignorance."

"The 'fundamentalist' movement is slowly dying largely because of asinine ideas such as this. [He is referring to a warning about the strong Roman Catholic element at Regent University.] ... Another reason 'fundamentalism' is dying is because of anti-intellectualism."

"How about you stop criticising and pull the log out of your own eye before you try and find the speck in someone elses. Division is the Devil's biggest tool and he would be happy you are fueling his mission."

"Just because people do not have your narrow minded legalistic view on Scripture does not mean that people are not Christians. ... I write contemporary praise music, music that is used in churches in worship of God. It's not for your approval or anyone else no matter what denomination or off the wall sect of a denomination they are."

"The reason I am writing to you is because I would like to caution you (though I doubt you ever listen to anyone other than yourself) against the type of extremism that I constantly see on your web site. I do not disagree with most of what you say; however, I believe that you have become so blinded by your self-righteousness that you are being used of the devil for his own purposes."

"You, sir, are a legalist that the Pharisees would have been mighty proud of."

j. Consider the following example of how the New Evangelical looks at things. After Stephen Olford delivered a strong sermon on the authority of Scriptures at Amsterdam '86, Dennis Costella of *Foundation* magazine had an opportunity to interview him. Costella asked, "You emphasized in your message the dangers of liberalism and how it could ruin the evangelist and his ministry. What is this conference doing to instruct the evangelist as to how to identify liberalism and the liberal so that upon his return home he will be able to avoid the same?" Olford replied: "That's the wrong spirit—avoid the liberal! I love to be with liberals, especially if they are willing to be taught, much more than with hard-boiled fundamentalists who have all the answers. ... Evangelicals should seek to build bridges" (Costella, "Amsterdam '86: Using Evangelism to Promote Ecumenism," *Foundation* magazine, Jul.-Aug. 1986). This is pure New Evangelicalism. It appears to be zealous for the truth and bold against error, but in practice, it turns its fiercest guns upon the fundamentalists.

WHAT THE BIBLE SAYS:

a. Even the very strongest believer is but a sinner saved by grace (Rom. 7:18). We hold the treasure in earthen vessels (2 Cor. 4:7). All men, including those who are zealous for the faith and for separation, are weak and have foibles. The believer's stand for the truth will always be imperfect. Consider Noah, who stood boldly for righteousness in his generation, but who also got drunk and brought shame upon his family. Consider David, who esteemed all of God's precepts concerning all things to be right and hated every false way (Ps. 119:128), which is certainly a fundamentalist's testimony, but who also committed adultery and murder and proudly numbered Israel. Consider Peter, who stood for righteousness in his generation and was zealous for the truth and warned boldly of damnable heresies (2 Pet. 2), but who also cursed and denied the Lord and played the hypocrite (Gal. 2:11-14). Consider Paul, who was such a warrior for the faith; certainly he could be described as a fundamentalist; but he also split apart from Barnabas over a purely personal matter (Acts 15:36-40).

b. Spirituality and carnality is a personal issue, not a positional one. There are carnal and ungracious New Evangelicals and carnal and ungracious fundamentalists. I have had close dealings with New Evangelicals for decades and have received countless letters and e-mails from them, and I have been lied to, lied about, and treated with a complete lack of Christian grace or even common human courtesy by many. Don't try to tell me that New Evangelicals have a market on consistent Christian sanctification, because it simply is not true.

c. It is not wise to judge an entire movement by the failures of individuals. "It is true that some Fundamentalists have said unkind things, but Fundamentalism is not unkind. It is true that some Fundamentalists were intemperate, but Fundamentalism is not a free-for-all. Some Fundamentalists may have been vindictive, but Fundamentalism is not vengeful" (Rolland McCune, Fu*ndamentalism in the 1980s and 1990s*).

d. New Evangelicals who treat fundamentalists so sharply, do not level the same criticisms at true heretics. In a letter to the *Sword of the Lord* in July 27, 1956, Chester Tulga, who had often born the brunt of the New Evangelical's barbed tongue, "brilliantly exposed the evangelicals' duplicity of 'condemning fundamentalism by the disreputable device of caricature' while handling the liberals 'very respectfully and objectively--no wisecracks, no sneers, no generalizations that reflect upon the men in any way'" (Bob Whitmore, *The Enigma of Chester Tulga*, 1997).

d. New Evangelicals constantly judge the motives of the fundamentalist. He labels the fundamentalist mean-spirited, ungracious, fear-driven, jealous, and unloving, yet it is impossible to know the motives of another man's heart. In this, the New Evangelical is more truly "judgmental" than the fundamentalist he criticizes.

e. Correction and strong preaching against sin and error always seem to be harsh and unkind to those who refuse to repent. We see this from the beginning to the end of the Bible. One preacher wisely advised, "If Bible preaching rubs your fur the wrong way, turn the cat around!"

(1) Cain was lovingly warned by God, but he ignored the warning and murdered his brother (Gen. 4:6-7). When God pronounced judgment, Cain complained bitterly (Gen. 4:13-14).

(2) Israel constantly complained about her prophets and demanded that they preach "smooth things" (Isa. 30:10).

(3) The Jews of Jesus' day rejected His preaching, saying He was preaching "hard sayings" (Jn. 6:60, 66).

(4) If the following words from the Bible were preached today in a New Evangelical setting, the speakers would be doubtless be judged as hateful and mean-spirited.

Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).

Samuel: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king" (1 Sam. 15:22-23).

Isaiah: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:4-6).

Jeremiah: "Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD" (Jer. 23:9-11).

Almighty God: "Son of man, I send thee to the children of Israel, to

a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. ... Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD." (Ezek. 1:3-4; 7:3-4).

Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Mat. 23:15).

Paul: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10).

Peter: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Pet. 2:12).

John: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11).

8. New Evangelicalism is characterized by an inconsistency, by contradiction.

EXAMPLES:

New Evangelicals say that they love the truth and will make bold statements for the truth at times, but they undermine this profession by their actions and by their contradictory statements. Consider some examples:

a. Billy Graham is the king of inconsistency and contradiction. This is why he has been called "Mr. Facing Both Ways."

(1) Billy Graham says that he loves the gospel of the grace of Christ and he preaches the gospel, but he turns his converts over to churches that preach a false gospel.

(2) Graham says that to be a true Christian one must be born again, but he fellowships closely with modernists and Roman Catholics who are not born again and who do not believe in the new birth as Graham preaches it; yet he accepts them as genuine brethren in Christ.

(3) Graham says that he loves the old doctrines such as the virgin birth of Christ, but he has often praised men who boldly deny these doctrines.

(4) At the preparation for the 1978 Crusade in Toronto, Graham spoke at the Royal York Hotel on March 16. On one hand, he said we need to call the churches back to "biblical authority," but in the same message, he said, "Lutherans, Anglicans and Catholics are members of the body of Christ" and "we communicate the Bible by our unity; I believe in ecumenicity." It is blatant inconsistently and contradiction to speak of biblical authority while also accepting heresy and heretics as expressions of genuine Christianity.

b. James I. Packer is an example of this.

(1) He has displayed New Evangelical contradiction in regard to modernism. Packer wrote the preface to a reprint of W.H. Griffith Thomas' *The Principles of Theology* (1977) and praised Thomas for treating liberal and Romanized Anglicans as "benighted" and for calling them to "true Christianity identity." Thus, on the one hand Packer praises the old style of evangelicalism that kept itself separate from and refused to accept the modernism within the Church of England. On the other hand, Packer was at the forefront of redefining the evangelical's role within Anglicanism, moving it out of the "ghetto mentality," and accepting the modernists and Anglo-Catholics as true fellow Christians in the 1960s and 1970s. In 1976 Packer, for example, was a signatory to *Christian Believing*, a publication of the Church of England's Commission on Christian Doctrine, which said in the introductory statement that competing and conflicting theologies

are desirable and that to attempt to force all Anglicans to believe the same thing would "be disastrous to the health of the church." Like Graham, Packer is "Mr. Facing Both Ways." In 1981, Packer wrote "A Kind of Noah's Ark? The Anglican Commitment to Comprehensiveness," in which he said sees real benefit in "accepting Anglicanism's present doctrinal plurality" (p. 217).

(2) He had displayed New Evangelical contradiction in regard to Romanism. On the one hand, he makes strong statements about justification by faith alone and other Protestant doctrines and has said he could never join the Catholic Church, but on the other hand, he is at the forefront of the Evangelicals and Catholics Together movement, both in the United States and in Ireland. If he sees no contradiction in this, many others do.

c. John Stott is another example of the contradiction and inconsistency that is integral to New Evangelicalism. Stott, an Anglican leader in England, told the Amsterdam 2000 conference that "ignorance of Scripture is ignorance of Christ" and he lamented that "there is growth without depth" and "superficiality is everywhere." At the same time, he said, "We evangelicals tend to be overly dogmatic." This is the inconsistent and contradictory ecumenical position exemplified in one sermon. It is impossible to take Bible doctrine seriously without being dogmatic! Stott knows, of course, that ecumenism requires less doctrinal dogmaticism, and he is at the forefront of this compromise. Therefore, out of one side of his mouth, he speaks about being strong for the Scriptures, but out of the other side, he warns against dogmatism.

d. The previously given example of Stephen Olford exemplifies this. Olford delivered a strong sermon on the authority of Scriptures at Amsterdam '86, but when Dennis Costella of *Foundation* magazine had an opportunity to interview him the next day and asked him what the conference was doing to instruct evangelists on how to avoid liberalism, Olford made an 180 degree about face and said, "That's the wrong spirit—avoid the liberal! I love to be with liberals, especially if they are willing to be taught, much more than with hard-boiled fundamentalists who have all the answers. ... Evangelicals should seek to build bridges" (Costella, "Amsterdam '86: Using Evangelism to Promote

Ecumenism," *Foundation* magazine, Jul.-Aug. 1986). To preach that liberals are dangerous and to turn right around and say that we should build bridges to them is a gross contradiction.

WHAT THE BIBLE SAYS:

a. We are taught to judge men by what they do and not only by what they say (Mat. 7:21-23; Jn. 2:23-25).

b. Two cannot walk together unless they agree (Amos 3:3). When the New Evangelical says he loves the truth but walks in fellowship with those who deny the truth, he is telling us that he is in agreement with such men.

9. New Evangelicalism is characterized by the division of biblical truth into categories of important and not important.

New Evangelicals divide doctrine into "cardinal" and "secondary" categories and the "secondary" can be overlooked for the sake of unity.

EXAMPLES:

a. In *Grace Awaking*, Chuck Swindoll says, "My encouragement for you today is that each one of us pursue what unites us with others rather than the few things that separate us. ... There was a time in my life when I had answers to questions no one was asking. I had a position that life was so rigid I would fight for every jot and tittle. I mean, I couldn't list enough things that I'd die for. The older I get, the shorter that list gets, frankly" (*Grace Awakening*, p. 189).

b. Even Iain Murray, who understands the errors of New Evangelicalism in general, falls into this trap. Condemning fundamentalism in America he stated, "In its tendency to add stipulations not foundational to Christian believing, fundamentalism was prone to make the boundaries of Christ's kingdom too small" (Iain Murray, *Evangelicalism Divided*, p. 298).

WHAT THE BIBLE SAYS:

a. This is refuted by Christ's teaching

(1) It is refuted in Matt. 23:23. Here Christ taught that while not everything in the Bible is of equal importance, everything has some

importance and nothing is to be despised or neglected.

(2) It is refuted in Matt. 28:20, where Christ taught that the churches are to teach ALL THINGS whatsoever He has commanded.

b. This is refuted by Paul's example and teaching.

(1) He preached the whole counsel of God (Acts 20:27).

(2) He taught Timothy to value all doctrine and not to allow ANY false doctrine (1 Timothy 1:3).

(3) He further taught Timothy to keep all doctrine "without spot" (1 Tim. 6:13-14). Spots refer to the small things, the seemingly insignificant things. The context of Paul's instruction in 1 Tim. 6:14 is then an epistle that has as its theme church truth (1 Tim. 3:15). In this epistle, we find instruction about church order, involving such things as pastoral standards (1 Tim. 3), deacons (1 Tim. 3), the woman's work in the church, including the ban against teaching and holding authority over men (1 Tim. 2); care for widows (1 Tim. 5), and discipline (1 Tim. 5). These are the very kinds of things that are typically despised by New Evangelicals.

c. We must understand that not all heresies are of equal weight as far as destructiveness, but all heresies are to be opposed. A heresy is to follow an unscriptural error instead of the pure Word of God. The word describes the self-will that characterizes such sin. A "heretic" is one who exercises his own will over the Word of God and chooses an error over the truth. The error can be as serious as denying the deity of Christ or as seemingly slight as allowing a woman to usurp authority over men.

(1) There are "damnable heresies" (2 Pet. 2:1). A damnable heresy is one that affects eternal salvation. To accept a damnable heresy is to bring upon oneself eternal damnation. The damnable heresy described by Peter was that of denying the Lord Jesus Christ. The apostle John also described the doctrine of Christ as crucial (2 John 9). We see in other passages that damnable heresies are particularly related to the person of Christ, to the gospel, and to the Holy Spirit and thus the person and nature of God, including such doctrines as the Trinity (2 Cor. 11:4).

(2) There are also less destructive heresies (1 Cor. 11:19-21). Here Paul

was referring to errors in the church at Corinth, and in the immediate context, he describes errors relating to the Lord's Supper.

(3) That not all heresies have the same consequence does not mean that some heresies are to be ignored. Every wind of false doctrine is to be refused (Eph. 4:14).

d. David Nettleton wrote "A Limited Message or a Limited Fellowship" to describe his experiences in an interdenominational youth ministry in the 1950s. Consider an excerpt from this message:

> This message, like many, is born out of an experience. It may be some others are going through similar experiences. Therefore, let me recount the one which brought this message to light. I was brought up as a Presbyterian. I was saved at a college which was interdenominational in student body, but was managed by the Church of the Brethren. From there I went to a seminary which was not a denominational school, and from there to another seminary which was United Presbyterian. I entered the Baptist pastorate with no Baptist training except that which came from reading of the Scriptures.
>
> A few years later I was drawn into an interdenominational youth movement and was given the leadership of a local Saturday night rally. I cooperated with any who were evangelical, regardless of their associations. I was advised by top leaders in the movement to seek the names of outstanding modernists for my advisory committee. I didn't do that. But I did follow advice which led me to send all converts back to the churches of their choice, churches I knew to be liberal in some cases. This greatly troubled my conscience and I prayed and thought about it.
>
> Another problem connected with this work was the failure on my part to instruct any converts on the matter of Christian baptism, which in the Scriptures is the first test of obedience. I felt that I should do this inasmuch as Peter and Paul did it. But how could it be done when on the committee of the work there were close friends who did not believe it? By such an association I had definitely stripped my message and my ministry of important Bible truths which many called 'nonessentials.'

In the follow-up work it was not convenient to speak of eternal security in the presence of Christian workers who hated the name of the doctrine. Thus the ministry was pared down to the gospel, just as if there was nothing in the Great Commission about baptizing converts and indoctrinating them. I had found the least common denominator and I was staying by it. But my conscience had no rest.

Then it was that Acts 20:27 came to mean something to me. The great apostle had never allowed himself to be drawn into anything which would limit his message. He could say with a clean conscience, 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.' Why cannot many say that today? In my case, and in many other cases, it was due to a desire to teach a larger audience and to work with a larger group of Christians.

Many have been carried away from full obedience by a noble-sounding motto which has been applied to Christian work. 'In essentials unity, in nonessentials liberty, and in all things charity.' Some things are not essential to salvation but they are essential to full obedience, and the Christian has no liberty under God to sort out the Scriptures into essentials and nonessentials! It is our duty to declare the whole counsel of God, and to do it wherever we are.

Today we are choosing between two alternatives. A LIMITED MESSAGE OR A LIMITED FELLOWSHIP. If we preach all of the Bible truths, there are many places where we will never be invited. If we join hands with the crowds, there will be limiting of the message of the Bible. Bear this in mind--it is the Baptist who lays aside the most! It is the fundamental Baptist who makes the concessions! Think this through and you will find it to be true. We believe in believer's baptism. We believe in separation. We preach eternal security. We believe in the imminent coming of Christ. We consider it an act of obedience to reprove unbelief in religious circles. The Sadducee and the Pharisee are to be labeled. But according to a present philosophy we must lay these things aside for the sake of a larger sphere of service.

Which is more important, full obedience or a larger sphere of service? And yet I do not fully believe these are the only two alternatives. It is

our first duty to be fully obedient to God in all things, and then to wait upon Him for the places of service. It may be that we will be limited, and it may be that we will not. Charles Haddon Spurgeon did not travel as widely as some men of his day, but his sermons have traveled as far as the sermons of most men (David Nettleton, "A Limited Message or a Limited Fellowship," GARBC).

10. New Evangelicalism is characterized by exalting social-political activity to the same level as the Great Commission.

"THE SUMMONS TO SOCIAL INVOLVEMENT received a hearty response from many evangelicals. … IT HAD A NEW EMPHASIS UPON THE APPLICATION OF THE GOSPEL TO THE SOCIOLOGICAL, POLITICAL, AND ECONOMIC AREAS OF LIFE." (Harold Ockenga).

a. New Evangelicals begin by trying to emphasize BOTH gospel work and social-political work.

(1) "Both the gospel and its social implications, <u>both</u> personal conversion and social action, are involved in the mission of the church" (David Hubbard, President, Fuller Seminary, AP, Los Angeles Herald-Examiner, May 15, 1971).

(2) "…we affirm that evangelism and socio-political involvement are <u>both</u> part of our Christian duty" (International Congress on World Evangelization, Lausanne, Switzerland, July 1974).

b. This deteriorates until the social-political work takes a life of its own and becomes legitimate even without gospel preaching.

(1) In 1966 the Evangelical Foreign Missions Association (an arm of the NAE) adopted a statement on social action: "…evangelical social action will include, <u>whenever possible</u>, a verbal witness to Jesus Christ . . . we urge all evangelicals to stand openly and firmly for racial equality, human freedom and all forms of social justice throughout the world."

(2) "In all World Vision projects, staff are ready to give a reason for their hope … whenever appropriate and desired by the community. In many countries where we work, formal public evangelism is forbidden by government policy and we respect this" (World Vision web site).

(3) "We know it's not a Christian area, and we are sensitive not to spread the gospel" (Nurse Glenda Moore, Church of the Nazarene, describing their work with earthquake victims in India, *Christianity Today*, April 23, 2001).

(4) The Moral Majority and the more recent Faith and Values Coalition, founded by Jerry Falwell, are socio-political endeavors that do not include the preaching of the Gospel of Jesus Christ. Falwell and those who have joined hands with him accept that it is perfectly legitimate to try to bring about social-political change in America *apart from* Gospel preaching and church planting, and in association with Romanists and Judaizers who preach a different gospel.

WHAT THE BIBLE SAYS:

a. The Great Commission mentions nothing about social-political action (Matt. 28:18-20; Mk. 16:15; Lk. 24:44-48; Jn. 20:21; Acts 1:8). The Great Commission is preaching the Gospel to every individual in every nation, baptizing those who believe, and establishing churches to disciple them.

b. We can see how the apostles interpreted Christ's commission by examining their ministries in Acts and the Epistles. There we see that the apostles did not involve themselves in social-political action, but gave themselves exclusively to the preaching of the Gospel (Acts 8:4). The book of Acts is a record of gospel preaching and church planting, and the only social work that was carried out was that of taking care of needy believers during a famine (Acts 11:27-30). The apostles and early churches did not try to change the moral character of the Roman Empire through political activity or carry on grand social projects. Instead they dedicated their earthly lives to getting at the heart of man's problem, and that is his estrangement from God and his need of regeneration.

c. If the churches turn aside to socio-political endeavors, the crucial work of the Great Commission is neglected. Unsaved men have established grand social endeavors such as the International Red Cross, and founded grand political schemes such as the democratic republican form of government; but only the saved can preach the gospel of spiritual redemption. For churches to turn aside from the crucial work of the Great Commission to endeavor in socio-political projects is like a man sent by the governor to

deliver a pardon to a condemned prisoner, who is stricken with compassion at the man's physical needs and sets about to make his prison room more comfortable, while forgetting to deliver the pardon which will deliver the man out of the prison.

d. The reason that the apostles and first churches were so diligent in preaching the gospel and fulfilling the Great Commission was their conviction that the return of Jesus Christ was imminent (Matt. 25:1-13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"). This same motivation keeps churches today committed to the Great Commission instead of turning aside to worldly projects. It is unregenerate false teachers who "mind earthly things" (Phil. 3:18-21), because they look at life from a natural perspective rather than a biblical one.

11. New Evangelicalism is characterized by a MOOD OF SOFTNESS, A DESIRE FOR A LESS STRICT CHRISTIANITY, A WEARINESS WITH FIGHTING, A NEUTRALITY TOWARD SPIRITUAL WARFARE.

a. New Evangelicalism is a subtle thing. At its heart it is a mood, an attitude, a tendency, a direction.

b. In 1958, William Ashbrook wrote *Evangelicalism: The New Neutralism*, which began with the following warning: "One of the youngest members of Christendom's fold is called The New Evangelicalism. It might more properly be labeled THE NEW NEUTRALISM. This new 'Evangelicalism' boasts too much pride, and has imbibed too much of the world's culture to share the reproach of fundamentalism. It still has enough faith and too much understanding of the Bible to appear in the togs of modernism. IT SEEKS NEUTRAL GROUND, being neither fish nor fowl, neither right nor left, neither for nor against--it stands between!"

c. In *A History of Fundamentalism in America*, Dr. George Dollar observes: "It has become a favorite pastime of new-evangelical writers, who know so little of historic fundamentalism, to call it offensive names, as if to bury it by opprobrium. The real danger is not strong fundamentalism but A SOFT AND EFFEMINATE CHRISTIANITY--exotic but cowardly. It is sad that these men would not heed the warning of W.B Riley about the menace of 'MIDDLE-OF-THE-ROADISM'" (Dollar, *A History of Fundamentalism in America*, 1973, p. 208).

d. At its inception, especially, New Evangelicalism can be difficult to detect. It does not necessarily start with a zeal for dialogue or some of the other things we have looked at. New Evangelicalism starts more with a changing mood, a new attitude that dislikes a strict approach to the things of God. Since this is the tendency of any church or movement, to grow weaker and softer rather than stronger, it is necessary to guard carefully against this "new mood." As evangelist John Van Gelderen observed, "If you compare modern fundamentalism to modern new-evangelicalism, there is still a gap. But if you compare modern fundamentalism to early new-evangelicalism, the similarities are alarming" (*Preach the Word*, Jan.-Mar. 1998).

e. Wayne Van Gelderen, Sr., wrote about "A NEW SOFTNESS WITHIN FUNDAMENTALISM." He said: "In the 50s and 60s, the Conservative Baptists were the Fundamentalists--the Separatists among Baptists in the North. They had fought a noble battle, but finally had to come out of the old Northern Baptist Convention in the 60s. Soon after the separation and the formation of the CBA, there began to emerge a strange spirit. Many began to feel that we needed to be more 'Christian,' more practical, more communicative, MORE GENTLE in our stand for God. The terms 'SOFT CORE' and 'hard core' were used to describe the two camps that emerged. The soft policy was to be practical at the expense of being righteous. The results sought for were more important than the means. These compromisers believed that part of the movement was too hard. Over 400 churches left in a division in the 60s. These real fundamentalist churches blossomed and multiplied in the 70s. Now, in the 90s, some of us see a reenactment of the past. There is a new emphasis on methodology and P.R. to grow churches. This new methodology is market-oriented and geared to please the people. NOT OFFENDING IS THE CARDINAL VIRTUE. Personal separation and holiness are pushed back into the dark ages. In spite of greatly increased open sin, THE CONDEMNATION IS SOFTENED. ... In every generation our battles must be refought. The generation that does not follow the old paths will die as did evangelicalism in England" (*Calvary Contender*, May 1, 1995).

WHAT THE BIBLE SAYS:

a. Christianity that is not strict is not biblical. It is strict in doctrine (1 Tim. 1:3) and strict in Christian living (Eph. 5:11). It contends earnestly for

the faith (Jude 3) and is unmoving and uncompromising, dogmatic and absolute. Simply open the New Testament to any page and begin reading, and it will not be long before this will be evident.

b. Strictness and zeal for the truth does not mean unloving and uncompassionate. Jesus was strictness Personified and was also love and compassion Personified. To the woman caught in adultery He said, "Neither do I condemn thee: go, and sin no more" (Jn. 8:11). What great mercy and yet what great strictness, as well! Paul demonstrated the same combination. He was strict and unbending about doctrine and practice, but he was compassionate, willing to be accused from Christ for the sake of the unsaved Jews (Rom. 9:3), and he was tender, "even as a nurse cherisheth her children" (1 Thess. 2:7).

FOLLOWING ARE EXAMPLES OF QUESTIONS THAT WILL HELP TO DETERMINE IF A PREACHER IS A NEW EVANGELICAL:

1. Does he preach plainly against the Roman Catholic Church, applying Galatians 1 to its false gospel and warning people to come out of it?

2. Does he believe it is proper to refer to the Roman Catholic Church as the Harlot as most Protestants and Baptists have done in times past (Rev. 17)? Does he agree with John Calvin, for example, who said, "Popery is nothing else than a monster formed out of the innumerable deceptions of Satan, and that which they call the Church is more confused than Babylon"?

3. Does he believe Pope John Paul II is a dangerous heretic who preaches a false gospel and is leading people to Hell?

4. Does he believe Mother Teresa led people to Hell because of her commitment to Rome's false gospel?

5. Does he warn about Billy Graham's unscriptural relationship with the Roman Catholic Church and with theological modernists? Graham has turned thousands of seekers over to Roman Catholic and modernistic Protestant churches. Does he warn his people of this?

6. Does he identify Robert Schuller, who is so prominent and influential in American Christianity, as a dangerous false teacher for his "self-esteem" theology?

7. Does he warn about James Dobson for intermingling psychology with Bible truth and for his close, non-critical affiliation with the Roman Catholic Church?

8. Does he warn plainly about the heresy of church growth gurus such as Rick Warren and Bill Hybels, who use humanistic, pragmatic, and worldly methods, and who replace the pure Word of God with a simplified, pabulum approach to the things of God?

9. Does he believe it is wrong to name the names of false teachers in order to warn people about them?

10. Does he warn his people about the ecumenical error of movements such as Promise Keepers and Contemporary Christian Music that seek to break down denominational walls?

11. Does he warn about the dangerous charismatic doctrines and practices held by the prominent Contemporary Christian Music artists such as Graham Kendrick and Darlene Zschech?

12. Does he plainly identify flesh-revealing, flesh-tight, and flirtatious clothing styles as immodest and warn against them?

13. Does he warn people against using entertainment that promotes or favorably portrays violence, foul-language, and sexual immorality and identify movies, video rentals, video games, role-playing games, paintball/combat activities, certain board-games, and novels?

Does he warn people against seeking fun at the expense of righteousness, warning them that such a pleasure-seeking, worldly mentality makes an idol out of the quest for personal enjoyment and debases personal holiness, fulfilling God-given responsibilities, obedience to God's Word, and serving God?

14. Does he name and warn against rock, blues, rap, metal, country, techno-pop and other styles of ungodly music that have polluted society and encouraged rebellion against God's holy laws?

15. Does he take a stand against "The Passion of the Christ," with its Roman Catholic director and star and its borrowing from the deluded visions of a Catholic mystic, as moving even evangelicals and some fundamentalists toward

the Roman Catholic Church compromise and Mariolatry?

16. Does he make use of the Contemporary Worship, which syncretizes worldly party music with the holy things of God and which is built upon the myth that music is neutral or a-moral?

17. Does he subscribe to modern textual criticism, which was developed by modernists and Unitarians who treated the Bible as a mere book and who ignored divine inspiration and preservation?

18. Does he warn about the United Bible Societies Greek New Testament, which was edited by modernists Bruce Metzger, Matthew Black, and Kurt Aland, and Catholic Cardinal Carlo Martini?

19. Does he speak out against the new Bible versions, which are founded upon the heretical theories of modern textual criticism and which weaken key doctrines such as the deity of Christ and biblical fasting, or is he silent on such issues?

20. Does he recommend young people to go to New Evangelical schools like Moody Bible Institute, Dallas Theological Seminary, and Liberty University?

21. Does he speak out against the compromise of once fundamentalist mission agencies like ABWE and once fundamentalist schools such as Cedarville University, BBC Clarks Summit, Cornerstone College, Liberty University, etc.?

22. Does he warn plainly of the compromise of neo-fundamentalists such as Jerry Falwell?

23. Is the doctrine of separation clearly taught and defended in his church? Is it a part of the statement of faith? Is it something that is emphasized?

THE APOSTATE FRUIT OF NEW EVANGELICALISM

> "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6).
>
> "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33).
>
> "The New Evangelicalism advocates toleration of error. It is following the downward path of accommodation to error, cooperation with error, contamination by error, and ultimate capitulation to error!" (Charles

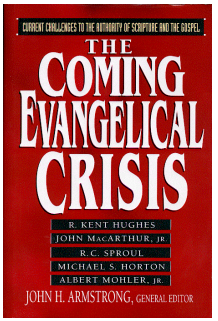
Woodbridge, *The New Evangelicalism*, 1969, pp. 9, 15; Dr. Woodbridge was a professor at Fuller Theological Seminary in its early days, a founding member of the National Association of Evangelicals, and a friend of men such as Harold Ockenga and Carl Henry, but he rejected the New Evangelicalism and spent the rest of his life warning of its dangers.).

New Evangelicals have refused to separate from error, and it is no surprise that doctrinal corruption has permeated the movement.

THE WITNESS OF EVANGELICALS THEMSELVES AS TO THE APOSTASY OF EVANGELICALISM IN GENERAL

Harold Lindsell, who was vice-president of Fuller Seminary and editor of *Christianity Today*:

"Evangelicalism today is in a sad state of disarray. ... It is clear that evangelicalism is now broader and shallower, and is becoming more so. Evangelicalism's children are in the process of forsaking the faith of their fathers" (Lindsell, *Christian News*, Dec. 2, 1985).



Francis Schaeffer, speaking at the 1976 National Association of Evangelicals convention:

"What is the use of evangelicalism seeming to get larger and larger in number if significant numbers of those under the name of 'evangelical' no longer hold to that which makes evangelicalism evangelical?" (Schaeffer, "The Watershed of the Evangelical World: Biblical Inspiration").

A 1996 Moody Press book entitled *The Coming Evangelical Crisis* documented the apostasy of Evangelicalism.

"... evangelicalism in the 1990s is an amalgam of diverse and often theologically ill-defined groups, institutions, and traditions. ... THE THEOLOGICAL UNITY THAT ONCE MARKED THE MOVEMENT HAS GIVEN WAY TO A THEOLOGICAL PLURALISM THAT WAS PRECISELY WHAT MANY OF THE FOUNDERS OF MODERN EVANGELICALISM HAD REJECTED IN MAINLINE PROTESTANTISM. ... Evangelicalism is not healthy in conviction or spiritual discipline. Our theological defenses have been let down, and the infusion of revisionist theologies has affected large segments of evangelicalism. Much damage has already been done, but a greater crisis yet threatens" (R. Albert Mohler, Jr., "Evangelical What's in a Name?" *The Coming Evangelical Crisis*, 1996, pp. 32, 33, 36).

SPECIFIC AREAS OF APOSTASY WITHIN NEW EVANGELICALISM:

1. Evangelicalism's apostasy is seen IN DOCTRINE: *Questioning Biblical Infallibility*

JESUS CHRIST: "…the scripture cannot be broken" (John 10:35)

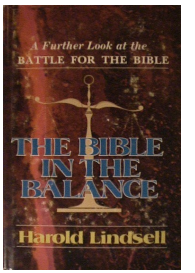
APOSTLE PAUL: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16)

APOSTLE PETER: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

GENERAL STATEMENTS OF THIS APOSTASY IN DOCTRINE:

The testimony of Frank Gaebelein in 1960: "...we must not blink at the evidence that there is a strong current among some evangelicals, a subtle erosion of the doctrine of the infallibility of the Scripture that is highly illogical as well as dangerous" (*Christianity Today*, May 9, 1960, p. 647).

Testimony of Carl Henry, 1976: "A GROWING VANGUARD OF YOUNG GRADUATES OF EVANGELICAL COLLEGES WHO HOLD DOCTORATES FROM NON-EVANGELICAL DIVINITY CENTERS NOW QUESTION OR DISOWN INERRANCY and the doctrine is held less consistently by evangelical faculties. … Some retain the term and reassure supportive constituencies but nonetheless stretch the term's meaning" (Carl F.H. Henry, pastor senior editor of *Christianity Today*, "Conflict Over Biblical Inerrancy," *Christianity Today*, May 7, 1976).



Also in 1976 Richard Quebedeaux, author of *The Young Evangelicals* and *The Worldly Evangelicals*, added the following details:

"Most people outside the evangelical community itself are totally unaware of the profound changes that have occurred within evangelicalism during the last several years--in the movement's understanding of the inspiration and authority of Scripture, in its social concerns, cultural attitudes and ecumenical posture, and in the nature of its emerging leadership. ... evangelical theologians have

begun looking at the Bible with a scrutiny reflecting THEIR WIDESPREAD ACCEPTANCE OF THE PRINCIPLES OF HISTORICAL AND LITERARY CRITICISM ... The position--affirming that Scripture is inerrant or infallible in its teaching on matters of faith and conduct but not necessarily in all its assertions concerning history and the cosmos--IS GRADUALLY BECOMING ASCENDANT AMONG THE MOST HIGHLY RESPECTED EVANGELICAL THEOLOGIANS. ... these new trends ... indicate that evangelical theology is becoming more centrist, more open to biblical criticism and more accepting of science and broad cultural analysis. ONE MIGHT EVEN SUGGEST THAT THE NEW GENERATION OF EVANGELICALS IS CLOSER TO BONHOEFFER, BARTH AND BRUNNER THAN TO HODGE AND WARFIELD ON THE INSPIRATION AND AUTHORITY OF SCRIPTURE" (Richard Quebedeaux, "The Evangelicals: New Trends and Tensions," *Christianity and Crisis*, Sept. 20, 1976, pp. 197-202).

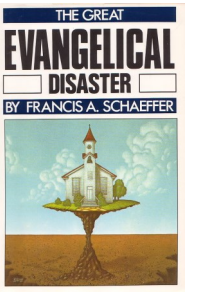
In 1976 and 1979 Harold Lindsell published two volumes on the downgrade of the Bible in Evangelicalism, with particular focus on Fuller Seminary, the Southern Baptist Convention, and the Lutheran Church-Missouri Synod. *The Battle for the Bible* appeared in 1976, and the sequel, *The Bible in the Balance*, came out in 1979. This careful documentation by a man who was in the inner circle of evangelicalism's leadership for many decades leaves no doubt that the evangelical world of the last half of the twentieth century is leavened with apostasy.

"MORE AND MORE ORGANIZATIONS AND INDIVIDUALS HISTORICALLY COMMITTED TO AN INFALLIBLE SCRIPTURE HAVE BEEN EMBRACING AND PROPAGATING THE VIEW THAT THE BIBLE HAS ERRORS IN IT. This movement away from the historic standpoint has been most noticeable among those often labeled neo-evangelicals. This change of position with respect to the infallibility of the Bible is widespread and has occurred in evangelical denominations, Christian colleges, theological seminaries, publishing houses, and learned societies" (Harold Lindsell, former vice-president and professor Fuller Theological Seminary and Editor Emeritus of *Christianity Today*, *The Battle for the Bible*, 1976, p. 20).

"I must regretfully conclude that the term evangelical has been so debased that it has lost its usefulness. ... Forty years ago the term evangelical represented those who were theologically orthodox and who held to biblical inerrancy as

one of the distinctives. ... WITHIN A DECADE OR SO NEOEVANGELICALISM . . . WAS BEING ASSAULTED FROM WITHIN BY INCREASING SKEPTICISM WITH REGARD TO BIBLICAL INFALLIBILITY OR INERRANCY" (Harold Lindsell, *The Bible in the Balance*, 1979, p. 319).

In his 1978 book, *The Worldly Evangelicals*, Richard Quebedeaux warned that many evangelical scholars are deceitful about their doctrinal heresies: "Prior to the 60s, virtually all the seminaries and colleges associated with the neo-evangelicals and their descendants adhered to the total inerrancy understanding of biblical authority (at least they did not vocally express opposition to it). But it is a well-known fact that A LARGE NUMBER, IF NOT MOST, OF THE COLLEGES AND SEMINARIES IN QUESTION NOW HAVE FACULTY WHO NO LONGER BELIEVE IN TOTAL INERRANCY, even in situations where their employers still require them to sign the traditional declaration that the Bible is 'verbally inspired,' 'inerrant,' 'infallible in the whole and in the part,' or to affirm in other clearly defined words the doctrine of inerrancy that was formulated by the Old Princeton school of theology and passed on to fundamentalism. SOME OF THESE FACULTY INTERPRET THE CRUCIAL CREEDAL CLAUSES IN A MANNER THE ORIGINAL FRAMERS WOULD NEVER HAVE ALLOWED, OTHERS SIMPLY SIGN THE AFFIRMATION WITH TONGUE IN CHEEK" (Quebedeaux, *The Worldly Evangelicals*, p. 30).



Testimony of Francis Schaeffer, 1983: "WITHIN EVANGELICALISM THERE ARE A GROWING NUMBER WHO ARE MODIFYING THEIR VIEWS ON THE INERRANCY OF THE BIBLE SO THAT THE FULL AUTHORITY OF SCRIPTURE IS COMPLETELY UNDERCUT. ... Accommodation, accommodation. How the mindset of accommodation grows and expands. . . . With tears we must say that largely it is not there and that A LARGE SEGMENT OF THE EVANGELICAL WORLD HAS BECOME SEDUCED BY THE WORLD SPIRIT OF THIS PRESENT AGE" (Francis Schaeffer, *The Great Evangelical Disaster*, 1983, pp. 44,141).

In 1985 the following summary of the downgrade of the doctrine of inspiration by today's evangelical leaders was given by Herman Hanko: "My main concern is with those who profess to believe that the Bible is the Word of God and yet by, what I can only call surreptitious and devious means, deny it. This is,

surprisingly enough, a position that is taken widely in the evangelical world. Almost all of the literature which is produced in the evangelical world today falls into this category. In the October 1985 issue of *Christianity Today*, (the very popular and probably most influential voice of evangelicals in America), a symposium on Bible criticism was featured. The articles were written by scholars from several evangelical seminaries. Not one of the participants in that symposium in Christianity Today was prepared to reject higher criticism. All came to its defense. IT BECAME EVIDENT THAT ALL THE SCHOLARS FROM THE LEADING SEMINARIES IN THIS COUNTRY HELD TO A FORM OF HIGHER CRITICISM. These men claim to believe that the Bible is the Word of God. At the same time they adopt higher critical methods in the explanation of the Scriptures. This has become so common in evangelical circles that IT IS ALMOST IMPOSSIBLE TO FIND AN EVANGELICAL PROFESSOR IN THE THEOLOGICAL SCHOOLS OF OUR LAND AND ABROAD WHO STILL HOLDS UNCOMPROMISINGLY TO THE DOCTRINE OF THE INFALLIBLE INSPIRATION OF THE SCRIPTURES. The insidious danger is that higher criticism is promoted by those who claim to believe in infallible inspiration" (Herman Hanko, *The Battle for the Bible*, pp. 2, 3; Hanko's book should not be confused with Harold Lindsell's book by that same name; Hanko is a professor at the Protestant Reformed Seminary, Grandville, Michigan).

An exposure of the corruption of doctrine in the evangelical world appeared in 1993 in *No Place for Truth: or Whatever Happened to Evangelical Theology?* by David F. Wells, a professor at Gordon-Conwell Theological Seminary. *Time* magazine described Well's book as "a stinging indictment of evangelicalism's theological corruption." Though Wells is himself a committed New Evangelical, he properly identifies evangelicalism's chief problem as its repudiation of biblical separation and its accommodation with the world:

"Fundamentalism always had an air of embattlement about it, of being an island in a sea of unremitting hostility. Evangelicalism has reacted against this sense of psychological isolation. It has lowered the barricades. It is open to the world. The great sin of fundamentalism is to compromise; the great sin in evangelicalism is to be narrow" (emphasis added) (David Wells, *No Place for Truth*, p. 129).

Wells also made a telling statement that acknowledges precisely where the New Evangelical world is today:

"But in between these far shores [Anglo-Catholicism and fundamentalism] lie the choppy waters that most evangelicals now ply with their boats, and here the winds of modernity blow with disconcerting force, fragmenting what it means to be evangelical. This is because evangelicals have allowed their confessional center to dissipate" (p. 128).

1995, theology conference sponsored jointly with Inter-Varsity at Wheaton College: "NOT A SINGLE REPRESENTATIVE OF HISTORIC EVANGELICAL ORTHODOXY COMMITTED TO THE UNBROKEN AUTHORITY OF THE BIBLE WAS FEATURED..." (*Calvary Contender*, July 1, 1995).

In 1995, Dr. Carl Henry was continuing to warn about unbelief within evangelical circles: "Much of the same revolt against truth emerged during the recent theology conference of postliberal speakers sponsored jointly with Inter-Varsity at Wheaton College. NOT A SINGLE REPRESENTATIVE OF HISTORIC EVANGELICAL ORTHODOXY COMMITTED TO THE UNBROKEN AUTHORITY OF THE BIBLE WAS FEATURED..." (*Calvary Contender*, July 1, 1995).

In 1997 Oliver Barclay in England wrote: "University theology in the twentieth century has been both highly reductionist and also very rationalistic. ... Theological study has been high rationalist, and this has produced a tradition of believing only what can be rationally justified. Evangelicals working in this milieu have followed the tradition and argued for a conservative position on exclusively rational grounds. ... No university in Britain would now boast that for them 'the fear of the Lord is the beginning of wisdom'. ... We cannot continue to teach theology through a rationalist methodology and expect to produce anything other than liberal evangelicals" (Barclay, *Evangelicalism in Britain: 1935-1995: A Personal Sketch*, pp. 128-9, 131).

Carl Trueman of the University of Aberdeen wrote in 1998: "One need only look at many of the works emerging from contemporary evangelical scholars to find that the notion of scriptural authority as understood in any of its classical, orthodox ways has in general been replaced either by the concepts of neo-orthodoxy or simply by silence on the most prickly issues. The enemies are too often Charles Hodge, B.B. Warfield and Carl Henry" ("The Impending Evangelical Crisis," *Evangelicals Now*, Feb. 1998).

In 1999 John Wenham, one of the founders of the Tyndale Fellowship which had the objective of launching evangelicals into the theological departments of

liberal British universities, admitted that "conservatives had largely abandoned their role as an opposition to the current liberal criticism of the Bible and had become part of the establishment" (Wenham, *Facing Hell: An Autobiography 1913-1996*, p. 140).

In 2000, Iain Murray, a founding trustee of the Banner of Truth Trust in Scotland, published a stinging indictment of the downgrade of evangelical theology in *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000*. Murray demonstrates that "the new policy involved concessions which seriously weakened biblical Christianity." He traces the changes within evangelicalism in Britain since the emergence of the Billy Graham approach and documents the downward theological spiral that has resulted by the takeover of New Evangelicalism.

SPECIFIC EXAMPLES:

BERNARD RAMM (1916-1992) was Director of Graduate Studies in Religion at Baylor University and later was Professor of Systematic Theology and Christian Apologetics at California Baptist Theological Seminary. Ramm's 1955 book *The Christian View of Science and Scripture* was reprinted by Moody Press and approved by Fuller Seminary professors Edward J. Carnell and Wilbur Smith, as well as by Elving Anderson of Bethel College. Ramm claimed that the Bible was only inerrantly inspired in all matters and that it contains mistakes in areas such as science and history. He said, "Whatever in the Scripture is in direct reference to natural things is most likely in terms of the prevailing cultural concepts." He accepted theistic evolution, denied that the Noahic flood was worldwide, explained many of the Exodus miracles in a naturalistic manner, denied that the sun stood still in Joshua's day, etc.

HAROLD BASS, BETHEL SEMINARY. "Many of us admit that the bible unquestionably contains factual errors ... but we still maintain that it is inerrant in divine purpose. The secret is to try to understand the context of the language and the logic used in writing the Bible" (Dr. Harold Bass of Bethel Seminary, quoted by Jim Huffman, "Conservative View of Theology Is Changing," *Minneapolis Tribune*, Jan. 22, 1966).

PAUL JEWETT of Fuller Seminary, in *Man as Male and Female* (Eerdmans, 1975), said: "Genesis 1 is not a literal piece of scientific reporting, but a narrative which illumines the ultimate meaning of Man's existence. … religious

myth or saga, biblical allegory" (pp. 122,123).

DONALD BLOESCH, in the book *Holy Scripture* (InterVarsity Press, 1994), said: "The Fundamentalists idea that inspiration entails inerrancy in history and science as well as in doctrine is not claimed by the Bible. … Fundamentalism espouses a static theory of inspiration. God's Word cannot be encapsulated in either legal codes or clerical pronouncements. Inspiration is an event in which God acts and speaks" (p. 97).

CHARLES SCALISE is affiliated with Fuller Seminary. He is associate professor of church history and academic director of Fuller Theological Seminary in Seattle's M. Div. program. In his book *From Scripture to Theology: A Canonical Journey into Hermeneutics* (InterVarsity Press, 1996), Scalise argues for accepting the conclusions of biblical criticism while at the same time accepting the Bible as the "canonical Word of God." He proposes the "canonical approach" of Yale Professor Brevard Childs who follows Karl Barth. Scalise uncritically describes how "the 'postcritical' hermeneutics of Karl Barth assists Childs in charting his way across 'the desert of criticism'" (p. 44). It is true that modern biblical criticism is a desert, but instead of rejecting biblical criticism as the unbelieving heresy that it is, the modern Evangelical scholar tries to reconcile it with a way to allow the Bible to remain authoritative in some sense. In the first chapter of his book, Scalise plainly and unhesitatingly rejects the "facts-of-revelation" approach to Scripture that accepts the Bible as the historically accurate record of God's infallible revelation (pp. 28-31). Scalise does not believe Moses wrote the Pentateuch under divine inspiration or that the Old Testament record of miracles is accurate. He believes the Pentateuch was written by unknown editors centuries later (p. 56). He believes the Bible's accounts of miraculous events are exaggerated. For example, he believes that the Egyptian chariots pursuing Israel got "stuck in the mud" (p. 39) rather than being overwhelmed by God's miraculous dividing and undividing of the waters. He agrees with Karl Barth that the book of Numbers contains both "history" and "storylike saga" (p. 49). He believes portions of Amos were added by an unknown editor (p. 56). He believes that to view the Bible as historical is dangerous (p. 79). He does not believe the Psalms are historical writings (p. 78). He does not believe that the Apostle Paul wrote the book of Ephesians nor that it was originally addressed to the church at Ephesus, and he doesn't believe it matters (p. 58). Scalise wants to allow the Catholic apocrpyhal books

to be accepted as canonical (pp. 60,61). He commends an approach to biblical canon which has "a firm center and blurred edges" (p. 60). Scalise says, "The Bible is the Word of God because God speaks through it" (p. 22). That is a false, subjective Barthian view of Scripture. In fact, the Bible is the Word of God because it is the Word of God, regardless of whether man feels that God is speaking through it. Scalise claims that comparisons of the Trinity to the self by theologians like Karl Rahner and comparisons of the Trinity to community by theologians like Leonard Hodgson and Jurgen Moltmann "are within the channel of orthodoxy" (p. 103). He does not like the "negative view of tradition" that comes from the Protestant Reformation, and he believes the Protestants and Catholics simply misunderstood one another (p. 73). He believes it is possible to reconcile the differences by requiring that the Bible be interpreted within the context of church tradition (p. 74). In fact, if the Bible must be interpreted by tradition, the tradition becomes the superior authority. In the preface to his book, Scalise notes that he was guided into his critical views of the Bible during studies at Southern Baptist Theological Seminary and Tubingen in Germany.

WAYS IN WHICH NEW EVANGELICALS UNDERMINE THE DOCTRINE OF INSPIRATION:

1. Inspiration is undermined by distinguishing between its divine and human aspects.

Note: This is a distinction that Jesus and the apostles did not make. Jesus used "the law of Moses" and "the law of God" as synonyms. Paul said the Scriptures were written by inspiration of God (2 Tim. 3:16). He did not focus on the human element in Scripture, only on the divine. Peter said it was the Holy Spirit who spake through the prophets (1 Pet. 1:10-11), who moved them as they spoke (2 Pet. 1:21).

2. Inspiration is undermined by dividing the cultural and scientific aspect of Scripture from the theological.

Note: "If the Bible is only partly inspired and partly trustworthy, who is to determine which part is the authentic Word of God? ... no one has ever shown where a line can be safely drawn. The imagined line is constantly moving and that because, in the end, no such divisions are tenable ...The only alternatives are an acceptance of the truthfulness of all Scripture or a questioning of the

whole" (Iain Murray, *Evangelicalism Divided*, pp. 200, 201).

3. Inspiration is undermined by claiming that God's thoughts are too great to be contained infallibly in a book written in human words.

Note: Human language was created by God and the individual words of Scripture were chosen by God; the Scripture therefore contains the deep things of God and the very mind of Christ (1 Cor. 2:9-16).

4. Inspiration is undermined by claiming that to be bound by the letter of the Scripture is legalism and bibliolatry.

Note: Jesus taught us to revere the very words and letters of the Scripture (Mat. 4:4; 5:18). The Bible believer does not worship the Scriptures; he worships the God of the Scriptures; but he understands that God has revealed Himself infallibly in the Scriptures. It is God who has exalted the Scriptures, having magnified His word above his name (Psalm 138:2). It is the devil who has always questioned God's Word (Gen. 3:1), and those who question the inerrancy of the Bible today are of the devil.

What about 2 Corinthians 3:6? What does Paul mean when he says that "the letter killeth"? The ecumenical crowd uses this verse to support their principle that we should not be too strict in biblical matters, but this is not what Paul is saying.

a. Elsewhere Paul teaches that we should be very strict and should believe and obey everything in the New Testament faith (i.e., Eph. 5:11; 1 Thess. 5:22; 1 Tim. 1:3; 6:13-14; Titus 2:11-15).

b. When Paul says the "letter killeth" he is referring to the law of Moses. In 2 Corinthians 3, Paul is contrasting the law of Moses with the New Testament faith and is saying that we are not ministers of the old law but of the new; we are not preaching the Law of Moses but the Gospel of Christ; we are not following the Law of Moses but the new law of the Spirit. The reason the law of Moses kills is that its purpose is to reveal man's sin and guilt (Rom. 3:19-20). In 2 Corinthians 3, Paul was warning against the Judaizers who tried to mingle the grace of Christ with the Law. See Acts 15 and Galatians 1:6-9; 2:16-21; 3:1-3, 19-26.

5. Inspiration is undermined by claiming that the Bible can be inspired in

whole but still contain error. This strange position was taken by Fuller Theological Seminary when it changed its doctrinal statement in 1972. The original statement said that the Bible is "plenarily inspired and free from all error in the whole and in the part." The new statement eliminated "free from all error in the whole and in the part," thus leaving room for the heretical view that the Bible contains errors, a view held by the dean of the Seminary, Daniel Fuller, and the President, David Hubbard, and many Fuller professors.

Note: Jesus taught that Scripture cannot be broken (Jn. 10:35). It stands or falls together.

6. Inspiration is undermined by distinguishing between "infallible" and "inerrant." David Bebbington of Stirling University proposes that IVF's statement on Scripture "affirmed not the inerrancy of the Bible but the infallibility of Holy Scripture, as originally given" (*Evangelicalism in Modern Britain*, p. 259).

Note: An infallible Bible is an inerrant Bible!

7. Inspiration is undermined by exalting the authority of Christ above the authority of the Bible.

Note: We know nothing of Christ except that which is taught in the Bible. The authority of the Bible and the authority of Christ stand or fall together. Jesus pointed to the Scripture as the authoritative witness to Himself (Jn. 5:39; Lk. 24:44); He never as much as hinted that the Scripture is less than 100% authoritative. He upheld the authority of every word (Mat. 4:4; Lk. 4:4) and even of the jots and tittles (Mat. 5:18). He said the "Scripture cannot be broken" (Jn. 10:35), meaning that it is all authoritative and cannot be divided. It stands or falls together. The apostles taught the same thing (2 Tim. 3:16-17; 2 Pet. 1:19-21). For them, the very gospel itself stood or fell on the authority of the Scripture (1 Cor. 15:3-4).

8. Inspiration is undermined by exalting intellectualism above the infallibility of Scripture. Mark Noll claims that "keen preoccupation with the doctrine of biblical inerrancy" must be given up "so the life of the mind may have a chance" (*Scandal of the Evangelical Mind*, pp. 243-4).

Note: The infallibility of Scripture is the truth as taught by Jesus Christ, who is

the way, the truth, and the life; and the truth is never in contradiction to true intellectualism, only to phony humanistic intellectualism.

9. Inspiration is undermined by claiming that the doctrine of verbal inspiration was a product of 19th century Presbyterians, especially Charles Hodge and B.B. Warfield.

Note: The doctrine of the inerrancy of Scripture was taught by Jesus Christ and the apostles in the first century and it has been held by God's people throughout the church age. The Doctrinal Confessions of the 16th to 18th centuries demonstrate this. Richard Hooker, in the late 16th century, wrote that the authors of Scripture "neither spoke nor wrote one word of their own: but uttered syllable by syllable as the Spirit put it into their mouths" (cited from Iain Murray, *Evangelicalism Divided*, p. 194). The Westminster Confession of Faith, 1648, stated: "The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the Church is finally to appeal unto them." John Owen, English Puritan leader, stated in about 1670: "But yet we affirm, that the whole Word of God, in every letter and tittle, as given from him by inspiration, is preserved without corruption" (Works, XVI, p. 301). Francis Turretin, professor of theology at Geneva and prominent Reformed Protestant leader, stated in 1674: "Nor can we readily believe that God, who dictated and inspired each and every word to these inspired men, would not take care of their entire preservation" (Francis Turretin, *Institutio Theologicae Elencticae*). The Protestant Confession of Faith, London, 1679, which was a Baptist confession, stated: "And by the holy scriptures we understand, the canonical books of the old and new testament, as they are now translated into our English mother-tongue, of which there hath never been any doubt of their verity and authority, in the protestant churches of Christ to this day." This quote could be multiplied greatly, because this represented the consensus of Protestant and Baptist churches until they were weakened by theological modernism in the 19th and 20th centuries. The New Evangelicals who are questioning the inerrant inspiration of Scripture are only imitating their modernist associates.

10. Inspiration is undermined by retaining the doctrine of the inerrancy of Scripture while allowing this doctrine to be undermined by historic criticism.

For example, D.A. Carson co-edited the book *Scripture and Truth* with John Woodbridge, calling for a strong doctrine of inspiration; yet Carson encourages the use of form criticism of the Gospels and claims that we only have the "ideas" of Jesus and not His very words (*An Introduction to the New Testament* by D.A. Carson, Douglas Moo, Leon Morris, p. 44). Carson buys into the liberal idea that "there was indeed a period of mainly oral transmission of the gospel materials; much of it was probably in small units; there probably was a tendency for this material to take on certain standard forms; and the early church has undoubtedly influenced the way in which this material was handed down" (*An Introduction to the New Testament*, pp. 23, 24). These ideas were developed by men who do not believe in divine inspiration and are a blatant denial of inspiration and upon their very face these theories are a denial of inspiration, yet Carson is accepted as an evangelical scholar who defends inspiration!

2. Evangelicalism's apostasy is seen in its ECUMENISM.

The prime example of this is Billy Graham and other evangelists and organizations who yoke together with Roman Catholicism, modernistic Protestant denominations, etc.

Billy Graham and Rome

"It would be difficult to overestimate Billy Graham's importance in the last 50 years of evangelicalism. ... Graham personally embodied most of the characteristics of resurgent evangelicalism. ... de-emphasizing doctrinal and denominational differences that often divided Christians" *(Christianity Today*, "Can Evangelicalism Survive Its Success?" Oct. 5, 1992).

1944 – Graham's uncritical relationship with Rome began very early in his ministry. In his 1997 autobiography, Graham gives an account of how he first met the influential Catholic bishop Fulton Sheen when he was still a relatively unknown evangelist with Youth for Christ. In 1944 Graham was traveling on a train from Washington to New York and was just drifting off to sleep when Sheen knocked on the sleeping compartment and asked to "come in for a chat and a prayer" (Graham, *Just As I Am*, p. 692). Graham says: "We talked about our ministries and our common commitment to evangelism, and I told him how grateful I was for his ministry and his focus on Christ. … We talked further and we prayed; and by the time he left, I felt as if I had known him all my life." The

fact is that Sheen had no commitment to biblical evangelism. He preached Rome's false sacramental gospel, and in his autobiography, which was dedicated to Mary, he stated that he had put his trust in Mary to get him into heaven. "When I was ordained, I took a resolution to offer the Holy Sacrifice of the Eucharist every Saturday to the Blessed Mother ... All this makes me very certain that when I go before the Judgment Seat of Christ, He will say to me in His Mercy: 'I heard My Mother speak of you'" (Fulton J. Sheen, *Treasure in Clay*, p. 317).



Billy Graham and Pope John Paul II

1952 – "Many of the people who have reached a decision on Christ at our meetings have joined the Catholic church and we have received commendations from Catholic publications for the revived interest in their church following one of our campaigns. This happened both in Boston and Washington." (Sept. 6, 1952, *Pittsburgh Sun-Telegraph*).

1956 -- Graham said: "We'll send them to their own churches--Roman Catholic, Protestant or Jewish" *New York Evening Journal* on Sept. 18, 1956).

1958 – A follow-up of Graham's San Francisco crusade reported that of the 1300 Catholics who came forward, "practically all remained Catholic, continued to pray to Mary, go to Mass, and confess to a priest" (*Oakland Tribune*, Dec. 17, 1958)

1962 – Sao Paulo Brazil, a Catholic bishop stood beside Graham and blessed inquirers who came forward in response to his preaching.

1963 – Upon the death of Pope John XXIII, Graham said: "I admire Pope John tremendously. I felt he brought a new era to the world. It is my hope that the Cardinals elect a new Pope who will follow the same line as John. It would be a

great tragedy if they chose a man who reacted against John, who re-erected the walls."

1967 – Graham was awarded an honorary degree from Roman Catholic Belmont Abbey College. In his acceptance speech, he said: "The gospel that built this school and the gospel that brings me here tonight is still the way to salvation" (*Gastonia Gazette*, Gastonia, NC, Nov. 22, 1967).

1973 -- In Milwaukee on October 21, 1973, Graham said, "This past week I preached in a great Catholic Cathedral a funeral sermon for a close friend of mind who was a Catholic [publisher James Strohn Copley], and they had several bishops and archbishops to participate, and as I sat there going through THE FUNERAL MASS THAT WAS A VERY BEAUTIFUL THING AND CERTAINLY STRAIGHT AND CLEAR IN THE GOSPEL, I believe, there was a wonderful little priest that would tell me when to stand and when to kneel and what to do." (*Billy Graham*, Church League of America, p. 84).

1978 -- In October Graham held a crusade in Catholic Poland. Upon being met at the airport by Bishop Wladyslaw Miziolek, chairman of the Committee on Ecumenism of the Polish Catholic Church, Graham said that this adventure represented a new spirit of cooperation that was a constructive example for Christians in other nations (John Pollock, *Billy Graham*, p. 308). Four of the rallies were held in Catholic churches, with priests participating on the platform with Graham. Cardinal Karol Wojtyla, soon to be Pope John Paul II, had offered his 700-year-old St. Anne's Church in Cracow, but just before Graham's arrival in Poland, Wojtyla was unexpectedly called away to the conclave in Rome to meet with the College of Cardinals, and a few days later he was elected Pope. While in Poland Graham visited the Marian shrine of Jasna Gora (featuring an icon of the Black Madonna) in Czestochowa. A picture in *Decision* magazine for February 1979 shows Graham welcoming pilgrims to the shrine. In the minds of his Catholic observers, this ill-advised visit put Graham's stamp of approval upon the idolatrous Catholic Mary veneration that is featured at this influential shrine. In his book *Crossing the Threshold of Hope*, Pope John Paul II testifies that his personal devotion to Mary was developed at Marian sites "at Jasna Gora" (p. 220).

1979 – A special Catholic mass was conducted following Graham's crusade in Milwaukee as part of the follow-up for 3500 Catholics who came forward

during the meetings and whose names were turned over to Catholic churches.

1979 – Upon Bishop Fulton Sheen's death Graham said: "He broke down walls of prejudice between Catholics and Protestants ... I mourn his death and look forward to our reunion in heaven." Sheen had stated that his hope for eternity was in Mary.

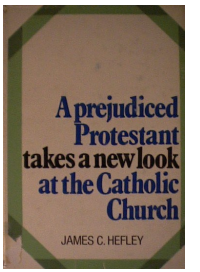
1982 – 100 priests and Catholic laity were trained to follow-up Graham's crusade in Boston.

1984 – Vancouver, British Columbia, crusade vice-chairman David Cline stated: "If Catholics step forward there will be no attempt to convert them and their names will be given to the Catholic church nearest their homes" (*Vancouver Sun*, Oct. 5, 1984).

1987 – A priest and a nun were among the supervisors of the counselors for the Denver crusade; from one service alone 500 cards of individuals were referred to St. Thomas More Roman Catholic Church.

1989 – 2,100 Catholics who came forward during Graham's London crusades were referred to Catholic churches.

1992 – Catholics supplied 6,000 of the 10,000 counselors for the Portland, Oregon, crusade.



1997 -- Graham was so corrupted by his ecumenical alliances that he stated in an interview with David Frost: "I feel I belong to all the churches. I'm equally at home in an Anglican or Baptist or a Brethren assembly or a Roman Catholic church. ... Today we have almost 100 percent Catholic support in this country. That was not true twenty years ago. And the bishops and archbishops and the Pope are our friends" (David Frost, *Billy Graham in Conversation*, May 30, 1997, pp. 68, 143).

Evangelicals and Catholics Together

1. In March 1994 a 25-page document was published entitled *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*. The document is called ECT for short. While this document does not represent the official position of any denomination, it does represent the ecumenical climate

created by the New Evangelicalism.

a. The document was prepared by 15 evangelicals and Catholics and signed by 25 others, including Chuck Colson, Pat Robertson, J.I. Packer, John White (president of Geneva College and former president of the NAE), Bill Bright (founder of Campus Crusade), Kent Hill (Eastern Nazarene College), Os Guiness, Mark Noll (Wheaton College), Thomas Oden (Drew University). ECT was also signed by two Catholic archbishops, William Murphy of Boston and Francis Stafford of Denver, and a Catholic cardinal, John O'Connor.

b. Richard Land and Larry Lewis of the Southern Baptist Convention signed the document; in fact, they where involved in its development from the inception of the project. In 1995, they were forced to retract their signatures. They expressed regrets to Chuck Colson for having to withdraw their signatures, but saw this as the only way to eliminate the confusion and persistent perception that their agencies had endorsed ECT (*Indiana Baptist*, April 18, 1995). "Much of the criticism of ECT came from Hispanic So. Baptist leaders who feared Catholic leaders would use it to thwart mission efforts among Catholics" (*Calvary Contender*, May 15, 1995).

c. Some statements from the document:

Pope John Paul II is quoted two times in the document. The first time appears in the second paragraph, citing the Pope's belief that the Third Millennium could be "a springtime of world missions." There is no warning that the Pope preaches a false gospel and that his mission therefore is not the same as that of Bible-believing churches.

"We together pray for the fulfillment of the prayer of Our Lord: 'May they all be one; as you, Father, are in me, and I in you, so also may they be in us, that the one, may believe that you sent me.' (John 17) We together, Evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples."

"The one Christ and one mission includes many other Christians, notably the Eastern Orthodox and those Protestants not commonly identified as Evangelical. All Christians are encompassed in the prayer, 'May they all be one.'"

"As Evangelicals and Catholics, we dare not by needless and loveless conflict between ourselves give aid and comfort to the enemies of the cause of Christ."

"All who accept Christ as Lord and Savior are brothers and sisters in Christ. Evangelicals and Catholics are brothers and sisters in Christ. ... There is one church because there is one Christ and the church is his body. However difficult the way, we recognize that we are called by God to a fuller realization of our unity in the body of Christ."

"In the exercise of these public responsibilities there has been in recent years a growing convergence and cooperation between Evangelicals and Catholics. We thank God for the discovery of one another in contending for a common cause. Much more important, we thank God for the discovery of one another as brothers and sisters in Christ."

"We condemn the practice of recruiting people from another community for purposes of denominational or institutional aggrandizement. ... in view of the large number of non-Christians in the world and the enormous challenge of our common evangelistic task, it is neither theologically legitimate nor a prudent use of resources for one Christian community to proselytize among active adherents of another Christian community."

"As is evident in the two thousand year history of the church, and in our contemporary experience, there are different ways of being Christian..."

"As evangelicals and Catholics, we dare not by needless and loveless conflict between ourselves give aid and comfort to the enemies of the cause of Christ."

d. Though some evangelicals disagreed with the ECT and some even made public statements renouncing it, they refused to separate from the signers.

(1) For example, Dallas Seminary released the following statement in January 1995: "Though Dallas Seminary affirms areas of agreement in the moral and social arenas, we strongly question whether Evangelicals and Catholics can ever 'unite on the great truths of the faith.' However, we will maintain fellowship with those Evangelicals

who did sign the document" (*Dallas Morning News*, May 20, 1995).

(2) That same month John MacArthur, R.C. Sproul, and D. James Kennedy criticized ECT in a televised program called "Irreconcilable Differences," but they "took care to present the motives of Packer and Colson in the best possible light and to express their distress over the division which had emerged among them" (Iain Murray, *Evangelicalism Divided*, p. 224).

(3) This illustrates the weak New Evangelical mindset that does not allow for clear separation from compromise. To the contrary, when evangelicals of his day were compromising the truth by remaining in fellowship with modernists in the Baptist Union, Charles Spurgeon understood that he needed to separate not only from the modernists but from the fence-straddlers as well. He said, "That I might not stultify my testimony, I have cut myself clear of those who err from the faith, and even from those who associate with them." This is not some sort of "second degree separation"; it is wisdom and obedience, for the Scripture warns that "evil communications corrupt good manners" (1 Cor. 15:33) and "a little leaven leaveneth the whole lump" (Gal. 5:9).

2. In October 1997 a follow-up document was prepared called "Evangelicals and Catholics Together II: The Gift of Salvation." It was published for the first time in *Christianity Today*, Dec. 8, 1997. It is called ECT II for short.

a. Signers included Chuck Colson, J.I. Packer, Max Lucado, Bob Seiple (World Vision), and Bill Bright.

b. Timothy George, dean of Beeson Divinity School at the Southern Baptist-supported Samford University, wrote the introduction that accompanied the publication of the document in *Christianity Today*. He said: "*The Gift of Salvation* has been made possible by a major realignment in ecumenical discourse: the coalescence of believing Roman Catholics and faithful evangelicals who both affirm the substance of historic Christian orthodoxy against the ideology of theological pluralism that marks much mainline Protestant thought as well as avant-garde Catholic theology. Thus, for all our differences, Bible-believing evangelicals stand much closer to Cardinal Joseph Ratzinger than to Bishop John

Spong!" (George, “Evangelicals and Catholics Together: A New Initiative,” *Christianity Today*, Dec. 8, 1997, p. 34). In response, we say that a true Bible believer does not stand close either to a Catholic cardinal or to a modernist. Neither are friends of the gospel. To pretend that a Roman Catholic can be faithful to his “church” while at the same time affirming the biblical doctrine of justification, that salvation is by faith *alone* through grace *alone* by the atonement of Christ *alone* without works or sacraments, is unbelievable blindness.

c. Consider some excerpts from ECT II.

"...we affirm the binding authority of Holy Scripture, God’s inspired word; and we acknowledge the Apostles' and Nicene creeds as faithful witnesses to that Word."

"We agree that justification is not earned by any good works or merits of our own; it is entirely God's gift, conferred through the Father's sheer graciousness, out of the love that he bears us in his Son, who suffered on our behalf and rose from the dead for our justification. Jesus was 'put to death for our trespasses and raised for our justification' (Romans 4:25). In justification, God, on the basis of Christ's righteousness alone, declares us to be no longer his rebellious enemies but his forgiven friends, and by virtue of his declaration it is so."

"The New Testament makes it clear that the gift of justification is received through faith."

"We understand that what we here affirm is in agreement with what the Reformation traditions have meant by justification by faith alone (*sola fide*)."

"Sanctification is not fully accomplished at the beginning of our life in Christ, but is progressively furthered as we struggle, with God's grace and help, against adversity and temptation. In this struggle we are assured that Christ's grace will be sufficient for us, enabling us to persevere to the end. When we fail, we can still turn to God in humble repentance and confidently ask for, and receive, his forgiveness. We may therefore have assured hope for the eternal life promised to us in Christ. As we have shared in his sufferings, we will share in his final

glory. 'We shall be like him, for we shall see him as he is' (1 John 3:2). While we dare not presume upon the grace of God, the promise of God in Christ is utterly reliable, and faith in that promise overcomes anxiety about our eternal future."

"In obedience to the Great Commission of our Lord, we commit ourselves to evangelizing everyone. We must share the fullness of God's saving truth with all, including members of our several communities. Evangelicals must speak the gospel to Catholics and Catholics to Evangelicals."

d. A refutation of ECT II --

(1) It is an INSUFFICIENT statement. Rome has always admitted that salvation is a gift of God's grace in Jesus Christ, that it comes only through the Lord Jesus Christ, that it comes through faith, that God's grace is sufficient for salvation. Rome agrees with all of that. It has brought God's curse upon itself, though (Galatians 1:7), by going beyond this and claiming that salvation is distributed through its sacraments and priesthood.

(a) It is insufficient because it fails to state that the salvation of the soul has nothing whatsoever to do with sacraments. To have been meaningful, the statement would have said that justification is by God’s grace alone through the atonement of Christ alone through faith alone, WITHOUT WORKS OR BAPTISM OR OTHER SACRAMENTS OR CHURCH OR PRIESTHOOD.

(b) It is insufficient because it fails to expose the manifold ways in which Rome has denied the gospel. To have been meaningful, the statement would have noted without hesitation that Rome has perverted and denied the Gospel of the grace of Christ not only through its definition of the gospel but also by its sacramental system; by its doctrine of baptismal regeneration; by exalting its priests, popes, saints, and Mary as alleged mediators between Christ and men; by its doctrine of purgatory, etc.

(2) It is a MEANINGLESS statement. The Roman Catholic signers cannot speak for Rome, and they admit that they do not do so. Roman Catholic doctrine is formally defined by its popes, doctors, and

councils. It is not for individual Catholics to decide what they will believe and what they will not believe. The signing of such a statement by 15 Catholic theologians, even if it were a truly sound and sufficient statement of biblical justification, means absolutely nothing other than to cloud the issue of the gospel in the minds of gullible people.

(3) It is a DECEPTIVE statement. The concluding paragraph claims that the Catholic signers are "conscientiously faithful to the teaching of the Catholic Church." That is a blatant lie, and I will not hedge my terms. Rome unequivocally denies that justification is by grace alone through faith alone without works or sacraments. Rome unequivocally condemns those who teach that justification is by grace alone through faith alone without works or sacraments. The Catholic signers are well aware of this. Therefore it is patently impossible for a faithful Catholic to understand justification “in agreement with what the Reformation traditions have meant by faith alone (*sola fide*).” If these Catholic theologians really believe that salvation is by grace alone through faith alone without works or sacraments, if they really believe that justification was defined properly by the Reformation, they should publicly repudiate Rome's false gospel. They should expose the Council of Trent and the Vatican II Council as false. They should separate themselves from an institution which is committed to a false gospel and which has cursed and tormented and murdered humble Bible-believing saints through the centuries.

e. Rome denies salvation by grace alone by the pronouncements of its official councils.

(1) It is denied by the Council of Trent. At the Council of Trent (1545-1563), the declarations of which are still in force, the Roman Catholic Church formally condemned the biblical doctrine of faith alone and grace alone. Consider the following declarations of Trent:

(a) "If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, LET HIM BE ANATHEMA" (Sixth Session, Canons Concerning Justification, Canon 12).

(b) "If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, LET HIM BE ANATHEMA" (Sixth Session, Canons Concerning Justification, Canon 24).

(2) It is denied by the Second Vatican Council. In its most formal and authoritative statements since Trent, Rome has continued to deny that salvation is by grace alone through Christ's atonement alone through faith alone without works or sacraments. Consider the following statements of the authoritative Vatican II Council of the mid-1960s, called by Pope John Paul XXIII and attended by more than 2,400 Catholic bishops --

(a) "For it is the liturgy through which, especially in the divine sacrifice of the Eucharist, 'the work of our redemption is accomplished,' and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church" (Vatican II, Constitution on the Sacred Liturgy, Introduction, para. 2).

(b) "As often as the sacrifice of the cross by which 'Christ our Pasch is sacrificed' (1 Cor. 5:7) is celebrated on the altar, the work of our redemption is carried out" (Vatican II, Dogmatic Constitution on the Church, Chapter 1, 3, p. 324).

(c) "... [Christ] also willed that the work of salvation which they preached should be set in train through the sacrifice and sacraments, around which the entire liturgical [ritualistic] life revolves. Thus by Baptism men are grafted into the paschal mystery of Christ. ... They receive the spirit of adoption as sons" (Vatican II, Constitution on the Sacred Liturgy, Chap. 1, I, 5,6, pp. 23-24).

(d) "From the most ancient times in the Church good works were also offered to God for the salvation of sinners, particularly the works which human weakness finds hard. Because the sufferings of the martyrs for the faith and for God's law were thought to be very valuable, penitents used to turn to the martyrs to be helped

by their merits to obtain a more speedy reconciliation from the bishops. Indeed, the prayers and good works of holy people were regarded as of such great value that it could be asserted that the penitent was washed, cleansed and redeemed with the help of the entire Christian people" (Vatican II, Constitution on the Sacred Liturgy, Apostolic Constitution on the Revision of Indulgences, chap. 3, 6, pp. 78,79).

f. Rome denies salvation by grace alone in many other ways:

(1) Rome denies justification by grace alone by its doctrine of baptismal regeneration. The New Catholic Catechism (1994) dogmatically declares: "The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are 'reborn of water and the Spirit.' God has bound salvation to the sacrament of Baptism..." (1257).

(2) Rome denies justification by grace alone by its doctrine of the mass, by claiming that in the mass "the sacrifice of the cross is perpetuated" and "the work of our redemption is carried out" (Vatican II, Constitution on the Sacred Liturgy).

(3) Rome denies justification by grace alone by its doctrine of the sacraments: "The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ... The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Saviour" (New Catholic Catechism, 1129).

(4) Rome denies justification by grace alone by its doctrine of purgatory, claiming that "the doctrine of purgatory clearly demonstrates that even when the guilt of sin has been taken away, punishment for it or the consequences of it may remain to be expiated or cleansed" (Vatican II, Constitution on the Sacred Liturgy).

(5) Rome denies justification by grace alone and the sole Mediatorship of Christ by its doctrine of confession. "One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully

examined his conscience" (New Catholic Catechism, 1493). "Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church" (New Catholic Catechism, 1497). "The sacrament of Penance restores and strengthens in members of the Church who have sinned the fundamental gift of ... conversion to the kingdom of Christ, which is first received in Baptism" (Vatican II, Decree on Confession for Religious).

(6) Rome denies justification by grace alone and the sole Mediatorship of Christ by its doctrine of the papacy: "For 'God's only-begotten Son ... has won a treasure for the militant Church ... he has entrusted it to blessed Peter, the key-bearer of heaven, and to his successors who are Christ's vicars on earth, so that they may distribute it to the faithful for their salvation'" (ellipsis are in the original) (Vatican II, Constitution on the Sacred Liturgy, Apostolic Constitution on the Revision of Indulgences, Chap. 4, 7, p. 80).

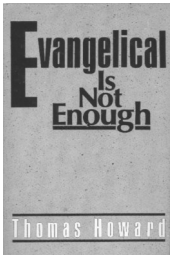
(7) Rome denies justification by grace alone and the sole Mediatorship of Christ by its priesthood: "The purpose then for which priests are consecrated by God through the ministry of the bishop is that they should be made sharers in a special way in Christ's priesthood and, by carrying out sacred functions, act as his ministers who through his Spirit continually exercises his priestly function for our benefit in the liturgy. By Baptism priests introduce men into the People of God; by the sacrament of Penance they reconcile sinners with God and the Church; by the Anointing of the sick they relieve those who are ill; and especially by the celebration of Mass they offer Christ's sacrifice sacramentally" (Vatican II, Decree on the Ministry and Life of Priests, chap. 2, I, 5, p. 781).

(8) Rome denies justification by grace alone and the sole Mediatorship of Christ by its doctrine of Mary: "In a wholly singular way she cooperated by her obedience, faith, hope and burning charity in the Saviour's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace" (New Catholic Catechism, 968). "... Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us gifts of eternal

salvation. ... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix" (New Catholic Catechism, 969).

(9) Rome denies justification by grace alone and the sole Mediatorship of Christ by its doctrine of the saints: "Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin" (New Catholic Catechism, 1475).

(10) Rome denies justification by grace alone and the sole Mediatorship of Christ by its doctrine of forgiveness through the church: "There is no offense, however serious, that the Church cannot forgive. ... Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin" (New Catholic Catechism, 982).



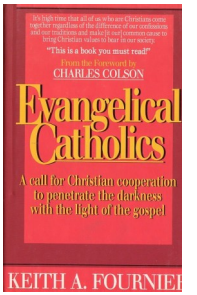
(11) Rome denies justification by grace alone by its doctrine of indulgences: "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. ... Indulgences may be applied to the living or the dead" (New Catholic Catechism, 1471).

3. In 1998 a revision of ECT literature was published in Ireland as a booklet and signed by 130 Catholics and Protestants. It was entitled *Evangelicals and Catholics Together in Ireland: A Call to Christians in Ireland*.

a. It stated: "...a billion Roman Catholics and more than 300 million evangelical Protestants represent world-wide the two most rapidly growing Christian communities. Yet in many countries, including our own, the scandal of conflict between them obscures the scandal of the cross (1 Cor. 1:23), thus crippling the one mission of the one Christ."

b. The publication of ECT in Ireland was on the occasion of a visit by J.I. Packer. Joining Packer in speaking at the launch of the booklet was Catholic priest Pat Collins.

Evangelical Publishers and Rome

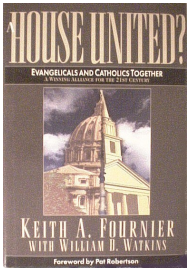


1971 – *A Prejudiced Protestant Takes a New Look at the Catholic Church* by James Hefley (Fleming H. Revell). The author is a graduate of the Southern Baptist Seminary in New Orleans and pastored a Baptist church for eight years. He describes how his prejudice against the Roman Catholic Church has dissolved in recent years because of the alleged changes in Catholicism since Vatican II.

1977 – *Handbook to the History of Christianity* (Eerdman's) used two Roman Catholic historians as contributing editors. Rome's persecution against Bible believers is slighted while Pope John XXIII is praised as having "a deep but traditional piety."

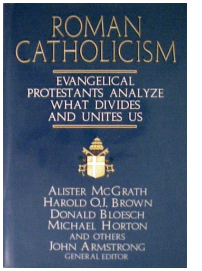
1979 – *Three Sisters* by Michael Harper (Tyndale House Publishers). This book called for ecumenical unity between Evangelicals, Charismatics, and Roman Catholics (Evangeline, Charisma, Roma). The author stated, "It is my own conviction that a growing unity between the three forces in the Christian world is both desirable and possible"

1984 – *Evangelical Is Not Enough* by Thomas Howard (Thomas Nelson Publisher). Howard called for a movement toward liturgical, Catholic-style worship among Evangelicals. Howard, who was a professor at Gordon College for 15 years, is from a family of prominent Evangelicals. His father, Philip, was editor of the *Sunday School Times;* his brother David Howard was head of the World Evangelical Fellowship; and his sister Elizabeth married the famous missionary Jim Elliot, who was martyred by the Auca Indians in Ecuador. The year after the publication of *Evangelical Is Not Enough*, Thomas Howard converted to the Roman Catholic Church and left Gordon College to teach at Catholic seminaries in Boston. Other converts to Rome in recent years have testified that Howard's book assisted them in taking their journey.



1985 – *A Tale of Two Churches* by George Carey (InterVarsity Press). Carey (who later became the Archbishop of Canterbury) called for the "eventual reunion of the two streams [Protestantism and Roman Catholicism] of Western Christendom." The foreword to this book, subtitled *Can*

Protestants & Catholics Get Together, was written by J.I. Packer.

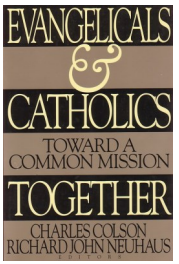


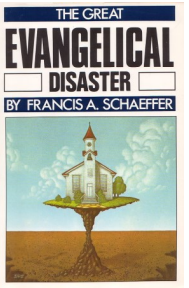
1990 – *Evangelical Catholics: A Call for Christian Cooperation to Penetrate the Darkness with the Light of the Gospel* by Keith Fournier (Thomas Nelson). The foreword was written by Charles Colson. "But at root, those who are called of God, whether Catholic or Protestant, are part of the same Body. … It's high time that all of us who are Christians come together regardless of the difference of our confessions and our traditions and make common cause to bring Christian values to bear in our society."

1994 – *Handbook of Christian Apologetics* by two Roman Catholic authors, Peter Kreeft and Ronald Tacelli (InterVarsity Press). Kreeft is a Catholic apologist who believes that Mary will ultimately conquer Satan and who believes that even Muslims, Hindus, and Buddhists will probably go to Heaven. Tacelli is a Jesuit priest and a professor at Boston College.

1994 – *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us* (Moody Press). The editor is John Armstrong (Wheaton graduate, Reformed pastor), and twelve other Evangelical leaders are contributors. Though far more cautious than the other books we have mentioned, the Moody Press volume completely ignores the Bible's command to mark and avoid doctrinal error. It ignores separation, which is the only sure hedge against the leaven of heresy. For example, Michael Horton concludes his chapter, "What Still Keeps Us Apart?" with these words: "I do not suggest that we should give up trying to seek visible unity, nor that we refuse to dialogue with Roman Catholic laypeople and theologians, many of whom may be our brothers and sisters" (p. 264).

1994 – *A House United? Evangelicals and Catholics Together: A Winning Alliance for the 21st Century* (Navigators' NavPress). The authors are Roman Catholic Keith Fournier and Evangelical William Watkins, a graduate of Dallas Theological Seminary. The foreword is written by Pat Robertson. In 1991, Robertson invited Fournier to become executive director of the American Center for Law and Justice at Regent University. In the foreword to Fournier's book, Pat Robertson said that Catholics and Protestants "have a moral imperative to join together" to oppose cultural evils such as





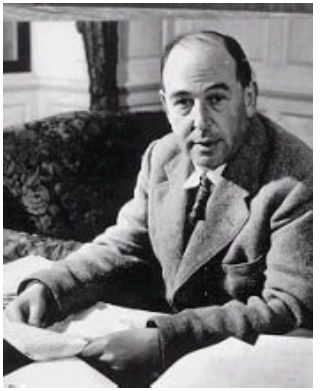
abortion, and he praised Fournier for his "deep dedication to helping to heal the divide" that "separated the Body of Christ."

1995 – *Roman Catholics and Evangelicals: Agreements and Differences* by Norman Geisler and Ralph MacKenzie (Baker Books). Though the authors acknowledge vast differences between Evangelicals and Catholics, they conclude that these should not be a cause for separation. This statement from the book's foreword sets the tone for the whole: "Nevertheless, when all is said and done, evangelical Protestants and traditionalists, believing Roman Catholics have so many convictions and commitments in common that it would be foolish as well as wrong in the sight of the One whom we all claim as our Lord Jesus Christ to wrangle with each other in the face of the common enemy" (Foreword by Harold O.J. Brown, *Roman Catholics and Evangelicals: Agreements and Differences*, p. 12).

1995 – *Evangelicals & Catholics Toward a Common Mission Together*, edited by Charles Colson and Richard John Neuhaus (Word Publishing). Contributors to the book include J.I. Packer (Regent College), Mark Noll (Wheaton College), and Avery Dulles (Jesuit priest and professor at Catholic University).

1997 – *Reclaiming the Great Tradition: Evangelicals, Catholics and Orthodox in Dialogue* (InterVarsity Press).

While most of these books acknowledge that there is doctrinal error in the Roman Catholic Church, they claim that Rome has changed for the better, that Roman Catholicism is not a cult, is not total apostasy. They speak of Rome's heresies in gentle, "understanding," scholarly tones rather than labeling them the blasphemies they really are. There is no call for separation.



3. Evangelicalism's apostasy is seen in CHRISTIAN LIVING.

Testimony of Francis Schaeffer. Describing the moral apostasy of Evangelicalism in *The Great Evangelical Disaster*, Francis Schaeffer said: "How the mindset of accommodation grows and expands. The last sixty years have given birth to a moral disaster, and what

have we done? Sadly we must say that the evangelical world has been part of the disaster. ... WITH TEARS WE MUST SAY THAT ... A LARGE SEGMENT OF THE EVANGELICAL WORLD HAS BECOME SEDUCED BY THE WORLD SPIRIT OF THIS PRESENT AGE" (Schaeffer, 1983, p. 141).

Testimony of David F. Wells, professor of Historical and Systematic Theology at Gordon-Conwell Theological Seminary: "Evangelicalism has … lowered the barricades. It is open to the world" (Wells, *No Place for the Truth or Whatever Happened to Evangelical Theology?* 1994, p. 128).

Evangelical music groups look and sound exactly like the world.

Many Evangelical Bible College campuses have the look and feel of secular colleges: the same lack of modesty, drinking, rock music, dancing, etc.

Testimony of Richard Quebedeaux: "The Gallup Poll is correct in asserting that born-again Christians 'believe in a strict moral code.' BUT THAT STRICTNESS HAS BEEN CONSIDERABLY MODIFIED DURING THE LAST FEW YEARS … DIVORCE AND REMARRIAGE are becoming more frequent and acceptable among evangelicals of all ages, even in some of their more conservative churches. … Some evangelical women are taking advantage of ABORTION on demand. Many younger evangelicals occasionally use PROFANITY in their speech and writing . . . Some of the recent evangelical sex-technique books assume that their readers peruse and view PORNOGRAPHY on occasion, and they do. Finally, in 1976 there emerged a fellowship and information organization for practicing evangelical LESBIANS AND GAY MEN and their sympathizers. There is probably just as high a percentage of gays in the evangelical movement as in the wider society. Some of them are now coming out of the closet, distributing well-articulated literature, and demanding to be recognized and affirmed by the evangelical community at large" (Quebedeaux, *The Worldly Evangelicals*, 1978, pp. 16,17).

4. EVANGELICALISM'S APOSTASY IS SEEN IN ITS ACCEPTANCE OF HERETICS

We will give three examples of this:

C.S. LEWIS

Lewis's Acceptance by Evangelicals

1. According to a *Christianity Today* reader's poll in 1998, Lewis was rated the most influential writer.

2. Though Lewis died in 1963, sales of his books have risen to two million a year.

3. In an article commemorating the 100th anniversary of Lewis's birth, J.I. Packer called him "our patron saint."

4. *Christianity Today* said Lewis "has come to be the Aquinas, the Augustine, and the Aesop of contemporary Evangelicalism" ("Still Surprised by Lewis," *Christianity Today*, Sept. 7, 1998).

5. Wheaton College sponsored a lecture series on C.S. Lewis, and Eerdmans published "The Pilgrim's Guide" to C.S. Lewis.

Lewis's Heresies

1. *Christianity Today* noted that he was "a man whose theology had decidedly unevangelical elements" (*CT*, Sept. 7, 1998).

2. He believed in purgatory, confessed his sins to a priest, and had the last rites performed by a Catholic priest (*C.S. Lewis: A Biography*, pp. 198, 301). He received the Catholic sacrament of last rites on July 16, 1963.

3. Lewis rejected the doctrine of bodily resurrection (*Biblical Discernment Ministries Letter*, Sept.-Oct. 1996).

4. He believed there is salvation in pagan religions.

5. Lewis denied the total depravity of man and the substitutionary atonement of Christ.

6. He believed in theistic evolution and rejected the Bible as the infallible Word of God.

7. He denied the biblical doctrine of an eternal fiery hell, claiming, instead, that hell is a state of mind: "And every state of mind, left to itself, every shutting up of the creature within the dungeon of its own mind—is, in the end, Hell" (Lewis, *The Great Divorce*, p. 65).

BRUCE METZGER

Metzger's Popularity



Bruce Metzger with Pope John Paul II

1. Metzger is considered the preeminent textual authority alive and is continually quoted by evangelicals.

2. The February 8, 1999, issue of *Christianity Today* contains an editorial by Michael Maudlin, Managing Editor, entitled "Inside CT." Maudlin's editorial boasts that "never before in the twentieth century has the church amassed so many highly skilled, believing scholars to illumine our Scriptures, our theology, our traditions, our church work." Who are these "believing scholars"? He mentions five of them: Craig Blomberg, Bruce Metzger, Edwin Yamauchi, Ben Witherington III, and D.A. Carson.

Metzger's Heresies

Metzger's heresy is evident in the notes to the *NEW OXFORD ANNOTATED BIBLE RSV* (1973). Metzger co-edited this volume with Herbert May. Metzger wrote many of the rationalistic notes in this volume and put his editorial stamp of approval on the rest. Following are some examples of the heresies:

a. The Pentateuch is "a matrix of myth, legend, and history" that "took shape over a long period of time" and is "not to be read as history."

b. Moses didn't write most of the Pentateuch.

c. The worldwide flood of Noah's day is a mere "tradition" based on "heightened versions of local inundations."

d. The book of Job is an "ancient folktale."

e. The book of Isaiah was written by at least three men.

f. The stories of Elijah and Elisha contain "legendary elements."

g. Jonah is a "popular legend."

h. The Gospels gradually took shape after the deaths of the Apostles.

i. Peter probably did not write the book of 2 Peter.

These statements are unbelieving lies. The Pentateuch was written by the hand of God and Moses and completed during the 40 years of wilderness wandering hundreds of years before Samuel and the kings. The Old Testament did not arise gradually from a matrix of myth and history, but is inspired revelation delivered to holy men of old by Almighty God. The Jews were a "people of the book" from the beginning. The Jewish nation did not form the Bible; the Bible formed the Jewish nation! Jesus Christ affirmed the historicity of Jonah. The historicity of Job is affirmed by Ezekiel (14:14,20) and James (5:11).

ROBERT SCHULLER

Schuller's Popularity

1. Schuller's television program was the most popular religious broadcast in America for many years and might still be. His books sell by the millions. His self-esteem Christianity has been adopted by multitudes.



Robert Schuller with Paul Crouch on Trinity Broadcasting Network

2. Billy Graham has frequently appeared with and praised Schuller. In 1983, Schuller sat in the front row of distinguished guests invited to honor Graham's 65th birthday. In 1986, Schuller was invited by Graham to speak at the International Conference for Itinerant Evangelists in Amsterdam. Schuller was featured on the platform of Graham's Atlanta Crusade in 1994.

3. Southern Baptist leader W.A. Criswell endorsed Schuller's ministry in 1981 in an ad in Christianity Today's *Leadership* magazine. He said, "I know Dr. Schuller personally. He's my good friend. I've spoken on his platform. I'm well acquainted with his ministry. If you want to develop fruitful evangelism in your church; if you want your laity to experience positive motivation and ministry fulfilling training, then I know, without a doubt, that you will greatly benefit from the Robert Schuller Film Workshop."

4. On April 29, 1980, Robert Schuller appeared at the Washington for Jesus Rally with popular evangelical and charismatic leaders Bill Bright, D. James Kennedy, James Robison, Jim Bakker, Rex Humbard, Pat Robertson, Pat Boone, Nicky Cruz, David du Plessis, Demos Shakarian, Thomas Zimmerman (Assemblies of God), and Jerry Falwell.

5. Popular author and teacher R.C. Sproul, president of Ligonier Ministries, has spoken at Robert Schuller's Crystal Cathedral on numerous occasions. He spoke at Schuller's church in September 21, 1984. Again, Sproul spoke at Schuller's church in October 26, 1986.

6. In October 1986, Schuller was on the council to host the Fourth Triennial Convention of the Asia Missions Association. Other men involved in this were evangelical leaders Donald McGavran, Ralph Winter, David Howard, Dale Kietzman of the World Literature Crusade, Edward Dayton of World Vision, Peter Deyneka of the Slavic Gospel Mission, Jack Frizen of the IFMA, and Wade Coggins of the EFMA.

7. A wide range of evangelical leaders joined hands with Robert Schuller and other heretics at Congress '88, August 4-7, 1988, in Chicago. Catholic priest Alvin Illig was one of the leaders, and the Catholic Archbishop of Chicago, Joseph Bernardin, brought the opening address. At the piano for the opening night services was Larry Shakley, minister of music at Willow Creek Community Church and band director for Moody Bible Institute's Friday Night Sing. Speakers included Charles Colson, Bill Bright, Jack Wyrtzen, Jay Kessler, and Southern Baptist Robert Hamblin. Representatives from the Navigators, Jews for Jesus, Pioneer Clubs, *Moody Monthly* magazine, and General Baptists delivered workshops.

8. In August 1991, World Vision co-sponsored an Interfaith Rally in St. Louis, Missouri, which was addressed by Robert Schuller.

9. Tony Campolo has frequently recommended Robert Schuller and has spoken with him on various platforms. In his book *Partly Right*, Campolo said: "Schuller affirms our divinity, yet does not deny our humanity ... isn't that what the gospel is? Isn't God's message to sinful humanity that He sees in each of us a divine nature of such worth that He sacrificed His own Son."

10. *Christianity Today* has frequently carried advertisements promoting Robert

Schuller. Each year *CT* publishes ads for Schuller's Institute for Successful Church Leadership. In 1984, the editors of *Christianity Today* examined Schuller and concluded that he is "not a heretic."

> "He believes all the 'fundamental' doctrines of traditional fundamentalism. He adheres to every line of the Apostles' Creed with a tenacity born of deep conviction. ... he avowed belief in a literal hell. He was not sure about its location, and the fire is to be understood figuratively..." (*Christianity Today*, Aug. 10, 1984).

11. InterVarsity Christian Fellowship president Stephen Hayner joined Schuller in January 1994, to participate in the Schuller Institute for Successful Church Leadership.

12. In December 1994, Schuller joined hands with a wide range of popular evangelical leaders at Bill Bright's (Campus Crusade for Christ) Fast for Revival conference. Among those attending were Charles Colson, E.V. Hill, Jack Hayford, James Dobson, W.A. Criswell, Charles Stanley, Paul Crouch, Luis Palau, Bill Gothard, Pat Robertson, Jay Arthur, and Larry Burkett.

13. In February 1996, Robert Schuller was featured at Jerusalem Celebration 2000. Joining him for this meeting was Paul Yonggi Cho, Jack Hayford, C. Peter Wagner, among others.

14. In September 1996, Beverly LaHaye and Ralph Reed joined Robert Schuller for a Christian Coalition conference in Washington D.C., sponsored by cult-leader "Rev." Sun Myung Moon.

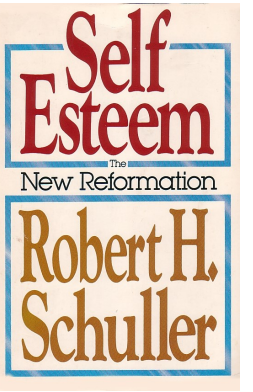
15. Many of the Promise Keepers speakers and leaders are connected with Schuller. For example, John Maxwell, Jack Hayford, and Randy Phillips were among the keynote speakers at the Men's Conference '95 (March 2-4, 1995) held at Schuller's Crystal Cathedral. Schuller also spoke at the conference.

16. Bill Hybels of the Willow Creek Community Church near Chicago credits Schuller as an inspiration for his work, has promoted Schuller in various ads in *Christianity Today*, and is a frequent speaker at meetings organized by Schuller. For example, in 1996 Hybels was on the staff of Schuller's annual Institute for Successful Church Leadership. Hybels is one of the chief promoters of churches that cater to the desires of the people. He started his church by taking a survey of the community and building a "church" which would satisfy what the people

wanted. A Chicago sociologist said Hybels preaches a very upbeat message—"salvationist message, but the idea is not so much being saved from the fires of hell. Rather, it's being saved from meaninglessness and aimlessness in this life. It's more of a soft-sell." Hybels' church does not have conventional worship. It has no altar, no choir, organ, hymnals, or songbooks. Its music ranges from rock to jazz to country to classical. It is no wonder that Hybels would love Robert Schuller and his self-esteem message. The stranger fact is that Hybels is frequently recommended by and speaks with those who claim to be Bible based. He spoke at Dallas Seminary's 1989 Pastors Conference, for example. Hybels has also spoken at Moody Bible Institute's Founder's Week and has taught his philosophy of church growth as a faculty member of MBI's graduate school.

17. Schuller's 1996 autobiography, *My Soul's Adventure with God*, was endorsed by Paul Crouch, Jack Hayford, John Wimber, and popular Southern Baptist leader W.A. Criswell.

18. Schuller's book *Self-Esteem: The New Reformation* was endorsed by men such as Clark Pinnock of McMaster Divinity College, David Hubbard, president of Fuller Theological Seminary, and Kenneth Chafin of the Southern Baptist Convention.



Schuller's Heresies

Consider some excerpts from Schuller's writings:

> "BUT DO NOT SAY THAT THE CENTRAL CORE OF THE HUMAN SOUL IS WICKEDNESS. ... POSITIVE CHRISTIANITY DOES NOT HOLD TO HUMAN DEPRAVITY, BUT TO HUMAN INABILITY" (Schuller, *Self-Esteem: the New Reformation, Word Books, 1982*, p. 67).

> "TO BE BORN AGAIN MEANS THAT WE MUST BE CHANGED FROM A NEGATIVE TO A POSITIVE SELF-IMAGE—from inferiority to self-esteem, from fear to love, from doubt to trust" (Schuller, *Self-Esteem*, p. 68).

> "Essentially, if Christianity is to succeed in the next millennium, IT MUST CEASE TO BE A NEGATIVE RELIGION AND MUST BECOME POSITIVE" (Schuller, *Self-Esteem*, p. 104).

"'SIN IS ANY ACT OR THOUGHT THAT ROBS MYSELF OR ANOTHER HUMAN BEING OF HIS OR HER SELF-ESTEEM'" (Schuller, *Self-Esteem*, p. 14).

"A PERSON IS IN HELL WHEN HE HAS LOST HIS SELF-ESTEEM. Can you imagine any condition more tragic than to live life and eternity in shame?" (Schuller, *Self-Esteem*, pp. 14-15,93).

"The Cross sanctifies the ego trip. For THE CROSS PROTECTED OUR LORD'S PERFECT SELF-ESTEEM FROM TURNING INTO SINFUL PRIDE" (Schuller, *Self-Esteem*, p. 75).

"CHRIST is the Ideal One, for he WAS SELF-ESTEEM INCARNATE" (Schuller, *Self-Esteem*, p. 135).

"JESUS NEVER CALLED A PERSON A SINNER. ... Rather he reserved his righteous rebuke for those who used their religious authority to generate guilt and caused people to lose their ability to taste and enjoy their right to dignity..." (Schuller, *Self-Esteem*, pp. 100,126).

"I FOUND MYSELF IMMEDIATELY ATTRACTED TO POPE JOHN PAUL II when, upon his election to the Papacy, his published speeches invariably called attention to the need for recognizing the dignity of the human being as a child of God" (Schuller, *Self-Esteem*, p. 17).

"In a theology that starts with an uncompromising respect for each person's pride and dignity, I HAVE NO RIGHT TO EVER PREACH A SERMON OR WRITE AN ARTICLE THAT WOULD OFFEND THE SELF-RESPECT AND VIOLATE THE SELF-DIGNITY OF A LISTENER OR READER" (Schuller, *Self-Esteem*, p. 153).

"I don't think anything has been done in the name of Christ and under the banner of Christianity that has proven more destructive to human personality and, hence, counterproductive to the evangelism enterprise than the often crude, uncouth, and unchristian strategy of attempting to make people aware of their lost and sinful condition" (Schuller, *Christianity Today*, October 5, 1984).

CONCLUSION

1. New Evangelicalism is a fulfillment of 2 Timothy 4:3-4. The New Evangelical generation has "itching ears" for a new type of Christianity than the old somber, strict, separatist one. And the New Evangelical preacher is ready and willing to scratch itching ears with a new doctrine and a new way.

2. New Evangelicalism is not a denomination or a group. IT IS A MOOD OF

COMPROMISE. It is a rejection of many of the negative aspects of New Testament Christianity. IT IS AN ATTITUDE OF POSITIVISM.

3. Beware of the danger of gradualism or incrementalism. Compromise is a slippery slope. It is a downward path. "A little leaven leaveneth the whole lump" (1 Cor. 5:6; Gal. 5:9). Once we start to compromise the truth, we begin a slide that has no end.

a. Let us take heed to the wise warning given by Dr. Charles Woodbridge, former professor at Fuller Theological Seminary and a founding member of the National Association of Evangelicals: "The New Evangelicalism is a theological and moral compromise of the deadliest sort. It is an insidious attack upon the Word of God. ... The New Evangelicalism advocates *TOLERATION* of error. It is following the downward path of *ACCOMMODATION* to error, *COOPERATION* with error, *CONTAMINATION* by error, and ultimate *CAPITULATION* to error!" (Woodbridge, *The New Evangelicalism*, 1969, p. 15).

b. God says, "Walk ye in the old paths," but the New Evangelical reassesses the old paths. God says, "Remove not the ancient landmarks which thy fathers have set," but the New Evangelical has removed them one by one. God says, "Have no fellowship with the unfruitful works of darkness," but the New Evangelical reasons that such fellowship is necessary. God says, "A little leaven leaveneth the whole lump," but the New Evangelical thinks he can reform the already leavened lump. God says, "Evil communications corrupt good manners," but the New Evangelical thinks good manners can uplift evil communications. God says, "I resist the proud but give grace to the humble," but the New Evangelical thinks the way to reach the world is by meeting them on their own proud territory, matching them scholarly degree with degree. God says, "the prudent man looketh well to his going" (Proverbs 14:15), but the New Evangelical believes instead of asking critical questions we should accept our fellow Christians as brethren regardless of the definition of their gospel or the details of their doctrine.

4. The road from New Evangelicalism to apostasy is rapid. Let us not forget the testimony of Harold Lindsell, one of the founding fathers of New Evangelicalism: "I must regretfully conclude that the term evangelical has been so debased that it has lost its usefulness. ... Forty years ago the term evangelical

represented those who were theologically orthodox and who held to biblical inerrancy as one of the distinctives. ... WITHIN A DECADE OR SO NEOEVANGELICALISM . . . WAS BEING ASSAULTED FROM WITHIN BY INCREASING SKEPTICISM WITH REGARD TO BIBLICAL INFALLIBILITY OR INERRANCY" (Lindsell, *The Bible in the Balance*, 1979, p. 319).

5. This philosophy is now permeating today's fundamentalists and it will produce the same apostasy.

a. Fundamentalists are renouncing separation: A recent leader of the GARBC said separation is not a wall but a picket fence.

b. Fundamentalists are adopting the mood of POSITIVISM and NEUTRALISM. The preaching is becoming less forthright with each passing decade. Plain preaching AGAINST things seems increasingly strange and wrong.

Review Questions on New Evangelicalism

What set the stage for New Evangelicalism?

Where did fundamentalism arise?

What was the name of the books that set the stage for fundamentalism?

In what year was the name "fundamentalist" first used?

Historian George Dollar described fundamentalism as "the _____ exposure of all non-biblical affirmations and attitudes."

What is the name of William Ashbrook's important book on New Evangelicalism?

The World Congress of Fundamentalists in 1976 defined fundamentalism in seven ways. What were the final two?

What did the early New Evangelicals reject?

Who claimed to have coined the term "new evangelicalism"?

In what century and decade did New Evangelicalism begin?

What did the old Protestants call the Pope of Rome?

Charles Spurgeon warned that "_____ with error will take from the best of men the power to enter any successful protest against it."

What verse has the commandment to withdraw from every brother that walketh disorderly?

What did James A. Stewart call ecumenical evangelism?

What are some of the ways that New Evangelical philosophy has spread?

What are the eleven principles of New Evangelicalism that we have studied?

What is the first mark of New Evangelicalism?

What verse says we must mark and avoid those who teach false doctrine?

According to 1 Timothy 1:3, how much false doctrine is to be allowed?

What happens when the Christian fails to practice separation?

What famous evangelical was at the forefront of evangelical-Roman Catholic dialogue in England?

According to Chuck Colson, who belongs to the body of Christ?

What Pentecostal was at the forefront of promoting ecumenical dialogue?

What ministry was formed in 2001 to promote dialogue between evangelicals and Mormons?

What evangelical leader apologized to Mormons in 2004?

What are four reasons why we should not dialogue?

What happened when the Church of England dialogued with the Roman Catholic Church?

The chief danger of New Evangelicalism is not the _____ that is preached but the _____ that is neglected.

The New Evangelical will not ordinarily speak plainly against sin and error. What is the exception to this?

Who is the king of non-judgmentalism?

Why is Billy Graham called "Mr. Facing Both Ways"?

Why do Roman Catholics support Billy Graham's evangelistic crusades?

What do Contemporary Christian musicians say about preaching?

The prophet Enoch preached against the ungodly; in what book of the Bible is this found?

How do we know that Jesus Christ was not a positive-only New Evangelical?

What verse says that biblical preaching involves "reprove, rebuke, exhort"?

What verse says we are to earnestly contend for the faith?

What verse says we are to judge righteous judgment?

What verse says the spiritual man judges all things?

What verse says the brethren are to judge the preaching?

What kind of judging is Jesus condemning in Matthew 7:1?

How do we know that Matt. 7:1 does not condemn all judging?

What kind of judging is Paul condemning in Romans 14?

What kind of judging is James condemning in James 4:11?

What verse says we are saved by believing from the heart the right doctrine of salvation?

What verse warns about winds of false doctrine?

In what verse did Jesus say that if a man loves Him he will keep His words?

What verse says love should abound in knowledge and judgment?

Jesus summarized all of the commandments into two things. What was the first?

What are four reasons why we know that John 17:21 is not speaking of ecumenical unity?

What are the two truths that Jesus taught in Matt. 23:23?

In what verse did Paul instruct Timothy to keep the truth without spot?

Why are the instructions about Christian unity directed to churches?

What is a pragmatic approach to the ministry?

In what verse did Jesus command that the churches teach “all things” that He has commanded?

What verse says Paul taught the whole counsel of God?

What are two reasons in the immediate context why we know that 1 Cor. 9:22 does not support the “rock & roll Christianity” philosophy?

What passage says that God has chosen the foolish things of the world?

In what verse did the Jewish leaders call the apostles “unlearned and ignorant men”?

What verse warns that the Devil complicates the simplicity of Christ?

What verse says evil communications corrupt good manners?

What verse says we have the truth in earthen vessels?

What prophet was told to preach smooth things?

What verse says can two walk together, except they be agreed?

When Paul instructed Timothy to keep his teaching without spot in 1 Timothy 6:14, he was referring first of all to the teaching contained in that epistle. What is the theme of 1 Timothy?

What does "damnable heresy" mean?

What verse warns about false gospels, false christs, and false spirits?

What type of heresy was Paul describing in 1 Corinthians 11:19-21?

The choice today is between a limited _____ or a limited _____.

New Evangelicals have tried to emphasize both evangelism and social work, but what has happened in many cases?

What is the Great Commission? Does it include social work?

How can we find out how the apostles interpreted the Great Commission?

What verse says we must watch, for we do not know the day nor the hour of Christ's return?

How is New Evangelicalism characterized at its very inception?

What was the name of Francis Schaeffer's 1983 book?

When did Billy Graham begin fellowshipping with Roman Catholicism?

To what kind of churches does Billy Graham send his converts?

What are some evangelical publishers that have published books encouraging ecumenism with Rome?

What did Francis Schaeffer warn about evangelicals and the world in 1983?

What are some of the heresies of C.S. Lewis?

What does Bruce Metzger believe about the Pentateuch?

What does Bruce Metzger believe about the flood of Noah's day?

What does Bruce Metzger believe about the book of Job?

What does Bruce Metzger believe about the book of Jonah?

What is the name of Robert Schuller's 1982 book?

What does Robert Schuller believe about the new birth?

What does Robert Schuller believe about sin?

What does Robert Schuller believe about hell?

What was Charles Woodbridge's warning about New Evangelicalism?

What passage warns about those with "itching ears"?

What is one of the verses that says "a little leaven leaventh the whole lump"?