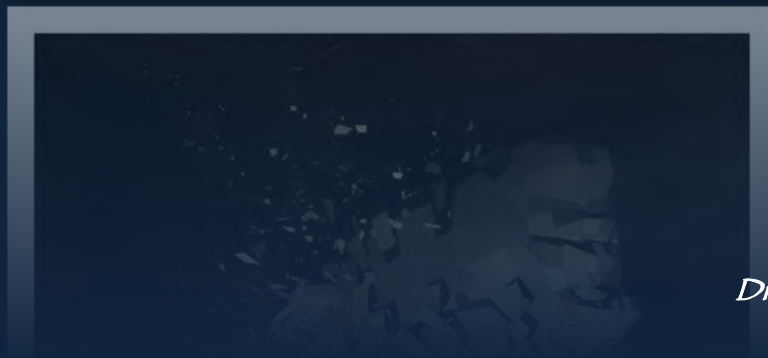


Contemporary Theology

New England Baptist College



Dr. Craig P. Scott

CONTEMPORARY THEOLOGY

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Class Objectives:

1. To outline the key theological movements and changes in the years 1900 to present day.
2. To historically trace how these theological trends impact fundamentalism.
3. To encourage each student to think through the theological issues facing the church.
4. To give the student biblical tools that will enable them to discern truth and error and stand firm in Christ.

Class Expectations:

1. Reading – 15% of final grade.

The textbooks for this class are:

The Tragedy of Compromise: The Origin and Impact of the New Evangelicalism by Ernest D. Pickering. (BJU Press, 1994). ISBN: #978-0-89084-757-2^[1]_[SEP]

Faith Undone: The emerging church: a new reformation or an end-time deception, by Roger Oakland. Lighthouse Trails Publishing, nd. ISBN: #2800979131518

Both books must be read by the last week of class. There will be no partial credit given and no exceptions.

2. Research Paper: 45% of final grade.

Each student will write a term paper exploring one of the following theological trends:

- The Fundamental/Liberal Controversy
- The Fundamental Movement
- The Pentecostal Movement
- The New Evangelical Movement
- The Charismatic Movement
- The Health, Wealth and Prosperity Movement
- The Vineyard Movement (Signs and Wonders Movement)
- Catholics and Evangelicals United
- Liberation Theology
- The Emergent Church Movement

The paper must accurately document the historic origin and growth of the selected movement. Second, the paper must clearly point out any errors within the movement and give the correct biblical position. Each paper will be graded on its content, clarity, and logical approach.

Paper Timeline:

October 5 – A detailed outline must be submitted to Dr. Scott along with a list of sources that will be used.

November 16 – Hand in first draft

December 7 – Hand in final copy of paper

3. Tests:

Mid-term	– October 5	20% of grade
Final	– December 14	20% of grade.

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- Sweet, Leonard, editor. *The Church in Emerging Culture: Five Perspectives* published by Zondervan, 2003. This book includes contributions from pro-emergent voices such as [Brian McLaren], as well as critical voices such as [Michael Horton].
- Teachout, Raymond L. *Breaking Down the Walls and the Gospel: The Subversive Work of "Evangelical Inclusivism."* Ste-Foy, Quebec: E-B-P-A, 1999.
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**THE FOLLOWING BOOKS ARE NOT RECOMMENDED READING
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- Armstrong, John, Ed. *Roman Catholicism: Evangelical Protestants Analyze What Divides And Unites Us*. Chicago: Moody Press, 1994.
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- Fournier, Keith A. *House United? Evangelicals and Catholics Together*. Colorado Springs: Navpress, 1994.
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- "ReligionLink.org : Emerging Church trend expands, diversifies".
- YouTube - Emerging vs. Emergent <http://vodpod.com/watch/164128-emerging-vs-emergent>

Contemporary Theology

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A. Overview of Class

Contemporary theology in relationship to Biblical, Systematic and Historical Theology

B. Warnings

1. Acts 20:28-30
2. Galatians 1:6-10
3. Ephesians 5:6-12
4. 1 Timothy 4:1-6
5. 2 Timothy 3:1-10 (12)
6. 1 John 4:1-6
7. 2 John 6-11
8. 3 John 9
9. 2 Peter 2:1-3:7
10. Jude 4-23

What is apostasy?

C. Used Twice as a Noun – ἀποστασία

1. Acts 21:21 (forsake)
2. 2 Thess. 2:3 (falling away)

The noun refers to defection or revolt. In the New Testament it refers to religious defection.

3. ἀποστασία [*apostasia* /ap·os·tas·ee·ah/]

n f. Feminine of the same as 647; TDNT 1:513; TDNTA 88; GK 686; Two occurrences; AV translates as “to forsake + 575” once, and “falling away” once. 1 a falling away, defection, apostasy.

4. Acts 21:21

This passage calls us to remove from or to forsake any person or system that is defective in its teaching or in revolt from truth.

5. Apostasy was epitomized in Satan

a. Ezek. 28:11-19

- b. Apostasy is a direct repudiation of divine to which one has been clearly exposed and which one has professed.

D. Apostasy as a verb

1. It is used in the NT of personal withdrawal and of withdrawal from the faith as a revealed system of truth (Luke 8:13; 1 Tim. 4:1; Heb. 3:12)
2. **ἀφίστημι** [*aphistemi* /af·is·tay·mee/]

v. From 575 and 2476; TDNT 1:512; TDNTA 88; GK 923; 15 occurrences; AV translates as “depart” 10 times, “draw away” once, “fall away” once, “refrain” once, “withdraw self” once, and “depart from” once. **1** to make standoff, cause to withdraw, to remove. **1a** to excite to revolt. **2** to stand off, to stand aloof. **2a** to go away, to depart from anyone. **2b** to desert, withdraw from one. **2c** to fall away, become faithless. **2d** to shun, flee from. **2e** to cease to vex one. **2f** to withdraw oneself from, to fall away. **2g** to keep oneself from, absent oneself from.

Apostasy defined

- **Unger defines apostasy as:**
 1. The act of a professed Christian, who knowingly and deliberately rejects revealed truth regarding the deity of Christ (1 John 4:1-3) and redemption through his atoning sacrifice (Phil. 3:18; 2 Peter 2:1)

Apostasy vs Heresy

- **Heresy is not apostasy**
 1. Heresy is used only in Titus 3:10
 2. It is a selfish choice which results in party divisions within the church. It emphasizes carnal troublemaking, not theological error.
 3. **αἱρετικός** [*hairetikos* /hahee·ret·ee·kos/]

adj. From the same as 140; TDNT 1:184; TDNTA 27; GK 148; AV translates as “that is a heretic” once. **1** fitted or able to take or choose a thing. **2** schismatic, factious, a follower of a false doctrine. **3** heretic.

Apostate Characteristics

- A. They repudiate the organized system of revealed truth—the faith (2 Timothy 3:5)
- B. They are motivated by demons (1 Timothy 4:1)
- C. They are not truthful (1 Timothy 4:2)

- D. They are deceptive (2 Peter 2:13)
- E. They oppose divine authority (Jude 8)
- F. They are spiritually dead (Jude 12)
- G. They have a form of religion without power (2 Timothy 3:5)
- H. Satan's doctrines are spread by Satan's "ministers" (2 Corinthians 11:13-15)
- I. Unsaved men without spiritual discernment may hail these men as great religious leaders.
- J. Those that don't cooperate with these false teachers usually are despised as uncooperative, divisive and unloving.
- K. False teachers accommodate themselves to the tastes of their unregenerate hearers and are usually more popular.

Apostasy Summarized

A. Apostasy is irremediable and awaits judgment

- 1. 2 Peter 2:17, 21; Jude 11-15
- 2. In none of these passages is any hope given that apostasy will be checked, and that truth will triumph.
- 3. Apostates will not be converted, nor will they repent and return to the fold.
- 4. For them the mist of darkness is reserved, forever (2 Peter 2:17)
- 5. They are spiritually lifeless heading toward doom (Jude 12, 13)
- 6. Church history yields no example of a group or denomination that having been captured by apostates, has been rescued and restored to a Biblical witness
- 7. As our age moves forward, we will see apostasy grow (2 Tim. 3:1 & 13)
- 8. Apostasy will come to full fruition during the time of the tribulation in the mother of harlots, Babylon the Great – Rev. 17
 - a. Unfaithful to divine truth – Is. 1:21; Jer. 2:20
 - b. She is ecumenical (worldwide, Rev. 17:1, 15)
 - c. She has children, since she is the MOTHER – Rev. 17:14-17

B. What should the true believer do?

- 1. Rev. 18:4, 5
- 2. If the Babylon of Rev. 17 and 18 be symbolic of the corrupt civilization of this world in its spiritual, commercial and moral aspects, then it is evident what God expect His people to do.

When is a Body Apostate?

- A. When men and women in its leadership deny the truths of the Christian faith. If such are welcomed into places of leadership, the body has departed, though individuals within may still be sound.
- B. When official periodicals and media presentations promote view contrary to the orthodox Christian faith
- C. When no effort is made by the leadership of the group or the majority of its constituency to expel the offending parties

The Rise of Liberalism

A. Three Schools of Thought – 1600 to 1800

- 1. English Deism
- 2. French Naturalism
- 3. German Rationalism

B. John Locke – 1632 to 1704 (English)

- 1. Christianity must be acceptable to human reason. The truths of divine revelation must be believable, that is, rational according to human standards.
- 2. Results: The rejection of the supernatural and miraculous. If it is not believable and explainable, it is not valid

C. Francois Marie Arouet (Voltaire) – 1694 to 1788

- 1. French Naturalist: He rejected the origin of Christianity
- 2. “Religion arose out of the ignorance and fear of primitive peoples and was in no wise a revelation from a personal all wise God.”
- 3. Began comparative religions: He looked for analogies between Christianity and other world religions.

D. Friedrich Schleiermacher – 1768 to 1834

- 1. German Rationalist: “Religion is a feeling of dependence upon God. It is an inner experience. The more intense these feelings, the more religious.
- 2. Doctrinal matters and formulated theology is not important.
- 3. It is the joy of “experiencing God” which is at the heart of Christianity

Comparison:

A. Liberalism & The Orthodox Faith

1. In liberalism, one can reject cardinal doctrines of the faith as objectively revealed in Scripture and still be a very religious person, loving and enjoying God.
2. Orthodox Christianity believes the Christian faith is delivered by God to His people and that it is fixed and stable

B. Modern Views Hold:

1. God is constantly changing
2. There are no absolutes
3. There is no final Word from God
4. There is no fixed and authoritative faith

C. Higher Criticism Developed

1. The study of the authorship, purpose, date, occasion and writing of the Bible.
2. The Bible was viewed as a merely human book and treated only as any piece of literature.
3. It is considered (by liberals) a book full of errors, both scientific and otherwise.

Liberalism in America

A. Unitarianism opposed to Trinitarianism

1. They denied the doctrine of the trinity and the deity of Christ
2. John Biddle – 1615-1662 (originator in England)
3. 1st congregation in England – 1774
4. Spread to America in the late 1700's

B. How Orthodox Churches Changed

1. It began as a mood

“Churches loved to emphasize the points of agreement rather than the points of difference. They were willing to make concessions for the sake of the peace of the church.” Samuel Eliot. *Heralds of the Liberal Faith* (Boston's American Unitarian Association, 1910), I, intro.

“Many churches became Unitarian instead of Trinitarian and “crossed the boundary without knowing it.” Samuel Eliot. *Heralds of the Liberal Faith* (Boston’s American Unitarian Association, 1910), I, intro.

“In many churches “there was not even any debate over theological changes. It was natural, a peaceful evolution.” Samuel Eliot. *Heralds of the Liberal Faith* (Boston’s American Unitarian Association, 1910), I, intro.

—The appointment of Henry Ware as Hollis Professor of Theology at Harvard in 1805 served as a wake-up call to the church. He was Unitarian. The Change Was Gradual

2. It was reinforced by the enlightenment

- a. Charles Darwin
 - 1. The Origin of Species – 1859
 - 2. The Descent of Man (It challenges the Genesis Account)

3. It became a movement

- a. Evangelical Liberals
 - 1. Washington Gladden
 - 2. Phillip Brooks
 - 3. Shailer Mathews
 - 4. Horace Bushnell
- b. It was an effort by the liberals to make the new intellectualism respectable

Down Grade Controversy

A. Charles Spurgeon – 1887

“I am uneasy about the ‘downgrade’ trend of some of my Baptist brethren. They are departing the ‘higher ground’ of the faith in the inspired Word and fundamental doctrines.”

1. The Sword & Trowel – 1887 (March & April)

2. Baptist Union – 1887

- a. Key Issue over inerrancy
- b. Joseph Parker – Popular preacher was a liberal and Vice President of the Union
- c. Spurgeon withdrew from the Baptist Union in October of 1887

d. Other key Liberals

- | | |
|----------------|--------------------|
| ▪John Clifford | Charles Williams |
| ▪Samuel Cox | Alexander Maclaren |

“Believers in Christ’s atonement are now in declared union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death. . . .Yes, we have before us the wretched spectacle of professedly orthodox Christian publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these Christian Unions, they begin to look like Confederacies in Evil . . .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.*”

Charles Spurgeon

Fundamentalism

- A. Position as a whole. . . Is to sever from fellowship with organized groups that permit the presence and propagation of error.
- B. The term “fundamentalism”
 - 1. Came from a series of booklets published in the 1st part of the 20th Century which later became a two-volume set called “The Fundamentals”
 - 2. Those who held the doctrines listed in “The Fundamentals” were dubbed, “Fundamentalists”
 - 3. The term covered separatists and non-separatists
 - 4. Fundamentalists rose up to defend the Scriptures from attack and to enunciate clearly their authority and uniqueness
- C. Influencing Factors
 - 1. C. I. Scofield
 - 2. The teaching of dispensationalism
 - 3. The Plymouth Brethren
 - a. People in Ireland and England who began to study Scripture and were dissatisfied with the established Church.
 - b. Began around 1830 in separate meetings from the Church of England.
 - c. J. N. Darby was a key leader and writer

- d. Darby believed that the professing church had fallen into apostasy. He connected this with man's continued failure upon earth due to his sinful nature.
 - e. Wrote:
 - i. Separation from Evil: God's Principle of Unity
 - ii. "Separation from evil is the necessary first principle of communion with Him . . . Separation from evil is His principle of unity."
 - iii. "Whenever the body declines the putting away of evil, it becomes in its unity a denier of God's Character of holiness, and the separation from evil is the path of the saint."
5. Dispensationalism:
- a. The Plymouth Brethren popularized this method of Biblical interpretation:
 - b. The teaching of dispensationalism regarding the apostasy of the church is critical in the development of fundamentalism.
6. Example of Dispensationalism
- a. **Dispensation of Innocence: Man was without sin and innocent**
 - i. **Time:** From the creation of man and ends with the fall
 - ii. **Ruling factors:** A favorable disposition towards God
 - iii. **Scriptures:** Begins with Genesis 1:27-2:3 and ends with Genesis 2:7-3:5
 - iv. **Responsibility:** Man was responsible to obey God by exercising a favorable attitude
 - v. **The test:** Would man obey God?
 - vi. **The failure:** Man rebelled
 - vii. **The judgment:**
 - 1. Spiritual death — man lost his favorable disposition, and he took on a disposition of enmity towards God.
 - 2. Physical death; along with disease, deformity, etc.
 - 3. The loss of his perfect environment
 - 4. Satan usurped man's rule in the world. Adam was appointed by God to rule but in Adam's revolt Satan gained control and rules over men.
 - b. Seven Dispensations
 - i. Dispensation of Innocence Man was without sin and innocent
 - ii. The Dispensation of Conscience
 - iii. The Dispensation of Civil Government

- iv. The Dispensation of Promise
- v. Dispensation of Mosaic Law
- vi. Dispensation of Grace
- vii. Dispensation of Millennium
- 7. The Brethren later fell into squabbling factions.
- 8. Warning:
 - a. We must be careful in how far we take the doctrine of separation. We can easily shipwreck on the shoals of human pettiness.

Questions Asked by Fundamental Congregations & Leaders

- What is my responsibility, if the Bible is true and authoritative and if my denominational leaders and others disparage its truth?
 - 1. Is it sin to rend the Body of Christ?
 - 2. Should I remain in a church that gives no or little spiritual food?

Historical Growth of Fundamentalism

- A. People were dissatisfied with the “husks” they received for spiritual food.
- B. From 1875 through 1930 great Bible Conferences sprang up
 - 1. Montrose, PA
 - 2. Winona Lake, IN
 - 3. Pinebrook near Stroudsburg, PA
 - 4. Northland, MA
- C. Fundamentalism In General
 - 1. Bible teachers emphasized
 - a. The Great Fundamentals of the faith
 - b. Premillennialism
 - c. Warned of Liberalism
 - d. Citywide Evangelistic Campaigns
 - 1) D. L. Moody
 - 2) J. Wilber Chapman
 - 3) R. A. Torrey
 - 4) Billy Sunday
 - 5) Bob Jones Sr.

- e. Radio
 - 1) Old Fashion Revival Hour – Charles Fuller
 - 2) Radio Bible Class – M. R. DeHaan
- f. Independent Missionary Agencies
 - 1) China Inland Missions
 - 2) Sudan Interior Mission
 - 3) Africa Inland Missions
 - 4) Most of their support came from people still in liberal churches but were seeing the need to support missionaries true to God's Word.
- g. The Bible Institute Movement
 - 1) Moody Bible Institute
 - 2) Bible Institute of Los Angeles
 - 3) Philadelphia School of the Bible
- D. The Struggle Within Denominations
 - 1. 1900-1930 was the height of the struggle
 - 2. Survey of Three Key Groups
 - a. Northern Presbyterians
 - b. Northern Baptists
 - c. Baptists in the South
 - d. Others
- E. Northern Presbyterians
 - 1. They were the bastions of Orthodoxy 17th & 18th Century
 - 2. Great Scholars
 - a. Francis Patton
 - b. B. B. Warfield
 - c. Charles Hodge
 - d. A. A. Hodge
 - 3. Liberalism broke out in 1893 when Charles Briggs was suspended for heresy
 - 4. Revising the Westminster Confession – 1903
 - a. They began to use literature supporting liberal thinking.
 - b. They began to cooperate with groups denying inerrancy in mission efforts.

- c. Princeton President, Ross Stevenson – 1914
 - d. Accommodated those who held various theological views
 - e. Soften personal convictions
5. Three Churches Merged in NYC – 1922
- a. Called Harry Emerson Fosdick as Pastor
 - b. Preached “Shall the Fundamentalists Win?”
 - c. “Liberals also are Christians and therefore could not rightfully be excluded from the Christian Churches”

F. Auburn Affirmation – 1923

1. 1300 Pastors signed confession upholding inerrancy, incarnation, virgin birth, vicarious blood sacrifice and physical resurrection
2. Yet!!!!!!!!!!!!!! Furthermore, this opinion of the General Assemble attempts to commit our church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ.
3. We all hold most earnestly to these great facts and doctrines: we believe from our hearts that the writers of the Bible were inspired of God: that Jesus Christ was God manifested in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have redemption; that having died for our sins He rose from the dead and is our ever-living Savior; that in His earthly ministry He wrought many mighty works and by His vicarious death and unfailing presence He is able to save to the uttermost.
4. Some of us regard the particular theories contained in the deliverance of the General Assemble of 1923 as satisfactory explanations of these facts and doctrines.
5. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship.

G. J. Gresham Machen

1. Wrote: *Christianity and Liberalism*
2. He was forced to leave and was unflocked by the Presbyterian Church in 1938
3. He formed Westminster Theological Seminary
4. Formed the Independent Board of Presbyterian Foreign Missions
5. Organized the Orthodox Presbyterian Church in 1938
 - a. Carl McIntire
 - b. Allan MacRae
 - c. Oliver Buswell

6. Also formed:
 - a. The Bible Presbyterian Church
 - b. The Reformed Presbyterian Church
7. “Again, men tell us that our preaching should be positive and not negative, that we can preach the truth without attacking error. But if we follow that advice, we shall have to close our Bible and desert its teachings. The New Testament is a polemic book almost from the beginning to end . . . It is when men have felt compelled to take a stand against error that they have risen to the really great heights in the celebration of truth.”

H. Northern Baptist Convention

1. Now called the American Baptist Church –1907
2. From the inception liberals were within
 - a. Walter Ranschenbusch
 - b. Shailer Mathews
3. University of Chicago was founded to fill the pulpits with unbelievers
4. 1909 The Wealthy Street Baptist Church- Grand Rapids, MI withdrew the convention
 - a. Northern Baptist Seminary in 1913
 - b. Eastern Baptist Seminary 1915?
5. 1919 The Baptist Convention voted to participate in the interchurch world movement
 - a. It was a group designated to unite 30 denominations to alleviate social ills
6. June 1920
 - a. Fundamentalist Meeting began
 - b. Purpose to warn of liberalism
7. Fundamentalist Fellowship – July 1920
 - a. Intent was to meet before Northern Convention
 - b. Designed to reform from within
 - c. 1945 became the Conservative Baptist Convention
8. Conservative Baptist Seminaries
 - a. Central Conservative Baptist Seminary
 - b. San Francisco Conservative Baptist Seminary
 - c. Pillsbury Baptist Bible College
9. 1923 - Baptist Bible Union formed
 - a. J. Frank Norris, W. B. Riley, William Pettingill
 - b. More militant

Differences between Conservative Baptists and the Baptist Bible Union

A. Conservative Baptist

1. Complained
2. Spoke Out
3. Try hard to maintain denominational unity

B. Bible Baptist Union

1. More militant
2. Less willing to cooperate with denomination
3. Separatist
4. 1932 became GARBC
5. Bible Baptist Union fell apart because of personalities

Pentecostalism Emerges

New England Baptist College

A. Classic Pentecostalism

1. Charles Fox Parham

- a. A leader in the holiness movement who believed he could carry out a healing ministry. He did this until charges of immorality were laid against him.
- b. He began his Bible Institute in Topeka, Kansas. It was called Bethel Bible Institute and considered an independent Holiness School with a small student body.
- c. He assigned the student body one question. “How do we know when we are baptized in the Spirit” The students were only to use their Bibles. (Remember, in the Holiness context the Baptism of the Holy Spirit was always marked by an experience).
- d. *On January 1, 1901* (The first day of the 20th Century), after an all-night prayer meeting for the baptism of the Spirit, one of Parham’s students Agnes Ozman, spoke in tongues. Soon Parham and the other students had the same experience.

POINT: Tongues became the sign of the baptism of the Spirit. This became the hope this would bring the Church into a new age.

- e. From this event Charles Parham gave his great commission to the students sending them out to the world saying,

“The time is now at hand when we should all receive this gift of tongues. We have received a command to carry our religion to all the nations of the earth. We will not have to wait until we master the foreign languages God will give us the power to speak so that we will be understood.”

- f. They employed people to interpret but they **could not** verify it, therefore, they declared it a prayer language.
- g. He moved to Houston, Texas in 1905, with the purpose of healing people that were being afflicted with the plague. A problem was created when he failed. The solution to this problem was to move.

POINT: they believed tongues became sign of the baptism of the Spirit. This became their hope this event would bring the Church into a new age.

- h. The results of Agnes’ experience every Pentecostal unit in existence today can be traced back to that obscure beginning in the State of Kansas with the possible exception of the Church of God’s Girls’ Home in India operated by Pandita Ramabai .

- i. He had a view of three works of grace:
 - 1) Salvation – which gives eternal peace;
 - 2) Sanctification – which cleanses and gives victory in life
 - 3) Baptism – which gives the gifts of tongues.

2. **W. J. Seymour**
 - a. A black preacher who moved to Los Angeles in 1906
 - b. Had a vision of awful destruction in **Los Angeles** to occur on April 9th, 1906 **San Francisco** occurred. Even though his prophecy missed by 9 days and 377 miles people flocked to him.
 - d. A revival at Azusa Street occurred
 - e. Characteristics of the revival were prophecies, visions, tongues – all these events went on for three years without stop.
 - f. Others:
 1. Mable Smith
 2. Florence Crawford
 3. Alexander Dowie
 4. William Durham
 5. A. L Tomlison
 - g. After William Durham received his tongues experience at Azusa Street in 1907 he returned to Chicago where he led thousands of mid-western Americans and Canadians into the Pentecostal movement. He had traveled halfway across the country by train to see the outpouring of the Holy Spirit in Los Angeles.

3. In 1914 about 300 preachers and laymen gathered from 20 states and several foreign countries for a "general council" in Hot Springs, Arkansas, to discuss and take action on the growing need
 - a. Five reasons they listed for calling the meeting
 - 1) Doctrinal unity,
 - 2) Conservation of the work
 - 3) Foreign missions interests
 - 4) Chartering churches under a common name for legal purposes
 - 5) The need for a Bible training school

The Development of Classic Pentecostalism

- A. The Assemblies of God, 1914
- B. “Jesus Only” Pentecostalism, 1916
 - 1. They were rejected by the Assemblies of God
- C. International Church of the Foursquares Gospel, 1927
 - 1. Founder: Aimee Semple McPherson (1890 – 1944)
 - 2. She was married three times.
 - a. Robert Semple 1910; While married to him she spent time with William Durham. Her husband died and she remarried.
 - b. Harold McPherson, 1912: She left him to preach and settle in L.A.
 - c. David Hutton, 1931: He was a Hollywood Actor, singer. She later divorced him.
 - 3. She founded the Echo Park Evangelistic Association; L.I.F.E. Bible College; and established the first ever evangelistic radio station KFSG (Kall Four Square Gospel)
 - 4. She was accused of having a number of affairs in her life.
 - 5. One time she kidnapped herself and disappeared for three weeks and received front-page news. She was found walking out of the desert in a border village in USA/Mexico.
 - 6. The Four Squares are:
 - a. Salvation by faith
 - b. Healing by faith
 - c. Baptism by the Holy Spirit
 - d. Second Coming of Christ
 - 7. Key Leader
Pastor Jack W. Hayford, founder of The Church on the Way in Van Nuys, California, and Living Way Ministries, is perhaps the best-known Foursquare minister in the 21st century and is currently the denomination's president.
 - 8. **Formula for Success:**
 - a. ‘The Foursquare people illustrate the tendency of certain elements to rally around and follow a leader of striking personality. ‘Sister’ possessed all the qualities necessary to a messiah of ardent souls. Handsome in appearance and fluency in speech, she knew all the secrets of crowd psychology.
 - b. Her preaching services were highly dramatic, and she used publicity, costuming, lighting effects, music and her personal charm to secure the most striking effects her message was the most simple orthodoxy;

- c. She claimed and exercised the gifts of healing and tongues, and professed to be under the direct guidance of God;
- d. She abounded in good works toward the poor.
- e. She turned the opposition of the regular preachers to her own advantage and to the discomfort of her enemies.
- f. Thus 'Sister' grappled her followers to her with hoops of steel. Their devotion was not shaken by the many notorious escapades in which she was involved, family quarrels, lawsuits, alleged kidnapping and subsequent criminal prosecution, marriage, separation, and so forth. Scandals, which would have destroyed any decorous religious leader, were used by this prophetess to strengthen her position.
- g. Following a kidnapping episode, which her enemies openly declared was an illicit amorous adventure, she published in a Los Angeles daily paper of wide circulation and sensational character a series of articles featuring both her love affairs and divine leadings.
- h. Her whole career was an interesting study in sexual charm and religious devotion. During nearly a dozen years of rumor, opposition, and publicity she held her position and following and capitalized every attack to her own advantage." - Small Sects in America, Clark, pg. 115 – 116.

The Gifts of the Spirit

A. Purpose of this section

1. To understand the distinctive doctrines of Charismatic theology and to see how they differ from our theological system
2. To comprehend the differences between the various branches of the Charismatic movement [Pentecostal, Neo-Pentecostal, Prosperity Movement and the Vineyard movement.
3. To know key passages and key definitions involved in Charismatic theology.
4. To be able to interact with these passages and divide the Word of Truth properly and defend what you believe
5. To be able to evaluate the Charismatic movement theologically

B. Two Views:

1. Cessationist's View:
 - a. The sign gifts have ceased
2. Continuationist's View :
 - a. The sign gifts The sign gifts are still active
 - b. i.e. Apostles, Prophecy, Tongues, Interpretation of Tongues, Miracles, gifts of healing

C. What Does The Bible Say About Speaking In Tongues?

1. Tongues are a known language - Acts 2:1-11
2. At Pentecost it was a known language - Acts 8:5-25
3. At Samaria it appears to be a known language [Acts 10:14-17 & 44-46]
4. At Cornelius' house, a Gentile it appears to be a known language - Acts 19:1-7
5. The disciples of John the Baptist received a known language [Acts 19:4-7]

At what point in Scripture did tongues change into an unknown language?

D. What Is The Purpose Of Tongues

1. Acts 2:1f – It is the reversal of the Tower of Babel enabling the gospel to go out to the world.

2. 1 Corinthians 14:21-22 – It is a sign gift. It was a sign to the Jew of impending judgment. This will be explained below.

E. Tongues Are Predicted To Stop In Themselves.

1. 1 Cor. 13:8
2. Love never fails [ἐκπίπτει from *ekpipto* a third singular present active indicative verb meaning, “to drop away” or “to become ineffective.”]
3. Prophecies shall fail [καταργηθήσονται from *katargeo* a third plural future passive indicative verb meaning, “to be abolished”]
4. Tongues shall cease [παύσονται from *pauo* a third plural future middle indicative verb meaning “to come to an end by itself.”]
5. Knowledge shall vanish away [καταργηθήσεται from *katargeo* a third singular future passive indicative verb meaning, “to be abolished.”]

F. When Will Tongues Stop

1. 1 Corinthians 14:21-22 indicated the time of their end. It quotes Isaiah 28:11-12.
2. Isaiah 28:11-12 speaks of the impending judgment that would soon come to Israel by Assyria. The foreign languages in this passage were designed by God to be a sign of judgment.

G. Tongues, A Sign of Judgment

1. 2100 BC – Tongues was the sign of Judgment
Genesis 11 – Tongues is a sign of judgment at the Tower of Babel.
2. 1445 BC – Promised in the Law of Moses
Deut. 28:49 – The Law of Moses describes tongues as a sign of judgment.
3. 721 BC – Fulfilled in the Assyria Captivity
Isaiah 28:11-12 speaks of the impending judgment that would soon come to Israel by Assyria.
4. 606 BC – Fulfilled in the Babylonian Captivity
Jeremiah 5:15 cites tongues as a sign of judgment that would soon come to Israel from Babylon.

5. Acts 2:1 was a sign to Israel of impending judgment. This was indicated by Peter in Acts 2:16-21.
6. Tongues are a sign of impending judgment to Israel. This judgment occurred in AD 70 with the destruction of the temple. At this point in history we find that tongues ceased.

H. Tongues Are Considered A Problem

1. 1 Cor. 12:7-11 - Not all people have the same gift.
(Therefore, it is impossible to claim that everyone should have the spiritual gift of tongues.)
2. 1 Cor. 14:1-5
Paul is speaking sarcastically, pointing out the folly of their activity. Spiritual gifts are to profit the body and are not to be a mystery that only God understands.

Is the Apostle Paul endorsing the speaking in tongues in 1 Cor. 14:1-5?	
Paraphrase	KJV
<i>"When John* speaks in an unknown language, he does not speak to men but to God. In fact, no one understands him; he utters mysteries with his spirit. While John speaks in an unknown language all he does is edify himself, but he that prophesies edifies the church. I wish that all of you spoke in many languages, but I would rather have you prophesy. He who prophesies is greater than John who is speaking in an unknown language, unless John had someone interpret what he says, so that the church may be edified."</i> (vs. 1-5).	¹ Follow after charity, and desire spiritual <i>gifts</i> , but rather that ye may prophesy. ² For he that speaketh in an <i>unknown</i> tongue speaketh not unto men, but unto God: for no man understandeth <i>him</i> ; howbeit in the spirit he speaketh mysteries. ³ But he that prophesieth speaketh unto men <i>to</i> edification, and exhortation, and comfort. ⁴ He that speaketh in an <i>unknown</i> tongue edifieth himself; but he that prophesieth edifieth the church. ⁵ I would that ye all spake with tongues, but rather that ye prophesied: for greater <i>is</i> he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
Does the Apostle Paul see any value to speaking an unknown language in 1 Corinthians 14:6-8?	
<i>"If I come to you speaking in an unknown language, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?"</i> <i>Even in the case of musical instruments that make all kinds of sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a</i>	⁶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ⁷ And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? ⁸ For if the

<p><i>distinction in the notes? Again, who will get ready for battle if the trumpet does not sound a distinct charge? (v. 6-8)</i></p>	<p>trumpet give an uncertain sound, who shall prepare himself to the battle?</p>
<p align="center">Does the Apostle Paul see any value to speaking an unknown language in 1 Corinthians 14:9-13?</p>	
<p>•<i>So it is with John, unless he speaks intelligible words with his tongue, how will anyone know what he is saying? All he is doing is speaking into the air. (v. 9)</i></p> <p>•<i>Certainly there are all sorts of languages in the world, yet none of them is without meaning. If you or the church does not grasp the meaning of what John is saying, then he is like a barbarian.” (vs. 10-11)</i></p> <p>“<i>Since you are eager to have spiritual gifts, try to excel in gifts that build up the church. For this reason, if John speaks in an unknown language he should pray that someone interpret what he says.” (v. 12-13)</i></p>	<p>⁹So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.</p> <p>¹⁰There are, it may be, so many kinds of voices in the world, and none of them is without signification. ¹¹Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh <i>shall be</i> a barbarian unto me.</p> <p>¹²Even so ye, forasmuch as ye are zealous of spiritual <i>gifts</i>, seek that ye may excel to the edifying of the church. ¹³Wherefore let him that speaketh in an <i>unknown</i> tongue pray that he may interpret.</p>
<p align="center"><i>Should we pray, sing or praise God in an unknown language? — 1 Cor. 14:14-15</i></p>	
<p>“<i>For if John was to pray in an unknown language his spirit would pray, but his mind is unfruitful. So what shall John do? John should pray with his spirit, but he should also pray with understanding; John should sing with his spirit, but he should also sing with understanding.” (v. 14-15)</i></p> <p>•“<i>If John is praising God with his spirit, how can anyone near him understand what he is saying and say "Amen" to his thanksgiving, since no one knows what John is saying? He may very well give praise, but no one else is edified” (v. 16-17)</i></p> <p>•“<i>As your teacher, I thank God, I speak in many languages, more than you all: yet, in the church I would rather speak five words with my understanding, that I might teach others rather than speak 10,000 words in an unknown language.” (v. 18-19)</i></p>	<p>¹⁴For if I pray in an <i>unknown</i> tongue, my spirit prayeth, but my understanding is unfruitful.</p> <p>¹⁵What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.</p> <p>¹⁶Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? ¹⁷For thou verily givest thanks well, but the other is not edified.</p> <p>¹⁸I thank my God, I speak with tongues more than ye all: ¹⁹Yet in the church I had rather speak five words with my understanding, that <i>by my voice</i> I might teach others also, than ten thousand words in an <i>unknown</i> tongue.</p>

<p align="center"><i>Is the practice of speaking in tongues a spiritually mature thing to do?</i> <i>1 Cor. 14:20</i></p>	
<p>• “Brothers, don’t be children in your thinking: It is better to be children in evil, but in understanding be men.” (v. 20).</p>	<p>²⁰Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.</p>
<p align="center"><i>What happens when gibberish is found in a worship service?</i> <i>1 Cor. 14:23</i></p>	
<p>• “So if the whole church gather together into one place, and everyone speak with an unknown language, and there comes in those that do not know the language or are unsaved, will they not say that you are mad? v. 23</p>	<p>²³If therefore the whole church be come together into one place, and all speak with tongues, and there come in <i>those that are</i> unlearned, or unbelievers, will they not say that ye are mad?</p>
<p align="center"><i>What happens when a worship service has people speaking in gibberish or an known language? - 1 Cor. 14:24-25</i></p>	
<p>“But if all speak the Word of God in an understandable language and an unsaved person, or an unlearned person comes to the worship service, he will be convinced that he is a sinner, and will be judged by all he hears, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!" v. 24-25</p>	<p>²⁴But if all prophesy, and there come in one that believeth not, or <i>one</i> unlearned, he is convinced of all, he is judged of all: ²⁵And thus are the secrets of his heart made manifest; and so falling down on <i>his</i> face he will worship God, and report that God is in you of a truth.</p>
<p align="center"><i>The Regulations of Tongues - The worship service is to be done in an orderly fashion — 1 Cor. 14:26</i></p>	
<p>“What then, brothers is the right course? When you meet together for worship, everyone has a psalm, a doctrine, a language, a revelation, an interpretation. . Let all things be done constructively and edifying for the good of all.</p>	<p>²⁶How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.</p>
<p align="center"><i>Speaking in tongues is to be limited to no more than two or three per service</i> <i>1 Cor. 14:27a</i></p>	
<p>• “If John or others speak in an unknown language, let the number be limited to two or at the most three and each one taking his turn. (This regulation also eliminates the congregation from singing in tongues)</p>	<p>²⁷If any man speak in an <i>unknown</i> tongue, let it be by two, or at the most by three, and that by course;</p>
<p align="center"><i>Speaking in an unknown language requires an interpreter</i> <i>— 1 Corinthians 14:27b-28</i></p>	

<p><i>“And let one interpret and explain what is said. But if there is no interpreter, let each of them keep still in church and talk to himself and to God.”</i></p>	<p>and let one interpret.²⁸But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.</p>
<p style="text-align: center;"><i>Forbid not to speak in tongues</i> <i>— 1 Cor. 14:39</i></p>	
<p><i>·It must be noted that 1 Corinthians was written before 70 AD and the destruction of the Temple. Many believe (myself included) that the speaking in tongues ended at this time.</i></p> <p><i>·This idea is based on the promise found in 1 Cor. 13:8 stating that tongues will stop by themselves [shall cease Gk. <u>pauo</u> — mid. voice verb meaning “to come to an end by itself”]. This is coupled with the two-fold purpose of tongues which is:</i></p> <p style="padding-left: 40px;"><i>-To enable the spread of the gospel — Acts 2</i></p> <p style="padding-left: 40px;"><i>-To be a warning sign of impending judgment to the unsaved Jew — 1 Cor. 14:21-22</i></p> <p><i>·The purpose that God intended for tongues has already been filled.</i></p>	<p>³⁹Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.</p>

WHAT DOES THE BIBLE SAY ABOUT SPIRITUAL GIFTS?

The Listing of Gifts

<u>Romans 12:3-8</u>	<u>1 Cor. 12:8-10, 28-30</u>	<u>Eph. 4:11</u>
Prophecy	Word of wisdom	Apostleship
Ministering (Helps)	Word of knowledge	Prophecy
Teaching	Faith	Evangelism
Exhortation	Healing (3)	Pastoring
Giving	Miracles (3)	Teaching
Government (Ruling)	Prophecy (3)	
Showing Mercy	Discernment	
	Tongues (3)	
	Interpretation (2)	
	Apostleship (2)	
	Teaching (2)	
	Ministration (Helps)	
	Government (Ruling)	

A Classification of the Gifts

<u>Speaking</u>	<u>Serving</u>	<u>Signifying</u>	<u>Foundational</u>
Pastoring	Ministration (Helps)	Miracles	Apostleship
Teaching	Hospitality, etc.	Healings	Prophecy
Evangelism	Giving	Tongues	Wisdom
Exhortation	Government (Ruling)	Interpretation	Knowledge
	Showing Mercy		Discernment
	Faith		

A. The Purpose of Gifts

They are Spirit-given abilities for Christian service. There is not just one gift, but many. Because of their supernatural source, nature, and purpose, gifts are to be distinguished from natural talents.

B. Spiritual Gifts Defined

1. Pastoring:

The ability to care for a man's spiritual needs through teaching the Word of God. The ability to nurture others in truth

2. Teaching:

The ability to analyze and interpret God's truth and communicate it clearly and systematically

3. Evangelism:

The ability to present Christ to people in such a way that they respond by faith

4. Exhortation:

The ability to motivate people to action, normally using the authority of God's Word.

5. Helps:

The ability to give assistance or aid in any way that it brings strength or encouragement.

6. Music as a gift of helps:

The ability to express one's relationship to God through music. Six different uses of this gift mentioned in Scripture:

- a. Instrumentalists (2 Chron. 34:12)
- b. Singers (1 Chron. 15:19)
- c. Composers (2 Chron. 29:30)
- d. Choir Directors (Nehemiah 12:46)
- e. Music Instructors (1 Chron. 15:22)
- f. Making of Instruments (2 Chron. 7:6; 29:26,27)
- g. For Edification – 1 Cor. 14:26
- h. For Sharing – Col. 3:16

7. Craftsmanship as a gift of helps:

The ability to work with one's hands for the benefit of others. (Exodus 31:3, 6-11)

8. Hospitality as a gift of helps:

The ability to willingly and cheerfully have an open door policy for meals, housing and ministry needs (Rom. 12:13; 1 Peter 4:9; Titus 1:8; 1 Timothy 3:2; 5:10; Hebrew 13:2)

9. **Giving:**
The ability to make and distribute money to further the cause of God
10. **Leadership:**
(Government; Ruling; Administration) The ability to lead others and manage the affairs of the church
11. **Showing Mercy:**
The ability to work joyfully with those whom the majority ignores
(Examples of mercy: Luke 10:37; Acts 16:33,34)
12. **Faith:**
The ability to trust God beyond the probable and raise the vision of others
(Examples: Acts 11:23,24; Matthew 9:27)
13. **Miracles (A sign gift):**
The ability of an individual to perform acts contrary to material laws, with power beyond human capacity.
14. **Healings (A sign gift):**
a. The ability of an individual to heal a person spiritually, emotionally or physically.
b. The Greek form of the word “healing” is actually plural, “healings.” It may refer to all three aspects of healing, spiritual, emotional and physical. For examples of spiritual healing, see: Matt. 13:15 or 1 Peter 2:24. For examples of emotional healing see Luke 4:18 and for physical healing see Phil. 2:25-27, 30; 1 Tim. 5:23; 2 Cor. 12:7-9.
15. **Tongues (A sign gift):**
The ability to speak in a language unlearned by the speaker.
16. **Interpretation of Tongues (A sign gift):**
The ability to interpret the meanings of tongues through the interpreter learned the language.

17. **Apostleship:**

- a. Those given the ability to lay the foundation for the Church through the ministry of the Word.
- b. Apostleship refers to an office that died out when the apostles passed away or when the church was firmly planted.
- c. The Greek word “*apostolos*” means “one sent forth.” It is found 75 times in the New Testament in 19 of the 27 NT books.
- d. Restricted use of the term:
 - 1) Used of the 12 plus Matthias.
 - 2) It is defined as those who accompanied Jesus from the baptism of John the Baptist to His Resurrection – Acts 1:21,22
 - 3) The Apostles laid the structural foundation of the church like opening the Gospel to the Jews, Samaritans and Gentiles.
 - 4) They had power to work miracles (Acts 2:43; 5:12; 8:18; 2 Cor. 12:12; Hebrews 2:4)
 - 5) They will one day sit on twelve thrones in judgment of the 12 tribes of Israel (Luke 22:29,30)
 - 6) Their names will be inscribed on the twelve foundations of the New Jerusalem (Rev. 21:14)
 - 7) An official usage limited to the twelve (Acts 9:27; 1 Cor. 15:7)

18. **Prophecy:**

The ability to proclaim or preach the Word of God. It is composed of two parts: forth-telling and preaching.

- a. Examples of forth-telling in the OT
 - 1) Ex. 4:14-16; 7:1 -- Aaron forth-telling for Moses. (These men did not merely foretell the future but forth-told God’s message, which concerned itself with the past, present and the future.)
 - 2) Isaiah 6; Jeremiah 1:4-40; Exodus 3:1-9; 1 Samuel 3 – They received revelation from God by dreams, visions or verbal communication. Exodus 7:8-13; 20-25; 1 Samuel 3:15-21 – They acted consciously, not in some trance.
 - 3) Ezekiel 24:3-15; 15:1-8; Jer. 18:1-6; 19:1,2, 10, 11 – They often used a graphic object lesson to emphasize God’s message.

- 4) Jonah 3:1-10; Jer. 18:1-6 – Their message was primarily reformative

b. Foretelling the Future

- 1) Deut. 18:9-21 – Their character was godly, when they spoke, they were 100% accurate (to be less than 100% accurate they were to be dismissed as a prophet and not listened too). They pointed God's people to the true God.
- 2) Prophets instructed, warned, exhorted, promised, and rebuilt. The future was often part of their prophetic utterance. Their emphasis was historical, practical and was relevant to contemporary conditions.

c. New Testament examples of Prophets:

- 1) Acts 11:27,28 – Agabus predicts death through-out the known world via famine.
- 2) Acts 21:11 – Agabus warns Paul of persecution
- 3) Acts 13:1 – Antioch had certain prophets
- 4) Acts 15:32 – Judas and Silas being prophets exhorted the brethren
- 5) Acts 21:9 – Philip's daughters were prophetesses
- 6) 1 Corinthians 19:3,4 – In Corinth prophecy seemed to be the delivery of an inspired message or revelation for the purpose of edifying.
- 7) Eph. 2:20 – The church was built upon the foundation of the apostles and prophets. (Eph. 3:5; 4:11 clarifies Eph. 2:20 for us. Paul was not talking of O.T. prophets here in Eph. 2:20, but of his contemporaries).
- 8) 1 Thess. 5:20 – Paul commands the church, "Despise not prophesying."

d. **Prophets:**

- 1) God's revelation has been finished and the Bible is our all-sufficient guide today. All believers have the indwelling of the Holy Spirit, which illuminates and applies God's Word, where as in the O.T. the saints did not have this privilege.
- 2) Until the completion of the N.T. during the apostolic age, prophets gave necessary special revelation and reliable guidance.
- 3) Since the completion of the Bible (in which divine revelation is once and for-all written) and the establishing of God's church, the gift of prophecy (as giving forth new or additional revelation) seems to be absent in this church age.

19. Word of Wisdom:

The ability to know truth by the impression of the Holy Spirit?

20. Knowledge

The ability to study and understand truth and then apply God's truth to life.

21. Discernment of Spirits:

The ability to discern the spirits of truth and error.

Baptism of the Holy Spirit

This is a doctrine that is misunderstood. People often seek to be baptized in the Spirit after they are saved. Sometimes people seek to be baptized many times thinking with each baptism to receive some new gift of the Spirit. The confusion of Spirit baptism is so great and emotional filled that it is hard to reason with those who have had some type of experience they called “spirit baptism”.

When the Scriptures point out an experiential event to be in error, often the response comes back, “How come then I had this experience?” This is the very dangerous position that says “forget the Scriptures, don’t bother my experience”. It opens one up to all sorts of false ideas and can even expose us to demonic influences. The only sure path is in what the Scriptures teach. For in the Scripture, we can know what is right or wrong.

A. Biblically, What Is Spirit Baptism?

1. Spirit Baptism Is the Believer Being Placed Spiritually Into the Body of Christ.

- a. 1 Corinthians 12:13 – “For by one Spirit were we all baptized into one body...”
- a. Galatians 3:27 – “For as many of you as have been baptized into Christ have put on Christ.”

2. Spirit Baptism Is The Means By Which We Are co-crucified With Christ.

- a. Romans 6:3-6 *“Know ye not that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptized into death that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that henceforth we should not serve sin”*

- b. The Spirit Baptism is **not** an extra endowment with power. Spirit Baptism places us in a position with Christ. Ephesians 2:6 “*And (God) hath raised us up together, and made us sit together in heavenly places in Christ.*”
- c. The Baptism of the Spirit places us into the body with Christ. If we are spiritually baptized again (a second time as the charismatic believers claim), into what then are we placed? Spiritual Baptism only occurs once.

B. When Are We Baptized into The Body Of Christ?

1. We Are Baptized into The Body Of Christ At The Moment Of Salvation.

- a. I Corinthians 12:13 “For by one Spirit are we all baptized into one body”
- b. Ephesians 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ.”

2. Every believer the very moment they got saved were baptized into the body of Christ.

If someone is not baptized into Christ, he is not saved.

C. Spirit Baptism Is Different from Water Baptism.

Water baptism is a symbolic act that depicts what happened to us spiritually the very moment we trusted Christ. Nor is water baptism a vicarious event, it is only a symbolic rite (ordinance) that is a visible statement of what had happened to us spiritually in the past and it declares to all that we died in Christ and have been raised a new man.

Spirit Filling

A. Filled defined:

No more room for anything else; Taken over with something; Fully yielded life to God. Filling is letting the Holy Spirit control your life. Not to be filled with the Spirit, it is called carnality because you are filled with the world, flesh, or the devil.

B. Spirit-filled Men & Women

1. John the Baptist - Luke 1:15-16
2. Elisabeth - Luke 1:41-43
3. Zacharias - Luke 1:67
4. Simeon - Luke 2:25-26
5. Jesus - Luke 4:1

C. Four Things the Holy Spirit Did

1. The filling gave them power
2. The filling gave them spiritual understanding
3. The filling gave them wisdom
4. The filled provided divine leading

D. Acts 1:1-2

- The Holy Spirit is the method by which Jesus issues commands to His disciples and to us

E. Luke 12:11-12

1. Jesus taught His disciples to obey the Holy Spirit even before the resurrection
2. We need to learn to obey the Holy Spirit

F John 14:26

1. This is Jesus' promise of the Holy Spirit after He arose
2. Jesus guides through the filling of the Holy Spirit

G. Acts 4:8 & 13

1. We find filling with power
2. We find boldness
3. We find wisdom

H. Acts 4:31

- The believing assembly was filled again which indicates that we can be filled repeatedly

I. Acts 6:3 & 5

1. Men of leadership must be filled with the Holy Spirit. This means some believers might not be.
2. Acts 6:7 Brings great fruit
3. Acts 6:8 Stephen was full of faith
4. Acts 6:10 Stephen was filled with power
5. Acts 7:55-56 filled with faith & understanding

J. Acts 9:17 & 13:2, 4, 9, 52

1. Paul was filled with the Holy Spirit - Acts 9:17
2. Paul was sent by the Holy Spirit – Acts 13:2 & 4
3. Paul was filled with the Holy Spirit – Acts 13:9
4. The disciples were filled with joy and with the Holy Spirit - Acts 13:52
5. Paul was led by the Holy Spirit - Acts 16:6
6. Elders appointed by Holy Spirit - Acts 20:28

K. Everything that was done in the church that lasted, had impact and displayed power was done by men & women who were filled with the Holy Spirit.

How to be Filled With the Holy Spirit

- A. Key Scripture** — Ephesians 5:18
- B. Defined:** Being filled means being controlled by the Spirit
- C. Characteristics:**
 - 1) Filling is commanded — Eph. 5:18
 - 2) Filling is repeated — Acts 2:4; 4:31
 - 3) Filling produces Christ-likeness — Gal. 5:22-23
- D. Conditions for being filled:**
 - 1) **Romans 12:1-2; 8:14** —
 - a) A dedicated life yielded to the Spirit's control. This is commanded. It is a voluntary act, but a necessary act if we are to be filled
 - b) Initial dedication — Romans 12:1-2
 - c) Continual dedication — Romans 8:14.
 - 2) **Ephesians 4:30**
 - a) This is an undefeated life — it is victory over sin in our daily experience. This is the reason the Spirit must control us.
 - b) This means that we must respond to the light of the Word of God as it is continually revealed (1 John 1:7)
 - 3) **Galatians 5:16** — It is a dependent life
- E. Consequences of being spirit-filled (controlled by the Spirit)**
 - 1) Gal. 5:22-23 — A Christ like character
 - 2) Eph. 5:18-20 — Worship and Praise
 - 3) Eph. 5:21 — Submissiveness
 - 4) John 7:37-39 — Service

Pentecostalism in Church History?

The Ancient Church, A.D. 100 – 600

A. Ante – Nicene Period, A.D. 100 – 325

1. Justin Martyr (A.D. 110 – 165)

- a. Justin was a Christian apologist who studied all the great philosophies of his day. In his Second Apology (ca. 153), he is discussing the gifts of the Old Testament saints, not the miraculous gifts of 1 Corinthians. His concept of the gifts is not how the Charismatics view gifts, but rather is trying to explain to the Jew how the New Testament prophetic gifts belong to the Church.
- b. The gift in question
 - 1) The prophetical gifts of Moses, Solomon, Elijah and Daniel.
 - 2) None of whom spoke in tongues but rather gave forth the word of truth.
 - 3) The Scriptures around A.D. 140 were only completed 50 years before and not all churches had the benefit of the written Word.
 - 4) This passage might give credence to the sporadic continuation of the gifts until the 3rd or 4th Century for some argue the gifts such as “discernment” were necessary until the Scriptures were compiled and in all the Churches.

c. Excerpt from Justin Martyr:

- 1) “For the prophetical gifts remain with us. Even to the present time. And hence you ought to understand that the gifts formerly among your nation have been transferred to us. . . . Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God [*i.e. preaching, helps, administration, etc.*]. . .” Ante-Nicene Fathers, vol. 1, pp. 240,, 243.

2) Power Evangelism by John Wimber pg. 157 – 8.

- a) He quotes this passage and misses the context of the passage and claims it is referring to the continuation of the Charismatic gifts into the second century A.D.

2. Irenaeus (A.D. 120 – 202)

- a. Irenaeus did not claim the gifts for himself. All his reporting on the gifts were secondhand knowledge. He, nor any of the leaders of the church, ever saw these events.

There was a heretical group known as the Montanus they practiced the gifts and it is possible that Irenaeus was speaking of what he heard about this group.

3. Montanus (A.D. 126 – 180)

- a. **Background:** Before his “conversion,” Montanus was a priest of the ecstatic cult of Cybel. He also worshipped the pagan idol, Bacchuss, whose followers spoke in strange Bacchuss. He had two prophetesses [Maximilla and Pricilla] who were wealthy ladies who left their husbands to follow him.
- b. Montanus was a recent “convert” to Christianity and “through his unquenchable desire for leadership, gave the adversary opportunity against him. And he became beside himself, and began suddenly in a sort of frenzy and ecstasy, he raved and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition for the utterances at that time were indignant, and they rebuked him as one that was possessed, and that was under the control of a demon, and was led by a deceitful spirit, and was distracting the multitude. . . . And he stirred up besides two women, and filled them with the false spirit, so that they talked wildly and unreasonably and strangely, like the person

already mentioned.” Eusebius, “Church History” Ante – Nicene Fathers, vol. 1, p. 213.

- c. This group was declared heretical and by the 6th Century disappeared.
- d. **Power Evangelism**, by John Wimber p. 158,
 - 1) He deletes this information about the Montanus movement but goes and quotes from a very important Church Father who had abandoned the Church for this group.

4. **Tertullian (A.D. 160 – 220)**

- a. He was the most important Church Father of the west. At the age of 46 (A.D. 206), he joined the Montanus group.

Post – Nicene Period, (A.D. 325 – 600)

- A. From this point in history forward almost all the key leaders of the Church ascribed the gifts as an event of the past. The hearsay of the gifts in their day was considered legend.

1. **Pachomius (A.D. 292 – 348)**

2. **Chrysostom (A.D. 345 – 407)**

- a. From his vantage point, the gifts have long ago ended.
- b. “This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to by their cessation, being such as then used to occur but no longer take place.” “Homilies” 29.2, Ante – Nicene Fathers vol. 4.

3. **Augustine (A.D. 354 – 430)**

- a. He was a top theologian and clearly spoke to the cessation of the miraculous gifts and that tongues were known languages.
- b. “In the earliest time, “the Holy Ghost fell upon them that believed: and they spake with tongues,” which they had not learned, ‘as the

Spirit gave them utterance.’ These signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away.” “10 Homilies on 1st John” Ante – Nicene Fathers, vol. 7, 6 : 10.

The Medieval Church (A.D. 600 – 1500)

“From the patristic times until the power of the Reformation had made itself distinctly felt, the gift of tongues is an almost forgotten phenomenon. The attention, which the Reformation drew to the Scriptures, is the reason for the reappearance of the gift. Men do not usually have the gift of tongues unless they know there is a gift of tongues.” Markie, The Gift of Tongues, p. 28.

The Reformation Church (1500 – 1648)

A. Martin Luther (1483 – 1546)

1. Thomas Zimmerman, a former general superintendent of the Assemblies of God, cited Erich Sauer’s History of the Christian Church: “Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all gifts of the Holy Spirit.” C.T. (Jan. 4, 1963) p. 12.
2. “However, no statement from Luther’s own writings is cited as proof for this claim. Sauer may have been referring to Luther’s ability to read and to speak German, Latin, Greek and Hebrew. Brumback, and advocate of glossolalia, recognized this possibility when he wrote: ‘We have not been able to determine the author’s conception of the nature of tongues, and therefore we would hesitate to enter this quotation as conclusive evidence.’” Gromacki, Mod. Tong. Move., p.19.

B. **Francis Xavier (1506 – 52)**

1. Charismatics claim that as a missionary he had the gift of tongues; however, Xavier himself claimed he had to work very hard to learn the languages he spoke. *Hockema, What About Tongue Speaking?, p. 19.*

Summary:

There does not appear to be any conclusive evidence of tongues after the Apostolic age.

18th and 19th Centuries

A. **The Camisards (Little Prophets of Cevennes)**

1. This was a small group of believers in France who were affected by the removal of the Protestant element in France around 1765. They found themselves heavily persecuted when the Protestants were cast out of the country. Under the stress of the persecution this pre – millennial group thought they had entered the tribulation. In this period they experienced several miraculous things.
2. They spoke in an unlearned language.
3. They had angels appear to them and who spoke to them.
4. Lights appeared in the sky to guide them to safety; and voices were heard of those singing words of encouragement to them.
5. “The first occurrence of tongues grew out of the prophetic utterance of a ten – year old, Isabeau Vincent, who had fled from the mistreatment of her father and had seen the king’s soldiers bayonet women and children worshipping together in their own church. In an ecstatic experience she called for repentance. . . Soon children all over the Cevennes were seized by the spirit and prophesied. Children as young as three were known to have exhorted the people in religious discourses. Adults, too, were seized by the spirit and found themselves speaking the words of French they did not understand.” **Tongues Speaking, Pp. 52 – 53.**

6. This is the first recorded occurrence of sign gifts since at least the third if not the first century. Notice tongues were “languages.” They were also a people under tremendous stress, once the persecution ended the events disappeared.

The Revivalistic Activities

A. England, John Wesley 1703 – 1791

1. This is sighted by many Charismatics as a Pentecostal style revival that swept the country.
 - a. “Both adults and children fell under the power of the Spirit. They shrieked, swooned, fell to the floor as if dead, babbled senselessly, cried out in praise to God, and so on.” Stagg, Hinson, Oates, Glossolalia, p. 64.
 - b. **Explanation as given by John Wesley (Wesley Journal, p. 239)**

“Whereas the truth is God suddenly and strongly convinced many that were lost sinners: the natural consequences whereof were sudden outcries and bodily convulsions; to strengthen and encourage them that believed, and to make His work more apparent, He favored several of them with trances and visions; in some of these instances, after a time nature mixed with grace; Satan likewise mimicked this work of God in order to discredit the whole work.”
2. **Evaluation:**
 - a. No evidence of speaking in other know languages
 - b. No evidence of prophesying
 - c. Some phenomena appeared in both believers and unbelievers

- d. Wesley THEREFORE credits three sources for the above events: God, psychological and Satan.
- e. There are no indications that these events continued nor that anyone at that time associated them with the gifts of the Spirit as we understand them. Rather it was a supernatural out pouring of God's Spirit bringing revival.
- f. Some unusual doctrines that were devolved during this period and had a major impact on the Pentecostal movement. Wesley's theology was a reaction to rationalism and Deism of his day. It was a theology of experience. The emphasis on emotion and experience is in sharp contrast to the cold godless intellectualism of that day. Rationalism gave way to faith and feeling, it was a transition from the nature to a supernatural religion.

1) **Prevenient Grace**: Involves three items:

- a) Man wishing to please God;
- b) Man has the first dawn of light concerning His will.
- c) A slight conviction that he has sinned against God.

2) **Repentance**:

A man must repent before he is saved. Making repentance more a human work than a work of God.

3) **Perfectionism**:

Though Wesley did not believe in perfectionism as it is practiced today, yet his teaching was misunderstood and it opened the door for some of the current teachings.

- h. On the American side of the great awakening men such as James Davenport (1730's – 1770) and Jonathan Edwards reported unexpected activities and did have some excesses yet, in

examining the effects on peoples lives they all felt it was a movement of God.

B. The Shakers:

1. This was started by James and Jane Wardley.
 - a. They were former English Quakers who were influenced by the French Camisards.
 - b. This movement attracted Ann Lee (1736 – 84) who became the leader and was called “Mother Ann Lee.”
 - c. She claimed to speak in 72 known languages.
 - d. She also claimed to be both male and female and was the bride of Christ.
 - e. She said she was the fulfillment of Christ’s return and the Shakers were the fulfillment of Christ’s Kingdom on earth.
 - f. The members of the group would physically shake under the influence of a spirit, some spoke in tongues.
2. **An evaluation of this movement is clear. It was a heretical movement.**

Developments in the 19th Century

A. In England – Edward Irving (1792 – 1834)

1. He graduated the University of Edinburgh with a MA.
2. In 1815 he was licensed by the Presbytery of Kirkcaldy and was an assistant to Thomas Chalmers.
3. In 1822 he pastored the Caledonian chapel in London.
4. His name was withdrawn [Defrocked] by the Presbytery in 1828 on charges that he denied the sinlessness of Christ.
5. In 1832 he began his own church called the Catholic Apostolic Church.

6. They believed that God would practice the sign gifts in their midst if they felt it was near the end of the age.
7. Two ladies did speak in tongues [ecstatic utterances]. They believed themselves to be a recreated apostle and they sought to make tongue speaking as a normal occurrence in the church.
8. Edward Irving died in 1834 never receiving the “gifts” yet he is considered the Father of the Charismatic Movement. The movement died out shortly after his death.

B. Charles Finney (1792 – 1875) The Second Great Awakening]

1. Woman fell to floor remained unconscious 16 hours.
2. Local infidel dropped dead, dying words: “don’t let Finney pray over my corpse.”
3. A universalist fell to the floor saying he was descending into hell.
4. Men and women toppled from their seats with shrieks and screams, crying for mercy.

5. Evaluation of his revivals

- a. Unlike the First Great Awakening which had long range effects on people’s lives, several months after the revival people showed no change.

b. New Doctrinal Views:

1) Repentance:

Repentance was defined as turning from sin to holiness. He viewed repentance as a constant state of virtuous turning. He states, “Faith is often spoken of in scripture as if it were the sole condition of salvation, because, as we have seen, from its

very nature implies repentance and every virtue.” - Finney’s Systematic Theology, p. 390.

2) **Entire Sanctification:**

He states, “it is self – evident, that entire obedience to God’s law is possible on the ground of natural ability. . . Now, as entire sanctification consists in perfect obedience to the law of God, and as the law requires nothing more than right use of whatever strength we have, it is of course, forever settled, that a state of entire sanctification is attainable in this life, on the ground of natural ability.” - Finney, Systematic Theology, p. 343.

This view is based on a natural human ability and is considered a second work of grace [A second experience after salvation].

3) **Baptism of the Holy Spirit;**

Finney had experienced several baptisms of the Holy Spirit. This doctrine made way for the holiness view of sanctification.

c. The results of these doctrines came the

- 1) Pentecostal Church of the Nazarene (1895)
- 2) The Pilgrim Holiness Church (1898)
- 3) The Church of God in Anderson, Indiana 1880 and in Cleveland Tennessee 1922 [which is now the world headquarters of the Church of God].

New Evangelicalism

History of Evangelicalism

Evangelicalism Surveyed:

- A. In 1525 William Tyndale dubbed the term 'evangelicals' when he wrote
“Evangelion (that we call the gospel) is a Greek word; and signifieth good, merry,
glad and joyful tidings, that maketh a man’s heart glad, and maketh him sing,
dance and leap for joy.”
- B. By 1725 it was a term used to describe the events of the revivals of John and
Charles Wesley and Jonathan Edwards, and Whitefield. They called them
Evangelical Revivals.
- C. By early 1800 the term was used to distinguish from the “preaching of those
pastors of the national churches in England and Scotland who remained orthodox
but had no gospel message preached from their pulpit.”
Those that preached the gospel message of salvation by grace through faith in
Jesus Christ were called evangelicals.
- D. Two things caused the evangelical pastors to remove themselves from the main-
line liberal churches between 1846 and 1915
 - Liberalism – the denial of Scriptures etc.
 - The movement for the reunion of Christendom.
- E. At first the evangelicals were in favor of the reunion since there was no mention
of denominations at all to be found in the NT.
 - 1. The proposal was placed forward for the churches to forego traditional
distinctive and separate structures in order to fulfill at last, as it was said, the
prayer of Christ ‘that they all may be one’

2. But at the World Missionary Conference at Edinburgh in 1910 it became very plain that the real agenda was to lower all standards in regards to the Scriptures. Thus formally the evangelical movement began.
- F. Until the 1950's the evangelical movement upheld Scriptures and refused to co-operate with liberals.
1. This was a characteristic of all evangelicals, all evangelical schools, all evangelical missionary groups etc.
 2. Leaders of the evangelical movement such as Charles Hodge, fought for the purity of the church and the upholding of the Scriptures.
- G. Two men within evangelicalism grew uncomfortable with strict evangelicalism (what we call fundamentalism today.)
1. Edward Carnell (1919-1967 and Harold John Ockenga (1905-1985
 2. They wanted a more open view with the world.
 3. They wanted open dialogue with liberals.
 4. They wanted to join efforts with liberal.
 5. Together they founded Fuller Theological Seminary.
 6. The express purpose of Fuller was to create a "NEW EVANGELICAL" movement.
 7. It's intent was to separate from the OLD EVANGELICAL movement (what we today call fundamentalism.)
- H. Their original stand was this:
1. "That branch of Christendom which limits the ground of religious authority to the Bible. No other rule of faith and practice is acknowledged."
 2. By authority of the Bible' its full inspiration and inerrancy was understood. . . the evidence that supports the plan of salvation are precisely the same in quantity and quality as those which support the plenary inspiration of the Bible.

3. Fuller's original intent was to allow no concessions to liberalism, nor to ecumenism. They even rejected experience-centered theology (neo-orthodoxy).
4. Most fundamentalists would be in agreement with the early stands of New Evangelicalism exception of the following statement,
 "Fundamentalism too often has been identified with peripheral emphasis on doctrine and methods, thus forfeiting the right to being a synonym with evangelical. For decades fundamentalism has proved itself impotent to change the theological and ecclesiastical scene. Its lack of influence has relegated it to the peripheral and subsidiary movements of Protestantism."
5. The New Evangelical aim was to renew a witness in the mainline denominations.
6. They hoped to train men to go back into the mainline denomination churches and to preach the gospel.

I. Howard Pew

1. President of Sun Oil Company and supporter of Fuller Theological Seminary met with Billy Graham after giving \$50,000 to the BG Crusade.
2. He got Billy Graham to be a supporter of Fuller.
3. He also provided the resources to begin publishing Christianity Today on October 15, 1956.
4. The founders of Christianity Today were Billy Graham and Dr. Nelson Bell (Billy Graham's father-in-law).
5. The key writers for Christianity Today came from Fuller Theological Seminary.
6. Billy Graham was probably one of the last within the early founders of New Evangelicalism to share a policy which entailed some departure from

the thinking of fundamentalism but with the strong influence of Fuller and Christianity Today his departure began.

J. Bill Graham path to New Evangelicalism

1. Met Ruth Bell at Wheaton College and married in 1943. Ruth Bell's parents were missionaries in China.
2. By 1957 Billy Graham held his first crusade in Manhattan, NY in which the sponsorship was primarily non-evangelical.
3. The sponsor's were the Protestant Council of the city of New York, which meant "that cooperation with a group that was predominately non-evangelical and even included out-and-out modernist.
4. It also meant sending converts back to local churches, no matter how liberal those churches might be."

K. Billy Graham's changing positions:

1. In 1951 he said – "We do not condone nor have any fellowship with any form of modernism."
2. In 1957 he said – "We should be willing to work with all who were willing to work with us. Our message is clear, and if someone with a radically different theological view somehow decided to join with us in a Crusade that proclaimed Christ as the way of salvation, he or she was the one who was compromising personal convictions, not we." (Just as I Am, pp. 303-4.)

L. More Seminaries Become New Evangelical and New Directions

1. Denver Theological Seminary (Conservative Baptist) joined New Evangelicalism in 1959.
2. Bethel Theological Seminary (Swedish Baptist or the General Baptist Conference joined New Evangelicalism in the 1960's)
3. New catch phrases such as

- a. “The one badge of Christian discipleship is not orthodoxy, but love.”
Or
- b. “Jesus names love, not defense of doctrine, as the sign of a true disciple.”
- c. The bottom line is that “Love is becoming more important than Truth.”
- d. Truth whether it was the atonement, deity of Jesus Christ, or the rapture of the church was all placed on a lower level.”

M. Billy Graham in England

1. When Billy Graham held campaigns in Great Britain he received broader church support from liberals rather than from his fundamental base.
2. Graham believed that if he could get rid of the disastrous fundamental image of separation, anti-intellectualism and contentiousness, he would make great inroads in America. – (Reforming Fundamentalism, p. 159 “quotes from Billy Graham.)
3. (Prophet With Honor, p. 218.) “Graham doubtless intended to keep himself and his crusades free from Modernist contamination, but success weakened his weakened.”
4. As non-evangelicals watched the streams of people who responded to his invitation, they wanted to channel at least a trickle of them into their own churches.

As they saw it was possible to co-operate with his crusade without having him attack their beliefs from the pulpit. Therefore, they began to join in the invitations, and when he agreed to come to their cities, they (the liberals) volunteered to head committees.
5. Increasingly, and particularly after extensive co-operation with liberal state churches in England, Scotland, and on the Continent. Graham came to accept, then to welcome, then to virtually to require, the co-operation of all but the most flagrantly Modernist Protestant groups, such as Unitarians, or such bodies as Mormons and Jehovah’s Witnesses, whose teaching

excluded them from both Evangelical and mainline circles. (Prophet With Honor, p. 218.)

- N. In 1960 Fuller Theological Seminary left the inerrancy position of Scripture.
1. Along with them went Christianity Today.
 2. Billy Graham's upheld his friendship and co-operation with Archbishop Michael Ramsey even after Ramsey denied inspiration, inerrancy, the substitutionary atonement and many other items.
- O. BGEA addressed the New Delhi Third Assembly of the World Council of Churches (WCC) in 1961.
- P. In 1971 BGEA along with Archbishop Ramsey went to Rio de Janeiro, Brazil. Ramsey opened the session of the WCC. There they encouraged an open stand toward Roman Catholics.
- Q. In 1978 McCall's magazine quoted Graham as having said, "I used to believe that pagans in far countries were lost if they did not have the gospel of Christ preached to them. I no longer believe that."
- R. In 1987 Graham agreed to share a service in Columbia South Carolina, with Pope John Paul II. Billy Graham was already on record affirming that 'He's wonderful pope.'
- S. Billy Graham with Robert Schuller
1. "May 31, 1997, Robert Schuller, the famed promoter of a liberal 'self-esteem' gospel which he preaches in his Crystal Cathedral in California. In the course of his discussion with Graham, conducted by means of a television link-up.

2. Schuller asked for the evangelist's view on the future of Christianity. Graham answered by giving his belief about the universal make-up of the body of Christ.
3. That body would be made up, he affirmed, "From all the Christian groups around the world, outside the Christian groups. I think that everybody that loves or knows Christ, whether they are conscious of it or not, they are members of the body of Christ. And I don't think that we are going to see a great sweeping revival that will turn the whole world to Christ at any time. . . I think James answered that – the Apostle James in the first Council in Jerusalem – when he said that God's purpose for this age is to call out a people for his name. And that is what he is doing today. He is calling people out of the world for his name, whether they come from the Muslim world, or the Buddhist world or the non-believing world, they are members of the Body of Christ because they have been called by God. "They may not know the name of Jesus but they know in their hearts that they need something they do not have, and they turn to the only light they have and I think that they are saved and they are going to be with us in heaven."
4. Surprised by this, Schuller was anxious for clarification: "What, what I hear you saying, that it's possible for Jesus Christ to come into human hearts and soul and life, even if they have been born in darkness and have never had exposure to the bible. Is that a correct interpretation of what you are saying?"
5. "Yes, it is', Graham responded in decided tones.
6. *At which point, his television host tripped over his words in his excitement, and exclaimed, 'I'm so thrilled to hear you say this: "There's a wideness in God's mercy".'*

7. *To which Graham added, 'There is. There definitely is.*
8. New Evangelicalism it is not merely truth 'at the edges' which has gone soft, the **whole ethos** in which Graham once lived has changed.
9. Evangelicalism which does not lead to purity of life and purity of doctrine is just as faulty and incomplete as an orthodoxy which does not lead to a concern for, and communication with, the lost.

The Cost of Compromise

Jehoshaphat: A good king who compromised

- A. Jehoshaphat
1. Born in 908 B.C.
 2. Became King at 35 years old (873 B.C.)
 3. Mothers name was Azubuh
 4. He had six sons
 - Jehoram
 - Jehiel
 - Azariah
 - Zechariah
 - Michael
 - Shephatah
 5. His wife's name is not mentioned.
 6. Jehoshaphat's first son was born when he was 28 years old.
- B. 1 Kings 22:41-43 – He was a good king
- C. 2 Chronicles 17:3-5, 10-12 – God established Jehoshaphat (v. 5)
- D. 2 Chronicles 17:6; 20:15-22 – Jehoshaphat brought religious reform
- E. 2 Chronicles 17:12-19 – He built his army
- F. He made three disastrous alliances
1. Personal Compromises – 2 Chronicles 21:6
 - a. Married his son to Athaliah, King Ahab's daughter
 - b. Athaliah's mother was Jezebel
 - c. 1 Kings 16:31 – (Athaliah's grandfather was Ethbaal, King of the Zidonites)
 2. Economic Compromises – 2 Chronicles 20:35-37
 - a. Made a shipping trade alliance with wicked King Ahaziah (King of Israel) compromising the biblical principle,
 - 1) Have “no fellowship with the unfruitful works of darkness, but rather reprove them” – Eph. 5:11
 - 2) Be ye not unequally yoked together with unbelievers: for what **fellowship** hath righteousness with unrighteousness? and what communion hath light with darkness? – 2 Corinthians 6:14
 3. Military Alliances – 1 Kings 22:2-40

**Jehoshaphat's Compromises Affected
His Son, Jehoram and the Nation**
WHAT HARM DOES A LITTLE COMPROMISE BRING?

- A. Jehoram's Sins - 2 Chron. 21:5
1. Jehoram ruled for 8 years after Jehoshaphat
 2. 2 Chron. 21:4 – Jehoram killed his brothers
 - Azariah
 - Jehiel
 - Zechariah
 - Michael
 - Shephatiah
 3. He was influenced by his mother– 2 Chron. 21:6
 4. He led his nation into false worship – 2 Chron. 21:12-14
 5. All his Jehoram's sons [except one] and his wives were killed or carried off by the Arabians and Philistines -2 Chronicles 21:16-17
 6. He died painfully - 2 Chron. 21:5-7,18-19

**Jehoshaphat's Compromises Affected
His Grandson, Ahaziah and the Nation**
WHAT HARM DOES COMPROMISE BRING?

- A. Ahaziah reigned for two years – 2 Chron. 22:1-2
- B. He was influenced by his wicked grandmother Athaliah – 2 Chron. 22:2b-5
- C. He was killed by Jehu – 2 Chronicles 22:7-9

**Jehoshaphat's Compromises Affected
His Family, The Nation and Nearly Ended the Messianic Hope**

- A. His wicked grandmother, Athaliah takes the throne in 841 BC– 2 Chron. 22:12b
1. Killed all her grandchildren (except one) – 2 Chron. 22:10
 2. Rules Judah for 6 years – 2 Chronicles 22:12a
 3. Within 32 years of Jehoshaphat's compromise
 - a. It nearly destroyed the nation of Judah
 - b. It gravely impacted the faith of the nation, many turned to Baal worship

- c. It nearly wiped out the line of David (the Messianic Line)
- B. Had God not intervened, Athaliah would have succeeded in destroying our eternal hope by ending the Messianic line.

**IMPLICATIONS OF JEHOSEPHAT COMPROMISE
WITH THE PHILOSOPHY OF THE NEW EVANGELICAL
AND THE CONTEMPORARY CHURCH MOVEMENTS**

- A. The New Evangelical's wanted to be more accepted with the world, Jehoshaphat, king of Judah wanted to be more accepted by Ahab, king of Israel.
- B. The New Evangelical's wanted open dialogue with liberal, Jehoshaphat want open dialogue with Apostate Israel.
- C. The New Evangelical's wanted to join efforts with the unsaved Jehoshaphat want to do joint ventures with wicked king Ahab
- D. The New Evangelical's intended to separate from those more conservative, Jehoshaphat ignored God's command to keep separate and even married his son to King Ahab's wicked daughter
- E. The New Evangelical's original intent was to renew a witness in the mainline denominations and to train men to go back into the mainline denomination churches and to preach the gospel yet as we have seen they compromised the gospel. King Jehoshaphat's family was also corrupted and destroyed as a result of his compromise.

The results of this position over the last 50 years are

- A. Many within the New Evangelical movement placed love over truth
- B. Many within the New Evangelical movement drifted from the clear defense of doctrine citing that doctrine divides.
- C. An increased number of new evangelicals rejected biblical inerrancy and if they didn't openly reject inerrancy their practice of faith was contrary to scripture.
- D. There is a growing emphasis on emotion rather than a biblical view of worship. Experience, and cultural relevance take precedence over Scripture.
- E. There is a watering down of many biblical doctrines. For example, in some cases the doctrine of justification by faith has been diminished in order to embrace the Roman Catholic position of baptismal regeneration and works.

- F. There is a growing movement, which sees all faiths as members of the Body of Christ (even when they do not know the name of Jesus and have turned to the only light they have such as Buddhism, Islam, or are from the non-believing world.)
- G. Some branches within the New Evangelical movement have become apostate and others are not far behind.

Seeker Sensitive and Purpose Driven Churches

Church growth is a movement within Evangelical Christianity, which emphasizes missionary work combined with sociological awareness of the target population. The **seeker sensitive** label for this approach characterizes the would-be converts as "seekers".

Movement History

Church Growth began with the publication of Donald McGavran's book "The Bridges of God." McGavran was a third generation Christian missionary to India, where his observations of "How Churches Grow" (the title of another of his books) went beyond typical theological discussion to discern sociological factors that affected receptivity to the Christian Gospel among non-Christian peoples. In 1965, he organized the School of World Mission at Fuller Theological Seminary in Pasadena, California, which was the institutional home base for Church Growth studies until after his death, and has been the training ground for tens of thousands of pastors and missionaries of one hundred mainly Evangelical denominations.

Beginning on page 61 we will critique the Seeker Sensitive and Purpose Driven Church concept. Until then this is what the Willow Creek Community and Saddleback Church say about themselves.

Willow Creek Community Church (or simply **Willow Creek Church**) is listed as a non-denominational, Evangelical Christian megachurch located in the Chicago suburb of South Barrington, Illinois. It was founded on October 12, 1975 by Bill Hybels, who at the time of this writing is the Senior Pastor. The church has three weekend services averaging more than 20,000 attendees, making it the second largest church in the United States after Lakewood Church in Houston, Texas. The church has been listed as the most influential church in America the last several years in a national poll of pastors.

Willow Creek Community Church started when Bill Hybels and Dave Holmbo were inspired by the success of the South Park Church's youth ministry, of which they were

both leaders (Dave had invited Bill to work with him a few years earlier), and aspired to start a church that used “relevant biblical teaching, music, and drama.” On October 12, 1975, the church met for the first time, renting Willow Creek Theater in Palatine, Illinois. In 1977, the church purchased 90 acres in South Barrington to build its own building. The first service was held in the new building in February of 1981. Since then, the building has been doubled in size and the property expanded to 155 acres. As of 2008 they have nearly 100 ministries that are designed to serve a variety of needs for different age and people groups.

The church holds three weekend services and one midweek service on Wednesday. The weekend services are specifically designed to reach the unchurched, while the midweek (New Community) services are designed with the believer in mind. Once a month, Willow Creek includes FX services. FX stands for Family Experience designed for families with children from kindergarten through Grade Five.

The slogan for Willow Creek and their regional congregations is “One Church. Multiple Locations.” The regional congregations each have their own worship team, student ministry, children’s program, and campus pastoral team. The main message is videocast from the South Barrington campus for the weekly services.

This Is What Willow Creek Says They Believe

Willow Creek Community Church states that its mission is to, “Turn irreligious people into fully devoted followers of Jesus Christ.” The church bases its belief on the Bible, asserting it to be inspired by God, inerrant, infallible, and the final authority on matters, which it covers. Based on its understanding of the Bible, the church then draws the following conclusions:

- There is one God, eternally existing in three persons— Father, Son, and Holy Spirit— each possessing all the attributes of Deity.
- Humans were created by God to have fellowship with Him, but due to their rejection of God, they need His saving grace, which must be received by repentance and faith, in order to end the separation from Him.

- Jesus Christ lived a sinless life on earth and then voluntarily paid for the sin of humans with His death on the cross. This offers salvation for those who trust in Jesus. He rose from the dead and is the mediator between God and us. Christ will return to the earth to consummate history.
- The Holy Spirit draws sinners to Christ and equips believers for personal growth and service to the church.
- The church's role is to glorify God and serve those in need.
- At the end, everyone will experience bodily resurrection and the judgment. Those forgiven through Christ will enjoy eternal fellowship with God.

The Purpose Driven Church is a book written by Rick Warren, founder and senior pastor of Saddleback Church in Lake Forest, California, USA. It was first published in 1995. It is subtitled, "*Growth Without Compromising Your Message & Mission*." In a May 2005 survey of American pastors and ministers conducted by George Barna, *The Purpose Driven Church* was voted as the second book most influential on their lives and ministries, behind *The Purpose Driven Life*, a subsequent book by Rick Warren. The book is targeted to pastors and church leaders and advises them to base their ministry on God's purposes, not their own ideas of ministry, hence the term "Purpose Driven". Warren suggests that these purposes are Worship, Fellowship, Discipleship, Ministry and Mission and that they are derived from the Great Commission (*Matthew 22:37-40*) and the Great Commandment (*Matthew 28:19-20*).

Warren writes that every church is driven by something. Tradition, finances, programs, personalities, events, seekers and even buildings can each be the controlling force in a church. But he believes that in order for a church to be healthy it must built around the five New Testament purposes given to the church by Jesus. "The issue is church health, not church growth!" declares Warren. "If your church is healthy, growth will occur naturally. Healthy, consistent growth is the result of balancing the five biblical purposes of the church."

He proposes that church leaders ask of themselves, "What is our purpose?" "Why do we do what we do?", "What should we be doing?", and "How will you do that?" In this book Warren provides a guide to answer these questions on how to do church. He further suggests that following the principles he outlines in the book will enable a church to grow...

Warmer through fellowship

Deeper through discipleship

Stronger through worship

Broader through ministry, and

Larger through evangelism.

The author emphasizes an intentional people-building process. He says, "If you will concentrate on building people, God will build the church."

Critical Critique

Questionable Methods

Two key attributes of Church Growth are a passion for the Great Commission and a willingness to apply research, including quantitative methods.

"The "seeker sensitive" label is associated with some mega churches in the United States such as Bill Hybel's, Willow Creek Community Church or Rick Warren's, Saddleback Church, where Christian messages are often imparted by means of elaborate spectacles with elements drawn from the worldly secular popular culture, such as rock music, which may appeal to teenagers and other groups less drawn to traditional forms of worship" *and water down messages*. (cit. mine) and (http://en.wikipedia.org/wiki/Seeker_sensitive)

The "first church" recorded in the New Testament is found in Acts 2:41-47. The key verse in this passage that describes the "biblical" church is verse 42,

"And they continued steadfastly in the apostles' doctrine, and fellowship, in the breaking of bread, and in prayers."

So, if a church is faithfully involved in these four ministry areas, it is following the biblical model.

1. They Must Have Right Doctrine:

The “apostles' doctrine” is the teaching and preaching of the whole counsel of God from the Scriptures. If a church is neglecting to present messages that cover the cardinal truths of the Bible, such as sin, salvation, sanctification, and the Savior, Jesus Christ, then it is less than biblical.

2. They Must Have Real Fellowship:

The idea of “fellowship” is the mutual sharing of spiritual things. If a church is not allowing for this type of sharing, it is less than biblical.

3. They Must Have Regular Communion:

The “breaking of bread” is the observance of the Lord's Supper in communion. If a church doesn't do this on a regular basis, it is less than biblical.

4. They Must Have Righteous Prayer:

Finally, “prayers” are those communications with the Lord, both private and public, that show that a church is depending on Him for guidance and strength. If a church disregards this, it is less than biblical.

Furthermore:

1. The Seeker Movement Has A Wrong Emphasis:

Their emphasis seems to be on meeting “felt needs” rather than proclaiming the gospel of our Lord Jesus Christ. In fact, the gospel is often re-packaged as the answer for low self-esteem, marital discord, career problems, psychological distress, etc. rather than seekers being perceived as sinners in need of salvation. They ought to boldly present a Christ-centered Biblical message rather than a message they hope will appeal to the seekers and meet their “felt needs.”

2. **The Seeker Movement Has A Wrong Concept of what a Church is:**

The seeker model of the church does not square with the theological and Biblical definition of a church. The seeker-sensitive church is not the "Body of Christ" as the scripture defines it, as a gathering of saints, the local assembly of the elect, or any of the definitions commonly held over the ages within orthodox Christianity. Instead, the seeker-sensitive church is what someone described as a "sort of halfway house for recovering nonreligious people".

3. **The Seeker Movement Has A Wrong Focus:**

The focus of the seeker model is on the seeker rather than on God.

4. **The Seeker Movement Has A Wrong Concept on Worship:**

The whole idea of "worship" comes into question. Corporate worship should take place when believers gather together. How can anyone worship Someone they do not know? When seeker sensitive churches "worship" it is not the believer but rather the seeker who is in attendance. "Seeker Worship" usually is in the form of contemporary music, which will only result in a false worship that will be displeasing to God.

5. **The Seeker Movement Has The Wrong Message:**

There is a lack of solid teaching in seeker churches. I would even go so far as to say, that there is a dearth of true, solidly Biblical teaching within most churches in America. Even more tragic, most people don't even know what they are missing. Most of the sermons coming out of seeker churches, no matter how wonderful their delivery, how "inspiring" and "moving" and even "convicting," were little more than ear tickling or extremely dummy-downed teaching.

6. **The Seeker Movement Uses Wrong Methods:**

The whole concept of seeker and market-driven churches is based on a worldly, materialistic mindset. Somehow, evangelism has ceased to be proclaiming the message of our Lord Jesus Christ and instead has become a series of techniques

and strategies--as if we could manipulate people and the work of the Holy Spirit.

7. **The Seeker Movement Generates Wrong Results:**

Though many seekers may come to a “seeker sensitive church,” what they find will be a watered-down version of the Truth, a self-help gospel, and in many cases a "faith" that will not save.

Finally, Willow Creek recently declared “WE WERE WRONG”

In 2007 Willow Creek Community Church conducted a major survey that shows heavy involvement in "seeker sensitive" programs and activities contributed to church growth, but did not translate into spiritual growth and maturity.

Hybels confesses:

“We made a mistake. What we should have done when people crossed the line of faith and become Christians, we should have started telling people and teaching people that they have to take responsibility to become ‘self feeders.’ We should have gotten people, taught people, how to read their bible between service, how to do the spiritual practices much more aggressively on their own.”

(www.bpnews.net/BPnews.asp?ID=26768)

In other words, spiritual growth doesn’t happen best by becoming dependent on elaborate church programs but through the age-old spiritual practices of prayer, bible reading, and relationships. And, ironically, these basic disciplines do not require multi-million dollar facilities and hundreds of staff to manage.

WHAT ABOUT THOSE WHO HAVE NEVER HEARD THE GOSPEL?

1. God is omniscient

- a. Job 42:2 - “I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.”
- b. Ezek. 11:5 - “And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; . . . for I know the things that come into your mind, *every one of them*.”
- c. Heb. 4:13 – “Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.”
- d. John 2:25 – “And needed not that any should testify of man: for he (Jesus) knew what was in man.”

2. God created all men with an inborn knowledge of Him

- Rom. 1:19-20 Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

3. Man's Responsibility

- a. Man needs to respond to the light God has granted
 - i. **In Nature** – Rom. 1:19-20
 - ii. **Through the convicting work of the Holy Spirit**
“I will send him (the Holy Spirit) unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” – John 16:7c-11
- b. Matt. 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

- c. Matt. 7:22-23 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

4. God's Great Love

- John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

5. God's Desire

- 2Pet. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

6. An Illustration of God's long-suffering

- a. Genesis 15:13-16
- b. God waited over 400 years for seven nations mentioned in Deuteronomy 7:1

7. An Illustration of God's Grace on a Gentile

- a. Acts 10:1-2, 5 by sending Peter
- b. Acts 11:12-18

8. You don't have to go to the dark corners of the earth to find heathens

- a. America has many heathens
- b. Many tribes in the jungles and bush country have higher values on life, marriage and family than Americans.

9. What about those who have never heard the gospel?

- a. God knows all things
- b. That which may be known of God is manifested in them
- c. God has shown it (His Godhead) unto them

- d. God is not willing that any should perish, but that all should come to repentance.
- e. Since God is all-knowing, all-powerful and ever-present it would not be difficult for God to reach anyone in the remotes parts of the world with the good news of the gospel.
- f. If God could send Jonah via a fish to Nineveh and bring a great revival he can send anyone or anything to a soul in the heart of Iran in the very clutches of Islam, or the darkest remotes jungles with the good news of the gospel.

Health, Wealth & Prosperity

New England Baptist College

Dr. Craig P. Scott

A. Health, Wealth & Prosperity Defined

1. It is not a denomination, tradition, or school of thought
2. It is broadly based
3. It overlaps both the Charismatic & Non-Charismatic
4. It blends the positive thinking of Norman Vincent Peale & Robert Schuller
5. It has the faith healing of Oral Roberts
6. It has a charismatic flavor
7. It imbibes deeply from existentialism of our day
8. Places a high premium on human experience and materialism

B. Four Key Elements of the Health, Wealth & Prosperity Movement

1. Positive Thinking
2. Charismatic Theology
3. Existential Philosophy
4. Materialistic Outlook

C. Early Leadership

1. Jim & Tammy Faye Bakker (formerly PTL)
2. Ken & Gloria Copeland (Copeland Ministries)
3. Kenneth Hagin (Rhema Bible Church)
4. Charles & Frances Hunter (City of Light)
5. Oral Roberts (O.R.U)
6. Bob & Marte Tilton (Word of Faith)

D. Robert Tilton

1. Involved in drugs and the occult before conversion
2. “Saved” through the witness of young Charismatics

3. Cast out demons from his home where startling occult phenomena had been occurring
4. Was taught Pentecostal views on Spirit Baptism and “receiving the gift of tongues”
5. Called to preach and became a traveling tent evangelist
6. Introduced to prosperity thinking through the teaching of John Osteen and the writings of Kenneth Copeland & Kenneth Hagin
7. Mid 1970 had a vision from God to build a “Full Gospel” Family Church
8. Began March 1976 with 7 people and grew to 8,000 people.
9. Tilton Ministries:
 - a. Word of Faith World Outreach Center
 - b. Christian Academy
 - c. Bible School
 - d. Daily Television Program
 - e. Seminar Ministry
 - f. Publishing Ministry
 - g. Satellite Network to 1,700 other churches in USA

E. Jim & Tammy Faye Bakker

1. 1978 Rev. Jim Bakker buys 1,100 acres in Fort Mill, SC
2. Spends 1 million on satellite time to start PTL club.
3. 1979 opens Heritage USA Park
4. 1980 has relations with Jessica Hahn, a 21-year-old church secretary from Long Island NY in a Florida hotel.
5. 1985 pays \$265,000 to keep Hahn silent
6. March 19, 1987, resigns ministry
7. Jerry Falwell takes over the \$172 million dollar ministry
8. Jim Bakker is defrocked by the Assembly of God on May 6, 1987
9. September 10, 1987, Falwell takes a plunge on 52’ waterslide to bail out PTL
10. Bakker faced criminal investigation by IRS and Postal Service. Later serves time in jail.
11. September 22, 1987, Jessica Hahn poses topless for Playboy

F. Jimmy Swaggart

1. Saved as a youth
2. Planted a huge ministry grossing 150 million a year
3. Caught in a sexual scandal
4. Defrocked by AOG
5. Oral Roberts cast out demons that were in Swaggart

G. Kenneth Hagin

1. The ministry of Kenneth E. Hagin has spanned more than 60 years since God miraculously healed him of a deformed heart and incurable blood disease at the age of 17.
2. Today the scope of Kenneth Hagin Ministries is worldwide.
3. The ministry's radio program, "Faith Seminar of the Air," is heard coast to coast in the U.S., and reaches more than 100 nations.
4. Other outreaches include:
 - a. The Word of Faith, a free monthly magazine.
 - b. Holy Ghost Meetings, conducted nationwide.
 - c. RHEMA Correspondence Bible School.
 - d. RHEMA Bible Training Center.
 - e. RHEMA Alumni Association
 - f. RHEMA Ministerial Association International.
 - g. Prison outreach.
5. Prominent Word-Faith teacher. Sometimes erroneously referred to as the "Father of the Word-Faith Movement." That title belongs to E.W. Kenyon, much of whose work Hagin plagiarized
6. His Teachings:
 - a. Christ's physical death on the cross was not enough to save us. How Jesus obtained His Name, Tape 44H01
 - b. Jesus tasted spiritual death. How Jesus obtained His Name, Tape H01
 - c. The Christian "is as much an incarnation as was Jesus of Nazareth." "The Incarnation," The Word of Faith (Dec. 1980)
 - d. "[Man] was created on terms of equality with God, and he could stand in God's presence without any consciousness of inferiority...God made us as much like Himself as possible...He made us the same class of being that He is Himself...Man lived in the realm of God. He lived on

terms equal with God...[The] believer is called Christ...That's who we are; we're Christ" "Zoe: The God-Kind of Life," 1989. pp. 35-36, 41

- e. "Every man who has been born again is an incarnation and Christianity is a miracle. The believer is as much an incarnation as was Jesus of Nazareth" "The Incarnation," The Word of Faith 13, December 1980
- f. "You are as much the incarnation of God as Jesus Christ was...the believer is as much an incarnation as was Jesus of Nazareth. "Word Of Faith" Dec. 1980, p. 14
- g. "Why did He need to be begotten or born? Because He became like we were - separated from God. Because He tasted spiritual death for every man. And His spirit and inner men went to hell in my place. Can't you see that? Physical death wouldn't remove your sins. He's tasted death for every man. He's talking about tasting spiritual death. Jesus is the first person that was ever born again. Why did His spirit need to be born again? Because it was estranged from God." (Kenneth Hagin, "How Jesus obtained His Name - Tape #44-H01

H. Ken & Gloria Copeland

1. **Copeland is responsible for** spreading many of the Faith movement's unbiblical teachings.
2. He distorts the biblical concepts of faith and covenant.
3. He reduces God to the image of man while elevating man to the status of God.
4. He lowers Jesus to being a product of positive confession who took on a new nature at the cross
5. And he promotes the occult practice of creative visualization.
6. Copeland's errors are largely due to his negative stance on reasoning, his poor handling of the Bible, his aversion toward theology, and his bias against tradition.

I. Charles & Frances Hunter

1. Also known as "The Happy Hunters." Based at John Osteen's Word of Faith Church (Texas). Proponents of Holy Laughter.
2. The Hunters are among the top 20 most popular and influential charismatic leaders.
3. The Hunters promote the doctrine that healing is in the atonement and conduct "Healing Explosion" conferences to teach Christians how to heal the sick.
4. They also distribute their healing seminars on audio and video cassette. Hundreds of thousands have attended their crusades in various parts of the world.
5. Almost 200,000 people attended the first 21 Healing Explosion meetings in the United States in 1985, and as many as 50,000 people attended single crusades.
6. Their annual budget was more than \$2 million in 1987.
7. The Hunters claim that "every Spirit-filled Christian can and should be healing the sick on a daily basis" (advertisement for Healing Explosion crusades).
8. In *How to Heal the Sick*, the Hunters say: "Yes, it is God's will for you to be healed. You do not bring glory to God by walking around sick, saying, I am being sick for the glory of God. Sickness does not bring glory to God -- healing and health bring glory to God!" (p. 18).
9. In their *Handbook for Healing*, the Hunters say,
 - a. "There is nothing that will convince a sinner of the reality of Jesus faster than witnessing a miracle" (p. 28).

However, The Lord Jesus Christ taught that if people will not believe the Scriptures, they will not believe even if they see someone rise from the dead (Luke 16:29-31).
 - b. When Christians heal "a force field of power comes out of you" and "the closer you are to the person, the more power they will feel and receive" (p. 91).
 - c. The Hunters even give instructions for healing baldness: "To heal baldness, command healing to the hair follicles and command the hair to be restored to normal growth" (p. 106).

In spite of their own instructions, both of the Hunters are partially bald!

J. Benny Hinn

1. Benny Hinn, is one of today's best-known televangelists.

2. His theology is based largely on that of the *Word-Faith* movement, with a heavy emphasis on the so-called “*Prosperity Gospel*.” His teachings, behavior and practices have made him controversial among Christians and non-Christians alike.
3. As is implied by the name "Prosperity Gospel" the supporters believe that faith works as a mighty power or force. **That it is through their faith that they can obtain anything they want such as health, wealth, or any form of personal success.**
4. However, this force is only released through their faith.
5. According to Pastor Benny if a person expresses their faith by sowing a sufficient monetary seed into his ministry - that person will be granted divine physical healing.
6. ***Fire Anointing***
 –Not far into the meeting, Benny Hinn decided to throw the "fire anointing" on Paul Crouch, two other ministers [one called Ken (Copeland??)] and later a group of men, then the entire choir! All these people fell down immediately, and in the case of the ministers on stage, Hinn gruffly ordered that they should be hauled to their feet only so that he could throw them down again, a number of times.
 –During this time, Hinn was panting and growling like a lion, and working up to screams of "FIRE! FIRE!" in a way that should have terrified everyone rather than delighted them
7. **The "appearances of Jesus" prophecies**
 He threatened the viewers that those who didn't double their giving in 1999 would not survive the year 2000. Even the donors who had already called in their pledges were ordered to call back and increase their giving or face the consequences.

False Teachings of Health, Wealth & Prosperity

A. Misinterpreted Passages

1. Joshua 1:8 “Promise of prosperity & success”
2. Mark 10:29-30 “The 100-fold blessing”
3. 3 John 2 “Promise of health & prosperity”
4. Isaiah 53:4-5 “Healing of all diseases is guaranteed in the Cross:
5. Matthew 8:17 “Healing is promised in the atonement”

6. 2 Corinthians 8:9 “You can be rich” Also see 1 Cor. 4:8a
7. Hebrews 11:36-39 Biblical examples of those who did not prosper

B. Denial of God’s Sovereignty

1. *The Failure of God*

Tilton “God hoped for things. He had a plan. He had desires. He hoped they would come to pass, but they failed.”

2. *The Manipulation of God*

- a. “When you start believing it, God starts believing it. . .and things happen, praise God!” - Tilton
- b. The individuals with enough faith force God to work for them.

3. *The Bondage of God*

- a. God is bound by His own laws such as the law of compensation, meaning that man becomes the initiator, forcing God to comply by holding up His end of the bargain.
- b. “Success is here and readily available . . .It is up to us to come and get it. If you are not successful, it is your fault, not God’s. . .You determine your level of success. You make the choice. . .He has placed the ball in your court. It’s your move.” - Tilton

C. Kingdom Authority

1. Each Christian is considered a king in God’s kingdom. This means he can decide what he wants and then decree it just as a monarch would.
2. “A decree is a legal proclamation . . . of one’s will . . . You decide something and then it can be backed up by law . . . In our case, it is a spiritual law. Sickness is illegal . . . Sickness has to obey the king’s decree and because we have been given the power of attorney by Jesus, we have full authority to enforce our King’s decree.” - Tilton

D. Sin is doubt

1. Doubt is the power of negative thinking and negative thinking can create negative reality.
2. “I feel sick, I look sick, I must be sick. When you agreed with those thoughts which are contrary to the Word of God, it (sin) entered in.” – Tilton

3. As long as you hold on to a confession of weakness, sickness, and pain, you will still have these problems. You may search for some man of God to pray the prayer of faith for you, but it will be of no avail, because ***your unbelief will destroy the effects of his faith***” - Hagin

E. Demons

1. “Let me show you how I understand the operation of a demon of cancer. He cannot get into your spirit if you are a Christian, but he can certainly come into and attack your body and your mind.
2. A demon takes a look at a woman and says, ‘Wow, I think I will lay a little cancer on her. She looks like a real good victim.’ So he jumps into her body (not her spirit) and before long the woman discovers that she has cancer of the breast.
3. The doctor says, ‘We will cut that cancer out.’ The demon goes right along into the operating room, and probably sits there laughing at the doctor. . . The minute the doctor inserts the knife, the demon says, ‘Whoops, here I go! I will go over to the other side.’ Then I imagine he just sits there and laughs as the doctor operates, because the damage of the demon has been done on one side.
4. Three years later the woman goes back, and they find the cancer on the other side. Why? Because the demon has not been cast out and you can’t cut a demon out in surgery.” - Hunter
5. Their view on demons is a return to animism in which evil spirits inhabit animate and inanimate objects.
6. Prosperity faith healers have more in common with witch doctors than they do with medical doctors.

Protestants & Catholics United?

This whole movement is built on the false premise:

“That those who are called of God, whether Catholic or Protestant, are part of the same Body.”

This movement has slowly slipped into almost every level of the “Church” from the Roman Catholic and Main Line liberal Protestant churches; throughout the neo-evangelical, Pentecostal, charismatic, and health, wealth and prosperity movement, to the conservative evangelical church and into an alarming number of fundamental churches.

Its spread is due to a number of factors:

- First there is a serious decline in teaching sound biblical doctrine in the churches.
- Second, there is a growing failure within the church to intellectually and spiritually discern even the basic elements of the true faith.
- Third, instead of true believers intimately “knowing Christ” and presenting a risen Savior and His enabling grace, the western church has become too busy attending to “their will” rather than the “Father’s will” and have become comfortable working programs, and substituting real worship with various forms of a man-centered experientially intense activities.

With this backdrop has come a swelling feeling within the church to unite. It is primarily based on “feelings,” and is far from the biblical concept of unity. “Christians” have concluded, “We (Catholics and liberals included) are all brothers and sister with the same moral goal.” Within a world of 6.6 billion all “Christians” must unite to win the world. “Christians” have selectively quoted scriptures that call for Christians to be one

John 17:20-23 “Neither pray I for these alone, but for them also which shall believe on me through their word; **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**. And the glory which thou gavest me I have given them; **that they may be one, even as we are one**: I in them, and thou in me, that they may be made perfect in one; and **that**

the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

... but have failed to ignore or have deliberately abandoned the biblical definition and doctrine of salvation, atonement, justification etc.

The follow pages critique only a few of the key groups founded on the principle that **“those who are called of God, whether Catholic or Protestant, are part of the same Body.”** These Para-church groups have contributed to the growing feeling today to unite without a proper biblical foundation. They are listed below:

Prison Fellowship

Chuck Colson founded prison Fellowship. He served as special counsel to President Nixon and went to prison in 1974 for Watergate-related crimes. When Colson got out of prison, God radically redirected this former attorney’s career goals—leading him to go back to prison, this time to minister to the men and women behind bars. Established in 1976, Prison Fellowship has grown into the largest prison ministry in the world, partnering with thousands of churches and tens of thousands of volunteers.

Prison Fellowship’s logo is representative of Isaiah 42:3: “A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice.” The symbol is to remind us that while society may cast aside those people it deems useless and unworthy, God continues to pursue them with His steadfast love, offering forgiveness and restoration.

Chuck Colson, popular evangelical author and founder of Prison Fellowship is entirely given over to ecumenical relationships with Rome. Colson is a Southern Baptist, but his wife is a practicing Roman Catholic (who teaches Sunday School in a Southern Baptist church), and he attends Mass with her at times.

More than 70 percent of Colson’s Prison Fellowship chaplains are Roman Catholic (Calvary Contender, Nov. 15, 1999).

In February 1977 Colson told the 35th annual convention of the National Association of Evangelicals:

“I’m not certain that I have any convictions other than one, that [we must end] ... the divisions which have separated the believers historically and have weakened the impact of Christianity on 20th Century America. ... You know, I am in a very ecumenical position. I’m an Episcopalian. I love to go to Baptist churches nearby, particularly one Baptist church where the pastor is on the board of Prison Fellowship Foundation. My wife was Roman Catholic when I was converted, and she’s remained in her church, organizing a little Bible study. ... we must seek a fresh unity of

spirit and A HEALING OF THE DIVISIONS which many historians write has crippled the impact of Christianity...”

Another example of Colson’s ecumenical activities was the Catholic-Charismatic renewal meeting he attended in 1979, in New York, which featured a Marxist priest, a Mass celebrated by Cardinal Cooke, and a healing service led by Ruth Carter Stapleton (Christian Beacon, Sept. 27, 1979).

Evangelical Catholics

A key writing in this emerging movement came in 1990 with Keith Fournier book *Evangelical Catholics*, and it contained a glowing endorsement from Chuck Colson. This book was a plea for Protestants to join Catholics in a joint evangelization effort (i.e., an "evangelistic endeavor" that will "evangelize" the world by the year 2000). Fournier was the executive director of Pat Robertson's American Center for Law and Justice, and the former Dean of Evangelism and legal counsel at the Roman Catholic (Franciscan) University of Steubenville in Ohio. **In his book he pleads for Protestant/Catholic unity *without concern for doctrine*.** Rather than recognizing the false gospel of Catholicism is what separates Protestants from Catholics, Fournier glosses over the differences and unite in love. (Excerpted in part from the 2/91, *CIB Bulletin*.)

Colson's thesis is that secularism is the great enemy of our age and about to overwhelm us all. Since EC's (evangelical Catholics) and EP's (evangelical Protestants) share "belief in the basics" and "the same mission," we should put aside "minor differences" (since we are all "whether Catholic or Protestant part of the same Body") and work together for the evangelization of the world. Colson's hope is that Fournier's book will be a "bridge across many historic divisions," and bind us together "against the encroaching armies of secularism ... 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" (*Evangelical Catholics*, p. vi).

Following Keith Fournier book in 1993 Chuck Colson wrote, *The Body*, he calls on Evangelicals to join forces with Catholics and Charismatics in the ‘common cause to combat cultural relativism.’ He says, ‘The body of Christ, in all its diversity, is created with Baptist feet, Charismatic hands, and Catholic ears--all with their eyes on Jesus.’ Colson, ever ecumenical, praises the Catholic chain of command, and includes the Catholic Church as part of the body of Christ.

The book was endorsed by Jerry Falwell, Pat Robertson, Carl F. Henry, and Catholic priest Richard John Neuhaus; a July 19, 1993, *Christianity Today* advertisement carried endorsements from Roman Catholic Cardinal John O’Connor, neo-evangelicals J.I. Packer and Kenneth Kantzer”

Several other groups that have help spread this movement:

Promise Keepers

Promise Keepers was founded in 1990 by University of Colorado football coach Bill McCartney. Its stated goal is to target men of ALL DENOMINATIONS and ethnic groups who desire to promote personal integrity and moral accountability. The response has been phenomenal. Some 50,000 men attended the 1993 Promise Keepers rally in Boulder, Colorado. In 1994 approximately 120,000 to 180,000 men attended meetings in six U.S. cities.

In conjunction with the growth of this movement a new magazine is being published entitled *New Man: For Men of Integrity*. The premier issue has a press run of 200,000. The publisher selected to produce the periodical is Strang Communication, publisher of the radically charismatic/ecumenical *Charisma* magazine.

While I praise the Lord for any man who sincerely repents of his sin and dedicates his life to Jesus Christ, I am afraid of Promise Keepers. It will do more to build the end times church of Revelation 17 than it will to build New Testament churches. Many of the men who are reached through this ministry will not be brought into sound New Testament Baptist churches and grounded in the truth. They will not be taught to keep themselves pure from apostasy and heresy. They will not be trained in discerning false gospels from the true. Rather they will be instructed in unscriptural ecumenism; they will be taught that doctrine is not crucial, that to fight for the truth is unspiritual. They will be encouraged to accept even apostate denominations as genuine expressions of Christianity.

I know this is true because of the leaders involved in promoting Promise Keepers. Few men are more radically ecumenical than Promise Keeper founder, Bill McCartney and Stephen Strang. Both accept Roman Catholicism as genuine Christianity. Further, Bill McCartney "is a member of a John Wimber `signs and wonders' Vineyard Christian Fellowship church" (*Calvary Contender*, June 1, 1994).

The Buffalo News (New York), May 17, 1997, contained a report on the upcoming Promise Keepers conference in that area. Following are excerpts from this report:

"Although the movement is perceived to be largely Protestant, [Bill] McCartney [PK founder and chief executive officer] said during a news conference in the Buffalo Christian Center that PROMISE KEEPERS HAS THE APPROVAL OF THE NATIONAL CONFERENCE OF CATHOLIC BISHOPS, USES SOME CATHOLIC SPEAKERS AND WELCOMES CATHOLIC MEN, INCLUDING PRIESTS.

"THE ORGANIZATION'S NATIONAL BOARD OF DIRECTORS ALSO INCLUDES A CATHOLIC, MICHAEL TIMMIS of Grosse Pointe, Mich., McCartney pointed out, "The bishops' position, contained in a 1996 position paper prepared by its Committee on Marriage and Family, indicates that Catholics may participate in Promise Keepers events. The

conferences, the paper suggests, may 'be filling a spiritual and pastoral vacuum' in the lives of some Catholic men and challenged church leaders to develop programs to meet those needs.

Bishop Henry J. Mansell of the Buffalo Catholic Diocese said Friday that 'Catholics are free to attend the Promise Keepers conference.'

"It is his hope that after the conference there will be follow up experiences in their home parishes,' said Monsignor David M. Lee, diocesan director of communications.

"McCartney said that for Catholic men and other Christians, there are only two criteria for attending the conference: Do you love Jesus, and have you been born of the Spirit of Jesus Christ?

"I BELIEVE PROMISE KEEPERS IS THE VEHICLE GOD HAS CREATED TO BRING DOWN BARRIERS IN WESTERN NEW YORK,' said the Rev. Dean Weaver, pastor of Knox Presbyterian Church in Kenmore, during the news conference.

"In addition to more than a dozen ministers who appeared with McCartney at the news conference, the PROMISE KEEPERS GATHERING WAS ENDORSED EARLIER FRIDAY BY MONSIGNOR JAMES E. WALL, vicar for priests for the Catholic diocese and director of the St. Columbian Retreat Center, Derby.

"TO HELP CATHOLIC MEN PREPARE FOR THE CONFERENCE, MONSIGNOR WALL SAID HE WILL CELEBRATE A MASS at 2 p.m. June 13 at Our Lady of the Sacred Heart Church, S. 3148 Abbott Road, Orchard Park" (Dave Condren, News Religion Reporter, *Buffalo News*, May 17, 1997)

Statements Made by Various Fundamental Fellowships

Southwide Baptist Fellowship Statement Against Promise Keepers

"Whereas the para-church organization known as 'Promise Keepers' advocates an unscriptural religious unity at the expense of sound doctrine and practice, accepts and promotes unscriptural charismatic teachings and the inclusion of Roman Catholicism, approves and uses psychological approaches that mix truth and error, uses unholy music and highly questionable speakers, and whereas they are aggressive in the pursuit of new members, a definite threat to Bible-believing Baptist churches who hold to doctrinal purity; therefore, be it resolved that the Southwide Baptist Fellowship stands firmly against it and its ecumenical bent" (Southwide Baptist Fellowship, meeting at Trinity Baptist Church, Jacksonville, Florida, October 7-9, 1996).

The Fundamental Baptist Fellowship Statement Against Promise Keepers

"The FBF continues to oppose the burgeoning movement known as Promise Keepers, seeing in this 'grassroots ecumenism' one of the gravest dangers to the cause of true Biblical separation in

this generation. A recent example of this ecumenism occurred at the 1996 Clergy Conference for Men held in Atlanta, Georgia, February 13-15, where Bill McCartney, leader of Promise Keepers, said, 'It is exciting to see the denominational barriers come down as we have Protestants and Roman Catholics together. The purpose of this meeting is to have the unity of the church.' While giving lip service to Jesus Christ, Promise Keepers, in its attempt to break down denominational walls, sends out a confusing message concerning doctrinal walls that God sets up in His Word as essential to Biblical Christianity" (Fundamental Baptist Fellowship, meeting at Bethel Baptist Church, Schaumburg, Illinois, June 11-13, 1996).

The GARBC Statement Against Promise Keepers

"We express our opposition to the inclusive character of Promise Keepers, which minimizes doctrine and denominational distinctions in an attempt to achieve unity and fellowship. We voice our concern over the practice of using some speakers who are identified with denominations that are apostate or charismatic" (General Association of Regular Baptists, June 25, 1997).

The Women of Faith

The Women of Faith organization is a female edition of Promise Keepers. Though there is no direct connection between the organizations, they have the same goal and philosophy. One seeks to challenge men with a positive message and an inclusive, ecumenical approach, while the other seeks to challenge women with a similar message and approach.

Founded in 1996 by Stephen Arterburn. Currently owned and operated by Thomas Nelson, Inc. Nearly 4 million women have attended over 275 events held in more than 70 cities across North America. More than 267,000 have indicated first-time decisions for Christ at a Women of Faith conference.

- 1996 Women of Faith begins with sold-out events in churches. 10 cities and 36,000 attendees Conference theme: The Joyful Journey
- 1997 Women of Faith conferences move from churches to arenas. 15 cities and 159,000 attendees Conference theme: The Joyful Journey
- 1998 Women of Faith expands tour. 28 cities and 320,000 attendees Conference theme: Bring Back the Joy
- 1999 Mary Graham becomes President of Women of Faith 25 cities and 375,000 attendees Conference theme: Outrageous Joy
- 2000 Women of Faith becomes a division of Thomas Nelson, Inc. 24 cities and 360,000 attendees Conference theme: Extravagant Grace
- 2001 Conference team takes first flight out after 9/11 tragedy to Lansing, MI 27 cities and 375,000 attendees Conference theme: Boundless Love
- 2002 Women of Faith goes international with conferences in Canada 27 cities and 256,000 attendees Conference theme: Sensational Life
- 2003 Columbia Commander widow, Evelyn Husband, joins Women of Faith as a special guest 27 cities and 362,000 attendees Conference theme: The Great Adventure
- 2004 Women of Faith hosts first National Conference in San Antonio, TX 28 cities and 406,000 attendees Conference theme: Irrepressible Hope

- 2005 Women of Faith celebrates 10th anniversary and exceeds 3 million in cumulative conference attendance. Women of Faith births The Revolve Tour, a new event for teen girls (revolvetour.com). 26 cities 390,000 attendees (Women of Faith) Conference theme: Extraordinary Faith
- 2006 Robin McGraw, wife of TV's Dr. Phil, joins Women of Faith as a special guest. 27 cities and 393,000 attendees (Women of Faith) Conference theme: Contagious Joy
- 2007 Anita Renfro, comedian and special contributor for Good Morning America, joins Women of Faith in 28 cities 28 cities and 337,000 attendees (Women of Faith) Conference theme: Amazing Freedom 2008 Women of Faith founder, Stephen Arterburn, joins Women of Faith as a special guest. Women of Faith expands The Revolve Tour to 16 cities and will take Women of Faith conferences to 30 cities across the US Conference theme: Infinite Grace.

"I wholeheartedly reject this document. It promotes a false unity by seriously glossing over vital non-negotiable biblical doctrines such as, justification, sanctification, the atonement, inspiration and many more. Furthermore, it attempts to bring an ecumenical unity based on 'moral values' while disregarding God's Word and His plan of redemption."

– Dr. Craig P. Scott

Evangelicals & Catholics Together: The Christian Mission in the Third Millennium

The following statement is the product of consultation, beginning in September 1992, between Evangelical Protestant and Roman Catholic Christians. Appended to the text is a list of participants in the consultation and of others who have given their support to this declaration.

Introduction

We are Evangelical Protestants and Roman Catholics who have been led through prayer, study, and discussion to common convictions about Christian faith and mission. This statement cannot speak officially for our communities. It does intend to speak responsibly from our communities and to our communities. In this statement we address what we have discovered both about our unity and about our differences. We are aware that our experience reflects the distinctive circumstances and opportunities of Evangelicals and Catholics living together in North America. At the same time, we believe that what we have discovered and resolved is pertinent to the relationship between Evangelicals and Catholics in other parts of the world. We therefore commend this statement to their prayerful consideration.

As the Second Millennium draws to a close, the Christian mission in world history faces a moment of daunting opportunity and responsibility. If in the merciful and mysterious ways of God the Second Coming is delayed, we enter upon a Third Millennium that could be, in the words of John Paul II, "a springtime of world missions." (*Redemptoris Missio*) As Christ is one, so the Christian mission is one. That one mission can be and should be advanced in diverse ways. Legitimate diversity, however, should not be confused with existing divisions between Christians that obscure the one Christ and hinder the one mission. There is a necessary connection between the visible unity of Christians and the mission of the one Christ. 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 world 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." Our present statement attends to the specific problems and opportunities in the relationship between Roman Catholics and Evangelical Protestants. As we near the Third Millennium, there are approximately 1.7 billion Christians in the world. About a billion of these are Catholics and more than 300 million are Evangelical Protestants. The century now drawing to a close has been the greatest century of missionary expansion in Christian history. We pray and we believe that this expansion has prepared the way for yet greater missionary endeavor in the first century of the Third Millennium. The two communities in world Christianity that are most evangelistically assertive and most rapidly growing are Evangelicals and Catholics. In many parts of the world, the relationship between these communities is marked more by conflict than by cooperation, more by animosity than by love, more by suspicion than by trust, more by propaganda and ignorance than by respect for the truth. This is alarmingly the case in Latin America, increasingly the case in Eastern Europe, and too often the case in our own country. Without ignoring conflicts between and within other Christian communities, we address ourselves to the relationship between Evangelicals and Catholics, who constitute the growing edge of missionary expansion at present and, most likely, in the century ahead. In doing so, we hope that what we have discovered and resolved may be of help in other situations of conflict, such as that among Orthodox, Evangelicals, and Catholics in Eastern

Europe. While we are gratefully aware of ongoing efforts to address tensions among these communities, the shameful reality is that, in many places around the world, the scandal of conflict between Christians obscures the scandal of the cross, thus crippling the one mission of the one Christ. As in times past, so also today and in the future, the Christian mission, which is directed to the entire human community, must be advanced against formidable opposition. In some cultures, that mission encounters resurgent spiritualities and religions that are explicitly hostile to the claims of the Christ. Islam, which in many instances denies the freedom to witness to the Gospel, must be of increasing concern to those who care about religious freedom and the Christian mission. Mutually respectful conversation between Muslims and Christians should be encouraged in the hope that more of the world will, in the oft-repeated words of John Paul II, "open the door to Christ." At the same time, in our so-called developed societies, a widespread secularization increasingly descends into a moral, intellectual, and spiritual nihilism that denies not only the One who is the Truth but the very idea of truth itself. We enter the twenty-first century without illusions. With Paul and the Christians of the first century, we know that "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Ephesians 6) 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. The love of Christ compels us and we are therefore resolved to avoid such conflict between our communities and, where such conflict exists, to do what we can to reduce and eliminate it. Beyond that, we are called and we are therefore resolved to explore patterns of working and witnessing together in order to advance the one mission of Christ. Our common resolve is not based merely on a desire for harmony. We reject any appearance of harmony that is purchased at the price of truth. Our common resolve is made imperative by obedience to the truth of God revealed in the Word of God, the Holy Scriptures, and by trust in the promise of the Holy Spirit's guidance until Our Lord returns in glory to judge the living and the dead. The mission that we embrace together is the necessary consequence of the faith that we affirm together.

We Affirm Together

Jesus Christ is Lord. That is the first and final affirmation that Christians make about all of reality. He is the One sent by God to be Lord and Savior of all: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4) Christians are people ahead of time, those who proclaim now what will one day be acknowledged by all, that Jesus Christ is Lord. (Philippians 2) We affirm together that we are justified by grace through faith because of Christ. Living faith is active in love that is nothing less than the love of Christ, for we together say with Paul: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2) All who accept Christ as Lord and Savior are brothers and sisters in Christ. Evangelicals and Catholics are brothers and sisters in Christ. We have not chosen one another, just as we have not chosen Christ. He has chosen us, and he has chosen us to be his together. (John 15) However imperfect our communion with one another, however deep our disagreements with one another, we recognize that there is but one church of 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. The only unity to which we would give expression is unity in the truth, and the truth is this: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." (Ephesians 4) We affirm together that Christians are to teach and live in obedience to the divinely inspired Scriptures, which are the infallible Word of God. We further affirm together that Christ has promised to his church the gift of the Holy Spirit who will lead us into all truth in discerning and declaring the teaching of Scripture. (John 16) We recognize together that the Holy Spirit has so guided his church in the past. In, for instance, the formation of the canon of the Scriptures, and in the orthodox response to the great Christological and Trinitarian controversies of the early centuries, we confidently acknowledge the guidance of the Holy Spirit. In faithful response to the Spirit's leading, the church formulated the Apostles Creed, which we can and hereby do affirm together as an accurate statement of scriptural truth:

- I believe in God, the Father almighty, creator of heaven and earth.
- I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was

buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

- I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

We Hope Together

We hope together that all people will come to faith in Jesus Christ as Lord and Savior. This hope makes necessary the church's missionary zeal. "But how are they to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Romans 10) The church is by nature, in all places and at all times, in mission. Our missionary hope is inspired by the revealed desire of God that "all should be saved and come to a knowledge of the truth." (1 Timothy 2) The church lives by and for the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28) Unity and love among Christians is an integral part of our missionary witness to the Lord whom we serve. "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another." (John 13) If we do not love one another, we disobey his command and contradict the Gospel we declare. As Evangelicals and Catholics, we pray that our unity in the love of Christ will become ever more evident as a sign to the world of God's reconciling power. Our communal and ecclesial separations are deep and long standing. We acknowledge that we do not know the schedule, nor do we know the way to the greater visible unity for which we hope. We do know that existing patterns of distrustful polemic and conflict are not the way. We do know that God who has brought us into communion with himself through Christ intends that we also be in communion with one another. We do know that Christ is the way, the truth, and the life (John 14) and as we are drawn closer to him-walking in that way, obeying that truth, living that life-we are drawn closer to one another. Whatever may be the future form of the relationship between our communities, we can, we must, and we will begin now the work required to remedy what we know to be wrong in that relationship. Such work requires trust and understanding, and trust and understanding require an assiduous attention to truth. We do not deny but clearly assert that there are disagreements between us. Misunderstandings, misrepresentations, and caricatures of one another, however, are not disagreements. These distortions must be cleared away if we are to search through our honest differences in a manner consistent with what we affirm and hope together on the basis of God's Word.

We Search Together

Together we search for a fuller and clearer understanding of God's revelation in Christ and his will for his disciples. Because of the limitations of human reason and language, which limitations are compounded by sin, we cannot understand completely the transcendent reality of God and his ways. Only in the End Time will we see face to face and know as we are known. (1 Corinthians 13) We now search together in confident reliance upon God's self-revelation in Jesus Christ, the sure testimony of Holy Scripture, and the promise of the Spirit to his church. In this search to understand the truth more fully and clearly, we need one another. We are both informed and limited by the histories of our communities and by our own experiences. Across the divides of communities and experiences, we need to challenge one another, always speaking the truth in love building up the Body. (Ephesians 4) We do not presume to suggest that we can resolve the deep and long- standing differences between Evangelicals and Catholics. Indeed, these differences may never be resolved short of the Kingdom Come. Nonetheless, we are not permitted simply to resign ourselves to differences that divide us from one another. Not all differences are authentic disagreements, nor need all disagreements divide. Differences and disagreements must be tested in disciplined and sustained conversation. In this connection we warmly commend and encourage the formal theological dialogues of recent years between Roman Catholics and Evangelicals. We note some of the differences and disagreements that must be addressed more fully and candidly in order to strengthen between us a relationship of trust in obedience to truth. Among points of difference in doctrine, worship, practice, and piety that are frequently thought to divide us are these:

- The church as an integral part of the Gospel or the church as a communal consequence of the Gospel.

- The church as visible communion or invisible fellowship of true believers.
- The sole authority of Scripture (*sola scriptura*) or Scripture as authoritatively interpreted in the church.
- The "soul freedom" of the individual Christian or the Magisterium (teaching authority) of the community.
- The church as local congregation or universal communion.
- Ministry ordered in apostolic succession or the priesthood of all believers.
- Sacraments and ordinances as symbols of grace or means of grace.
- The Lord's Supper as eucharistic sacrifice or memorial meal.
- Remembrance of Mary and the saints or devotion to Mary and the saints.
- Baptism as sacrament of regeneration or testimony to regeneration.

This account of differences is by no means complete. Nor is the disparity between positions always so sharp as to warrant the "or" in the above formulations. Moreover, among those recognized as Evangelical Protestants there are significant differences between, for example, Baptists, Pentecostals, and Calvinists on these questions. But the differences mentioned above reflect disputes that are deep and long standing. In at least some instances, they reflect authentic disagreements that have been in the past and are at present barriers to full communion between Christians. On these questions, and other questions implied by them, Evangelicals hold that the Catholic Church has gone beyond Scripture, adding teachings and practices that detract from or compromise the Gospel of God's saving grace in Christ. Catholics, in turn, hold that such teachings and practices are grounded in Scripture and belong to the fullness of God's revelation. Their rejection, Catholics say, results in a truncated and reduced understanding of the Christian reality. Again, we cannot resolve these disputes here. We can and do affirm together that the entirety of Christian faith, life, and mission finds its source, center, and end in the crucified and risen Lord. We can and do pledge that we will continue to search together-through study, discussion, and prayer-for a better understanding of one another's convictions and a more adequate comprehension of the truth of God in Christ. We can testify now that in our searching together we have discovered what we can affirm together and what we can hope together and, therefore, how we can contend together.

We Contend Together

As we are bound together by Christ and his cause, so we are bound together in contending against all that opposes Christ and his cause. We are emboldened not by illusions of easy triumph but by faith in his certain triumph. Our Lord wept over Jerusalem, and he now weeps over a world that does not know the time of its visitation. The raging of the principalities and powers may increase as the End Time nears, but the outcome of the contest is assured. The cause of Christ is the cause and mission of the church, which is, first of all, to proclaim the Good News that "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." (2 Corinthians 5) To proclaim this Gospel and to sustain the community of faith, worship, and discipleship that is gathered by this Gospel is the first and chief responsibility of the church. All other tasks and responsibilities of the church are derived from and directed toward the mission of the Gospel. Christians individually and the church corporately also have a responsibility for the right ordering of civil society. We embrace this task soberly; knowing the consequences of human sinfulness, we resist the utopian conceit that it is within our powers to build the Kingdom of God on earth. We embrace this task hopefully; knowing that God has called us to love our neighbor, we seek to secure for all a greater measure of civil righteousness and justice, confident that he will crown our efforts when he rightly orders all things in the coming of his Kingdom. 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. Our cooperation as citizens is animated by our convergence as Christians. We promise one another that we will work to deepen, build upon, and expand this pattern of convergence and cooperation. Together we contend for the truth that politics, law, and culture must be secured by moral truth. With the Founders of the American experiment, we declare, "We hold these truths." With them, we hold that this constitutional order is composed not just of rules and procedures but is most essentially a moral experiment. With them, we hold that only a virtuous people can be free and just, and that virtue is secured by religion. To propose that securing civil virtue is the purpose of religion is blasphemous. To deny that securing civil virtue is a benefit of religion is blindness. Americans are drifting away from, are often

explicitly defying, the constituting truths of this experiment in ordered liberty. Influential sectors of the culture are laid waste by relativism, anti-intellectualism, and nihilism that deny the very idea of truth. Against such influences in both the elite and popular culture, we appeal to reason and religion in contending for the foundational truths of our constitutional order. More specifically, we contend together for religious freedom. We do so for the sake of religion, but also because religious freedom is the first freedom, the source and shield of all human freedoms. In their relationship to God, persons have a dignity and responsibility that transcends, and thereby limits, the authority of the state and of every other merely human institution. Religious freedom is itself grounded in and is a product of religious faith, as is evident in the history of Baptists and others in this country. Today we rejoice together that the Roman Catholic Church—as affirmed by the Second Vatican Council and boldly exemplified in the ministry of John Paul II—is strongly committed to religious freedom and, consequently, to the defense of all human rights. Where Evangelicals and Catholics are in severe and sometimes violent conflict, such as parts of Latin America, we urge Christians to embrace and act upon the imperative of religious freedom. Religious freedom will not be respected by the state if it is not respected by Christians or, even worse, if Christians attempt to recruit the state in repressing religious freedom. In this country, too, freedom of religion cannot be taken for granted but requires constant attention. We strongly affirm the separation of church and state, and just as strongly protest the distortion of that principle to mean the separation of religion from public life. We are deeply concerned by the courts' narrowing of the protections provided by the "free exercise" provision of the First Amendment and by an obsession with "no establishment" that stifles the necessary role of religion in American life. As a consequence of such distortions, it is increasingly the case that wherever government goes religion must retreat, and government increasingly goes almost everywhere. Religion, which was privileged and foundational in our legal order, has in recent years been penalized and made marginal. We contend together for a renewal of the constituting vision of the place of religion in the American experiment. Religion and religiously grounded moral conviction is not an alien or threatening force in our public life. For the great majority of Americans, morality is derived, however variously and confusedly, from religion. The argument, increasingly voiced in sectors of our political culture, that religion should be excluded from the public square must be recognized as an assault upon the most elementary principles of democratic governance. That argument needs to be exposed and countered by leaders, religious and other, who care about the integrity of our constitutional order. The pattern of convergence and cooperation between Evangelicals and Catholics is, in large part, a result of common effort to protect human life, especially the lives of the most vulnerable among us. With the Founders, we hold that all human beings are endowed by their Creator with the right to life, liberty, and the pursuit of happiness. The statement that the unborn child is a human life that—barring natural misfortune or lethal intervention—will become what everyone recognizes as a human baby is not a religious assertion. It is a statement of simple biological fact. That the unborn child has a right to protection, including the protection of law, is a moral statement supported by moral reason and biblical truth. We, therefore, will persist in contending—we will not be discouraged but will multiply every effort—in order to secure the legal protection of the unborn. Our goals are: to secure due process of law for the unborn, to enact the most protective laws and public policies that are politically possible, and to reduce dramatically the incidence of abortion. We warmly commend those who have established thousands of crisis pregnancy and postnatal care centers across the country, and urge that such efforts be multiplied. As the unborn must be protected, so also must women be protected from their current rampant exploitation by the abortion industry and by fathers who refuse to accept responsibility for mothers and children. Abortion on demand, which is the current rule in America, must be recognized as a massive attack on the dignity, rights, and needs of women. Abortion is the leading edge of an encroaching culture of death. The helpless old, the radically handicapped, and others who cannot effectively assert their rights are increasingly treated as though they have no rights. These are the powerless who are exposed to the will and whim of those who have power over them. We will do all in our power to resist proposals for euthanasia, eugenics, and population control that exploit the vulnerable, corrupt the integrity of medicine, deprave our culture, and betray the moral truths of our constitutional order. In public education, we contend together for schools that transmit to coming generations our cultural heritage, which is inseparable from the formative influence of religion, especially Judaism and Christianity. Education for responsible citizenship and social behavior is inescapably moral education. Every effort must be made to cultivate the morality of honesty, law observance, work, caring, chastity, mutual respect between the sexes, and readiness for marriage, parenthood, and family. We reject the claim that, in any or all of these areas, "tolerance" requires the promotion of moral equivalence between the normative and the deviant. In a democratic society that recognizes that parents have the primary responsibility for the formation of their

children, schools are to assist and support, not oppose and undermine, parents in the exercise of their responsibility. We contend together for a comprehensive policy of parental choice in education. This is a moral question of simple justice. Parents are the primary educators of their children; the state and other institutions should be supportive of their exercise of that responsibility. We affirm policies that enable parents to effectively exercise their right and responsibility to choose the schooling that they consider best for their children. We contend together against the widespread pornography in our society, along with the celebration of violence, sexual depravity, and antireligious bigotry in the entertainment media. In resisting such cultural and moral debasement, we recognize the legitimacy of boycotts and other consumer actions, and urge the enforcement of existing laws against obscenity. We reject the self-serving claim of the peddlers of depravity that this constitutes illegitimate censorship. We reject the assertion of the unimaginative that artistic creativity is to be measured by the capacity to shock or outrage. A people incapable of defending decency invites the rule of viciousness, both public and personal. We contend for a renewed spirit of acceptance, understanding, and cooperation across lines of religion, race, ethnicity, sex, and class. We are all created in the image of God and are accountable to him. That truth is the basis of individual responsibility and equality before the law. The abandonment of that truth has resulted in a society at war with itself, pitting citizens against one another in bitter conflicts of group grievances and claims to entitlement. Justice and social amity require a redirection of public attitudes and policies so that rights are joined to duties and people are rewarded according to their character and competence. We contend for a free society, including a vibrant market economy. A free society requires a careful balancing between economics, politics, and culture. Christianity is not an ideology and therefore does not prescribe precisely how that balance is to be achieved in every circumstance. We affirm the importance of a free economy not only because it is more efficient but because it accords with a Christian understanding of human freedom. Economic freedom, while subject to grave abuse, makes possible the patterns of creativity, cooperation, and accountability that contribute to the common good. We contend together for a renewed appreciation of Western culture. In its history and missionary reach, Christianity engages all cultures while being captive to none. We are keenly aware of, and grateful for, the role of Christianity in shaping and sustaining the Western culture of which we are part. As with all of history, that culture is marred by human sinfulness. Alone among world cultures, however, the West has cultivated an attitude of self-criticism and of eagerness to learn from other cultures. What is called multiculturalism can mean respectful attention to human differences. More commonly today, however, multiculturalism means affirming all cultures but our own. Welcoming the contributions of other cultures and being ever alert to the limitations of our own, we receive Western culture as our legacy and embrace it as our task in order to transmit it as a gift to future generations. We contend for public policies that demonstrate renewed respect for the irreplaceable role of mediating structures in society—notably the family, churches, and myriad voluntary associations. The state is not the society, and many of the most important functions of society are best addressed in independence from the state. The role of churches in responding to a wide variety of human needs, especially among the poor and marginal, needs to be protected and strengthened. Moreover, society is not the aggregate of isolated individuals bearing rights but is composed of communities that inculcate responsibility, sustain shared memory, provide mutual aid, and nurture the habits that contribute to both personal well-being and the common good. Most basic among such communities is the community of the family. Laws and social policies should be designed with particular care for the stability and flourishing of families. While the crisis of the family in America is by no means limited to the poor or to the underclass, heightened attention must be paid those who have become, as a result of well-intended but misguided statist policies, virtual wards of the government. Finally, we contend for a realistic and responsible understanding of America's part in world affairs. Realism and responsibility require that we avoid both the illusions of unlimited power and righteousness, on the one hand, and the timidity and selfishness of isolationism, on the other. U.S. foreign policy should reflect a concern for the defense of democracy and, wherever prudent and possible, the protection and advancement of human rights, including religious freedom. The above is a partial list of public responsibilities on which we believe there is a pattern of convergence and cooperation between Evangelicals and Catholics. We reject the notion that this constitutes a partisan "religious agenda" in American politics. Rather, this is a set of directions oriented to the common good and discussable on the basis of public reason. While our sense of civic responsibility is informed and motivated by Christian faith, our intention is to elevate the level of political and moral discourse in a manner that excludes no one and invites the participation of all people of good will. To that end, Evangelicals and Catholics have made an inestimable contribution in the past and, it is our hope, will contribute even more effectively in the future. We are profoundly aware that the American experiment has been, all in all, a blessing to the world and a

blessing to us as Evangelical and Catholic Christians. We are determined to assume our full share of responsibility for this "one nation under God," believing it to be a nation under the judgment, mercy, and providential care of the Lord of the nations to whom alone we render unqualified allegiance.

We Witness Together

The question of Christian witness unavoidably returns us to points of serious tension between Evangelicals and Catholics. Bearing witness to the saving power of Jesus Christ and his will for our lives is an integral part of Christian discipleship. The achievement of good will and cooperation between Evangelicals and Catholics must not be at the price of the urgency and clarity of Christian witness to the Gospel. At the same time, and as noted earlier, Our Lord has made clear that the evidence of love among his disciples is an integral part of that Christian witness. Today, in this country and elsewhere, Evangelicals and Catholics attempt to win "converts" from one another's folds. In some ways, this is perfectly understandable and perhaps inevitable. In many instances, however, such efforts at recruitment undermine the Christian mission by which we are bound by God's Word and to which we have recommitted ourselves in this statement. It should be clearly understood between Catholics and Evangelicals that Christian witness is of necessity aimed at conversion. Authentic conversion is-in its beginning, in its end, and all along the way-conversion to God in Christ by the power of the Spirit. In this connection, we embrace as our own the explanation of the Baptist-Roman Catholic International Conversation (1988):

Conversion is turning away from all that is opposed to God, contrary to Christ's teaching, and turning to God, to Christ, the Son, through the work of the Holy Spirit. It entails a turning from the self-centeredness of sin to faith in Christ as Lord and Savior. Conversion is a passing from one way of life to another new one, marked with the newness of Christ. It is a continuing process so that the whole life of a Christian should be a passage from death to life, from error to truth, from sin to grace. Our life in Christ demands continual growth in God's grace. Conversion is personal but not private. Individuals respond in faith to God's call but faith comes from hearing the proclamation of the word of God and is to be expressed in the life together in Christ that is the Church.

By preaching, teaching, and life example, Christians witness to Christians and non-Christians alike. We seek and pray for the conversion of others, even as we recognize our own continuing need to be fully converted. As we strive to make Christian faith and life-our own and that of others-ever more intentional rather than nominal, ever more committed rather than apathetic, we also recognize the different forms that authentic discipleship can take. As is evident in the two thousand year history of the church, and in our contemporary experience, there are different ways of being Christian, and some of these ways are distinctively marked by communal patterns of worship, piety, and catechesis. That we are all to be one does not mean that we are all to be identical in our way of following the one Christ. Such distinctive patterns of discipleship, it should be noted, are amply evident within the communion of the Catholic Church as well as within the many worlds of Evangelical Protestantism. It is understandable that Christians who bear witness to the Gospel try to persuade others that their communities and traditions are more fully in accord with the Gospel. There is a necessary distinction between evangelizing and what is today commonly called proselytizing or "sheep stealing." We condemn the practice of recruiting people from another community for purposes of denominational or institutional aggrandizement. At the same time, our commitment to full religious freedom compels us to defend the legal freedom to proselytize even as we call upon Christians to refrain from such activity. Three observations are in order in connection with proselytizing. First, as much as we might believe one community is more fully in accord with the Gospel than another, we as Evangelicals and Catholics affirm that opportunity and means for growth in Christian discipleship are available in our several communities. Second, the decision of the committed Christian with respect to his communal allegiance and participation must be assiduously respected. Third, 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. Christian witness must always be made in a spirit of love and humility. It must not deny but must readily accord to everyone the full freedom to discern and decide what is God's will for his life. Witness that is in service to the truth is in service to such freedom. Any form of coercion-physical, psychological, legal, economic-corrupts Christian witness and is to be unqualifiedly rejected. Similarly, bearing false witness against other persons and communities, or casting unjust and

uncharitable suspicions upon them, is incompatible with the Gospel. Also to be rejected is the practice of comparing the strengths and ideals of one community with the weaknesses and failures of another. In describing the teaching and practices of other Christians, we must strive to do so in a way that they would recognize as fair and accurate. In considering the many corruptions of Christian witness, we, Evangelicals and Catholics, confess that we have sinned against one another and against God. We most earnestly ask the forgiveness of God and one another, and pray for the grace to amend our own lives and that of our communities. Repentance and amendment of life do not dissolve remaining differences between us. In the context of evangelization and "reevangelization," we encounter a major difference in our understanding of the relationship between baptism and the new birth in Christ. For Catholics, all who are validly baptized are born again and are truly, however imperfectly, in communion with Christ. That baptismal grace is to be continually reawakened and revived through conversion. For most Evangelicals, but not all, the experience of conversion is to be followed by baptism as a sign of new birth. For Catholics, all the baptized are already members of the church, however dormant their faith and life; for many Evangelicals, the new birth requires baptismal initiation into the community of the born again. These differing beliefs about the relationship between baptism, new birth, and membership in the church should be honestly presented to the Christian who has undergone conversion. But again, his decision regarding communal allegiance and participation must be assiduously respected. There are, then, differences between us that cannot be resolved here. But on this we are resolved: All authentic witness must be aimed at conversion to God in Christ by the power of the Spirit. Those converted- whether understood as having received the new birth for the first time or as having experienced the reawakening of the new birth originally bestowed in the sacrament of baptism-must be given full freedom and respect as they discern and decide the community in which they will live their new life in Christ. In such discernment and decision, they are ultimately responsible to God, and we dare not interfere with the exercise of that responsibility. Also in our differences and disagreements, we Evangelicals and Catholics commend one another to God "who by the power at work within us is able to do far more abundantly than all that we ask or think." (Ephesians 3) In this discussion of witnessing together we have touched on difficult and long-standing problems. The difficulties must not be permitted to overshadow the truths on which we are, by the grace of God, in firm agreement. As we grow in mutual understanding and trust, it is our hope that our efforts to evangelize will not jeopardize but will reinforce our devotion to the common tasks to which we have pledged ourselves in this statement.

Conclusion

Nearly two thousand years after it began, and nearly five hundred years after the divisions of the Reformation era, the Christian mission to the world is vibrantly alive and assertive. We do not know, we cannot know, what the Lord of history has in store for the Third Millennium. It may be the springtime of world missions and great Christian expansion. It may be the way of the cross marked by persecution and apparent marginalization. In different places and times, it will likely be both. Or it may be that Our Lord will return tomorrow. We do know that his promise is sure, that we are enlisted for the duration, and that we are in this together. We do know that we must affirm and hope and search and contend and witness together, for we belong not to ourselves but to him who has purchased us by the blood of the cross. We do know that this is a time of opportunity-and, if of opportunity, then of responsibility-for Evangelicals and Catholics to be Christians together in a way that helps prepare the world for the coming of him to whom belongs the kingdom, the power, and the glory forever. Amen.

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What's Wrong With Roman Catholic Doctrine?

BAPTISMAL REGENERATION:

1. Original Sin Through Adam

- a. The RC Church teaches that an infant must be baptized to remove original sin [All citations are from the *Catechism of the Catholic Church*. New York: Doubleday. 1995. *Imprimi Potest* – Joseph Cardinal Ratzinger. Interdicasterial Commission for the Catechism of the Catholic Church sections 430, 1250].
- b. The RC Church teaches that original sin refers to effects of Adam's sin upon his descendants. Every newborn child comes into the world with original sin on his or her soul and is alienated from God [400-406, 416-417]
- c. The RC Church teaches that God sent His Son to remedy this problem [389, 410-412, 599-630]

2. The RC Church teaches that Baptism Justifies [790, 977, 1214-16, 1227, 1250-1252] Read 1213

- a. Through baptism the child is:
 - 1) Rescued from the power of Satan
 - 2) Freed from original sin
 - 3) Made innocent and stainless before God
 - 4) Born Again
 - 5) Made a partaker of eternal life
 - 6) Made a temple of the Holy Spirit
 - 7) Made a member of Christ's body
 - 8) Welcomed into the Church
 - 9) Committed to being raised in the Roman Catholic faith
- b. Two important effects of the sacrament of baptism
 - 1) Original Sin is removed
 - a) The priest recite at baptism, “We pray for this child: set him free from original sin.” [*The Rites of the Catholic Church* (New York: Pueblo Publishing Co., 1990) Vol. 1, p. 399]

- 2) The Reception of Sanctifying Grace
 - a) The RC Church teaches that only baptism can remove sin and restore divine life to the soul [405]. The priest states this belief during the rite when he asks God to “pour His gift of life from this font on this child [*The Rites of the Catholic Church* (New York: Pueblo Publishing Co., 1990) Vol. 1, p. 399]
 - b) The Church describes the pouring of divine life into the soul as the infusion of sanctifying grace [1266, 1996-1997, 1999, 2023]. To infuse means to “pour in.” Through this infusion the child’s soul, which was spiritually dead because of Adams sin, becomes alive [1213, 1228, 1239].
 - c) The infant is spiritually reborn, adopted as a child of God, incorporated into the RC Church and brought into a state of grace [1267-1270, 1279].

WHAT THE BIBLE SAYS ABOUT SALVATION

1. It is by grace (Eph. 2:8a)
2. It is received through faith in Jesus Christ (Eph. 2:8b)
 - A. This faith requires
 - 1) **Biblical belief in the person of Jesus Christ—**
That in all eternity He is God the Son [John 1:1] who was sent to earth at the appointed time [Gal. 4:4], taking on the fashion of a man (100% God and Man) [Phil. 2:8-11], He is the Messiah predicted in the Old Testament [Matt. 16:16], etc.
 - 2) **Biblical belief in Jesus’ works —**
That He came to save the world of sin [Luke 19:10], that He is the only way to the Father [John 14:6], He is our only atonement for sin [1 John 2:2; 4:10], He was resurrected from the grave [Romans 10:9-10] and is seated at the right hand of the Father [Eph. 1:20], etc.
 - 3) **Biblical perspective of oneself and personal need —**
We are sinners separated from God [Romans 3:10,11, 23] already condemned [John 3:18-19]. There is no human act, religious ritual or deed that will take away our sins [Isa. 64:6; Eph. 2:8-9; 1 Peter 1:18].

4) **A divine act and an individual human response —**

We realize that salvation is a divine work. No man can come to Jesus, except the Father which has sent Jesus draw him [John 6:44]. Salvation and the new nature is a transformation that comes from God [John 3:3; Titus 3:5].

Humanly speaking, it is the realization of our condemned state and that only God has provided the remedy for our sins, which is Jesus. His once and for all death on the cross provided the atonement for sins of the whole world. As men are illuminated to this fact through the hearing of the Word of God [Romans 10:17] they may accept or reject God's gift of salvation. Those that receive salvation and forgiveness are those that individually humble themselves before God, admitting their sins and need of divine forgiveness [sincerely repenting of them], they, then, trust God's only provision of Jesus [Romans 10:13].

Salvation is not just realizing and confessing we are sinners. Salvation only occurs when we realize our sinful state, then turn and trust solely in Jesus and His atoning work as the only payment for our sins.

TERMS:

1. Grace

A. As the Bible defines it:

It is favor with God that is not earned or deserved

B. As Catholicism defines it:

A substance or power separate from God which is placed into a believer to enable him to perform meritorious works and earn the "right" to heaven.

2. Salvation

A. As the Bible defines it:

The instantaneous reception of an eternally irrevocable right standing before God, secured at the point of faith entirely by grace. Salvation is given to those whom the Bible describes as "ungodly," "sinners," "enemies," and "children of wrath" (e.g., Romans 5:6-10; Ephesians 2:1) and thus to those who are not objectively righteous.

B. As Catholicism defines it:

The lifelong process whereby God and men cooperate in the securing of forgiveness of sin. This is achieved only after death (and/or purgatorial cleansing

from sin) and is dependent on man's personal securing of objective righteousness before God; otherwise, there is no salvation.

3. Reconciliation (through atonement):

A. As the Bible defines it:

All sins are forgiven at the point of salvation—past, present, and future—because Christ's death satisfied all God's wrath against sin. (See Colossians 2:13)

B. As Catholicism defines it:

Sins are only potentially forgiven and so must be worked off through a process mediated by the Church and its sacraments over the lifetime of the believer.

4. Regeneration:

A. As the Bible defines it:

The instantaneous imparting of eternal life and the quickening of the human spirit, making it alive to God.

B. As Catholicism defines it:

(In part) The lifelong process of infusing grace (spiritual power) to perform works of merit.

5. Justification:

A. As the Bible defines it:

The legal declaration of Christ's righteousness reckoned to the believer at the point of faith solely as an act of God's mercy and grace..

B. As Catholicism defines it:

Spiritual rebirth and the lifelong process of sanctification which begins at the point of the sacrament of baptism.

STATEMENTS BY THE ROMAN CATHOLIC CHURCH

“For Catholics, salvation depends on the state of the soul at death. Christ has already redeemed us, unlocked the gates of heaven, as it were. (Note that redemption is not the same as salvation but is a necessary prelude.) He did his part, and now we have to cooperate by doing ours.” [Keatings p. 166]

“The Church teaches that only souls that are objectively good and objectively pleasing to God merit heaven, and such souls are ones filled with sanctifying grace. The saint who never committed a mortal sin and the lifelong sinner who did not stop sinning until he repented on his deathbed will each gain heaven, although the one will have to be cleansed in the anteroom of purgatory.” [Keatings p. 166]

“As Catholics see it, anyone can achieve heaven, and anyone can lose it. The lifelong sinner can remain that to the very end—and he then becomes an eternally lost sinner. The apparent saint can throw away salvation at the last moment and end up no better off than the man who never did a good deed in his life. It all depends on how one enters death, which is why dying is by far one’s most important act.” [Keatings p. 166]

“Nevertheless, Catholics believe it (salvation) is not a once-and-for-all event; rather salvation is an ongoing process. In addition, it is not only a private, interior experience of turning to the Lord, but it also includes the public, external rite of baptism.” [*Catholics & Fundamentalists*, by Rev. Martin Pable, pgs. 46]

“One question yet remains: Why do Catholics put so much stress on the baptism of infants? Babies cannot possibly make a conscious decision to accept Christ as their Savior. Here is an example of Catholics relying on tradition as well as on Scripture for guidance. . .at any rate, Christians began the practice of baptizing children and infants in the first century after Christ. They believed that baptism joined them to Christ in a profound and radical way and filled them with the gifts of the Holy Spirit. Why should that wonderful grace be denied to children? Besides, infant baptism was a powerful way to proclaim the truth that we do not earn our salvation; it is purely God’s gift.: [*Catholics & Fundamentalists*, by Rev. Martin Pable, pgs. 46-47]

Liberation Theology

The Theology of Liberation is a school of Christian theology in which the salvation or liberation wrought by Christ is examined not only in terms of liberation from individual sin, but also in terms of liberation in other spheres:

1. The aspirations of oppressed peoples and social classes.
2. An understanding of history in which the human being is seen as assuming conscious responsibility for human destiny.
3. The theology of liberation began (under that name) in the Catholic Church after the Second Vatican Council, and many theologians of liberation are Roman Catholics.

Theology of Liberation emphasizes the Christian mission to bring justice to the poor and oppressed.

1. Its theologians consider sin to be a root of poverty and oppression,
2. The sin in question being exploitative capitalism and class war by the rich against the poor
3. In the mass media, 'Liberation Theology' may refer to any politically-activist Christian thought.

Liberation theologians base their social action upon the Bible scriptures describing the mission of Jesus Christ, as:

1. Bringing a sword (social unrest), e.g. Isaiah 61:1, Matthew 10:34, Luke 22:35-38 Matthew 26:51-52 — and *not* as bringing peace (social order).
2. Simply put, Liberation Theology is an attempt to interpret Scripture through the plight of the poor.
 - a. It is largely a humanistic doctrine.
 - b. It started in South America in the turbulent 1950s when Marxism was making great gains among the poor because of its emphasis on the redistribution of wealth, allowing poor peasants to share in the wealth of the colonial elite and thus upgrade their economic status in life.

Black Liberation Theology

Liberation Theology has moved from the poor peasants in South America to the poor blacks in North America.

1. We now have Black Liberation Theology being preached in the black community.
2. It is the same Marxist, revolutionary, humanistic philosophy found in South American Liberation Theology and has no more claim for a scriptural basis than the South American model has.

This theology maintains that African Americans must be liberated from multiple forms of bondage — social, political, economic, and religious.

1. Black theology deals primarily with the African-American community, to make Christianity “real” for blacks.
2. It explains Christianity as a matter of liberation here and now, rather than in an afterlife.
3. The goal of black theology is not for special treatment. Instead, "All Black theologians are asking for is for freedom and justice. No more, and no less. Their concept of freedom and justice is explained below.
4. James Cone¹, the chief architect of Black Liberation Theology in his book *A Black Theology of Liberation* (1970) wrote, “One of the tasks of black theology, is to analyze the nature of the gospel of Jesus Christ in light of the experience of oppressed blacks. No theology is Christian theology unless it arises from oppressed communities and interprets Jesus' work as that of liberation.
 - a. “White Americans do not have the ability to recognize the humanity in persons of color, blacks need their own theology to affirm their identity in terms of a reality that is anti-black -- “blackness” stands for all victims of white oppression. "White theology," when formed in isolation from the black experience, becomes a theology of white oppressors, serving as divine

¹ **James Hal Cone** (born August 5, 1938) is an advocate of Black liberation theology, a theology grounded in the experience of African Americans, and related to other Christian liberation theologies. In 1969, his book *Black Theology and Black Power* provided a new way to articulate the distinctiveness of theology in the black Church. James Cone's work was influential and political from the time of his first publication, and he remains so today. His work has been both utilized and critiqued inside and outside of the African American theological community. He is currently the Charles Augustus Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary in the City of New York.

- sanction from criminal acts committed against blacks.
- b. Cone argues that even those white theologians who try to connect theology to black suffering rarely utter a word that is relevant to the black experience in America.
 - c. To James Cone, "White theology is not Christian theology at all. There is but one guiding principle of black theology: an unqualified commitment to the black community as that community seeks to define its existence in the light of God's liberating work in the world."
5. The echoes of Cone's theology bleed through the now infamous, anti-Hilary excerpt by Rev. Wright. Clinton is among the oppressing class ("rich white people") and is incapable of understanding oppression ("ain't never been called a n-gg-r") but Jesus knows what it was like because he was "a poor black man" oppressed by "rich white people."²
 6. Black Liberation Theology actually encourages a Marxist victim mentality among blacks. John McWhorters'³ book *Losing the Race*, will be helpful here.
 - a. "Victimology, is the adoption of victimhood as the core of one's identity -- for example, like one who suffers through living in "a country and who lived in a culture controlled by rich white people."
 - b. It is a subconscious, culturally inherited affirmation that life for blacks in America has been in the past and will be in the future a life of being victimized by the oppression of whites. In today's terms, it is the conviction that, 40 years after the Civil Rights Act, conditions for blacks have not substantially changed. As Wright intimates, for example, scores of black men regularly get passed over by cab drivers.
 7. In *The Marxist Roots of Black Liberation Theology* by Anthony B. Bradley Ph.D. he says, "McWhorter articulates three main objections to victimology:

² Anthony B. Bradley, *The Marxist Roots of Black Liberation Theology*, Action Institute for the study of religion and liberty, April 2, 2008.

³ John Hamilton McWhorter *Losing the Race: Self-Sabotage in Black America* (New York: Harper Collins), 2000. John McWhorter (1965–) is an American linguist and conservative political commentator. He is the author of a number of books on language and on race relations. His linguistic specialty is creole and the process through which it forms. he was an associate professor of linguistics at Cornell University from 1993 to 1995 before taking up a position as associate professor of linguistics at the University of California, Berkeley, from 1995 until 2003. He left that position to become a Senior Fellow at the Manhattan Institute, a conservative think tank, and a columnist for the *New York Sun*. Since 2008, he has been a lecturer at Columbia University.

- a. First, victimology condones weakness in failure. Victimology tacitly stamps approval on failure, lack of effort, and criminality. Behaviors and patterns that are self-destructive are often approved of as cultural or presented as unpreventable consequences from previous systemic patterns. Black Liberation theologians are clear on this point: "People are poor because they are victims of others," says Dr. Dwight Hopkins, a Black Liberation theologian teaching at the University of Chicago Divinity School.
 - b. Second, victimology hampers progress because, from the outset, it focuses attention on obstacles. For example, in Black liberation Theology, the focus is on the impediment of black freedom in light of the Goliath of white racism.
 - c. Third, victimology keeps racism alive because many whites are constantly painted as racist with no evidence provided. Racism charges create a context for backlash and resentment fueling new attitudes among whites not previously held or articulated and creates "separatism" -- a suspension of moral judgment in the name of racial solidarity.
8. Black Liberation Theologians distort the Scriptures in order to sanction for their demand. For instance, the Psalmist writes, 'If God is going to see righteousness established in the land, he himself must be particularly active as 'the helper of the fatherless' to 'deliver the needy when he crieth; and the poor that hath no helper.'
- a) "“In Christ,’ . . . , ‘God enters human affairs and takes sides with the oppressed. Their suffering becomes his; their despair, divine despair.’”
 - b) "We cannot solve ethical questions of the twentieth century by looking at what Jesus did in the first. Our choices are not the same as his. Being Christians does not mean following 'in his steps.'" [Black Theology and Black Power, Page 139]⁴
 - c) Many in this movement claim Jesus was black, . . . it is a very important view of black people to see. "It's very important because you've got a lot of white images of Christ. In reality, Christ was not white, not European. That's important to the psychic and to the spiritual consciousness of black

⁴ Cone, James H. *Black Theology and Black Power* (20th Anniversary Edition) New York: Harper San Francisco, 1989

people who live in a ghetto and in a white society in which their lord and savior looks just like people who victimize them. God is whatever color God needs to be in order to let people know they're not nobodies, they're some bodies."

- d) Justice to a black liberation theologian means, "If the powerful in our society, the white people, if they want to become Christians, they have to give up that power and become identified with the powerless — if you're going to be a Christian, you can't be identified with the powerful and also a Christian at the same time..."
 - e) Justice to a black liberation theologian "The only way in which your repentance, your forgiveness can be authentic, your reception of it can be authentic, your repentance can be authentic, is that you give back what you took — and white people took a lot from black people."
9. According to Black Liberation Theology, it means that salvation and redemption bought by Jesus comes in the form of political and social "liberation" for minorities from white oppression. Salvation is realized with minorities achieving economic and political parity, via redistribution of wealth with whites. Minorities are "saved" in the sense that white people constantly confess and repent of being racists and meet the economic demands of minorities, via redistribution as a consequence of some form of reparations.

The Emergent Church

I reject this unbiblical movement. It is an attempt to reach our culture . . . for Christ(?), yet in doing so they have watered down the gospel, set aside biblical standards and doctrines; embracing heretical teachings that are setting the stage for an apostate church. – Dr. Craig P. Scott

In 1978 and evangelical writer by the name of Richard Quebedeaux wrote a serious warning to his peers, in his book, *The Worldly Evangelicals*¹. He observed “the wider culture has had a profound impact on the evangelical movement as a whole” (p. 115). Though Quebedeaux didn’t make the connection that the following moral lapses were a direct result of the evangelical church repudiating the biblical doctrine 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.

¹ Richard Quebedeaux. *The Worldly Evangelicals: Has Success Spoiled American’s Born Again Christians?*. San Francisco: Harper & Row. 1978.

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).

Thirty-one years after Quebedeaux wrote this article we now see the emergence of a "new" kind of Church, a "new" kind of Christian, and a "new" gospel message. This "new" Church is called the Emerging Church or the Emergent Church.

There are at least four branches of the emergent church:

1. The Emerging Evangelical:

- a. This church is the next stage in the seeker sensitive church. It is the "cool" church with its progressive music, drama, program driven agenda and designer sunglasses.
- b. They claim to be "more relevant" by wanting to meet the post-modern where they are.
- c. Key Church Leaders:
 - i. Dan Kimball – Vintage Faith Church – Santa Cruz, CA – his book - *They Like Jesus But Not The Church*
 - ii. John Burke – Gateway Church – Austin, TX
 - iii. Don Miller – his book, *Blue Like Jazz*

2. House Churches:

- a. The house church movement is an attempt to get away from the institutional church, seeking instead to return to the small gatherings of peoples that constituted all of the churches of the New Testament era.

- b. House church advocates claim to reject any human authority other than the very real and present rule of Christ, who was inaugurated the king of his church at the first Pentecost (Acts 2). The house church assembles to know the will of its king through the Holy Spirit and to be obedient to that will.

3. Emerging Reformers:

- a. They also claim to make the church “more relevant” by seeing America as a mission field and seeking new and creative ways to reach those the post-modern world
- b. They are reformed in doctrine
- c. They are more conservative than the emerging evangelical and the emerging liberal in that they have male pastors and tend to hold to inerrancy. However contemporary culture influences their hermeneutics, they embrace free worship, the charismatic gifts and use contemporary music and lack in many areas of biblical separation.
- d. Leaders: Mark Driscoll – Mars Hill Church

4. Emerging Liberals:

- a. These call into question many if not all biblical doctrines.
- b. They are the modern day version of the liberal
- c. Key Leaders:
 - i. Rob Bell – Mars Hill his book, Velvet Elvis
 - ii. Doug Pagitt - *Preaching Re-Imagined: The Role of the Sermon in Communities of Faith; BodyPrayer: The Posture of Intimacy with God; Emergent Manifesto of Hope, An (emersion: Emergent Village resources for communities of faith); Listening to the Beliefs of Emerging Churches: Five Perspectives*
 - iii. Brian D. McLaren, *A New Kind of Christian*

Terms used by the Emergent Church

1. Deconstruct:

“Deconstruction is not a dismantling of the structure (the church) or a text (the Bible), but a demonstration that it has already dismantled itself – that is, the modern interpretation and application of Christianity has dismantled itself. Its apparently-solid ground is no rock, but thin air.” The idea is that the present form of Christianity is corrupt and its foundations are irreducibly complex, unstable or impossible to function in our post-modern world.”

2. Conversation:

“Participants of the Emergent church seek to live their faith in what they believe to be a ‘postmodern’ society. Proponents of this movement call it a ‘conversation’ to emphasize its developing and decentralized nature, its vast range of standpoints and its commitment to dialogue.

What those involved in the conversation mostly agree on is their disillusionment with the organized and institutional church and their support for the deconstruction of modern Christian worship, modern evangelism, and the nature of modern Christian community.

The emerging church is a magnet for those who have rejected the “old-fashioned” New Testament faith and who despise traditional Bible-believing churches, dogmatic biblical preaching, and biblical “judgmentalism” in regard to lifestyle choices.

3. Missional Living:

This term describes a missionary lifestyle; adopting the posture, thinking, behaviors, and practices of a missionary in order to engage others with the gospel message. The use of this term has gained recent popularity due to the Emerging church movement to contrast the concept of a select group of "professional" missionaries, with the understanding that all Christians should be involved in the Great Commission of Jesus Christ.

Missional living is the embodiment of the mission of Jesus in the world by incarnating the gospel. "It is imperative that Christians be like Jesus, by living freely within the culture as missionaries who are as faithful to the Father and his gospel as Jesus was in his own time and place." This embodiment of the gospel is often referred to as "contextualization" or "inculturation."

"Both refer to more than a simple translation of the gospel into different languages and cultures in the way that one translates a history book or a science text. Rather, they point to the embodiment of the living Word in human culture and social settings in such a way that its divine nature and power are not lost. True contextualization is more than communication. It is God working in the hearts of people, making them new and forming them into a new community. It is his Word transforming their lives, their societies, their cultures."

The thought behind the emergent church is that the traditional church with its dogma and corrupt practices has failed to engage its culture and has become virtually irrelevant. Thus the new emerging church is rethinking its approach to the post-modern culture like a missionary would do when entering a foreign field. They analyze the culture and seek new and creative ways to engage the community for Christ. It will include living Christ while engaging the community through art, music, theater, blogging, sports, and any number of other ways. Church does not necessarily have to be done in a building, sitting in pews, singing hymns and listening to a message.

The emergent church believes it is a missional church, that is, the church IS missions rather than does missions as a program or activity of the larger life of the church. The church's nature is to show the world what it looks like when a community of people live under the reign of God in every aspect of daily life.

Practical Differences

The Emergent Church's theological difference finds its expression in practical ways through common ideas, language and practices about church. For example, the traditional church is typically defined in one of several ways.

The traditional Church sees itself as a place:

For many people, church is a place you go. It is a facility, a campus or a building. The common phrase, “I’m going to church” summarizes this view. When a person is at the building or facility, they are at church. The implication is that when they are not at the building, they are not at church.

The traditional Church has an event or spiritual activities:

For others, church is something that happens. Church is defined by worship services, Bible studies, prayer meetings or other ministries. Again the implication is that when one is not engaged in one of these events or activities, they are no longer doing or having church.

The traditional Church is associated with a person:

For others, church is an organization associated with a pastor or Christian leader. For example, people often say things like, “I go to Pastor Scott’s church” or “I attend Pastor Townsley’s church.”

The traditional Church offers programs or services:

For others, church is determined by what the organization offers to meet needs such as youth programs, music programs, marriage groups, fellowship, discipleship, mission opportunities, etc.

However, in a missional community, the church is God’s sent people.

1. That means when everything is stripped away – the building, the events, the activities, the leaders, and other identifying markers for the church – the people are the church and church is the people. Therefore, wherever God’s people are corporately or individually, there is the church. Church is at home, in the car, in the restaurant, the beach – wherever God’s people find themselves in their daily lives.

2. Another practical difference can be seen in the practices of the general American Christian populous. American Christians cannot be distinguished in any significant way from secular culture. Christian lifestyles and time-styles, although slightly Christianized, are virtually the same as the culture around them. There are also no noticeable differences between Christians and their secular counterparts in areas of morality and ethics.

Dawn Haglund states that the church has completely adopted American culture.

She writes:

Marketing, promotion, advertising, consumerism, selfish materialism. I'm not sure the church is much different than the American culture. I find that sad, disappointing, and disturbing. Church has become a place of consumerism. People come to get their needs met. The church is about giving people what they want – making them comfortable. Maybe we've reached more people, but I'm skeptical if we've participated in transforming lives. Rather than embodying, demonstrating and announcing a new way of being human under God's reign, the modern church, in general, has been domesticated by American culture. The task of the missional community is to explore and rediscover God's countercultural call to represent the reign of God in our emerging post-modern society.

According to the Emergent Church a missional community explores God's call to be his sent people by asking and addressing four significant questions:

First, "What does it mean to be an authentic apprentice of Christ? In other words, what does it really mean when we call Jesus 'Lord?'"

The second, "What does it mean to be authentically spiritual? In other words, how does one truly measure transformation and maturity?"

The third, "What does it mean to be God's people? What does it mean to be a community of Jesus' apprentices who are pursuing true spiritual maturity as defined by the first two questions? How do we live as community so that every member becomes filled with the fullness of God for the sake of the world? Are there things we are currently doing that actually hinder us from embracing God's call as his sent people?"

The fourth, "What does Christian leadership in this new community look like?"

Where Are We Going?

