

THE
BATTLE
RAGES ON

The Battle Rages On

© 2014 Calvary Pandan Bible-Presbyterian Church

Published by:

Calvary Pandan Bible-Presbyterian Church

201 Pandan Gardens, Singapore 609337

Website: calvarypandan.sg

Email: enquiry@calvarypandan.sg

This booklet is made available free to our members and friends.

Where copyrights have been infringed, we crave the forbearance of the parties concerned.

We trust that any infringements will be graciously overlooked.

Contents

Introduction	3
Attack on God's Word	5
Introduction to Charismatic Movement	11
Charismatic Movement	13
Introduction to Neo-Evangelical Movement	20
Neo-Evangelical Movement	22
Introduction to Ecumenical Movement	34
Ecumenical Movement	36

Introduction

As we remember the 16th Century Reformation, we are also reminded that the battle rages on. The Adversary has been innovative and adaptive, using different battle strategies against the church over time and circumstances. This year, we have compiled four articles for your edification. These are, by necessity, polemical.

Many have accused us of being divisive. That we agree, for Jesus Himself said in Matthew 10:34-36, *“Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man’s foes shall be they of his own household.”* We, therefore, believe it is better to be divided for truth than united in error.

Some have faulted us for being unkind. That we disagree, for the kindest thing to do is to tell a man the truth. We do not believe we have the monopoly of truth. However, from God’s Word, it is crystal clear the doctrines and practices of certain churches are at odds with those taught in Scriptures.

Others have said we are trigger-happy to offend people of different persuasions. We are not. We prefer not to offend people, but way above that, we dare not offend our God. And thus we deem it a grave responsibility to share what we trust is the truth with you.

Another group may say we are harsh. Perhaps we are, but the truth often hurts. Should a church of God practise baptism of animals, hold joint worship services with Roman Catholics, ordain gay pastors, allow same-gender marriages? Is the gospel

of Christ the easy-believism rampant in the teachings of many churches today? What did Christ mean when he proclaimed in Matthew 7:13 - 15, *“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”*?

“Sola Scriptura” was one of Martin Luther’s rallying cries. The battle rages on today as many Charismatics claim they continue to hear God audibly. That is effectively adding to the completed revelation of God in the canon of Scriptures we have in the bible.

Finally, a word to all who are in these movements:- the Charismatic, Neo-evangelical, and the Ecumenical; and to the many well-meaning and sincere people in these movements. This booklet is written and compiled for truth’s sake and to the glory of God. It is a labour of love for them that they might discern and come out from among them as God calls; and 2 Corinthians 6:17-18 *“be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*

We invite you to spend an hour digesting these articles and pray they may be of help to you and others with whom you may share this booklet.

Calvary Pandan B-P Church
Reformation Booklet Committee
October 2014

Attack on the Bible

Historic Animosity

Satan hates God's Word. He hated it in the past; he hates it now; he will hate it in the future. History has shown that there is no end to his devilish devices and schemes to subvert God's Word. His very first work of destruction is recorded in Genesis 3. In the Garden of Eden, Satan could cunningly raise doubts in the mind of a perfectly intelligent woman with -"Yea, hath God said...?" From there, he dragged man into eternal misery and hell. Undermining God's Word is the key to obstructing man's way to God. God has given us His Written Word through which fallen man can know the Living Word. This Living Word is Jesus Christ (John 1:1). In order for Satan to be successful in preventing man from knowing the Living Word, he must prevent man from knowing the Written Word.

The Word of God is the foundation of our Christian faith. The strategy is simple but effective - gun down doctrines through different means over varying circumstances and periods. By going for a frontal assault against God's Word, Satan is attempting to destroy the very foundation by which all-important doctrines are built upon. When the foundation is destroyed, the building will crumble.

The onslaught against the Holy Scriptures rages on. Soldiers in the Lord's army cannot be ignorant of Satan's devices. The Word of God is the church's only weapon against the foe. Taking a glance through history, we will see how Satan has been relentless and innovative in his attack

of God's Word. But Christians can take courage because we will also see how, time and again, God has protected His Word.

We will examine the Deceiver's strategy over time in three broad categories: Corruption, Concealment and Criticism of God's Word.

The Word of God is the foundation of our Christian faith.

The Early Church (1st to 5th Century): Corruption of God's Word

Apostle John completed the book of Revelation around AD 90. With the closing of the canon of Scripture, nothing was to be added to or subtracted from it. This was sealed by God Himself in Revelation 22:18-19 (KJV) "*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*" Why was this prohibition and warning necessary? Possibly the Apostle John had already witnessed false teachers attempting to corrupt Scriptures. The Apostles would have encountered not a few heretics and false teachers who attempted to sneak in their spurious writings as part of the canon.

Not only did the Holy Spirit move the Apostles in the writing of Scriptures, He also guided the early Christians to identify Scriptures.

The Adversary was on the warpath. With the writing of Scripture came also many counterfeit writings. The Apostle Paul had already sounded out a warning against false teachers who would creep into the church to lead man astray from God's truth (Acts 20:29-30). No doubt some of these false teachers would also come with their counterfeit scriptures teaching their blasphemous doctrines. Separately, the Apostle Peter also alerted the church of false prophets who would bring in damnable heresies (2 Peter 2:1).

In order for these heretics to find a "scriptural" basis for their teachings, they had to corrupt the Bible. This was done either through adulterating authentic Scriptures or introducing fictitious "Scriptures". One such example was Marcion the heretic, who formed his own canon of the New Testament. There were also the "gnostic gospels" and "nag hammad library" which were meant to pass off as Scriptures. The "gnostic gospels" include the Gospels of Thomas, Judas and Philip. Some of these would relate false stories of the Lord Jesus Christ's infancy and childhood, teaching another gospel and another Christ.

During this time, the early Church was also going through persecution. Wicked rulers like Diocletian the Roman Emperor

hunted down Christians and even decreed the burning of Scriptures in AD 303 in an attempt to wipe out God's Word from the face of this earth.

Despite man's attempts to corrupt the Word of God, God still preserved His Word. And as Christ ascended into heaven, He promised His disciples that "... when he, the Spirit of truth, is come, he will guide you into all truth:..." (John 16:13). Not only did the Holy Spirit move the Apostles in the writing of Scriptures, He also guided the early Christians to identify Scriptures. The canon of Scriptures was settled in the Council of Carthage in AD 397. The 66 books of the Bible (39 for the Old Testament and 27 for the New Testament) were identified through the leading of the Holy Spirit. The battle against corruption of the Word was then fought and won.

Popes sought to replace the Word of God with their words. Fear and superstition were their weapons of choice to subdue the commoners.

The Dark Ages (5th to 16th Century): Concealment of God's Word

Satan was not going to give up on his attack. For the next 1200 years the Scriptures were locked up and hidden from God's people. During this time, the Roman Catholic Church forbade anyone from possessing any copies or translation of the

Old and New Testaments. Popes sought to replace the Word of God with their words. Fear and superstition were their weapons of choice to subdue the commoners. The Council of Toulouse (1229 AD) decreed, "We prohibit also that the laity should be permitted to have the books of the Old or New Testament; but we most strictly forbid their having any translation of these books." Later in the Council of Tarragona (1234 AD) the injunction was, "No one may possess the books of the Old and New Testaments in the Romance language, and if anyone possesses them he must turn them over to the local bishop within eight days after promulgation of this decree, so that they may be burned..."

History tells us the Roman Catholic Church took many lives and was not sorry for it. The priests and popes utterly resented the pre-reformers who dared challenge papal authority with God's Word. John Wycliffe who translated the Latin Vulgate into English was condemned as a heretic. After his death, his bones were exhumed and burned and the ashes cast into the Swift River. William Tyndale was burned at the stake for owning, teaching and translating the Bible from the original languages into English. But God's work was not to be thwarted. The death of these pre-reformers did not prevent the Bible from being translated and copied. On the contrary, the blood of martyrs waters the seed of revival and inspired courage. In 1439, Johannes Gutenberg invented the first movable type printing press which allowed Bibles to be mass-produced and distributed. The Bible was the first book to be printed and distributed in volume.

By God's providence, in the 16th Century, God worked a reformation work in the church. The true church broke away from the Roman Catholic Church. Through

men like Martin Luther, John Calvin, and John Knox, the church experienced a spiritual revival and returned to the doctrine of justification by faith through grace in Christ alone. One of the key emphases of the Reformation was also the return to the Bible. The people began to hunger and thirst after God's Word and the Reformers laboured to study and teach the Bible to feed the flock of Christ. Thus, God achieved victory in the battle of concealment of His Word.

As men and women received more opportunities to be educated, he began to play on the pride of man.

The Church Today (16th to 21st Century): Criticism of God's Word

Having failed with the first two broad strategies of corruption and concealment of God's Word, the Father of lies switched tactics. As men and women received more opportunities to be educated, he began to play on the pride of man. The European Renaissance (meaning "re-birth") ushered man into hitherto unattainable dimensions of arts, music, self-awareness, transporting man from the Middle Ages to the Modern Age.

The century that followed was even loftier: the 18th Century Age of Enlightenment. Great emphasis was placed on human reason and the sciences. This intellectual movement challenged ideas of faith and religion. In Europe, many lived by the mantra "seeing is believing". This movement then paved the way for the

19th Century, which was a period marked by rapid developments in science and invention. Humanism – emphasising the value of man and the importance of critical thinking and evidence above religion – began to take root and sprout out of Germany. This was the age which gave us Charles Darwin with his theory of evolution, Sigmund Freud with his founding of psychoanalysis, and Karl Marx with his manifesto of communism.

Some theologians, erudite in their foolishness, felt the need to apply certain of these theories and principles to the understanding of Scripture.

The church was not spared from these onslaughts. Some theologians, erudite in their foolishness, felt the need to apply certain of these theories and principles to the understanding of Scripture. Imperceptibly, theologians and leaders started employing criticism and rationalism in their interpretation and study of God's Word. Soon, the authority of Scripture was questioned, and eventually the infallibility and inerrancy of Scripture denied altogether. Wave after wave of false movements mounted attacks on the Christian faith on every front. By the 20th Century, the battle for the Bible came to the forefront of the battlefield.

As modernists and liberals (19th Century) attacked fundamental doctrines such as

the virgin birth of Christ, the miracles of the Bible, the bodily resurrection of Christ, the substitutionary atonement of Christ, they also attacked the inspiration, infallibility and inerrancy of the Bible. In this barrage, the Bible was simply relegated as another man-written book and denied the supreme position it had before the pride of man held sway.

Neo-Orthodoxy (1920s – 1940s) then placed an emphasis on the subjective experiences of man. It taught that parts of the Bible may subjectively “become” the Word of God to different readers at different times. They did not regard the Bible as the Word of God as such for it may only become the Word of God when it touched and ministered to the reader in a special way under different times.

Neo-evangelicals (1940s) attacked the Bible in a more subtle but equally deadly way. They say that the Bible is partially inspired. They taught that those parts of the Bible that were of a moral, religious and spiritual nature were God's Word, but on matters concerning history, geography, number, names and science, the Bible had errors and was therefore not inspired by God. Hence they believed that only the concepts of Scripture are inspired. They would not say that the Bible is the Word of God, but that the Bible *contains* the words of God.

Together with these contemptible views of Scriptures came the Modern Bible Versions Movement (19th – 21st Century). Satan has created confusion with the influx of many corrupted modern versions of the Bible. Many of these (e.g. the New International Version or the Today's English Version) are based on Hebrew and Greek texts that are corrupted and unreliable. Their teams of translators included some known to

deny the inspiration of God's Word, using critical methods as they interpreted and translated the Bible.

To these toxic renditions, the Bible simply declares in 2 Timothy 3:16 that, "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" Our defence against these movements is the doctrine of the Verbal (every word) and plenary (the Bible as a complete whole) inspiration of Scripture.

In the 21st Century, we are faced with a new attack in the form of Neo-Fundamentalism – the attack on the preservation of Scripture. Neo-fundamentalists accept that the Bible was inspired, inerrant and infallible when God first gave His Word to the prophets (like Moses) and Apostles (like Paul). But 2000 years later, we no longer have intact all of the inspired and preserved words of God. What we have today are minor "mistakes" in the Bible. Certain of them purport these errors are so few and insignificant we do not have to worry about them. Some of their views include:

1. Central Baptist Theological Seminary President, Kevin Bauder, argued that the Lord is indifferent as to His Words: "*He might preserve some words and He might permit some to be lost, depending upon His own purpose.*" (Kevin Bauder, *One Bible Only? Examining Exclusive Claims for the King James Bible* (Grand Rapids: Kregel, 2001), 159-160.)
2. Bob Jones University (BJU) professor, Stewart Custer, speaking at Marquette Manor Baptist Church in Chicago in 1984 said that God preserved His Word buried, "*in the sands of Egypt.*" (Jack Moorman, *Forever Settled* (Collingswood: Bible For Today, 1985), 90-95.)
3. Larry Oats of Maranatha Baptist College in Wisconsin, an institution that formerly argued for the fact of the preserved Word of God said, "*God could have preserved His Word but history proves He did not.*" (M H Reynolds Jr, "Dangerous Misconceptions Concerning Satan," *Foundation Magazine* (May-June 1996), Editorial.)
4. William Combs of the fundamentalist Detroit Baptist Seminary boldly asserts, "*The Bible does not teach its own perfect preservation, and it is a serious error to claim otherwise.*" (William Combs, "The Preservation of Scripture," *Detroit Baptist Seminary Journal* 5 (2000): 38.)
5. David Black said "*Textual criticism is necessary because there are numerous mistakes in the extant copies of the New Testament. These mistakes must be identified, and the correct reading deduced, before exegesis can take place.*" (David Alan Black, *New Testament Textual Criticism*, (Grand Rapids: Baker Books, 1994)).
6. Life B-P Church in an article "Preserving Our Godly Paths" wrote, "*Since preservation of the Scriptures is through providence, copyists' errors may exist in the underlying texts of the KJV but they are so few and insignificant that they do not affect the integrity of the Bible, nor do they distort the message of God to man.*" (Emphasis mine) (<http://www.lifebpc.com/index.php/about-us/our-stand/81-preserving-our-godly-path>). Although in the same article they claimed that they "...believe that God has **fully preserved** His word in the body of manuscripts (or text or copies) after the original autographs were lost," we believe we cannot have one without the other – if there are copyists' errors then it cannot be fully preserved, for if

God's Word is fully preserved, it cannot have copyists' errors.

7. Philip Tang (former member of Calvary Pandan B-P Church) argued that preservation is not in the Words of the Bible, but suggested that preservation is in the "meaning," "precepts" and "sense" of God's Word. "... it is clear that God's Word shall stand forever, fully preserved (Pro 22:12) and be written in the hearts of the believers. What is preserved is not the physical letters that make up the autographa but the knowledge [of God] as it is stated in Proverbs 22:12." "We are assured that His Word is truth and it shall stand forever and never fails. It is not the physical letters of the Word that are important but the meaning they convey, the precepts, the sense of it that matters. God's Word brings knowledge to men, it is a knowledge unto salvation (Isa 33:60). The Bible declares that this knowledge would be preserved and cannot never be overthrown (Psa 22:12)." (<http://www.truth.sg/response/The%20New%20Pharisees1.pdf>, 6, 12).

This is the attack we are facing today – an assault on the preservation of God's Word. The arguments sound similar to the ones used by the enemies of God who attacked the doctrine of inspiration. Charles Spurgeon, the Prince of preachers,

is right to state that there is nothing new in theology except that which is false! How true are the words of this godly man! Just as Verbal Plenary Inspiration (VPI) was used to thwart the attack in the early 20th Century, the doctrine of the Verbal Plenary Preservation (VPP) of Scripture is our defence against such a similar attack. This is what the Bible declares. Psalm 12:6-7 says, "*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*" Again, the Scripture declares in Matthew 24:35, "*Heaven and earth shall pass away, but my words shall not pass away.*" Both Mark 13:31 and Luke 21:33 repeat this promise word for word. The Almighty God ensures that His Words will never be lost.

Conclusion

This is the issue at hand; this is the battle we are facing today. Should the people of God succumb easily to the wiles of the Devil? The onslaught against the Holy Scriptures rages on even today. Will soldiers of Christ arise and wield the Sword of God's Holy Word? The more the Bible is attacked, the more we must wield the Sword to defend God's truth. Believers must treasure and guard the Word of God closely for "*if the foundations be destroyed, what can the righteous do?*" (Psalm 11:3).

Introduction to the Charismatic Movement

PENTECOSTALISM

History

April 18, 1906 – Azusa Street Revival, Los Angeles

The Preacher of Pentecostalism: William J. Seymour

The Theologian and Founder of Pentecostalism: Charles Parham

Characteristics

- Tongues speaking
- Faith healing
- Experience oriented
- Shallow theology

Examples

Assemblies of God, Yoido Full Gospel Church (David Cho Yonggi*),

House of Prayer Churches

NEO-PENTECOSTALISM/CHARISMATISM

History

1948 – Full Gospel Business Men Fellowship International

1960 – Pentecostalism infiltrates mainline churches

1966 – Pentecostalism infiltrates Roman Catholic Churches

1980 – “Neo-Pentecostalism” universally replaced by “Charismaticism”

Characteristics

- Claims of prophecy
- Visions and dreams
- Health and wealth Gospel
- Questionable fund-raising
- No denominational boundaries

Examples

City Harvest Church, New Creation Church, Lighthouse Evangelism,

Faith Community Baptist Church, Lakewood Church in America (Joel Osteen)

*Cho Yonggi was convicted of embezzling \$12m in Feb 2014

NEO-CHARISMATISM/THIRD WAVE MOVEMENT

History

1981 – John Wimber lectured on Signs and Wonders in Fuller Theological Seminary

1983 – C. Peter Wagner coined the term “Third Wave Movement”

1994 – Toronto Revival in Toronto Airport, Canada

Characteristics

- Offices of the Apostles and Prophets are restored
- Church is to witness Signs and Wonders which accompany the Apostolic Ministry
- God can speak to individuals apart from the Bible

Examples

The River Church (Rodney Howard Browne), Vineyard Ministries,
City Harvest Church, New Creation Church, Lighthouse Evangelism,
Faith Community Baptist Church

Charismatic Movement

The Birth of Pentecostalism

On April 18, 1906, the first news report of the Pentecostal Movement appeared in the **Los Angeles Times**. It was then known as the Azusa Street Revival. The headline proclaimed “Weird Babel of Tongues.” The paper reported that,

“meetings are held in a tumble down shack on Azusa Street, and the devotees of the weird doctrine practise the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal. Coloured people and a sprinkling of whites compose the congregation, and night is made hideous in the neighbourhood by the howlings of the worshippers, who spend hours swaying forth and back in a nerve racking attitude of prayer and supplication. They claim to have the ‘gift of tongues’ and to be able to comprehend the Babel.”¹

This phenomenon caught the attention of many. For one thing it enabled whites and blacks to worship together, ignoring the “coloured line” in a time where racial segregation was the norm. Some of their practices and manner of worship comprised of strange utterances, wild excitement, men and women shouting and weeping, dancing and falling into trances, singing and speaking in tongues and

interpreting the messages into English.²

Modern church history sees the Azusa Street phenomenon (1906) as the birth place of the worldwide 20th Century Pentecostal Renewal.³ The central teaching of this early phenomenon was the baptism of the Holy Spirit, an experience subsequent to salvation, which is evidenced by speaking in other tongues. Tongues-speaking was the “crown restoration jewel of what many have called the ‘second Pentecost’.”⁴

They were
theologically
lightweight in that
their Pentecostal
distinctive over-
shadows the many
great biblical
doctrines of
the Bible.

The following is a summary of the beliefs of the Pentecostal Movement (First Wave), Neo-Pentecostal Movement or Charismatic Movement (Second Wave), and Neo-Charismatic Movement (Third

¹ Vinson Synan, *The Holiness Pentecostal Movement in the United States*, (Grand Rapids: Eerdmans, 1971), 95-96.

² Synan, 101.

³ Frank Bartleman, *Azusa Street: The Roots of Modern Day Pentecost*, (South Plainfield, N.J.: Bridge, 1980), 174.

⁴ Michael G. Moriarty, *The New Charismatics*, (Grand Rapids: Zondervan, 1992), 21.

Wave Movement) traced according to their historical development.

The Pentecostal Movement

1. They are **restorationists** who say the church will be revived by God in their generation through various experiences and teachings. Scriptural truths that have been dormant must be revived and restored to the church i.e. the church is asleep and must wake up! “The classic restoration motif of Pentecostalism was the baptism of the Holy Spirit as evidenced by speaking in tongues.”⁵

Gimmicky techniques and prophetic manipulation were viewed by some other churches as a subtle form of religious blackmail.

2. They are **experience-oriented**. They exalt spiritual manifestations like the Holiness Movement. The centrality of the Bible is blurred by the experiential climate that prevails during the meetings of the movement. For instance, “Holiness revival was often plagued with religious enthusiasts claiming the ‘holy dance’ or the ‘holy howl’ as evidence of the second blessing. Similarly, the emotions of the Pentecostals would often exceed the limits of control. Extended periods of

speaking in unknown tongues, panting and groaning to be freed from sin, and being slain in the Spirit, were often signals of spirituality.”⁶

3. They are prone to be **personality-centered**. In the Azusa days of ecstasy, Joseph Seymour was put on a pedestal. Visitors from other lands as well as throughout the nation travelled to Los Angeles to hear his Pentecostal message. He tends to bully into submission those who do not accept his views of the baptism of the Holy Spirit. His word was more or less beyond challenge! Today’s Charismatic churches also centers round their pastors or founding pastors. What comes out of their mouths is almost received as gospel truth!

4. They were **theologically lightweight** in that their Pentecostal distinctive over-shadows the many great biblical doctrines of the Bible. Their emphasis was salvation, healing, baptism of the Holy Spirit, and the Second Coming of Christ. Verse by-verse exposition was practically non existent.

5. **They preached unity but division often occurred**. The rift between the two founder members of the Pentecostal movement (Charles Parham and Joseph Seymour) was so great that the latter barred the former from setting foot in Azusa Street Mission. Pentecostal historian Vinson Synan says concerning Parham, “For the rest of his life, Parham continued his denunciation of the Azusa Street meeting as a case of ‘spiritual power prostituted to the awful fits and spasms’ of the ‘holy rollers and hypnotists’.”⁷

⁵ Ibid, 27 28.

⁶ Ibid., 28.

⁷ Synan, 112.

The Neo-Pentecostal Movement or The Charismatic Movement⁸

This movement, together with the Latter Rain movement grew and combined to make up the Charismatic Movement. Their distinctives generally include the above five points of the Pentecostals plus the additional twelve aspects listed below.

1. **Sensationalism.** The gospel message was subverted by bizarre healing claims and exaggerated announcements of supernatural intervention.
2. **Cult-like figures.** Jesus Christ is not the focus of the revival meeting; rather, the man who performed the “miracle” took center stage.
3. **Exaggerated views of deliverance.** The revivalists not only falsely treated all sickness as the result of demonic activity, but often made outrageous announcements of miraculous healings that allegedly occurred under their ministries.
4. **Questionable fund raising.** Gimmicky techniques and prophetic manipulation (“God told me you need to support this ministry”) were viewed by some other churches as a subtle form of religious blackmail.
5. **Power for service.** The baptism of the Holy Spirit brought spiritual power necessary for godly living, maintaining a powerful witness, and obeying God’s Word into the lives of the believers. There is therefore a heightened sense of enthusiasm and fervency.
6. **A preoccupation with Satan and his demons.** They believe that after the baptism of the Holy Spirit, they are given a new dimension of spiritual realities. This new awareness has given deliverance and exorcism new relevance in mainline churches experiencing a flourishing of charismata gifts. (NOTE-the term “baptism of the Holy Spirit” is not biblical as it is not taught in the bible.)
7. **New revelations** as a way to obtain spiritual truth. One who is baptized of the Holy Spirit is often able to hear the voice of God directly. It is their conviction God speaks to them audibly just as He did in the first century as the hallmark of their belief. “God told me” is a common recurring phrase in the testimonies of the Charismatics.
8. **After the baptism of the Holy Spirit,** the ability to worship God with their “innermost being” (John 7:38) is now available to the believer. He is lifted to a higher dimension in worship. New songs will burst forth and spiritual gifts will flow freely.
9. The baptism of the Holy Spirit brought **greater power** for effective evangelism. There is greater zeal to tell others about Jesus Christ. Their favourite phrase is frequently “Jesus Christ is Lord” or

Poverty is also not the believer’s portion, unless he is not walking in the truth of God’s Word.

⁸ Moriarty, 41 76.

“Praise the Lord”. They also claim that in order for the Charismatics to make converts, they must therefore be baptized with the Holy Spirit.

10. **Prophecy.** The practice of personal prophecy has been restored to the church. It is not restricted to general words of exhortation, but could include detailed personal revelations for guidance and instruction.

11. All the **sign gifts** mentioned in 1 Corinthians 12:8-10 are normative for the church today. The most prominent of these gifts were speaking in tongues, healing, and prophecy.

12. The **health and wealth** of the believer is almost always guaranteed. He is not supposed to fall ill unless sin resides in his life. Poverty is also not the believer’s portion, unless he is not walking in the truth of God’s Word i.e. often doing what the Charismatic leaders tell him to do.

Hearing God speak today is... for ALL of God’s children, sometimes in amazing detail.

The Neo Charismatic Movement or The Third Wave Movement

All the above seventeen distinctives mentioned in both the Pentecostal and Charismatic Movements apply to the Neo-Charismatic Movement. On top of that, the latter has included five more:

1. **Fivefold ministry in the church.** The belief that the ministry of apostles and prophets has been restored to the church, making the fivefold ministries (gifts) mentioned in Ephesians 4:11 fully operational. The church cannot be fully effective without all five offices (apostle, prophet, evangelist, pastor, teacher) functioning in the body of Christ.

2. **A growing distrust of the mind to obtain and evaluate spiritual truth.** The mind has to be bypassed (natural realm) so the spirit of man can receive unclouded information from God (spiritual realm).

3. **Spiritual discipline** like deliverance (the casting out of evil spirits to free the believer from sickness, sin, and demonic influences), fasting (going without food for long periods of time to liberate the body from sickness, fatigue and human weakness), and the laying on of hands (a ritual performed by anointed leaders to impart the Holy Spirit and other spiritual blessings and gifts) was viewed as necessary to restore the church to its New Testament brilliance.

4. **Hearing God speak today** is not only for a select few who have been gifted by God but is for ALL of God’s children, sometimes in amazing detail. This is based on years of experience and intense study on the subject of God’s speaking, so claims Jack Deere. His cautionary note is that God does speak apart from the Bible but never in contradiction to it.⁹

5. **An over-emphasis on the experiential.** Experience is now the basis for the

⁹ Jack Deere, *Surprised by the Power of the Spirit*, (Grand Rapids: Zondervan, 1993), 214.

interpretation of God's Word. Regardless of the nature of the experience, so long as it appears "supernatural" and unexplainable, it is of God. All the more so when the name of Jesus Christ is uttered by the one experiencing the phenomenon and his life is changed for the better.

At the risk of over-generalization, the Third Wave Movement encompasses all the distinctives of the Pentecostals, the Neo-Pentecostals (the Charismatics) plus a few of their own. What has happened is that the initial leaven (from the Pentecostal Movement) has taken a more international twist, permeating, via the Charismatic Movement, to various denominations and the Roman Catholic Church. It has since evolved into an even more sinister force, now a colossal error-filled movement known as the Third Wave. This is the third and final phase of the Charismatic Movement. What we see today is mass deception of millions of professing Christians who think that they are following the God of the Bible. But are they?

What The Bible Says

We have said a lot of things. What does Jesus say? In Matthew 24:24, He said, *"For there shall arise false Christs, and false prophets, and shall shew **great signs and wonders**; insomuch that, if it were possible, they shall deceive the very elect."* [Emphasis added]

Jesus has already warned us that the Charismatic Movement, also known as the Signs and Wonders Movement, will arise in the last days. The Charismatics call their movement the "Signs and Wonders Movement" and today, this Movement has become part of the Christian landscape.

In the same text, Jesus also used the Greek word "mega", translated "great" in English. Until the 20th Century, no church has been called or called itself "mega". Now we hear of "mega" churches, primarily Charismatic ones. Is it a coincidence that these two aspects collide in front of us: the terms "Signs and Wonders Movement" and "Mega"?

From http://en.wikipedia.org/wiki/Signs_and_Wonders, we quote, **"Signs and Wonders"** was a phrase used often by leaders of the Charismatic movement in the late 1980s and early 1990s. It is closely associated with the ministry of John Wimber and the Vineyard Movement. One of the major emphases of the belief is that the Gospel can be communicated more effectively to unbelievers if accompanied by supernatural manifestations brought on by the Holy Spirit (such as prophecy and healing)."

In the last days these signs and wonders will deceive many. **2 Thessalonians 2:9-10** (KJV) *"Even him, whose coming is after the working of Satan with all power and **signs and lying wonders**, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."* [Emphasis added]

We would all benefit from a reading of these words of Christ.

Matthew 7:21-27 (KJV) *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 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. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

A genuine Christian is not a person who says that he is a Christian, but one who obeys the Word of God. Even members and friends of sound and fundamental churches may be lulled into complacency, but there is no exception to the rule: a true believer is not a hearer only, but a doer of God's Word.

The unknown tongue in this passage was not some strange "angelic language", but just a human language not understood by the people in that congregation.

Tongues Speaking Evaluated – The spiritual gift of tongues always refers to a proper language that has grammar and syntax like all languages. However, the tongues-speaking of the Charismatics is

gibberish and not of God. In many cases, it is a self-induced delusion performed by the Charismatics who want to "experience God" or be seen to have reached a higher level of relationship with God. In other cases, the empowering is demonic in nature. The person may be possessed by demons to deceive others into thinking that he is speaking to God when in fact he is muttering a non-language. The so-called interpreter may also be part of the same deception of the last days. They utter whatever comes into their heads and claim that it is interpretation.

To support the use of "ecstatic languages" in tongues-speaking, many Charismatics appeal to **1 Corinthians 14:2-4** (KJV) "*For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.*"

The explanation of this passage is quite simple and straightforward by observing the basic rule of "context". The apostle Paul was writing to the church in Corinth. He wrote that anyone who speaks in an unknown tongue i.e. a language that no one speaks or understands inside the church in Corinth, is not speaking to man but only to God who understands all languages. For example it is foolishness to speak the Word of God in Hebrew when there are no Jews in the church. To all the non-Jewish people around him, he would be "speaking mysteries" if he utters Jewish words. Spiritual gifts are given for the edification of others and not self (cf. 1 Corinthians 12:7). Since speaking in a foreign language that no one understands benefits no one, the exercise of such a

gift must be stopped. However, when the Word of God is spoken in the language of the people via the spiritual gift of prophecy, then the people will understand and be edified. Thus, Paul teaches that the person who speaks in an unknown tongue with no interpretation edifies only himself because no one else understands. Consequently, he should hold his peace. The unknown tongue in this passage was not some strange “angelic language”, but a human language not understood by the people in that congregation. Thus, there is absolutely no biblical basis to speak in tongues today because such sign-gifts have ceased.

Restoring the gifts of Prophets and Apostles Evaluated – When the Bible was completed these ministries of Prophets and Apostles ceased. This is taught clearly in **1 Corinthians 13:8-10**, “*Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*” When the perfect i.e. the completed Bible is come, there is no need for these two spiritual gifts, for they were given by God to write the New Testament Scriptures i.e. for the completion of the Bible. Once the Bible is completed, the gifts are not necessary. To claim to bring them back is to sin against God by adding to Holy Scriptures which God warns against. **Revelation 22:18-19**, “*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*”

The Charismatic Movement is used by the Evil one as the cement or glue that is uniting Protestantism and Roman Catholicism. This is the “falling away” the Bible speaks of that will come to pass before Christ’s return.

For the Charismatics to claim the restoration of these two ministries is to put themselves against God’s immutable Truth and therefore against God Himself!

The Charismatic Movement is used by the Evil one as the cement or glue that is uniting Protestantism and Roman Catholicism. This is the “falling away” the Bible speaks of that will come to pass before Christ’s return.

Dear friend, if you are in this Movement, please ponder. Pray to God for wisdom and search the Scriptures with a humble heart and a discerning mind. You will see that there are many things taught and practised in many Charismatic churches that are at odds with doctrines taught in the Bible. Our prayer is that the Lord will speak to you through His Word and convict your heart. Come out from this movement, turn to the Lord, and He will receive you in Christ.

Introduction to the Neo-Evangelical Movement

Background

19th – 20th Century – Rise of Modernism

1909 – A 12 Volumes set entitled “The Fundamentals” was published

1929 – J. Gresham Machen founded Westminster Theological Seminary

1937 – Carl McIntire founded Faith Theological Seminary

1942 – Forming of the National Association of Evangelicals

1962 – Timothy Tow founded the Far Eastern Bible College

Unhappiness

- 1948 – Harold J. Ockenga first coined the name “New Evangelicals” in Fuller Theological Seminary
- Ockenga was dissatisfied with Fundamentalists
- Three dissatisfactions:
 1. Attitude – too suspicious and judgmental
 2. Strategy – Fundamentalists are wrong to practise Biblical Separation
 3. Results – Lack of success by the Fundamentalists
- “Fundamentalism” - rejected in name and in system
- Early Neo-evangelical leaders include: Billy Graham, Carl F. Henry, Edward John Carnell
- The ethos of Neo-evangelicals is “not separation, but infiltration”

Deterioration

- 1974 – The rise of the “Young Evangelicals”
- Unhappy with the older generation of Neo-evangelicals
- Neo-evangelicalism needed “updating” and “upgrading”
- The cultural gap between the Church and the 21st Century must be bridged
- Leaders include Bill Hybels and Brian McLaren
- Worked closely with the ecumenical World Council of Churches

Characteristics

The Neo-Evangelicals:

- A movement and mindset that has no denominational boundary
- Antagonistic toward Fundamentalists
- Fellowship and dialogue with modernists and liberals
- Accommodating the Bible to fit secular learning and sciences
- Oppose the doctrine and practice of Biblical Separation
- Concerned with world missions
- Accepts Contemporary Christian Music in Worship

The “younger” Neo-Evangelicals:

- Political and social activists
- Prone to support gay rights
- Churches should have a modern day set-up – A “consumer-friendly” church
- The church has a cultural mission

Doctrines they believe

- Not total or complete inspiration of the Bible but partial inspiration
- Doctrine of salvation the most important doctrine
- Social gospel is preached
- Biblical Separation is repudiated
- Progressive creation and not instantaneous creation
- Christian liberty permits immodest living

Examples

Biblical Graduate School of Theology

Neo-Evangelical Movement

THE RISE OF NEO EVANGELICALISM

Unhappiness in the Fundamentalist Camp

After fighting against the liberals in the early 1900's, the fundamentalist movement was fortified with the growth and maturation of its schools, mission boards, church associations, and independent organizations. As is often the case, there arose problems within the camp when some fundamentalists became dissatisfied - the beginning of the neo-evangelical defection from within. Their unhappiness with fundamentalism was not due to its doctrine or theology, but to the high-handed tactics, belligerent attitude, and distasteful antics of certain hard-line fundamentalist leaders. Among the disillusioned fundamentalists were younger men who had a more "scholarly" temperament.

Birth of New Evangelicalism

It is difficult to determine when the New Evangelical Movement began. **The phrase "New Evangelicalism" was first coined in an address at a convention at Fuller Theological Seminary in 1948.** But the new evangelical approach began earlier than this, though after this public declaration, the dissatisfaction with fundamentalism became more vocal. Neo-evangelicalism was actually an outgrowth of fundamentalism and its controversy with liberalism. It was an honest attempt to remain true to historic Bible revealed Christianity but at the same time avoid any polemics with the liberals. This was

the early desire of those who were unhappy with the polemics that they found within fundamentalism, no longer wishing to be identified or associated with it.

The man who first coined the phrase "The New Evangelicalism" was Harold John Ockenga. He expressed his personal dissatisfaction with fundamentalism by summarizing its deficiencies in three major areas: attitude, strategy, and results.¹

According to Ockenga,

1. **The attitude of the fundamentalists** was wrong because of an unwarranted suspicion of all who did not hold to its doctrines and practices. This suspicion was a result of the personal and ecclesiastical persecution which the fundamentalist had suffered because of his stand for the truth. This fear was real. In some biblical separatist churches where members were not taught the whole counsel of God, the tendency was to believe that all other churches that did not practise or believe the same way they did were deemed not to be of God. The fundamentalists made themselves, rather than the Bible, the yardstick of right and wrong. This "holier than thou" attitude has repulsed many Christians as well as unbelievers.

(Comment) - It is sad that Ockenga met some such fundamentalists. It needs to be noted that Christ's attitude was definitely not like this. This kind of egocentric

¹ Ockenga, "The New Evangelicalism," 56.

attitude reflects the pharisaical attitude the Lord condemns. Christians who practise the doctrine of Biblical Separation are most prone to fall into this sin. They must consciously guard against such tendencies and practise self-examination regularly in order to remain on track. A Christian should not go out of his way to invite persecution, but neither should he avoid it if he is called to suffer for the sake of Christ. The apostle Paul escaped in a basket when he needed to² but at the same time, he faced persecution squarely without flinching when he had to.³

2. **The strategy of the fundamentalist** is wrong in that he believes that one can have a pure church on a local and denominational level. Ockenga argued that this pure church concept was wrongly based upon 2 Corinthians 6:17-18. *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*

(Comment) - It must be said that Ockenga might have met some fundamentalists who had been extreme in their fundamentalism, but it was incorrect of him to say or imply that all fundamentalists are like that. A proper exegesis of 2 Corinthians 6:14-18 would reveal that it is not a teaching about a perfect church. The practice of Biblical Separation deals with every known sin in the church and in the personal lives of believers. The intent is to have a

holy church and not to make a perfect church, for that would be impossible on earth. As long as sin exists, there is no way a perfect church can become a reality. The only way for perfection in a church would be after glorification when this earthen vessel is replaced by the glorified spiritual and powerful body promised to every Christian by the Lord. The practice of Biblical Separation allows for imperfection in the church. Separation is part of the process of sanctification that God requires of every biblical church to be holy before God and man. Ockenga's perception of fundamentalism is skewed by his erroneous understanding of the doctrine of Biblical Separation.

3. **The fundamentalists were not getting results** to social problems because they had lost almost every ecclesiastical battle for the past fifty years. The mission fields of the world also suffered because of the wrong emphasis of the fundamentalists. Although fundamentalism stresses on the preaching of the gospel, it is not advancing with its theology and seems unable to meet social needs of the day.

(Comment) - Ockenga and neo-evangelicals need to understand that God's Great Commission⁴ to the Church is to save the soul from hell, and not free society from poverty or inequality. The Church is not called to bring about social change. The Church's impact on society would be through the quiet Christian influence of individual believers in society,

² Acts 9:24-25, “But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.”

³ Acts 21:13, “Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”

⁴ Matthew 28:18-20, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

rather than through a grand ecclesiastical intervention. For example, a Christian may be a social worker or a businessman. What is crucial is that he does it not just as his profession but as his God-designed calling. By his testimony and sharing of the gospel, his colleagues and those he comes into contact with might learn of the gospel and be saved. It must be reiterated that the role of the church is spiritual and not physical or societal.

Impact of Neo-evangelicalism on Christianity

Within the ranks of Neo-evangelicalism, there exists the “right wing” (more conservative) and “left wing” (more liberal) neo-evangelicals. These left wing neo-evangelicals were better known as the “young evangelicals.” As in all movements, they do not remain in their original position. Instead, they either change for the better or for the worse. In the case of the neo-evangelical movement it got from bad to worse. It was already wrong when it began for it had thrown away the doctrine of Biblical Separation from its inception. Today, it has compromised grievously and what remains is only a shell of what orthodox Christianity was in 1948.

After 76 years since its inception in 1948, many within formerly fundamental seminaries, Bible colleges and churches have become neo-evangelical in doctrine and practice, sometimes without realizing it. This is the deadly poison of the neo-evangelical movement. A Christian can be serving in a fundamental church and yet be neo-evangelical at heart. It is like leaven that slowly but surely spreads insidiously throughout the whole loaf. Pastors, elders and deacons have become neo-evangelicals in their churches

but think that they are fundamental.

Knowing some of the general characteristics of neo-evangelicalism might help a person diagnose his personal condition. At least, this could herald the return to biblical Christianity needed in the Christian’s life, if he has ears to hear and eyes to see.

Antagonism toward Fundamentalism

One key feature of neo-evangelicalism is its antagonism toward fundamentalism. This does not mean that neo-evangelicals are boorish. Many of them can be very gracious. But their position against fundamentalism is one of general antagonism. Edward Carnell pointed out that fundamentalism is “orthodoxy gone cultic.”⁵

Fraternization with Heretics

The neo-evangelical denial of the doctrine of separation allows them to have fellowship with those with unorthodox views. They “dialogue” with those who deny the historic faith. Their intent is to “learn” from them. Vernon Grounds, a well known neo-evangelical, says, “An evangelical can be organizationally separated from all Christ denying fellowship and yet profitably engage in an exchange of ideas with men who are not evangelicals.”⁶

Dr Alva McClain, great defender of the faith and first President of Grace Theological Seminary, retorted with clarity,

Does anyone really think we might “profitably engage in an exchange of ideas” with blasphemers who suggest that our only Lord and Master was begotten in the womb of a fallen mother by a German mercenary and that the God of the Old Testament is a dirty bully? Basically, the problem here is ethical

⁵ Edward Carnell, *The Case for Orthodoxy Theology*, 113-114.

⁶ “Is Evangelical Theology Changing?” *Christian Life* (March, 1956): 19.

rather than theological. We must never for one instance forget that they are deadly enemies with whom there can be neither truce nor compromise.⁷

With flippant audacity, “bible scholars” place themselves above the Almighty God and pronounce judgment on the Word of God!

Very soon after the neo-evangelicals became known as an entity, they were promoting a theological “elasticity” that alarmed biblical loyalists. The early proponents of neo-evangelicalism suggested that there is now a need to “reinvestigate the whole subject of Biblical Inspiration.”⁸ This is but one of the heretical fruits that neo-evangelicalism has produced. This reinvestigation of the doctrine of Biblical Inspiration has led many of them to reject totally the historic Christian doctrine of an absolutely infallible and inerrant Bible. Princeton Theological Seminary has already incorporated into their Constitution the doctrine of *limited* inerrancy and infallibility, and is not ashamed of it. The latest attack on the Bible is the rejection of the doctrine of Preservation. These attackers have labelled defenders of the perfect Bible “heretics”. In times past, those who teach that the

Bible is errant were called heretics; today the ones who teach that the Bible remains perfect are called heretics! The Bible warns every believer of a delusion that will come in the last days. **2 Thessalonians 2:11-12**, “*And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*”

Accommodation to Secular Learning

Another prominent outlook of the neo-evangelicals has been their continuing attempt to make evangelical theology “more acceptable to unbelieving scholars, and to dovetail, where possible, Biblical theology and interpretation with the findings and theories of secular educators, particularly in the area of science.”⁹ Bernard Ramm, one of the main proponents of neo-evangelicalism, wrote that it was possible for science to be reconciled with the teaching of the Scripture. Ramm says, “If the differences between the sciences and the Bible were to grow to a very large number and were of the most serious nature, it would be questionable if we could retain faith in Scripture. True, we may believe some of the Bible ‘in spite of science, but certainly the situation would change if we believe all of the Bible in spite of science.”¹⁰

Archaeology, textual criticism, redaction criticism, etc. have been used to criticize and dissect the Bible. With flippant audacity, “bible scholars” place themselves above the Almighty God and pronounce judgment on the Word of God!

Opposition to Biblical Separation

Neo-evangelicals have strongly opposed

⁷ *King’s Business* (January 1957).

⁸ *Christian Life* (March 1956).

⁹ Ernest D. Pickering, *The Fruit of Compromise*, (Schaumburg, Illinois: Regular Baptist Press, 1980), 14.

¹⁰ *The Christian View of Science and Scripture* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), 29.

the doctrine of Biblical Separation. Neo-evangelicals argue that it is better and most effective if Christians were to remain and “fight” from within rather than abandon and leave everything to the liberals. In the 1950s, Dr Donald Grey Barnhouse already taught, “Many a young minister in his first pastorate has said, ‘there is a ministerial union in this town, but So and so belongs; he is a modernist, so we who believe the truth will form our own ministerial union.’ Such an attitude is divisive. There must be the desire in the heart of every Christian to work with others when possible. True, we can never see 100 percent eye to eye with any group ... However, that should not preclude his being a member and working with them, helping them whenever he can.”¹¹

Dr L. Nelson Bell defended his continual presence in the Presbyterian Church, which has become neo-evangelical, by stating that “the greatest field for Christian witnessing today is within the Church” and that “the doctrine of separation can lead people to abandon the opportunity for witness where it is most likely greatly needed.”¹²

NOTE – Would we rather be united in error than dare to be divided by truth? Can an effective witness be possible when the Christian is living in disobedience to God?

AN EVALUATION OF THE NEO-EVANGELICALS

Regarding Doctrines

The neo-evangelical movement regards many doctrines as stumbling blocks and barriers to fellowship and evangelical

ecumenicity. Way back in 1977, some speakers at the 35th annual convention of the National Evangelical Association spoke strongly against requiring agreement on the doctrine of inerrancy as a basis for fellowship. Pastor Don Moomaw of Bel Air Presbyterian Church in Beverly Hills, California, suggested that “belief in Christ, not commitment to a doctrinal statement is the basis of unity, and he gave Fuller Seminary a ringing endorsement in this connection. Bernard Ramm of Eastern Baptist Seminary denounced an “adversary scholarship” that “attacks, destroys, and puts others down.”¹³ The willingness to compromise has infected most mainline Protestant churches and the sad fact is that today very few churches dare to stand up for Biblical Separation or doctrinal purity.

The fundamental belief in Jesus Christ is not some arbitrary view regarding our Lord. There is only one Jesus Christ and there is only one biblical view of Jesus Christ, revealed in the inerrant, infallible, and divinely inspired and preserved Word of God. If doctrines and biblical statements are not clearly defined and articulated by those who claim to be Christians, then how can anyone know who Jesus Christ is and what the Bible means?

Many cults and religions use the words “Jesus Christ” in their prayers, praises, writings and preaching, but that does not qualify them as true disciples of Jesus Christ. An excellent example is found in 1 John 4:1-6 where John warned the Christians about the Gnostic teaching that Jesus did not come in the flesh. These false teachers and disciples use the name of Jesus Christ just as the true disciples did.

¹¹*Eternity* (March 1957).

¹²“On Separation,” *Christianity Today* (October 8, 1971): 26.

¹³*Eternity*, (April 1, 1977).

The litmus test would be to ask them the precise question that would expose their particular unbelief or heresy. For example, to expose Unitarians, the question to ask is, "Are there three persons to the singular Godhead or just one?" Unitarians deny the doctrine of the Trinity.

Many neo-evangelicals are playing a well-disguised semantic game with the world and discerning Christians need to be mindful of their ploy and not allow these wolves in sheep's clothing to creep into churches.

The young evangelicals (or "green grass evangelicals") claim that their new focus is not on doctrines that divide but on experiences with Jesus Christ that unite. Clearly more experience centered, "Green grass evangelicals believe that debates over Scripture (infallibility, inerrancy) pay no dividends. They are more experience centered and rest their case for Christianity in the character of their encounter with Christ."¹⁴

Tragically many good Christians have bought into the niceties of the neo-evangelicals and young evangelicals. They have been seduced into doing something they assume to be noble and God-honouring. But how can one honour God without obedience to Truth? Might obedience thrive without teaching of doctrines? A plea for unity at the expense of truth is an abomination in the sight of God.

There can never be a true encounter with Christ by apostates who openly deny doctrines of Scriptures. These include the virgin birth of Christ, His vicarious atonement, His resurrection, and the inerrancy and infallibility of Scripture

in which these doctrines are found and based upon. Every encounter with Jesus Christ has to be subjected to the authority of Scripture to ascertain its authenticity. Remember Deuteronomy 13:1-11 which teaches us not to be deceived by false prophets and dreamer of dreams even when their prophecies come to pass, for they draw us away from God. The only way we can assess if they are drawing us away from God is by the Word of God.

Regarding Outreach

Campus Crusade for Christ is known internationally for its ecumenical approach to evangelism. Bill Bright, its founder, was actively promoting ecumenical evangelism for many years. Before his death in 2003, he served on the executive committee of "Key 1973" a continent wide evangelistic campaign held in 1973 which repudiated the doctrine of Biblical Separation and cooperated with approximately 130 denominations and groups including the liberal, Christ denying denominations and also Roman Catholic Churches.

The Bible is very clear on the doctrine of Biblical Separation. The primary passage is 2 Corinthians 6:14-18. There is nothing wrong with cooperative evangelism if the groups involved are biblically sound and fundamental. It is not the cooperation in evangelism that is condemned but the compromises, falsehoods and deceptions of such deceitful Christian groups and churches.

In an ecumenical meeting made up of Roman Catholics (who worship Mary as co Mediatrix), Unitarians (who deny the Trinity), liberals (who deny miracles of the Bible), and other non-believers, how can the preaching of the pure gospel of

¹⁴Bernard Ramm, "Welcome Green Grass Evangelicals," *Eternity*, March, 1974.

Jesus Christ be expected? Furthermore, after such ecumenical meetings, those who confess Jesus Christ often are channeled to the nearest churches for further “spiritual feeding and nurturing,” regardless of whether these churches are Roman Catholic, Unitarian, liberal, or Charismatic. That is a most vile practice of sending the spiritually vulnerable to spiritual wolves.

Regarding Biblical Separation

Although the Word is clear on separation from all forms of unbelief and compromise, neo-evangelicals do not believe in separating from deniers of the faith. Instead, they employ creative exegesis and, for example, claim that 2 Corinthians 16 speaks of only separation from unbelievers and infidels, and not from disobedient Christians. But to buttress his thrust in 2 Corinthians 16, Paul warns in 1 Timothy 6:3-5,

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

“From such withdraw thyself” is an instruction clear as day.

In his next letter to Timothy, Paul cautions in 2 Timothy 3:1-5 that the number of false teachers will increase in the last

days and Christians are to turn away from such, i.e., avoid them! False teachers are to be rebuked “sharply” (Titus 1:11-13). The word “heretick” in Titus 3:10 refers to “those who have exerted their will independently of properly constituted authority and may refer either to doctrinal error or divisive conduct.”¹⁵

Romans 16:17 says, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” The word “mark” means “to look out for”, or “to keep one’s eyes on”.¹⁶ How can one mark out someone without exposing his error? The Roman Catholic Church is clearly not part of Protestant and evangelical Christianity. How can there be any cooperation between the two? 2 John 1:10-11 says, “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him Godspeed is partaker of his evil deeds.” The battle lines on separation are clearly drawn and we must not let situational preferences of our present age confuse and blur these clear lines.

Regarding Inspiration, Preservation and Biblical Interpretation

In the past, neo-evangelicals were willing to sign statements affirming their position for verbal plenary inspiration. Whether they actually adhere to their written undertaking cannot be determined with certainty. Today, both neo-evangelicals and young evangelicals have been emboldened and are more blatant in their denial of verbal and plenary inspiration.

A new and more subtle approach has since

¹⁵Pickering, p. 40.

¹⁶Walter Bauer, William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: The University of Chicago Press, 1957, 1979 edition), 756.

been taken by some. It is to believe in the doctrine of inspiration but deny the doctrine of preservation. The Scriptures may be verbally and plenary inspired but not verbally and plenary preserved.

2 Timothy 3:16 says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” 2 Peter 1:21 says, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” The Holy Ghost was the One who wrote Scripture using the intermediary of man. If we deny verbal plenary inspiration, then we are saying that the Holy Spirit can and has made mistakes. Is He not a Perfect God? The answer is obvious. Jesus says that the Word of God is absolutely perfect right down to the last jot and tittle.

Matthew 5:18 says, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” All of God’s words will be fulfilled just as God had said. How can they be fulfilled if there are mistakes?

The apostle Paul made it very clear when he said that what he and the other apostles spoke were not their own words but the words of the Holy Spirit. 1 Corinthians 2:13 says, “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with

spiritual.” The Thessalonians received the words of the apostles as the very words of God, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Thessalonians 2:13).

SUMMARY

Courageous Leadership Needed

The causes of Christ demand men and women of courage. To be courageous is not to be foolhardy. The courage needed is the kind that comes from God whereby the Christian walks close to his Lord and the reputation of his Lord means more to him than his own life and family. Young David was such a courageous man. All of Israel saw Goliath the giant; young David saw Goliath the heathen mocking at the God of Israel. Filled with righteous anger, his words to his brothers and Israel were, “Is there not a cause?” (1 Samuel 17). When Joshua was called by God to take over the leadership from Moses by leading Israel into the Promised Land, he was told to be strong and very courageous three times.¹⁷ This is the kind of courage needed to obey God’s Holy Word. It is not some macho demonstration of brute strength but a courage that is God-given, internal, and profound, found in the heart and soul of the believer.

¹⁷Joshua 1:5-9, “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. **Be strong and of a good courage:** for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. **Only be thou strong and very courageous,** that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? **Be strong and of a good courage;** be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” [emphasis added]

There is a need today for more men like David and Joshua. The questions we need to ask ourselves include: "Is God on our side?" and "Are we on God's side?" The battle is the Lord's and the victory is also the Lord's. Every Christian is called to be strong and very courageous and exercise his faith in these last days of apostasy and compromise.

Proper and Balanced Instruction Must be Given

Courage's faithful companion is wisdom through knowledge of Scriptures. One has to be armed with the Word of God to be effective or else we will be like the proverbial bull in a china shop. There is a need to ponder before we speak, and our words must be with wisdom seasoned with salt. There should be no rudeness in our speech. To defend the faith based upon lies and deception is not only harmful to the genuine cause of Christ, it is sinful. Lying is the hallmark of Satan who is the father of lies.¹⁸ The child of God must reflect the virtues and characteristics of God his heavenly Father and not Satan. God is good and He cannot lie. Christians must defend the faith by telling the truth always. This means that it must be according to Holy Scriptures.

Be fair and honest in what is reported and said against those who undermine the faith. The church must be taught the "negatives" as well as the "positives." The ministries of warning (the sword) and building (trowel) must go together. Failure in one is failure in both. The congregation must be taught the whole counsel of God.

To do this the pastor must be well trained. 2 Timothy 2:15 says, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" This should be the motivation for all believers to study God's Word. We seek only God's approval, not man's. The way to do so is to ensure our motives are pure, our actions transparent, and our attitude humble.

Speak the truth in love is the key.¹⁹ Speaking the truth in love does not mean that the person is soft spoken and does not raise his voice. It is also not a reference to using hard and exact words. The apostle Paul in Galatians used very hard but exact words to describe anyone who preaches another gospel of a totally different kind. He cursed them with an anathema! Galatians 1:6-9 declares,

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

When the Lord Jesus Christ condemned the Pharisees and scribes and other religious leaders, He used very strong terminologies such as hypocrites and

¹⁸John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

¹⁹Ephesians 4:15, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:"

blind guides.²⁰ In Matthew 23:27 Jesus called them whited sepulchres, “*Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.*” These were very strong terms used by the Lord to describe these evil men. These terms were strong but very appropriate. Isn’t God the God of love and compassion? Therefore to speak the truth in love does not imply a lack of using strong adjectives to describe someone or some sin.

When we state truth to others, it should be with love to their souls, and with a sincere desire to do them good.

What the verse means is to speak with no hidden motive. It is to speak the truth with the solitary motive of helping the person. Use the right words to describe the right sin and situation with no personal gain but only to help restore the sinner back to God. There is no joy or delight in pointing out the sin of someone, only sadness. Barnes explained this verse well when he rightly observed that,

There are other ways of speaking truth. It is sometimes spoken in a harsh, crabby,

sour manner which does nothing but disgust and offend. When we state truth to others, it should be with love to their souls, and with a sincere desire to do them good. When we admonish a brother of his faults, it should not be in a harsh and unfeeling manner, but in love. Where a minister pronounces the awful truth of God about depravity, death, the judgment, and future woe, it should be in love. It should not be done in a harsh and repulsive manner; it should not be done as if he rejoiced that men were in danger of hell, or as if he would like to pass the final sentence; it should not be with indifference, or in a tone of superiority. And in like manner, if we go to convince one who is in error, we should approach him in love. We should not dogmatize, or denounce, or deal out anathemas. Such things only repel. He has done about half his work in convincing another of error, who has first convinced him that he LOVES him; and if he does not do that, he may argue to the hour of his death, and make no progress in convincing him.²¹

Decisive Action Must Be Taken

Courage and knowledge must come with decisive actions. There is a need “to strike while the iron is hot.” A courageous man armed with knowledge must be decisive in taking action even when his action may be an unpopular one. Decisive actions must not be based on impulse. It must be Spirit-led. Decisive action does not necessarily mean immediate action, but an action

²⁰Matthew 23:13-16, “But **woe unto you, scribes and Pharisees, hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. **Woe unto you, scribes and Pharisees, hypocrites!** for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. **Woe unto you, scribes and Pharisees, hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. **Woe unto you, ye blind guides,** which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!” See also Matthew 23:23, 25, 27, 29. [emphasis added]

²¹Albert Barnes’ *Notes on the New Testament*, Sword Searcher 4.0. CD Rom.

that has been carefully considered and deliberated and taken at the right point in time.

The Neo-Evangelical Movement is an end time movement that will not go away. Procrastination is not an option for genuine believers. Not to act is to fail our Lord Jesus Christ. In the days of Isaiah when Israel was about to be destroyed by the Assyrians those who were watchmen were supposed to guard Israel but failed to do their duty. God described them in Isaiah 56:9-11 thus,

All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all **dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.** Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. [emphasis added]

To know the truth and to keep silent is one of the worst sins a Christian could ever commit against humanity and his God. To see men, women and children live in darkness but believing that it is light, bound for Hell, and yet keep silent and not do anything about it is unconscionable. God's instruction to Ezekiel is a very fitting warning to all believers in light of today's apathy. The blood of the sinners who were not told the truth by Ezekiel would be upon Ezekiel's head. God would hold Ezekiel accountable if he did not tell the truth and warn Israel of their sins. This is applicable today too. God warned Ezekiel and warns us in Ezekiel 3:16-21,

And it came to pass at the end of

seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Every Christian is God's watchman. It is not an option but a high calling commanded by God that every Christian must obey. The Christian's duty is clear. He is to warn. He tells the truth in love and warns his friends, loved ones and neighbours that the end time one world church of the Antichrist is being formed before our very eyes. The Neo-evangelical Movement is one of the key movements devised by Satan to bring this about. The hearts of millions of professing Christians are already tuned to accept this one world church system as the way to global peace. Do not be deceived. When we hear peace

To know the truth and to keep silent is one of the worst sins a Christian could ever commit against humanity and his God. Every Christian is God's watchman.

and safety all over the world, then the Christian is in greatest peril and time is running out.²² Be vigilant and watchful and serve the Lord by defending and promoting God's Truth. If God's children will not, who will?

Basically, neo-evangelicals are man pleasers. They try to please all men. They say to fundamentalists and liberals whatever they want to hear. They do not like to put things in writing. If they ever do, their writings are very inclusive and general and at times even nebulous. Be careful of neo-evangelicals: they will lure you into the sin of compromise.

²²1 Thessalonians 5:1-8, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." [emphasis added]

Introduction to the Ecumenical Movement

History

The Ecumenical Movement started with a noble view to support missionary work

1910 – World Missionary Conference was held

1921 – The International Missionary Conference was formed

1925 – Life and Work Movement – It had a social emphasis

1927 – Faith and Order Movement – It had a doctrinal emphasis. Charles H. Brent spearheaded this movement

August 1941 – The proposed date for the first World Council of Churches Conference.

However, World War II hindered initial plans

28 August, 1948 – Formation of the World Council of Churches

Objectives

Short-Term:

- Unity amongst Protestant churches
- In 1990, the British Council of Churches was replaced by Churches Together (CT)
- More than 550 Local Ecumenical Projects (LEP) were initiated in England alone
- Proposal for sharing of premises and joint ministerial efforts

Mid-Term:

- Reuniting Protestant churches with the Roman Catholic Church
- The Anglican-Roman Catholic International Commissions was founded in 1969
- In 1985, “The church of England...declared its willingness to take into its system... the Bishop of Rome”
- The Evangelicals and Catholics Together document was signed in 1994 by leading Evangelicals and Catholics, despite the fact that the Roman Catholic Church had not changed its dogma

Long-Term:

- To unite all faiths in a common syncretistic world religion
- Already in 1986, the Archbishop of Canterbury made this statement after visiting India; “the Word of the Holy Spirit is at the centre of each of all faiths”

Doctrines

- Its key proposition is “no religion possesses all the truth”
- Its philosophy is “truth divides, love unites”
- Rejection of the doctrine of Biblical Separation
- Denies that there is only one Living and True God
- Believes that all religions can lead to God. One can be saved apart from Christ
- The Bible is to be treated like any other book

Members of National Council of Churches (NCC)/ World Council of Churches (WCC)

- The NCC of Singapore was founded in 1974
- The NCC of Singapore is a sub-organization of the WCC
- Bigger members of the NCC Singapore are large traditional denominations like the Methodists, Anglicans, and Presbyterians. Other members are standalone churches like City Harvest Church and New Creation Church
- Selected members of the NCC Singapore/WCC include:

Anglican Diocese of Singapore
Lutheran Church in Singapore
Methodist Church in Singapore
Presbyterian Church in Singapore
The Salvation Army
The Assemblies of God of Singapore
Evangelical Free Church
City Harvest Church
Faith Community Baptist Church
New Creation Church
Trinity Theological College
Campus Crusade for Christ
Navigators

Ecumenical Movement

The Ecumenical Presupposition

The mainstream presupposition is that no single religion or denomination possesses all the truth. Therefore, the threefold aim of the Ecumenical Movement is **Short Term** i.e. to unite all Protestant churches; **Medium Term** i.e. to unite Protestantism with Roman Catholicism; and the **Long Term or Final** is to unite all religions. The approach of ecumenists is that we need a dialogue with “give and take”, into which the deepest intentions of the religions must be introduced. Thus, it must be a critical dialogue, in which all religions are challenged... “to deliver their best and most profound message. In short, we need a dialogue in **mutual** responsibility and in the awareness that none of us possesses the truth ‘ready made,’ but are all on the way to the ‘ever greater’ truth.”¹

Hans Kung, a liberal RC theologian who is contemplating suicide due to illness, assesses the state of the inter faith dialogue to be fifty years behind inter church dialogue. Great strides will be made in the next twenty years or so to bridge this gap. To achieve this progress, no religion, Christianity or otherwise, may claim monopoly to truth and exclusivity to God. “The truth cannot be different in the different religions, but only one: through all the contradictions, we have to seek what is complementary: through all the exclusions, what is inclusive.”²

The mainstream presupposition is that no single religion or denomination possesses all the truth.

A Complete Reinterpretation of the Historic Faith

What people like Hans Kung and Robert Runcie (Archbishop of Canterbury from 1980 – 1991) assert is that the fundamentals of historic Christianity and understanding of the Bible must be given a totally different and even contradictory interpretation from that which historic Christians have always believed and confessed. One of the ways to do this is,

“to argue that anything which is true of Christ as Incarnate Lord is true of the One who is the most ‘inclusive reality’, i.e., if Christ makes certain exclusive claims, such as, ‘I am the way, the truth, and the life: no man comes to the Father but by me’ (John 14:6), then they must be understood as being asserted of and by the One who is inclusive of the whole human race and all creation. Therefore, it is maintained, this is in some sense an inclusive claim, one

¹ Hans Kung, *Christianity and the World Religions*, (London: Collins, 1987), xviii.

² *Ibid.*, xviii xix.

which embraces all mankind, and so through whatever religion man comes to God, if they come to God, they in fact come through Christ.”³

The long term goal of ecumenism is to unite the world’s religions into one gigantic worldwide syncretistic religion.

The second way to neutralize the historic Christian Faith is to argue,

“that the promise of the Spirit being poured out on all flesh has been fulfilled, and the activity of the Spirit of God is therefore to be encountered in other religions. Hence the ambiguous use of the term “spirit” with the small “s” in Dr Runcie’s lecture. What all religions share, Kung maintains, is a belief in “ultimate meaning” and a trust in “the One that undergirds all world reality”; such is the potential basis for ‘global ecumenical consciousness’.”⁴

The long term goal of ecumenism is to unite the world’s religions into one gigantic worldwide syncretistic religion. That will be the religion of the Antichrist. The machinery has gained so much momentum that anyone or anything that stands in its way gets crushed.

Do note that the end of all human governance on earth is near. The final reign by man

on this earth will be the empire of the Antichrist controlled by the Devil himself as Daniel 2, 7, 9 and 12 have revealed to us. It is an empire made up of iron and clay (Daniel 2:34) symbolizing two things. The first is that the revived Roman Empire will be part of this Antichrist empire as indicated by “iron.” The second is that this empire, with “clay”, will not be as strong and cohesive as before in that it will be made up of “others” who cannot agree totally with it. However, the latter does not have the power to overcome the former. It will be a compromise and unity achieved by a combination of dialogue, acquiescence and capitulation. This is exemplified in the physical mixture of iron and clay which cannot blend perfectly as one. The Antichrist will begin his conquest using peace. But once he comes into power he will rule with an iron hand. This is seen in the first four of the seven seals judgments in Revelation 6.

The initial signs of what Daniel and Revelation prophesied are already fulfilled before our very eyes. Unstoppable by man, this empire can be demolished only by almighty God Himself when our Lord Jesus Christ will come in great glory and power with ten thousands of His saints (Jude 14) to defeat Satan and his followers (Revelation 19:11-20:15).

Ecumenism at Local Level

For the ecumenical movement to succeed it has to begin at the grassroots level. This ground-level approach, according to the ecumenists, will bring about swift results. Local ecumenism depends greatly on local clergy. This is attested by empirical evidence where the attitude and personal engagement of local clergy and pastoral co workers yield positive and lasting outcomes.

³ David Samuel, *The End of the Ecumenical Movement*, (Ramsgate, Kent: The Harrison Trust, 1990), 14.

⁴ Ibid.

At this level, many local ecumenical groups have been formed and have grown through the efforts and initiatives of local clergies and priests. These local clergies, in turn, are compliant to their congregations, pandering to their whims and fancies. This is spiritual democracy, a leadership concept at odds with what is taught in the Bible.

Under “spiritual democracy”, the pastor has to agree with the congregation. Therefore, the congregation will naturally select someone subservient. The Bible calls this kind of pastors “hirelings”. He serves the people who are his paymaster. He will not say a word against them; neither will he chastise them when necessary. Working for filthy lucre, he will not risk his life for the sheep because he cares only for himself. Self-preservation is all that matters to him. If another church offers him more money, he will give it serious thought. His conviction is not for the Word of God but for man’s favour.

It is a disturbing trend that many such hirelings are produced by liberal and neo-evangelical seminaries all over the world. Sadly, hirelings also come out of fundamentalist colleges. There was a student from a fundamental Bible College whose stand was that the Bible is the perfectly preserved Word of God. His lecturers saw that he had the potential to become a faithful pastor. Less than three months after graduation, he changed his position on the perfect preservation of the Bible. Why the sudden and significant revision? Perhaps the allure of enhanced financial support, contingent on a more accommodating view of God’s Word, brought about vacillation. Pastors or theologians who compromise doctrinal convictions for money are, according

to what we understand from Scriptures, wolves in sheep’s clothing.

The Pastor’s Ecumenical Function as Mediator and Translator

The liberal pastor’s role as mediator and translator is decisive in ecumenical unity. “There is no doubt that the pastor has a key position in the communication process between local ecumenism and other levels of ecclesial life where there is a grappling with ecumenical theological questions, or where ecumenical ecclesiastical decisions are encountered.”⁵ The pastor passes on whatever ecumenical insights he might have to the parish. He, in many cases, is the main source of information for local parishes. Whatever material the ecumenical council wants digested by local parishes is given via the pastors.

The ecumenical pastor’s role as a mediator is twofold. On one hand he disseminates to the parish what was discussed at regional, national and international levels. On the other hand he reports back to the same committees at various levels the responses of the local parishes after the directives have been implemented. Therefore the pastor’s role is crucial if ecumenism is to succeed at the local level.

This blue print will succeed

Long before the seed of the ecumenical movement took root in man’s rebellious heart, the Lord Jesus Christ already prophesied this movement will become a frightening reality. God stopped the building of the Tower of Babel in the days of Genesis 11. But in the end-times, He will allow the modern ecumenical tower to be built. The Antichrist will be allowed to reign in this world for a short time. Satan and his followers will have their “day in

⁵ Ibid., 13.

the sun” but they shall receive their just reward in due course. God will then pour out His wrath and end man’s existence on this sin-plagued earth.

This wrath of God will be global and it will be so fierce and devastating that the world will practically be destroyed by it. Sinful man will bear the consequences of their sin. Man will not escape the judgement of God. It is only a matter of time, based on God’s timing.⁶ Man in his pride and self-righteousness thinks that he knows better and can thwart the sovereign plan of Almighty God. But he is never more wrong. Powerful men have tried to stand against God and all of them have failed and were left humiliated. Look at Pharaoh who mocked God in the days of Moses. This was his initial hubris, as Exodus 5:2 reveals, *“And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.”* Seven plagues and a lot of anguish later, this was his plea in Exodus 9:27-28, *“And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.”* How the mighty have fallen, and more will continue to fall according to the sovereign will of the sovereign God.

An Evaluation of Some of the Doctrines
One of the best ways to assess any Christian group or movement is to study their doctrines and compare them against God’s perfect Truth. How sound are their doctrines? If they are sound, how are these doctrines practised? In the interest of time, for our analysis of the ecumenical movement, we will consider where the movement has erred in only four of the many major doctrines.

To such churches,
Biblical Separation
is an unnecessary
doctrine practised
only by unloving
narrow-minded
fundamentalists.

The Doctrine of Biblical Separation

Although the World Council of Churches (WCC) began in 1948 with a noble motive of wanting to maximize resources in order to spread the gospel message more effectively far and wide, it has failed miserably to achieve its original goal. The WCC is now one of the leaders of the Ecumenical

⁶ Revelation 15:1-8, “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” And in Revelation 16:1, “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.”

Movement, totally disregarding the doctrine of Biblical Separation.

When Protestant churches unite without discernment to fulfil the short term objective of the Ecumenical Movement, Biblical Separation is compromised. Charismatic and liberal Protestant churches (like the Pentecostal and Unitarian denominations) have erred greatly in many fundamental doctrines. They clearly do not believe in the doctrine of Biblical Separation. To such churches, Biblical Separation is an unnecessary doctrine practised only by unloving narrow-minded fundamentalists.

Any inclusivist doctrine that teaches that all gods or all religions are the same is attacking at the very heart of Christianity.

However, we know the holiness of God is the foundation of the doctrine of Biblical Separation. This doctrine is not a denominational distinctive as is the mode of baptism. It is instead a teaching found consistently throughout the Bible that demands obedience from every true Christian and church. The following are verses that argue pointedly that God is holy and all His true children must endeavour to be holy and separate. 1 Peter 1:16 teaches, *“Because it is written, Be ye holy; for I am holy.”* 1 Peter 3:11 exhorts, *“Let him eschew evil, and do good; let him seek peace, and ensue it.”* 2 Corinthians 7:1 reminds us, *“Having therefore these promises, dearly beloved, let us*

cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” From the Old Testament, let us look at selected verses along the same theme. Exodus 15:11 teaches us, *“Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”* And Isaiah 6:3 describes with awe, *“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”*

It is biblical to cooperate with like-minded brethren for a good cause. The nature of Presbyterianism, with its ecclesiastical setup, promotes cooperation. The Bible does not teach isolationism or exclusivism. Cults do. To be salt and light of this world, the Christian must be in the world to be an effective witness for the Lord Jesus Christ. God’s Word teaches in Matthew 5:13-16, *“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”* The impact on the unbelieving must be by direct contact. The doctrine of Biblical Separation must not be confused with isolation. Christians are to be in the world but not of the world.

Having said this, all cooperation must be in accordance with biblical truth. The truth is the Word of God. A church should not only believe the truth, it must also practise it. Any church that teaches a false doctrine and refuses correction must be separated from. 2 John 1:9-11 teaches, *“Whosoever transgresseth, and abideth not in the doctrine*

of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

The Doctrine of God

Any doctrine that accepts the Roman Catholic faith or other religions cannot stem from God. Likewise any teaching that purports that adherents of Roman Catholicism or other religions also possess the Spirit of God must be rejected. Any inclusivist doctrine that teaches that all gods or all religions are the same is attacking at the very heart of Christianity. The Bible categorically states that there is only one God and no other. All other gods are idols, the works of man's hands and are to be rejected and condemned as abominations in the sight of God.

Deuteronomy 6:4 states, "*Hear, O Israel: The LORD our God is one LORD.*" In another Old Testament passage, **Psalm 135:15-18** instructs, "*The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them.*"

1 Corinthians 8:4-6 warns us, "*As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all*

things, and we by him." The gospel of **Mark, chapter 12:32** gives the narrative, "*And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:*" There is only one Living and True God. As such, there is no necessity to have dialogue with other religions in order to find some common spiritual denominator.

To teach that all religions lead to the same God and to heaven is the greatest lie of Satan. For professing Christian leaders to share the same pulpit and pray or worship with leaders of different religions is to walk a path of active disobedience, to deny Christ and bring shame to the God of the Bible. Their actions will be judged by God according to Holy Scriptures.

The Doctrine of Salvation

All religions promote heaven; no religion promotes hell. The Ecumenical Movement deceives the gullible world by proclaiming that all religions lead to the same heaven. No one will be left out. What appeals to the fallen flesh of carnal man is the lie that there are no moral absolutes and no judgment to come and thus, the easy attractiveness of the Ecumenical Movement.

However, the Bible teaches that there is only one God, and only one way to this God. There is no other way. John 14:6 says, "*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*" And in 1 Timothy 2:5, "*For there is one God, and one mediator between God and men, the man Christ Jesus;*" Salvation is always through the narrow gate, but the broad way leads to death and destruction. The Ecumenical Movement is the accommodating "broad way" that leads to death and destruction because it is not founded on truth, God's Truth.

Doctrine of the Inspiration and Preservation of Scriptures

So-called Christians today believe that the Bible contains mistakes. The Bible is treated almost casually, like a book written by man. To them, some parts are right and there are other parts that are wrong and, therefore, no longer absolute and unerring because it contains mistakes. In other words, it is not the perfect Word from the perfect God!

Against this popular tide of opinion, the Bible makes it absolutely plain that it is the Word of God; not the words of men but the very Word of God itself. **2 Timothy 3:16** educates, “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*” If there is no Bible, then there is no Truth. If the Bible is rejected, even in part, the only absolute truth available to the world is abandoned.

Then there are those who reject the total inspiration and or preservation of Scriptures and believe only in the limited inerrancy and infallibility of the Scriptures. They believe the Bible is only true and without error in spiritual matters but in other aspects, including but not limited to history, geography or science, we cannot be too sure. This has been the neo-evangelical attack on God’s Word.

A new attack on the Scriptures has arisen of late. There are certain neo-fundamentalists who believe in the inspiration of Scripture but not its preservation. They say that there is no such thing as a perfect Bible today and that it contains minor mistakes which do not affect any doctrine. This is another lie of Satan.

Summary

A century has come and gone since the Ecumenical Movement began. The Ecu-

What appeals to the fallen flesh of carnal man is the lie that there are no moral absolutes and no judgment to come and thus, the easy attractiveness of the Ecumenical Movement.

menical Movement has succeeded largely in its **short term goal** of uniting Protestant denominations. Churches of various denominations have gathered together for worship, collaboration, and the like. The common language of worship is often ec-static and gibberish tongues-speaking.

The **medium term goal** of getting the Protestant Church to capitulate to the Roman Catholic fold has gained much ground. Many Protestant denominations are members of the World Council of Churches, which enjoys an increasingly cozy relationship with the Roman Catholic Church. Many Evangelicals and Catholics are calling each other “brothers and sisters in Christ.” Love is important, not Truth.

The **final goal** of uniting all religions together is in motion. The United Religions Initiative was inaugurated in 2000, and this quote gives us a useful background: ‘The United Religions Initiative (URI), founded by Bishop William Swing (from California, member of the Episcopal Church), is an attempt to establish a religious analogue of the United Nations. The movement to

found it began in 1997, culminating in the signing of the United Religions Initiative Charter in 2000. The URI emphasizes a decentralized, grass roots structure. This emphasis on grass roots representation, instead of representation of the world's major religious organizations, means that its goal (of being to religions what the UN is to nations) seems unlikely to succeed. To some it appears to duplicate the work of pre-existing bodies, such as the Council for a Parliament of the World's Religions.⁷

The stated purpose of the URI is "promoting enduring, daily interfaith cooperation, ending religiously motivated violence and creating cultures of peace, justice and healing for the Earth and all living beings." URI, the brainchild of Episcopal Bishop William Swing of San Francisco, and patterned after the United Nations, envisions "a world where the values and teachings of the great wisdom traditions guide people's service, where people respect one another's beliefs, and where the resourcefulness and passion of people working together bring healing and a more hopeful future to the Earth community." Through its uncritical acceptance of the claims and practices of all religions, URI's interfaith approach promotes religious

pluralism. URI's charter expressly forbids proselytizing (evangelism) among URI's members. URI condones and cooperates with the Interfaith Center of New York & Temple of Understanding, and the Council for a Parliament of World Religions.⁸ Religions represented by the URI include the Baha'i Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, Jainism, Shintoism, Sikhism, Taoism, Unitarian Universalism, and Zoroastrianism.⁹

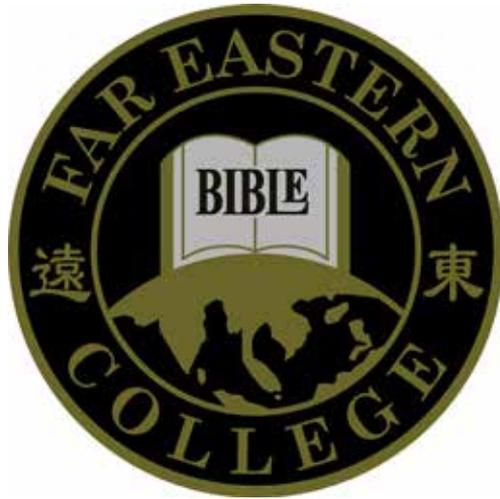
The Ecumenical Movement will continue to strengthen and will one day become the one world church of the Antichrist. It is only a matter of time, based on God's timing. Jesus' warning to His disciples is just as applicable today as it was in His day, nearly two thousand years ago. He cautioned in Luke 21:33-36, "*Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*"

⁷ http://en.wikipedia.org/wiki/United_Religions_Initiative

⁸ <http://www.apologeticsindex.org/u06.html#articles>. "Along the way, a few organized religions have endorsed the effort, but the Roman Catholic authority, the fundamentalist Southern Baptists, and even Episcopalian leadership -- some have called Swing a "heretic" -- have not given the initiative their blessings."

⁹ http://www.uri.org/Religions_and_Traditions.html.

Notes



RAISED OF GOD FOR SUCH A TIME AS THIS

When seminaries and Bible colleges everywhere capitulate
to the apostasy of the end times,
Far Eastern Bible College stands steadfast,
unmovable, securely fastened on the Rock,
even our Lord Jesus Christ,
and His holy, inspired, infallible and inerrant Word.

FEBC stands for the “old-time Gospel”,
the “faith which was once delivered unto the saints”,
in opposition to the flood of Satanic doctrines now
sweeping over the Church...

Liberalism & Modernism, New Evangelicalism
Charismaticism, Ecumenism, Romanism
& New Age Mysticism

For sound Biblical instruction, Protestant and Reformed scholarship, come to:

FAR EASTERN BIBLE COLLEGE

9A Gilstead Road, Singapore 309063

Email: febc@pacific.net.sg

Website: <http://www.febc.edu.sg>

Night classes for 2015, 7.30 - 9.30 pm

Book of Revelation begins Monday, 5 Jan

Westminster Standards begins Thursday, 8 Jan