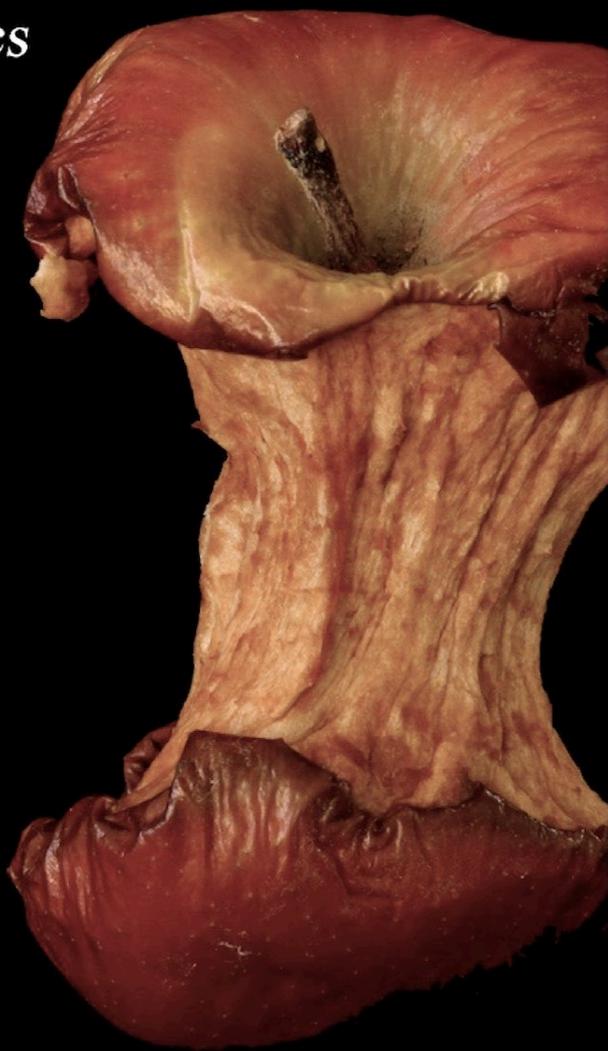


New Evangelicalism
*Its History,
Characteristics
and Fruit*

David Cloud



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Its History, Characteristics, and Fruit*

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Hosea 4:6 warns,
“My people are destroyed for lack of knowledge...”

Introduction

I am convinced that few errors are as destructive to strong Bible-believing churches as New Evangelicalism. When people leave such churches, where do they go? Do they join the Roman Catholic Church or a modernistic Protestant church, such as the United Methodist, the Presbyterian Church U.S.A., the United Church of Canada, or the Uniting Church of Australia? Do they join a cult such as Mormonism or Jehovah's Witness? That seldom occurs. Most people that leave fundamentalist-type churches go the positive-thinking, easy-going, New Evangelical route.

Few false philosophies more directly pull at members of fundamental Baptist churches than New Evangelicalism. Church members are confronted with it on every hand--through popular Christian radio and television preachers, at the local ecumenical bookstore, through members of other churches, through ecumenical evangelistic crusades, through political and social activity, through interdenominational organizations such as Promise Keepers.

It is therefore essential that we understand the nature of New Evangelicalism.

We are concerned that many of the members of fundamentalist churches do not have a clear understanding of exactly what New Evangelicalism is, nor of the history of the doctrinal battles that have been fought to preserve the Truth in the past 100 years.

Many seem to think that New Evangelicalism is a problem that existed decades ago and that no longer is an issue.

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 Bible believers do not know anything about it.

When a fundamental Baptist evangelist recently asked the students of a well-known independent Baptist school to raise their hands if they could define New Evangelicalism, only two could respond.

Hosea 4:6 warns, “My people are destroyed for lack of knowledge...”

The History of New Evangelicalism

The Fundamentalist-Modernist Controversy

It was the Fundamentalist-Modernist controversy that set the stage for New Evangelicalism.

To understand New Evangelicalism, we must go back two centuries to the formation of theological modernism, which had its origin in Europe, particularly in Germany, in the 19th century and was the rationalistic thinking of the time applied to Christianity. It was the dawn of the “scientific era”; many believed that mankind was on the verge of discovering the secrets of the universe and solving mankind’s problems.

Anti-Christian thinkers such as Darwin, Huxley, Hegel, and Marx led the movement to dethrone God and replace Him with man. Unregenerate “Christian” professors in many European universities and seminaries, having already rejected the Bible as the infallible Word of God, gladly accepted the humanistic thinking of the day and set out to apply evolutionary philosophy to the Bible and Christianity.

The result was tragic: The Bible was brought down to the level of a mere human book, inspired only in the sense that Shakespeare’s writings were “inspired.” Jesus Christ was brought down to the level of a mere man: a great teacher, perhaps, but a mere man nonetheless.

Theological liberalism spread like ivy. First it sleeps, then creeps, then leaps. This is precisely what occurred with modernism. It began in a seemingly insignificant way in the 18th century; it crept forward and expanded its influence in the 19th; and then it leaped from denomination to denomination and spread throughout the world in the 20th. It was introduced to American denominations by men who studied in

prestigious, though apostate, European universities and by European professors and pastors who visited American schools and denominational churches.

Nominal Christianity had paved the way for this apostasy.

In Germany, the Lutheran state church was spiritually powerless. The nation's citizens were members of the church by the rite of infant baptism, but for the most part they were not born again and the new birth was seldom preached.

A similar situation existed in England, though to a lesser degree. The Church of England, which dominated religious life, largely represented a nominal Christianity, but unlike in Germany, there was a stronger evangelical movement within the state church of England. There was also a stronger independent church movement apart from the state apparatus, as represented by Baptists, Methodists, Brethren, Salvation Army, and others. Spiritual revivals had produced good fruit in England in the late 18th and early 19th century.

Theological modernism arose in a day when heretical philosophies and doctrines were on the increase.

It was the age of "enlightenment" during which rationalism was positively encouraged by Frederick II, the "philosopher king," who reigned over Prussia for 46 years (1740-1786). (*Rationalism* refers to the exaltation of man's rational thinking to the place of authority over the Bible.) The "age of enlightenment" should actually 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 the "Enlightenment" as "shallow and pretentious intellectualism, unreasonable contempt for authority and tradition."

H. E. G. PAULUS (1761-1851) of Heidelberg, Germany, devised naturalistic explanations for Christ's miracles during the first half of the nineteenth century. He claimed, for exam-

ple, that Jesus did not walk on the water but was actually walking on the shore and in the mist and fog it only appeared that he was walking on the water. Paulus devised the ridiculous hypothesis that Jesus did not die on the cross, but only swooned, and in the coolness of the tomb revived, and after an earthquake moved the stone he walked out and appeared to the disciples. (He did not explain how that a nearly dead man could convince the disciples that he was the resurrected Messiah.)

FREDERICK SCHLEIERMACHER (1768-1834) of Halle, Germany, exalted experience and feeling over Bible doctrine. He used traditional Christian language but gave it a new definition. He emphasized the necessity of knowing Christ through faith, but his “faith” did not mean believing the Bible as the infallible Word of God but referred merely to man’s own intuition or consciousness. *Schleiermacher did not consider historical biblical reality to be necessary to faith. By divorcing faith from the objectivity of an infallible Bible and genuine history, Schleiermacher made it possible for one to be an atheist and a Christian at the same time.* Thus he 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" (Iain Murray, *Evangelicalism Divided*).

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. It was in this way that Billy Graham could have sweet fellowship with modernistic unbelievers and Roman Catholic bishops and popes and thereby influence multitudes with his terrible compromise. (For documentation see *The Sad Disobedience of Billy Graham*, which is available as a free eBook from Way of Life Literature -- www.wayoflife.org.)

F. C. BAUR (1792-1860), founder of the Tuebingen School of New Testament criticism (Tuebingen, Germany), claimed that the Gospel of John was not written by the Apostle John and, in fact, was not written until 170 A.D., and that only four of Paul's Epistles were actually written by him. Baur argued that the New Testament was merely the natural record of the early churches which was doctored by later writers. Baur's school was very influential in the spread of modernism.

DAVID F. STRAUSS (1808-1874), a pupil of F.C. Baur, "dismissed all the supernatural and messianic elements in the Gospels as myth." In his book *The Life of Jesus* (1835-36) he boldly denied Jesus' divinity.

SÖREN KIERKEGAARD (1813-1855) popularized existentialism in contrast to biblical absolutism. Everything is relative. Though little known in his lifetime beyond the borders of Denmark, his writings later became influential through translations. For instance, Robert Runcie, who was Archbishop of Canterbury over the Church of England from 1980 to 1990, said he was indebted to Kierkegaard for the idea "that religion had nothing to do with the rational part of

your mind.” Runcie said this showed him a way in which he “could hold together a fundamental skepticism with religious devotion” (Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, 1977, p. 88). This has become the prominent approach among theological modernists. Their Christian faith has no solid historical basis.

The GRAF-WELLHAUSEN THEORY was named for Julius Wellhausen (1844-1918) and Karl Heinrich Graf (1815-1869). (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 religious thinking. 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). More than anything else the Graf-Wellhausen theory has destroyed the authority of the Bible in the minds of men.

Wellhausen denied the historicity of Abraham, Noah, and other Bible characters. 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. He claimed 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 in most denominations.

Therefore, at the heart of theological modernism is AN ATTACK UPON THE AUTHORITY OF THE BIBLE. A central tenet 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 divine judgments upon Egypt, the crossing of the Red Sea, the account of Job's suffering, and Jonah's experience in the whale's belly.

The translators of the Revised Standard Version of 1951 were modernists and their writings illustrate this attack. They represented the cream of theological education in the main-line Protestant denominations in America at the mid-point of the 20th century. Following are just a few examples of their modernistic thinking:

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 Burrows: "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).

A more recent illustration of theological modernism comes from the pen of **JOHN SHELBY SPONG**, a bishop (now retired) in the Episcopal Church in America. Consider an excerpt from this man’s writings:

“Am I suggesting that these stories of the virgin birth are not literally true? The answer is a simple and direct ‘Yes.’ Of course these 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. ...

“To talk of a Father God who has a divine-human son by a virgin woman is a mythology that our generation would never have created, and obviously, could not use. To speak of a Father God so enraged by human evil that he requires propitiation for our sins that we cannot pay and thus demands the death of the divine-human son as a guilt offering is a ludicrous idea to our century. The sacrificial concept that focuses on the saving blood of Jesus that somehow washes me clean, so popular in Evangelical and Fundamentalist circles, is by and large repugnant to us today” (John Spong, *Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture*, Harper & Row, 1991, pp. 215, 234).

Another recent example of theological modernism is **THE JESUS SEMINAR**. This misnamed organization, composed of some 75 “experts in religion and New Testament studies,” began meeting in March 1985 (the project was first announced in 1978) with the skeptical objective of discovering which words of the Gospels are authentic.

In the 1980s, the Jesus Seminar scholars cast ballots on the authenticity of Christ’s sayings in the four Gospels using pegs or balls. After discussing a passage, the presumptuous “scholars” would cast their votes. Red indicated a strong probability of authenticity; pink indicated a good probability; gray indicated a weak probability; and black indicated little or no probability. The colors therefore indicated various degrees of doubt in God’s Word.

In 1993, the Jesus Seminar published *The Five Gospels: The Search for the Authentic Words of Jesus*. This included a new translation called “The Scholar’s Translation.” The color coding was incorporated into the text to describe the degree to which the various portions of the Gospels are considered authentic. Very few of the passages are red!

The Seminar concluded that Jesus spoke only 18 percent of the sayings attributed to Him in the Bible. According to this group of modernistic scholars, Christ did not speak most of the beatitudes in the Sermon on the Mount; He did not say anything about turning the other cheek; He did not speak the parable of the sower, the parable of the ten virgins, the parable of the ten pieces of money, or the parable of the talents; He did not say, "I will build my church, and the gates of hell shall not prevail against it." He did not say, "Take eat, this is my body;" and the other sayings associated with the Lord's Supper. He did not pray in the garden of Gethsemane. He did not say, "Father, forgive them; for they know not what they do," or, "My God, my God, why hast thou forsaken me," when He was on the cross.

The Seminar determined that Jesus did not walk on the water, did not feed the thousands with only a few loaves and fishes, did not prophesy of His death or resurrection or second coming, did not appear before the Jewish high priest or before Pilate, did not rise again bodily on the third day, and did not ascend to heaven.

According to the Jesus Seminar, "THE STORY OF THE HISTORICAL JESUS ENDED WITH HIS DEATH ON THE CROSS AND THE DECAY OF HIS BODY" (Religious News Service, March 6, 1995).

These modernistic scholars announced to the world that Jesus Christ was a mere man who was plagued with delusions and was caught up in some sort of political intrigue and events beyond His control.

At the Redlands, California, meeting in 1986, Jesus Seminar scholar Ron Cameron stated:

"THE DEATH OF JESUS WAS LIKE A CAR WRECK; IT'S AN ACCIDENT OF HISTORY. ... I'm not sure why the Romans killed Jesus, but the gospel stories are not historical in the modern sense of the word. I don't think Jesus had the notoriety that the gospels say he had. His

sayings don't anywhere give evidence that he was trying to found a church or a reform movement" (*Christian News*, April 7, 1986).

Jesus Seminar leader Marcus Borg made the following statement to the religious press in 1992:

"I would argue that the truth of Easter does not depend on whether there was an empty tomb, or whether anything happened to the body of Jesus. ... I DO NOT SEE THE CHRISTIAN TRADITION AS EXCLUSIVELY TRUE, OR THE BIBLE AS THE UNIQUE AND INFALLIBLE REVELATION OF GOD. ... It makes no historical sense to say, 'Jesus was killed for the sins of the world.' ... I am one of those Christians who does not believe in the virgin birth, nor in the star of Bethlehem, nor in the journeys of the wisemen, nor in the shepherds coming to the manger, as facts of history" (*Bible Review*, December 1992).

(For a refutation of modernistic theories of Bible inspiration see the *Advanced Bible Studies Series* course on Bible Doctrine or the *Way of Life Encyclopedia of the Bible & Christianity*, available from Way of Life Literature.)

Theological modernism flies under many flags and assumes many guises. Not all modernists are as bold and plain spoken as the translators of the RSV or John Spong or Marcus Borg, BUT ALL DENY THE INFALLIBLE INSPIRATION OF HOLY SCRIPTURE.

It is important to remember that the Holy Spirit prophesied of this. The Lord's apostles warned that many unregenerate false teachers would creep into the churches and would deceive many, and in fact, such false teachers were already active during the times of the apostles.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves

swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (2 Pet. 2:1-2).

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:19-30).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Ti. 4:1-2).

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Ti. 3:13).

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Ti. 4:3-4).

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. 3:3-4).

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 4).

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with

us: but they went out, that they might be made manifest that they were not all of us” (1 John 2:18-19).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 John 4:1).

The “Fundamentalists”

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 and particularly by those who hate biblical separatism. It is used to describe all sorts of dangerous extremism, such as Islamic terrorism, Pentecostal snake-handling, and Ayran Nation racism.

Biblical fundamentalism has no affinity with any of these things. Let’s consider the origin of the name “fundamentalist.”

Fundamentalism arose from the doctrinal controversies that embroiled American churches at the beginning of the 19th century when theological modernism began to take control of seminaries, Bible colleges, and 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 was blessed with 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 theological battle that followed was called the Fundamentalist-Modernist Controversy.

The stage was set for this conflict 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 Fundamentals* comprised 90 articles written by 64 authors. With the financial backing of 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 Scripture, justification by grace alone through faith alone, the new birth, the deity, virgin birth, miracles, and resurrection of Jesus Christ, and other cardinal Bible doctrines.

Not only did *The Fundamentals* address the heresy of theological modernism, but also that of Romanism, Socialism, and some of 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), J.C. Ryle, Philip Mauro, W.H. Griffith Thomas, R.A. Torrey, and B.B. Warfield.

The fundamentalist cause was further advanced with the gathering of the World Conference on Christian Fundamentals in Philadelphia in 1919.

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).

In England few accepted the name “fundamentalist,” preferring to remain known as *evangelicals*. Peter Masters, pastor of the Metropolitan Tabernacle in London, says:

“In the UK the term *fundamentalist* has not been much used” (*Are We Fundamentalists?* 1995, p. 4).

England’s G. Campbell Morgan 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).

The fundamentalist movement was never homogenous even in its earliest days. There were many types of fundamentalists and many divisions.

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.

The authors of *The Fundamentals* represented the broader approach to fundamentalism. They held a wide variety of doctrine, including some serious doctrinal errors. James Orr of Scotland even 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 nor believe in Christ.

Baptist fundamentalists have tended to be concerned about a broader number of “fundamentals.” 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 Con-tender*, 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.

Historic fundamentalism involved a militant stand for doctrinal truth and separation from error.

Since the 1980s some professing fundamentalists, such as Jerry Falwell and Jack Van Impe, have been claiming that historic fundamentalism is simply a stand for “the five funda-

mentals.” They downplay the issue of separation and doctrinal militancy, but the following facts refute this.

First, that historic fundamentalism was more than the affirmation of “the five fundamentals” is stated by its historians.

George Marsden gives the following overview:

“By the 1930s, then it became painfully clear that reform from within could not prevent the spread of modernism in major northern denominations, MORE AND MORE FUNDAMENTALISTS BEGAN TO MAKE SEPARATION FROM AMERICA’S MAJOR DENOMINATIONS AN ARTICLE OF FAITH. Although most who supported fundamentalism in the 1920s still remained in their denominations, many Baptist dispensationalists and a few influential Presbyterians were demanding separatism” (Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*, Grand Rapids: Eerdmans, 1987, p. 7).

George Dollar, one of the few historians of the fundamentalist movement to write from the standpoint of a fundamentalist, gives this definition:

“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 fundamentalism into the following three periods:

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. “They were the architects of ecclesiastical separation.”

From 1935 - 1983 the second generation fundamentalists continued the battle from outside of the mainline denominations and also contended against the New Evangelical movement.

It is evident that this historian, who gave a significant portion of his life to the examination of these matters, identifies historic fundamentalism with theological militancy and biblical separation.

David O. Beale, who also has written a history of fundamentalism from a fundamentalist perspective, gives this definition:

“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).

I offer one other example. 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 liberal Presbyterianism, William Ashbrook established an independent fundamentalist church. He also 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 fundamentalist leader in his own right. John's book *New Neutralism II: Exposing the Gray of Compromise* is very insightful. In looking back over the fundamentalist movement since the 1930s, John Ashbrook defines fundamentalism in this way:

“Fundamentalism is the militant belief and proclamation of the basic doctrines of Christianity leading to a Scriptural separation from those who reject them” (Ashbrook, *Axioms of Separation*, nd., p. 10).

To define “fundamentalism” as a mere belief in a few cardinal doctrines of the Christian faith and to downplay its separatist stance is a perversion of history.

Second, that historic fundamentalism was more than the affirmation of “the five fundamentals” is proven by the fact of New Evangelicalism.

If it were true that historical fundamentalism was merely a stand for “the five fundamentals,” the New Evangelical movement of the 1940s would have made no sense, because New Evangelicalism has always held to “the five fundamentals.”

In fact, Harold Ockenga, one of the fathers of New Evangelicalism, said that there are at least several dozen fundamentals! Some of the fathers of New Evangelicalism were more conservative than some fundamental Baptists today.

It was not a stand for “the five fundamentals” that New Evangelicals protested. The keynote of New Evangelicalism was *the repudiation of the separatism and other militant aspects of old-line fundamentalism*, which proves that fundamentalism was characterized by these very things.

In his history of Fuller Theological Seminary entitled *Reforming Fundamentalism*, historian George M. Marsden makes it plain that Fuller’s early leaders were consciously rejecting the separatist aspects of old-line fundamentalism.

It is clear to honest historians that fifty years ago fundamentalism was characterized by theological MILITANCY and SEPARATISM, and it was this fact that produced the New Evangelical reaction against it.

Third, that historic fundamentalism was more than the affirmation of “the five fundamentals” is acknowledged by historic fundamentalist organizations and publications.

Consider *The Fundamentalist*, published by J. Frank Norris, an influential Baptist leader of Texas. Independent Baptist historian George Dollar describes Norris’s paper 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 noted for its bold militancy for the truth.

Consider the following definition of fundamentalism that was given by the World Congress of Fundamentalists, meeting in 1976 in Usher Hall, Edinburgh, Scotland. Note particularly the last two points:

A fundamentalist is a born-again believer in the Lord Jesus Christ who--

1. Maintains an immovable allegiance to the inerrant, infallible, and verbally inspired Bible.
2. Believes that whatever the Bible says is so.
3. Judges all things by the Bible and is judged only by the Bible.
4. 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.

5. Practices fidelity to that Faith and endeavors to preach it to every creature.
6. Exposes and separates from all ecclesiastical denial of that Faith, compromise with error, and apostasy from the Truth.
7. Earnestly contends for the Faith once delivered.

The Congress summarized its definition in this way:

“Fundamentalism is militant orthodoxy set on fire with soulwinning zeal.”

Those who deny the militancy and separatism of historic fundamentalism are trying to rewrite history.

Instead of admitting that they have repudiated fundamentalism and have adopted a New Evangelical stance, these revisionists are trying to redefine fundamentalism to fit their backslidden condition.

We close with the words of G. Archer Weniger, who showed the fallacy of the view that fundamentalism is merely a concern for “the five fundamentals”--

“The five fundamentals have only to do with the Presbyterian aspect of the struggle with modernism. ... **The bulk of Fundamentalism, especially the Baptists of every stripe who composed the majority by far, never accepted the five fundamentals alone.** The World’s Christian Fundamentals Association, founded in 1919, had at least a dozen main doctrines highlighted. The same was true of the Fundamental Baptist Fellowship, which originated in 1920. A true Fundamentalist would under no circumstances restrict his doctrinal position to five fundamentals. Even Dr. Carl F.H. Henry, a New Evangelical theologian, listed at least several dozen doctrines essential to the Faith. The only advantage of reducing the Faith down to five is to make possible a wider inclusion of religionists, who might be way off in heresy on other specific doctrines. It is much easier to

have large numbers of adherents with the lowest common denominator in doctrine” (G. Archer Weniger, quoted in *Calvary Contender*, April 15, 1994).

Fundamentalism Not Enough

Let me emphasize my own conviction that old-line evangelicalism and fundamentalism at their best were biblically deficient. I am a fundamentalist insofar as I believe in biblical dogmatism and militancy for the truth (Jude 3) and separation from error, but I am more than a fundamentalist. The goal of my Christian life and ministry is not to be a good fundamentalist (or even to be a good Baptist). My goal is to be faithful to Christ and His Word in all particulars. This is summarized in Psalm 119:128, “Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.”

Following are two serious errors in fundamentalism as a movement:

The first error is the trans-denominational character that has characterized 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.

In Matthew 23:23, Christ emphasized both sides of this truth.

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

Observe that Jesus rebuked the Pharisees for omitting the “weightier matters of the law,” but he also taught them to keep the “lesser matters.”

Timothy was instructed not to allow any other doctrine than that which Paul had delivered to him (1 Ti. 1:3) and was solemnly exhorted to keep even the “spots” of doctrine (1 Ti. 6:13-14).

Paul himself was committed to the “whole counsel of God” (Acts 20:27).

This biblical position on doctrine 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, the exercise of spiritual gifts, or the interpretation of prophecy. I can accept as true Christians those who differ with me on such things, because these are not necessarily 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.

The second error of historic fundamentalism is the “universal church” mentality.

It is common to view “the church” as composed of all professing Christians in all denominations. To call all of the denominations the “church” naturally produces an ecumenical mentality and makes the purifying of the churches impossible.

Harold J. Ockenga used the many divisions of evangelicalism and fundamentalism as an excuse for the non-separatist mentality and warned about the “shibboleth of having a pure church” (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, but it is not a universal church that we are to purify. That would be impossible. No, it is the

New Testament assembly that we are to purify (1 Corinthians 5:6-8). To attempt to purify a “universal church” is something the New Testament never envisions or requires. God has given His people clear instruction about discipline of sin and heresy, and those instructions are in the context of the assembly (i.e., 1 Corinthians 5; Titus 3).

Regardless of what one believes about the New Testament definition of the church, it is a fact that in any sort of practical sense, biblical church truth can be applied properly only to the assembly. (I also reject every sort of *Baptist Bride* position. See the article “Are You a Baptist Brider?” at the Way of Life web site -- wayoflife.org.)

A Rejection of Fundamentalism

New Evangelicalism arose as a rejection of fundamentalism.

The founders of New Evangelicalism grew up in fundamentalist homes. They were “another generation.”

“And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel” (Judges 2:10).

In the first half of the 20th century, evangelicalism in America was largely synonymous with fundamentalism.

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).

When the National Association of Evangelicals (NAE) was formed in 1942, for example, participants included such fundamentalist leaders as Bob Jones, Sr., John R. Rice, Charles Woodbridge, Harry Ironside, and David Otis Fuller.

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 disassociated from Graham and his crowd, dropped out of the NAE, and the terms *evangelicalism* and *fundamentalism* began “to refer to two different movements” (William Martin, *A Prophet with Honor*, p. 224).

The sons of the old-line evangelical-fundamentalist preachers determined to create a “New Evangelicalism.” They would not be fighters; they would be diplomats, positive in their emphasis rather than militant, infiltrators rather than separatists. They would not be restricted by a separatist mentality.

Harold Ockenga claimed to have coined the term “Neo-evangelical” in 1948. The very influential Ockenga was pastor of Park Street Church in Boston, founder of the National Association of Evangelicals, co-founder and first president of Fuller Theological Seminary, first president of the World Evangelical Fellowship, president of Gordon College, on the board of directors for the Billy Graham Evangelistic Association, chairman of the Gordon-Conwell Theological Seminary, 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*:

“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 ... IS DIFFERENT FROM FUNDAMENTALISM IN ITS REPUTATION 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."

Regardless of who coined the term "New Evangelical" (Ockenga's claim has been disputed), it is certain that it described the new mood of positivism and non-militancy that was spreading among evangelical church leaders in 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, non-judgmentalism, and appeasement. They refused to leave the modernist-polluted denominations, determining to change things from within rather than practice separation. (Ockenga said, "There is the appearance of an evangelist, Billy Graham, who on the mass level is the spokesman of the convictions and ideals of the New Evangelicalism.")

The New Evangelical would dialogue with those who teach error rather than reprove them plainly and avoid them.

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 simply upon Scripture and calling the sinner to the truth.

New Evangelical leaders also determined to start a "re-thinking process" whereby the old paths were to be re-assessed in light of new goals, methods, and ideology. The church growth movement and the emerging church are products of this.

The Old Evangelicalism

Prior to the onslaught of New Evangelicalism, the term "evangelical" referred to A STRICT "PROTESTANT" CHRISTIANITY. Generally speaking (and certainly in contrast to the mushy evangelicalism of our day), many evangelicals of past generations were militant soldiers for Christ.

The term "evangelical" can be traced to the English revivals of John and Charles Wesley and George Whitefield and even to the earliest days of the Protestant Reformation. In either case, evangelicalism of old was dogmatic, forceful, 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.

Though we Baptists didn't see eye to eye with them on many important points, the old Protestants stood militantly for what they believed. They were fighters rather than theological pacifists.

This is exactly what the New Evangelical is *not* (except, as we will see, that he will sometimes fight for a few issues that are popular within his circles).

Martin Luther was no New Evangelical when in December 1520 he published two tracts in answer to the Bull of Leo X, one of which was entitled, "Martin Luther against the Execrable Bull of Anti-Christ." He charged the Pope and his cardinals of acting "the undoubted part of the Anti-Christ of the Scriptures."

William Tyndale, the father of our 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.

William Latimer, an Anglican Greek scholar who was burned at the stake by Queen Mary, 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).

In his 1893 work titled *Union with Rome*, Christopher Wordsworth, Anglican bishop of Lincoln, stated the view that 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).

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! In fact, that is precisely what they seem to lack, in spite of their protest to the contrary.

Old Evangelicalism and Charles Spurgeon

Charles Haddon Spurgeon (1834-1892), pastor of the Metropolitan Tabernacle, is an example of what “evangelical” meant in generations past.

Spurgeon’s ministry was characterized by unhesitating exposure of error. He stood uncompromisingly against Roman Catholicism, for example. Consider this excerpt from one of Spurgeon’s sermons, which demonstrates just how much he 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). [To “ding our pulpits into blads refers to smashing them with forceful preaching.]

It is obvious that Charles Spurgeon was no New Evangelical, but his description of the soft-mannered men and silent watchdogs of his day fits today’s New Evangelicals exactly.

Spurgeon was not content to preach boldly against error; he also separated from it. Though misunderstood and mis-

represented even by his own brother and some of his former students, Spurgeon took the very unpopular stand of separating from the Baptist Union of Britain because of the false doctrine that was being countenanced. He wrote:

“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 actually obedience to God’s Word (2 Th. 3:6) and it is the path of wisdom, because “*evil communications corrupt good manners*” (1 Co. 15:33).

Old Evangelicalism and James Stewart

Another example of what old evangelicalism was is the late evangelist James A. Stewart. He was used mightily in revivals in Eastern Europe between the end of World War II and the descent of the Communist Iron Curtain, and his 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, he also reproved error and compromise in a very bold fashion.

In sermons such as “Potpourri Evangelism,” Stewart witnessed unhesitatingly against 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), and ask yourself how popular James Stewart would be in evangelical circles today?

“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. ...

“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. ...

“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" (James A. Stewart, *Pot-Pourri Evangelism*, pp. 25-28).

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, which we have quoted from the pens of old-line evangelicals, in *Christianity Today* magazine or preached by Billy Graham or Charles Colson or Charles Swindoll or Charles Stanley or Max Lucado or Greg Laurie or Luis Palau 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." Even the most conservative of Southern Baptist evangelicals do not speak out boldly against the pope after the former fashion or against the ecumenical evangelism practiced by their fellow evangelicals such as Billy and Franklin Graham and Luis Palau.

The Influence of New Evangelicalism

The New Evangelical principles were popular and spread rapidly to become the prominent thinking among evangelicals.

New Evangelicalism was popularized through pleasing personalities. It has been promoted 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).

New Evangelicalism became the working principle of large interdenominational and para-church 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, the Evangelical Alliance of Britain, Lausanne Committee for World Evangelization, World Vision, Operation Mobilization, the Evangelical Foreign Mission Association, World Evangelical Fellowship, and the National Sunday School Association, to name a few.

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.

New Evangelicalism has been broadcast through powerful print, radio, and television media. *Christianity Today*, for example, was founded in 1956 to voice the new philosophy. The magazine was distributed freely for the first two years to min-

isters in the U.S.A., Canada, Great Britain, Australia, and New Zealand, and was also sent freely to missionaries throughout the world.

Large Christian publishers such as Eerdmans, Zondervan, InterVarsity Press, Tyndale House, Moody Press, Thomas Nelson, Baker Book House, and Broadman, have promoted the New Evangelical philosophy.

New Evangelicalism has spread through large 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.

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 capitulated to New Evangelicalism. For all practical purposes the evangelical movement today is the New Evangelical movement.

“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).

Writing in 1992, John Ashbrook said,

“[New Evangelicalism] has been like a cluster bomb streaking in every direction. Over the years, the explosion of new evangelicalism has done no damage at all to the fortress of liberalism. However, it has left devastation on the field of fundamentalism. The healthy fundamentalism which I knew as a student in 1948 has been almost destroyed by the infiltration of new evangelicalism. ... Wherever the explosion has reverberated, it has destroyed sound doctrine, reverent worship and holy living among the Lord’s people. ...

“New evangelicalism has a vice-like grip on most of the Christian colleges and theological schools of our day. It has accomplished an almost complete takeover of the Bible institutes and colleges which sprang up after the fundamentalist-liberal battle in the early part of this century. It has reshaped the missions founded by the pioneers who opened India and China and Africa. The ‘faith missions,’ whose speakers thrilled my heart as a young man, are now in the camp of new evangelicalism. Mass evangelism is the exclusive province of new evangelicalism. ... Publishers whose materials once helped establish fundamental churches now train a generation of new evangelicals. New evangelism owns the music publishers. The churches which once thrilled to the wholesome songs of great Christians now are satisfied with the trash of contemporary Christian music drawn from the rhythm of the same world the Lord commanded us not to love. The new neutralism is not logical; it is not Scripture; but it is overwhelmingly popular” (*New Neutralism II*, p. vi, 3).

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 separatism, the love for positivism, a judge-not philosophy, exalting love and unity above doctrine, pragmatism, pride of scholarship, an anti-fundamentalism attitude, and an overall mood of softness and neutrality.

The Characteristics of New Evangelicalism

Repudiation of separatism

Infiltration

Dialogue

Love for Positivism and Non-Judgmentalism

Exalting Love and Unity above Doctrine

A Soft, Non-dogmatic Stance

A Fuzzy Attitude toward Heresy and Heretics

Pragmatism

Intellectualism

Anti-Fundamentalism

Inconsistency and Contradiction

Essentials and Non-essentials

A Social-Justice Emphasis

Spiritual Pacifism

Repudiation of Separatism

New Evangelicalism is first and foremost characterized by a repudiation of separatism. This was emphasized by Harold Ockenga:

“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.”

Note the two-fold emphasis. The New Evangelical does not like separation and refuses to allow it to play a significant role in his life and ministry.

Not every New Evangelical is as forthright as Ockenga in his repudiation of separation. Some give lip service to it in theory, but it soon becomes apparent that they do not practice it and really do not like it.

Evangelicals do not separate from denominations that are infiltrated with theological modernism and other errors, 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 New Evangelical 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).

Evangelicals practice ecumenical evangelism, which is a blatant rejection of biblical separation. Billy Graham has worked hand-in-hand with Roman Catholics and theological modernists since the 1950s, and yet he is praised and exalted throughout the evangelical world.

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 previ-

ous 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 September 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., founder of Bob Jones University, and John R. Rice of the *Sword of the Lord*.

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 on December 16. 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).

Graham has continued this practice throughout his career and has turned many thousands of "converts" over to the Roman Catholic Church. David Cline, vice-chairman of the organizing committee of the 1984 Graham Crusade in Vancouver, British Columbia, stated their policy regarding Catholic inquirers: "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*, October 5, 1984).

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 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 cardinal 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.

The practice of ecumenical evangelism has spread throughout evangelicalism. Bill Bright, head of Campus Crusade, Luis Palau, Greg Laurie, and other prominent evangelicals have walked in Graham’s footsteps in ecumenical evangelism.

While reporting on Amsterdam ‘86, 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 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).

Even the most conservative of evangelical Southern Baptists support Graham’s ecumenical evangelism. The Southern Baptist Theological Seminary proudly hosts the Billy Graham School of Missions, Evangelism and Church Growth. Southern 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. Mohler 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.” To say that all of the participants of Graham’s inclusive evangelism crusades are “committed Christians” is to refuse to apply critical doctrinal standards.

This is not to say that all of the Graham crusades include Roman Catholics. If the ecumenical climate in a certain city is not conducive for that broad of an ecumenical umbrella, the Graham team will acquiesce. (See our free report *Billy Graham and Rome* for extensive documentation of Graham’s practice.)

Evangelicals speak at ecumenical meetings and thus affiliate closely with heretics. For example, in 1997, Don Argue, head of the National Association of Evangelicals, spoke before the general assembly of the National Council of Churches. The extremely modernistic Council has sponsored such things as the Re-imagining Conference in Minneapolis in November 1993 where hundreds of women from various mainline denominations applauded lesbianism and worshipped the goddess Sophia. Thousands of examples of this type of ecumenical association could be given from our own files.

Evangelicals quote heretics with no warning to their readers and listeners.

Consider, for example, well-known evangelical writer and conference speaker Warren Wiersbe. His practice of quoting modernists non-critically was described as follows 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).

Consider 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 believed that men can be saved apart from personal faith in Jesus Christ.

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 theologian Dietrich Bonhoeffer. Swindoll calls Bonhoeffer “a saint bound for heaven.” But this “saint” promoted the “de-mythologizing” of Scripture, which refers to the heresy of denying the Bible’s inerrant inspiration. Cornelius Van Til documented Bonhoeffer’s dangerous theology in *The Great Debate Today*.

• **WHAT THE BIBLE SAYS**

First, separation is not an optional part of Christianity; it is not a “non-essential”; it is a divine commandment (Rom. 16:17-18; 2 Co. 6:14-17; 1 Ti. 6:5; 2 Ti. 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 Co. 6:14)

“have no fellowship with” (2 Co. 6:14)

“come out from among” (2 Co. 6:17)

“withdraw thyself” (1 Ti. 6:5)

“shun” (2 Ti. 2:16)

“purge oneself from” (2 Ti. 2:21)

“from such turn away” (2 Ti. 3:5)

“reject” (Titus 3:10)

“receive them not into your house neither bid them
Godspeed” (2 Jn. 10)

Second, we are to separate even from brethren who are walking in disobedience.

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Th. 3:6).

In this context Paul referred to those who refused to work, but the principle applies to those who are disobedient and disorderly in other ways.

Third, separation is a wall of protection against spiritual danger.

Failure to separate from error leaves one open to the influence of error.

“Be not deceived: evil communications corrupt good manners” (1 Co. 15:33).

The reason the gardener separates the vegetables from weeds and destructive insects and the reason a shepherd separates 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 pests and wolves.

Infiltration

Harold Ockenga said, “The New Evangelicalism has changed its strategy from one of separation to one of **infiltration**. Instead of static front battles, the new theological war is one of movement” (Fuller Theological Seminary press release, Dec. 8, 1957).

Infiltration goes hand-in-hand with repudiation of separation. Infiltration is the idea that truth can infiltrate corrupt churches and Christian institutions and transform them from inside. It is the idea that truth and righteousness should infiltrate sin and error in order to transform it.

Infiltration sounds reasonable, but it is contrary to the Word of God and therefore cannot possibly work. It is contrary to nature itself. One bad apple can spoil an entire basket of good ones, but a good apple cannot renew a basket of bad ones. In Scripture, truth and righteousness are not spoken of as leaven. Error is leaven. Sin is leaven. "A little leaven leaveneth the whole lump" refers to the leaven of sin (1 Co. 5:6) and the leaven of heresy (Gal. 5:9). Righteousness and truth must be protected from the leaven of sin and error by the practice of separation.

"Today, over fifty years later, we can see the devastating consequences of neo-evangelicalism's accommodation to the culture. Neo-evangelicalism has thoroughly embraced many worldly philosophies and practices. The recent phenomenon of 'post-modern' evangelicalism, which merges neo-paganism with neo-evangelicalism (e.g., the Emergent Church) is an indication of how far this 'repudiation of separation' has come. The rapid rise of the Neo-Calvinist movement illustrates the extent to which this 'infiltration' will go, as they seek to bridge the divide between church and society, even to the point of Dominionism. The infiltration strategy is also evident in the popular mystical post-modern philosophies of Leonard Sweet, Dallas Willard, Jay Gary, Larry Crabb, Richard Foster and many others. Infiltration as the accepted new status quo in evangelicaldom has rapidly reached into the most remote corners of the Christian world, especially via the neoevangelical mass media" (Ken Silva, "Postmodern Infiltration: The Neo-evangelical Heretical Idea," *Apprising Ministries*, Dec. 30, 2012).

The error of infiltration has filled evangelicalism today with heresies and worldliness. We have documented this in

the section on “Evangelicalism - The Fruit.” See also the presentation “Contemporary Music as a Bridge to Dangerous Waters,” in the video series *The Satanic Attack on Sacred Music*, available for free viewing and downloading at www.way-offlife.org.)

Dialogue

Another characteristic of New Evangelicalism is that it replaces separation with *dialogue*.

Since the last half of the 20th century, theological dialogue has become a prominent aspect of Christianity. 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.

Dialogue has also become a major aspect of evangelicalism. The late Harold Ockenga said that the New Evangelicalism differs “from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day” (Ockenga, foreword to Harold Lindsell’s *The Battle for the Bible*).

Dialogue between Evangelicals and Catholics

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.”

Evangelicals have responded to this call. Following are a few examples:

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.

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.

In 1992, Chuck Colson, in his book *The Body*, called for closer relationship with and dialogue between evangelicals and Catholics. Colson 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, including Carl Henry, J.I. Packer, Pat Robertson, Bill Hybels, and Jerry Falwell.

In 1992, Catholic priest Thomas Welbers announced in the Los Angeles diocese newsletter 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).

In 1994, Moody Press published *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us*. Thirteen evangelicals contributed. Michael Horton concluded 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, nor does he explain why someone not committed to Rome's gospel would in good conscience remain a Roman Catholic.

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).

This is only the tip of the iceberg of evangelical-Roman Catholic dialogue.

Dialogue between Evangelicals and Modernists

In about 1976 Pentecostal David du Plessis became chairman of dialogue 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. Fuller Theological Seminary made du Plessis its "resident consultant on ecumenical affairs."

In 1983, after attending the Sixth General Assembly of the World Council of Churches (WCC) in Vancouver, some

prominent evangelicals signed an open letter encouraging dialogue with the exceedingly liberal Council. 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?”

Yet the Sixth General Assembly of the WCC opened with North American pagan Indians offering fish and tobacco to a “sacred flame” and dancing around it. There was a pagan dance to the “earth mother goddess” by a Hindu woman from South India, and readings from Hindu, Buddhist, and Muslim scriptures. In the General Secretary’s report to the Assembly, Philip Potter said that it is God’s will “to unite all nations in their diversity into one house.” Dirk Mulder, moderator of the WCC interfaith dialogue program, said that he “does not believe people are lost forever if they are not evangelized.” In an interview with Mulder, Dr. M.H. Reynolds, editor of *Foundation* magazine asked, “Would you feel that a Buddhist or Hindu could be saved without believing in Christ?” His answer was, “Sure, sure!” (*Foundation*, Vol. IV, Issue III, 1983).

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.

Dialogue between Evangelicals and Mormons

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.

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.

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 public dialogues with Mormon professor Robert Millet of Brigham Young University.

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 statement: "Let me state it clearly. We evangelicals have sinned against you. ... We have demonized you."

To warn about Mormonism's heresies is not "demonization." It is not sin; it is obedience to God's Word (Romans 16:17).

Evangelical dialogue is witnessed in the way the publishers and magazines print all sides of theological debates while remaining "neutral." InterVarsity Press, for example, has printed books defending the infallible inspiration of Scripture as well as books attacking it. *Christianity Today* has printed articles opposing ecumenical relations with Rome *and* in support of it, articles warning of Karl Barth's heresy *and* articles promoting Karl Barth, etc.

• **WHAT THE BIBLE SAYS**

First, the Bible does not instruct believers to dialogue with false teachers and apostates, but rather to separate from them.

See Romans 16:17-18; 2 Timothy 2:16-18; 3:5; Titus 3:10-11.

Second, it is not dialogue that we see in the New Testament, but preaching.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Ti. 4:1-2).

The Bible does not instruct believers to dialogue with false teachers *but to preach* the truth to them and to rebuke their errors.

Third, theological dialogue is built upon an unscriptural doctrine of Christian unity.

See Characteristic # 4: "New Evangelicalism is characterized by exalting love and unity above doctrine."

Fourth, theological dialogue results in "toning down the rhetoric," in softening the plain charges of heresy and apostasy and unbelief, in quieting down warnings about judgment.

It is impossible to dialogue effectively without doing this, but this is disobedience to the Scriptures.

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.

"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.

Paul called false teachers "dogs" and "evil workers" (Php. 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 Ti. 3:13), "men of corrupt minds, reprobate concerning the faith" (2 Ti. 3:8), "false apostles, deceitful workers" (2 Co. 11:13). He named the names of false teachers and called their teaching "vain babblings" (2 Ti. 2:16, 17). He warned about "philosophy and vain deceit" (Col. 2:8). He spoke of their "cunning craftiness." When Elymas tried to turn men away from the gospel, 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). Paul warned about false teachers who would come into the churches, calling them “grievous wolves” (Acts 20:29) and labeling their teaching “perverse things” (Acts 20:30). He warned about false christs, false spirits, false gospels (2 Co. 11:1-4). He labeled false teaching “doctrines of devils” (1 Ti. 4:1) and said that those who deny the bodily resurrection are “fools” (1 Co. 15:35-36). 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.

Peter wasn't much of a dialoguer, either. 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 in his zeal for the faith. Consider how he ended his little “dialogue” in 2 Peter 2:14-21. I don't suppose that Peter would get invited to very many ministerial association meetings or ecumenical dialogues today. He wouldn't be popular in Mark Driscoll's Elephant Room. He might be invited once, seeing that he is an apostle and was the first pope and all, but I can assure you that he would not be invited back!

What about John, the Apostle of Love? How was his dialoguing technique? Again, not too effective, because he spent

too much time 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 too much of an emphasis upon trying the spirits (1 John 4:1-3). He even made all sorts of intolerant, 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! Didn't he know that we only see the truth "darkly through a glass today?" John even forbade the believers to invite false teachers into their houses or to bid them God speed (2 John 10-11). Those who obey these commands aren't very popular in dialoguing circles!

In this, the apostles were only following their Lord, who 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 scolded the Pharisees publicly 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 wasn't concerned about being invited to speak at the next big Pharisee convention. 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.

Fifth, 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, false tradition, and religious hypocrisy.

Paul did not show a lot of respect toward the heretics who were pestering 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

Ti. 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? Why are you so harsh and judgmental and hateful? Do you think you have a corner on the truth?"

Sixth, 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 and smokescreen their error.

The Bible repeatedly warns about the subtlety and deceit of false teachers. Jesus referred to them as wolves in sheep's clothing (Mt. 7:15). Though they are wolves, they try to hide their appearance.

Paul warned of "deceitful workers" (2 Co. 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 Ti. 4:2), of those who "who creep into houses" (2 Ti. 3:6), of "seducers ... deceiving and being deceived" (2 Ti. 3:13).

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:

The example of Jehovah's Witnesses

Even the name of the organization was changed several times in the attempt to escape its inglorious past and hide its true identity. Its many false prophecies have been swept under the rug. Its early history has been whitewashed to hide the deception, chicanery, and immorality of its leaders.

The example of Seventh-day Adventism

It has modified its history, hiding the fact that early Adventists were anti-Trinitarian, hiding Ellen White's nervous disorder, hiding her false prophecies and 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.

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*.

It has tried to hide its identity when conducting evangelistic campaigns. I visited an SDA prophecy conference in Tennessee and the only way one would know that it was sponsored by the SDA was the presence of Ellen White's literature.

It often downplays its stranger doctrines, such as "the spirit of prophecy" (referring to Ellen White's role as a prophetess) and Investigative Judgment. In the 1970s I took some correspondence courses offered by the Seventh-day Adventists. In a course designed for the general public, these things were glossed over; whereas in courses designed for Adventists, they were highlighted.

The example of the Mormons

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 lies, his violence, his false claim that he could read ancient languages, etc.

The Mormons have gotten rid of inconvenient doctrines -- such as that which said black people are inferior (they were not allowed into the Mormon priesthood) and polygamy -- by means of new "prophecies."

The example of the Roman Catholic Church

Rome has re-written its history so that most Catholics 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 sometimes downplayed doctrines such as purgatory and indulgences and Mariolatry.

Rome adapts itself to any given situation. Today it is becoming more "evangelical" and more "charismatic" for ecumenical purposes.

Rome redefines terms, speaking of salvation by grace, for example, but meaning salvation through sacraments.

Because of the deceptive nature of false teachers, it is not wise simply to ask them to state their doctrine and then accept what they say at face value, as dialogue requires. One must carefully, critically analyze what they say and be willing to expose fraud, which makes a fruitful dialogue impossible!

Seventh, dialogue results in weakening of biblical convictions.

The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Co. 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 or deeply compromised church or fellowship or denomination. Contrariwise, it is the man or woman of God that will always be corrupted by the wrong type of association.

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 and that liberals and Roman Catholics needed the gospel. It wasn't long, though, before his thinking had changed entirely and he was saying that 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).

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.”

This same thing will happen with those who are 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.

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."

For eleven 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 five years later 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).

Eighth, the practice of dialogue is disobedience to Titus 3:9-11.

“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.”

The command of God is not to dialogue with heretics but to reject them.

A Love for Positivism and Non-judgmentalism

New Evangelicalism is characterized by a love for positivism. It is a repudiation of the more “negative” aspects of biblical Christianity. It is committed to a “judge-not” philosophy. It dislikes 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, Fuller Theological Seminary press release, Dec. 8, 1957).

The chief danger of New Evangelicalism is not the error that is preached but the truth that is neglected.

The New Evangelical narrows down his message, focusing only on a portion of the whole counsel of God. Contrast Acts 20:27, where Paul stated his commitment to the “whole counsel of God.”

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, Chris-

tian living, love for the Lord, marriage, child training, sanctification, the deity of Christ, heaven, even the infallibility of Scripture.

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, and he preached on such things as love for Jesus in the Christian walk and a godly marriage, things which any Bible believer can say "amen" to.

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 Robert Schuller's gross self-esteem heresy (i.e., teaching that sin is the loss of self-esteem). He failed to note that Schuller uses traditional theological terms while redefining them in a heretical sense. He failed to reprove and rebuke error in a plain manner as God has commanded us to do. And he failed to separate from error. (In typical New Evangelical fashion, he also quoted a modernist, G.K. Chesterton, in an uncritical fashion.)

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 exceptions to this are what I call "politically correct" or "safe" sins and errors, such as abortion. The New Evangelical will speak 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, though, 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.

Billy Graham was the king of positivism and non-judgmentalism.

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.

In 1966 the *United Church Observer*, the official periodical of the ultra-liberal United Church of Canada (in 1997 Moderator Bill Phipps said Jesus Christ is not God), asked Graham a series of questions. His answers demonstrate his positive-only, non-judgmental style:

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 supporters 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 DOES-
N'T MAKE HIM ANY MORE OR LESS A CHRISTIAN
("Billy Graham Answers 26 Provocative Questions,"
United Church Observer, July 1, 1966).

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 a religious politician rather than a prophet.

No one is better at this than Billy Graham, which is why he has been called "Mr. Facing Two Ways." He is for creation but he doesn't think evolution is deadly; he is for a young earth *and* an old earth; he is for the liberal position *and* for the evangelical position; he is for the virgin birth but he doesn't worry about those who deny it. He doesn't pray to Mary but he doesn't oppose those who do. He is for everything and therefore against nothing.

When Graham held a crusade in wicked Las Vegas, the infamous gambling/fornicating haven, 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. We are commanded not only to have no fellowship with the unfruitful works of darkness, but "rather to reprove them" (Eph. 5:11).

Graham's refusal to preach anything beyond the most basic points of the gospel (and even that is questionable) is why he is acceptable both to Roman Catholics and Modernists. Charles Dullea, Superior of the Pontifical Biblical Institute in Rome, made the following observation:

"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).

The Church Growth and megachurch philosophy is another example of New Evangelicalism's non-judgmentalism.

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).

The preaching at Willow Creek, the megachurch pastored by Bill Hybels, is described in this way: "There is no fire and brimstone here. No Bible-thumping. Just practical, witty messages."

Robert Schuller, who has influenced multitudes 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).

This New Evangelical judge-not philosophy permeates Contemporary Christian Music.

Consider the following statements against old-fashioned preaching, which could be multiplied:

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 says, “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. ... 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).

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>).

• **WHAT THE BIBLE SAYS ABOUT THE POSITIVE EMPHASIS**

First, the prophets of old were not positive-focus New Evangelicals.

Consider Enoch's sermon:

"And Enoch also, the seventh from Adam, prophesied of these, saying, 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).

There was nothing New Evangelical about old Enoch.

Second, the Lord Jesus Christ was not a positive-focus New Evangelical.

Christ preached more about hell than heaven (i.e., Mark 9:42-48) and forcefully rebuked error (Mt. 23:13-33).

Third, it is also obvious that the apostles were not positive-focus New Evangelicals.

Paul was constantly involved in doctrinal controversies and was brutally plain about the danger of heresy. As we have seen, he called false teachers “dogs” and “evil workers” (Php. 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 Ti. 3:13), “men of corrupt minds, reprobate concerning the faith” (2 Ti. 3:8), “false apostles, deceitful workers” (2 Co. 11:13). He warned about false christs, false spirits, false gospels (2 Co. 11:1-4). He labeled false teaching “doctrines of devils” (1 Ti. 4:1). In the Pastoral Epistles Paul warned of false teachers and compromisers by name 10 times.

Peter was also plain spoken about heresy. Roughly two thirds of his second epistle is dedicated to warning about false teachers. 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).

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 deny the Son (1 John 2:23) and that they don’t have God (2 John 9). He put 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).

Fourth, biblical preaching is not positive-focus New Evangelicalism.

Biblical preaching is both “negative” and positive, and the preacher’s job is to preach the whole Word (2 Timothy 4:2).

We are to preach all things whatsoever Christ has taught (Mt. 28:20). We are to speak the whole counsel of God (Acts 20:27). Biblical preaching always has a strong element of warning and plain correction.

Fifth, biblical Christianity is not positive-focus New Evangelicalism.

God commands every Christian to reprove (Eph. 5:11). He commands every Christian to contend for the faith (Jude 3). And He commands every Christian to separate from error (Rom. 16:17).

• **WHAT THE BIBLE SAYS ABOUT JUDGING**

First, the Bible requires that we judge everything by the divine standard (“prove all things,” 1 Th. 5:21).

- (1) We are to judge righteous judgment (Jn. 7:24).
- (2) We are to judge all things (1 Co. 2:15-16).
- (3) We are to judge sin in the church (1 Co. 5:3, 12).
- (4) We are to judge matters between the brethren (1 Co. 6:5).
- (5) We are to judge preaching (1 Co. 14:29).
- (6) We are to judge those who preach false gospels, false christ, and false spirits (2 Co. 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; Jude; Rev. 2:2).

Second, we are not to judge hypocritically (Mt. 7:1-5).

In the Sermon on the Mount Jesus did not condemn all judging; He condemned hypocritical judging (“Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye,” Mt. 7:5).

That Christ does not condemn all judging is evident from the very context. In the same sermon He warned about false

teachers (Mt. 7:15-17) and false brethren (Mt. 7:21-23). It is impossible to beware of false prophets and false brethren without judging doctrine and practice by God's Word.

That Christ was not condemning all judging is also evident by comparing Scripture with Scripture. We have seen that other passages require judging.

Third, we are not to judge in matters of liberty.

“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Romans 14:1-5).

Romans 14 is talking about judging things on which the Bible is silent, such as diet (Rom. 14:2-3) and holy days (Rom. 14:5-6). There are no laws in the New Testament about diet and holy days. In such things there is personal liberty and the believer is not to judge others on the basis of his own conscience.

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. If something is taught in the Bible, the believer is obligated to follow it and to judge on that basis.

Fourth, we are not to judge in an evil way.

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou

judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (James 4:11-12).

The meaning of this passage is defined in the context. The judging here refers to speaking evil (Jam. 4:11). Proper judging, on the other hand, 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 Co. 10:10).

To judge in an evil way is also 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 (Mt. 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 Ti. 2:12). This is not evil judgment.

New Evangelicalism's judge-not, focus-on-the-positive philosophy has permeated evangelical Christianity today, but it is not Scriptural.

Exalting Love and Unity above Doctrine

New Evangelicalism is characterized by the exalting of love and unity above doctrine. They won't always admit this, but it is evident in the emphasis of their lives and ministries.

Billy Graham said, “The one badge of Christian discipleship is not orthodoxy, but love” (quoted from Iain Murray, *Evangelicalism Divided*, p. 33).

Edward Carnell, second president of Fuller Theological Seminary, said: “Jesus names love, not defense of doctrine, as the sign of a true disciple” (quoted from Iain Murray, *Evangelicalism Divided*, p. 33).

In an article calling for ecumenical evangelism, Ted Haggard (then pastor of New Life Church, Colorado Springs, and head of the National Association of Evangelicals) 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).

Jack Van Impe said:

“The Holy Spirit declares in Ephesians 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).

Joseph Stowell (president of Moody Bible Institute), speaking at the National Association of Evangelicals conference in March 1996, 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***

It is impossible to treat doctrine like the Bible requires while also following the ecumenical philosophy described in the previous examples.

We are saved by believing from the heart the right doctrine of the gospel (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 sacramentalism. We must ask hard questions about the doctrine of salvation to make sure that it is scriptural, and such a practice is anathema to the ecumenical program.

We are to separate from those who teach false doctrine.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Rom. 16:17).

We must be careful of every wind of false doctrine.

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph. 4:14).

No false doctrine is to be allowed.

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine” (1 Ti. 1:3).

The preacher is to take heed to the doctrine.

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear them” (1 Ti. 4:16).

The Bible is given for doctrine (2 Ti. 3:16) and is to be preached with doctrine (2 Ti. 4:2).

The preacher must use doctrine to edify and protect the church.

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Titus 1:9).

We abide in Christ by sound doctrine as taught by the indwelling Holy Spirit.

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn. 2:27).

• WHAT THE BIBLE SAYS ABOUT CHRISTIAN LOVE

Though the ecumenist talks much about love, he is confused both about the definition and the direction of true Christian love.

Ecumenists are confused about *the definition of love.*

Biblical love is obedience to God and His Word, not gushy emotion, not broadmindedness, not toleration of error.

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn. 14:23).

“For this is the love of God, that we keep his commandments: and his commandments are not grievous” (1 John 5:3).

Biblical love is associated with knowledge and judgment.

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ” (Php. 1:9-10).

Biblical love is never divorced from strict application of God’s Word, from keen spiritual judgment based on God’s Word. Biblical love is *not* non-judgmentalism.

Biblical love is associated with rebuking sin and error. The Lord Jesus, who is Love Incarnate, “*looked round about on them with anger, being grieved for the hardness of their hearts*” (Mr. 3:5). He rebuked the Pharisees sharply, even fiercely (Mt. 23). He called Peter a devil (Mt. 16:23) and upbraided the disciples “with their unbelief and hardness of heart” (Mr. 16:14).

The apostle Paul called false teachers “dogs” and “evil workers” (Php. 3:2), “evil men and seducers” (2 Ti. 3:13), “men of corrupt minds, reprobate concerning the faith” (2 Ti. 3:8). Of those who pervert the gospel he said, “Let them be accursed” (Gal. 1:8, 9).

None of this is contrary to Christian love.

Ecumenists are also confused about *the direction of love.*

The first direction of love must be toward God. “*Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment*” (Mt. 22:37-38).

I must love God enough to take a stand for His Word, to fear God more than I fear man.

We agree with Charles Haddon Spurgeon when he said:

“On all hands we hear cries for unity in this, and unity in that; but to our mind the main need of this age is not compromise, but conscientiousness. ‘First pure, then peaceable.’ It is easy to cry ‘a confederacy,’ but that union which is not based upon the truth of God is rather a conspiracy than a communion. Charity by all means; but honesty also. LOVE, OF COURSE, BUT LOVE TO GOD AS WELL AS LOVE TO MEN, AND LOVE OF TRUTH AS WELL AS LOVE OF UNION. It is exceedingly difficult in these times to preserve one’s fidelity before God and one’s fraternity among men. Should not the former be preferred to the latter if both cannot be maintained? We think so” (Spurgeon, “The Down Grade - Second Article,” *The Sword and the Trowel*, April 1887, Notes, p. 16).

The second direction of love must be toward those who are in spiritual danger. The Lord Jesus instructed Peter to “feed my sheep” John 21:16-17. I need to love the Lord’s sheep more than I love the wolves.

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. The sixth president of South Carolina College (today the University of South Carolina), Thornwell was weary with the “IN BETWEENITES” 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 genuine 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 sophisticated 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**

The New Testament does speak of Christian unity but not in accordance with the doctrine that we find in today's evangelical ecumenicism.

John 17:21

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The modern ecumenical movement, in all of its aspects, including liberal and evangelical, has taken John 17:11 as one of its theme verses, claiming that the unity for which Christ prayed is a unity of professing Christians that downplays biblical doctrine, but the context of John 17 destroys this myth.

In John 17, Jesus is referring to those who are saved (Jn. 17:3). John 17 is not a unity of regenerate believers with those who are nominal or who follow a false gospel.

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.

In John 17, Jesus is referring to those who are 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 separation from the world, and the world responds with awards and accolades rather than persecution.

In John 17, Jesus is referring to a unity of the Spirit not a man-made unity (John 17:1). John 17 is a prayer directed to God the Father, not a commandment directed to men.

Ephesians 4:3-6

“Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”

This is another key passage on Christian unity, but when we examine it carefully we find that it actually condemns ecumenism.

Ephesians 4:3-6 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 of God. There is no unity between those who are true born again Christians and those who are nominal or sacramental. While attending ecumenical conferences with press credentials over the years, I have asked many attendees when they were born again, and oftentimes they have not been able to give a Scriptural answer.

Ephesians 4:3-6 is a unity of the *one faith* (v. 5). This refers to the faith once delivered to the apostles and prophets and inscripturated in the New Testament.

Note that “the faith” is not divided into cardinal and secondary issues after an ecumenical fashion. In Matthew 23:23 the Lord Jesus taught that while not everything in Scripture is of equal importance, everything has some importance. Nothing clearly taught in Scripture is to be despised and set aside for the purpose of unity.

In 1 Timothy 6:14, Paul taught Timothy to keep 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 Ti. 3:15). It deals with church government (1 Ti. 3), the woman’s role in church work (1 Ti. 2), care for widows (1 Ti. 5), supporting pastors, discipline, etc. These are precisely the kinds 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*.

Ephesians 4:3-6 is a unity that has as its basic unit the local church. The command in Ephesians 4 is addressed to the church at Ephesus (Eph. 1:1). This is the context. It was not addressed to some worldwide body of believers. It is possible to practice biblical unity within the assembly because doctrine and righteousness can be legislated and preserved there. Outside of the assembly, there is no biblical discipline or authority, and when Christians attempt to practice interdenominational and parachurch unity, there is always compromise. I am not responsible to maintain a unity of spirit with every professing believer in the world, but with the believers in my assembly. 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

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”

This is another key verse on Christian unity, but consider the following observations from the context which refute the ecumenical approach:

Biblical unity is practiced particularly in the local assembly. Paul’s instruction was addressed to the church at Philippi. True Christian unity is not a parachurch or interdenominational issue.

Biblical unity means having one mind, not a “unity in diversity.” Compare the following:

“Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Rom. 15:5-6).

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Co. 1:10).

Biblical unity means total commitment to the one faith. The New Testament faith is not many separate doctrines but one unified body of truth. There are no “secondary” doctrines that we can ignore for the sake of Christian unity. Not every doctrine is of equal importance, but every doctrine has some importance.

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, particularly in the midst

of end-time apostasy, and if one is committed to a wide fellowship he must limit his message to something less than the whole counsel of God.

(See the report “A Limited Message or a Limited Fellowship” at the Way of Life web site -- www.wayoflife.org.)

A Soft, Non-dogmatic Stance

Another characteristic of New Evangelicalism is its soft, non-dogmatic stance.

There might be a level of dogmatism on some of the “fundamentals” or “cardinal doctrines,” but that is where it ends. And the number of doctrines over which the New Evangelical becomes wishy-washy tends to grow over time.

Terms such as “perhaps” or “I would suggest” tend to be used a lot even when referring to things that should be clear from Scripture.

The clarity and dogmatism and firmness that we see in Scripture are lacking. There is a broadmindedness and a tolerance for a variety of views that was nowhere seen in the Biblical preachers.

I am not talking about being pompous and having a know-it-all attitude. I am talking about standing on the Word of God on all points and being ready and willing to make an issue of Biblical truth and to let the “chips fall where they may.”

I am convinced that the softness and lack of dogmatism is often due to the fact that New Evangelical preachers aren't definitely called of God. They are religious; they are nice people; they are often intellectual; but they aren't divinely-appointed and empowered prophets.

• WHAT THE BIBLE SAYS

The preacher is to speak with complete authority.

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine...” (2 Timothy 4:2-3).

“These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Titus 2:15).

“If any man speak, let him speak as the oracles of God” (1 Peter 4:11).

The preacher is to have such a sense of conviction and authority that he does not allow *any* other doctrine, which is the highest type of doctrinal dogmatism imaginable (1 Timothy 1:3).

Consider the following sermon by Enoch, which is couched in that dogmatism that is typical of God-called preaching:

“And Enoch also, the seventh from Adam, prophesied of these, saying, 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).

If Enoch had been of a New Evangelical persuasion, that sermon would have been more like the following:

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, we had heard that the Lord will come with ten thousands of his saints, though we won't make an issue of the timing or the number of saints or any other elements of his return. He will execute judgment upon all, but we would not want to define exactly what “judgment” or “all” means. He will convince all that are not very good among them of all their questionable deeds which they have committed (probably sincerely and without any real desire to displease God), and of all their speeches (which seem to be hard if taken

in the wrong way) which sinners have spoken against him (though in ignorance, no doubt)" (Jude 14-15).

A Soft Attitude toward Heretics

New Evangelicals have a fuzzy attitude toward serious error and toward those who hold serious error, toward heresy and heretics. There is no clear denunciation of heretics as heretics. More typically, they are treated in a friendly manner. Compromisers, too, are treated in a soft fashion.

The "old evangelicals" were clear and forthright in this business.

Magazines such as J. Frank Norris's *The Fundamentalist* and W.B. Riley's *Baptist Beacon* and John Straton's *Calvary Call* and M.H. Reynolds' *Foundation* and G. Archer Weniger's *Blu-Print* and Oliver Van Osdel's *Baptist Temple News* and Dayton Hobbs' *Projector* and E.L. Bynum's *Plains Baptist Challenger* were bold and forthright about heretics and compromisers. There was no beating around the bush, no soft and gentle "neutralist" mood!

Books such as *Evangelicalism The New Neutralism* by William Ashbrook and *New Neutralism II: Exposing the Gray of Compromise* by John Ashbrook and *The New Evangelical Experiment* by Rolland Starr and *The New Evangelicalism* by Charles Woodbridge called theological modernists "evil," "heretics," and their theology "poison," "damnable." They called New Evangelicals compromisers, dangerous, pragmatists, popularizers, latitudinarians, neutralists. They called New Evangelicalism "tragedy," "menace," "deadly," "deviant," "the deadliest ism of all," "theological and moral compromise of the deadliest sort."

They named names--lots of them!

They knew that they would be misunderstood and charged with hate-mongering; they knew that they were in the minority and that by so speaking they were closing doors of fellow-

ship and ministry; they knew that “to identify oneself with the truth is to place one’s self in the heart of a storm from which there is no escape for life”; but they did it anyway, because this is the biblical example and because they had a zeal for the truth in their hearts. Like Jeremiah, they could say, “But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Je. 20:9).

When you find the leaven of New Evangelicalism, though, this forthright exposure of and condemnation of heretics and compromisers fades away.

Consider some examples of the New Evangelical mindset:

“If extreme fundamentalists think I am going to join their ‘holy war’ against Barth they are sadly mistaken ... whatever Barth may lack in the way of doctrinal consistency he compensates by his Christian graciousness” (John Carnell, former president of Fuller Seminary, *The Christian Century*, June 6, 1962).

So Carnell refused to speak of Barth in severe terms, even though he denied that the Bible is God’s infallible Word that Carnell claimed to believe and denied the virgin birth of the Christ that Carnell claimed to love.

Pragmatism

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).

Pragmatism is to aim at achieving some human objective rather than simply being faithful to God’s Word and letting “the chips fall where they may.”

Following are examples of the pragmatic objectives that New Evangelicals aim for:

Aiming to influence the world for Christ. This is the goal of Graham's ecumenical crusades. It is the stated aim of Christian rockers and rappers. It is the aim of the church growth principles. A world of compromise and disobedience is excused today for evangelism's sake.

Aiming to influence liberal denominations. This was one of the original goals of New Evangelicalism. Harold Ockenga said he wanted to recapture the denominational leadership. This is the reason evangelicals give for staying within liberal denominations rather than separating from them.

Aiming to help the world through social-justice action. Many Christian organizations have the pragmatic goal of improving the world, and they focus on this to the exclusion of obeying the whole counsel of God's Word. Social work often becomes even more important to them than preaching a clear gospel and winning people to Christ.

Aiming to influence the nation. This was the goal of Jerry Falwell's Moral Majority and The Faith and Values Coalition. It is the goal of the BBFI in the Philippines as well as that of a political movement in Australia led by the Hills Christian Life Centre in Sydney.

Aiming to build a big church. In 1986 Carl Henry warned, "Numerical bigness has become an infectious epidemic" (*Confessions of a Theologian*, p. 387). This explains the amazing popularity of visibly successful pastors such as Bill Hybels and Rick Warren.

This type of pragmatism has also characterized a large segment of the fundamental Baptist church movement. In the 1970s, the goal of building a big church 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 objective -- such as solid Bible teaching, plain refutation of error that includes naming the names of influential false teachers, and an emphasis on ecclesiastical separation -- were omitted or downplayed, because it caused controversy and didn’t “build a church.”

It is not a dramatic shift to move from this type of Independent Baptist pragmatism to that of Rick Warren and Bill Hybels. The goal remains the same, which is a big ministry, but the methods have changed. Instead of promotionalism, they use contemporary worship music and the lowering of standards and the watering down of the preaching 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.

• **WHAT THE BIBLE SAYS**

First, we are commanded to have only one goal, and that is to obey God’s Word. “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man” (Ecc. 12:13).

Second, we are to keep all things that Christ has commanded. “Teaching them to observe all things whatsoever I have commanded you...” (Mt. 28:20).

Third, 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 Ti. 6:13-14).

Fourth, when King Saul obeyed only part of God’s command, he was severely rebuked “And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebel-

lion 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 Samuel 15:22-23).

What about 1 Corinthians 9:22?

“To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.”

The “rock & roll Christian” crowd uses this verse to support its philosophy of being a rapper to reach the rappers and a skate boarder to reach the skate boarders and a beach bum to reach the beach bums. However, when we examine the context and compare 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:

In 1 Corinthians 9:21 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 is always under the law to Christ and he is 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 says long hair is a shame (1 Co. 11:14).

And in 1 Corinthians 9:27 he 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 biblically strict and he did not allow anything into his life and ministry that would result in spiritual carelessness and the possibility of becoming shipwrecked.

In Galatians 5:13 he 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 in any sense. One of the first fleshly

things that God dealt with me about after I was saved in 1973 was rock & roll. In my estimation, it is one of the most powerful fleshly things in society today. Steven Tyler of Aerosmith testified that rock music “is the strongest drug in the world” (*Rock Beat*, Spring 1987, p. 23), and LSD guru Timothy Leary added his amen to that, admitting, “I’ve been STONED ON THE MUSIC many times.” My own experience with rock & roll before I was converted agrees with these testimonies, and I am confident that those who believe rock & roll can be used properly in the service of a holy God are deceived.

Paul also taught that believers are to “abstain from all appearance of evil” (1 Th. 5:22). This is the strictest form of separation, and Paul would not have done anything contrary to this in his own life and ministry.

Paul is definitely not providing a defense for the contemporary Christian rock & roll philosophy and there is no possibility that he would have adopted such a lifestyle. Jeremiah warned, “Learn not the way of the heathen” (Jer. 10:2), and Paul would certainly not have tattooed himself and grown his hair long and adopted pagan music and dress and posture in order to reach the pagans.

Intellectualism

New Evangelicalism is characterized by the desire for intellectual respectability and by pride of scholarship.

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.”

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).

John R.W. Stott said: “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 Stott, are on a “quest for RESPECTABLE THEOLOGY” (Iain Murray, *Evangelicalism Divided*, p. 175).

In 1994, Wheaton College professor Mark Noll published *The Scandal of the Evangelical Mind*, warning of the “scandal” of “ANTI-INTELLECTUALISM.”

• **WHAT THE BIBLE SAYS**

First, God warns against intellectual pride.

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Pr. 11:2).

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence” (1 Co. 1:26-29).

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 hired a Unitarian renowned for his scholarship to head up the school, ignoring his heresies.

The Bible believer is not anti-intellectual in the sense of being anti-learning and education. To the contrary, he loves

learning that is founded in Truth, 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.

Second, consider how Jesus was treated by the religious intellectuals.

“And the Jews marvelled, saying, How knoweth this man letters, having never learned” (Jn. 7:15).

And ***consider His warning:***

“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets” (Lu. 6:26).

Third, consider how the apostles were treated by these same religious intellectuals.

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus” (Acts 4:13).

Fourth, consider the requirement for church leaders.

God does not require intellectualism and degrees in higher learning (1 Ti. 3; Titus 1). God's people are, for the most part, common; they don't need intellectualism; they need simple and practical Bible truth. The truth has a basic simplicity that the common man can understand.

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Mt. 11:25).

It is the devil who complicates things.

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Co. 11:3).

Fifth, Paul refused to preach the truth in an “intellectual” manner.

“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1 Co. 2:4).

Sixth, the truth is narrow and unacceptable to the unsaved (“*narrow is the way*” Mt. 7:14). See also John 15:19; 1 Jn. 4:5-6; 5:19. The truth can never be made acceptable in this present world apart from the miracle-working, humbling power of the Holy Spirit in men’s hearts. To gain intellectual respectability requires deep spiritual compromise.

Seventh, the New Evangelical approach to scholarship has corrupted those who have pursued it.

“Be not deceived: evil communications corrupt good manners” (1 Co. 15:33).

To gain scholarly credentials that will impress the world requires sitting at the feet of and affiliating closely with unbelievers and apostates, which is an exceedingly dangerous thing.

Consider the example of New Evangelicals in the United States.

Within ten short years from its inception, New Evangelicalism was deeply infiltrated with skepticism in regard to biblical infallibility. Consider the testimony of Harold Lindsell:

“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 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 Fuller 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.” He had been influenced by his theological education at the feet of skeptics in Germany.

Consider the example of New Evangelicals in the United Kingdom.

The intellectual approach was adopted 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 deeply affected by a rationalistic approach to biblical infallibility. The definition of “evangelical” had changed greatly. Consider three examples:

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, claiming to accept “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” (Bruce, *In Retrospect*, p. 311).

Iain Murray observes:

“There has to be real doubt over his [F.F. Bruce’s] position on Scripture in view of statements in his autobiography. He regrets evangelical intolerance of the Barthian [Karl Barth] 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).

James Dunn is another New Evangelical who attained scholarly notoriety in Britain. But as he sat at the feet of modernists and affiliated closely with them for the many years that were required to become a “scholar,” his *evangelicalism* had become *liberalism*. Consider the following 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).

The Tyndale Fellowship in England was founded as an association of evangelicals committed to the infallible inspiration of Scripture. The group still claims the term “evangelical” but the term 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).

The pride of intellect is a very dangerous slippery slope.

Anti-Fundamentalism

New Evangelicalism is characterized by an attitude of anti-fundamentalism. In practice, it focuses more on the alleged errors of fundamentalism than the errors of modernism and Romanism and ecumenism.

While the New Evangelical speaks of the error of theological modernists and Roman Catholics in gentle terms, he can get truly agitated when the subject turns to fundamentalism. For the fundamentalist he reserves choice terms such as legalist, Pharisee, obscurantist, mean-spirited hate-monger, ignoramus, and extremist.

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 from them. He wrote articles for the liberal *Christian Century* magazine entitled “Beyond Fundamentalist Theology” and “Orthodoxy: Cultic vs. Classical.” It was fundamentalism rather than modernism that was labeled cultic.

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).

John Stott pulled no punches when he defined fundamentalism as “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).

When many Bible believers reacted strongly in opposition to the March 1994 “Evangelicals and Catholics Together” document (ECT), J.I. Packer, a signer of the document, used the occasion to spew 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 more likely that they were concerned for the truth and motivated by their love for God and His Word and cause.

Of course, even fear can be a proper motive in the battle for the truth. Was Paul unwise when he said that he feared for the Corinthian church because of its tolerance of error (2 Co. 11:1-4)?

Francis Schaeffer spoke of “the unattractiveness of cold fundamentalism” (*Letters of Francis Schaeffer*, 1985, p. 72).

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).

Consider a few quotes from the 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 else's. 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.”

I could fill up a massive number of pages with this type of slander that has been directed at me personally by complete strangers.

After evangelical leader 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, but in practice it turns its fiercest guns upon fundamentalist Bible believers.

• **WHAT THE BIBLE SAYS**

First, even the very strongest believer is but a sinner saved by grace (Rom. 7:18).

We hold the treasure in earthen vessels (2 Co. 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 thereby 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 (Psa. 119:128), which is certainly a fundamentalist's testimony, but who also committed adultery and murder and numbered Israel in his backslidden pride. 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).

Second, spirituality and carnality is a personal matter, not a positional one.

There are carnal and ungracious New Evangelicals and carnal and ungracious fundamentalists. Of the thousands of New Evangelicals who have written to me through the years, most have treated me with a complete lack of Christian grace.

Third, it is not wise to judge a movement by the failures of individuals.

We agree with Rolland McCune's statement: "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" (*Fundamentalism in the 1980s and 1990s*).

Fourth, New Evangelicals who treat fundamentalists so sharply, do not level the same harsh criticisms at true heretics.

In a letter to the *Sword of the Lord* in July 27, 1956, Chester Tulga, who had often borne the brunt of the New Evangelical's barbed tongue, "brilliantly exposed the evangelical's 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).

Fifth, 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.

Sixth, 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!"

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).

Israel complained about her prophets and demanded that they preach "smooth things" (Is. 30:10).

The Jews of Jesus' day who rejected His preaching said He was preaching "hard sayings" (Jn. 6:60, 66).

If the following words from the Bible were preached today in a New Evangelical setting, the speakers would 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 stiff-hearted. 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” (Mt. 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).

This is true biblical preaching, and the fact that New Evangelical preachers don't preach like this prove that they are not following the Bible.

Inconsistency and Contradiction

New Evangelicalism is characterized by inconsistency and contradiction.

New Evangelicals say that they love the truth and will make bold statements for the truth at times, but they often undermine this profession by their actions and by their contradictory statements.

Consider some examples:

Billy Graham is the king of inconsistency and contradiction. This is why he has been called “Mr. Facing Two Ways.”

Graham says that he loves the gospel of the grace of Christ alone and he preaches the gospel, but he turns his converts over to churches that preach a sacramental works gospel.

Graham says that to be a true Christian one must be born again, but he fellowships closely with and speaks highly of modernists and Roman Catholics and others who do not believe in the new birth as Graham preaches it.

Graham says that he loves the old doctrines such as the virgin birth of Christ, but he has often praised men who deny these doctrines.

At the preparation for the 1978 Crusade in Toronto, Graham spoke at the Royal York Hotel on March 16, 1978. 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 inconsistency and a gross contradiction to speak of biblical authority while also accepting heresy and heretics as expressions of genuine Christianity.

James I. Packer is another example of this. Like Graham, Packer was a “Mr. Facing Two Ways.”

He displayed New Evangelical contradiction in regard to theological 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 praised 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 modernists and

Anglo-Catholics as fellow Christians in the 1960s and 1970s. In 1976, for example, Packer was a signatory to *Christian Believing*, a publication of the Church of England's Commission on Christian Doctrine, which said in its 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." In 1981, Packer wrote "A Kind of Noah's Ark? The Anglican Commitment to Comprehensiveness," in which he stated that he sees real benefit in "accepting Anglicanism's present doctrinal plurality" (p. 217).

Packer also displayed New Evangelical contradiction in regard to Roman Catholicism. On the one hand, he made strong statements about justification by faith alone and other Protestant doctrines and said he could never join the Catholic Church; but on the other hand, he was at the forefront of the Evangelicals and Catholics Together movement, both in the United States and in Ireland. If he saw no contradiction in this, many others do.

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 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 position exemplified in one sermon. It is impossible to take Bible doctrine seriously without being dogmatic! Stott knew, of course, that ecumenism requires a softening of doctrinal dogmatism, and he was at the forefront of this compromise. Therefore, out of one side of his mouth, he spoke about being strong for the Scriptures, but out of the other side he warned against dogmatism.

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 amazing 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 and to attack biblical fundamentalists who love God's Word is a gross contradiction.

• **WHAT THE BIBLE SAYS**

First, we are taught to judge men by what they do and not only by what they say.

The Lord Jesus warned that many will say "Lord, Lord" and will do many wonderful works but will not be true Christians (Mt. 7:21-23). By using this example I am not saying that every New Evangelical is a false Christian. I am merely saying that we are to be very careful about accepting men at face value or by their "evangelical reputation."

Second, the Bible warns that 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 it, he is telling us by his actions that he is in agreement with such men at a fundamental level.

Essentials and Non-essentials

New Evangelicalism is also characterized by the division of biblical truth into categories of essential and non-essential.

New Evangelicals divide doctrine into “cardinal” and “secondary” categories and the “secondary” can be overlooked for the sake of unity.

In *Grace Awakening*, 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).

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).

Thus, only those things “foundational to Christian believing” are to be accepted as dividing issues.

• **WHAT THE BIBLE SAYS**

First, this doctrine is refuted by Christ's teaching.

It is refuted in Matthew 23:23, where 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. “*Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy,*

and faith: these ought ye to have done, and not to leave the other undone.”

It is also refuted in Matthew 28:20, where Christ taught that the churches are to teach the believers to observe ALL THINGS whatsoever He has commanded. It is impossible to produce disciples who revere and obey everything Christ has taught while at the same time promoting the New Evangelical philosophy that some things are “non-essentials.”

Second, this is refuted by Paul’s example and teaching.

He preached the whole counsel of God (Acts 20:27).

He taught Timothy to value all doctrine and not to allow ANY false doctrine (1 Ti. 1:3).

He further taught Timothy to keep doctrine “without spot” (1 Ti. 6:13-14). As discussed previously, spots refer to the small things, the seemingly insignificant things. The context of Paul’s instruction in 1 Timothy 6:14 is an epistle that has as its theme church truth (1 Ti. 3:15). In this epistle, we find instruction about such things as pastoral standards (1 Ti. 3), deacons (1 Ti. 3), the restriction upon the woman’s work in the church (1 Ti. 2); care for widows (1 Ti. 5), and discipline (1 Ti. 5). These are the very kinds of things that are typically considered of secondary importance by New Evangelicals.

Third, 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 a doctrinal error. The word “heresy” describes the self-will that characterizes this 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.

There are “damnable heresies” (2 Pet. 2:1), which are heresies that affect 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 an essential doctrine (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 to the person and nature of God, including such doctrines as the Trinity (2 Co. 11:4).

There are also less destructive heresies.

“For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken” (1 Co. 11:19-21).

In this passage Paul was referring to errors in the church at Corinth, and in the immediate context he describes errors relating to the Lord's Supper.

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).

David Nettleton refuted the New Evangelical philosophy in “A Limited Message or a Limited Fellowship,” which describes his experiences in an interdenominational youth ministry in the 1950s.

Consider an excerpt from this message:

This message, like many, is borne 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).

A Social-Justice Emphasis

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).

New Evangelicals begin by trying to emphasize BOTH gospel work and social-political work.

“BOTH the gospel and its social implications, BOTH 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).

“...we affirm that evangelism and socio-political involvement are BOTH part of our Christian duty” (International Congress on World Evangelization, Lausanne, Switzerland, July 1974).

Over time this BOTH evangelism AND social work position tends to deteriorate until the socio-justice work takes a life of its own and becomes legitimate even without gospel preaching, and eventually it crowds out evangelism.

Consider a statement on social action adopted in 1966 by the Evangelical Foreign Missions Association (an arm of the National Association of Evangelicals):

“...evangelical social action will include, WHENEVER POSSIBLE, 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.”

Thus, the Evangelical Foreign Missions Association was willing to do social-justice work even if evangelism was not “possible.”

World Vision’s web site states:

“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).

Glenda Moore, a nurse who works with the Church of the Nazarene, described their efforts assisting earthquake victims in India in 2001 as follows: “We know it’s not a Christian area, and we are sensitive NOT to spread the gospel” (*Christianity Today*, April 23, 2001).

The Moral Majority and the more recent Faith and Values Coalition, founded by Jerry Falwell, were social-political endeavors that did not include the preaching of the gospel of Jesus Christ. Falwell and those who joined hands with him accepted 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 others who preach a different gospel.

• **WHAT THE BIBLE SAYS**

First, the Lord’s Great Commission mentions nothing about social-political action (Mt. 28:18-20; Mr. 16:15; Lu. 24:44-48; Jn. 20:21; Acts 1:8).

The Great Commission is preaching the gospel to every individual in every nation, baptizing those that believe, and establishing churches to disciple them.

Second, 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.

Third, if the churches turn aside to socio-political endeavors, the essential work of the Great Commission is neglected.

Unsaved men have established grand social endeavors such as the International Red Cross, and have 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 essential work of the Great Commission to pursue 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.

Fourth, 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 (Mt. 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” (Php. 3:18-21), because they look at life from a natural perspective rather than a biblical one.

Spiritual Pacifism

New Evangelicalism is characterized by a mood of softness, a desire for a less strict approach to Christianity, a weariness with fighting, a neutrality toward spiritual warfare.

New Evangelicalism is a subtle thing. At its heart it is merely a mood, an attitude, a tendency, a direction.

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!”

In *A History of Fundamentalism in America*, Dr. George Dollar observed:

“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).

At its inception, particularly, 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 begins with a changing mood, a new attitude that dislikes a strict approach to the things of God.

Since it 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).

Wayne Van Gelderen, Sr., who wrote about “A NEW SOFTNESS WITHIN FUNDAMENTALISM,” 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**

First, Christianity that is not strict is not biblical. It is strict in doctrine (1 Ti. 1:3) **and strict in Christian living** (Eph. 5:11).

It contends earnestly for the faith (Jude 3) and is uncompromising, dogmatic, and resolute. Simply open the New Testament to any page and begin reading, and it will not be long before this will be evident.

Second, 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 tender “even as a nurse cherisheth her children” (1 Th. 2:7).

The Fruit of New Evangelicalism

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?” (1 Co. 5:6).

“Be not deceived: evil communications corrupt good manners” (1 Co. 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.).

Since New Evangelicals have refused to separate from error it is no surprise that doctrinal and moral corruption has permeated the movement.

Note that the downward path does not begin with ecumenical associations or with denying the infallibility of Scripture. It begins with a simple attitude of toleration of error. It begins with the preacher deciding he doesn't want to do a lot of fighting against false doctrine. He is opposed to false doctrine, but he simply wants to have a more positive emphasis in his ministry.

That “little” compromise with the truth; that “little” disobedience toward his preaching commission (e.g., 2 Ti. 4:1-4; Tit. 2:11-15; Eph. 5:11; Jude 3) leads to some very large changes as he follows this path to its ultimate conclusion.

And if it doesn't produce the fruit of serious error in his own lifetime, it inevitably does in that of his children and grandchildren.

This downward path is true for individuals, for churches, and for organizations, associations, and denominations. Each passing decade witnesses more plainly to the truth of Dr. Woodbridge's warning. Toleration of error leads to accommodation, cooperation, contamination, and ultimate capitulation.

This describes the history of New Evangelicalism precisely.

Consider Harold Ockenga, the father of the term "neo-evangelical." On February 28, 1959, only a decade after renouncing "separatism," Ockenga held the 150th anniversary service of Park Street Church in Boston, of which he was the pastor. Speakers included Dana McLean Greely, president of the American Unitarian Association, Charles H. Buck, Jr., modernist dean of the Episcopal Cathedral of St. Paul, and Erwin Canham, editor of the *Christian Science Monitor*.

Consider Billy Graham. In 1951, he said, "We do not condone nor have fellowship with any form of modernism" (*The Pilot*, April 1951). By 1957, he was yoked together with all sorts of rank modernists in his New York City crusade.

The Witness of Evangelicals

Evangelicals themselves have witnessed to the apostasy of evangelicalism.

Harold Lindell, who was vice-president of Fuller Seminary and editor of *Christianity Today*, said:

"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*" (Lindell, *Christian News*, Dec. 2, 1985).

Francis Schaeffer, speaking at the 1976 National Association of Evangelicals convention, said:

“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 as follows:

“... 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).

SOME SPECIFIC AREAS OF APOSTASY

Apostasy in Doctrine

Evangelicalism’s apostasy is seen in the questioning of biblical infallibility.

Nowhere in the Bible do we find even a hint of an idea that the Scripture is anything but infallibly inspired.

JESUS CHRIST: “...the scripture cannot be broken” (John 10:35). This means all Scripture is absolutely true.

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).

To question the infallible inspiration of Scripture is to fly in the face of these testimonies, but this spirit of unbelief has permeated today’s evangelicalism because of its refusal to separate from error.

CONSIDER SOME GENERAL STATEMENTS OF THIS SAD FACT:

The testimony of **Tomonobu Yanagita**, a fundamentalist preacher in Japan. He described the mixing of evangelicals and modernists by a Billy Graham crusade and the resultant doctrine confusion. William Ashbrook said, “Yanagita has warned repeatedly of the havoc being wrought in missionary circles by the leaders of New Evangelicalism. He recalls the joyful prospect that loomed for sound, fundamental missions in 1945 when General MacArthur issued his declaration for religious freedom for Japan. An unprecedented number of Bible-believing missionaries came to that land to begin their labors. They were reinforced by experienced missionaries that had been forced out of China in 1949 and many new groups began in Japan with the purpose of spreading the true Gospel. ‘Then,’ continues Dr. Yanagita, ‘this period of formation of ... evangelical groups who stood firmly for the Biblical position was challenged and interrupted by the coming to Japan in 1956 of Dr. Billy Graham, who demanded that all groups including Bible believers and modernistic pro-Shinto believers unite for the purpose of evangelism. Billy Graham demanded “a united front of all Christian groups” before he would preach in Japan. ... the way was opened for the pre-war compromising leaders to take over again by this means of ecumenical evangelism. This joint mass evangelism including

modernistic unbelievers and evangelicals caused an influx of modernist thought into evangelical groups bringing about ultimate compromise” (Ashbrook, *Evangelicalism The New Neutralism*, p. 34).

In 1958, *Christianity Today* was already promoting a liberal view of the Scripture. In August of that year, the magazine reported on an address delivered by CT editor Carl Henry at the liberal Union Theological Seminary in which he said, “The evangelical view distinguishes the personal Word of God, the *Logos Theou*, from the Word of God written, or the *Hrema Theou*. It affirms the priority of the personal or speaking Word over the spoken or written Word.”

The testimony of **Frank Gaebelin** 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).

By 1961, the rank Presbyterian modernist John Mackay brought the Harry Strachan Memorial Lectures at the Latin America Mission’s Bible Seminary in San Jose, Costa Rica (William Ashbrook, *Evangelicalism The New Neutralism*, p. 35). The mission was founded in 1921 by fundamentalist Harry Strachan and was a popular project of fundamentalists through the 1940s, but in the 1950s it was captured by New Evangelical “no separatism, big tent” philosophy and the result was the influx of modernist doctrine.

The 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).

In 1976, **Richard Quebedeaux** 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 the 1970s **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 for decades, leaves no doubt that it is deeply 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).

Consider the warning that **Francis Schaeffer** gave not long before he died:

"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 within evangelicalism 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).

Another exposure of the corruption of doctrine in Evangelicalism appeared 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 correctly 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” (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).

The following is the frightful description of a theology conference sponsored jointly with Inter-Varsity at Wheaton College in 1995: “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:

“Theological study has been highly 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.

SOME SPECIFIC EXAMPLES OF THE DOWNGRADE OF DOCTRINE WITHIN EVANGELICALISM:

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 is only inerrantly inspired in some 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, 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 Fundamentalist's 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 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 the schizophrenic position of accepting the conclusions of biblical criticism while at the same time holding 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 it as the unbelieving heresy that it is the modern evangelical scholar tries to accept its conclusions while also attempting to hold the Bible as 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 redacted by unknown editors centuries later (p. 56). He believes the Bible's account of miraculous events is exaggerated. For example, he believes that the Egyptian chariots pursuing Israel merely got "stuck in the mud" (p. 39). 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 thinks that viewing the Bible as entirely historical is dangerous (p. 79). He does not believe the apostle Paul wrote the book of Ephesians nor that it was originally addressed to the church at Ephesus (p. 58). Scalise wants the Catholic apocryphal books to be accepted as canonical (pp. 60, 61). He commends an approach to the biblical canon that 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 at Tübingen in Germany.

How New Evangelicals Undermine the Doctrine of Divine Inspiration

The following are some of the ways in which New Evangelicals undermine the doctrine of divine inspiration:

First, inspiration is undermined by distinguishing between its divine and human aspects.

This is a distinction that the Lord 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 Ti. 3:16). He did not focus on the human element in Scripture, only on the divine. Peter said it was the Holy Spirit who spoke through the prophets (1 Pet.

1:10-11) and who moved them as they spoke (2 Pet. 1:21). The emphasis is always on the divine aspect of Scripture.

Second, inspiration is undermined by dividing the cultural and scientific aspects of Scripture from the theological.

On this note Iain Murray asks an important question: "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" (*Evangelicalism Divided*, pp. 200, 201).

Third, inspiration is undermined by the claim that God's thoughts are too great to be contained infallibly in a book written in human words.

Yet 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 Co. 2:9-16).

Fourth, inspiration is undermined by the claim that to be bound by the letter of the Scripture is legalism and bibliolatry.

Yet Jesus taught us to revere the very words and letters of Scripture (Mt. 4:4; 5:18). The Bible believer does not worship the Scripture; he worships the God of the Scripture; but he understands that God has revealed Himself infallibly therein. It is God who has exalted the Scripture, having magnified His word above all 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?

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

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. 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 Th. 5:22; 1 Ti. 1:3; 6:13-14; Titus 2:11-15).

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 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.

Fifth, inspiration is undermined by the claim 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 “plenary 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 by many Fuller professors.

Yet the Lord Jesus taught that Scripture cannot be broken (Jn. 10:35). This means that it is unassailable and perfectly and wholly authoritative. It stands or falls together.

Sixth, 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).

This is a ridiculous position, because an infallible Bible is an inerrant Bible!

Seventh, inspiration is undermined by exalting the authority of Christ above the authority of the Bible.

In fact, 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; Lu. 24:44); He never as much as hinted that the Scripture is less than 100% authoritative. He upheld the authority of every word (Mt. 4:4; Lu. 4:4) and even of the jots and tittles (Mt. 5:18). He said the "Scripture cannot be broken" (Jn. 10:35), meaning that it is wholly authoritative and cannot be divided. It stands or falls together. The apostles taught the same thing (2 Ti. 3:16-17; 2 Pet. 1:19-21). For them, the very gospel itself stood or fell on the authority of the Scripture (1 Co. 15:3-4).

Eighth, 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).

In fact, the infallibility of Scripture is the position that was taught by Jesus Christ, who is the way, the truth, and the life, and the truth is never in contradiction to genuine intellectualism, only to phony humanistic intellectualism.

Ninth, 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.

In fact, 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.”

These quotes could be multiplied, 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.

Tenth, 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 upon their very face these theories are a denial of inspiration, yet Carson is accepted as an evangelical scholar who defends divine inspiration.

Apostasy in Ecumenism

The New Evangelical principles of the repudiation of separatism and the *infiltration* of heresy-filled denominations is another name for ecumenism. Evangelicalism’s big tent, mixing bowl philosophy is itself apostasy and creates apostasy.

To yoke together with Roman Catholics, theological modernists, infant baptizers, amillennialists, contemplative mystics, humanistic psychologists, or any other heretic is blatant

disobedience to God's Word, but there are no evangelicals today who do not have the infiltration mindset.

Billy Graham led the way with his ecumenical evangelism that sought to unite all Christians, Protestant, Baptist, Pentecostal, and Catholic, conservative and liberal.

“There is the appearance of an evangelist, **Billy Graham, who on the mass level is the spokesman of the convictions and ideals of the New Evangelicalism**” (Harold Ockenga, press release, Dec. 8, 1957).

“**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).

“**Billy Graham is the bellwether of New Evangelicalism.** He leads the flock of ‘do-gooders’ and institutional administrators into the inclusivist camp” (William Ashbrook, *Evangelicalism The New Neutralism*, p. 49).

Billy Graham and Rome

Consider a few examples of Graham's long and non-critical relationship with the Roman Catholic Church. The silence of evangelicalism in the face of this great error and compromise is astonishing.

1944 – Graham's uncritical relationship with Rome began very early in his ministry. In his 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 door 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 Sheen, *Treasure in Clay*, p. 317).

1956 -- Graham said: “We’ll send them to their own churches--Roman Catholic, Protestant or Jewish” (*New York Evening Journal*, Sept. 18, 1956).

1958 – A follow-up of Graham’s San Francisco crusade reported that of the 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*, 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 showed Graham welcoming pilgrims to the shrine. In the minds of his Catholic observers, this strange 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 testified that his personal devotion to Mary was developed at Marian sites such as Jasna Gora (p. 220).

1979 – A special Catholic mass was conducted following Graham's crusade in Milwaukee as part of the follow-up for the 3,500 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." Yet Sheen had stated that his hope for eternity was in Mary.

1982 – One hundred 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 – The names of 2,100 Catholics who came forward during Graham's London crusades were turned over to Catholic churches for "follow up."

1992 – Catholic Churches supplied a large percentage of the 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 sup-

port 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

In March 1994 a 25-page document was published entitled *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*. Called ECT for short, the document represents the ecumenical climate created by the New Evangelicalism.

ECT 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 National Association of Evangelicals), Bill Bright (founder of Campus Crusade), Kent Hill (Eastern Nazarene College), Os Guinness, Mark Noll (Wheaton College), and Thomas Oden (Drew University). ECT was signed by two Catholic archbishops, William Murphy of Boston and Francis Stafford of Denver, and a Catholic cardinal, John O’Connor.

Richard Land and Larry Lewis of the Southern Baptist Convention signed the document; in fact, they were involved in its development from the inception of the project. But in 1995 they were forced to retract their signatures. They expressed regret to Chuck Colson for having to withdraw their signatures but saw this as the only way to eliminate the confusion and 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).

Pope John Paul II is quoted twice in the ECT document. The first time appears in the second paragraph, citing the Pope’s belief that the Third Millennium could be “a spring-

time of world missions.” There is no warning that the Pope preached a false gospel and that his “mission” therefore was not the same as that of Bible-believing churches.

Consider some excerpts from *Evangelicals and Catholics Together*:

“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...”

Though some evangelicals disagreed with ECT and some even made public statements renouncing it, they refused to separate from the signers.

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).

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).

This illustrates the soft New Evangelical mindset that does not allow for clear condemnation of and separation from disobedience.

On the other hand when some evangelicals 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 also from the fence-straddlers. 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 Co. 15:33) and “*a little leaven leaveneth the whole lump*” (Gal. 5:9).

In October 1997 a follow-up document called “Evangelicals and Catholics Together II: The Gift of Salvation” was published. It appeared for the first time in *Christianity Today*, December 8, 1997, and is called ECT II for short.

Signers included Chuck Colson, J.I. Packer, Max Lucado, Bob Seiple (World Vision), and Bill Bright.

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 theological modernist. Neither of these 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 spiritual blindness.

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.”

In refutation of ECT II we offer the following thoughts:

First, ECT II 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, and 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.

ECT II is also 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.

ECT II is also 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 by 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.

Second, ECT II 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 individ-

ual 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, does absolutely nothing other than cloud the issue of the gospel in the minds of gullible people.

Third, ECT II 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 Reformers, they must publicly repudiate Rome’s false gospel. They must renounce the Council of Trent and the Second Vatican Council. They must separate themselves from an institution that is committed to a false gospel and that has cursed and tormented and murdered Bible-believing saints through the centuries.

Consider some of the ways that Rome denies salvation by grace alone.

First, it denies this by the pronouncements of its official councils.

It was denied by the Council of Trent (1545-1563), the declarations of which are still in force. At Trent the Roman Catholic Church formally condemned the gospel of faith

alone and grace alone. Consider the following declarations of Trent:

“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).

“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).

It was 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 Second Vatican Council, which was called by Pope John Paul XXIII and attended by more than 2,400 Catholic bishops in the 1960s--

“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).

“... [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). [“The sacrifice” refers to the sacrifice of the Catholic mass.]

“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, “Apostolic Constitution on the Revision of Indulgences,” *Constitution on the Sacred Liturgy*, chap. 3, 6, pp. 78,79).

Second, 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).

Third, 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).

Fourth, 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 NECES-

SARY 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).

Fifth, 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*).

Sixth, Rome denies justification by grace alone 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).

Seventh, Rome denies justification by grace alone 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).

Eighth, Rome denies justification by grace alone by its doctrine of Mary:

“... 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).

Mediatrix means that Mary is a female mediator, whereas 1 Timothy 2 says there is one Mediator, Christ.

Ninth, Rome denies justification by grace alone 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).

Tenth, Rome denies justification by grace alone 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).

Eleventh, 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).

In 1998 a revision of ECT literature was published in Ireland as a booklet and signed by 130 Catholics and Protestants. Entitled *Evangelicals and Catholics Together in Ireland: A Call to Christians in Ireland* 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 Co. 1:23), thus crippling the one mission of the one Christ.”

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 Roman Catholic priest Pat Collins.

Evangelical Publishers and Rome

The apostasy of evangelicalism is evident in the books that have been published in the last three decades that are sympathetic to 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 Southern Baptist Theological Seminary in New Orleans and a Baptist pastor. He describes how his prejudice against the Roman Catholic Church has dissolved because of the alleged changes in Catholicism since Vatican II.

1977 – *The Handbook to the History of Christianity* (Eerdmans) 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) called for ecumenical 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”

1984 – In *Evangelical Is Not Enough* Thomas Howard (Thomas Nelson Publisher) 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 was head of the World Evangelical Fellowship; and his sister is the famous missionary/writer Elizabeth Elliot. 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 their journey.

1985 – In *A Tale of Two Churches* George Carey (InterVarsity Press) (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* (Thomas Nelson) was written by Keith Fournier, a Roman Catholic. In the foreword Charles Colson said. “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 – The authors of *Handbook of Christian Apologetics* (InterVarsity Press) are Roman Catholics. Peter Kreeft is a Catholic apologist who believes that Mary will ultimately conquer Satan and that even Muslims, Hindus, and Bud-

dhists will probably go to Heaven. Ronald 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 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’ Nav-Press) is co-authored by 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 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 convic-

tions 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*, p. 12).

1995 – *Evangelicals & Catholics toward a Common Mission Together* was edited by Charles Colson and Richard John Neuhaus (Word Publishing). Contributors 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 and 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.

Apostasy in Christian Living

New Evangelicalism’s renunciation of separatism typically includes the renunciation of separation from the world. Consider New Evangelical father Harold Ockenga. At the time of the founding of the National Association of Evangelicals in 1942, Ockenga was already renowned for his worldliness by men in the American Council of Christian Churches who knew him.

“Some of them were horrified to learn that on his recent foreign trips Ockenga had gone to a cabaret show at the *Folies Bergieres* in Paris, and had been seen watching with his opera glasses the ‘repulsive’ spectacle of a ‘group of naked women appearing on a stage.’ One ACCC leader had witnessed him sipping wine on two occasions, and once at a reception he had downed a full

glass of champagne. Ockenga had even been seen on or near the dance floor until eleven o'clock at night" (Markku Ruotsila. *Fighting Fundamentalist: Carl McIntire and the Politicization of American Fundamentalism*).

Billy Graham reportedly enjoyed a worldly party. For example, *Time* magazine for July 10, 1964, reported the following: "Lyndon Johnson, it is well known, likes dancing parties ... President Johnson took his guest into the low-lying roof top adjoining the east wing ... where they danced under Japanese lanterns that swayed in the cooling breeze. Jimmy Durante was there. So was Evangelist Billy Graham ... Artificial grass carpeting and cabaret tables ringed the dance floor ... Luci and her friends gyrated through the twists and the frug..."

In July 1970, the Associated Press reported, "Billy Graham told a Tokyo news conference that he took part in a marijuana smoking party the night before the Honor America Rally in Washington, July 4." Honor America was sponsored by Graham and entertainer Bob Hope.

By 1967, Fuller Seminary's *Theology News and Notes* published a positive review of Joseph Fletcher's filthy book *Situation Ethics*. The reviewer, Ralph Wright, a Fuller graduate, said, "Over all this is must reading for pastors. The book is preachable and some of the illustrations fantastic. ... This is a book worth studying with college students and young adult groups." William Ashbrook commented, "Having carefully perused *Situation Ethics*, [I can boldly declare] that nothing but increased sexual license and immorality can result in the lives of young people from the study of this morally incredible volume" (*Evangelicalism The New Neutralism*, p. 64).

In 1978, Lewis Smedes, Professor of Ethics at Fuller Seminary, wrote, "The data coming from psychology may tell us more about what homosexuality is than the Bible tell us. Any

sophomore today is likely to know more about homosexuality than Paul knew” (*Reformed Journal*, Aug. 1978).

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).

This was written shortly before Schaeffer died. He was a prominent leader within the New Evangelical movement and supported and practiced “the renunciation of separatism” that was a fundamental of the movement, but he finally saw the terrible fruit of the rejection of pilgrim separatism and tried to warn about it, though few, if any, listened. His own son, Frank, became a skeptic and an outspoken enemy of what his father believed and stood for.

Consider the testimony of David F. Wells, professor of Historical and Systematic Theology at Gordon-Conwell Theological Seminary:

“EVANGELICALISM HAS ... LOWERED THE BARICADES. 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. Most evangelical Bible college campuses have the look and feel of secular colleges. There is the same lack of modesty. There is drinking, rock music, dancing, etc.

In 1978, Richard Quebedeux wrote *The Worldly Evangelicals*, documenting the dramatic changes that were already occurring within evangelicalism a mere thirty years after the

onslaught of the spirit of “Newism.” He observed that “the wider culture has had a profound impact on the evangelical movement as a whole” (*The Worldly Evangelicals*, 1978, p. 115). Though Quebedeaux didn’t make the connection, this is a direct result of the repudiation of separation. He said:

“In the course of establishing their respectability in the eyes of the wider society, the evangelicals have become harder and harder to distinguish from other people. Upward social mobility has made the old revivalistic taboos dysfunctional. ... the COCKTAILS became increasingly difficult to refuse. Evangelical young people LEARNED HOW TO DANCE AND OPENLY ‘GROOVED’ ON ROCK MUSIC. ... And evangelical magazines and newspapers began REVIEWING PLAYS AND MOVIES. ... 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. ... It is profoundly significant that evangelicals, even the more conservative among them, have ACCEPTED THE

ROCK MODE. This acceptance, obviously, indicates a further chapter in the death of self-denial and world rejection among them. ... When young people were converted in the Jesus movement, many of them simply did not give up their former habits, practices, and cultural attitudes--DRINKING, SMOKING, AND CHARACTERISTIC DRESS AND LANGUAGE. ... Young evangelicals drink, but so do conservative evangelicals like Hal Lindsey and John Warwick Montgomery (who is a member of the International Wine and Food Society). ... But EVEN MARIJUANA, now virtually legal in some areas of the United States, is not as forbidden among young evangelicals as it once was. A few of them, particularly the intellectuals, do smoke it on occasion..." (*The Worldly Evangelicals*, pp. 14, 16, 17, 118, 119).

When light associates with darkness, when truth associates with error, the result is always the corruption of light and truth. "Be not deceived: evil communications corrupt good manners" (1 Co. 15:33), and, "A little leaven leaveneth the whole lump" (1 Co. 5:6; Gal. 5:9), and, "fleshly lusts ... war against the soul" (1 Pe. 2:11).

Quebedeaux described this ever-downward trend among evangelicals:

"In the present 'identity confusion' among evangelicals, MANY ARE IN TRANSITION, moving from one stance to another (GENERALLY FROM RIGHT TO CENTER OR LEFT)" (*The Worldly Evangelicals*, p. 27).

Over the four decades since Quebedeaux published *The Worldly Evangelicals*, the apostasy within evangelicalism has continued to spread and exercise its corrupt leaven.

Apostasy in Acceptance of Heretics

We will give three examples of this:

C.S. Lewis

Lewis has been totally accepted by evangelicals.

According to a *Christianity Today* reader's poll in 1998, Lewis was rated the most influential writer.

In an article commemorating the 100th anniversary of Lewis's birth, J.I. Packer called him "our patron saint."

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).

Wheaton College sponsored a lecture series on C.S. Lewis, and Eerdmans published "The Pilgrim's Guide" to C.S. Lewis.

Lewis's Heresies

Even *Christianity Today* admitted that Lewis was "a man whose theology had decidedly unevangelical elements" (*CT*, Sept. 7, 1998).

Lewis confessed his sins regularly to a priest and was given the Catholic sacrament of last rites on July 16, 1963 (Roger Lancelyn Green and Walter Hooper, *C.S. Lewis: A Biography*, 1974, pp. 198, 301). Lewis denied the total depravity of man and the substitutionary blood atonement of Christ. D. Martin Lloyd-Jones warned that C.S. Lewis had a defective view of salvation and was an opponent of the substitutionary and penal view of the atonement (*Christianity Today*, Dec. 20, 1963). Lewis believed in theistic evolution and rejected the infallible inspiration of Scripture. In a letter to the editor of *Christianity Today*, Feb. 28, 1964, Dr. W. Wesley Shrader, First Baptist Church, Lewisburg, Pennsylvania, warned that "C.S. Lewis ... would never embrace the (literal-infallible) view of the Bible" (*F.B.F. News Bulletin*, Fundamental Baptist Fellowship, March 4, 1984).

Lewis taught 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).

Lewis never gave up his unholy fascination with paganism. On a visit to Greece with his wife in 1960, Lewis made the following strange, unbiblical statement:

“I had some ado to prevent Joy (and myself) from lapsing into paganism in Attica! AT DAPHNI IT WAS HARD NOT TO PRAY TO APOLLO THE HEALER. BUT SOMEHOW ONE DIDN'T FEEL IT WOULD HAVE BEEN VERY WRONG--WOULD HAVE ONLY BEEN ADDRESSING CHRIST *SUB SPECIE APOLLONIUS*” (C.S. Lewis to Chad Walsh, May 23, 1960, cited from George Sayer, *Jack: A Life of C.S. Lewis*, 1994, p. 378).

What a blasphemous statement! Christ is not worshipped under the image of pagan gods. And we must remember that this was written at the end of Lewis' life, and long after his “conversion” to Christ.

Lewis claimed that followers of pagan religions can be saved without personal faith in Jesus Christ:

“But the truth is God has not told us what His arrangements about the other people are. ... There are people who do not accept the full Christian doctrine about Christ but who are so strongly attracted by Him that they are His in a much deeper sense than they themselves understand. There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it. For example a Buddhist of good will may be led to concentrate more and more on the Buddhist teaching about mercy and to leave in the background (though he might still say he believed) the Buddhist teaching on certain points. Many of the good Pagans long before Christ's birth may have been in this

position” (C.S. Lewis, *Mere Christianity*, HarperSan-Francisco edition, 2001, pp. 64, 208, 209).

The fact that C.S. Lewis is an undisputed hero of modern evangelicalism is evidence of its spiritual apostasy.

Bruce Metzger

Consider Bruce Metzger, one of the most preeminent textual critics. He is another example of the acceptance of heretics by today’s evangelicals

The February 8, 1999, issue of *Christianity Today* contains an editorial by Michael Maudlin, Managing Editor, in which he lists Metzger as one of five “believing scholars” that “illuminate our Scriptures, our theology, our traditions, our church work.” (The other four are Craig Blomberg, Edwin Yamauchi, Ben Witherington III, and D.A. Carson.)

Metzger’s Heresies

In fact, Bruce Metzger boldly denied the supernatural inspiration of much of the Scripture.

His heresy was evident in the notes to the *NEW OXFORD ANNOTATED BIBLE RSV* (1973). Metzger, who co-edited this volume with Herbert May, 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 unbelief that permeates this work:

- 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.”

- Moses didn’t write most of the Pentateuch.
- The worldwide flood of Noah’s day is a mere “tradition” based on “heightened versions of local inundations.”
- The book of Job is an “ancient folktale.”
- The book of Isaiah was written by at least three men.

- The stories of Elijah and Elisha contain “legendary elements.”
- Jonah is a “popular legend.”
- The four Gospels gradually took shape after the deaths of the apostles.
- 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 Lord Jesus called it the Law of Moses. The Old Testament did not arise gradually from a matrix of myth and history, but is divinely inspired revelation delivered to holy men of old by Almighty God (2 Pet. 1:19-21). 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 (Mt. 12:40). The historicity of Job is affirmed both by Ezekiel (14:14, 20) and by James (5:11).

Robert Schuller

Schuller is another example of the broad acceptance of heretics by today's evangelicals.

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.

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.

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."

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, and again on October 26, 1986.

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 Wyrzten, Jay Kessler, and Southern Baptist Robert Hamblin. Representatives from the Navigators, Jews for Jesus, Pioneer Clubs, *Moody Monthly* magazine, and General Baptists delivered workshops.

In August 1991, World Vision co-sponsored an Interfaith Rally in St. Louis, Missouri, which was addressed by Robert Schuller.

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).

InterVarsity Christian Fellowship president Stephen Hayner joined Schuller in January 1994, to participate in the Schuller Institute for Successful Church Leadership.

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.

Many of the Promise Keepers speakers and leaders are associated 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.

Bill Hybels of 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.

Schuller’s Heresies

Consider some excerpts from Schuller’s writings that demonstrate his heretical doctrine:

“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).

“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).

“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).

“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).

By associating with and promoting heretics such as Robert Schuller, C.S. Lewis, and Bruce Metzger, evangelicals demonstrate their deep spiritual compromise. The Bible says that if one associates with evil and does not speak against it, he becomes a partner to it.

“Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not” (Pr. 29:24).

“And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11).

“Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure” (1 Ti. 5:22).

“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 10-11).

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

Apostasy in Acceptance of Communism

Fundamentalists such as W.B. Riley, J. Frank Norris, and Carl McIntire understood Communism for the great evil that it is. They had no sympathy with it. They warred against it as staunchly as they warred against theological liberalism. Communism is founded upon a godless philosophy, and from its inception it has been an enemy of the gospel of Christ and a destroyer of men.

According to the research of careful historians, in the 20th century alone, Communism resulted in the deaths of an estimated 150 million people. *The Black Book of Communism*,

published by Harvard University Press in 1999, documents some of the terrible fruit of Communism.

But New Evangelicalism, with its tolerant, positive outlook and its infiltrating, big tent mindset has shown a shocking acceptance of Communism.

As usual, Billy Graham led the way. In his early days as a preacher with Youth For Christ, he preached against Communism. In 1951, he preached, "Ladies and gentlemen, for some time I have been stating to this radio audience that communism is far more than just an economic and philosophical interpretation of life. Communism is a fanatical religion that has declared war on the Christian God. ... students of the Bible agree that it is master-minded by Satan himself."

He was right, but that kind of preaching went by the way-side in Graham's passion for a "big tent."

Graham joined hands with the deceivers who were put into positions in churches by Communist governments.

The Associated Press reported, "Although once known as a foe of communism, Graham told a German news magazine, *Der Spiegel*, 'For years I have not spoken about that ... I cannot go round the world and say who is right and who is not right'" (E.L. Bynum, "Why We Cannot Support the Billy Graham Crusade,"

In fact, Graham compared Mao's precepts favorably to God's Word. "Mao Tse-tung's eight precepts are basically the same as the Ten Commandments. In fact, if we can't have the Ten Commandments read in our schools, I'll settle for Mao's precepts" (*Mainichi Daily News*, Tokyo, 1973).

The Berlin World Congress on Evangelism, Oct. 26 - Nov. 4, 1966, sponsored by Billy Graham and his New Evangelical friends, refused to allow Richard Wurmbrand to participate because of his outspoken views against Communism. Wurmbrand was a Lutheran pastor who was imprisoned for 17 years in Communist Romania, and his book *Tortured for Christ* exposed Communist intolerance and brutality. At first,

Wurmbrand was invited to the Congress, but in September his invitation was withdrawn because he refused to agree with the Congress stipulation that he not speak against Communism! He said, "I, surely, could not confirm that I will respect such a scandalous condition. I have protested against it. So it will be again a 'World Congress' without the underground church of one third of the world. they have preferred to have the delegates of the official churches of the East, the denunciators of the evangelists, tortured and killed there" (letter to Carl McIntire, Sep. 15, 1966).

The follow-up to the Berlin World Congress on Evangelism, which was held in Minneapolis, Minnesota, in September 1969, was more Communist/Socialist brainwashing. "For the 4,500 evangelists who gathered in conference here last week, surprise piled on astonishment upon shock. They had come to develop new strategies for proclaiming Jesus Christ and were told about Karl Marx. They listened to inspirational quotations from John F. Kennedy and liberal theologian Harvey Cox. They heard the ideas of folk-singer Bob Dylan, the demands of black-reparations advocate James Forman, and the spirit of SDS mixed into the teachings of the prophets Jeremiah and Ezekiel and the Apostle Paul. The Minneapolis gathering was a Congress on Social Action indeed!" (*The National Observer*, Sept. 15, 1969);

In the fall of 1965, Stephen Neill of the University of Hamburg gave three lectures at Fuller Theological Seminary. In his book *Christian Faith and Other Faiths*, he wrote, "It is not without reason that the Churches feel guilty. If Karl Marx has served as a minister of God to make them penitent, he may after all deserve his place, though a rather peculiar one, in the gallery of saints" (p. 167). Marx was a forthright hater of the God of the Bible. His poems and plays gloried in the destruction of mankind. Consider an excerpt from *Oulanem*: "Soon I shall embrace eternity to my breast, and soon I shall howl gigantic curses at mankind. ... If there is a Something which

devours, I'll leap within it, though I bring the world to ruins—the world which bulks between me and the abyss, I will smash to pieces with my enduring curses.” And this excerpt from Marx's *The Player*, “See this sword—the Prince of Darkness sold it to me. ... Ever more boldly I play the dance of death.”

Conclusion

New Evangelicalism is a fulfillment of 2 Timothy 4:3-4.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

This generation’s ears are itching for a new type of Christianity; it wants something different from the “old” Biblicist approach. This is a “we love Jesus but not the church” generation, but the reality is that it is not the Jesus of the Bible that the people love; it is a Jesus of their own invention, more the cool Jesus of *The Shack* than the Jesus of the Gospels.

And the New Evangelical preacher is ready and willing to scratch itching ears with such things as self-esteemism, church growthism, “Christian” rock, kingdom now theology, Christian hedonism, and contemplative prayer.

New Evangelicalism is not a denomination or a group. It is a MOOD of compromise. It is an ATTITUDE of non-judgmentalism. It is a REJECTION of separatism.

Beware of the danger of gradualism or incrementalism. New Evangelicalism itself is not apostasy; it is a first step toward apostasy. Compromise is a slippery slope; it is a downward path. “*A little leaven leaveneth the whole lump*” (1 Co. 5:6; Gal. 5:9).

Once we start to compromise the truth, we begin a slide that has no end and that has dire implications for the next generation.

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, *CO-OPERATION* with error, *CONTAMINATION* by error, and ultimate *CAPITULATION* to error!” (Woodbridge, *The New Evangelicalism*, 1969, p. 15).

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).

The New Evangelical philosophy is spreading rapidly among today’s fundamentalists and it will produce the same apostasy.

Fundamentalists are renouncing separation. A leader of the GARBC in recent years said separation is not a wall but a picket fence. Fundamentalists are adopting a new mood of POSITIVISM and NEUTRALISM. The preaching is becoming less forthright with each passing decade. Plain preaching AGAINST things seems increasingly strange and wrong.

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 removes 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. God says, "*The prudent man looketh well to his going*" (Proverbs 14:15), but the New Evangelical believes that 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.

Dear Christian friends, beware of New Evangelicalism!

Review Questions

1. What is theological modernism?
2. In what century was this heresy born?
3. In what century did modernism began to spread?
4. In what century did modernism spread widely?
5. Why was the Lutheran state church in Germany powerless in those days?
6. What was the “age of enlightenment”?
7. What did H.E.G. Paulus teaching about Christ’s miracles?
8. According to Frederick Schleiermacher, does faith mean believing what the Bible teaches?
9. According to Schleiermacher, could one be a good Christian without believing what the Bible teaches?
10. True or False? - Schleiermacher believed that one’s feelings are more important than one’s beliefs.
11. According to F.C. Baur, what is the New Testament?
12. According to Soren Kierkegaard, can a person be a skeptic and not believe the Bible while also being a good Christian?
13. What is the Graf-Wellhausen theory?
14. According to Wellhausen, when was the Pentateuch written?
15. What Bible translation was produced by modernists?
16. According to the Jesus Seminar, what percentage of the words of Jesus in the Gospels were actually spoken by Him?
17. What did the Jesus Seminar teach about Jesus’ resurrection?

18. What Bible passage warns of grievous wolves coming into the churches?

19. What Bible passage warns of false teachers who will bring in damnable heresies?

20. What Bible verse warns that “evil men and seducers” will increase in the churches?

21. What Bible passage warns that many will turn away their ears from the truth?

22. What Bible passage warns that scoffers will come who will deny the teaching of the Bible?

23. What Bible verse says that “many false prophets are gone out into the world”?

24. In what country did fundamentalism begin?

25. Fundamentalism began with the publication of what books?

26. When were these books published?

27. These books were distributed in how many countries?

28. What did these books teach about the inspiration of the Bible?

29. What did these books teach about Christ’s miracles?

30. Are there just a few fundamental doctrines of the faith?

31. What does it mean to be “militant” for the faith of God’s Word?

32. What were the seven characteristics of fundamentalism according to the World Congress of Fundamentalists?

33. What are two errors of fundamentalism as a movement?

34. Who claimed to have coined the term “New Evangelicalism”?

35. He defined New Evangelicalism as a “repudiation of _____.”

36. Before New Evangelicalism, what did the term “evangelical” mean?

37. According to David Otis Fuller, the old evangelicals “possessed the same _____ conviction--that all truth is _____, never _____.”

38. Charles Spurgeon separated from what organization?

39. Spurgeon said, “Fellowship with known and vital _____ is participation in _____.”

40. He said, “I have _____ of those who err from the faith, and even from those _____.”

41. According to James A. Stewart, what are the two characteristics of “Potpourri Evangelism”?

42. What are three ways that New Evangelicalism has spread in influence?

43. Today the terms “evangelical” and “new evangelical” have become _____.

44. What are the 12 characteristics of New Evangelicalism that we have given in this book?

45. Who did Billy Graham yoke together with in his 1957 New York City Crusade?

46. A follow-up study found that of the 1,300 Catholics who came forward at the Graham crusade “practically all remained _____, continued to pray to _____, go to _____, and confess to a _____.”

47. David Cline, vice-chairman of the 1984 Graham crusade in Vancouver, said, “If Catholics step forward there will be no attempt to _____ them and their names will be given to the _____ church nearest their homes.”

48. This type of evangelism is called _____ evangelism.

49. New Evangelicals quote from _____ with no _____ to their readers.”

50. According to Romans 16:17, the believer is to “_____ them which cause divisions and offences contrary to the _____ which ye have learned; and _____ them.”

51. What verse says “be ye not unequally yoked together with unbelievers”?

52. According to 2 Timothy 3:5, what is the believer commanded to do in regard to those who have a form of godliness but deny the power thereof?

53. What verse says God’s people are to withdraw from brothers who walk disorderly?

54. What verse says that “evil communications corrupt good manners”?

55. What is the philosophy of infiltration?

56. Leaven is used in Scripture as a metaphor for what two things?

57. Name the two books and chapters that refer to leaven in this way.

58. What has been the result of the philosophy of infiltration in evangelicalism?

59. According to Michael Harper, who are the “three sisters”?

60. In his book *The Body*, Chuck Colson said the body of Christ has _____ feet, _____ hands, and _____ ears.”

61. What passage says to reject heretics after the first and second admonition?

62. What are three Bible examples of how that the apostle Paul was strong in his condemnation of false teachers?

63. What did Peter call the false teachings in 2 Peter 2:1?

64. What did Peter call false teachers in 2 Peter 2:10?

65. In what verse did the apostle John say to try the spirits?

66. In what passage did the apostle John instruct believers not to receive false teachers into their houses or bless them?
67. What are false teachers called in 2 Corinthians 11:13?
68. What are they called in 2 Timothy 3:13?
69. What did Paul say about false teachers in Galatians 2:4?
70. What did he say about them in Ephesians 4:14?
71. What warning did Paul give in 1 Corinthians 15:33?
72. What does this warning mean?
73. The chief danger of New Evangelicalism is not the _____ that is preached but the _____ that is neglected.
74. A New Evangelical speaker will preach against sin and error in _____, but not plainly.
75. In 1966, Billy Graham told the United Church Observer, "I have made it a practice not to pass _____ on other clergymen."
76. He also said, "Our evangelistic association is not concerned to pass _____ on any particular denomination."
77. G. Peter Wagner is described as a man who "makes _____ assessments about nobody."
78. Robert Schuller said, "if Christianity is to succeed in the next millennium, it must cease to be a _____ religion and must become _____."
79. Michael W. Smith says, "My songs are not _____ at all."
80. In what book do we find one of Enoch's strong sermons?
81. What verse says the preacher must "reprove, rebuke, exhort"?
82. What verse says the believers are to "have no fellowship with the unfruitful works of darkness, but rather reprove them"?

83. What verse says the believer is to earnestly contend for the faith once delivered to the saints?

84. What are eight things the believer is commanded by God's Word to judge?

85. What type of judgment is forbidden in Romans 14?

86. What type of judgment is forbidden in James 4:11-12?

87. Billy Graham said, "The one badge of Christian discipleship is not _____, but _____."

88. Edward Carnell said, "Jesus names _____, not defense of _____, as the sign of a true disciple."

89. According to Ephesians 4:14, how many types of false doctrine is the believer to be concerned about?

90. In 1 Timothy 1:3, Paul instructed Timothy to keep out how much false doctrine?

91. What passage says all Scripture is profitable for doctrine?

92. According to Titus 1:9, how does the preacher protect the church?

93. What is the "anointing" of 1 John 2:27?

94. In John 14:23, Jesus said, "If a man love me, he will keep _____."

95. 1 John 5:3 says the love of God is to _____."

96. Philippians 1:9 says love should abound in _____ and all _____.

97. How did James Thornwell define "in betweenites"?

98. What are two reasons that we know that in John 17, Jesus is not praying for a unity of all professing Christians?

99. How is a unity of "one faith" (Ephesians 4:3-6) different from ecumenical unity?

100. What is the context of Ephesians 4:3-6?

101. According to Philippians 1:27, Christian unity is having one _____.”

102. 1 Corinthians 1:10 says Christian unity is to “be _____ joined together in the _____ mind and in the _____ judgment.”

103. What verse says the preacher should “exhort, and rebuke with all authority”?

104. What verse says the preacher should speak “as the oracles of God”?

105. What is “pragmatism”?

106. What are three examples of pragmatic goals that some churches and Christian organizations have?

107. What verse describes “the whole duty of man”?

108. According to this verse, what is the whole duty of man?

109. In Matthew 28:20, Christ commanded that the disciples be taught “to observe _____ things _____ I have commanded you.”

110. In Acts 20:27, Paul said that he had taught the churches “_____ the counsel of God.”

111. What king of Israel was rebuked because he obeyed only part of God’s command?

112. God said to this king, “to _____ is better than sacrifice ... For rebellion is as the sin of _____ and _____ is as iniquity and idolatry.”

113. What verse contains this teaching?

114. Speaking to the National Association of Evangelicals in 1971, Billy Graham said that *Christianity Today* magazine has given evangelicals _____ respectability.

115. The young evangelicals in the Church of England are on a “quest for _____ theology.”

116. What verse says “with the lowly is wisdom”?

117. What passage says that most true believers are of “the weak things of the world”?

118. What did the Jewish leaders say about Jesus in John 7:15?

119. In Luke 6:26, Christ said, “Woe unto you, when all men shall _____ of you.”

120. In Acts 4:13, the religious leaders looked down on the apostles as _____ and _____ men.

121. In Matthew 11:25, Christ thanked the Father “because thou hast hid these things from the _____ and _____, and hast revealed them unto _____.”

122. In 1 Corinthians 2:4, Paul said his preaching was “not with _____ words of _____ wisdom.”

123. How does 1 Corinthians 15:33 apply to those who learn from modernists and other false teachers?

124. Harold Lindsell warned that within about 10 years, New Evangelicalism was “being assaulted from within by increasing _____ with regard to biblical _____.”

125. Stephen Olford said, “That’s the wrong spirit-- _____ the liberal! ... Evangelicals should seek to build _____.”

126. Isaiah 30:10 says that Israel wanted her prophets to preach _____ things.

127. In John 6:60, the people rejected Christ’s teaching because it was a _____ saying.

128. What is an example of why Billy Graham has been called “Mr. Facing Two Ways”?

129. What verse says that two cannot walk together except they agree?

130. What verse warns about damnable heresies?

131. What does damnable heresy mean?

132. What are two examples of damnable heresies?

133. Why is it necessary to chose between a “limited fellowship” or a “limited message”?

134. New Evangelicals began their social work endeavors by including gospel preaching, but “over time this position tends to deteriorate until social-justice work becomes legitimate even without _____ and eventually it crowds out _____.

135. The Evangelical Foreign Missions Association says “evangelical social action will include whenever _____, a verbal _____ to Jesus Christ.”

136. World Vision says they are ready to give a “reason for their hope ... whenever _____.”

137. Where in Christ’s Great Commission does he instruct the churches to do social-justice work?

138. Where in the book of Acts do we see the apostles doing social-justice work?

139. What motivated the early Christians to preach the gospel diligently?

140. According to Philippians 3:18-21, a mark of false teachers is that they “mind _____ things.”

141. William Ashbrook said New Evangelicalism could be called the New _____ because “it seeks _____ ground, being ... neither _____ nor _____.”

142. W.B. Riley warned about the menace of _____.

143. New Evangelicalism “begins with a changing _____, a new _____ that dislikes a _____ approach to the things of God.”

144. John Van Gelderen said that “if you compare modern _____ to early _____, the similarities are alarming.”

145. Wayne Van Gelderen, Sr., warned about “a new _____ within fundamentalism.”

146. According to Ephesians 5:11, God's people are to "have _____ fellowship with the unfruitful works of darkness, but rather _____ them."

147. In John 8:11, Christ told the adulterous woman "Neither do I condemn thee: go, and _____ no more."

148. According to Charles Woodbridge, New Evangelicalism "advocates _____ of error ... _____ to error _____ with error, _____ by error, and ultimate _____ to error."

149. Harold Lindsell warned that "evangelicalism's children are in the process of _____ the _____ of their fathers."

150. Francis Schaeffer warned that "significant numbers of those under the name of 'evangelical' no longer hold to that which makes _____."

151. The Moody Press book *The Coming Evangelical Crisis* warned that evangelicalism has "given way to a theological _____ that was precisely what many of the founders of modern evangelicalism had _____ in mainline Protestantism."

152. What verse says that all Scripture is given by inspiration of God?

153. According to 2 Peter 1:21, the Bible prophets were "_____ men" who "spake as they were _____ by the _____."

154. In 1960, Frank Gaebelein warned that among evangelicals there was a "subtle _____ of the doctrine of the _____ of the Scripture."

155. In 1976, Carl Henry warned that there was a growing number of young evangelicals who "now _____ or _____ inerrancy."

156. In 1976, Harold Lindsell published what book?

157. That year Lindsell said that more and more evangelicals “have been _____ and _____ the view that the Bible has _____ in it.”

158. In 1978, Richard Quebedeaux warned that most of the evangelical colleges and seminaries have faculty “who no longer believe in _____.”

159. In 1983, Francis Schaeffer warned that “a large segment of the evangelical world has become _____ by the _____ spirit of this present age.”

160. In 1985, Herman Hanko warned that “it is almost impossible to find an evangelical professor in the theological schools of our land and abroad who still holds _____ to the doctrine of the _____ inspiration of the Scriptures.”

161. What are ten ways that biblical inspiration is undermined among evangelicals?

162. D.A. Carson says that in the Gospels we only have the _____ of Jesus, not His very _____.

163. In what year did Billy Graham meet with Catholic bishop Fulton Sheen and express gratitude for his ministry?

164. In what year did Graham say about who who came forward at the invitation in his crusades, “We’ll send them to their own churches--Roman Catholic, Protestant or Jewish”?

165. In what year did a Catholic bishop stand beside Graham and bless inquirers who came forward at his gospel invitation?

166. In what year and in what country did Graham stand outside of the Mary shrine of Jasna Gora to welcome the Catholic pilgrims?

167. In what year and where were 100 Catholic priests and people trained to follow-up on inquirers at a Graham crusade?

168. In what year and where were the names of 2,100 Catholics who came forward at a Graham crusade turned over to Catholic churches?

169. Graham told David Frost, "I'm equally at home in an Anglican or Baptist or Brethren assembly or a Roman Catholic church."

170. In what year was *Evangelicals and Catholics Together* published?

171. This statement said, "We together, Evangelicals and Catholics, confess our _____ against the _____ that Christ intends for all his disciples."

172. Galatians 5:9 warns that "a _____ leaven leaveneth the _____ lump."

173. In what year was *Evangelicals and Catholics Together II* published?

174. Signers included what five well-known evangelicals?

175. Why is this document insufficient? What is missing?

176. What did the Catholic Council of Trent say about those who believe that "justifying faith is nothing else than confidence in divine mercy"?

177. What did the Catholic Council of Trent say about those who say that salvation is not increased before God through good works?

178. The Second Vatican Council said the work of salvation is "set in train through the _____ and _____."

179. The Second Vatican Council said, "in the church _____ works were also offered to God for the _____ of sinners."

180. The New Catholic Catechism says, "God has bound _____ to the sacrament of _____."

181. The Second Vatican Council said that by the Catholic mass "the work of our _____ is carried out."

182. The New Catholic Catechism says “the sacraments of the New Covenant are _____ for salvation.”

183. According to Catholic teaching, the popes take the grace Christ won on the cross and “_____ it to the faithful for their _____.”

184. The New Catholic Catechism says that Mary “by her manifold _____ continues to bring us gifts of _____.”

185. The New Catholic Catechism says by communing with or praying to the “saints,” a sinner can “b e more promptly and efficaciously _____ of the _____ for sin.”

186. The New Catholic Catechism says, “There is no offense, however serious, that the _____ cannot forgive.”

187. In a Tale of Two Churches published by InterVarsity Press, George Carey called for the reunion of what two streams of “Christendom”?

188. In 1990, Thomas Nelson published what book calling for ecumenical unity between Protestants and Catholics?

189. In 1994, Navigators’ NavPress published what book calling for ecumenical unity between Protestants and Catholics?

190. In 1994, David F. Wells warned that evangelicalism has “lowered the _____. It is open to the _____.”

191. In what year and in what book did Richard Quebe-deaux warned that evangelicals were getting so worldly that they were drinking, getting abortions, using profanity, viewing pornography, using marijuana, and accepting practicing homosexuals as Christians?

192. In what year did a Christianity Today magazine reader’s poll find C.S. Lewis to be the most influential Christian writer?

193. D. Martin Lloyd-Jones said C.S. Lewis had a _____ view of salvation.

194. C.S. Lewis believed in _____ evolution.

195. C.S. Lewis taught that hell is a _____ of _____.

196. In the New Oxford Annotated Bible, Bruce Metzger said the Pentateuch is “a matrix of _____, _____, and _____” and it is “not to be read as _____.”

197. Metzger called the book of Job an ancient _____.

198. Metzger said the Bible’s accounts about Elijah and Elisha contain “_____ elements.”

199. Metzger said Jonah is a “popular _____.”

200. How do we know for sure that Jonah is true history?

201. How do we know for sure that Job is true history?

202. Schuller said “a person is in hell when he has lost his _____.”

203. Robert Schuller said that Christ was “_____ incarnate.”

204. What Bible passage warns that they time will come when “they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth”?

205. New Evangelicalism is not a denomination or a group. “It is a _____ of compromise; it is an _____ of non-judgmentalism; it is a _____ of separatism.”

206. Compromise is a _____ slope; it is a _____ path.