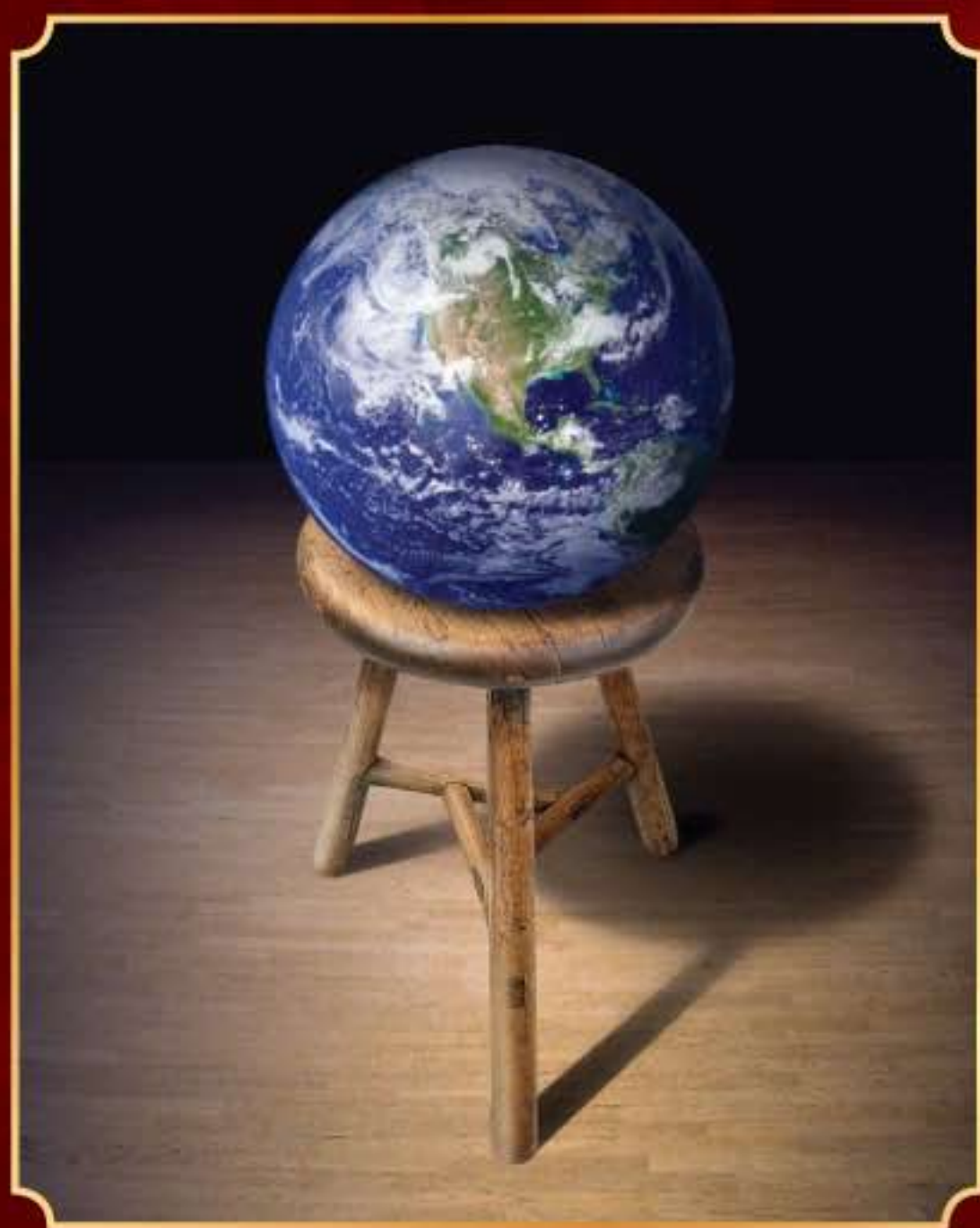


# NEW EVANGELICALISM:

..... THE NEW WORLD ORDER.....



PAUL SMITH

FOREWORD BY PASTOR CHUCK SMITH

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May our Lord use this book for His glory, and in some humble fashion may this book reflect His matchless grace, which is the ever faithful witness of what He wants to accomplish through His church in these last days.

*Paul Smith*

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## FOREWORD

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Our Lord Jesus Christ promised His followers, “I will build My church; and the gates of hell shall not prevail against it” (Matthew 16:18). This assurance greatly encourages us in these latter days when Satan has pulled out all of the stops in his attempt to bring distraction and destruction into the life of the church. The battle that undermines the truth and integrity of the Bible as the inerrant Word of God has caused too many men to stumble and fall in their attempt to serve the Lord.

As we have moved into the twenty-first century, sadly, Emergent church pastors have lost their way. They have doubted the Bible and watered down the gospel. Their message has been compromised and diluted. Secular models have been promoted for church growth. New Age mysticism and humanistic philosophies have distorted the gospel of Christ, which is “the power of God unto salvation to every one that believes” (Romans 1:16). This book clearly examines, documents, and exposes the alarming degenerative

process which has terribly confused many evangelicals. Paul Smith helps the reader understand the subtle and not so subtle spiritual battle tactics Satan employs. Calvary Chapels are not immune.

Our Lord Jesus Christ and the apostle Paul warned believers that Satan would mount a massive strategy of deception—that many would be fooled. And they have been fooled. Thankfully, the Lord has raised up watchmen on the walls for every generation. Men whose feet are grounded in the Word of God. Men whose hearts are unwaveringly committed to the Lord. Men whose clarity of thought is Spirit-directed. I've read this book and I commend my brother, Paul, to you as one of these men. Over the years it has been my joy to watch him as he has become a pastor to pastors. It is my prayer that every pastor will read *New Evangelicalism: The New World Order*. Every believer who takes seriously the importance of the inerrant Word of God will benefit from this book.

*Chuck Smith, Senior Pastor*  
CALVARY CHAPEL COSTA MESA, CA

## INTRODUCTION

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The church of Jesus Christ is in a state of crisis and confusion. Terms like fundamentalism, evangelicalism, new evangelicalism, and Emergent church have clearly created conflict in the church's beliefs, perceived self-identity, and approach to fulfilling Jesus Christ's Great Commission.

The nations on planet Earth are in turmoil. Humanists are advocating a new world order that will dissolve the boundaries and autonomies of individual nations. They believe that the present reigning chaos has a singular solution—a one-world government with one monetary and commercial system.

This book identifies the major paradigm shift, which has its roots in a 1905 Manhattan, New York restaurant meeting by a group of strategic intellectuals who were committed to the writings of Karl Marx. Their goal was to change the fundamental character and spirit of our American culture from its Christian origins to the Marxist/Socialist ideology. Their plan was to infiltrate the learning centers, media, government structures, and churches of American society.

I trace the seminal seeds that corrupted not only the major denominational churches, but specifically the conservative believing folks in these churches. The rise of fundamentalism was in response to this attack. Sadly, conservatives couldn't agree on how to respond to liberalism as their movement morphed into what many began calling evangelicalism.

As the twenty-first century unfolds in America, I examine three theological seminaries: Princeton, Westminster, and Fuller. It will become clear that these institutions have historically served as a bellwether for understanding the American church's watershed issue: Is the Bible the inerrant Word of God? I document that Princeton and Fuller have capitulated by departing from the historical belief that the Bible is inerrant.

The internal strife among conservatives was exacerbated by the notion of accommodation and compromise, especially as young pastors and future seminary professors went abroad to Switzerland and Germany where they studied under Karl Barth and other liberal theologians who no longer believed that the Bible is without error.

By 1929, the battle for the Bible had been lost at Princeton. The transition to Westminster Seminary with diligent care and ongoing oversight of this watershed issue has been most instructive for our current church responsibilities.

Several chapters are devoted to the rise and demise of Fuller Theological Seminary on the critical subject of the inerrancy of the Bible. A faithful beginning under the visionary leadership of radio evangelist, Charles Fuller, who was committed to the inerrancy of the Bible, sadly collapsed into a position that refused to acknowledge that the Bible is inerrant.

Charles Fuller's own son, Daniel, studied under Karl Barth and brought back to his dad's seminary the neo-orthodox belief that



the Bible only contains the Word of God and that some portions of Scripture are revelatory and some portions are not! I examine the implications of this heresy.

Under the influence of this neo-orthodoxy, or new orthodoxy, Fuller Seminary influenced a significant group of pastors and professors in leadership roles within evangelicalism, as they became known as neo-evangelicals or new evangelicals. In essence what they said was: We don't want the belief in the inerrancy of the Bible to interfere with reaching people for Christ and offering a credible intellectual presentation of Christianity.

Any church, denomination, or movement of churches which takes the Bible seriously will benefit from the chapters I've devoted to this Fuller Seminary case study. If we learn from others' errors and mistakes, then by God's grace we can avoid repeating them.

Simultaneously, in the American secular world, Peter Drucker became a rising star as a notable management guru, achieving fame as a consultant to both General Motors and General Electric. His goal was to achieve optimum community in America wherein an individual's needs are met from the cradle to the grave. Along the way a person's worth is determined by a calculated system of accountability which assigns value that measures achievement.

Drucker was completely committed to the existential philosophy of Danish writer Søren Kierkegaard. The platform of Kierkegaard's thinking was built solidly on the writings of German philosopher, Immanuel Kant. Thus, Drucker philosophically bought into a two-story view of reality. The lower story involves the five senses in space, time, and history. The upper story is where existential faith resides which has nothing to do with space, time, and history. In this belief structure, Christ's virgin birth, miracles, resurrection, and second coming belong only to an upper story mystical faith because they did not happen, nor would they happen, in the lower story of space, time, and history.

In Drucker's quest for optimum community, he discovered that the most effective agent of change in American life is the megachurch. At that point, Drucker and Rick Warren, a graduate of Fuller Seminary, came together. Warren has affectionately boasted that Drucker has been his mentor for over twenty years. Warren has vigorously implemented Drucker's key ideas at the Saddleback Church where his Purpose Driven model has been pioneered with national and international attention.

Drucker has admitted that he himself is not a Christian! I will examine Drucker's philosophy, presuppositions, and model, which is pure humanism. From the point of view of believing that the Bible is without error, it causes one to perplexingly wonder how and why Rick Warren was so captivated by Peter Drucker.

The rise and development of the Emerging (Emergent) Church Movement became both a significant collaborator and delivery system for the major paradigm shift that has affected and infiltrated the mindset of many evangelical pastors. The shift includes the new evangelical notion that the church must become postmodern in order to reach secular America. The shift includes a definitive move away from belief in absolute truth. The shift, sadly but most importantly, includes the accommodating and compromising retreat by many from the belief that the Bible is without error. These ingredients in the shift are the issues. I will challenge them.

The Devil is truly in the details. My objective is to show how interwoven the connections are among Fuller Seminary, the new evangelicals, Rick Warren and Peter Drucker, the Emergent church, and a postmodern America that has drifted far from its Christian origins. This documentation is staggering and sobering. The subtle progression of unbiblical ideas is shocking.

The compiled data in these pages is a serious warning to our own generation that the downward slope from biblical Christianity is

indeed slippery and fast. These details need to be carefully examined in their historical context so that our generation does not perpetuate or repeat the errors in the life of the church of Jesus Christ. So, reader, I implore you, don't shy away from these telling details.

The profound notion of accommodation and compromise sets the stage for the one-world religion that will triumph during the tribulation period after the rapture of the church.

Our current generation has witnessed two eschatological markers with our own eyes. The first one was the Jews returning to their Promised Land and forming the nation of Israel in 1948. The second marker is the Emerging church paradigm that gave birth and will inadvertently host, through accommodation, compromise, and a postmodern mindset, a platform suitable for the coming one-world religion as clearly prophesied in the Bible.

# 1

## CHAPTER ONE

# THE GREAT DECEPTION

### SATAN'S DECEPTION FROM THE BEGINNING

When you begin with God, you have God's order and design. It leads to freedom, civility, and respect for all mankind who have been created in the image of God. He is the only God and has revealed Himself in His written inerrant Word.

Begin with man and you move towards man's idea of order, which becomes confusing and leads to strife and wars between men who believe they know what's best for all mankind. This way of life leads to the rule of those who consider themselves as the rightful rulers—an elitist group who are convinced they have the right answers for world order and the survival of humanity. They believe their ideas will save the world from the dangers of population explosion, aliens from outer space, asteroids that will destroy the earth, and the dangers associated with global warming.

God's Word teaches us, "There is a way that seems right to a man, but its end is the way of destruction" (Proverbs 16:25 NKJV).

The battle began in Genesis 3 when Satan tempted Eve with the question, “Has God indeed said...?” causing Eve to question God’s word. In 1976, when Dr. Harold Lindsell published his book, *The Battle for the Bible*, Dr. Billy Graham said, “*The Battle for the Bible* is one of the most important and controversial books of our generation. The battle over the veracity of God’s Word has been in progress since the garden of Eden. It is still raging and Dr. Lindsell expertly diagnoses the battle for biblical truth in our generation.”<sup>1</sup>

#### FRANCIS SCHAEFFER WARNS ABOUT THE GREAT EVANGELICAL DISASTER

In the twentieth century, Dr. Francis A. Schaeffer, Christian philosopher and founder of L’Abri Fellowship in Switzerland, was the most widely published critic of the spiritual decline of modern Christianity. He has clearly documented the historical development of humanism and its negative influence on Western thought and culture. He examines the roots of modern humanism from the Gnostic philosophies of the East and the Renaissance period in their attempt to replace the biblical Christian worldview. He explores the details in several of his books beginning with *The God Who Is There*.<sup>2</sup>

Dr. Schaeffer writes,

“Here is the great evangelical disaster—the failure of the evangelical world to stand for truth. There is only one word for this—namely accommodation: the evangelical church has accommodated the spirit of this age. First there has been accommodation of Scripture, so that many who call themselves evangelicals hold a weakened view of the Bible and no longer affirm the truth of all that it teaches—truth not only in religious matters but in matters of science and history and morality.”<sup>3</sup>

As part of this disaster, many evangelicals are now accepting that higher critical method developed by skeptics in their study of the Bible. First, these methods destroyed the authority of the Bible in many Protestant churches in Germany in the last century and

destroyed the Bible for the liberals in our own country from the beginning of the twentieth century. And second, there has been accommodation on issues with no clear stand even on matters of life and death.

#### HUMANISM'S STRATEGY: DISPLACE CHRISTIAN INFLUENCE

How long has our country been slipping away from its Christian heritage? The battle over the impact of the Christian worldview in the United States began with a strategic meeting of committed anti-Christians at the turn of the twentieth century.<sup>4</sup>

On September 12, 1905, approximately one hundred people met in a loft over Peck's Restaurant at 140 Fulton Street in Lower Manhattan. The purpose of the meeting was to carefully calculate the overthrow of the Christian worldview and replace it with the ideas of a then rather unknown writer by the name of Karl Marx. They formed an organization called the Intercollegiate Socialist Society.

The godfather of the organization was Upton Sinclair, a twenty-seven-year-old author. The first president chosen was another author, Jack London, age twenty-nine. Also present was Clarence Darrow, an attorney.

The strategy of the organization was to infiltrate their ideas into academia by organizing chapters in as many colleges and universities as possible. And organize they did! Walter Lippmann, later an author and director of the Council on Foreign Relations, was president of the Harvard chapter. Walter Reuther, future president of the United Auto Workers, headed the Wayne State University chapter, and Eugene Debs, who went on to become the five-time Socialist candidate for president, was a leader at Columbia University.

The society grew. The first annual convention was held in 1910, and by 1917 they were active on sixty-one campuses and a dozen

graduate schools. Other early activists included W.E.B. DuBois, who would become an official of the National Association for the Advancement of Colored People (NAACP) and later a Communist Party member, and Victor L. Berger of Wisconsin, who became the first Socialist elected to Congress.

In 1921, the Intercollegiate Socialist Society took its next organizational step, changing its name to the League for Industrial Democracy. Its purpose was education for a new social order based on the worker's productivity and not on corporate profits. Their eventual mantra, "Workers of the world, unite!" would be heard around the world in future decades. Norman Thomas, another perennial Socialist candidate for president, was the leader behind the scenes. The renamed organization's first president was Robert Lovett, editor of *The New Republic*, and the field secretary was Paul Blanshard, who later became an author.

The college chapters of the Intercollegiate Socialist Society had now become the Student League for Industrial Democracy. As members graduated from college, some entered the pulpits, others entered the classroom; some wrote textbooks, while others entered the labor movement and both political parties. When the New Deal began in 1933, they were in positions of leadership everywhere.

By 1941 John Dewey, the league vice president in the 1930s, was its honorary president; and Reinhold Niebuhr, the Union Theological Seminary neo-orthodox theologian, its treasurer. By this time Dewey had already organized the Progressive Education Association and the American Association of University Professors.

The League for Industrial Democracy was so successful that those who held membership in the movement or were cooperating with it could have been a list for Who's Who in America: Roger N. Baldwin, founder of the American Civil Liberties Union; Charles

Beard, the historian; Carroll Binder, editor of the *Minneapolis Tribune*; Helen Gahagan Douglas, the congresswoman who was defeated by Richard Nixon for the U.S. Senate; Felix Frankfurter, Supreme Court Justice; Sidney Hook, the educational social philosopher; Edna St. Vincent Millay, the poet; Henry Morgenthau Jr., one of Franklin Delano Roosevelt's most trusted economic advisors; Walter and Victor Reuther, United Automobile Workers; Will Rogers Jr., humorist; Franklin Roosevelt Jr., the president's son; and Arthur Schlesinger Jr., the historian.

The obscure loft in Manhattan where they first organized has long been forgotten, but what began there that night permeates America's institutions and culture to this day. They have successfully replaced the Bible-based values of the nineteenth century with liberalism based on Marxism.<sup>5</sup>

It is interesting to note that one of those attending the meeting in the loft over Peck's Restaurant that night was John Dewey, the recognized father of modern education. The National Educational Association gave Dewey high recommendations for his works. After returning from a trip to Eastern Europe, he assisted in writing the Humanist Manifesto. He developed ideas of evolutionary democracy, evolutionary education and evolutionary law, which advocates that nothing is constant and all is relative. Relativism denies absolutes. This position is in glaring contrast to the biblical Christian worldview that God is absolute and His inerrant Word teaches absolutes and sets forth propositional truths for men to believe and live by.

Humanism, on the other hand, denies absolute truth and biblical values. Thus, there is no right or wrong. Students are to accept relative answers based on personal needs. Public school literature now teaches children to become better citizens in a new world order. Country, family, and God are no longer goals to be achieved, but



instead they are seen as causes for bigotry, narrow-mindedness, prejudice, and intolerance. The humanist teaches our children new thought patterns that meet the goals of the emerging elitist class who will equip society for global governance.

During the past one hundred years, humanism has grown bolder in its attack against the founding fathers of our nation. In the field of public education, more schools have closed their doors to the Bible. In many instances, teachers are prohibited from encouraging students to follow the teachings of Christ. Ironically, it is easier to teach the Koran, the writings of Buddha, or Yoga than Christianity. Fewer teachers are familiar with the exhortations of the men who established our nation; and as a result, relativism has inflicted great harm to a once great nation, as well as to a once vibrant Christian evangelical movement.

#### TESTIMONY OF A RUSSIAN EX-KGB OFFICER

A further understanding of humanism is clearly revealed by Yuri Bezmenov, a former Russian KGB officer who defected to the United States in 1970 after becoming disillusioned while serving the KGB in India. He came to understand the difference between true freedom and the oppression of the elitist intellectuals.

He considered the U.S. to be the last country with freedom and a strong effort toward patriotism. Mr. Bezmenov's comments have been posted on YouTube.<sup>6</sup>

The following is a summary of Bezmenov's interview in 1984.

“The main emphasis of the KGB is not in the area of intelligence at all. Only about 15 percent of time, money, and manpower are spent on espionage as such. The other 85 percent is a slow process, which we call ideological subversion ... to change the perception of reality [by promoting disinformation to the enemy] to such an extent that no one is able to come to sensible conclusions in the interests of defending themselves, their families, their community and their country. It's a great brainwashing process, which goes very slowly and is divided into four basic stages.”

He identifies the stages as Demoralization, Destabilization, Crisis and Normalization.

“Demoralization takes from fifteen to twenty years. This is the minimum number of years required to educate one generation of students in the Marxist-Leninist ideology ... without being challenged, or counter-balanced by the basic values of Americanism (American patriotism).

“Most of the people who graduated in the sixties (drop-outs or half-baked intellectuals) are now occupying positions of power in the government, civil service, business, mass media, and the educational system. You are stuck with them. You cannot get rid of them. They are programmed to think and react to certain stimuli in a certain pattern. You cannot change their minds, even if you expose them to authentic information. Even if you prove that white is white and black is black, you still cannot change the basic perception and the logic of behavior. The process of demoralization is complete and irreversible. To rid society of these people, you need another fifteen to twenty years to educate a new generation of patriotic-minded and common sense people.

“Here [in the USA] you can get popular like Daniel Ellsberg and filthy rich like Jane Fonda for being dissidents, for criticizing your Pentagon. [In the Marxist-Leninist system] nobody is going to pay them for their beautiful, noble ideas of equality.

“The demoralization process in the United States is basically completed already. Actually, it's over-fulfilled because demoralization now reaches areas ... of such a tremendous success. Most of it is done by Americans to Americans, thanks to a lack of moral standards.

“As I mentioned before, exposure to true information does not matter anymore. A person who was demoralized is unable to assess true information. The facts tell nothing to him. That's the tragedy of the situation of demoralization.

“In this psychological warfare, the next stage of the Marxist-Leninist strategy is destabilization. It takes only from two to five years to [subvert] economic, foreign and defense issues. The next stage is crisis.

It may take only up to six weeks to bring a country to the verge of crisis. And, after crisis, with a violent change of power, structure, and economy, you have [the so-called] period of normalization. It may last indefinitely. Normalization is a cynical expression borrowed from Soviet propaganda.

“If this process is not turned around and such an ideology comes about, the promise of goodies and the destabilization of our economy will lead to the elimination of a free market economy and the institution of a Big Brother welfare government in Washington, D.C....”

#### TOWARD A NEW WORLD ORDER

A new world order will be instituted and controlled by an elitist group for the coming kingdom of the Antichrist. It takes the miracle working power of the Holy Spirit to penetrate the darkness of such deceived and demoralized hearts and minds.

The reality is that we are now in a period of total war between the forces of good and evil; between Satan, who is the god of this world, and the one and only true God, creator of heaven and earth. Soon there will be nowhere to hide, and those who have fallen away from the truth of God’s inerrant Word will be like the five foolish virgins described in Matthew chapter 25 who had no oil when the Bridegroom appeared.

The apostle Paul prophesied,

“This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” (2 Timothy 3:1-5).

In these perilous times, professing Christians will deliberately reject revealed truth concerning the deity of Christ and redemption

through His atoning and redeeming sacrifice. The apostle Paul speaks of apostates who deliberately turn away from the truth of God's inerrant Word:

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

Can we learn from history? It really depends upon whose history you choose to believe.

## CHAPTER ONE FOOTNOTES

1 Billy Graham, Religious News Service (New York, NY, June 11, 1976).

2 Francis A. Schaeffer, *The God Who Is There* (Downers Grove, IL: Inter Varsity Press, 1968).

3 Francis A. Schaeffer, *The Great Evangelical Disaster* (Westchester, IL: Crossway Books, 1984), p. 37.

4 E. Michael and Sharon Rusten, *The One Year Book of Christian History* (Carol Stream, IL: Tyndale House Publishers, Inc., 2003).

5 Ibid.

6 Yuri Bezmenov, Several of his talks are posted on [www.youtube.com](http://www.youtube.com). Type in search box: "*Bezmenov on Demoralization in America.*"



CHAPTER TWO

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## TWO KINDS OF HISTORY

You ask, “How can there be two kinds of history? Aren’t facts unchangeable? Isn’t history a study of past factual events?” But man is so influenced by his philosophical view of life that he interprets facts to suit his preconceived view of the universe. There is the humanist view of history, and there is the biblical view of history. The biblical view is accurate and trustworthy so long as we believe that God’s Word is inerrant.

### WHAT VALUE IS HISTORY?

Automaker Henry Ford was heard to observe that history is bunk! Joseph J. Spengler, an American historian on economic theory, taught that history was superb aimlessness. Historian Mircea Eliade saw history as being cyclical. He believed history continues to repeat itself. This view fits into the Eastern religious idea of reincarnation with a hope that things will become better in our new life, which depends on how we live our present life. Edward Gibbon was primarily known for his book titled, *The History of the Decline and Fall of the Roman Empire*, where he viewed history as a way to interpret

the passing of various civilizations. An exception to his view was the rebirth of Israel in 1948, after about 2,000 years of being dispersed throughout the world.

Our entire Western civilization is concerned with history. Unlike other civilizations, ours has always been extremely attentive to its past. Evangelical Christian philosopher, Gordon H. Clark, underscored the scholarly importance of how history is written with integrity.<sup>1</sup> Christianity is a religion of historians. The sacred Bible of the Christian faith is the accurate, historical revelation of God, describing His work in creation and redemption.

After the close of the New Testament era, since most of the early church fathers were educated in the classics, they entered religious service with a classical Greek bias. Once they were introduced to the Jewish origin of their faith found in the Old Testament, they naturally became aware of the deficiencies of the Grecian historical view of man and its origin of the world.

The children of Abraham were the first to recognize a real grandeur in history. They viewed it as a divine epic stretching back before the creation of man. The central figure was the personal infinite Creator God who has spoken to man through the Holy Scriptures and who will ultimately bring the conflict between light and darkness to a cataclysmic and final end. [See the Appendix for an analysis of the conflict between the kingdoms of light and darkness.] So it was not unusual for someone to write a history of the world from a biblical viewpoint, and integrate it with classical Greek and Roman history.

The Bible is historical in a deeper sense. It teaches us that the destiny of mankind is located between the fall of man and the coming judgment. Biblical history tells us that life is a long adventure and every life is an individual pilgrimage. It is in time and history that the great drama of sin and redemption unfolds as the central axis of all biblical thought.

Whenever our exacting Western society, in the continuing crisis of growth, begins to doubt itself, then that society needs to ask itself whether it has done well in trying to learn from the past, and whether it has correctly learned. It was philosopher and poet, George Santayana, who observed that “those who cannot remember the past are condemned to repeat it.”<sup>2</sup> Certainly that observation comes to life when we read the historical account of the nation of Israel as recorded in the Old Testament book of Judges. Israel’s past revealed that each generation needed to learn to begin with God, the Author of order and design.

God acts in history starting with the supernatural. The secular mind thinks only in terms of the natural, and thus excludes God from the historical process. When the supernatural is omitted, then events like the virgin birth, the substitutionary atonement of Jesus Christ, His bodily resurrection from the dead, and His second coming are discarded as historical non-events or labeled as religious superstition.

The biblical Christian view of history begins with the presupposition that God is sovereign over all history, be it called sacred or secular. In the secular sense, history can be probed and written about. But behind so-called secular history, God is at work and in control of the levers of history.

As the Lord of history, God has His own plan in operation, which is unknown to those who disregard the Bible. Yet God’s ultimate purpose is being carried out unchangingly because God is sovereign. The hidden things of God can only be known to man when God chooses to disclose them. Moses recorded it succinctly when he said,

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law” (Deuteronomy 29:29).

So why examine history? Man has an unquenchable and universal fascination with events from the past. A thinking person, eager to penetrate into hidden causes, would want to write with integrity and truthfulness.

The very best any historian can do will fall short of those men who were inspired by God to write the inerrant Word of God under the influence of the Holy Spirit.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

The apostle Peter said,

“So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God” (2 Peter 1:19-21 NASB).

“That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:17).

#### ROBERT DICK WILSON’S SCHOLARLY TESTIMONY

Princeton Theological Seminary’s Professor Dr. Robert Dick Wilson commented on the validity and reliability of the Old Testament manuscripts. Dr. Wilson joined with other scholars to form Westminster Theological Seminary when Princeton departed from believing in the inerrancy of the Bible in 1929. He was fluent in over forty Semitic languages and has been regarded as one of the greatest ancient Middle East language scholars of all times.



Dr. Wilson said:

“For forty-five years continuously ... I have devoted myself to the one great study of the Old Testament, in all its languages, in all its archaeology, in all its translations.... The critics of the Bible, who go to it to find fault, claim for themselves all knowledge and all virtue and all love for truth. One of their favorite phrases is, ‘All scholars agree.’ When a man says that, I wish to know who the scholars are and why they agree. Where do they get their evidence? I defy any man to make an attack upon the Old Testament on the ground of evidence that I cannot investigate.

“After I learned the necessary languages, I set myself about the investigation of every consonant in the Hebrew Old Testament. There are about a million and a-quarter of these, and it took me years to achieve my task. I had to observe the variations of the text in the manuscripts, or in the notes of the Massorettes, or in the various versions, or in the parallel conjectural emendations of critics; and then I had to classify the results, to reduce the Old Testament criticism to an absolute objective science; something which is based on evidence and not on opinion.

“The result of those forty-five years of study which I have given to the text has been this: I can affirm that there is not one page of the Old Testament concerning which we need have any doubt. For example, to illustrate its accuracy: there are twenty-nine kings whose names are mentioned, not only in the Bible but also on monuments of their own time. There are 195 consonants in these twenty-nine proper names. Yet we find that in the documents of the Hebrew Old Testament there are only two or three out of the entire 195 about which there can be any question of there being written in exactly the same way as they were inscribed on their own monuments (which archaeologists have to this date discovered). Some of these go back 4,000 years and are so written that every letter is clear and correct.

“Compare this accuracy with the greatest scholar of his age, the librarian at Alexandria in 200 BC. He compiled a catalogue of the kings of Egypt, thirty-eight in all. Of the entire number, only three or four are recognizable. He also made a list of the kings of Assyria, in only one

case can we tell who is meant; and that one is not spelled correctly. Or take Ptolemy, who drew up a register of eighteen kings of Babylon. Not one of them is properly spelled; you could not make them out at all if you did not know from other sources to what he was referring.

“If anyone talks about the Bible, ask them about the kings mentioned in it. There are twenty-nine, all of whom are included in the Bible and on monuments. Every one of these is given in his right name in the Bible, his right country, and placed in correct chronological order. Think what that means!”<sup>3</sup>

### CHRISTIAN PHILOSOPHY OF BIBLICAL HISTORY

The biblical text is concerned with the concrete events of history and the activities of the Creator God dealing with mankind. Many view the Bible as just a compilation of moralistic fables and optional good ideas about living. Biblical archaeology has, however, unearthed hard facts of actual historical happenings. Twentieth century Middle East archaeological discoveries have abundantly validated the veracity of biblical texts that nineteenth century skeptics began to question and doubt, and present-day skeptics choose to ignore and dismiss. Secular and religious humanists are biased. Because of their commitment to evolution, they reject the Creator who supernaturally works and communicates in space, time, and history.

We live in a poor, sinful world which stands upon the threshold of God’s end-time judgment. Our pride in technological accomplishments will prove fruitless as we ignore the lessons of the past. Hundreds of biblical prophecies have been fulfilled moving the earthly human experience in a linear direction toward a cataclysmic and final climax.

Postmodern humanists have lost sight of the value of knowing history. Yet a future meaningful life would be incomplete without a clear understanding of the recorded events of history. The knowledge of history can direct our actions for today. The debating platform of

exchanged existential ideas has replaced the discussion platform of researched historical facts that starts with the Creator personal God—the God who has supernaturally communicated and acted in history. This paradigm shift was done to justify, in advance, humanists' ignorance or simple rejection of historical facts.

When you begin with, “In the beginning God...” (Genesis 1:1), you find God's order and design. His Word has been, and continues to be, the real measure of all true and reliable history.

#### HUMANISTIC PHILOSOPHY OF HISTORY

Humanism produces men who are convinced that they know what's best for all mankind. This blindness comes from humanism's limited view which tries to explain the miracle of life and the universe apart from God and His inerrant revelation. The humanistic view of life motivates men who think they are the rightful rulers over the common people. They promote themselves as the knowledgeable elite—with all the right answers for a new world order necessary for the survival of humanity.

From the end of the nineteenth century into the twentieth century, society was mesmerized by advancements in the physical and social sciences. With the dawn of this modern era, men educated in these sciences were expected to discover and implement solutions to all of life's problems. Humanists announced that the world is now modern.

Today the intellectual humanist community has issued a new announcement. Modern is out; it is over. Postmodern now describes the current reality and paradigm. New ways of thinking and doing things are now required.

Many believed it was possible to establish a science of human evolution that would develop into a pan-scientific ideal. They were willing

to abandon, as outside of true science, a great many human realities which appeared to them to be outside human comprehension.

They proposed that certain religious beliefs were construed as upper story matters and beyond our five human senses to understand. They construed the lower story of reality to be where space, time, and history exist; we know it solely through our five human senses. Therefore, they view Jesus Christ's virgin birth, miracles, resurrection from the dead, and second coming as only matters of upper story, unverifiable beliefs. In their paradigm these major events surrounding Jesus Christ are not historical and verifiable truths in their construed lower story of space, time, and history. Therefore, they require people to take an existential leap of faith into the unverifiable and unknowable second story. This view in both the modern and postmodern paradigms really represents a troubling sameness. Christians accept as fact that God revealed His truths and promises in space, time, and history.

The real failure of the physical and social sciences to yield a successful paradigm for solving life's problems has exhausted many intellectuals. They've collapsed into a heap of hopelessness, doubt, and cynicism. To now trust and believe in the reliable truth of God's inerrant Word would do harm to their intellectual pride and jeopardize their profession. So they continue the charade, like the emperor with no clothes!

RELIABLE REVELATION FROM THE CREATOR IS INDISPENSABLE  
Regardless of where the physical and social sciences take us, we can't ignore where we've been. That's what history is all about. Apart from God's revelation, history is like a boat tossed on the overwhelming sea of facts without a rudder. The humanists are at a terrible disadvantage when they reject absolutes that come from the God of the Bible. As they reject truth, they play the "fool who says in his heart, 'There is no God'" (Psalm 14:1). Their methodology for historical inquiry is crippled by their unwillingness and inability, apart from

God's special grace, to view reality from the Creator's perspective. The Creator has authenticated Himself in His own supernatural revelatory self-disclosure to His creatures: mankind. The Holy Scriptures are the deposit of that special revelation.

The historic Christian faith starts with the one and only true God who has always been in existence. He is personal. God communicated with our first parents, Adam and Eve, in an understandable language; and continues to communicate with all mankind through His inerrant Word as revealed by the Holy Spirit. God's Word has always been reliable, trustworthy, and sufficient; simply because God has always been reliable, trustworthy, and sufficient.

The Holy Spirit supernaturally used the temperament and personalities of the human authors to write the Word of God. His message of salvation, through grace alone, has been communicated across language barriers. Jesus Christ commissioned His followers to make disciples of all nations, baptizing them in the triune name of the Father, and of the Son, and of the Holy Spirit:

“... teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world”  
(Matthew 28:19-20).

Thankfully when Jesus uttered these words 2,000 years ago, He followed up over the following sixty-plus years providing the reliable, trustworthy, sufficient, and error-free written Word. This New Testament we can read and study. Our generation needs to rediscover and embrace these twin sufficiencies: First, God's inerrant Word; and second, the power and ministry of the Holy Spirit to open our understanding of His Holy Word, the Old and New Testaments.

This is why we confront those who are dumbing down our children with modern reading techniques that avoid the use of words and

a vocabulary through which truth can be communicated. Many Christian universities and seminaries have lost their way. Their once sound biblical worldview has been eroded by accommodation to the spirit of this age. The lights have gone off at the guard posts and the remaining watchmen on the wall are being ignored as men fail to see the detrimental effects of humanism, the new evangelicalism, and the denial of biblical inerrancy.

Before we examine some key historical figures surrounding three theological seminary case studies that clearly illustrate the twentieth century battle for the Bible, I will address the central issue: Did God communicate error in His written Word, the Bible?

Was the communication from the Creator God of the Bible reliable or unreliable? Does the Bible teach inerrancy?

## CHAPTER TWO FOOTNOTES

1 Gordon H. Clark, *Historiography: Secular and Religious* (Nutley, NJ: The Craig Press, 1971).

2 George Santayana, *The Life of Reason*, Volume 1, 1905. [http://www.quotationspage.com/quotes/George\\_Santayana](http://www.quotationspage.com/quotes/George_Santayana).

3 Robert D. Wilson, *Bible League Quarterly*, (1955), pp. 39-48.

## DOES THE BIBLE TEACH INERRANCY?

Some have suggested the battle for the Bible was the wrong war. The church must avoid any cleavage in the ranks of American evangelicals when our forces must be united against liberalism, humanism, and Marxism. However, I believe that objective authority demands an infallible Scripture. Most sane men believe there is a difference between right and wrong, between the noble and the base, between justice and tyranny.

We are driven to the conclusion that there must be such a thing as accountability before the moral order underlying the created universe. But apart from divine revelation, we can never attain certainty as to the meaning and purpose of our existence. The Bible presents itself as that kind of “Thus saith the Lord” revelation. Listen to the distinction the Bible makes:

“When you received the word of God which you heard from us, you did not receive it as the word of men, but as it is in truth, the word of God” (1 Thessalonians 2:13).

The Holy Spirit played an indispensable role in divine communication.

“For prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21).

The apostle Paul states in language that is totally unambiguous that this communication is error free when he says,

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16-17).

In this passage, the word “inspiration” is translated from the Greek word *theopneustos*, which is a compound word literally meaning “God-breathed.” This specific word, given to Paul by the Holy Spirit, begs the monumental question: Does God breathe error? Does God communicate error? There is only one correct answer. No. God does not breathe nor communicate error! This text is, of course, referring to the entire Old Testament canon.

The entire Bible commences with the words, “In the beginning God created the heaven and the earth” (Genesis 1:1). Consider this: If God is capable enough to supernaturally create everything, is He not also capable to supernaturally communicate? And do so without error? Yes, He is so infinitely capable, and did so without error. A god who breathes error is not worthy of our respect and worship. A god who communicates error must be crafty, deceptive, and untrustworthy. A god who breathes and communicates error has been created in our own sinful and finite image.

Now in the face of overwhelming manuscript evidence, are we to conclude that the Old Testament is without error, but not the New Testament? This would amount to an incredulous indictment



against God's capability and sovereignty. The presuppositional starting point is with the one and only true God who can both supernaturally create and communicate. The Old and New Testaments in the autographs, as originally given in Hebrew, Aramaic, and Greek are without error.

The Holy Spirit gave us the Bible through human instrumentality, which exhibits personal human writing styles. Yet it presents us with a message that purports to be the very word of God. It is a message incapable of human invention; moreover, it is altogether repugnant to the wisdom of fallen man apart from the special enablement of the Holy Spirit.

If there were so much as a single mistake in Scripture, it would inevitably follow that the Bible is capable of mistakes. Then it would require infallible human verification to certify it as valid. But humans are not infallible. We would be left at the mercy of man's mere opinion or conjecture, resulting in no genuine certainty as to the great issues of life and death. Only an infallible Bible can truly accomplish any redemptive purpose as the reliable Word of God to man.

There are two major views of the Bible popular in evangelical circles. The first view claims that the Bible is infallible, meaning it does not deceive. It means the Bible will never deceive us in matters of faith. In spiritual matters it is trustworthy. It has absolute authority and will never lead us astray.

The word "infallible" is an excellent word to describe the Bible, and we ought to continue to use it. However, we should always remember that the word "infallible," as currently used, neglects to tell us something about the Bible. Is the Bible historically accurate? Did the events of the Bible really happen? Just the word "infallible" leaves us with a broad range of choices here.

The second view of the Bible states that the Bible is inerrant. This word means that the Bible does not make a statement contrary to fact, not only in matters of faith, but also in all other matters. Some of these matters under attack are the historical and scientific accuracy of the Bible. Every part of Holy Scripture is true, not just those parts which speak about matters of faith. Therefore, the term “plenary inspiration” (from the Latin *plenus*, meaning “full”) is utilized. Not just some parts of Scripture are inspired by God and completely true, but all parts are fully true.

The clear statements of the Bible teach inerrancy. The inerrant character of God revealed in Scripture makes inerrant divine communication necessary. The phenomena of the supposed errors reflect more on our finite limitations rather than cause us to abandon our confidence in inerrancy. Making a distinction between faith issues and historical facts is a false presupposition imposed on the Bible. It can only lead to more serious problems.

The apostle Paul assumed the historical factualness of the exodus when he wrote:

“Now all these things happened unto them as examples: and they are written for our admonition, upon whom the ends of the world have come” (1 Corinthians 10:11).

Paul says that they both happened and were written down for our admonition. The Bible teaches us that historical facts and matters of faith are inseparably linked together.

In 1 Corinthians 10:1-10, we see facts enumerated: the cloud, the crossing of the Red Sea, the manna from heaven, the water from the rock, the plague at Shittim, the serpents, the sitting down to eat and drink, and the rising up to dance. These events historically happened. Paul considers the Old Testament inerrant.

Similarly in Romans, Paul justifies the use of Old Testament quotations that pertain to Christ by claiming: “For whatsoever things were written before were written for our learning” (Romans 15:4). The fact that Paul is referring to the Old Testament is clear because in verse 4 he specifically names “the Scriptures” in the same context. Orthodox Jewish scholars contemporary to Paul accepted a complete and finalized canon of Holy Scriptures which we know as the Old Testament. Paul refers to these same Scriptures as “whatsoever things were written before.”

This inclusion does not presumptively exclude historical facts while only embracing matters that pertain to moral lessons about faith. It was all written for our instruction. This is the doctrine of plenary inspiration (the full inspiration of Scripture). To Paul, a concept like “non-revelational” Scripture would have been absurd. And Paul was not alone in this view.

Responding to the Devil, Jesus answered and said,

“It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God’” (Matthew 4:4).

Jesus quoted Deuteronomy 8:3. Does Jesus Christ, the God-man in the flesh, want us to assume there are errors in those words that were written, having proceeded from the very mouth of God? Did Jesus believe or assume that God breathed error?

No. Jesus said, “Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled” (Matthew 5:18). The law, as used here, refers at least to the Pentateuch and the Prophets because of Jesus’ inclusion of prophetic Scripture in the phrase, “till all be fulfilled.” But it also refers to the whole Old Testament, because in John 10:34 (“Jesus answered them, Is it not written in your law, I said, You are gods?”), Jesus uses the word “law” to refer to this quote in Psalm 82:6. So, in Matthew 5:18, Jesus says that *all* the Scripture is firmly fixed and will not change.

Jesus was brought up on what the Jews referred to as the Hebrew acronym, The *Tanakh*, equivalent to our Old Testament consisting of the Masoretic Text's three traditional subdivisions: The Law (Teaching), The Prophets, and The Writings. The *Tanakh* teaches, "Forever, O Lord, Your Word is settled in heaven" (Psalm 119:89).

"Every word of God is pure" (Proverbs 30:5).

"Thy Word is true from the beginning; and every one of Thy righteous judgments endures forever" (Psalm 119:160).

Here are a few examples of how Jesus used the historical facts of the Old Testament:

- The Queen of Sheba came to hear Solomon (Matthew 12:42 and 1 Kings 10:2).
- God made man (Matthew 19:4 and Genesis 1:27).
- Elijah visited the widow, and no rain fell for three-and-a-half years (Luke 4:25-26 and 1 Kings 17).
- Noah entered the ark, and the flood waters destroyed all humankind except those in the ark (Luke 17:27 and Genesis 7:23).
- Fire and brimstone rained on Sodom (Luke 17:29 and Genesis 19:24).

Clearly Jesus believed in an inerrant *Tanakh* or Old Testament.

The real point is whether we are going to adopt the view of Christ and His apostles concerning the inerrant trustworthiness of the Holy Scriptures, or we are going to settle for some lower estimate of the reliability of the Bible. The difficulties of understanding certain Scripture passages are diminishing in the face of the mounting archaeological evidence that supports biblical historical facts.

No major doctrine of the Christian faith rests solely upon a questionable difficult text in the Bible. Sincere inquiries into understanding

seemingly perplexing texts can be amply assisted by such academic work as the *Encyclopedia of Bible Difficulties* by Gleason L. Archer Jr. (1916-2004) who earned a Harvard PhD degree and was a highly respected scholarly advocate of biblical inerrancy.<sup>1</sup>

The advantages of settling the issue for infallibility only—without inerrancy—suffers from three serious difficulties. First, the Bible does not appear to be aware of any such distinction between theological and non-theological truth. The second difficulty proceeds from the first. The New Testament affirms that Jesus Christ is God in human flesh, the second Person of the Trinity. If Jesus was mistaken about the historicity of Adam and Eve, or if He believed incorrectly that Jonah was swallowed and preserved in the stomach of a great fish, or the flood destroyed the entire human race except the eight passengers on the ark, then it follows that God was mistaken.

What is at stake is God's integrity. The third difficulty of subscribing to infallibility without inerrancy is that it assumes a logical impossibility. It presumes that even though the Bible may err in factual matters of history and science; nevertheless, it is to be believed as a whole with respect to its so-called moral and theological lessons. And that somehow these lessons are without error. Such a contradiction lacks power to maintain itself with credibility.

The doctrine of the objective authority of the Holy Scriptures is the most crucial issue we have to face in our lifetime. To deny the inerrancy of God's Word produces evil consequences down the road. The church is in the midst of its greatest confusion, which will result in the loss of missionary outreach. The missionary passion to see individuals become born again will be quenched. An accommodating and diminishing view of the Bible inevitably produces church growth strategies that are in the flesh and not in the Spirit.

Departure from inerrancy also lulls congregations to sleep and undermines their belief in the complete truth of God's Word. It produces spiritual deadness and decay. It will finally lead to apostasy.

Next let's examine the battle between modernism and fundamentalism.

### CHAPTER THREE FOOTNOTE

1 Gleason L. Archer Jr., *Encyclopedia of Biblical Difficulties* (Grand Rapids, MI: Zondervan, 1982).

## CHAPTER FOUR

# THE BATTLE BETWEEN MODERNISM AND FUNDAMENTALISM

The beginnings of theological modernism, also called “liberalism,” had its roots in Europe. Germany was the birthplace of higher criticism, which was nineteenth-century skeptical humanistic thinking applied to the Bible. With the dawn of the scientific era, many thought we were on the verge of discovering the secrets of the universe and unlocking the ability to understand and solve every problem of mankind.

Anti-Christian thinkers such as Darwin, Hegel, Marx, and Lenin began leading movements to dethrone God and replace Him with scientific humanism.

Christian biblical fundamentalism responded to this liberalism, and by the 1920s found itself under full-scale attack. Liberalism was spreading through many of America’s historic seminaries, main-line church denominations, and into our pulpits. In 1924, H.L. Mencken remarked, “Christendom may be defined briefly as that part of the world in which, if any man stands up in public and solemnly swears that he is a Christian, all his auditors will laugh.”<sup>1</sup>

Walter Lippmann, who helped organize the anti-Christian Intercollegiate Socialist Society in 1905, became the Society's president of the Harvard chapter and later wrote weekly articles for *Time Magazine*. He was also director of the Council on Foreign Relations. [For more details on this Council see chapter 11.]

In his book, *Preface to Morals*, he wrote, "... irreligion of the modern world is radical to the degree for which there is, I think, no counterpart."<sup>2</sup> Joseph Krutch, in referring to the death of religion, said, "Both our practical morality and our emotional lives are adjusted to a world that no longer exists."<sup>3</sup>

#### PRINCETON SEMINARY'S SOLID BEGINNING

At Princeton Theological Seminary in 1857, Charles Hodge observed:

"Some interpreters suggested that 'inspiration' applied to the thoughts of sacred writers, but not to their exact words. The purpose of inspiration was to communicate a 'record of truth.' For such a 'record of truth,' the accuracy of a statement and an 'infallible correctness of the report were essential.' This could not be assured if the selection of words were left to humans, whose memories were faulty. It was necessary for the Holy Spirit to guarantee the accuracy of the reports by inspiring the authors to select correct words."<sup>4</sup>

The apostle Paul confirmed this in 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This high view of Scripture had been taught by Archibald Alexander since Princeton's inception in 1812. It received its classic expression in 1881 when A.A. Hodge and B.B. Warfield wrote their famous article, "Inspiration," which set forth and defended the inerrancy of Holy Scripture. They reminded us that this cardinal doctrine was built upon the great theological contributions of men like Luther, Calvin, Knox, Wesley, Whitefield, and Chalmers. That article



pointed to “a supernatural origin for the Scriptures; of genuineness and authenticity for its books; and of absolute freedom from error of its statements.”<sup>5</sup>

This was the universal doctrine of biblical inspiration—that the Scriptures not only contain, but they are the very Word of God. Hence, in all elements and affirmations, the original Hebrew, Aramaic, and Greek manuscripts of the Holy Scriptures are absolutely errorless; therefore requiring the faith and obedience of men. Following the elder Hodge, they insisted that inspiration must extend to the words. Infallible thought must be definite thought, and definite thought implies words.<sup>6</sup>

Prior to the 1920s, Princeton Seminary continued to hold the firm position that Scripture be accepted without error, including its historical details. They held that the objective statements of inspired Scripture were without error. The essence of theological modernism was an assault on the infallible authority of the Bible. These old-school Presbyterians had preserved a distinctive view of truth. They held the view that truth in its purest form is precisely stated in biblical propositions and in the promises of God.

Truth was a stable entity best expressed in written language that conveyed one message relevant for all time and in every place. At Princeton, as well as in many nineteenth-century Protestant American churches, the idea was held that persons of simple common sense could rightly understand Scripture. They also held the view that a genuine religious experience grew out of right ideas, and right ideas could only be expressed in written words.

At Princeton it was an article of faith that God would provide nothing less than wholly accurate facts, whether large or small. Common sense assured that throughout the ages people could discover the same truths in the unchanging storehouse of the Holy Scriptures.

This view that the past could be known directly through reliable testimony meant that the Bible was not regarded as presenting points of view of its authors regarding the past, but it was an infallible representation of that past itself.

Back then the demand at Princeton was that the Bible be accepted without error in all its historical details. There was no confusion caused by humanistic postmodern deconstructionism. They believed, as the Bible taught, that the gospel would spread worldwide—that people of every language group would accept the fact of their sinfulness resulting in a need to personally repent and receive forgiveness through the atoning death of Christ alone.

During the 1890s, there was a growing Presbyterian battle over the inerrancy of Scripture, especially when moderate liberals attempted to revise the Confession of Faith. That attempt was defeated in 1893. Between 1900 and 1920 a truce prevailed. The defenders of the Bible continued to strengthen their position. It was this defense preparation that had a positive effect upon the growing fundamentalist movement.<sup>7</sup>

In 1910 the Presbyterian General Assembly, the highest court of appeal, adopted a five-point declaration of essential doctrines in response to some questions raised about the orthodoxy of some of the Union Theological Seminary graduates. These declarations included:

1. The inerrancy of Scripture.
2. The virgin birth of Christ.
3. Christ's substitutionary atonement.
4. Christ's bodily resurrection.
5. The authenticity of the miracles.<sup>8</sup>

In the 1920s these became the famous five points that were the academically tested rallying position of the conservative party before a modern liberal program took over the seminaries. As the division broadened, many Presbyterians were willing to cooperate with others who had a strict view of Scripture and stood fast against any compromise of the essential supernatural elements in the Christian faith.

This opened the door for the Keswick teachers, who were dispensationalists, to appear more attractive to the theologically reform-minded Presbyterians who were anti-modernist. The conservative Presbyterians already included some prominent leaders with a more evangelical-oriented ministry. These Presbyterians were attracted to a closer relationship with the Bible-centered interdenominational teachers' movement. A broad alliance was forged of pastors and leaders who had a core commitment to the non-negotiable fundamental truths of the Bible.

#### THE RISE OF FUNDAMENTALISM

The first laymen reaction to unbelieving modernism came from the founders of the Union Oil Company of California. The founders were two brothers, Lyman and Milton Stewart. Between 1910 and 1915 they compiled and published twelve paperback volumes consisting of ninety articles, sermons, and testimonials covering a wide range of subjects on Bible doctrines, apologetics, cult groups, and more. Lyman Stewart described the authors as the best and most loyal Bible teachers in the world.

A.C. Dixon was hired as the first editor. Dixon was a well-known evangelist, author, and pastor of Moody Memorial Church in Chicago. Dixon was followed by Reuben A. Torrey, and they gathered articles from conservative Christian authors in America and Great Britain.

Titled *The Fundamentals*, they were distributed freely to Christian workers in the United States and twenty-one foreign countries. They were available to every pastor, missionary, theological professor, seminary student, YMCA and YWCA secretary, college professor, Sunday school superintendent, and religious publication editor in the English-speaking world. This amounted to some three million copies. Later, R.A. Torrey edited the papers into a four-volume hard cover set, and another 300,000 copies were distributed; and in 1998, Baker Books reprinted them.

The articles defended the infallible inspiration of the Bible, justification by faith, the new birth, the deity of Jesus Christ, His virgin birth, miracles, and resurrection. Not only did *The Fundamentals* address the heresy of modernism, but also of Mormonism, Romanism, Socialism, and other cult groups. Some of the contributors included: W.B. Riley, James Grey, G. Campbell Morgan, H.C.G. Moule, James Orr, A.T. Pierson, Thomas Spurgeon, J.C. Ryle, Philip Mauro, W.H. Griffith Thomas, B.B. Warfield, R.A. Torrey, and others.

At the turn of the twentieth century, numerous groups holding firm to biblical fundamentals organized. Some had separated from the modernist movement holding fast to biblical inerrancy.

Many others continued to enjoy the gifts of the Holy Spirit and were launching revivals in the United States, Wales, and soon, around the world. The movement included Pentecostals, Holiness groups, independent fundamentalists, and many of the Black churches. The Assemblies of God began revivals in Topeka, Kansas and were rapidly growing throughout the U.S. and Canada. The Church of the Nazarene encouraged unity among the Holiness groups and a number of independent Holiness churches merged into a single fellowship in Chicago. The Nazarenes and Wesleyan Methodists drew together many of the Holiness Movement's independent churches.

By 1908, there were newly established fundamentalist groups in Canada, India, Cape Verde, and Japan; soon followed by works in Africa, Mexico, and China. By 1915, mergers added congregations in the British Isles, Cuba, Central and South America. There were also congregations in Syria and Palestine by 1922. In the 1920s, the International Church of the Foursquare Gospel became established in Los Angeles, about the time of the Azusa Street outpouring of the Holy Spirit.<sup>9</sup>

The World Conference on Christian Fundamentals, a gathering of over 6,000 attendees in Philadelphia in 1919, further advanced the cause of fundamentalism. Forty-two of the forty-eight states were represented, including the six Canadian provinces. Speakers included Lewis Sperry Chafer, R.A. Torrey, Paul Rader, C.I. Scofield, W.H. Griffith Thomas, and James Grey, resulting in a published book titled, *God Hath Spoken*.

The preface states,

“We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.”<sup>10</sup>

#### PRINCETON SEMINARY GOES MODERN

Westminster Theological Seminary documented the theological shift to modernism that occurred at Princeton in the 1920s. Westminster’s catalogue states,

“When formal theological seminaries were organized, one of the first was the Theological Seminary of the Presbyterian Church at Princeton, New Jersey, where instruction began in 1812. Founded by the General Assembly of the Presbyterian Church of the United States of America, the seminary held to the Westminster Confession of Faith and Catechism as its doctrinal standards.

“Princeton excelled under the leadership of distinguished teachers who devoted themselves vigorously and effectively to the development,

propagation, and maintenance of the Reformed faith. Princeton was of immense symbolic significance in the fundamentalist community. When all the other northern educational institutions had turned away from evangelicalism, Princeton Seminary was left as the last bastion of orthodoxy with any prestige. Among those best known as teachers of the great scriptural system of theology set forth by Princeton's first professor, Archibald Alexander, were Charles Hodge; J.A. Alexander; B.B. Warfield; Robert Dick Wilson; and J. Gresham Machen. But eventually a movement surfaced to end Princeton's adherence to scriptural theology, and in 1929 Princeton Theological Seminary was reorganized under modernist influences."<sup>11</sup>

Seriously objecting to Princeton's modern reorganization, Wilson, Machen, Oswald T. Allis and Cornelius Van Til founded Westminster Theological Seminary in Philadelphia.

George Marsden gave this background information in his book, *Fundamentalism and American Culture*:

"Fundamentalism, while fading from the reputed centers of American life since 1925, was in fact taking solid hold in other less conspicuous areas. The movement had entered into a distinct new phase. The effort to purge the leading denominations having failed, the leadership now re-emphasized working through local congregations and independent agencies, such as Bible schools and mission organizations.

"Local pastors, often independent from major denominations, either formally or simply in practice, built fundamentalist empires, both large and small. Bible schools flourished, with twenty-six new schools founded during the depression years of the 1930s. Other important new institutions of learning, such as Dallas Theological Seminary and Bob Jones University, became significant centers for branches of the movement. Wheaton College was for several years during the 1930s the fastest growing liberal arts college in the nation. Fundamentalist publications increased in circulation; summer Bible conferences and other youth movements attracted the young; mission agencies continued to grow.

“The movement took three principal forms. The fundamentalist within major denominations had now abandoned all hope of excluding the modernist advances within their churches. Second, strong fundamentalist influences outside of the traditional denominational structures of American culture, but within denominations, were not purely fundamental. Finally, some of the most extreme fundamentalists separated into their own denominations or into independent churches.”<sup>12</sup>

In the first half of the twentieth century, the term “evangelical” in the U.S. was nearly synonymous with “fundamentalism” and the words were often interchangeable. The eroding morality of the roaring twenties and growing restlessness among the youth had produced concern within the Christian community. A growing number of interchurch groups joined together to reach out to the youth more effectively. In a spirit of cooperation they were motivated to evangelize the lost with the good news, the evangel, about a new life in Jesus Christ.

When the National Association of Evangelicals (NAE) was formed in 1942, some strong fundamentalist leaders, such as Bob Jones Sr., John R. Rice, Harry Ironside, and David Otis Fuller (unrelated to Charles and Daniel Fuller) became part of the movement. It was during and after the World War II period that the NAE grew rapidly as a variety of church groups worked together.

Some of these groups included Youth for Christ, InterVarsity Christian Fellowship, Young Life Campaign, Campus Crusade for Christ, Fellowship of Christian Athletes, World Vision, Christian Service Brigade, Pioneer Girls, Christian Camping, Word of Life, Youth with a Mission, and Missionary Assist. Church historian Garth M. Rosell documents well this mid-twentieth century period in his book titled, *The Surprising Work of God*.<sup>13</sup>

## WESTMINSTER SEMINARY HOLDS FAST TO INERRANCY IN 2008

A historical pattern begins to appear as Christian men, churches, denominations, educational institutions and movements start to drift away from a commitment to believing in the inerrancy of the Bible. This pattern needs to be firmly grasped and understood. Note well that Westminster Seminary had to terminate Professor Peter Enns in 2008, after fourteen years, for drifting away from the reliability of God's inerrant Word.

The historical pattern is clearly described by Carl R. Trueman, the seminary's vice president for Academic Affairs and professor of Church History and Historical Theology.

“As a historian, the one thing I always try to avoid is making definitive statements about recent events: while eyewitness and participant accounts of historical happenings can make very exciting reading, they often lack the more dispassionate perspective which time and emotional distance bring in their wake. Thus, they are frequently less satisfying as historical interpretations than they are what English schoolboys of yesteryear might have called ‘ripping yarns.’ Nevertheless, it seems apposite at this point, even as an eyewitness and participant in recent events at Westminster, to offer a few simple thoughts for the lay observer on the historical context and significance of our struggles.

“It has become something of a proverb in evangelical circles that most conservative or confessional theological institutions have about seventy-five years of life in them before they evidence significant changes in theological direction. One might add to that another oft-repeated observation that such a change does not occur slowly by a kind of gradual evolution, rather such change tends to take place almost overnight. A third comment, perhaps just as frequently heard in such circles, is that theological institutions always become broader theologically, and the clock can never be turned back in a more orthodox direction.

“Where do these ideas originate? And why is it that they do not seem to many, at least at the level of a gut reaction, to be true? Well, the answer, of course, is that there is plenty of historical evidence to



suggest that they do in fact reflect reality, even if the generalized timeline is somewhat negotiable. Think of Princeton Theology Seminary. It was founded in 1812, enjoyed a heyday of orthodoxy, and then in 1929 was reorganized and the old theology of the Westminster Standards vanished from its lecture theatres almost overnight.

“Think of Fuller Seminary, founded after World War II to spearhead the development of an evangelical scholarship which was both orthodox and academically rigorous. It boasted a stellar evangelical faculty; yet its commitment to inerrancy vanished within two generations. In both cases, the change happened swiftly and, up until this point anyway, there appears to have been no significant return within these institutions to anything resembling the older theological paths.

“There are good reasons why these kinds of things can happen. Don Carson, author of the book, *Becoming Conversant with the Emerging Church* (2005), once commented that the first generation fights for orthodoxy, the second generation assumes orthodoxy, and the third generation abandons orthodoxy. That, of course, gives you roughly seventy-five years before problems start to become evident.

“We might flesh that out a little. In the case of institutions founded out of times of crisis, members of the first generation were often bound together by common struggles, perhaps within a denomination or within a specific institution. Thus, they knew who they were and what they believed; they had made a clear stand on points of principle, and some had even made huge personal sacrifices to so do. The second generation lived in the intellectual and cultural space carved out for them by the first generation but lacked the controversial context which bound their fathers together. The third generation has little or no contact with the struggles of the first and, in almost Freudian fashion, can actually find the behavior of their institutional founding fathers to be somewhat embarrassing.”<sup>14</sup>

I believe these insights by Carl Trueman are helpful in understanding the amazing growth and miraculous work of God in the Calvary Chapel Movement. Calvary Chapel can be best understood as a marvelous work of God. Its success can only be grasped

through acknowledging the sufficiency of God's Word and the sufficiency of the Holy Spirit to apply God's Word through men who believe in the inerrancy of God's Word. These pastors simply teach the whole counsel of God verse by verse, simply, from Genesis to Revelation. The best training for effective pastors appears to come from schools of ministry planted on the campus of a local church and Bible colleges that hold fast to the inerrant Word of God. By God's grace, Pastor Chuck Smith has modeled it at Calvary Chapel, Costa Mesa, California.

#### THE BEGINNING OF THE NATIONAL ASSOCIATION OF EVANGELICALS

While associations of evangelicals had organized in New England as early as 1889, for our focus, we'll note the movement that was afoot in the 1940s. Evangelicals banded together for strength, fellowship, and as much of a united witness as could be mustered. Harold Ockenga and Carl McIntire, friends and classmates from Westminster Seminary days, were among sixteen leaders who were tasked with exploring ways to expand the influence of the evangelical New England Fellowship (NEF).

Weeks earlier, McIntire and other colleagues met in New York City and founded the American Council of Christian Churches (ACCC). The Council's purpose was to promote and defend biblical orthodoxy in contrast to the liberally infected Federal Council of Churches (FCC), which was the precursor to the current, extremely liberal National Council of Churches (NCC), the American arm of the highly ecumenical and liberal World Council of Churches (WCC). Sadly, the ACCC and the NEF were unable to unite forces over three issues.

The first issue related to membership. The ACCC and McIntire wanted a limited membership open only to denominational entities. The NEF wanted the membership to be open to all denominations, missionary organizations, associations, congregations, and

individuals who shared a common mission and were able to sign a common statement of faith.

The second issue related to opening the door to the rapidly growing Pentecostal groups. McIntire's group was wary of Pentecostalism, considering it obnoxious and likely to develop into a hybrid fundamentalist movement. They were not alone, for as recently as 1928, the World Christian Fundamentals Association (WCFA) had gone on record as unreservedly opposed to modern Pentecostalism, including speaking in unknown tongues, divine healing, and miracles.

The third issue was the McIntire faction's insistence on the biblical principle of separation. Only those denominations willing to renounce modernism, as a denomination, and separate themselves from the Federal Council of Churches were welcome to join the ACCC. Separation had a problematic dimension for a number of fundamentalists who were accused of emphasizing too strongly the big five sins of smoking, dancing, drinking, card playing, and attending movies to the exclusion of the fruit of the Spirit.

This attitude would soon cast the term "fundamentalism" into a negative image that conjured up notions of behavior rather than its original principles of truth to embrace. For many, the term "fundamentalism" was beginning to morph into a label to be avoided. Well-meaning and earnest Bible-believing men were bogged down in differences. Liberals delighted in using the term as a pejorative that dismissed all fundamentalists as naïve, puritanical, and anti-intellectual.

Another attempt to structurally associate together was launched in April 1942 in St. Louis, Missouri. At a national conference for United Action Among Evangelicals, Harold Ockenga electrified the delegates with a keynote appeal. He began,

“Gentlemen, we are gathered here today to consider momentous questions and perhaps to even arrive at decisions [that] affect the whole future course of evangelical Christianity in America.

“Evangelical Christianity has suffered nothing but a series of defeats for decades. In virtually every arena of culture, evangelical Christianity has been placed on the defensive. The terrible octopus of liberalism, which spreads itself throughout our Protestant Church, has dominated innumerable organizations, pulpits, and publications, as well as seminaries and other schools.”<sup>15</sup>

This was the birth of the National Association of Evangelicals (NAE).

Historian George M. Marsden writes,

“The emergence of the ‘new fundamentalism,’ as distinct from fundamentalism, was a gradual process. In retrospect, we can see it clearly taking shape between 1942, when the (NAE) was founded, and 1957, when the break between Billy Graham and his former separatist fundamentalist mentors was complete, and ‘neo-evangelicalism’ became a current term.”<sup>16</sup>

Marsden connects the dots. In 1942, the NAE attempted to consolidate fundamentalists who were now calling themselves evangelicals. Bible-believing pastors and teachers joined to declare their faith in God’s inerrant Word. It was believed that if God could supernaturally create, then surely God could supernaturally communicate His Word without error.

In California, prominent American radio evangelist, Dr. Charles Fuller, envisioned a new theological seminary. His heart for the gospel of Jesus Christ and personal commitment to the inerrancy of the Bible was a promising foundation for his pastoral training school. Fuller Seminary quickly attracted professors, money, and endorsements. There was a strong beginning.

But by about 1957, something quite different began to emerge. Appearing on the scene was something neo or new; it would ultimately become known as new evangelicalism. The process appeared gradual but was deceptively fast, as the definitional content of the word “evangelicalism” would drastically change. The battle continued as the borders expanded. The term “fundamentalism,” with its original doctrinal meaning, was already disappearing into the shadows.

Let’s examine how the story unfolds.

## CHAPTER FOUR FOOTNOTES

1 George M. Marsden, *Fundamentalism and American Culture* (New York, NY: Oxford, 2006), p. 3.

2 Ibid. p.3.

3 Ibid. p.3.

4 Ibid. pp. 112-113.

5 “Inspiration,” *The Presbyterian Review* 6, April 1881, pp. 225-260. [www.bible-researcher.com/warfield4.html](http://www.bible-researcher.com/warfield4.html).

6, Ernest Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago, IL: University of Chicago Press, 1970), pp. 103-131.

7 George M. Marsden, *Fundamentalism and American Culture* (New York, NY: Oxford, 2006), p. 177.

8 Ibid. p. 117.

9 Stanley Frodsham, *With Signs Following. The Story of the Pentecostal Revival in the Twentieth Century* (Springfield, MO: Gospel House, 1941).

10 *God Hath Spoken: Twenty-five addresses delivered at the World Conference of Christian Fundamentals* (Philadelphia, 1919), pp. 7-9.

11 The Westminster Seminary Catalogue 2009, Philadelphia.

12 George M. Marsden, *Fundamentalism and American Culture* (New York, NY: Oxford, 2006), pp. 193-195.

NEW EVANGELICALISM: THE NEW WORLD ORDER

13 Garth M. Rosell, *The Surprising Work of God* (Grand Rapids, MI: Baker Academic, 2008).

14 Westminster Theological Seminary, "A Message From the President," "Knowing the Times: Recent Controversies in Context," [www.wts.edu](http://www.wts.edu).

15 Garth M. Rosell, *The Surprising Work of God* (Grand Rapids, MI: Baker Academic, 2008), p. 97.

16 George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), pp. 165-171.

## BEGINNINGS AT FULLER SEMINARY

### CHARLES FULLER—THE FUNDAMENTALIST PREACHER

Dr. Charles Edward Fuller was born in Los Angeles, California. After graduating from Pomona College in 1910, he worked in the citrus packing business in Southern California until 1918. He then studied at the Bible Institute of Los Angeles (BIOLA).

Two controversial episodes in Charles Fuller's early career in the 1920s illustrate the dynamics of fundamentalism that centered on two unresolved issues. The first was the inerrancy of God's Word and the second was independence from denominationalism. These two issues permanently marked Charles Fuller's independent reputation among loyal denominationalists. When Charles Fuller became a member of the board at BIOLA, he believed that alleged apostasy needed to be purged from the school. His activity closely paralleled the doctrinal campaign of J. Gresham Machen in Princeton at about the same time period, although with a different result.

In the 1920s, Charles Fuller was as original a fundamentalist as any could be found. His views of Christianity had been shaped by his studies at BIOLA, especially from the Bible classes taught by the famed dispensationalist teacher and BIOLA president, Reuben A. Torrey. Torrey was a New Englander, Yale graduate, and a scholarly fundamentalist with links to Congregationalism.

Fresh from his BIOLA studies, Charles Fuller started an adult Sunday school class at the Presbyterian Church located in Placentia, California. By 1925, the class had grown so large as it focused on fundamentalism that it caused a serious rift with the pastor of the church. Fuller led his class out of the Presbyterian Church and reorganized it as the Calvary Church of Placentia.

Divisions were becoming increasingly frequent among the dispensationalists/fundamentalists and the modernists/humanists. Prior to the 1920s, fundamentalists had usually taken for granted their traditional denominational affiliations. But they began breaking off into independent congregations, which often named themselves Calvary churches. Many Bible-believing pastors and laymen were convinced that their local congregation must separate from an organizational relationship with apostate congregations and denominations.

A vigorous branch of evangelicals was forming outside the major mainline denominations. Charles Fuller did not seem to care much about denominationalism. Having separated from the Presbyterians, he secured his ordination through the Baptist Bible Union, an organization with strict dispensational/fundamentalist views and separatist tendencies.

In 1927, young Fuller was elected to the BIOLA board of trustees. This position placed him in the middle of a classic intra-fundamentalist struggle. It revealed the tensions within the movement that he would have to contend with in his latter, more moderate years.



Charles Fuller saw the vast possibilities in the growing invention called radio broadcasting. As a visionary he could see spreading the gospel of the saving grace of Jesus Christ via this new medium. He founded and became the radio preacher of “The Old-Fashioned Revival Hour,” which aired from 1937 to 1968. ABC Radio Network carried his voice on more than 650 stations. When he and his popular musicians traveled throughout North America holding citywide rallies, they were often broadcast live.

#### THE OPENING OF FULLER THEOLOGICAL SEMINARY

Evangelist Fuller wanted to do far more than preach weekly on the radio. Compelled by a sense of urgency, he wanted to train young men to go forth with the gospel. He envisioned a seminary that would be a scholarly theological Caltech in the evangelical world. He believed this new seminary could become the dominant source of twentieth-century fundamentalism with a healthy dose of nineteenth-century holiness tradition, which emphasized a personal walk with God and the leading of the Holy Spirit.

In their daily walk with the Lord, such fundamentalists might look for verses of Scripture that were given to them by the Holy Spirit, or verses that would suddenly illuminate an issue. In the early days at Fuller Seminary, it was a common practice to put out a fleece to find the will of God and discern God’s opening and closing of doors. It was the difference between being God-led or man-led.

By June of 1947, a group of fundamentalist scholars gathered in support of Dr. Fuller’s vision and plan to establish an evangelical seminary of outstanding academic excellence. Harold J. Ockenga, Everett F. Harrison, Harold Lindsell, Wilbur M. Smith, and Carl F.H. Henry comprised the founding faculty in establishing Fuller Theological Seminary in Pasadena, California in the expanding and budding culture of the Western United States.

Fuller Seminary's first president, Harold Ockenga, gave a convocation address on October 1, 1947 titled, "The Challenge of the Christian Culture of the West." He asked,

"Why should the West forever look to the East for its preachers? Why should it be, as it has been in part at least, a theological vacuum? Why has it not to date entered its maturity of Christian leadership so that it will in turn send forth those who may blaze the trail of theological, ecclesiastical, and religious thinking in our own day? The hour for the West to enter its maturity theologically is come."<sup>1</sup>

It was the dawn of a new age when 2,500 people crowded the Pasadena Civic Auditorium. World War II had raised serious questions about whether Western civilization could survive. The destructive power of the atomic bomb and the sudden appearance of a massive Russian-Marxist empire presented a bleak future for Christianity turned modern. The ideas of freedom and democracy had been grounded in Christianity, but humanistic pragmatism allowed little or no room for absolutes.

Both Harold Ockenga and Francis A. Schaeffer were students of Dr. J. Gresham Machen at Westminster Seminary, right after Princeton adopted a modernist program in 1929. Westminster Seminary had been in the middle of the whole fundamentalist-modernist battle over the place of the inerrant Bible in contemporary life.

Dr. Ockenga believed the task of meeting the challenge of the age was not going to be accomplished by ordinary Christians. It would be done by those who could redefine Christian thinking and evangelical theology as the only adequate theology and hope remaining for Western culture. American conservative evangelicals were the heirs of Reformation culture, which was the key to the amazing rise of power in the West. A greater danger was to return to heathenism, rationalism, and the authority of the human mind above all else. This had already happened in Germany, which had crumbled into moral relativism and humanism.

Dr. Fuller stated,

“I keep asking myself what is the greatest need and how best to meet that need. And the answer came back, the greatest need is to send out Holy Spirit-empowered men, men in whom the Word of God dwells richly.”<sup>2</sup>

The radio preacher preferred to stay in the background at the seminary. But when he spoke in chapel for the first time, his message rang with the fundamentalist tones of his thirty-two years experience in the ministry,

“We are no doubt in the closing hours of the church age. The greatest need of the hour is to send out trained men, but not those with just head knowledge ... the key is to be sanctified, consecrated, and cleansed; to be a Spirit-filled, controlled, empowered true witness for Christ.”<sup>3</sup>

An all-important theme in the holiness tradition that had contributed much to fundamentalism was spiritual cleansing. Dr. Fuller devoted the bulk of his address to an exposition of Leviticus 14, which describes Old Testament regulations for cleansing infectious diseases.

HAROLD LINDSELL—A FAITHFUL ADVOCATE FOR INERRANCY  
Harold Lindsell (1913-1998) played a key role in founding Fuller Seminary, advocating for the doctrine of inerrancy and carefully documenting the subsequent controversy. His doctorate was in history from the University of New York. He later departed from Fuller Seminary over the issue of inerrancy. Lindsell went on to write books, become editor of *Christianity Today* magazine, serve on the faculty of Wheaton College, and help establish Trinity Law School in Anaheim, California.

With the opening of Fuller Seminary, Lindsell began teaching a course on missions. During his first year at Fuller, he wrote a book titled, *A Christian Philosophy of Missions*.<sup>4</sup> He taught that without

Jesus Christ, every person will suffer eternal punishment in hell. This doctrine made missions the supreme effort of compassion. This consuming vision of the urgency to reach the lost uniquely shaped American evangelicalism and its doctrine of the church. He believed the function of the church was to evangelize the world, and it was to be completed before the return of the Lord. The secondary task of the church was for its members to build each other up in the faith. Many churches that supported the early Fuller Seminary fed on this message.

Lindsell's call for the consecration of a life to missions was much like that repeatedly heard at young people meetings, summer camps, and missionary rallies. It was first a call to a victorious life and yield-ness to God. All Christians were called to this higher order and walk with the Lord. Those who were distracted by the flesh, Lindsell taught, were carnal Christians still living in the flesh. This was essentially standard 1930s Keswick holiness teaching. It was a central theme in the fundamentalist tradition of holy living and evangeli-cal service. It could be found in places like Moody Bible Institute, Wheaton College, Columbia Bible College, and Dallas Theological Seminary, all of which were sources for Fuller Seminary's original faculty.

#### FULLER SEMINARY BEGINS TO ERODE ON INERRANCY

The seminary began on a solid footing with the faculty and adminis-tration committed, in a written Statement of Faith, to biblical inerr-ancy. However, in a few short years there was a sad retreat from that position. The controversy grew and impacted the greater evangeli-cal community. This prompted Fuller professor and vice president, Harold Lindsell, to write a letter to Harold Ockenga on Christmas day, 1962.

“Dear Harold:

This is a tragic day. Instead of joy and peace there are fightings with-out and fears within. The very Spirit of God seems to have departed

from our midst. In place of prayer and the infilling of the Holy Spirit, there is bickering, deception, and antagonism. I ask myself the questions: Where did we go wrong? What did we fail to do? What did we do that we shouldn't have done? We need divine help for deliverance, yet my very tongue cleaves to my mouth and the words do not form. God have mercy on us ... even yet.

“The problem of David Hubbard [candidate for president of the seminary] is ancillary. The larger problem takes precedence. Were he to come, he would be indebted to those who no longer entertain the view of inerrancy as we have long understood it. His hands would be tied from the start, whatever his own views might be. He would come with a divided board and a divided faculty. He would come having already compromised himself in the Laurin affair. He would come in the backwash of what seems to be some complicated backstage jockeying. I think he would be insane to come, in the first place; and unable to stabilize and save the situation, in the second place.

“If the report I heard is true that Mr. Weyerhaeuser [board member] has written to Ed Johnson [board member] and stated that he has never signed our Statement of Faith without mental reservation, then the situation is grim indeed. We should forget Hubbard or anyone else until this problem is clarified. Moreover, we should await the results of the Hutchinson survey before taking any steps of any kind. To solidify a situation before the survey is completed and the reports circulated is unsound procedure. I do not wish to be quoted in my remarks, but here they are for what they are worth to you. Maybe the only solution is for you to come out yourself and under a board of different composition than we now have it. But I fear that Dr. Fuller has been alienated from you on top of all this.

“God help you and the others when you meet soon and make what will be historic decisions that will determine the future of this institution to which we have given the best years of our lives.

Faithfully yours, Harold Lindsell”<sup>5</sup>

Dr. Lindsell wrote a book titled, *The Battle for the Bible*, published in 1976.<sup>6</sup> The book includes a chapter titled, “The Strange Case of

Fuller Theological Seminary.” Lindsell also wrote a sequel to the *Battle* book titled, *The Bible in the Balance*, published in 1979.<sup>7</sup> This second book answers questions created by Lindsell’s position concerning the inerrancy of Scriptures, after he published his *Battle for the Bible* book. The *Balance* book gives extended insight into Fuller Seminary.

By 1979, during David Hubbard’s tenure as president of Fuller Seminary, he told his board that the history of the seminary should “make a contribution to the larger evangelical history with which the seminary was ‘so interwoven’.”<sup>8</sup>

Dr. Hubbard wanted to commission a scholar, who had no previous connections with the seminary, to write a favorable history of that institution. George M. Marsden was selected to research and write the book which in 1987 he titled, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*.<sup>9</sup> The book was carefully researched and documented. A later paperback edition was published in 1995, which included a nine-page preface titled, “The Contested History of Fuller Seminary.” The seminary had unhappily contested the critical findings of Marsden.

The happenings at Fuller in the more recent past, and how they repeated the errors that led Princeton Seminary to forsake its biblical roots in 1929, offer serious lessons we must study. This distressing process occurred over a period of approximately forty-eight years at Princeton and approximately thirty-one years at Fuller.

In addition to the published research on Fuller Seminary by Marsden and Lindsell, there are over forty boxes of files and records collected by Lindsell that are archived at the Billy Graham Center in Wheaton, Illinois. This research data covers Lindsell’s days as professor and vice president at Fuller Seminary, and his becoming associate editor and then editor of *Christianity Today* magazine. Most

of the material concerns the issues surrounding the inerrancy of the Holy Scriptures which came about in the 1960s and 70s at Fuller Seminary.

Fifty of these folders were *restricted* from research until January 15, 2008. Six additional folders are presently *restricted* from research until after the death of Dr. Billy Graham; another three folders are *restricted* from research until January 15, 2019. I have only scanned six folders of the former fifty restricted folders. Those six folders include correspondence between Dr. Lindsell and Dr. Charles Fuller, and many other related documents. The six folders contain about 700 documents.

Lindsell's doctoral training in history prepared him for his pursuit of facts and truth. Some of the documents I have read include the changing of Fuller Seminary's Statement of Faith, letters that indicate choices Dr. Fuller was encouraged to make before his death, and many papers and letters of important note that changed the course and focus of the seminary. Both the original and the revised Statement of Faith were required to be signed each semester by faculty members and members of the seminary's board of directors.

I believe it is important for more scholars to research the Lindsell files in order for us to fully understand what is at stake in the battle for the Bible. A high price has been paid because Christian seminaries and professing Christians have departed from believing in the inerrancy of God's Holy Word. It is not a surprising consequence that the term "evangelical" has become meaningless in its usage today. The term has been totally discredited, as far as truly and accurately describing Christianity.

This will be more clearly understood as we examine how historical drift happens.

## CHAPTER FIVE FOOTNOTES

1 George M. Marsden, *Reforming Fundamentalism : Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), p. 53.

2 Ibid. p. 83.

3 Ibid. p. 83.

4 Harold Lindsell, *A Christian Philosophy of Missions* (Wheaton, IL: Van Kampen Press, 1949).

5 Billy Graham Center Archives, Wheaton, IL. Harold Lindsell Collection 192, Folder 7-27A, Item 5.

6 Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976).

7 Harold Lindsell, *The Bible in the Balance* (Grand Rapids, MI: Zondervan, 1979).

8 George M. Marsden, *Reforming Fundamentalism : Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987).

9 Ibid.



## HOW HISTORICAL DRIFT HAPPENS

In this chapter I discuss modern secular humanism. Then I want to examine some men very closely associated with Fuller Seminary. These men had to depart from Fuller because they believed the seminary had tragically lost its moorings. I pray that as you review this historical drift you will be encouraged to hold fast to your belief that the Word of God is inerrant.

### NO ABSOLUTES IN MODERN SECULAR HUMANISM—POSTMODERNISM

For modern secular humanists, truth is relative. There are no absolutes. Man is the center of all things and the measure of all things. However, the average person does not realize that this conclusion is based on the philosophical proposition that there is no personal infinite God and man can determine truth within himself.

This is the 2000-year-old Alexandrian Greek philosophical view that gradually brought about the infusion of secular humanism into every fabric of our society over the last eight centuries.

Secular humanism is the offspring of pagan Greek Platonism and Gnosticism that views man's mind as the center of reality rather than God. The problem is that the Gnostics and humanists cannot know what reality or truth is, because man has no means of determining truth. Only God knows what the truth is:

“Sanctify them by Your truth: Your word is truth” (John 17:17).

I've limited the scope of this current topic to new evangelicalism. Therefore, I'm not developing the problematic contributions of ancient humanistic philosophy. Certainly much from the ancients until now could be historically examined.

The Christian view of reality is that God created man in His image with five senses that perceive the real world as it truly is because God does not deceive.

“God is not a man, that He should lie; neither the son of man, that He should repent: or has He said, and shall He not do it? Or has He spoken, and shall He not make it good?” (Numbers 23:19; see also 1 Samuel 15:29; Titus 1:2; Hebrews 6:18).

The humanist is left with no way to know what his five senses tell him about the reality of the world he inhabits. He cannot explain love, beauty, music, or attach any meaning to life's experiences. Man is only a biological machine. This is what leads to the despair of humanism and all its derivatives: hedonism, drugs, and suicide.

The Christian needs to understand the humanistic worldview by which Satan deceives the world and how it differs from God's view.

“And you has He made alive, who were dead in trespasses and sins; wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience: among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Ephesians 2:1-3).

Satan knows that to bring about his plan for the world, he must capture man's mind by influencing what man believes to be true. The Bible teaches that what we think determines what we are. "As a man thinks in his heart, so he is" (Proverbs 23:7). How we look at life determines how we live our life. People's views about truth also determines how they interpret the Bible. Social scientists think that if you can control a person's concept of truth, then you can control that person.

Jesus made one of the most radical and divisive statements in history when He said, "I am the way, the truth and the life: no man comes to the Father, but by Me" (John 14:6). Ever since He uttered those words they have been challenged. Pilate asked Jesus a very postmodern question when he asked, "What is truth?" The Gnostics came along in the second and third centuries, as the precursors of the New Age movement, and questioned the existence of absolute truth. They turned truth into a secret, mystical concept.

Today postmodernists dismiss the idea of absolute truth; epistemology, the study of knowledge, is still a hot button issue. Why do some postmodernists stand in the pulpits of Christian churches as ministers of our Lord Jesus Christ? They are pretenders with invisible garments; they are as naked as the proverbial emperor!

#### GOD REVEALED HIMSELF IN PROPOSITIONAL TRUTH

Truth is timeless; it never changes! (Psalm 119:43, 89; John 14:6). "Your word is true from the beginning; and every one of Your righteous judgments endures forever" (Psalm 119:160). Francis Schaeffer emphasized that biblical truth is stated in propositional form; in words that can be understood by all mankind. The basic problem with philosophy, sociology, and anthropology in academia is that it begins with man; and man has no inherent capacity to discern truth because he is in a spiritually fallen state.

The apostle Paul underscored this when he said,

“But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14).

God and His Word, in essence or essential nature, is truth (Deuteronomy 32:4; Psalms 5:5; 33:4; 105:5; 119:151, 160; John 1:17; 14:6; 16:13). Many Christians consider all truth as God’s truth, yet they will look to other sources beyond the Bible. However, the only reliable source of truth is God’s inerrant Word, the Bible (Psalm 18:30; John 8:31-32; 2 Timothy 3:16-17). All other sources are fallible and cannot be used as the measure for truth.

Apart from God’s revealed Word, we cannot be sure about other sources. Man has no inherent capacity to know what is absolute and what is not. The sovereign Creator God alone knows what is absolute truth. He is its source. God is incomprehensible and limitless. Yet according to His gracious good pleasure, He has supernaturally communicated in His Holy Word, the Bible, that which He wants man to comprehend (Deuteronomy 32:4; Daniel 10:21; Hebrews 1:1-2). Hence, the only way mankind can know the truth is to read or hear God’s Word with the accompanying work and ministry of the Holy Spirit of truth (John 16:13; 1 Corinthians 2:13).

The Triune God created man in His image as a dependent, moral, reasoning entity and holds him accountable (Genesis 1:27-30; 2:17; 3:16-19; Luke 16:23; Hebrews 9:27-28). In every generation, each person must decide what to believe, either God’s Word (John 3:33) or Satan’s lies (John 8:44).

#### MEN WHO HELD FAST TO BIBLICAL INERRANCY

This section contains statements from men who had close connections with Fuller Seminary and the reasons they could no longer support the direction the school had taken. These men believed it

was important to hold fast to the authority and the inerrancy of God's Word. Their statements should encourage all of us to hold fast to a high view of God's revelation to man. When Fuller Seminary changed its Statement of Faith, it headed down the slippery slope that spawned new evangelicalism, humanistic church growth programs, and practices that have caused churches to neglect the work of the Holy Spirit as revealer of God's truth.

Harold Lindsell had this to say about what happens when inerrancy is abandoned:

"It is my opinion that once that step is taken, it is next to impossible to stop the process of theological deterioration. I have said that it is a theological watershed just as the Continental Divide is the watershed for the United States and Canada. The water that flows on one side of the divide ends up in the Atlantic Ocean. The water that flows on the other side of the divide ends up in the Pacific Ocean. But once the water starts down one side or the other, it continues until it reaches its oceanic destination."<sup>1</sup>

Errancy and inerrancy of Scripture constitute two mutually exclusive principles. A choice once made will determine where one ends up. Schaeffer said it so well,

"The generation of those who first give up biblical inerrancy may have a warm evangelical background and real personal relationship with Jesus Christ so that they can live theologically on the basis of their limited-inerrancy viewpoint. But what happens when the next generation tries to build on that foundation? I am saying that whether it takes five or fifty years, any denomination or parachurch group that forsakes inerrancy will end up shipwrecked. It is impossible to prevent the surrender of other important doctrinal teachings of the Word of God when inerrancy is gone."<sup>2</sup>

Schaeffer further underscored the point by saying, "Holding to a strong view of the Scripture or not holding to it is the watershed of the evangelical world."<sup>3</sup>

Wayne Grudem was a student at Fuller, and on March 25, 1971, he made a one-minute speech before the seminary faculty and trustees. He said,

“While I was still an undergraduate at Harvard, I had heard warnings that Fuller Seminary was seriously compromising the truth of God’s Word. Even though these warnings came from such respected sources as Francis Schaeffer, John Montgomery, and *Christianity Today*, I didn’t believe them. Now I do.

“Not one of my courses here has strengthened my confidence in the Bible. Even more distressing is an intellectual narrow-mindedness: I have not had one professor who teaches biblical inerrancy as a possible option. Students that I talk to are completely unacquainted with the great defenses of inerrancy made recently by men like E.J. Young, Ned Stonehouse, and Cornelius Van Til.

“I am concerned for Fuller Seminary, but I don’t have any proposed solutions. The cards are all stacked in the direction of further concessions and compromise. Faculty members seem to think they are holding the only possible solution; those who thought otherwise have left the school. But as for myself, I want a seminary to make me a minister of God’s Word, not its critic. I have no choice but to leave.”<sup>4</sup>

Earlier that year in the school’s paper, *The Opinion*, student Grudem wrote an article titled, “God Loves You and Has a Plan for Your Theological Education.” He began with this question:

“I want to ask a very simple question: Is the Bible really the basis for everything we study at Fuller Seminary? Let me explain what I mean. I don’t want to say that every class period should be a topical Bible study. But I would like a biblical approach to each course. It seems to me that the fundamental question underlying a course should be, ‘What does the Bible say about this subject?’ Only after that question has been answered can we ask, ‘What have various men said about this subject?’ I have been disappointed to find that this is not the approach at Fuller.

“Look, for instance, at the first three courses for Juniors. In prolegomena, the basic question should have been, ‘What does the Bible say about theology?’ We could have discovered what biblical guidelines there are for how we do our theology and why we do theology. After that, we could have read various theologians and evaluated them according to a biblical standard. From this statement, Hermeneutics was much the same: we were restricted to the opinions of men. The basic question in this course was, ‘What do smart men (neo-orthodox), Adler (Jewish) and Dr. Daniel Fuller (whose position was to read it like any other book) say about how to interpret the Bible?’ Although we dealt with God’s Word on other questions, we never used it to answer the most important question, ‘What does the Bible say about how to interpret the Bible?’

“Evangelism was more biblically-oriented, but it still suffered from imbalance. The question, ‘What does the Bible say about evangelism?’ was certainly asked, but in our readings and discussions it was always far subordinate to the question, ‘What seems to be working in churches today?’ The second is a vital question, but the first question must have the priority.

“Have we forgotten that God has established the basis for theological education? ‘All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, in order that (*hina*) the man of God may be exactly fitted to do his job (*artis*), completely furnished (*ekesertismenos*) for every good work’ (2 Timothy 3:16-17). Give me less of men’s opinions and more of God’s Word.”<sup>5</sup>

Wayne A. Grudem transferred to Westminster Seminary and earned a Master of Divinity degree, and then earned a PhD from Cambridge University, England. Today he is a prominent author and research professor of Theology and Biblical Studies at Phoenix Seminary, Arizona. He is a dedicated inerrancy scholar and member of the Evangelical Theological Society.

Edward L. Johnson resigned from the Fuller board after the seminary changed its Statement of Faith concerning inerrancy. Responding to

Professor William Sanford LaSor's article in the student publication, *Theology News and Notes*, dated December 29, 1976, Mr. Johnson wrote,

"In an effort to correct your understanding as to why I resigned as a trustee of Fuller Seminary, you should know that my concern was totally related to the desire on the part of others to change the original Statement of Faith. Being a trustee is a sacred position of dealing with something not my own. I felt in this role I shared in the responsibility of directing the policy of the Seminary for the benefit of others. This included a fiduciary responsibility different from something of my own....

"Another view which I also recognized in this fiduciary capacity was the responsibility to the founders, to the donors, to the alumni, to the parents of the seminarians, to the students, to the employees, and to the faculty. I view the tendency for so many seminaries to deteriorate from their initial high standards, and I sought to be alert to any sign that would suggest a variation from the original position at Fuller. When the question of changing the Statement of Faith appeared, I asked the simple question, 'Why was it necessary?' I never received an answer acceptable to me.

"I believed then and believe now that the Seminary could have continued and prospered with the original Statement of Faith and took the position that this was one of my obligations to maintain that standard which had been acceptable initially in the creation of the school with the full knowledge of all the faculty ... The issue really was not to be contrary to change, but to suggest that the change should be made by individuals who were displeased with the original concept, especially a subject as important as believing in an inerrant Scripture ... I used the term 'benchmark' to warn of the dangers in tampering with the 'starting point.' Actually, I had a strong conviction that if the Statement of Faith was tampered with, it would cause a lack of confidence which apparently is the case today, as evidenced in articles such as yours..."<sup>6</sup>



Dr. Harold Ockenga, Fuller's founding president and later founding president of Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, wrote the foreword in Harold Lindsell's book, *The Battle for the Bible*. Ockenga said,

"There is a pressing need for Dr. Lindsell's book in the growing evangelical branch of Protestantism. If evangelicalism bids to take over the historic mainline leadership of nineteenth-century Protestantism, as Dr. Martin Marty suggests, this question of biblical inerrancy must be settled. It is time for an evangelical historian to set forth the problem ... Dr. Lindsell has done the church, and especially the evangelical cause, a great service in writing this book."<sup>7</sup>

Dr. John F. Walvoord, president of Dallas Theological Seminary, made the following statement about Lindsell's book:

"I think this will be one of the most strategic books to be published by evangelicals for some time to come. It is a mine of information on the whole battle between fundamentalists and liberals with which our current generation of evangelicals are only partially aware."<sup>8</sup>

As stated earlier, Billy Graham endorsed the book saying,

"*The Battle for the Bible* is one of the most important and controversial books of our generation. The battle over the veracity of God's Word has been in progress since the garden of Eden. It is still raging and Dr. Lindsell expertly diagnoses the battle in our generation."<sup>9</sup>

So this historical drift from inerrancy, as corrupt seed, was sown into the soil of evangelicalism. New evangelicalism sprouted. Sadly, Fuller Seminary models this drift process. We will continue to examine the liberalization process in this case history.

## CHAPTER SIX FOOTNOTES

1 Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976), p. 142.

2 Ibid. pp. 142-143.

3 Ibid. See front inside jacket cover. Also see Harold Lindsell, *The Bible in the Balance* (Grand Rapids, MI: Zondervan, 1979), pp. 46 and 356.

4 Billy Graham Center Archives, Wheaton, IL. Harold Lindsell Collection 192, Folder 6-20FF, Item 3.

5 Ibid. Folder 6-20FF, Item 5.

6 Ibid. Folder 1-12J, Item 9. (Letter dated Dec. 29, 1976).

7 Harold Lindsell, *The Battle for the Bible*, Foreword.

8 Ibid. Front inside jacket cover.

9 Billy Graham, Religious News Service (New York, NY: June 11, 1976).



CHAPTER SEVEN

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## LIBERALIZING FULLER SEMINARY

In order to clearly see the image of new evangelicalism on the fabric of Christianity, we will examine many threads. These threads represent numerous persons, events, and dates. The threads have been sown into this fabric at different times. In this whole discussion we will unavoidably do some jumping around in time; so that as the threads are better understood there will be greater visual clarity as we view the fabric. Let's examine the threads.

### DANIEL FULLER STUDIES UNDER KARL BARTH

Daniel P. Fuller, the only child of Charles and Grace Fuller, emerged as a major player in the liberalizing shift at his father's seminary. At age nineteen, he graduated from the University of California, Berkeley. Following a Bachelor of Divinity degree from his father's seminary, he earned two doctorate degrees: one from Northern Baptist Seminary and the other from the University of Basel, Switzerland. The latter contributed a major influence upon him under the neo-orthodox teaching of Basel's celebrated Professor Karl Barth. Along the way he studied at Princeton Theological Seminary

and briefly served on Dr. Harold Ockenga's pastoral staff at Boston's Park Street Church. Daniel Fuller's tenure at Fuller Seminary was from 1953 to 1993, where he retired as professor of Hermeneutics.

In 1959 Daniel was on leave from the seminary faculty and studying under Barth in Switzerland. At this time Edward J. Carnell, who strongly opposed fundamentalism, was acting president of Fuller Seminary. Because of Carnell's own emotional health struggles, it fell upon Harold Lindsell to administrate the day-to-day operations of the seminary. Already party lines were forming within the faculty and the board that would ultimately bring the seminary to a fork in the road. The central issue: inerrancy. Dr. Charles Fuller's own health was declining. The energy to back his old fundamentalist preaching convictions just wasn't there. As confusion emerged, he struggled with whose counsel to trust.

#### TROUBLE BEGAN TO STIR AT THE SEMINARY

In a nutshell, Harold Lindsell found himself walking on eggs. The seminary was growing. Daniel Fuller, the only heir to the founder, was on the faculty. Young Fuller was on leave and abroad studying corrupted theology that denigrated the view of biblical inerrancy. The acting seminary president, Edward Carnell, was unable to act due to health. Negative tension was growing between Ockenga, the founding president, and Charles Fuller, founder of the seminary. Charles Fuller, of course, loved his son and grandchildren. Charles Fuller was conflicted over whom he could lean on for advice. And, as he was growing old, his health and energy were significantly decreasing.

So by 1960, irreparable changes were in the making at Fuller Seminary, just thirteen years after its beginning. Early that year Harold Lindsell and Charles Fuller exchanged correspondence concerning the thrust and outreach of the seminary. Dr. Lindsell wrote Dr. Fuller on February 15, 1960:

“Dear Charles:

From time to time in our discussions concerning the seminary and its thrust and outreach, you have indicated that you would like to see the policies established by Dr. Carnell continued. In chatting with some of the faculty members at different times, this same idea has been elaborated.

“I think a most useful purpose would be served if you would put down on paper what you think this thrust is. It will serve as a useful guide now and in the future, for we would like to have such an expression from the founder. And who is better equipped than our founder to do this?

“It seems to me that it would be well to ask, at the same time, whether the thrust you have in mind is the same as that enunciated by Dr. Ockenga when first the school was founded. If it differs from Dr. Ockenga’s thrust, in what do these differences consist?

“Some years ago, when Dr. Carnell first assumed the presidency, I urged upon him the necessity of having a faculty committee examine the question of what we were trying to do, and spell it out on paper. A committee was appointed and later dismissed. Nothing ever came from it. This task still remains to be done and in this critical stage of the institution’s development it would be wholesome and helpful to see it come to fruition.

Sincerely yours, Harold Lindsell”<sup>1</sup>

The following month on March 16, 1960, Charles E. Fuller responded with this letter:

“Dear Dr. Lindsell:

Regarding your letter of some time ago with the suggestion that I should seek to express in writing what I believe the future thrust of Fuller Theological Seminary should be, as I told you before, I thought this was a good suggestion and I would take time to think about it. Now I am ready to give you my thoughts.

“As to denominations, I do feel that Fuller Seminary ought to be dedicated to the cause of providing well-trained consecrated ministers and Christian workers for the major and smaller denominations. I do not want our seminary to become divisive, negative, and critical in its attitude toward the organized Protestant Church. In this respect, I think both Doctors Ockenga and Carnell have given the seminary the right kind of leadership. By stressing this point I do not mean, of course, that we should have no fellowship with those who in good conscience are serving the Lord in independent churches or in smaller groups which have cut themselves off from some larger denominational group. It seems to me that the implication of Christian love is that we should acknowledge our brethren in the Lord and work with them in the advancement of the gospel of Christ wherever they are. I hope, therefore, that Fuller Seminary will always be willing that students from all backgrounds denominationally shall be encouraged to take our degree and that the faculty will give them a positive approach to the truth in the classroom and show them how to be real leaders in the Christian Church which is the household of faith.

“Regarding the doctrinal position of the school, I want to make it very clear that it is my sincere hope that Fuller Seminary will always be solidly based in its teachings upon the Scriptures as being the inspired Word of God. As I have often said of the ‘Old-Fashioned Revival Hour,’ I have sought to be true to the Book, and I think this is the key to understanding God’s blessing upon my radio ministry. Again let me say that I believe the implication of Christian love is that we should be able to recognize differences of opinion in secondary matters of doctrine and such differences should be no impediment to anyone’s having a teaching post on the faculty of Fuller Seminary. It is, in my judgment, a healthy and wholesome situation when different points of view in doctrine are held in love, providing these matters are not essential to the evangelical, orthodox, Protestant faith. There certainly is a core of truth which, if a man does not believe and preach, he has another gospel.

“In correspondence with my son, Daniel, he has helped me appreciate the fact that there are difficulties with the dispensational interpretation of prophecy and that we should not be dogmatic about details

of eschatology (when the rapture will take place; whether there is a millennium or not) which has unhappily divided Christians in our day. Of course we know that God's Word plainly teaches that the Lord Jesus is coming in person and power to establish His glorious kingdom. Dan has given me a respect for Calvinism and I hope that in our theology department this point of view will always have a fair representation. In other words, I want our school to be true to the great Protestant, orthodox, and evangelical tradition with no limitations that would prevent our having the finest faculty that it is possible to get, of men committed to the Word of God and the gospel of grace in these latter days.

“Finally, may I say a word about personal zeal and soul winning. As you know, these matters are very dear to my heart. I have always loved the souls of men and I want our seminary to inculcate a desire in our students and graduates to win men to Christ, to be evangelists and missionaries. I hope, therefore, that Fuller Seminary will always combine with its scholarship in theology a dedication to the task of giving men experience in the practical work of witnessing that they may go forth with a vision of the fields white unto harvest to serve the Lord wherever He shall call them. Finally, ‘Go ye into all the world and preach the gospel to every creature,’ this is the goal—my heart's desire for this seminary.

Most sincerely yours, Charles E. Fuller”<sup>2</sup>

On March 18, 1960, Dr. Lindsell wrote back to Dr. Fuller:

“Dear Dr. Fuller:

Thank you for your good letter of March 16. I am pleased indeed to have these words which express your own heartbeat regarding the perspective and outreach of our institution. I believe this will better enable us to keep before us those things which are dear to your heart. I trust that we always will be characterized by breadth of theology within the basic historical fundamentals of the Christian faith. I would like to talk with you further and in person about one phase of your letter relative to the details of eschatology. I trust that when you have fully regained your strength, we will have opportunity to do this.

I believe that it has been a wonderful thing that you and Dan have been able to discuss theological matters in an objective way. I trust that our school will ever remain within the Calvinistic tradition and I feel that it will. Let me thank you for taking the time to give thought and consideration to this subject which we had under advisement. With every good wish,

I am faithfully yours, Harold Lindsell<sup>3</sup>

During that time Lindsell persisted in pressing the matter of the inerrancy of the Bible at the seminary. Behind Lindsell's back, another faculty member was busy—Donald Weber, who happened to be Carnell's brother-in-law. Weber sent panicky pleas to young Fuller in Switzerland fearfully alleging that Lindsell would take over and end the faculty's academic freedom of speech with an insistent return to the old Princeton inerrancy party line on the Bible.

DANIEL FULLER RETURNED—  
WITH BARTH'S LOW VIEW OF THE BIBLE

Daniel Fuller later returned from Switzerland indoctrinated with Karl Barth's view that the Bible contains both revelational and non-revelational Scripture. Barth taught that the Bible contains the Word of God and that the Bible is not, in totality, equivalent to the very Word of God. This begs the question, what part of the Bible contains the Word of God, or is revelational, and what part does not?

Charles Fuller's vigorous and energetic launching of a seminary for the Lord Jesus Christ and His glorious gospel, rooted solidly in His Word, is sadly bumped out of orbit on the very issue of the authority of the Bible. George Marsden reports an account about Charles and Grace Fuller's concern about the succession of their God-blessed ministry. Their fondest dream was that their son, Daniel, their only child, would succeed his father.<sup>4</sup>



No one watched for apostasy in American evangelicalism more closely than conservative scholar, Wilbur M. Smith. Years before Dr. Fuller had invited Smith to become part of the seminary's founding faculty, Smith had become a friend and encourager to J. Gresham Machen. Smith watched closely as Machen departed liberal Princeton Seminary to start Westminster Seminary. Old Princeton was in a theological nosedive.

Wilbur M. Smith wrote Charles Fuller saying,

“When the entire faculty at Princeton approves of extending an invitation to one like Dr. Bowman who denies the great fundamentals of our faith ... then I can no longer recommend Princeton to young men.”<sup>5</sup>

Daniel Fuller surprised his parents by going off to Princeton to study. Grace Fuller forwarded Wilbur M. Smith's correspondence to her son and added a classic statement of her conservative misgivings about him studying at an institution that had lost its moorings. She wrote to Daniel saying:

“We are praying earnestly for you that God will give you a crystal-clear vision to detect the error and also to see and cling to the truth. Satan is a liar from the beginning, deceptive and so subtle! He is wily, and so extremely clever and would deceive the very elect.

“May none of these heresies find any lodgment in your heart, and I pray the same for the other students. I pray that you may be able to help other men there who may be taken in by these subtle lies. Do you feel that you should leave Princeton? Do you feel that by being there that you are endorsing the college for other young men ...?”

“Dad feels that you would have his vision and carry on in his way to mold the school, possibly to teach there, and keep it in the middle of the road, though we did not say all this to Smith.”<sup>6</sup>

In Grace Fuller's letter, she also reiterated the hope that Dan would eventually play a leading role at his father's new seminary.

Grace Fuller also observed that Charles was very disturbed by divisions among conservative Christians and that she believed he had been wise in keeping clear of many entanglements. During Daniel's studies at Princeton, Charles Fuller wrote to another friend that his son was learning a good deal about the subtle teachings of Barth and liberalism.

When Harold Lindsell became the editor of *Christianity Today* magazine, he wrote the following letter to Daniel Fuller, dated September 23, 1964:

“Dear Dan:

Last weekend I covered the Billy Graham Crusade in Boston.... During my three-day stay in Boston, I spent more than an hour with Dr. Ockenga in his office at the Park Street Church. During the course of the conversation, certain questions were directed to me which occasioned the writing of this letter. I indicated to Dr. Ockenga that in conversation with Dr. Schoonhoven [Calvin Schoonhoven, a Fuller graduate, friend of Daniel Fuller, also studied in Switzerland, and had admitted he did not believe in an inerrant Bible when he was hired by Fuller Seminary.] some time ago, he had at no time affirmed his belief in a Bible which in the autographs is wholly without theological, scientific, historical, factual, or other errors of any kind. I also told Dr. Ockenga that as a result of conversations with you, at no time had you ever affirmed that you believe that the Bible in the autographs is without factual, historical, scientific, or theological errors of any kind. Dr. Ockenga asked whether he had my permission to quote me at this point.

“I told Dr. Ockenga that he could quote me, but on second thought I concluded that I would write to you about this matter first. This would give you an opportunity to correct any misunderstanding which I have on that subject, indeed to assure me that I am wrong if such be the case. Am I, in point of fact, misquoting your theological position

when I say that you cannot affirm that the Bible in the autographs is wholly without factual, historical, scientific, or theological errors of any kind? An answer to this inquiry will be greatly appreciated, for I have no wish whatever to misrepresent you before Dr. Ockenga....

I am sincerely yours, Harold Lindsell”<sup>7</sup>

Daniel Fuller responded to Harold Lindsell on October 9, 1964:

“Dear Harold:

First, let me tell you how much I thank you for your sense of fair play in telling me of your conversation with Dr. Ockenga. In telling me of this you were certainly doing unto others as you would be done by. I realize, too, that in speaking with Dr. Ockenga your purpose was not to discuss this matter, but that it just came up in the course of the conversation.

“The summary of my views (and of Calvin’s) as you give it in the letter is not accurate. Neither Calvin nor I recognize ourselves in this summary. Possibly the reason for this is that we were never able to discuss inspiration with you in a relaxed manner. This was certainly not your fault, but it was just the way things were. I think it would be better, until we can discuss this in a relaxed, leisurely context, not to go into the matter further. This is especially true since the only way I can talk with you, now that you are in Washington, D.C., is by letter, and letters are a poor substitute for a discussion.

Sincerely, your friend, Dan”<sup>8</sup>

#### OCKENGA—NEW EVANGELICALISM—A PARADIGM SHIFT

Changes accelerated at Fuller Seminary when Edward Carnell succeeded Harold Ockenga as president. On that occasion, Ockenga labeled the new paradigm shift calling it neo- or new evangelicalism which he said “embraces the full orthodoxy of fundamentalism in doctrine but manifests a social consciousness and responsibility which was strangely absent from fundamentalism.”<sup>9</sup>

Strangely absent from this initial label was any alluding to the ongoing central issue—the inerrancy of the Bible. Ockenga knew

better, if for no other reason than he had studied under one of the century's most capable inerrancy scholars, Machen, at Westminster Seminary. So confusion is apparently sown into the initial fabric of this newly coined term called "new evangelicalism" by Ockenga.

From the birthing platform of the National Association of Evangelicals through the establishment of Fuller Seminary, Ockenga was fleeing from the term "fundamentalist." To him it seemed to be an embarrassment instead of a badge of honor. He envisioned a new generation of non-militant conservatives who were pursuing intellectualism, non-judgmentalism, and appeasement; applying the gospel to the sociological, political, and economic areas. From the inception of the seminary, Ockenga had remained bi-coastal—assuming responsibilities as Fuller's president in absentia and maintaining his position as senior pastor of Boston's prestigious Park Street Church.

The inerrancy advocates on Fuller's faculty were not confused as they began to react to this paradigm shift with the ascendancy of Dr. Carnell. They knew what was involved and it was definitely quite more than a new movement with a heightened social consciousness. The conservatives included: Wilbur M. Smith, Charles J. Woodbridge, Everett Harrison, Carl F.H. Henry, and Harold Lindsell. Dr. Carnell even pleaded for a sweet, forgiving appeasement toward heretics. But these fundamentalist professors began making plans to relocate elsewhere.

PRESIDENT EDWARD CARNELL BELIEVED  
THE BIBLE HAS ERRORS

Carnell's drift away from inerrancy began during his educational journey. At Wheaton College his philosophy mentor was the respected apologist, author, and inerrancy advocate, Gordon H. Clark.<sup>10</sup> Carnell's grounding in a high view of Scripture continued during his studies at Westminster Seminary. His doctoral studies at both Harvard and Boston University certainly took him in the

wrong direction. Carnell's doctoral theological dissertation was on the world-renowned liberal theologian, Reinhold Niebuhr; his philosophical dissertation was on existentialist, Søren Kierkegaard, who will be examined more later. Carnell's negative reaction to fundamentalism, which he perceived as anti-intellectualism plus the intense liberal and neo-orthodox influence from his graduate school studies, eroded his personal confidence in the doctrine of inerrancy.

Karl Barth's heretical influence upon new evangelicalism became even more apparent when years later, in 1962, the internationally-known Swiss theologian addressed a scholarly audience at the University of Chicago. Carnell and Richard J. Mouw, current president of Fuller Seminary, were both in the audience. Sitting next to Mouw was Gordon H. Clark.

During the Q & A session, Carnell submitted a written question inquiring how does Barth "harmonize his appeal to Scripture as the objective Word of God with his admission that Scripture is indeed sullied by errors, theological as well as historical or factual?" Carnell, seeming to fear that he would look like an unthinking fundamentalist, added this candid parenthetical observation, "This is a problem for me, too, I cheerfully confess."

Barth answered that the Bible was a true and fitting instrument to point man to God, who alone is infallible. The Bible contains errors in its time-bound human statements. To this latter remark Barth wryly added, "Is that enough to encourage you to continue to cheerfully confess that here is a problem for you?"<sup>11</sup>

#### FULLER SEMINARY MOVED AWAY FROM FUNDAMENTALISM

Carnell's actions contributed to moving the seminary away from the fundamentalist camp. Fuller's growing faculty included George Eldon Ladd and Paul K. Jewett. Ladd was critical of dispensationalism. Jewett defended the ordination of women, accepted human

evolution, was pro-abortion and opposed capital punishment. It wasn't long until Carnell, Ladd, and Jewett teamed up with Daniel Fuller in an effort to remove the view of premillennialism from the seminary's Statement of Faith.

After hosting a dinner, Jewett and Daniel Fuller attempted to persuade Charles Fuller to remove the premillennial view from the Statement of Faith. They were unable to make headway with the old fundamentalist. However, they succeeded at convincing the elderly Fuller to sign a statement declaring that after his death, that eschatological view would be removed from the statement signed by all faculty and board members. Today that document is in the seminary's vault.

Grace Fuller remained consistently loyal to her son and fell in line with Jewett. Charles Fuller remained a premillennialist with deep conviction and continued to reassure his radio audience that every professor at Fuller Seminary was a premillennialist. But they were not!

#### BILLY GRAHAM—SEPARATIST CONTROVERSY— CHRISTIANITY TODAY

The divisiveness between fundamentalist separatists and non-separatists continued to complicate the American scene. Billy Graham had decided that most churches in a city had to be united in their invitation to him to come and conduct an evangelistic crusade before he would go to that city and preach. So now representative clergy from nearly the full spectrum of Protestantism would sit behind the evangelist on the crusade platform. Some clergy would be members of the National and World Council of Churches denominations. Not infrequently some clergy would be present who did not believe in inerrancy, the virgin birth of Christ, and other core historic fundamentalist views.

As early as January 1955, Harold Lindsell wrote to Billy Graham and Graham's father-in-law, L. Nelson Bell. Bell was a retired medical

missionary doctor to China. Lindsell suggested that Carl F.H. Henry would make an excellent editor for the new monthly magazine, *Christianity Today*. The periodical was Wilbur M. Smith's idea and was funded by J. Howard Pew of Sun Oil. Graham responded by indicating that the new magazine should "plant the evangelical flag in the middle of the road, taking a conservative theological position but a definite liberal approach to social problems. It would combine the best in liberalism and the best in fundamentalism without compromising theologically."<sup>12</sup>

Graham was apprehensive that Carl F.H. Henry would be too conservative for the image that he, the evangelist, wanted reflected in the new magazine. Following his crusade in England, Graham believed he could make great inroads into major denominations in the U.S. but only if he could be free from fundamentalism's perceived image of separatism, anti-intellectualism, and contentiousness. In responding to Lindsell about Carl F.H. Henry, Graham candidly asked, "Would he [Carl F.H. Henry] be willing to recognize that fundamentalism is in need of an entirely new approach and that this magazine would be useless if it had the old fundamentalist stamp on it?"<sup>13</sup>

Finally Graham launched *Christianity Today* magazine in 1956 with Carl F.H. Henry as the editor-in-chief, a position he held until 1968. Henry sought a more balanced fundamentalism with a return to the 1910-15 era published work of *The Fundamentals* that would reignite scholarship with evangelistic fervor.

While the fundamentalists were sorting themselves out from the new evangelicals, many remained confused. During 1957 and 1958, when the crisis was particularly intense, Billy Graham and Fuller Seminary were thrown into each other's arms. Both agreed that they had to somehow disconnect themselves from the counterproductive negative image of extreme fundamentalism. They had to be open to

those believers who had remained in the old mainline denominations; even if the leadership of those old denominations had come under liberal control. Soon after, Charles Fuller invited Graham to join the Fuller Seminary board, and he did. Ockenga had taken this opportunity to give the emerging alliance a distinct identity as the “new evangelicals.”

While Billy Graham always preached, “The Bible says ...” and would later fully endorse Lindsell’s book, *The Battle for the Bible*, he was conflicted in his predicament. Alluding to strong, well-known individuals in the separatist movement, Billy Graham expressed his frustration to Wilbur M. Smith on April 9, 1958, saying,

“As you know, Dr. John Rice, Dr. Bob Jones, and Dr. Carl McIntire have kept a running attack on me for the last two years. The things they are telling border on the ridiculous.... As the psalmist said in Psalm 56, ‘They mark my steps.’ Again the psalmist said, ‘They wrest my words.’ Every move I make is now under careful scrutiny by these men. They never print but one side of every story. Thus far I have refused to answer them. I have tried to avoid any controversy for the fear of being deterred from my God-called mission of soul winning.”<sup>14</sup>

#### FULLER SEMINARY CONTROVERSY CONTINUED UNRESOLVED

Charles Fuller announced that he had selected David Allan Hubbard to be the next seminary president. Thirty-two-year-old Hubbard held that position for thirty years until his death. Hubbard was a Fuller graduate, stayed on for a master’s degree, and earned a doctorate degree from Scotland’s St. Andrews University, which consisted of a faculty that had been highly influenced by Karl Barth.

Responding to the idea of Hubbard being the next president, Daniel Fuller indicated to his father that Hubbard would be satisfactory if he was truly dedicated to taking the seminary in the direction Carnell had pointed out. In a letter, Daniel opened his heart to his parents saying,



“If the Bible were indeed God’s book, superior to all merely human writings, then the Bible should be capable of defense in the open market of ideas according to intellectual standards on which all candid inquirers could agree. If Christians were faithful to this principle, then only the lack of grace, and hence, fallen humanity’s perverse love of untruth, not the lack of good arguments for Christianity, could explain unbelief.

“To maintain this high ideal, however, evangelicals would have to face up to one colossal error in the way they typically defended the faith, by insisting that the ‘Bible is without error in whole and in part,’ and at the same time paying lip service to their openness to the latest archaeological findings. Fundamentalists had made a joke of their claims that Scripture met the highest intellectual standards. Unbelief laughs and I see no reason why I should not laugh with them.

“Some of the chronologies in Scripture were simply wrong, and, although the errors were innocent bookkeeping errors, it was an apologetic disaster to act as though such errors in detail did not exist. It made a sham of evangelical claims to take history seriously on such vitally important matters as the fact of the resurrection. So the Fuller Seminary creed should be revised to say the infallibility of the Bible had to do with its statements on faith and practice, not its precision of historical detail.”<sup>15</sup>

Daniel Fuller apparently had not read the scholarly research of Robert Dick Wilson or chose to disregard it.

By now the seminary faculty was roughly divided into progressive and conservative camps over the choice of a president, and a full-scale power struggle began. Donald Weber was intensely devoted to his brother-in-law, Carnell, and they both wanted a definitive break with fundamentalism. Weber, also a faculty member, was in a power gap conflict with Lindsell.

Charles Fuller continued to be conflicted about his seminary. While he felt Dr. Carnell was taking the seminary in the right direction,

President Carnell had to resign because of pressures and health. Ockenga reappeared as interim president but physically remained in his Boston church. Daniel Fuller was in Switzerland studying under Karl Barth. The elderly Fuller was relying more on son, Daniel, for opinions about the seminary. Daniel Fuller wanted the Carnell direction to be followed, departing from a commitment to inerrancy. Complications continued as Lindsell filled in much of the power vacuum by taking over many of the daily executive functions at the seminary. And Charles Fuller's radio listener giving to the seminary was way down!

With finances down, Weber and Carnell secured two non-fundamentalist board members. One was Gerrit P. Groen, a highly respected patent lawyer and member of the Christian Reformed Church, a denomination known to be doctrinally opposed to dispensationalism. The second new member of the board was C. Davis Weyerhaeuser, a wealthy timber company owner from Tacoma, Washington. The lumber executive was in the midst of a break with fundamentalism. He had recently left the board of Moody Bible Institute.

Daniel Fuller was still abroad studying and Weber urgently appealed to him to take over the seminary deanship, lest Lindsell consolidate more power and control. Young Fuller agreed to accept the position when he returned from his studies.

Between 1960 and 1962 the school was busy publishing its Statement of Faith, assuring its constituents that the faculty and board were signing it annually. In 1962, the public relations department distributed 20,000 brochures and 15,000 scrolls containing these signatures attached to the Statement of Faith.

When Daniel Fuller returned to the seminary, he was appointed dean of the faculty and Lindsell was moved to vice president.

Ockenga again became president in absentia. It was soon publicly known that young Fuller's views did not embrace the inerrancy of the Bible.

Calvin Schoonhoven was a graduate of the seminary and a close friend of young Fuller. The hiring of David Hubbard as president left no more room on the faculty so Schoonhoven was hired to fill a vacant library directorship so that he could actively teach. When examined, Schoonhoven admitted he did not believe in the inerrancy of the Bible.

Charles Fuller's support of Hubbard for president of the seminary was now backed by Daniel Fuller and board member, C. Davis Weyerhaeuser. Hubbard maintained that his own views on the Bible were orthodox. The theological core issue came to a head right at this time.

#### BLACK SATURDAY—INERRANCY ABANDONED BY FULLER SEMINARY

In December 1962, a faculty-board retreat was held at the Huntington Sheraton Hotel in Pasadena. The issue of biblical infallibility surfaced. A definitive decision was called for with regard to the seminary's Statement of Faith advocating that the Bible is "free from all error in the whole and in part." Stenographers were present taking down every word in shorthand. Board member Edward Johnson focused the issue when he spoke of the need to have a benchmark. Once the benchmark was changed, the institution would lose its bearing and depart from orthodoxy. The failure of the board to stand firm on its original inerrancy commitment led to Johnson's resignation within a month. That dismal outcome labeled the retreat Black Saturday in the seminary's inerrancy controversy.

Lindsell received a letter from Charles Fuller saying,

"I think it is best to take the written record of the discussion concerning inspiration and keep them under my supervision for a time since

the president at the end of the discussion expressed a desire that the discussion be kept within the seminary family. If copies of the discussion fall into many hands, the chances of realizing the president's purpose would not be carried out. Moreover, it might be misunderstood and could hurt the school."<sup>16</sup>

The stenographer's notebooks and those parts that had been transcribed were placed into the possession of Charles Fuller. Lindsell observed, "I doubt that anyone has seen them from that day to this."<sup>17</sup>

An article about Fuller Seminary's internal conflict appeared in the liberal *Union Theological Seminary Quarterly Review* saying,

"The paradox that Barth, Brunner, Cullmann, and Eichrodt provide more attractive models at Fuller for an evangelical approach to Scripture than do the fundamentalists, and they are at the same time major representatives of neo-orthodoxy, helps us to understand more clearly what has happened at Fuller today that has made them a comfortable 'nesting place' for so many confusing religious views that have resulted from what former board member, Edward Johnson, said was removing their 'benchmark.' The action has rendered the term 'evangelical' meaningless in defining Christianity today.

"Only by restoring the biblical definition of the word 'evangel' can its older, more accurate meaning be recovered. Only by clearly defining the term 'evangelical' as 'neo-orthodoxy' or 'neo-evangelical,' which has become the position of liberal seminaries, could Fuller's President Hubbard protect their uniquely 'marketable' status of being 'evangelical' and sell it to the public. The obscurity of making a distinction between the terms 'inerrancy' and 'infallibility,' coupled with the uncertainty over whether scholars like Karl Barth are evangelical or neo-orthodox, suggests that many of the clear theological differences between Fuller and the modernist seminaries were already seriously in question. The fundamentalists were clearly on their way out at Fuller."<sup>18</sup>

The 1963-64 seminary catalogue retained the usual statement about the creed of the school. It said in part:

“The Seminary has formulated a Statement of Faith as expressed in the following propositions, to which each member of the faculty subscribes at the beginning of each academic year. This concurrence is without mental reservation, and any member who cannot assent agrees to withdraw from the institution.”<sup>19</sup>

Every member of the faculty and board signed the Statement.

When the 1965-66 catalogue appeared, the Statement of Faith deleted this sentence:

“This concurrence is without mental reservation, and any member who cannot assent agrees to withdraw from the institution.”

It was replaced with,

“every member of the faculty subscribes at the beginning of each academic year.”<sup>20</sup>

The 1975-76 catalogue reflects a further change from the 1965-66 catalogue. No longer appeared the following: “at the beginning of each academic year...”<sup>21</sup>

As time went by, a dark cloud hung over the institution. Faculty and board members were signing the Statement of Faith, one important part of which some of them did not believe or agree with. They were signing with mental reservation at a time when the promotional literature of the seminary kept assuring its constituency that all was well and nothing had changed.

Faculty resignations followed on the heels of this change of direction. Charles Woodbridge was the first to leave. His departure preceded the Black Saturday episode. Wilbur M. Smith was next to resign when the 1962-63 school year ended. Lindsell left the following

school year, and Gleason Archer departed several years later. All four departures were directly related to the question of biblical inerrancy. Others on the faculty who held to a view of inerrancy chose to remain, as did some members on the board.<sup>22</sup>

#### FIFTY-ONE EVANGELICAL SCHOLARS MET ON INERRANCY

This was followed by a reconciliation attempt by Ockenga to put together the new evangelical coalition. He was especially distressed by its threatened breakup over the inerrancy conflict. He had cultivated cordial contacts on both sides. The result was a scholars' conference; initiated substantially by Fuller people and privately funded by C. Davis Weyerhaeuser, J. Howard Pew, Billy Graham, and Charles Fuller. Even the arrangement caused controversy in Pasadena. Charles Fuller's longtime friend, James Henry Hutchins, pastor of Pasadena's Lake Avenue Church, resigned from his long-held position on the board. The inerrancy issue was Hutchins' main concern.

In this atmosphere of ongoing tension that divided long-standing friends, fifty-one evangelical scholars from ten countries gathered for discussions at Wenham, Massachusetts in June 1966. There for ten days, they had it out on the doctrine of Scripture. Though hoping for peace, the issues became too hot to keep at a dispassionate level. Some of the key people in the Fuller controversy were not there, including Lindsell, Henry, and Jewett. Daniel Fuller attended, and his views invited very strong criticism from inerrancy advocates in the group.

Kenneth Kantzer, Gleason Archer, John Warwick Montgomery, and D.A. Carson attended. Carson authored an important analysis, *Becoming Conversant with the Emerging Church: Understanding a Movement and Its Implications*.<sup>23</sup> He currently teaches at Trinity Evangelical Divinity School. The inerrancy advocates made it clear they were not going to give an inch on this central belief. Though the discussions were largely cordial, occasional blowups dashed all

hopes of issuing a meaningful collective statement and the conflict continued to smolder.<sup>24</sup>

After the Fuller Seminary Black Saturday, Weyerhaeuser wrote Edward Johnson attempting to explain how he could honestly sign Fuller's Statement of Faith and yet be uncomfortable with its inerrancy clause. An exchange of letters between Lindsell and Weyerhaeuser is housed in the Billy Graham Archives.<sup>25</sup> After examining these documents, in my opinion, there appears to be a full lack of candor on Weyerhaeuser's part when he signed the Fuller Seminary Statement of Faith.

#### EVANGELICALISM MORPHED INTO NEW EVANGELICALISM

All these issues led to a broader definition of evangelicalism, which morphed into what became more commonly known as "new evangelicalism." Now there was a new movement; it was self defined as Christian, but it fully endorsed inclusiveness and accommodation because it had opened the door to many who no longer believed in the inerrancy of the Bible. Sadly, deception and a full lack of candor were involved.

Above all, Fuller Seminary wished to retain the label "evangelical." Dr. Lindsell wrote,

"Basically I made three observations about the seminary. The first two were factual, and their rightness or wrongness can be appraised from the evidences given. The third was prophetic. The first allegation had to do with the changing of the doctrinal statement of the school. I charged that Fuller Seminary has been infiltrated by an aberrant view of Scripture. It had started as an institution committed to biblical inerrancy ... Drs. Wilbur M. Smith, Carl F.H. Henry, Harold J. Ockenga, and myself can bear and have born testimony to that fact.... Article 2 said that the Bible is 'free from error in the whole and in the part.' The statement made clear this was true in the autographs for it said 'as originally given.' This allowed for the possibility of copyists' errors, few though they may be.

“In the new statement, Fuller Seminary no longer says that the Bible ‘is the infallible Word of God, the only infallible rule of faith and practice.’ It simply says the Bible is the word (lower-cased) of God, and then adds that infallibility is limited to matters of faith and practice. Fuller Seminary has given up on its cherished belief in an inerrant or infallible Scripture....

“Second, I charged that Fuller Seminary has taken the second step. It has gone beyond a denial of infallibility in matters of history, science, and the cosmos to a place where members of the faculty now deny the truth of Scripture in matters of faith and practice....

“The third point I made about Fuller Seminary was in the form of prophecy. I asserted that once an institution surrenders biblical ‘inerrancy’ it will sooner or later scrap other basic doctrines of the Christian faith.”<sup>26</sup>

More recently Fuller has issued a four-page online catalogue under the heading, *What We Believe and Teach*. A careful reading makes clear how far removed from the 1910 era of fundamental Christian beliefs Fuller has gone. They are now organized into three degree granting schools: the School of Theology, the School of Psychology, and the School of Intercultural Studies (no longer called the School of World Mission). Some classes teach Christian workers are to accommodate those in other cultures where they differ in the moral values taught in the Bible.

The Fuller Seminary catalogue says:

“At times some Christians have become unduly attached to the precise wording of doctrine—whether of events in the last days, the meaning of baptism, or the use of a catchphrase like the inerrancy of Scripture. But it is well to remember that all our formulations of Christian truth must ultimately conform not to some preset statement but to the Scriptures, all parts of which are divinely inspired. Thus, sloganeering can never be a substitute for the careful, patient analysis of what God’s Word teaches, including what it teaches about itself. This being true, when it comes to a loyalty to the trustworthiness, the authority



and the power of Scripture, we at Fuller are convinced that our commitment matches anything to be found in contemporary evangelical Christianity.”<sup>27</sup>

Sadly, a definitive movement away from the central doctrine of inerrancy in the battle for the Bible engulfed Fuller Seminary and spilled over into the American church scene. With the battle for inerrancy lost in the fight over the seminary’s revised Statement of Faith, the door was opened wide so that the seminary became a strange nest for unbiblical practice in preparing men for the ministry in the church of Jesus Christ.

Labels for clarification and identification began to blur. There was confusion because many new evangelicals, with their abandonment of inerrancy, simply continued to consider themselves and refer to themselves as evangelicals. This led many to conclude that we should abandon the use of the term “evangelical” as a label because it no longer tells the world what historic evangelicals believe. What term or label should take its place?

Some inerrancy-believing evangelicals decided to go back to the use of the term “fundamentalism.” Unfortunately, this term was loaded with attitudinal and behavioral connotations. The true genius of the term “fundamentalism” has always resided in its power-packed definitional content associated with its usage as early as 1910. Therefore, liberals despised it. Secularists misunderstood it. Academia disdained it—even to this day. Today the average church member is completely unaware of its historical roots. Rick Warren contributed to the ambiguity by calling fundamentalism “a very legalistic, narrow view of Christianity.”<sup>28</sup>

But there are inerrancy advocates who are attracted to the term “fundamentalism” because its core meaning includes intense opposition to syncretism, universalism, and the notion that non-Christian

religions are roads that also lead to paradise. The Christian community feels conflicted regarding the term's usage.

Fuller Seminary's compromise and accommodation were the twigs and brushwood that became the nest for aberrant practice, where workers are prepared for the twenty-first century postmodern Emerging church.

## CHAPTER SEVEN FOOTNOTES

1 Billy Graham Center Archives, Wheaton, IL. Harold Lindsell Collection 192, Folder 3-17A, Item 9.

2 Ibid. Folder 3-17B, Item 2.

3 Ibid. Folder 3-17B, Item 1.

4 George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), p. 20.

5 Ibid. p. 22.

6 Ibid. p. 23.

7 Billy Graham Center Archives, Wheaton, IL. Harold Lindsell Collection 192, Folder 6-20 HH, Item 4.

8 Ibid. Folder 6-20HH, Item 5.

9 George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), p. 146.

10 Gordon H. Clark, *Historiography: Secular and Religious* (Unicoi, TN: Trinity Foundation, 1994).

11 George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), p. 194-195.

12 Ibid. p.158.

13 Ibid. p.160.

14 Ibid. p.153.

15 Ibid p. 201.

16 Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976), pp. 110-111

17 Ibid. p. 111.

18 Gerald T. Sheppard, "Biblical Hermeneutics: The Academic Language of Evangelical Identity," *Union Seminary Quarterly Review*, Vol. 32, No. 2, (Winter 1977), pp. 89-90.

19 Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976), p. 111.

20 Ibid. p.111.

21 Ibid. p. 111.

22 Ibid. pp. 111-112.

23 D.A. Carson, *Becoming Conversant with the Emerging Church: Understanding a Movement and Its Implications* (Grand Rapids, MI: Zondervan, 2005).

24 George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), pp. 228-229.

25 Billy Graham Center Archives, Wheaton, IL. Harold Lindsell Collection 192, 1-12ii, Item 4, Sam Reeves to Lindsell; Item 3, Lindsell to Sam Reeves; 1-12i, Item 6, C. Davis Weyerhaeuser to Lindsell; 1-12ii, Item 1, Lindsell to Weyerhaeuser.

26 Harold Lindsell, *The Bible in the Balance* (Grand Rapids, MI: Zondervan, 1979), p. 183.

27 Fuller Seminary, What We Believe and Teach, Home Online Catalogue, 5 pages, 2009.

28 Rick Warren, interview held during the Biannual Faith Angle Conference on Religion, Politics, and Public Life, Key West, Florida, May 2005.

## A NEST FOR ABERRANT PRACTICE

The great deception began in the garden of Eden when Satan asked Eve, “Has God said...?” (Genesis 3:1). Those who have been in Christian ministry for any length of time recognize the continual battle “against principalities, powers, and the rulers of the darkness of this world” (Ephesians 6:12). The apostle John warned, “For we know that we are of God, and the whole world lies in wickedness” (1 John 5:19). Thankfully we can “be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil” (Ephesians 6:10-11).

The “wiles of the devil” means that the Devil works by a planned method and strategy in an orderly and detailed manner. The Greek word is *methodeias*. The *King James* translates that same word as “wiles” in Ephesians 6:11 and “craftiness” in Ephesians 4:14; where we are admonished to “be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” It appears obvious that the humanistic methods to grow churches are

being orchestrated by Satan, the ruler of the darkness in this world. Fuller Seminary no longer affirms belief in an inerrant Bible; plus humanistic sociology, psychology, and cultural studies are accommodatingly sown into the fabric of church growth methodologies.

In the early days at Fuller Seminary, the graduating classes of 1950 to 1952 came with a 75 percent belief in inerrancy. By the time they left, about 48 percent of them remained firm in that view. By 1982 it was reported that the commitment to inerrancy had dropped to 15 percent of the graduates. Compromise and accommodation produced tragic results.<sup>1</sup> Whatever happened to the seminary envisioned by Charles Fuller?

Accommodation sounds like a commendable attitude. The dictionary defines it: (1) to make fit, suitable, or congruous; (2) to bring into agreement or concord; (3) to furnish with something desired, needed, or suited; (4) to make room for, to hold without crowding or inconvenience; (5) to give consideration to allow, for example, the special interests of various groups to adapt themselves.

Accommodation is the very essence of hospitality. It is the core characteristic of civility. How has such an honorable concept become such a dangerous and deplorable process in turning one's faith away from the authority of the Word of God? The answer comes from the two sides of accommodation. It is about conforming, which is an essential element in communication.

However, it also has a dangerous side when we conform to the wrong pattern. God predestined us to "be conformed to the image of His Son" (Romans 8:29). "Conformed" brings us to the strong challenge: "And be not conformed to this world: but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). This can only happen when we hold to the absolute authority of Scripture.

## THE FULLER SEMINARY CHURCH GROWTH MOVEMENT

The Fuller School of World Missions' founding dean, Donald McGavran, introduced a new theory. The term describing the idea of missionary endeavor was replaced with the word "missional" endeavor. McGavran taught that because individuals are always found in homogeneous ethnic or people groups, therefore "missional" methods that appeal to the unbelieving people groups should be used. He advocated that missionaries should not make a gospel appeal for a response from an individual, but elicit responses from groups of people. The nomenclature change from mission to missional and missiology packaged new content into the meaning.

This new missional theory appealed to unbelieving homogeneous people groups to collectively:

1. Agree to abandon their old religion.
2. Identify with Christ.
3. Claim the Bible as their authority.
4. Claim the church as their religious institution.

It made the mission strategies of the past obsolete. Contrary to this, Jesus said personally and individually to Nicodemus, "You must be born again" (John 3:7). Our Lord was appealing to an individual, not a people group. Jesus was anticipating an individual response, not a group response.

The new theory sounds familiar. It is similar to the unintended consequences that followed the early fourth century AD Roman Emperor Constantine's adoption of the Christian faith for the entire Roman Empire. In effect, Constantine implied that with the stroke of a brush the empire would be colored Christian. But history has taught us that vital spiritual fruit from a group being Christianized cannot be equated with individuals, one by one, being born again. After Constantine's edict, Christianity became entangled and

interwoven with the empire's existing secular and occultic beliefs and holidays spawning confusion which remains with us to this day.

Arnold L. Cook earned a doctor of missiology degree from Fuller Seminary studying under McGavran. Cook sums up McGavran by saying, "Men like to become Christians without crossing racial, linguistic, or class barriers."<sup>2</sup>

Unfortunate changes continued at Fuller when C. Peter Wagner became a professor of Church Growth in 1971. During his thirty-year tenure at the Fuller School of World Mission, which ended in 2001, he had the opportunity to teach students from many countries of the world. The school continued to become multi-denominational with students from seventy countries and more than 100 denominations, which required a lot of accommodation.

Interest in the social sciences exploded. What had been helpful in assisting missionaries to understand their target culture now became primary. The way for many pastors to grow their churches was by using social programs. For over three decades C. Peter Wagner has served as an advisor to mission-oriented ministries, committees, organizations, and global Holy Spirit movements. Teaching the immensely popular Signs and Wonders class with John Wimber catapulted Wagner as an outspoken advocate of praying for the sick, spiritual mapping, identification repentance, the role of apostles and prophets in the church today, spiritual warfare, demonic deliverance, and sinless perfection.

Wagner said his mentor in church growth research was McGavran. He said,

"For years I have had the singular privilege of carrying the title, Donald A. McGavran, Professor of Church Growth. One of the most basic lessons I learned from McGavran was that the best way to discover what makes a church grow is to study growing churches. I

noticed that the churches that seemed to grow most rapidly were, for the most part, those that outwardly featured the immediate present-day supernatural ministry of the Holy Spirit.”<sup>3</sup>

However, Wimber was his mentor for helping him make a paradigm shift into what he called spiritual principles of church growth.

“This began my second season of research, focusing first of all on the relationship between supernatural signs and wonders, church growth, and then prayer and spiritual warfare.”<sup>4</sup>

In his book, *Historical Drift*, Dr. Arnold Cook encouraged his readers to return to biblical essentials. He spoke of a weakened commitment to the authority of Scripture, which fails to follow a five-point test of a high view of clearly teaching the Word. Those points were:

1. “Go with the clarity of Scripture, not with obscure passages.
2. Listen for the Spirit of Scripture on any given issue.
3. Let Scripture interpret Scripture to find consensus and harmony.
4. Follow Christ’s handling of Scripture, e.g., referencing issues back to the Old Testament, especially Genesis.
5. Hold tenaciously to a literal interpretation of Scripture wherever possible.”<sup>5</sup>

It is a weakened view of Scripture that opened the door to the present humanistic Emergent Movement that has weakened the faith of many today.

#### FROM WORLD MISSION TO INTERCULTURAL STUDIES

As Fuller Seminary continued its drift, it increasingly became the nurturing place of the postmodern church growth and Emerging Movements. World mission became missiology. The School of World Mission became the School of Intercultural Studies. The new paradigm morphed from World Mission (singular) to the studies



(plural) of culture, anthropology, sociology, and psychology; with the objective of becoming postmodern and seeker friendly in order to better communicate with the postmodern homogeneous groups. Accommodation became the oil that lubricated the process.

It is important to note that Jesus gave a singular mission to His church. It is not the great commissions. It is not plural. It is the Great Commission. In the Matthew 28:19-20 passage, the imperative verb is the Greek word *matheteusate* which is translated “make disciples.” That imperative is supported by three participles: going, baptizing, and teaching. The Great Commission is to make disciples of Jesus by going, baptizing, and teaching the new disciples all that Jesus redemptively accomplished and taught.

So by contrast to the new paradigm, the old traditional paradigm for world mission is the Bible’s Great Commission which heralded the simple message: “For all have sinned and come short of the glory of God” (Romans 3:23). “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). “That if you confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:9-10 NKJV). “You must be born again” (John 3:7). From the beginning, the oil that lubricated this process was, is, and always will be the Holy Spirit. The twin sufficiencies are the inerrant Word and the Holy Spirit.

Otto Helwig had the opportunity to see the results of those who had minimized the effectiveness of mission evangelism by teaching that the Bible contains truth, instead of teaching that the Bible is inerrant truth. Helwig served as a missionary in Iran. When he shared Christ with students and emphasized the importance of reading the Bible so they could understand the doctrines of sin and

grace; students asked, “How do you know the verses are true since our teacher says the Bible has mistakes?”<sup>6</sup>

To students already seeking to discredit Christianity, the “so called” errors in historical matters and science were all that many students needed to keep them from searching the Bible for truth. Why learn from a source book that is unreliable?

The new evangelical concept of evangelism has placed man’s social needs first and above spiritual needs. This has replaced the primary need for sinners to hear the good news of the saving grace of Jesus Christ. The primacy of social reformation rather than spiritual reformation is the postmodern Emerging church missiology. The humanistic grand and noble presumption is that man’s basic need is material and secular rather than spiritual and eternal.

The theology of this philosophy rejects the sinfulness of man in favor of the corporate physical needs of society. The Purpose Driven model ushers in a new reformation based on behavior rather than beliefs; deeds rather than creeds; and what the church does rather than what the church believes.

No one denies the need for social reforms. But to suggest that the church replace the gospel message of salvation through Christ alone with social, economic, and political reform is a shameful departure from the clear teaching of the Word of God. To suggest that all Evangelicals, mainline Protestant liberals, Catholics, Muslims, Hindus, Confucians, and people of all faiths be joined together to solve our world’s social problems would leave a world populated with unredeemed sinners.

The great social reformations of the past have come through spiritual awakenings where the gospel of God’s redeeming grace, through Jesus Christ, was the central theme. Evangelism which centers on

social reforms is not true to the Great Commission of our Lord when He said,

“Go 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 always, even unto the end of the world” (Matthew 28:19-20).

Evangelism that ignores the fact of sin in every individual life, while decrying the corporate sins of society, is an exercise in sociology and not the proclamation of the gospel. Humanitarian concerns are compatible with the thinking of an unregenerate world. The preaching of the cross, with all its implications, is utter foolishness to all but those who believe. Lose sight of man’s spiritual need and all is lost. The need of all humanity is acutely personal and the gospel tells man where his need can be met. Omit this and a man remains “dead in trespasses and sins” (Ephesians 2:1) and without hope in a godless world.

C. Peter Wagner disclosed errors in his church growth thinking at a meeting of the Evangelical Theological Society. That interdenominational organization was founded in 1949 as a professional society of scholars, educators, and pastors with the stated purpose of serving Jesus and His church by advancing evangelical scholarship. Belief in the inerrancy of the Scriptures has been foundational in the ETS from its inception.

At a society meeting held at Fuller Seminary on November 9, 1974, Wagner’s comments were transcribed from a recording in a panel discussion saying,

“I would like to come back, if I could, to the question of methodology... I think that it is the really crucial issue for the Evangelical Theological Society. I recall the days when the ETS was first formed, and as I recall, the statement of faith consisted of one line—the Bible is the infallible Word of God. Is that not right?”

At this moment, Amaya [another ETS member] corrected Wagner saying, “the inerrant Word of God.”

Then Wagner continued,

“And it seems to me that at that time, two decades ago, this question of methodology never even could have come up in the ETS.”<sup>7</sup>

Wagner continued,

“However, that even the question of methodology is now able to be raised in this room is because of the very success in recent years, quite recent years, of the Christian world mission and the emergence of full-blooded Christian people, born again by the Spirit of God, but who look at the Scriptures from a completely different worldview from the worldview of us in the West and of those who formed the ETS, who were almost virtually monoculture, and who assumed that Christian theology was the Western expression of theology ... and I think that most of us, at least in our generation, were trained through seminary to think in these categories, so that Western theology became the touchstone against which everything else was measured. And we missionaries at that time engaged in a little bit of theological imperialism.

“Well, I think that we evangelicals need to be aware that we are actually living in the 1970s, in a fantastically changing age, an age in which there are fantastic changes in a perspective on theology, that by the time the 1970s are over, if anyone talks of theology in the singular—he might just as well not talk about theology, because we need to see, we need to learn to see theology in a plural sense....

“Theology, seems to me, is an effect, now that we see it in a contemporary world, nothing more or less, than an attempt to give answers from the basis of God’s revelation to questions that people are asking. The point is that different people ask different kinds of questions. And for every different kind of people, theology has to take different forms. Not only that, but there are a certain set of questions that were asked in the New Testament times, in the first century, in which the revelation of God itself had to take certain forms.

“And to apply the revelation of God—which I can even sign the ETS statement that the Bible is infallible, or inerrant Word of God, and I buy all those adjectives because—because when it was contextualized in the first century situations that’s exactly what the revelation of God was.

“But if we don’t realize that the Bible was ... is contextualized in the Greek or Roman civilization, or the Hebrew before that, and understand that it must be de-contextualized in order to answer contemporary questions, and go back to that from the point of view of the contemporary questions, I don’t— I don’t think that we as evangelicals are going to be exactly what Richard Quebedeaux [religious cultural writer] said we are going to be. Again, we are just going to be taking up the rear and moving where people lead us rather than being avant-garde in this thing. There is no reason why evangelicals have to bring up the rear.”<sup>8</sup>

Fuller Seminary has adopted a more mystical approach, influenced by Wagner and his prodigy, in church growth programs. There has been a leaning towards signs and wonders and the “touchy feely” rather than simply teaching the Word as central and essential to evangelism. New courses train students in the practice of these signs and wonders and other altered state-of-mind practices, coming from what is called ancient-modern, which was influenced by ancient Hinduism and earliest ascetic Christian mystics. New terms are being used such as the supernatural doctrines of the Manifested Sons of God, sinless perfection, third wave of spiritual power, restoration of the offices of apostles and prophets, and dominionism. In some schools these teachings are replacing the simple teaching of the Word of God.

Fuller Seminary became a sad case study of what happens when an institution not only resists, but refuses to embrace the inerrancy of the written Word of God. It opened the door for a radical paradigm shift away from evangelicalism. It destroyed the initial vision of Charles Fuller for his seminary which, on this slippery

slope, became the nesting place of the new evangelicalism movement that is accommodating the new world order of the coming Antichrist. It is indeed aberrant!

On August 31, 1977, Harold Lindsell wrote to Chris Crossan, whose father was a close friend of Dan Fuller, saying,

“I remember your father very well. I know of his friendship with Dan Fuller. I think your situation at the seminary is most unfortunate. I do not know that anything can be done about it without radical surgery taking place. If the seminary were to return to its former position, it would have to remove from its faculty a substantial number of people. It would be a traumatic experience and it would require some drastic reorganization starting with the office of the president and going down to the last faculty member.”<sup>9</sup>

While Fuller Seminary was liberalizing and on the new evangelical slippery slope downward away from a belief in inerrancy of the Bible, a wide variety of historic rooted evangelicals were mounting a summit to make a public and monumental statement affirming belief in the one and only Creator God who supernaturally communicated, without error, to mankind.

#### THE CHICAGO STATEMENT ON BIBLICAL INERRANCY— BELIEVING IN IT

The “Chicago Statement on Biblical Inerrancy” was produced at an international summit conference of evangelical leaders sponsored by the International Council on Biblical Inerrancy and held at the Hyatt Regency O’Hare in Chicago in the fall of 1978. Detailed articles of affirmation and denial were agreed upon in addition to a preface and the following, referred to as, “A Short Statement.”

“1. God, who is Himself truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer, and Judge. Holy Scripture is God’s witness to Himself.

“2. Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God’s instruction, in all that it affirms: obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.

“3. The Holy Spirit, Scripture’s divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

“4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives.

“5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible’s own; and such lapses bring serious loss to both the individual and the Church.”<sup>10</sup>

The content of The Chicago Statement was published by Carl F.H. Henry.

The Chicago Statement was signed by nearly 300 noted evangelical scholars, including James Boice, Norman L. Geisler, John Gerstner, Carl F.H. Henry, Kenneth Kantzer, Harold Lindsell, John Warwick Montgomery, Roger Nicole, J.I. Packer, Robert Preus, Earl Radmacher, Francis A. Schaeffer, R.C. Sproul, and John Wenham.

#### EMERGING CHURCH MOVEMENT IN FULLER SEMINARY

Edmund (Eddie) Gibbs was appointed to the Fuller faculty in 1984 and is senior professor of Church Growth in the School of Intercultural Studies. Previously he had worked on six Billy Graham Crusades in the United Kingdom, and he has authored over a dozen books. Gibbs is a strong advocate for the positive study of postmodernism and Emerging churches which is expressed in the Brehm

Center for Worship, Theology, and Arts located on the seminary campus. The Brehm Center boasts of hosting Brian McLaren and other prominent leaders of the postmodern Emerging Church Movement.

Ryan K. Bolger, a Fuller associate professor of Church in Contemporary Culture, has collaborated with Gibbs in a book titled, *Emerging Churches*. The authors offer this definition:

“Emerging churches are communities that practice the way of Jesus within postmodern cultures.”<sup>11</sup>

The word “culture” appears to be the key word in their vocabulary. For these leaders, the word “culture” is a driving force to make the gospel acceptable in the postmodern twenty-first century. However, whenever culture shapes the gospel, truth inevitably diminishes with the culture’s strong embrace.

Gibbs and Bolger continue,

“It is not that postmodern people do not want truth per se, but whose truth?”<sup>12</sup>

In their view, the experience of community determines truth. It is a collective consensus that starts with man rather than with the Bible.

These authors tell us,

“Emerging churches became increasingly dissatisfied with using the Bible in a modern way ... Emerging church leaders are under no compulsion to stand up and fight for truth ... Standing up for the fight or fighting the culture wars has no appeal to Emerging church leaders.”<sup>13</sup>

The apostle Paul sees it differently when he says, “The church of the living God, the pillar and ground of the truth” (1 Timothy 3:15). The root problem is that Emerging church practitioners deny the reality of God-ordained absolute truth that is uniformly sovereign over all cultures.



POSTMODERNISM AND THE HERMENEUTICS  
OF DECONSTRUCTION

Dan Kimball, another Emergent church author, writes,

“Since language is constantly shifting according to postmodern thought, there can be many interpretations of a [Bible] word or text, not just one meaning ... biblical terms like ‘gospel’ and ‘Armageddon’ need to be deconstructed and redefined.”<sup>14</sup>

Deconstruction is a postmodern philosophical literary approach that utilizes the hermeneutics of suspicion. This approach hunts down tensions and inconsistencies in the text; postmodernists believe all literary texts, as well as Bible texts, have them. The purpose is to deconstruct or dismantle the text. This generates new insights that probably will contradict the actual text.

This concept is built upon the triadic dialectic of nineteenth-century German philosopher, Georg Wilhelm Friedrich Hegel. In his dialectic he started with a thesis. In opposition to the thesis was antithesis. It was resolved with a synthesis. Contradictions are most acceptable. Karl Marx and Communism gained much traction from this.

Gibbs and Bolger continue,

“One must dismantle the old, clear the way, before one builds something new ... is what the apostle Paul really meant after being deconstructed and reconstructed ... If we state the agenda of Paul’s mission in modern terms, it seems clear that he was building an international, anti-imperial, alternative society embodied in local communities.”<sup>15</sup>

The authors do not show us precisely where in the New Testament Paul the apostle was deconstructed and reconstructed.

Gibbs and Bolger said,

“The Bible presents a fascinating collection of stories that together make up a big story that stretches from before creation to beyond

the end of time ... God communicates with humanity, not primarily through the form of propositions but through a story illustrated by parables, riddles, sayings, and folk songs. It is a story that is still unfolding and in which we have a part of time.”<sup>16</sup>

This viewpoint is a complete undermining of the authority and inerrancy of Scripture by two Fuller Seminary church growth professors. They do not believe propositional truth is a primary form of God’s communication and they do not include predictive prophecy as a way in which God communicates with humanity.

Gibbs and Bolger said,

“How did Emerging churches come to emphasize the gospel of the kingdom? It began as a change of focus from the Epistles to the Gospels as a way to understand Jesus more profoundly.”<sup>17</sup>

“Emerging churches, in their attempt to resemble the kingdom, avoid all types of control in their leadership formation. The church needs to operate as a consensual process in which all have a say in influencing outcomes ... Emerging churches share the conviction that leadership must not be invested in one person ... What do we mean by ‘the way of Jesus’? Simply the life of Jesus and His engagement with culture, as embodied in community and given verbal expression in the Sermon on the Mount, is prescriptive for Christians.... We don’t dismiss the cross; it is a central part. But the good news is not that He died but that the kingdom has come ... The idea of a kingdom focus instead of a church focus is a huge paradigm shift, one that does not come easy.”<sup>18</sup>

Jesus promised His disciples, “I will build My church” (Matthew 16:18). Nowhere in the four Gospels do we see Jesus make a huge paradigm shift from His church to either the kingdom of heaven or the kingdom of God. The kingdom and the church are not interchangeable entities in the New Testament. The good news is not that the kingdom has come but that Jesus died on the cross for our sins and rose from the dead on the third day. “The Son of man came

not to be ministered unto, but to minister, and to give His life a ransom for many” (Mark 10:45). Without the full redemptive work of Jesus there is no kingdom good news! Jesus did not engage culture, He engaged sinners who needed to be ransomed. The Sermon on the Mount without the full and completed redemptive work of Jesus is empty.

The New Testament is not a smorgasbord wherein the reader can simply choose to shift emphasis from the Epistles to the Gospels. When inerrancy is abandoned, we end up with a smorgasbord. The New Testament pattern follows the life, death, resurrection, ascension, and second coming of Jesus; and His teachings in the Gospels. This is followed by the recorded practice of the early church in the book of Acts, followed by what was taught in the Epistles.

The New Testament practice and teaching were under the direction of the Holy Spirit. There is unity and harmony. This is not the Gospels equaling a thesis; the Epistles equaling antithesis; and then, lo and behold, a new synthesis, namely, the postmodern Emergent church focusing only on the kingdom and the Sermon on the Mount.

Gibbs and Bolger said,

“The focus of the Emerging churches on the gospel of the kingdom as distinct from a gospel of salvation has produced a new ecclesiology.”<sup>19</sup>

Again we see the outworking of the Hegelian triadic dialectic. Did Jesus really want His Jewish listeners to conclude that there is no gospel of salvation in His teaching on the kingdom of God and the kingdom of heaven? One can really play fast and loose with the Bible when one believes that God can breathe error in His communication to man. It is a terrible indictment against God.

#### HUMANIST PETER DRUCKER—MENTOR FOR CHURCHES

Fuller Seminary Professor Gibbs has been numbered among a growing company of church leaders who have been highly influenced by

Peter Drucker, who in his latter years liked to refer to himself as a social ecologist. Drucker has led religious leaders into a cooperative relationship between the private (corporate) sector, the governmental sector, and what is called the social sector. Drucker does not start with the Bible; nor does he even attempt to bring the Bible into his model.

Peter Drucker (1909-2005) was born in Vienna, Austria. In 1933 he immigrated to England, and the following year was impacted by the legendary Cambridge liberal economist, John Maynard Keynes. Harvard economist, Joseph Schumpeter, influenced Drucker's thinking on innovation and entrepreneurship.

Drucker wrote philosophical essays about the nature of man and society, which demonstrated he was a social philosopher as well as a management authority. He believed that, unlike the physical universe, the social universe has no natural laws. This included religions. Therefore, religions were subject to continuous change in his systems theory. Drucker believed this meant that man and society are continuously evolving and man can harness or accomplish a direct change in order to speed up his evolution.

In his book, *The Future of Industrial Man*,<sup>20</sup> Drucker announced the most important insight that many people are not aware of yet. It is the inevitable failure of not only absolutism, but also rationalism. Hence, Drucker's view of the basic nature of man is derived not from absolute truth, but rather from the ever-changing social sciences.

Paul warns Timothy,

“Keep that which is committed to your trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith” (1 Timothy 6:20-21).

Drucker's chief accomplishment has been to blend social sciences with economic theory. He created a new view of the nature of man, namely, a postmodern economic man, which is incomplete without community. He originally conceived of the corporation as an organism to meet man's need for community.

In Drucker's General Systems Theory, man is thought to be evolving to the collective state of organism. Fifty years ago he thought that the large business enterprise would serve as the community for the individual. He envisioned the corporation as the social institution, far superior to government in providing a retirement income, health care, education, childcare, and other fringe benefits—corporate welfare would replace government welfare.

But it did not work. So he found another system which is “a separate and new social order.” He envisioned that the mission of the social sector was to change lives. It was to accomplish this mission by addressing the needs of the spirit, mind, and body of individuals, the community, and society. The social sector would also provide a significant sphere for individuals and corporations to practice effective and responsible citizenship.

This is the language description of humanistic sociology. It is not redemptive language that is God-centered. Drucker is pragmatically horizontal; man and society. There is no vertical where the gracious holy Creator redemptively reaches down to His sinful rebellious creatures. Drucker is man-centered.

The social sector has been Drucker's main interest, especially the megachurches. These three sectors of society—corporate, governmental, and religious—have been identified by Drucker as a three-legged stool. The religious sector was pragmatically needed to bring stability to the other two sectors because a two-legged stool is unstable.

In the first half of the twentieth century, Peter Drucker saw the corporation as the entity that provided a healthy, socialized community. But the corporation failed in that specific endeavor. In the mid-sixties and remainder of the century, Drucker discovered that the megachurch would suitably fit as the answer to providing a healthy, socialized community. Prior to that, Drucker had no particular interest in the church regardless of its size.

Suddenly it occurred to him that the community's need for support with life struggles, retirement issues, and services that create a healthy community could best be realized through the church. The bigger the better; and the megachurch had the ability to get things done. Such a church could incorporate the necessary means, with a strong benevolent base and vast volunteer army, to make a happy and caring socialized community.

Drucker was intrigued with the megachurch from a specifically sociological and economical point of view. Any megachurch would do just fine; as long as it was pragmatically meeting the felt needs of people. The spiritual beliefs of a particular megachurch were really not a concern for Drucker. So it made sense to him that the ambiance of the megachurch should be, above all, seeker friendly. After all, his personal pursuit of spirituality was fulfilled in Kierkegaard and Eastern mysticism.

The downhill ride on the slippery slope picked up more influential people in America and evolved into a most ominous unbiblical Emerging Movement, all of which I will be addressing. For inerrancy believers, it will be shocking and disappointing to discover that there is a connection between this seminary's departure from inerrancy, the corporate humanistic guru, Peter Drucker, the megachurchman, Rick Warren, and the highly deceptive Emerging Church Movement.

Next you'll observe the slippery slope downward where two paths crossed when Peter Drucker and Rick Warren came together. It appeared to be a marriage made in postmodern heaven. New people and new ways were coming out of the Fuller nest. Warren discovered a mentor who could help him grow his church. Drucker found a protégé who could be molded into a model leader that would propel the Purpose Driven megachurch movement forward. Or, from the New Testament perspective, was it a slippery slope downward?

## CHAPTER EIGHT FOOTNOTES

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11 Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), excerpted from Donald G. Hocking, *The Emerging Church – Is It Biblical?* (Tustin, CA: HTF Publications), p. 7. Fifty-five pages, including review of Gibbs and Bolger's book and other emergent writers.

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14 Dan Kimball, *The Emerging Church* (Grand Rapids, MI: Zondervan, 2003), p. 175.

15 Eddie Gibbs & Ryan K. Bolger, *Emerging Churches* (Baker, 2005), p. 28.

16 Ibid, p. 70.

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20 Peter F. Drucker, *The Future of Industrial Man* (Piscataway, NJ: Transaction Publishers, 1995).

## THE SLIPPERY SLOPE

The apostle Paul said that his apostolic authority came,

“... not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead ... I marvel that you are so soon removed from Him that called you into the grace of Christ unto another gospel” (Galatians 1:1, 6).

Harold Lindsell and Francis Schaeffer both warned that when any Christian institution leaves their position on the inerrancy of Scripture, they seldom return to their original position. Paul saw another gospel emerge in his own lifetime. In my lifetime, I’ve witnessed an alarming abandonment of the doctrine of inerrancy. The downhill ride on the slippery slope has taken us into the valley of another gospel that is emerging before our eyes.

RICK WARREN AND PETER DRUCKER

Two very important American personalities came together on this slippery slope: Rick Warren and Peter Drucker. They appeared



from surprisingly diverse backgrounds. Worlds apart in origin, their meeting of the minds laid a subtle groundwork for a one-world mentality.

Richard Duane Warren, born January 28, 1954, probably needs no introduction. Rick Warren is the founding pastor of Saddleback Church, Lake Forest, California. It is considered one of the ten largest churches in this country. He authored two highly read books, *The Purpose Driven Life* and *The Purpose Driven Church*. Warren graduated from California Baptist University, Riverside, California. He earned a Master of Divinity degree from the Southern Baptist school, Southwestern Theological Seminary, Fort Worth, Texas. He earned his doctor of ministry degree under C. Peter Wagner at Fuller Seminary. Warren named Billy Graham and Peter Drucker as his two mentors. Warren is labeled and considers himself an evangelical; and he has immense influence.

Rick Warren credits the spectacular numerical growth of his Saddleback Church to his Purpose Driven model, an organizational and marketing strategy primarily inspired by Peter Drucker.

In corporate America, Peter F. Drucker (1909-2005) was the foremost twentieth century management guru. He achieved fame and fortune as a consultant to numerous Fortune 500 companies, including General Motors and General Electric. His goal was to obtain optimum community in America wherein an individual's needs are met from the cradle to the grave. Along the way a person's worth is determined by a calculated system of accountability which assigns value that measures achievement.

Drucker was completely committed to the existential philosophy of Danish writer Kierkegaard. Drucker was so engrossed with the Dane that he learned the Danish language in order to better absorb Kierkegaard's philosophy. The platform of Kierkegaard's

thinking was built solidly on the writings of German philosopher, Immanuel Kant.

Thus, Drucker philosophically bought into and built upon Kant's two-story view of reality. The lower story involves the five senses in space, time, and history. The upper story is where existential faith resides which has nothing to do with space, time, and history. In this belief structure, Christ's virgin birth, miracles, resurrection, and second coming belong only to an upper story mystical faith because they did not happen, nor could they happen, in the lower story of space, time, and history.

Drucker was also fascinated with Eastern mysticism. He was a brilliant man with a widely accommodating eclectic belief system. Driven by social engineering, Drucker pragmatically viewed the megachurch as the best sociological change agent for the community's greater good.

Drucker's quest for optimum sociological community that would impact the entire nation led him to focus on the megachurch phenomena. Warren was the one who first sought out Drucker. Drucker quickly eyed the high achieving young pastor as a protégé he could coach for his corporate systems management paradigm. Warren was the promising young talent that would be molded into Drucker's paradigm leadership image, all for the good of the country and even the world. Drucker and Warren bonded professionally and personally. Warren's Fuller Seminary studies expanded his borders of accommodation. Warren publicly boasted that Drucker had been his mentor for over twenty years.<sup>1</sup>

Rick Warren believed that he was on the crest of the wave of a new reformation. While the first reformation was about beliefs, Warren saw that this new one was about behavior. Hearts pounded in the chests of new evangelical postmodern Emergent churchmen as they

fled from the New Testament epistles to the primacy of the Sermon on the Mount. The diverse threads in the fabric of new evangelicalism were being sown tightly together. Fuller Seminary, as an educational institution, had provided a nest for aberrant practice.

The Purpose Driven model originated from some radical philosophies about the nature of man and societies. This model is bent on transforming the nature of man and society. It was reduced to its lowest common denominator in order to carry out the most widespread worldwide appeal. The Warren message remains uniform and prefabricated to the point where Saddleback Church reports that thousands of pastors weekly download Warren's canned Purpose Driven sermons from his website to preach and promote their church growth hopes. This is preceded by the protégé pastors having every member of their church buy and read *The Purpose Driven Church*, accompanied by a congregation-wide forty-day march through the Warren philosophy for church growth.

What lies behind the Purpose Driven philosophy? It is primarily fueled by what Warren learned from Drucker and Fuller Seminary. The new evangelical seminary trains men and women to take a traditional church and mold it into a postmodern accommodating mindset that will reach a postmodern culture.

Humanists have developed and driven the definition of postmodernism; and sadly, many Christian churchmen have uncritically bought in. Postmodernism is a philosophy that says much of what we know, epistemologically, is shaped by the culture in which we live, and is controlled by emotions, aesthetics, and heritage. In fact, postmodernism can only be intelligently held as part of a common tradition without any overbearing claims to being true or right. Postmodernists reject absolutes and propositional statements of truth.

Drucker believed that the leap of faith for the traditional church meant it must become a postmodern church to accommodate and reach the postmodern culture. The culture was seeking something; but not absolute answers based upon absolute truth. Supposedly the postmodern culture would respond to a seeker friendly postmodern church if such a church would omit heavy Bible content messages from the pastor on Sunday mornings.

Drucker's view of general systems organization and management theory has been rapidly spreading through Christian seminaries this past decade. The old traditional model was New Testament based—with expository preaching and teaching from the Bible about the nature of God, man, sin, repentance, judgment, and God's plan of redemption—relying upon the power and ministry of the Holy Spirit. The new model has fixated on the megachurch as being the sociological change agent wherein man transforms himself by addressing felt needs in a community and society.

The Purpose Driven model comes straight out of the business world. It appeals to a wider audience with its common sense, seeker friendly, soft-sell approach. The Purpose Driven model has successfully integrated Drucker's systems theory into postmodern church theology and practice worldwide.

It is not surprising that the philosophical foundation of General Systems Theory would become part of the new church model. The evolutionary aspect of systems theory easily corresponds with this notion that the bride of Christ must perfect herself on earth structurally, as well as spiritually, before Jesus returns. This system works hand in hand with computer system models and is applied to human systems development as a way to measure a person's growth.

As a result, state-of-the-art methods from the computer age are becoming an indispensable part of postmodern Christianity for

completing the Great Commission. A parallel doctrine teaches that the historical church was grossly inefficient, and now that we have these high tech tools we can expedite building the kingdom of God.

A new pragmatism has emerged in church circles. As long as an activity purports to produce spiritual fruit, it can be adopted as an acceptable tool for furthering the kingdom of God on earth. If there is a measure of success, then marketing such programs is acceptable since the end justifies the means.

Financial assistance is available for producing successful results from the Dallas-based Leadership Network, a Drucker inspired group. But what does James 4:4 teach?

“Do you not know that friendship with the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” (NKJV)

The secular Lilly Foundation granted funds to be used at Rick Warren’s extension campus of the Golden Gate Seminary, located on the Saddleback Church grounds. The grant funded a computer system to track the worldwide growth of all Purpose Driven protégé church participants. The previous generation justified a similar type of activity when it integrated psychology and sociology into theology. This has made modern management theories and techniques originating from the humanistic social sciences more acceptable in today’s church growth craze.

I pray that the Holy Spirit will help us discern the issues and hold firmly to the centrality of teaching the truth from God’s Holy Word and allow the Lord to build His church. God’s revealed and inerrant Word must remain our sole guide. We must know that there are values and practices that are right and those that are wrong. We must remember that God has given us His Word by which we can measure truth. Just as Eve was deceived, so can any one of us. Satan

is ever so subtle with distorting truth. The slippery slope includes merchandising church growth, an emerging one-world church, and a new world order.

#### RESISTANCE TO NEW EVANGELICALISM

Even as evangelicalism was sliding down the slippery slope into new evangelicalism, the Lord was giving birth to a movement that would be founded upon the twin sufficiencies: the sufficiency of the inerrant Bible and the sufficiency of the work and ministry of the Holy Spirit. This work of the Lord began during the mid 1960s in Calvary Chapel, Orange County, California, pastored by Chuck Smith.

The Emergent Church Movement, Purpose Driven model promoters, and associated change agents have been attempting to penetrate into and identify with the Calvary Chapel Movement of churches.

Calvary Chapel has been a God-blessed phenomenon originating from a true outpouring of the Holy Spirit among the hippies. That outpouring was known as the Jesus People Movement, a marvelous work of God that defies human explanation. We witnessed unchurched young people coming to hear the Word of God simply taught simply, verse by verse, chapter by chapter from Genesis through Revelation.

This was a movement of the Holy Spirit through faithful teaching from the Bible. There were no marketing strategies. These spiritually hungry kids heard by word of mouth that the Lord was graciously changing lives. They simply came and experienced the loving work of the Lord. Hippies came by the thousands. They repented of their sins, asked God for forgiveness, accepted Jesus Christ's finished work on the cross as punishment for their sins, and then continued to thirst for a deeper walk with the Lord and an understanding of His inerrant Word. They wanted all that the Holy Spirit would give them. The media dubbed them Jesus People and Jesus Freaks.

Some began to express this work of God with lyrics of praise unto the Lord. It was music that expressed gratitude after having experienced what Jesus called being born again (John 3:3). A new genre of praise and worship songs was born that began to spread across the country into innumerable churches. The traditional church quickly called it contemporary Christian music.

Historically, when you witness a surprising work of God, it is often loosely structured. When you try to find the cause or dynamic behind it, you end up with one surprising answer. It's a marvelous and gracious work of God! It is something you cannot duplicate or make into a marketable product. There is no humanistic key with a manual on how to franchise it. It is God-derived and not the application of some new corporate-tested systems management theory. It is difficult to deal with the many entrepreneurs who are ready to organize what is a true work of God.

This special work of God that the church experienced in the 1960s is something that human hands can't manufacture, and we must allow the Holy Spirit to continue His glorious and miraculous work. When we look at the book of Acts, it is really a record of the consistent inconsistencies of the apostles truly being led by the Holy Spirit. We've been given the ingredients: the inerrant Holy Bible and the Holy Spirit. But the book of Acts does not give us the precise recipe; that would make it all mechanical and faith would not be necessary.

The book of Acts records how Simon, the sorcerer in Samaria, believed and was baptized under Philip's preaching. Peter immediately followed up with those new believers so that through the laying on of hands, they received the Holy Spirit. Simon saw a franchising opportunity. For Simon, here was a style, strategy, event, model, or paradigm that could be duplicated! Simon offered Peter money so that he, Simon, could perform that ministry too. Peter's

rebuke could not have been stronger—telling this terribly misguided entrepreneur that his money would perish with him. He needed to repent because his heart was not right in the sight of God (Acts 8:9-24).

There is also the story of the prophet Balaam in Numbers chapters 22-24 and Joshua 24:9-10. A warning of the seriousness of using gifts from God, for making profit in the things of God, is mentioned three times in the New Testament. Balaam is referred to in 2 Peter 2:15, Jude 11, and Revelation 2:14. Sending out His disciples Jesus said,

“As you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give” (Matthew 10:7-8).

Surely Jesus knew that one day small groups of believers would grow in size to a couple of thousand or more in a single location. Jesus’ words, “Freely you have received, freely give,” would have to be mightily stretched to include an expanded guideline for the successful megachurchman to include: Write and sell a book on your effective model; hold seminars for potential protégés; design an organizational flow chart; provide a detailed manual for duplication of the model; enforce strict accountability to the mother church; and purge sheep in the protégé’s church who are not cheerfully compliant with the newly adopted model’s purposes and practices.

Is the centrality of the Word of God and the sovereign, gracious work and ministry of the Holy Spirit missing here?

I remember when a talented group of men wanted to organize Calvary Chapel into a denomination. Some of the concepts they came up with made a lot of sense to the natural man. They proposed to grab hold of the rising star, Calvary Chapel, and ride it to the top of what they diagrammed as a bell curve; to ride its growth to the



high point of the curve before the rising star would begin to fade into its memorial stage. This concept is well presented in Arnold Cook's book, *Historical Drift*.<sup>2</sup>

#### JOHN WIMBER—EMPHASIS UPON SPIRITUAL EXPERIENCE

John R. Wimber (1934-1997) was one of those who wanted changes in the Calvary Chapel Movement. After his conversion to Christ, his spiritual search for church identity led him from the Quakers to a short stay in Calvary Chapel, and then to organizing the Vineyard churches with Ken Gulliksen. Alongside C. Peter Wagner at Fuller Seminary, Wimber taught a very popular class, Signs and Wonders. Through the Charles E. Fuller Institute of Evangelism and Church Growth, Wimber led church growth seminars all over the U.S. and the world. He personally explained to me the Bell Curve concept.

Highly charismatic, Wimber wanted Pastor Chuck Smith to put a greater emphasis on spiritual experiences and the supernatural gifts of the Holy Spirit. Pastor Chuck would not move from his primary commitment to teach chapter by chapter, verse by verse through the Bible with full dependence on the leading of the Holy Spirit. Wimber also tried to convince Pastor Chuck to steer the Calvary Chapel Movement into a formal denomination.

Each year a group of Calvary Chapel pastors would meet for prayer and guidance as they planned for the June Pastors' Conference. It was during the March 1981 two-day planning session at the Twin Peaks Conference Center when Wimber finally realized that Pastor Chuck was adamant and did not want Calvary Chapel to become a denomination. It would remain a fellowship of pastors with a common vision of feeding the flock by teaching through the Bible verse by verse.

Wimber was determined to start a denomination. After the June 1981 Pastors' Conference, Wimber sent a letter to all the Calvary

Chapel pastors inviting them to join him in Morro Bay, California. The intent was to move forward into becoming a denomination. He also held special face-to-face meetings with some of these pastors explaining his plan. Wimber envisioned changes that would take place and accused Pastor Chuck Smith of quenching the Spirit. At that time there were about 350 Calvary Chapel fellowships. About forty of those pastors decided to join John Wimber and Ken Gulliksen in the small group of Vineyard churches.

Tom Stipe, who was at one point in line to assume leadership of the Vineyard Movement, said,

“The most famous thing—or infamous thing—that John [Wimber] ever said to me is [when] we were in Australia in Melbourne and we had begun to share the platform with Paul Cain. And it was as though anything spiritual had disappeared. And John says to me backstage ... and we were charging eighty-five bucks a head ... he said, ‘Man, it’s hard to have a Signs and Wonders conference when there aren’t any.’”<sup>3</sup>

A few days after the 1981 Pastors’ Conference, I called Pastor Chuck and asked if we could plan a conference for the pastors where they would be built up and encouraged in the Word by men who had been serving the Lord for years, men who taught the Bible verse by verse in expository sermons. Chuck asked who I would suggest for speakers. I answered, Nathaniel Van Cleave, J. Edwin Orr, and Armin Gesswein. Gesswein had organized pastor prayer groups and he was part of a surprising work of God in Europe. Pastor Chuck gave the green light.

It was precious to see how the main focus of the Calvary Chapel pastors continued to hold fast to the sufficiency of God’s inerrant Word and the sufficiency of the Holy Spirit to provide church growth.

It is certain that men called to serve our Lord can follow either God’s way or man’s way in the pursuit of church growth. Since it is His church and Jesus said, “I will build My church” (Matthew

16:18), I would encourage young pastors to follow God's way. The failure of one generation to communicate its faith to their children results in the loss of personal experience with a living God. When a church work starts in the Spirit, sadly it can end in the flesh and become a human organization. Over time, it can depart from its original beliefs, purposes, and practices. The result is the loss of real Holy Spirit vitality.

The apostle Paul said,

“Are you so foolish? Having begun in the Spirit, are you now made perfect by the flesh?” (Galatians 3:3).

#### CALVARY CHAPEL POSITION LETTER NUMBER ONE

Immediately on August 17, 1981, Pastor Chuck responded to the Wimber episode with the first Calvary Chapel position letter. In it he said,

“It has been drawn to my attention that some of the pastors feel that I have been guilty of quenching the Spirit of some of the Calvary Chapels or their ministers. We want to assure you that we have no desire to quench the work of the Holy Spirit. I believe that the real power of the church is found in the Holy Spirit working through the Word of God in the lives of the believers in God. I do believe that if you have only the Word of God working in the lives of believers, that you are missing a very vital ingredient. I also feel that if you have the Holy Spirit working in the believers of God without the Word, that you also are missing a very important ingredient.

“I feel that it is important that we recognize that Calvary Chapels are not another Pentecostal church. If you desire to emphasize the experience aspects of the work of the Holy Spirit, it would probably be well if you would seek an affiliation with Pentecostal churches, Assemblies of God, Foursquare, or Church of God, because they seem to have more experience-oriented type of ministry, where I believe that Calvary Chapel has basically been established by God to fill the broad gap between the Baptist and the Pentecostal churches. We have the Spirit of God working, but the real emphasis is on the solid foundation of

the Word being the basis through which the Spirit works as He confirms the Word with signs following. But, when you reverse the order where the experience and the signs become the primary thrust, then you are moving more toward the Pentecostal position, and you should seriously consider dropping the affiliation or relation with Calvary Chapel, especially dropping the use of the Calvary Chapel name.

“We pray for each of you, that God will guide you in your ministries, and will continue His blessing on your churches and upon your own walk and relation with Him....

Yours in Him, Chuck Smith”<sup>4</sup>

Another failed attempt to promote Calvary Chapel into a new denomination without Chuck Smith’s knowledge was called the Christianity Today Project. While Pastor Chuck was out of the country teaching the Word to a group of missionaries, advertising material was sent to the magazine. The plan was to bring pastors to Costa Mesa who were interested in joining a fast-growing, mildly charismatic organization. Interested pastors were asked to write to “Maranatha! Missions Development” for further information. The editor of *Christianity Today* sent back a letter saying that the program did not sound like Pastor Chuck Smith. And it wasn’t. The project did not materialize.

#### CALVARY CHAPEL POSITION LETTER NUMBER TWO

On June 5, 2006, Pastor Chuck Smith responded to the Emerging Church Movement with a second Calvary Chapel position letter. It read,

“The time has come for us to restate the position of Calvary Chapel on a number of issues. We do this because Calvary Chapel has become known to represent a fairly definable entity in its approach to sound biblical teaching and approach to biblical doctrine. It’s not that we believe we have the best or only way; it’s simply the way we approach God’s Word within Calvary Chapel. And likewise, if a different approach is to be taken, then all we ask is that the name Calvary Chapel not be attached to it.

“First of all, Calvary Chapel is not a denomination, but rather a movement. We often receive inquiries as to whether or not Calvary Chapel is a member of some national or international group affiliation. We answer such inquiries with our stated position that each church is independent and has established its own set of bylaws. We are ministers who hold basic common beliefs, and maintain them within a range of practices. We believe that every minister is responsible to Jesus as the Chief Shepherd, and will ultimately answer to Him for his ministry and not to us. We love and respect each other and rejoice with those that rejoice, and weep with those who weep. As with the apostle Paul, we do not feel that we have apprehended that for which we were apprehended, neither are we perfect, but this is what we seek to do—forgetting those things which are behind and reaching for those things that are before, we press toward the mark for the prize of the high calling of God in Christ Jesus.

“Secondly, we hold to the supremacy of Jesus as the head of the body, His church. We look to the Holy Spirit to guide and direct each decision in the building up of the body of Christ. Having begun in the Spirit, we do not seek to be made perfect in the flesh, but seek to continue to be led by the Spirit. We believe that the Bible is the inspired Word of God and is infallible and the final authority for our faith and practice. We believe that God established the model for the church in the book of Acts, and seek to follow that model as much as is possible. We feel that church history is, for the most part, a sad commentary of the failure of men who sought by human genius and resources to perfect that which began in the Spirit. The messages of Jesus to the churches in Revelation 2 and 3 reveal early in the history of the church that those problems that needed to be repented of began to be manifested. So much for church history, but something that we must not simply disregard, we must realize that it shows us so clearly how the enemy has, is, and will continue the attacks upon the church and upon our individual ministries. How our heart grieves for the many who have started the race but have failed to complete it.

“In the book of Acts we see that the activities of the church were described as:

“1. Continuing steadfastly in the apostles’ doctrine, which we understand to be a systematic teaching of the Bible.

“2. Fellowship, which we understand to be a loving and caring relationship with each other. As John wrote, ‘That which we have seen and heard, we declare unto you, that you may have fellowship with us: and truly our fellowship is with the Father, and His Son Jesus Christ.’

“3. The breaking of bread. This to us is a tangible representation of the unity that we share in Christ for we understand that the bread speaks to us of the body of Christ which was broken for us. As we all eat the bread and it is assimilated into our bodies, we are spiritually united through Jesus with each other in the fact that the bread that is nourishing me and is becoming a part of me is also nourishing you and becoming a part of you. Thus, we are united together in Christ. He dwells in me; He dwells in you.

“4. Prayer. Through prayer we unite our hearts with the heart of God that we might see His will accomplished in the church and throughout the world.

“We believe that when the church will make these four things the major activities of the church, which happened in the book of Acts, the Lord will add daily to the church such as should be saved. Thus, we do not look to the myriad of church growth programs that are being promoted for the building of the church but to Jesus Himself, who said that He would build His church. We do watch as the many programs come and go in which man by his wisdom tries to do the work of God more effectively, but rather than entering into the programs of man, seek to continue to be led by the Spirit of God.

“We realize that the Scriptures warn us of aberrant doctrines that would come into the church, even going so far as to deny our Lord Jesus. Second Peter chapter 2, verse 1 tells us,

‘But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.’

“Likewise in Jude, verse 4, we read,

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

“We see a tendency toward this in what is commonly called the Emergent church teachings. Some of the concerns that we have are with the speculations and positions that they are suggesting:

“1. That Jesus is not the only way by which one might be saved. It seems that they are postulating a broader gate and a broader path to heaven, sort of ‘all roads lead to heaven.’ That good people by every religious persuasion may be received into heaven. We feel that this goes against the plain teaching of the Scriptures and negates the need of the cross for the expiation of our sins. Paul wrote of those men in his letter to the Philippians and called them enemies of the cross of Christ. Jesus said, ‘I am the way, the truth and the life, no man can come to the Father but by Me.’ This is not relative truth, but absolute truth.

“2. The soft peddling of hell as the destiny for those who reject the salvation offered through Jesus Christ. There are suggestions of universalism in their teaching that all will ultimately be saved.

“3. We have difficulty in their touchy-feely relating to God, where the experience of certain feelings become the criteria for truth rather than the Word of God.

“4. We have great problems with the use of icons to give them a sense of God or the presence of God. If they want to have a tie with the historicity of the church, why not go back to the church in Acts, which seems to be devoid of incense, candles, robes, etc., but was filled with the Spirit.

“5. We do not believe that we should seek to make sinners feel safe and comfortable in church. Is it right for me to speak comfortable words to a man who is going to hell unless he turns from his sin? If I fail to warn him of the consequences of his sin, and he dies and goes

to hell, will God require his blood at my hand? When is godly sorrow and conviction of sin such a wrong thing?

“6. Should we seek to condone what God has condemned, such as the homosexual lifestyle? Should we tell them that their problem is a genetic disorder rather than a blatant sin that God condemns over and over in the Bible? How long before they tell us that they have discovered that rapists, pedophiles, and adulterers have a genetic disorder and need to be understood rather than condemned?

“7. Should we look to Eastern religions with their practices of meditation through Yoga and special breathing techniques or repeating a mantra to hear God speak to us? If this is needed to enhance our communication with God, why do you suppose that God did not give us implicit instructions in the Scriptures to give us methods to hear His voice? Is it the position of my body or my heart that helps me to communicate with Him?

“8. The great confusion that exists in the divergent positions of the Emergent church results from their challenging the final authority of the Scriptures. When you no longer have a final authority, then everyone’s ideas become as valid as the next person’s, and it cannot help but end in total confusion and contradictions.

“There are those who say that [the] Emergent Movement has some good points, but so does a porcupine. You are better off if you don’t get too close!

“So, let us not turn to our own understanding, but rather return to our own first love; and teach that the Bible is indeed the true Word of God; and teach it in its entirety; nothing less and nothing more.

Chuck Smith”<sup>5</sup>

The heretical problems with the Emergent or Emerging Church Movement have been analyzed by D.A. Carson, Robert R. Congdon, R. Scott Smith, and J. David Winscott.<sup>6</sup> The full doctrinal distinctives of the Calvary Chapel movement can be found in the book, *Calvary Chapel Distinctives*.<sup>7</sup>



What does the church of Jesus Christ look like when it becomes postmodern, Drucker-structured, Purpose Driven, and Emerging-minded? Let's take a look.

## CHAPTER NINE FOOTNOTES

1 Rick Warren, interview held during the Biannual Faith Angle Conference on Religion, Politics and Public Life, Key West, Florida, May 2005. [www.pewforum.org/Christian/Evangelical-Protestant-Churches/Myths-of-the-Modern-Megachurch.aspx](http://www.pewforum.org/Christian/Evangelical-Protestant-Churches/Myths-of-the-Modern-Megachurch.aspx).

2 Arnold L. Cook, *Historical Drift* (Camp Hill, PA: WingSpread, 2007).

3 Charles E. Fromm, "Textual Communities and New Song in the Multimedia Age: The Routinization of Charisma in the Jesus Movement," (Thesis presented to Fuller School of Intercultural Studies, Fuller Theological Seminary, Fuller 2006), p. 283.

4 Chuck Smith, letter sent to all Calvary Chapel pastors, July 17, 1981.

5 Chuck Smith, letter distributed in the Calvary Chapel Pastors' Conference folders, June 5, 2006.

6 D.A. Carson, *Becoming Conversant with the Emerging Church: Understanding a Movement and Its Implications* (Grand Rapids, MI: Zondervan, 2005); Robert R. Congdon, *The European Union and the Supra-Religion* (Longwood, FL: Xulon Press, 2007); R. Scott Smith, *Truth and the New Kind of Christian: The Emerging Effects of Postmodernism in the Church* (Wheaton, IL: Crossway Books, 2005); J. David Winscott, *From Which Well Are You Drinking?* (Santa Ana, CA: Calvary Chapel Outreach Fellowship, 2007).

7 Chuck Smith, *Calvary Chapel Distinctives* (Costa Mesa, CA: The Word for Today, 2000).

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CHAPTER TEN

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## THE PURPOSE DRIVEN EMERGENT CHURCH

The Emergent Church Movement embodies a shared commitment to being postmodern in order to reach the postmodern culture. That movement certainly is not interested in advocating, let alone defending, the inerrancy of the Bible. The movement is diverse with a variety of models for a local church.

These models include the Bill Hybels seeker sensitive model at Willow Creek; Randy Frazee's Connecting Church; Robert Lewis and the Church of Irresistible Influence; and the Perimeter Church of Atlanta. The list grows. Because of modern technology, many are now expanding their influence with satellite locations in neighboring communities and distant states through the use of jumbo video screens. The pastor is seen on the big screen and is accompanied by live music at the satellite location. Nevertheless, harnessing technology can certainly be used in a Christ honoring way.

SECOND GENERATION CHUCK SMITH JR.  
INTO EMERGING CHURCH

Chuck Smith Jr. has nested in the Emerging Church Movement and has been very attracted to Rick Warren and the Leadership Network. The following is an extensive quote from Chuck Smith Jr.:

“As far back as 1970, Lawrence Richards was calling for *A New Face for the Church* and in 1975 Howard Snyder pointed out *The Problem of Wineskins*. The student revolution of the 1960s marked the beginning of change in Western society, and prescient believers were already discovering that the church would have to alter some of its structures in order to recast biblical community in the new world, still forming. The recommended changes of the sixties, however, had to do more with tweaking existing structures rather than calling the entire structure, right down to its foundation, into question.

“In the last decade of the twentieth century, a small group of Christian leaders were drawn together by their mutual conviction that evangelicalism had produced a subculture that was no longer the best possible representation of Christianity. The world that had given birth to North American evangelical institutions (established basically through the 1940s to the 1960s) had disappeared by 1990. These believers realized that pushing the same methodologies (perhaps even the idea of methodology) and striving to salvage the old worldview would increasingly alienate popular culture and future generations of Christian youth.

“The group that met together to discuss these issues was fortunately blessed with astute and theologically informed thinkers like Brian McLaren and Tony Jones; ecclesiastical innovators like Todd Hunter, Chris Seay, and Brad Cecil; advocates of worship renewal like Sally Morgenthaler; and world-Christians like Andrew Jones. Scholars who had been discerning the times—Len Sweet, Stanley Grenz, N.T. Wright, Robert Webber, and Dallas Willard, to name a few—forged a biblical vocabulary that enabled the early team to converse intelligently on issues that were their passion. All of them shared two basic beliefs: Western culture had radically changed since the 1950s, and the church desperately needed renovation to respond to cultural changes.

“The more the original crew talked among themselves, the more the numbers grew. In the early 1990s, Leadership Network provided the initial platform for them to generate more discussions and host conferences. Later they adopted the name The Terra Nova Project, and when Leadership Network withdrew its support, they became Emergent, which Brian McLaren insists is a conversation rather than a movement.”<sup>1</sup>

Brian McLaren confirmed this history in an interview that answered the question: How did all of this get started?<sup>2</sup>

#### BOB BUFORD AND LEADERSHIP NETWORK

In 1984, Leadership Network was organized by Bob Buford when there were about 100 megachurches in the U.S. It served as a resource broker that supplied information to and connected leaders of innovative churches. Buford admitted that Drucker was the unquestionable intellectual father and moving force behind his organization.<sup>3</sup> In 2009, Leadership Network had a staff of sixty and a nine-million-dollar budget, and that year there were over 5,000 megachurches.

In the early 1960s, Buford took over the family business, Buford Television, Inc. in Tyler, Texas. It was Drucker’s writings on business management that inspired Buford to seek Drucker for business consultation. Their friendship grew over the years as they talked about management and the phenomenon of the large pastoral church. Both recognized the potential for these churches to re-energize Christianity in this country and address societal issues that neither the public nor private sectors had been able to resolve. *Forbes Magazine* quoted Drucker as saying,

“The pastoral megachurches that have been growing so very fast in the United States since 1980 are surely the most important social phenomenon in American society in the last thirty years.”<sup>4</sup>

In 1988, Buford, along with others, convinced Drucker to lend his name, great mind, and occasional presence to create The Drucker Foundation. Through conferences, publications, and partnerships, the Foundation would help social sector entities focus on their mission, achieve true accountability, leverage innovation, and develop productive partners. Frances Hesselbein was involved as she took Drucker principles to the Girl Scouts of the USA.

Buford founded the Leadership Training Network in 1995, where Drucker's principles were applied to peer coaching of megachurch pastors who were to energize the twenty-first century Emerging church. Buford modestly boasted that he was the legs for Drucker's brain.

By 1999, Drucker's voluminous writings had been archived at the Claremont Graduate University in California. In 2008, the university formed the Drucker Institute with Buford named as chairman of the board. Drucker had been applying management principles to nonprofit organizations for years, donating half of his consulting time. He believed the nonprofit social sector would be the greatest means of export to the rest of the world.

Drucker's widow, Doris, affectionately reported via video that her husband kept no file correspondence from his General Motors and General Electric consulting days. However, there was a big file in his cedar closet named "Buford." Doris shared a letter her late husband wrote to Bob and Linda Buford on the occasion of his ninetieth birthday. The letter said,

"But above all, this is a letter of profound thanks for what you, Bob, have done for me and for the third half of my life, the last fifteen or so years. It is through you and your friendship that I have attained, in my old age, a new and significant sphere of inspiration, of hope, of effectiveness—the megachurches. You cannot possibly imagine how much this means and has meant to me and how profoundly it has affected my life. I owe you so very much for your generous willingness to allow

me to take a small part in your tremendously important work. I can't even begin to tell you what your confidence in me and your friendship means and has meant for me.

With warm and affectionate gratitude,  
Peter Drucker”<sup>5</sup>

Bob Buford was Drucker driven. When Drucker died at age ninety-five, Buford told a newspaper reporter, “I’ve long since ceased trying to determine what thoughts are mine and which come from Peter.” The article went on to say, “Mr. Buford credits his mentor with transforming management into the ‘alternative to tyranny.’ He says that’s largely responsible for ‘the peace and prosperity of the second half of the twentieth century.’”<sup>6</sup>

What in the world happened to the peace and prosperity of the second half of the twentieth century? America has more Drucker-driven megachurches. But where is the peace and prosperity?

What are the spiritual presuppositions that underlie Drucker-driven church growth principles? Listen to the master’s own words:

“Society needs a return to spiritual values—not to offset the material but to make it fully productive. Mankind needs the return to spiritual values, for it needs compassion. It needs the deep experience that the *Thou* and the *I* are one, which all higher religions share.”<sup>7</sup>

Again the reader cannot help but note the Hegelian dialectic. The thesis is the “Thou.” The antithesis is the “I.” And the synthesis is the “One.” This really appeals to the protégés of the McGavran and Wagner Fuller Seminary Emergent church teaching, whose paradigm shift has moved from the individual to the homogeneous group. How can a group be born again, contrary to what Jesus taught in John 3:3?

DRUCKER ADMITS: "I AM NOT A BORN AGAIN CHRISTIAN"

In an interview, Peter Drucker admitted,

"I am not a born again Christian. I went to church and tithed. But no, I am not a Christian. I taught religion at Bennington College every other semester for five years; out of which the essay on Kierkegaard came after I had stopped teaching there."<sup>8</sup>

Drucker drank deeply from Zen and German mysticism when he said, "The parts exist in contemplation of the whole."<sup>9</sup>

Authors J.S. Bowman and D.L. Wittmer said of Drucker in the *Journal of Management History*,

"Convinced of the overall importance of Confucian ethics, he claims that if ever there is a viable 'ethics of organization,' it will almost certainly have to adopt the key concepts of Confucian theory: clear definitions of relationships, universal rules, focus on behavior rather than motives, and behavior that optimizes each party's benefits."<sup>10</sup>

Drucker was Rick Warren's mentor for developing and implementing the Purpose Driven model for the church. It was a major paradigm shift from the Lord's New Testament pattern to a Drucker driven pattern whose presuppositions were steeped in Kierkegaardian, Zen, Confucian, and postmodern thinking. The spiritual deception is overwhelming and sad beyond words!

The Drucker Foundation, under Buford's leadership, organized a symposium in December 1996 called "Emerging Partnerships: New Ways in a New World," sponsored by The Rockefeller Brothers Fund. The Drucker Foundation leadership, along with Rick Warren, advanced the idea that a healthy society requires three vital sectors: a public sector of effective governments; a private sector of effective businesses; and a social sector of effective community organizations. This is what Drucker called his three-legged stool.

The mission of the social sector is to change lives. The need for the change stems from the fact that we are now living in a postmodern era. The new leaders are the change agents and they are loosely identified as Emergents. They must think and be postmodern in order to reach postmoderns. If the mission is to change lives, why depart from Jesus' teaching that to be born again is what truly changes lives? Is it because culture has become postmodern that the grace of God, working in the born again experience, no longer works?

DRUCKER, BUFORD, WARREN,  
CHUCK SMITH JR., AND CHUCK FROMM

Chuck Fromm arranged for me to spend three days at the Hilton Hotel in Ontario, California in the mid-eighties, where Peter Drucker addressed a group of church leaders and seminary professors. Bob Buford sponsored the meeting. At that meeting Buford explained to us that leadership communities are small groups of innovators and thought leaders pursuing a common ministry outcome, sharing ideas, developing strategy, and benchmarking measurements in the context of authentic relationships. Leadership Network discovers Emerging ministry initiatives and carefully invites strategic leaders into these communities of peers who are seeking to improve their personal and organizational performance in the focused outcome areas.

Drucker and Buford mentored my nephews, Chuck Smith Jr. and Chuck Fromm. They have become leading change agents in the Emergent Movement and they have drawn particularly close to Rick Warren. Both have spent hours in consultation with Drucker and Warren. Chuck Fromm claims to have assisted Buford with his book, *Halftime*. Chuck Smith Jr. wrote *The End of the World ... As We know It: Clear Direction for Bold and Innovative Ministry in a Postmodern World*. He claims to have received counsel from Drucker while writing the book.



## DRUCKER-WARREN PURPOSE DRIVEN MODEL AND FULLER SEMINARY

Warren's Purpose Driven model has expanded worldwide and appears to be, by sheer size, the leading model within the Emergent Movement. Rick Warren continues to maintain strong ties with Fuller Seminary and Edmund Gibbs, both of whom help distribute Warren's Ministry Toolbox for protégé pastors.

The philanthropic, humanistic Lilly Foundation has funded projects for both Drucker and Warren. The Saddleback Church is an extension campus for the Golden Gate Seminary in Mill Valley, California. Lilly has donated \$300,000 which is being utilized by the church for computer equipment and the training of students to use digital tracking technology to monitor Purpose Driven pastors, congregations, and their development around the world.

The Purpose Driven model will only reproduce successfully if the blueprint and manual are followed precisely. Exact steps and strict accountability must be unwaveringly enforced. Protégé pastors and congregations must be committed to change from their so-called unsuccessful traditional ways of doing things. Church members who resist will be culled from the congregation early on. They will be shown the door.

The Purpose Driven model comprises a new legalism which is monitored carefully by the mother church via computer tracking. If the protégé pastor and congregation move through the transition, in lock step, they can be assured of becoming a transformed postmodern Emergent church. Whatever happened to the work and ministry of the Holy Spirit in the church?

## THE POSTMODERN EMERGING CHURCH

When Gibbs addressed the students at Golden Gate Seminary, he said,

“The evangelical church in North America must undergo radical change with new kinds of leadership in order to fulfill its redemptive mission in the postmodern context of the next century.... This ongoing process of dying in order to live should not be as if we are reading the Scriptures right, for crucifixion is at the very essence of the ministry of Christ.

“Churches must embrace transitions or forfeit the possibility of exercising a transformational ministry within changing cultures. In the shift from a modern era emphasizing rationality and unified progress to a postmodern era, characterized by pluralism, ambiguity, and relativism, the church is facing a context in which the former concepts of self-identity and purpose are being challenged. The church itself will need to go through a metamorphosis in order to find its new identity in the dialectic of gospel and culture. This new situation is requiring churches to approach their context as a ‘missional’ encounter.

“The cultural changes with which church leaders must grapple are: Global. There is nowhere to run to. Rapid. There is no time to reflect. Complex. There is too much information to absorb. Comprehensive. They affect every area of life.”<sup>11</sup>

The fair question to ask Fuller Professor Gibbs is this: What does the idea of a metamorphosis of the church have to do with the redemptive substitutionary crucifixion of our Lord? Can we add anything to what Jesus has already accomplished when He said on the cross, “It is finished”? It seems obvious that what Gibbs was presenting is a purely humanistic agenda. The Emergent church folks, aka new evangelicals, are looking for a new church identity in the postmodern culture rather than in the handbook of our Creator God, which is the inerrant Bible.

The word “dialectic” has been imported from the realm of philosophy. The original Greek word *dialektos* is used in the New Testament to refer to a language or tongue spoken, from which we get the English word “dialect.” The philosophical notion of dialectic

originated in ancient Greece and was popularized by Plato in his Socratic dialogues. Unresolved tension and paradox is embedded in a variety of dialectic forms of thinking from Socratic, Hindu, Buddhist, Medieval, Hegelian, Marxist, and even Talmudic.

THE EMERGING CHURCH HUMANISTIC DIALECTIC TENSION  
New evangelicals learned about the word “dialectic” from Karl Barth and neo-orthodoxy. Conveniently, that word is in the vocabulary of the postmodern philosophers and Emergent churchmen. When you dismiss absolute truth that comes from the inerrant Bible and turn to unresolved dialectic tension, you fall into the arms of confusion where there are no ultimate answers.

Gibbs used the word “dialectic.” He said: “The church must go through a metamorphosis in order to find its new identity in the dialectic of gospel and culture.” The church is the bride of Christ: the household of the faithful, the body of the redeemed. It is that specific body of believers that Jesus promised to build and the gates of hell would not prevail against it (Matthew 16:18). That promise for the church rested upon the twin sufficiencies: the inerrant Bible, and the work and ministry of the Holy Spirit. Culture stands in stark contrast to the church. Culture consists of unsaved, unredeemed sinners. From the Tower of Babel the Lord scattered the unsaved. One language became many; many with diversified cultural people groups.

Where in the New Testament are we told that the church is to change; that the gospel is to change and find a new identity in culture in order to reach that culture? Since we live in a fallen and broken world, all cultures are comprised of unsaved people dominated by Satan who is the prince of this world (John 12:31; 14:30). Until Jesus comes again there will always be a tension between cultures, on the one hand; and the gospel and the church on the other.

The solution has remained unchanged. Only the grace of God releases the tension between the sinner and the timeless gospel message delivered to him from a faithful servant of the Lord using the inerrant Bible texts. The Holy Spirit works where one (who is a part of the bride of Christ) uses the inerrant Bible. This is the compelling reason why it is individuals who are born again, one by one, not homogeneous groups.

RICK WARREN BOASTS THAT PETER DRUCKER IS HIS MENTOR. Alluding to his lectures at the Harvard Kennedy School and the Law School, Rick Warren reports that he began those lectures with this quote coming from Peter Drucker:

“The most significant sociological phenomenon of the first half of the twentieth century was the rise of the corporation. The most significant sociological phenomenon of the second half of the twentieth century has been the development of the large pastoral church—of the megachurch. It is the only organization that is actually working in society.

“Now, Drucker has said that at least six times. I happen to know because he’s my mentor. I’ve spent twenty years under his tutelage learning about leadership from him, and he’s written it in two or three books, and he says he thinks it’s the only thing that really works in society.”<sup>12</sup>

The Bible teaches that man has status and significance because he was created in the image of his Creator God; even in his fallen condition. However, in today’s postmodern church, “to social planners such as Peter Drucker, man’s status and significance is based upon what economic value he has to society.”<sup>13</sup>

The former view is God-centered; the latter view is man-centered. If a disabled child or adult cannot make an economic contribution to society, are they then considered without status and significance? This bankrupt, man-centered view is completely void of compassion from either God or man!

Drucker said of the individual,

“In spite of his need and search, Christianity and the churches have been unable to provide a religious social solution. All they can do today is to give the individual religion. They cannot give a new society and a new community. Personal religious experience may be invaluable to the individual; it may restore his peace, may give him a personal God and rational understanding of his own function and nature. But it cannot re-create society and cannot make social community life sensible.”<sup>14</sup>

The Purpose Driven model depends heavily upon human devised self-assessments and group assessments to measure and monitor its activities and progress. This is how the General Systems Theory operates, from a feedback mechanism. Buford has developed what is called the Christian Life Profile to measure the spiritual maturity of a church member.

The Drucker Foundation offers a Self-Assessment Tool workshop for an organization or community which guides them through a process to transformation. Warren has a Purpose Driven Life Health Assessment, which is a subjective self-assessment of a believer’s spiritual condition and progress.

These self-assessment instruments purport to measure the things of the mind and/or spirit. They are hardly reliable and highly variable. Human behavior is difficult to measure, quantify, qualify, or predict. Multiple conflicting schools of psychology and psychiatry attest to this. Many of these self-assessment instruments rely upon vanity, flattery, improper self-disclosure of an intimate nature, and even dishonesty.

The prophet Jeremiah declared,

“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

Paul warned,

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith” (Romans 12:3).

The Drucker driven and Purpose Driven humanistic tools for self-assessment are mechanical; they are in the flesh. They reintroduce the church members to a new legalism.

The inerrant Bible abounds with many practical and spiritual guidelines from our Creator Redeemer for self-assessment. The Psalms, Proverbs, the New Testament Gospels, book of Acts and the Epistles are loaded with material to help disciples assess their behavior. The rest of the Scriptures are laced with innumerable examples of how to act and how not to act, drawn from the real history of men reacting and responding to their Creator and each other. These are examples that transcend cultures and time.

The beauty of God’s plan is that it is grounded in the twin sufficiencies: the inerrant Word provides the guidelines, and the work and ministry of the Holy Spirit provides the gracious power of God that enables disciples to succeed for His glory. Moses understood this when he wrote,

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law” (Deuteronomy 29:29).

Ezekiel understood this when he wrote,

“And I will put My Spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them” (Ezekiel 36:27).

Jesus assured His disciples of this when He said,

“But you shall receive power, after that the Holy Spirit is come upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Jesus comprehensively anticipated all cultures. Or was Jesus short-sighted? Was He unaware that in the latter decades of the twentieth century, humanists and beguiled Emergent churchmen would start declaring their culture to be postmodern? And would that alarming declaration render our Creator Redeemer’s plan from before the foundation of the world to be no longer effective?

Paul understood this when he said,

“But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His” (Romans 8:9).

Importing Confucian, Zen, and Kierkegaardian-soaked principles and plans into the body of Christ is disturbingly serious stuff. Paul made it ever so clear when he said,

“For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11).

The aging apostle John understood this when he said,

“These things have I written unto you concerning them that seduce you. But the anointing which you have received of Him abides in you, and you need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in Him” (1 John 2:26-27).

This is not complicated. Satan through humanists seduces. The Lord anoints His disciples through the Holy Spirit. We are to abide in His truth, the inerrant Word of God.

Next we will consider how the new evangelical Emergent church is positioning itself to become a part of Satan's end-time new world order.

## CHAPTER TEN FOOTNOTES

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CHAPTER ELEVEN

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# NEW EVANGELICALS IN THE NEW WORLD ORDER

From secular humanists to Bible-believing Christians, globalization is the hot topic. Our planet has many crises. Poverty, famine, disease, food and water shortages, natural disasters, economic downturns, moral chaos and wars impact people's consciousness worldwide. Today, news is instantaneous. Anxiety, hopelessness, and anger shroud the masses.

Even in developed countries the economic rug has been pulled out from under those who are clinging to a seemingly favored middle class status. Apart from the few wealthy elite, everyone else has been pushed out of his or her comfort zone. The near poor are moving toward poverty. The poor continue to be poor and their numbers are increasing. Sadly they are a vast growing number of people worldwide.

The humanistic social engineers believe that the solution is a world-wide redistribution of wealth, a single global currency, and a one-world government body of laws that runs everything in this global

village. Such is the clarion call for this new world order. They believe the United Nations is the model that needs to be perfected. Both open and covert advocates have been beating this drum for years.

#### PROPONENTS OF THE NEW WORLD ORDER

Founded in 1921 in New York City, the Council on Foreign Relations has functioned as an elite super think tank. It is not an official U.S. government entity; but an autonomous council that gives advice on our nation's foreign policy and seeks to personally inform and persuade elected public officials and cultural social change agents of influence. The Council has been a strong advocate of a new world order or what is now being referred to as world governance.

Influential change agents in the United States government, military generals, world leaders, and popes have been advocating the advantages of a new world order for many decades. Take a look at just a sampling of those advocating a new world order.

1962 – Council on Foreign Relations member, Nelson Rockefeller, gave a lecture at Harvard University saying that there is “a new and free order struggling to be born.... There is a fever of nationalism ... but the nation-state is becoming less and less competent to perform its international political tasks.... These are some of the reasons pressing us to lead vigorously toward the true building of a new world order ... with voluntary service.... Sooner perhaps than we may realize ... there will evolve the bases for a federal structure of the free world.”<sup>1</sup>

1967 – Pope Paul VI wrote the encyclical, *Populorum Progressio*, wherein he stated:

“Who can fail to see the need and importance of thus gradually coming to the establishment of a world authority capable of taking effective action on the juridical and political planes? Delegates to international organizations, public officials, gentlemen of the press, teachers and educators—all of you must realize that you have your part to play in the construction of a new world order.”<sup>2</sup>

1973 – *The New York Times* published “From a China Traveler” by David Rockefeller, who wrote about Communist China:

“One is impressed immediately by the sense of national harmony.... There is a very real and pervasive dedication to Chairman Mao and Maoist principles. Whatever the price of the Chinese Revolution, it has obviously succeeded not only in producing more efficient and dedicated administration, but also in fostering high morale and community purpose. General social and economic progress is no less impressive.... The enormous social advances of China have benefited greatly from the singleness of ideology and purpose.... The social experiment in China under Chairman Mao’s leadership is one of the most important and successful in history.”<sup>3</sup>

How many millions were put to death to achieve this cultural revolution?

1973 – The Trilateral Commission was founded by David Rockefeller as another elite independent think tank focusing initially on foreign policy issues related to the U.S., Europe, and the Far East. It has been widely viewed as a counterpart to the Council on Foreign Relations with the goal of one-world governance.

1977 – *The Atlantic Monthly* published “The Trilateral Connection” by former *Washington Post* columnist, Jeremiah Novak, in which he stated, “For the third time in this century, a group of American scholars, businessmen, and government officials is planning to fashion a new world order.”<sup>4</sup>

1979 – Barry Goldwater wrote,

“In my view, the Trilateral Commission represents a skillful coordinated effort to seize control and consolidate the four centers of power—political, monetary, intellectual, and ecclesiastical. All this is to be done in the interest of creating a more peaceful, more productive world community. What the Trilateralists truly intend is the creation of a worldwide economic power superior to the political governments of the nation-states involved. They believe

the abundant materialism they propose to create will overwhelm existing differences. As managers and creators of the system they will rule the future.”<sup>5</sup>

1987 – Pope John Paul II wrote the encyclical, *Sollicitudo rei socialis*, which commemorated the twentieth anniversary of Pope Paul VI’s 1967 encyclical, *Populorum Progressio*.

1988 – George H.W. Bush ran for the presidency of the United States, and *The Washington Post* quoted David Rockefeller as remarking, “He’s [Bush] one of us [the establishment].... If he were president, he would be in a better position than anyone else to pull together the people in the country who believe that we are in fact living in one world and have to act that way.”<sup>6</sup>

1988 – Mikhail Gorbachev spoke at the United Nations. *The Boston Globe* reported, “He called for a new world order founded not on force but on dialogue.”<sup>7</sup>

1989 – President Bush, the elder, gave the commencement address at Texas A&M University and said, “Ultimately, our objective is to welcome the Soviet Union back into the world order.... Perhaps the world order of the future will truly be a family of nations.”<sup>8</sup>

1990 – Mikhail Gorbachev spoke at Stanford University and was quoted by *The Sentinel* as he called for the United States and Soviet Union to be partners in building a new world order.... “Tolerance is the alpha and omega of a new world order.”<sup>9</sup>

1990 – President Bush, the elder, delivered an address to Congress titled, “Toward a New World Order,” regarding the crisis in the Persian Gulf after Iraq invaded Kuwait. Then he addressed the UN and spoke of the “collective strength of the world community expressed by the UN ... a historic movement towards a new world order.”<sup>10</sup>

1991– The Council on Foreign Relations co-sponsored an assembly on the topic of “Rethinking America’s Security: Beyond Cold War to a New World Order.” It was attended by sixty-five prestigious members of government, labor, academia, media, military, and other professions from nine countries.

Later, several of the conference participants joined some 100 other world leaders for another closed door meeting of the exclusive international Bilderberg Group. As another group of elite financiers, bankers, and politicians, this exclusive organization was founded in 1954 in the Netherlands. The Bilderbergers exert considerable clout in determining the foreign policies of their respective governments. They too promote a one-world system.

In a speech there, David Rockefeller said,

“We are grateful to the *Washington Post*, the *New York Times*, *Time Magazine*, and other great publications whose directors have attended our meetings and respected their promises of discretion for almost forty years. It would have been impossible for us to develop our plan for the world if we had been subjected to the lights of publicity during those years. But the world is now more sophisticated and prepared to march towards a world government.”<sup>11</sup>

1993 – Confirmation hearings were held for Warren Christopher’s nomination to be Secretary of State. He was a member of the Council on Foreign Relations. Christopher and Senator Joseph Biden discussed the possibility of NATO becoming a peacekeeping surrogate for the UN “to foster the creation of a new world order.”<sup>12</sup>

1993 – General Colin Powell received the United Nations Global Leadership Award, and he remarked, “The United Nations will spearhead our efforts to manage the new conflicts [that afflict our world]... Yes, the principles of the United Nations Charter are worth our lives, our fortunes, and our sacred honor.”<sup>13</sup>

1993 – In case there is any doubt about whether President Clinton, a Council on Foreign Relations member, supported world government, he signed a letter to the World Federalist Association congratulating Strobe Talbott, also on the Council on Foreign Relations, upon receiving the World Federalist Association’s first Norman Cousins Global Governance Award. The WFA is a leading force for world federal government. Clinton wrote, “Norman Cousins worked for world peace and world government ... Strobe Talbott’s lifetime achievements

as a voice for global harmony have earned him this recognition.... He will be a worthy recipient of the Norman Cousins Global Governance Award.”<sup>14</sup>

1993 – Council on Foreign Relations member and Trilateralist, Henry Kissinger, wrote in *The Los Angeles Times* concerning NAFTA, “What Congress will have before it is not a conventional trade agreement but the architecture of a new international system ... a first step toward a new world order.”<sup>15</sup>

1994 – President Clinton signed Presidential Decision Directive 25, which strengthened the UN and described how American soldiers will serve under foreign commanders. PDD25 was only released to top administration officials and a few members of Congress; the general public was refused access at that time.<sup>16</sup>

1995 – Billionaire financier, George Soros, at the World Economic Forum at Davos, Switzerland, said “the world needs a new world order ... I am here to alert you that we are entering a period of world disorder.”<sup>17</sup>

1996 – Serving for nineteen years as anchorman for CBS Evening News and often cited as “the most trusted man in America,” Walter Cronkite wrote in his autobiography, “If we are to avoid catastrophe, a system of world order—preferably a system of world government—is mandatory. The proud nations someday will ... yield up their precious sovereignty.”<sup>18</sup>

2009 – Pope Benedict XVI wrote the encyclical, *Caritas in veritate*, wherein he reiterated many of the themes from *Populorum Progressio* by Pope Paul VI in 1967.<sup>19</sup>

Many of the fundamentalist and evangelical segments of the Christian church have resisted alignment and involvement with humanists and religionists who are pursuing a unified new world order. This is primarily because of their allegiance to the uniquely exclusive authority of the Bible, wherein Jesus claims to be the only way to the Father.

Believers in the inerrant Bible have been committed to the priority of preaching and teaching men the gospel of the love of Jesus Christ. This is the good news that can save them for all eternity. It can prepare them for a grace-filled and peaceful experience with King Jesus in His new heaven and earth, where righteousness will reign and there will be no more war. In this present age, the Bible clearly teaches that Jesus-rejecting, rebellious sinners will not be able to live in harmony. History and reality confirm this.

The Christian missionary endeavor has resulted, along the way, in good works of kindness where hospitals, orphanages, and the basic social and physical needs of the poor have mercifully been provided for in the name of Jesus. In the past two millennia more benevolent ministries have been launched by followers of Jesus to the sick, hurt, and hungry around the world than by any other religious, humanitarian, or government entity. It was and is accomplished by His grace and for His glory.

These same historic evangelicals have fully and literally embraced the end-time prophetic Bible teachings found in Matthew 24, Luke 21, 1 & 2 Thessalonians, Revelation, Daniel, Ezekiel, and Zechariah. We are living in the last days as God's full redemptive plan of salvation continues to unfold. God has fulfilled every prophetic promise He has ever made in the Bible. There is no reason to doubt that His prophecies concerning the latter days leading up to Jesus' literal physical second coming will not be fulfilled.

Satan has been deceptive from the garden of Eden onward. Jesus and the New Testament writers warn us that Satan's deception will continue to be relentless and intense. We have clearly seen how a deceptive wedge was driven into the evangelical movement. The new evangelical movement has resulted in a departure from belief in the inerrancy of the Bible.

Postmodernism is a tool of Satan which has lured away these new evangelicals causing them to fabricate an Emergent church. The fabric of new evangelicalism consists of many threads: Fuller Seminary, Peter Drucker, Bob Buford, Rick Warren, the Emergent churches, all tightly woven together. And they all want to go global, but with the social gospel instead of the good news described in the New Testament.

#### RICK WARREN'S GLOBAL PEACE PLAN

On May 27, 2008, *Time Magazine* declares, "Rick Warren Goes Global." Seventeen hundred pastors met with Warren for three days. They were told that over the past four years Saddleback Church had beta-tested Warren's Purpose Driven plan by sending out some 8,000 members of the church to establish the plan in 68 nations. Their flagship project has been in Rwanda, whose president, Paul Kagame, has declared his intention to make his country the world's first Purpose Driven nation. Does this sound like a rerun of Emperor Constantine and the Holy Roman Empire?

The *Time Magazine* article continued to report that Warren is envisioning 200,000 missionaries being mobilized for his Global PEACE Plan. He is sending DVDs to the 30,000 protégé churches that have participated in his rigorous "40 Days of Purpose" initiation program. Rick Warren further claims that his website will stream to the half-million church leaders that he has trained and hopes to capture for this bold program. Billy Graham endorses this plan as the "greatest, most comprehensive and most biblical vision for world missions I've ever heard or read about."<sup>20</sup>

#### UNITED NATIONS' MILLENNIUM GOALS AND WARREN'S GLOBAL PEACE PLAN

The shared objectives of Warren's Global PEACE Plan and the United Nations Millennium Development Goals program are beyond remarkable. When Warren first unveiled the plan, the first letter in the acronym PEACE stood for Plant Churches. In



time, Warren wanted to enlarge his tent to be inclusive beyond the borders of the Christian church. Now the first letter stands for Promote Reconciliation. After all, if you're going to go global let's partner with anyone or any group who will join in. When you are a postmodernist, it is very easy to morph. The acronym continues with: Equip Servant Leaders, Assist the Poor, Care for the Sick, and Educate the Next Generation.

This begs a substantial question. How can sinful humans be reconciled with each other without first being reconciled to the Creator God through the finished work of Jesus on the cross? Would not the gospel of grace have to be clearly explained to all who want to promote reconciliation?

The UN Millennium Development Goals include:

1. Eradicate extreme poverty and hunger.
2. Achieve universal primary education.
3. Promote gender equality and empower women (this will be a big one in the Muslim countries).
4. Reduce child mortality.
5. Improve maternal health.
6. Combat HIV/AIDS, malaria, and other diseases.
7. Ensure environmental sustainability.
8. Develop global partnership.

The UN website says, "We can end poverty [by] 2015."<sup>21</sup>

Emergent church leader, Leonard Sweet, is often quoted in Warren's Ministry Toolbox. Sweet says,

"A sea change of transitions and transformations is birthing a whole new world.... Postmodern culture is a change-or-be changed world ... reinvent yourself for the twenty-first century or die. Some would rather die than change."<sup>22</sup>

Warren writes a glowing endorsement that appears on the front cover of Sweet's book.

Emergent church leaders are focused on unity and a worldwide oneness reflected in the growing union between Eastern and Western cultures and thinking. Sweet's online book, *Quantum Spirituality*, sheds revealing light on the envisioned global church for the twenty-first century. In his view, the offense of the cross has been replaced with a passion for interfaith peace and possibility thinking.

Sweet quotes Thomas Merton, the new age popular Roman Catholic author who popularized mysticism and died in Asia plumbing the depths of Tibetan Buddhism.

"We are already one. But we imagine that we are not. And what we have to recover is our original unity."<sup>23</sup>

#### RICK WARREN SELECTS KEN BLANCHARD AS PEACE PLAN LEAD TRAINER

Ken Blanchard has been selected by Warren to be the PEACE Plan senior leadership trainer. Blanchard is an author and a highly sought-after motivational speaker and business consultant. He co-authored *The One Minute Manager* which has appeared in almost every airport bookstore in this country.

While he attests to being a Christian, questions do bubble to the surface when one sees Blanchard's raving endorsement of Deepak Chopra's book. Blanchard effuses,

"*The Seven Spiritual Laws of Success* make wonderful guiding principles for anyone attempting to create a productive and satisfying life or human organization."<sup>24</sup>

Deepak Chopra grew up in India. As a medical doctor he became a leading Ayurvedic physician. He totally absorbed Transcendental

Meditation and became a top assistant to the internationally famous Maharishi Mahesh Yogi, who awarded Chopra with the title *Dhanvantari*, which means Lord of Immortality, the keeper of perfect health for the world.

Questions continue. Why would Rick Warren entrust the worldwide leadership training for his Purpose Driven PEACE Plan to Ken Blanchard, whose wide borders of inclusive accommodation embrace practitioners of transcendental Eastern mysticism?

In the Great Commission, do we see Jesus instructing His followers to link arms with unbelievers and humanistic organizations for the purpose of doing good in the world? No. Was Jesus simply shortsighted and unable to anticipate how postmodernism would uniquely challenge His church in the beginning of the twenty-first century? No. If you believe Jesus is not omniscient, then you do not believe in the Jesus described in the Bible. Believers expect, under the leading of the Holy Spirit, discernment from their leaders.

In his call to action, Rick Warren said,

“The last thing many believers need today is to go to another Bible study. They already know far more than they are putting into practice. What they need are serving experiences...”<sup>25</sup>

Surveys significantly dispute the depth of Bible content knowledge possessed by the average American church member.<sup>26</sup>

Postmodern and Emergent churchmen do not value having their congregations steeped in the knowledge of the Bible. Since they view the Bible as laden with error, then it is far easier to leave its divisive issues behind and press forward in a more accommodating posture for the widespread achievement of unity with many religious groups.

Warren's PEACE Plan fits right into the global march toward social solidarity. The widening web of community systems envisioned by his mentor, Drucker, is increasingly embraced by pastors, politicians, and local and national leaders around the world.

Warren's search for alliances and volunteers took him to the United Nations and the Council on Foreign Relations where he spoke in September 2005. He and Bob Buford have attended meetings of the Council on Foreign Relations. Both powerful organizations are determined to unify the world under a new set of social rules and systemic controls. It is a heady and ego-pumping experience to rub shoulders in this rarified elitist CFR atmosphere of the intellectual who's who of power and money; the self-anointed aspiring puppet masters.

Alarming, both the CFR and the UN pursue a peaceful transformation that wants to stifle the divisive, exclusive truths of the gospel of Jesus Christ. UNESCO's Declaration on the Role of Religion is the lens through which the UN promotes unity and inclusiveness of all the world's religions.<sup>27</sup>

*The Washington Times* featured an article entitled, "Rick Warren Envisions Coalition of Faith" describing Warren as "one of America's best-known evangelical Protestant pastors." At an address he gave at the annual convention of the Islamic Society of North America on July 4, 2009, Warren "pleaded with about 8,000 Muslim listeners on Saturday night to work together to solve the world's greatest problems by cooperating in a series of interfaith projects."<sup>28</sup>

#### RECONCILIATION REPLACES PLANT CHURCHES— APPEAL TO MUSLIMS

Standing before those 8,000 Muslims, Pastor Warren declared that his deepest faith is in Jesus Christ. But that was as far as Warren went. Every Muslim in that room believes Jesus was a prophet. The apostle Paul would never have missed the opportunity to tell that

crowd about the nature of Jesus, the love of the Father, the purpose of the cross, the response of the sinner; and to invite those Muslims to believe, repent, and accept Jesus Christ as their Lord and Savior.

The world's greatest problem is that all men are lost and headed for a Christless eternity. Only when a sinner repents, believes in Jesus, and trusts solely in what He accomplished for the sinner on the cross, can there be any assurance of eternal life in heaven. Jesus explicitly indicated that poverty is not the greatest problem. The greatest problem is that all sinners are alienated and in rebellion against their Creator God. Poverty is a terrible consequence of that; and sadly, poverty will be with us until Jesus comes again (Matthew 26:11).

It becomes disturbingly apparent why Warren took the "P" in the acronym PEACE and changed it from "Plant Churches" to "Promote Reconciliation."<sup>29</sup> But this doesn't surprise us when we understand how Warren was deceived by Satan who lured him to be Drucker-driven with his postmodern Purpose Driven plan.

Rick Warren would protest saying that his church does believe the Bible is inerrant. When you go to the Saddleback Church's website and click "About Us" and then click again "What We Believe," you'll read "About The Bible" which states:

"The Bible is God's word to all men. It was written by human authors, under the supernatural guidance of the Holy Spirit. It is the supreme source of truth for Christian beliefs and living. Because it is inspired by God, it is truth without any mixture of error."<sup>30</sup>

One has to wonder whether or not Pastor Rick Warren thinks that this statement is his "Get Out of Jail Free" card in his accountability before the Lord. We don't know his heart; but we surely know what he has disclosed to us. The most we can do is inspect his fruit and pray for him. Are there any of his peers who can confront, in the

love of Christ, his misguided ways? When a man is catapulted into fame and celebrity status, are there any peers left that he will listen to? Who would have ever thought thirty years ago that a Southern Baptist-trained young pastor would today be a main player on the world stage, actively orchestrating a religious unity that will indeed promote a new world order as prophesied in the Bible?

Today in Fuller Seminary's PhD program at the School of Intercultural Studies, the students must recognize the globalization of the church and the end of Western Christendom. For these students, embracing postmodernism is assumed for the training of the twenty-first century Emergent churchmen.

#### CHANGING TIMES

I believe that most Americans, and even our own CIA, were taken by surprise with the implosive collapse of the Soviet Union in 1991. Older women were selling family heirlooms to buy food. Mikhail Gorbachev was welcomed to the U.S. and given use of our government's Presidio in San Francisco for the purpose of advancing globalization strategies. In 1994, an article appeared in a United Nations Development Report titled, "Global Governance for the 21st Century." Written by Jan Tinbergen, a Nobel Prize winner in economics from the Netherlands, he believed that we needed a world government; and this can best be achieved by strengthening the United Nations.

Pulitzer Prize winning Watergate journalist, Carl Bernstein, disclosed that his own father and mother had been members of the Communist Party during the era of the 1950s when controversial and feisty Senator Joe McCarthy was on an anti-Communist crusade in the U.S. Senate. In 1989, while Bernstein was doing research for his book, *Loyalties: A Son's Memoir*, his father alarmingly commented,

“You’re going to prove Senator Joseph McCarthy was right ... I’m worried about the kind of book you’re going to write about cleaning up McCarthy. The problem is that everybody said he was a liar; you’re saying he was right ... I agree that the Party was a force in our country.”<sup>31</sup>

Globalization was a major focus of Communism.

England’s Prime Minister Tony Blair said,

“We are all internationalists now, whether we like it or not ... On the eve of a new millennium we are now in a new world. We need new rules for international cooperation and new ways of organizing our international institutions ... Globalization has transformed our economies and our working practices. But globalization is not just economic. It is also a political and security phenomenon.”<sup>32</sup>

Shortly after leaving office, Blair joined the Roman Catholic Church.

In 2008 at Davos, Switzerland, The World Economic Forum hosted a “Faith and Modernization” session moderated by Tony Blair that included a prominent Catholic, Jew, Muslim, and Protestant, Rick Warren. Globalization was the focus.<sup>33</sup> Rick Warren was representing and promoting reconciliation with his Global PEACE Plan. There is no doubt that he was receiving high visibility on the world stage.

When the apostle Paul stood before Felix, Festus, and Herod Agrippa, Paul talked to them about Jesus; His death and resurrection (Acts 24-26). Paul witnessed to them about the good news regarding Jesus. Paul did not appeal to them in order to promote reconciliation between the Jews, Christians, and Romans whose empire included many ethnicities and religions. Paul was an ambassador for Jesus Christ.

As an ambassador, Paul was both the theologian and practitioner of reconciliation.

“To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be reconciled to God. For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Corinthians 5:19-21).

Was Rick Warren an ambassador for Jesus Christ when he stood before the Harvard Kennedy School, Harvard Law School, United Nations, Council on Foreign Relations, the Islamic Society of North America, and the World Economic Forum in Davos, Switzerland? Did he beseech those audiences, as Paul would have, “in Christ’s stead, [to] be reconciled to God”? We don’t know. Maybe he did. We only know what was reported.

Is the next generation automatically immune to drifting away from God’s truth? Are we seeing a prophetic “last days” new world order emerging in this new evangelical drift into humanistic postmodernism? Let’s see what we can discover next.

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## CHAPTER TWELVE

# THE NEXT GENERATION DRIFTS AWAY

The second generation sons of fundamentalists and evangelical pastors who have gone astray include: Daniel Fuller, Frank Schaeffer, Rick Warren, and Chuck Smith Jr. In addition to the problem of fully valuing the doctrine of the inerrancy of the Bible, could it also be a problem with how they interpret end-time events? When principles of hermeneutics are viewed through the postmodern lens of deconstruction, then we are sadly reminded of the Israelites' similar situation in the Bible.

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

Insight from this Scripture helps us to understand that as each generation moves further away from God's inerrant truth, the conversation or dialectic creates greater general confusion, except in the minds of the elite participants. It appears to gratify the young participants as they give new meaning to historical words that had historical definitions, which have long been used in our Christian biblical vocabulary.

The new evangelical hermeneutic has become a useful tool for hiding their new belief system; excusing them from the demanding examination of what the whole Bible teaches. They can use words which once had an accepted definition, but now have been redefined. Yet the average person in the pew is unaware of the change. The Emergent church is merging into the broad path that leads to destruction.

The Bible speaks of many false prophets who come using the name of our Lord, but they only bring confusion and cause a virus within the body of Christ. Many believers have lost their resistance to the destructive cells that are multiplying within the church body. Many have turned away from the plain truth of the Bible. They can no longer discern between cells that are destructive and normal cells that provide true abundant life in Christ. Normal healthy cells are not affected. They remain immune from the destructive cells by refusing to apply the Hegelian dialectic to God's absolute truth in the Bible. Only by accepting truth from God's inerrant Word can a person be set free from Satan's devices.

To remain healthy and strong, it is imperative to daily feed on the inerrant Word of God. Paul encourages us,

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

#### ONE-WORLD RELIGION AND BIBLE PROPHECY

Now what does all this commotion about a new world order or world governance mean for Bible-believing evangelical Christians? For many, Bible prophecy that suggests the diverse religions of the world will find common ground and adopt a one-world religion seems far-fetched. Yet, in our day, we are witnessing prophecy in Revelation 13 unfold. It clearly declares a time when the whole world would merge together politically and religiously.

On June 26, 2000, there was a great interfaith celebration of the signing of the Constitution for the United Religions Initiative. Some of the faiths represented include: Hindu, Zoroastrian, Christian, Jewish, Muslim, Buddhist, Taoist, Wiccan, Baha'i, Sikh, and Indigenous Peoples. It was envisioned that this would do for the religions of the world what the United Nations was created to accomplish for the nations of the world—consolidate and unify. Above all, it would remove divisiveness and exclusiveness. Tolerance must reign via the road of accommodation and inclusiveness.<sup>1</sup>

The apostle Paul reminds the church that they are the “called out” people of God. They are not blended with the other religions of the world which are described as darkness destined for destruction.

“But of the times and seasons, brethren, you have no need that I write unto you. For you know perfectly that the day of the Lord so comes as a thief in the night. For when all shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that that day should overtake you as a thief. You are all as children of light, and the children of the day: we are not of the night, nor of darkness” (1 Thessalonians 5:1-5).

The Bible teaches that the Antichrist spoken of in Revelation 13 and Daniel 8:23-25 will use a false peace to deceive many. Today many are looking for a “savior” to usher in world peace and prosperity, without moral accountability. The Antichrist will promise the world such a peace if they follow him, but we have been warned that his intentions are misleading and sinister.

The move toward a global government will encompass the nations of the former Roman Empire, which is present-day Europe. These nations will be revived and eventually dominate the world. The European Union has steadily moved forward in its attempt to unite Europe politically and economically. It has succeeded in creating a European parliament, court, and common currency.

In Ezekiel 38 and Revelation 20:8, we learn of the eventual overthrow of Magog. Who is Magog? First century AD Roman-Jewish historian, Flavius Josephus, identified these people as Scythians. Fifth century BC Greek Historian, Herodotus, located these people north of the Black Sea as well as in the region of Persia. These Scythians appear to be the progenitors of the Russians, who many scholars identify as Magog. These ruthless warriors were referred to as northern barbarians.

Prophetical accounts in Ezekiel, Daniel, Zechariah, and Hosea depict judgments prior to the end of the church age. The nations listed in Ezekiel will join with Magog. This army will lead the Muslim-ruled nations listed in Ezekiel 38. They will launch a surprise attack upon the modern divinely regathered and reconstituted Nation-State of Israel. Meshech, or New Testament era Asia Minor which is now Turkey, will be part of this coalition that attacks Israel. Other nations involved include Iran (Persia), Sudan (Cush), and Libya (Put). In 2002, Turkey elected a pro-Islamic party to govern their country. Anti-Semitism in the Arab world is peaking today.

#### THE ERROR OF REPLACEMENT THEOLOGY

The sixteenth century Protestant Reformers had given up on the nation of Israel coming back to their land since the Jews had been dispersed for 1,500 years. Influenced by Roman Catholic eschatology, the Reformers developed what is called replacement theology. They concluded that the Old Testament promises to Israel were now for the church because God was finished with Israel. This made end times theology confusing to those who failed to believe what the Bible said about the literal divine regathering and restoration of Israel. Now that Israel is again a nation, the prophecies of Ezekiel have significant meaning in today's world, especially with the predicted new world order materializing before our eyes.

Every detailed prophetic prediction that God gave concerning Jesus' first coming was fulfilled, without exception. Because the Creator God does not breathe error when He communicates, we can safely assume that every detailed prophetic prediction concerning Jesus' second coming will, likewise, be fulfilled without exception.

The prophecies surrounding Jesus' first coming were literal and not allegorical. Nowhere does the Bible indicate that large sections, even entire Bible books, informing us about Jesus' second coming, are now to be interpreted allegorically. As the Creator God controls predicted history, He wants us to understand what He will literally yet accomplish.

In the Bible, God predicts what will take place in the "last days." Genesis 19 and Luke 17:28-30 indicate the flaunting of homosexuality. Ask your grandparents if there were such things as Gay Pride parades in their day.

In Revelation 3:14-16, we are told that many of those in the "last days" church would be lukewarm, wealthy, complacent—and would be vomited into the coming tribulation period. Sadly, many professing Christians do not believe that the Bible is the inspired Word of God and that Jesus Christ is God.

Revelation 13:8, 12 tells us that there will be a move toward a one-world religion. The widespread global impacting interfaith dialogues promoting tolerance and inclusiveness have already been documented.

The twenty-first century postmodern man worships and serves the creature rather than the Creator. He has taken a Kierkegaardian existential leap of faith. He has immersed himself into Eastern mysticism. He is caught up in himself. A stubborn, unreasonable

mind, a rebellious heart, and a godless culture characterize both the twenty-first century and first century man as he is outside of Jesus Christ.

Both are the objects of Paul's stern words, inspired by the Holy Spirit,

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God has showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened” (Romans 1:18-21).

Jesus warned,

“Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not” (Matthew 24:26).

According to Roman Catholic tradition, once the elements of the Eucharist are consecrated by the priest, they become the literal body and blood of Christ. The host is kept in the monstrance for adoration and then moved into the tabernacle, or secret chamber, for sanctified protection. Every Catholic church on earth contains a tabernacle or secret chamber.

Jesus also warned that this fraud would be accompanied by great deceptive signs and wonders (Matthew 24:23-27). Currently eucharistic miracles are reported around the globe. Roman Catholicism believes Peter was the first pope. However, Peter, writing in his own New Testament book, doesn't see Jesus in these secret chambers after His resurrection and ascension. Peter writes that Jesus “is gone

into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him” (1 Peter 3:22).

Revelation 17 and 18:7 tell of a woman who is an imposter, whom some would worship as queen. She would head up a global counterfeit church in the “last days.” Tens of millions today follow the apparitions of Mary, claiming she is the Mother of the Church, the Lady of All Nations, the Co-Redemptrix, and the Queen of Heaven and Earth.<sup>2</sup>

The prophet Zechariah said that in the “last days,” this wicked woman would go out over the face of the whole earth. She would be associated with a global curse. Her final destination would be Babylon, in the land of Shinar. Interestingly, the Catholics who believe in the apparitions of Mary claim that she will soon travel through the entire world saving those who look to her (Zechariah 5:7). Isaiah declares the lady of kingdoms would deceive God’s people (Isaiah 47:5). Ultimately the Lord will expose her true identity.

Revelation 9:21 reveals that an epidemic use of drugs will occur. The Greek word *pharmakeia* is translated “sorceries” in English. It refers to illegal and mind-altering drugs. Sorcery refers to witchcraft, magic, and occult practices; it is used to enchant and deceive. They are anticipated in the “last days” as mentioned in Revelation 18:23.

Revelation 13:17; 18:3, 11, 19, 23 foretold that a global economic system would exist in the “last days.” Today, globalists in every level of government in many nations are seeking to unite the world. We have seen leaders in the new evangelical branch of the church seek to become more involved in this globalization movement.

First century humanism was premodern. Twenty-first century humanism is postmodern. What do they have in common? Their cultures consist of sinful human beings, who are creatures in



rebellion against their Creator; they are in desperate need of a Savior. In His eschatological discourse on the Mount of Olives, Jesus linked the time continuum between the first and the twenty-first centuries. He answered His disciples' questions about the future. He told them what to expect. He told them that the generation which sees the things He had prophetically described will know that the time of His second advent is near, even at the door. Then He said, "Heaven and earth shall pass away, but My words shall not pass away" (Matthew 24:35).

Would Jesus preserve His words from passing away if they contained error? Jesus' words are God-breathed. They are without error. Today it is heartbreaking to see second generation gifted men drift astray from the full confidence and trust in the whole counsel of God recorded in His inerrant Bible.

Supporters of a new world order are left with a critical choice:

- (1) Put your trust and hope in the hands of the humanist elite who believe they know what is best for mankind; or
- (2) put your trust and hope in the Creator God and what He has promised to accomplish in the last days, as recorded in the inerrant Bible and which may soon take place in our time or in the near future.

I appeal to these twenty-first century second generation men who have drifted into new evangelical postmodernism to return to Jesus. Through cunning spiritual warfare Satan opened a frontal attack on the first century church at Corinth. To those who had gone astray, Paul appealed,

"Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial? Or what part has he that believes with an infidel? And what agreement has the temple of God with idols? For you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out

from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and you shall be My sons and daughters, says the Lord Almighty” (2 Corinthians 6:14-18).

The same cunning attack continues today in the twenty-first century.

If you’ve drifted astray, come back. Our loving God is gracious. He wants you back.

If you’ve dabbled in the deceptions of new evangelical postmodernism, I invite you to return and fully rest in the confidence of God’s inerrant Word.

In the Appendix, we will examine what the Bible has to say about the kingdoms of light and darkness.

## CHAPTER TWELVE FOOTNOTES

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## THE KINGDOMS OF LIGHT AND DARKNESS

In this world there is a spiritual kingdom of light and a spiritual kingdom of darkness. Many Christians like to believe that God's kingdom is on earth now and that He determines everything that happens; so in their minds, this is God's world and not Satan's. However, the righteousness, justice, and peaceful characteristics of God's kingdom, described in the books of Isaiah, Psalms, Daniel, Ezekiel, Zechariah, and the Gospels, have obviously not yet appeared. Our prayer today remains, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).

Too many Christians live in a bifurcated world, where the particulars of daily life don't harmonize with their worldview. The New Testament says that Satan claimed authority to appoint rulers over "the kingdoms of the world" (Luke 4:6) and Jesus did not dispute it. If Satan's offer in the wilderness was not true, the kingdoms of this world would not have been a temptation to Jesus. This implies that the governments of this world are part of Satan's world system.

The idea that God's kingdom presently rules the earth can be traced back to Augustine's (354-430 AD) influence on the Roman Catholic Church. That erroneous tradition developed the concept that the pope rules now as the vicar of Christ. This was taught during the medieval period by Bernard of Clairvaux (1090-1153 AD) and Thomas Aquinas (1225-1274 AD). The divine right of kings became church dogma.

Italian Dante Alighieri (1265-1321 AD), in his *La Divina Commedia*, popularized the inferno idea that Satan is bound in hell at the center of the earth. In his magnum opus, the epic poem *Paradise Lost*, Englishman John Milton (1608-1674 AD) popularized the idea that Satan rules over hell in the underworld and torments those who are there. The Bible does not teach that Satan is bound in an underworld hell. He is very much at work in our world today. Satan will probably occupy a prominent position in the final and everlasting hell that follows the great white throne judgment of Revelation 20. So Dante, Milton, and a host of pagan occult myths have contributed to considerable confusion.

In the Bible, the English word "hell" is translated from the Hebrew word *sheol* and two different Greek words, *hades* and *gehenna*. *Hades* and *sheol* represent a temporary place with two separate compartments. One for Old Testament age believers in the comfort of Abraham's bosom; and the other for unbelievers where punishing torment happens. With Jesus' resurrection and ascension, the believers were immediately transported to paradise into the presence of their Savior. Jesus describes *hades* eleven times in the New Testament—Matthew 11:23; 16:18; Luke 10:15; 16:22-23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13-14.

The Greek word *gehenna*, used twelve times in the New Testament, is formed from the Hebrew wording that describes "the valley of the son of Hinnom" which alludes to a place of fire. The actual valley

was located south of Jerusalem where the Old Testament Israelites defiantly practiced the evil abominations of the nations in the sight of the Lord. There they sacrificially burned alive their unwanted babies (postpartum abortion) on the white-hot flaming arms of a figurine of the pagan pleasure god, Molech. There they practiced witchcraft and sorcery through mediums and spiritists (2 Kings 23:10; 2 Chronicles 28:3; 2 Chronicles 33:6). In later years, the Valley of Hinnom became the constant site of garbage, trash, and refuse where perpetual fires burned and the worms of decay fed.

This Greek word *gehenna* describes the permanent eternal place, also called the lake of fire, that was created for the punishment of Satan and the fallen angels (Isaiah 30:33; 66:24; Revelation 20:11-15). Jesus uses *gehenna* when He describes “hell fire” (Matthew 5:22, 29-30; 10:28; 18:9; 23:15, 33; Mark 9:43-47). James uses the same word when he describes the “fire of hell” (James 3:6). It is clear that this finality is held in check, until God proves His goodness and fairness in His judgment, against the rebellious created angels. Sadly, for many humans this will also be their final eternal abode, as John recorded, “And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20:15).

The seeds of Augustine’s theology also sprouted in many Reformation churches where texts in the Bible were arbitrarily viewed as allegory rather than literal. This resulted in replacement theology, which views the church as replacing Israel in God’s plan. It also resulted in allegorizing much of the book of Revelation. Amillennialism became the belief that the one thousand-year reign with Christ (Revelation 20) was not to be viewed as literal. Such allegorizing impacts about one-third of the Bible. There is no propositional truth in an allegory.

#### THE KINGDOM OF DARKNESS

When God created Adam and Eve in the garden of Eden, He created them in His own spiritual image as moral and reasoning

creatures. God placed them in a perfect environment in a sinless state of perfection (Genesis 1:26, 27, 31). He gave them only one negative command. Nothing else was forbidden. This was the test of man's volition as a free will creature, just like the angels. Contrary to Augustine's teaching, volition is the one thing mankind has in common with the angelic order.

It is clear that God expected Adam and Eve to obey Him, and He held them accountable. This expectation is part of God's plan to show His justice and righteousness in condemning fallen angels to the lake of fire (Isaiah 30:33; Matthew 25:41; Revelation 19:20; 20:14, 15; 21:8). In the garden of Eden, God said to Adam,

“And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat, but of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die” (Genesis 2:16-17).

Then Satan attempts to defeat God's plan,

“Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, has God said, You shall not eat of every tree of the garden?” (Genesis 3:1).

Today Satan continues to try to defeat God's plan.

Satan is presented in the Genesis narrative, without any explanation, as indwelling the serpent. We know that the serpent must be a reference to Satan from other biblical references (Job 2:1-7; Zechariah 3:1-2; 1 John 3:8). However, the identity of the serpent is not definitely and clearly revealed until Revelation 12:15; 20:2. Bible scholars believe that the Jewish rabbis in the first several centuries of the Christian era clearly identified the serpent of Genesis 3 with Satan.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world” (Revelation 12:9).

Lucifer wanted to become “like the Most High” God (Isaiah 14:14). The battle scene is described:

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born ... And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven” (Revelation 12:3-4, 7-8).

Jesus came to destroy the works of the Devil (1 John 3:8).

Satan was able to persuade one third of the angels to follow him and revolt against God. To achieve this he first drew their allegiance away from God. Satan didn't try to move the angels immediately from worshiping Jehovah to worshiping himself. He knew they wouldn't buy that. He deceived them into thinking that they, too, could be like God. He used the same tactics with man. Satan first got them to move away from Jehovah's influence. If you are like God, then why should you worship God? You can just worship yourself. That is what humanism and Eastern mysticism tell us today. Lucifer slandered God by implying that God was trying to deceive the angels. This is what he did with Eve in the garden.

Lucifer was wooing the angelic order away from God; and they were faced with a decision. This grand deceiver was saying something quite different from what God was saying. When there is moral conflict, who are you going to believe—God or one of His created beings? Those angels who sided with Lucifer against God chose to believe Lucifer's lies rather than God's truth.

Mankind is faced with exactly the same conflicting moral issue. Who do you believe, God or Satan? If the Creator God is deceptive, then

all is lost and there is no hope whatsoever. Thankfully, our Creator God has disclosed Himself to be loving, holy, just, and truthful. His supernatural power assures both His ability to create and communicate. Thankfully, we have His inerrant Word that tells us everything He wants us to know for our own good. The Creator God tells us about Himself, ourselves, and the world in which we live.

Most people think that the governments of the world are independent and exist as a result of accidental circumstances of history. Most Christians think that the rulers and governments of the world exist at the express will of God. However, we must distinguish between the directive will of God and the permissive will of God. We must realize that not everything that happens in the world is because of the directive will of God! God permits man to make choices, and many of those choices are not morally good and they have bad consequences.

The interpretation of Romans 13 that states God directly appoints all of the rulers of this world is incorrect. The point of this chapter is that God has established human government in this world to enforce morality because the sinful nature of man needs to be restrained. Unfortunately, many governments are immoral and enforce unrighteousness.

Today, as well as over the past centuries and millennia, Satan has chosen and goaded wicked leaders around the globe to impose untold suffering upon the human race. Satan specializes in suffering. He is the source of all suffering. He is the first cause of all suffering. Satan will reign in the final place of nonstop suffering. *Gehenna*, the lake of fire, which is the final hell, will be total and complete separation from the Creator God and His grace. All sinful men, who reject the love of Jesus Christ and His finished work on the cross, will spend all eternity in conscious unmitigated suffering in the presence of Satan and his fallen angels.



When our first parents listened to Satan rather than to God, they forfeited the title deed of the earth to our evil archenemy. From that time forward, Satan chose the wicked world rulers, both spiritual and physical. Therefore, Paul describes him as “the prince of the power of the air, the spirit that now works in the children of disobedience” (Ephesians 2:2). Paul describes our spiritual struggle by saying,

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12).

This verse describes the hierarchy of the angelic rule in Satan’s kingdom. The English word “principalities” comes from the Greek word *arche*, which literally means “first ones,” referring to the first or fallen archangels in Satan’s highest council. The English word “power” comes from the Greek word *exousias*, referring to superhuman demonic authorities ruling with a variety of wicked expressions in particular regions on earth. The Greek word *kosmokrator* speaks of world dictators of darkness. They are national rulers such as are alluded to in Daniel 10:13, 20.

*Kosmokrator* is found in the Orphic Hymns of Satan, in Gnostic writings of the Devil, and on an inscription of the Roman Emperor Caracalla (188-217 AD). The apostle Paul uses this word to refer to the demons who rule the world system of darkness through men who appear to be the rulers of the nations.

The “spiritual hosts of wickedness” constitute the front line of the lower level of demonic hosts, who manipulate our minds and deceive mankind on a day-to-day basis (Mark 4:15; Luke 22:3; John 13:27; Acts 5:3; 1 Corinthians 7:5; 2 Corinthians 2:11; 4:4; 1 Thessalonians 3:5). The problem is that many believers and unbelievers are unaware of this spiritual warfare that Satan and his forces are using to influence their destiny. Satan is not going to be very

effective if everyone knows what is going on. His success is based on deceit and stealth (John 8:44; 2 Corinthians 4:3; 11:14; 2 Peter 5:8).

These demonic rulers impose their will on the nations of the world through many occult and pagan false religions, Gnostic secret societies, and interconnected organizations (Psalm 12:3-4); and their control of politics via control of finance and commerce (1 Timothy 6:10; Revelation 17). Mankind is deceived through the manipulation of their minds by a lower order of demons. That is why the apostle Paul urged the church in Rome to “be not conformed to this world: but be transformed by the renewing of your mind” (Romans 12:2).

In modern times, think tanks capture the best solutions from the brightest humanistic minds to be applied to all apparent problems. Just as Satan deceived humans from the beginning and deceived world rulers throughout history, he also deceives today through supposedly democratic processes. During the millennial reign of Jesus, Satan will be bound and cast into the bottomless pit “that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Revelation 20:3).

Jesus clearly described Satan as the prince or ruler of this world (John 12:31; 14:30; 16:11; 17:15). John says that the “whole world lies in wickedness” (1 John 5:19). That is why the world hates Jesus and His believers (John 15:18-19).

Satan’s rule has dominated the world through a succession of historical world empires. Genesis records, “Nimrod: he began to be a mighty one in the earth” (Genesis 10:8). Nimrod founded the original city of Babylon. The historical succession of world empires through which Satan has dominated the earth has been described in the books of Daniel and Revelation.

Daniel explains the meaning of Babylonian King Nebuchadnezzar's (605-562 BC) dream about the great image as representing the succession of world empires. The dream or vision prophetically portrays the Babylonian Empire, the Medo-Persian Empire, the Greek Empire, and the Roman Empire.

In Daniel chapter 7, Daniel explains his vision of the four "beasts" (Daniel 7:3) that he saw in the first year of Belshazzar (553 BC), who ruled Babylon in the absence of Nabonidus, his father. The term "beast" is used because those world empires devoured and destroyed people just like predatory animals in their quest for power and wealth. The dream parallels the dream of Nebuchadnezzar, which Daniel recounts in chapter 2. The "lion with eagle's wings" represents Nebuchadnezzar, who is given a man's heart, indicating he became a believer (Daniel 4:4, 17).

The bear raised up on one side with three ribs in its mouth represents the Medo-Persian Empire (Daniel 7:5). The leopard with four wings and four heads represents the Greek Empire (Daniel 7:6) under Alexander the Great which was divided between his four generals after his death. The fourth beast described as dreadful, terrible, with huge iron teeth, and different from all the others because it had ten horns (Daniel 7:7, 19, 23-24) represented the Roman Empire, which was founded as a republic rather than a monarchy.

These empires progressed from absolute autocratic rule to democratic idealism. They were inclusively described by Jesus as "the times of the Gentiles" (Luke 21:24; Revelation 16:19). These empires will be consummately destroyed by Jesus Christ (Daniel 2:31, 34, 35); and He will then inaugurate His kingdom of heaven on earth, which shall stand forever (Daniel 2:44-45; Luke 1:33).

The world system on earth is Satan's kingdom and not God's. If it were God's world, it would not have been an enemy of Christ Jesus!

Note the activities:

Luke 4:5-6; John 8:44; 14:30; 15:18-19; 16:8-11; 17:6, 9, 12-18, 25-26; 2 Thessalonians 2:3-10; 1 Peter 5:8; 1 John 2:16; 4:3; 5:19.

Satan continues to deceive the nations (Revelation 13:14; 20:3, 10) and his plan is simply to keep man from knowing the truth; the only reliable source is God's inerrant Word, the Bible (John 1:1; 17:17).

#### THE KINGDOM OF LIGHT

The presence of God's kingdom is characterized by light:

Psalm 27:1; 119:105; Proverbs 29:13; Isaiah 2:5; 9:2; 60:1; Matthew 4:16; Luke 16:8; John 1:4; 9; 3:19-21; 8:12; 12:46; 2 Corinthians 4:6; Ephesians 5:8; 1 Peter 2:9; 1 John. 1:5, 7; Revelation 21:23.

Satan's kingdom is characterized by darkness:

Psalm 107:10-11; Luke 22:53; John 3:19; Ephesians 5:8; 6:12; Colossians 1:13; 1 Peter 2:9.

There are two divine kingdoms mentioned in the Bible: the kingdom of God and the kingdom of heaven. The kingdom of God is the practical sphere of God's rule (Psalm 22:28; 145:13; Daniel 4:25). That is the place where God's will is always done. This is a spiritual kingdom rather than a physical kingdom, and believers are the subjects of this spiritual kingdom. However, this physical earth and its immediate heavens are the scene of universal rebellion against God (1 John 5:19; Revelation 11:15-18; 12:13).

Therefore, the actual sphere of God's rule is wherever His rule is acknowledged; it is in the highest heaven and in the hearts of His believing children. It is not coerced. It includes the angels that did not rebel and born again people who belong to God. God's rule has been acknowledged in the hearts of His children throughout the ages. This kingdom now is really a spiritual kingdom, in that it

exists spiritually and not materially. It includes all those who have acknowledged the rule of God through faith in Jesus Christ and His finished work on the cross for their sins.

Jesus said,

“But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father is seeking such to worship Him” (John 4:23 NKJV).

The expression “kingdom of heaven,” or literally, “of the heavens,” is one that is peculiar to Matthew’s gospel. It refers to the rule of the heavens, i.e., the rule of the God of heaven over the earth as illustrated in Daniel (2:44; 4:25, 32). The kingdom of heaven is similar in many respects to the kingdom of God and is often used synonymously with it; though emphasizing certain features of divine government. When contrasted with the universal kingdom of God, the kingdom of heaven includes only men on earth, excluding angels and other creatures.

The kingdom of heaven is the earthly sphere of people who profess faith in Jesus. It includes those designated as wheat and tares; the latter are cast out of the kingdom (Matthew 13:41). The kingdom of heaven is also compared to a net containing both the good and bad fish which are later separated (Matthew 13:47).

The kingdom of heaven is revealed in three aspects. First, it is “at hand” (Matthew 4:17). The kingdom is offered in the person of the King, of whom John the Baptist was the forerunner (Matthew 3:1).

Secondly, this kingdom is being fulfilled in the present age. The kingdom of heaven is presented in seven mysteries (Matthew 13), revealing the character of the rule of heaven over the earth between the first and second coming of Jesus.

Thirdly, this kingdom is fulfilled after the second coming of Jesus. The kingdom of heaven will be realized in the future millennial

kingdom predicted by Daniel (Daniel 2:34-36, 44-45) and covenanted to David (2 Samuel 7:12-16; Zechariah 12:8). This millennial form of the kingdom of heaven will be wholly future and will be set up after the return of Jesus (Matthew 24:29-25:46; Acts 15:14-17).

The kingdom had been prophesied to Israel for over a thousand years before the first advent of Jesus Christ (2 Samuel 7:11-17; Psalm 89:20-37). The Jews looked forward to the kingdom which God had promised to them (Matthew 11:12; Luke 1:33; 12:32; Acts 1:6; Hebrews 12:28). Many Jews were expecting the imminent appearance of their Messiah just prior and during the time that Jesus was born (Luke 2:25, 36-38; 23:51).

A large body of extra-biblical apocalyptic literature was written by Jews during this period. Jewish sects, like the Essenes, sprang up in Israel during this time. These writings show that the Jews expected a literal physical kingdom to be inaugurated by God; when the nation of Israel, with Jerusalem, would be the center of world rule by the Messiah.

Even a vocabulary had developed regarding the kingdom age in the first century BC. The term “eternal life” or “everlasting life” was well known during the time of Jesus’ earthly ministry. Nowhere is this term defined in Scripture; nor was Jesus ever asked what He meant by it. We can conclude that everyone in Israel knew the term.

God had prepared that age for the advent of the Messiah in many ways (Galatians 4:4). This term “eternal life” is found in the Jewish rabbinical writings and is basically eschatological in outlook. The rabbis used it to refer to the “life in the age that is eternal,” referring to the kingdom age and the eternal state. Life in the kingdom age, or in the age to come, is eternal in quality, free from the limitations of time, decay, evil, and sin.

The prophesied kingdom was offered to Israel by Jesus (Matthew 3:2; 4:17, 23; Mark 1:15) at His first advent. But they rejected Him as Messiah; and so rejected the kingdom as well (Matthew 23:37-39). Referring to Himself as the King, Jesus said to the Jews, “The kingdom of God is in the midst of you” (Luke 17:21). The “you” in the Greek is plural, which rules out the meaning that the kingdom is inside each of you, singular.

Paul clearly stated that God has not cast away His people, Israel (Romans 11:1-2). Thus, the church cannot be the replacement for Israel. Christians must be careful not to expropriate promises made to the nation of Israel for themselves or the church! That is the error of replacement theology.

The covenants still belong to Israel (Romans 9:4). Israel is only temporarily set aside because of their unbelief (Romans 11:20). In the future millennial kingdom, God will deal with Israel as a nation and fulfill the promised Old Testament covenants with them (Romans 11:26-27). The Abrahamic covenant is the dominant covenant of Scripture (Genesis 12:1-3; 13:14-17; 15:4-6, 12-20; 17:1,2; Romans 4:13-25; Hebrews 11:8-22, 39-40) and is superior to the Mosaic covenant.

The very name Israel means “governed by God” (Genesis 32:28-30). So when Paul says, “For they are not all Israel, which are of Israel” (Romans 9:6); Paul is saying not all Jews are governed by God; even if they use the name Israel. Jews who are governed by God have put their faith in the finished work of Jesus Christ, their Messiah. Paul said,

“It is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all” (Romans 4:16).

Therefore, the apostle could also say, “And so all Israel shall be saved” (Romans 11:26) because Jews who believed in Jesus Christ as their Messiah were governed by God. The Jews who were not saved used the name Israel even though they were not truly governed by God. Today this is still true of the Jews.

#### JESUS CHRIST’S RETURN

The New Testament clearly teaches that Jesus can return at any moment (Acts 1:11; Titus 2:13; James 5:8; 1 Peter 4:7). Jesus’ return is imminent because there are no prophecies that need to be fulfilled for that to happen. Jesus said that the Father had appointed Him a kingdom in which the disciples will “eat and drink” with Him (Luke 22:29-30). The disciples thought that the kingdom was to appear immediately (Luke 19:11). Just before Jesus ascended into heaven some of His disciples asked Him, “Lord, will You at this time restore again the kingdom to Israel?” His answer was that it was not for them to know the times or the seasons of the kingdom (Acts 1:6-7).

This Messianic kingdom was yet future because these believing Jews were about to become part of the church, the body of Christ, which began at Pentecost (Acts 1:4-5) by means of the baptism of the Holy Spirit (1 Corinthians 12:13). The church age intervenes to postpone the kingdom. The church was never prophesied in the Old Testament. It was a mystery (Ephesians 3:3-11). It was never said of the nation of Israel that they were part of Christ’s body, the church! After ascending into heaven, two angels addressed the disciples and said, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven” (Acts 1:11).

Previous to this, Jesus had told them about the kingdom of heaven (Matthew 25:1) and the kingdom of God (Mark 1:14); and what would happen when He returned, saying,



“When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:31-34).

In Daniel’s vision of the progression of world kingdoms, four kings are symbolized as beasts; with the fourth one slain (Daniel 7:11), then Daniel saw the Son receive the kingdom from God the Father.

“I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed” (Daniel 7:13-14).

“I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him” (Daniel 7:21-22, 27).

The millennial kingdom that God’s saints will receive will be an earthly kingdom:

Psalm 2:8; Isaiah 11:9; 42:1-4; Jeremiah 23:5; Zechariah 14:9.

Messiah will rule the world in justice:

Isaiah 9:4-5; Jeremiah 23:3-6; 33:15-21.

From Jerusalem:

Isaiah 2:1-3; Zephaniah 3:15-17; Zechariah 8:1-3; 14:4.

He will return to the Mount of Olives where He left the earth:

Zechariah 14:4; Acts 1:11.

Creation will be returned to the state it was before the fall:

Isaiah 9:6-7; 11:6-9; 35:1; 65:18-25.

Those who die at age 100 will be considered children:

Isaiah 35:5-6; 65:20.

God will recall the Jews a second time from all the lands of their dispersion back to Israel:

Isaiah 14:1-3; Jeremiah 23:6-8; 32:37-40; 33:7-9; Ezekiel 36:16-38; 37:22-25.

He will rebuild the temple:

Zechariah 6:12-13.

Christ will come in judgment:

Psalms 96:13; Isaiah 63:1-6; 65:15-16; Malachi 3:1-4; Revelation 19:11-21.

He will root out all causes of sin:

Matthew 13:41.

Satan and the fallen angels will be put in prison so that they can't deceive anyone during the kingdom age:

Isaiah 24:21-23; Revelation 20:2-3.

Theological knowledge will be common:

Habakkuk 2:14.

The new nation or millennial kingdom of Israel will be born in one day:

Isaiah 66:7-9.

The church will reign with Christ during this kingdom age:

1 Corinthians 6:2-3; 2 Timothy 2:11-12.

Nowhere does the Bible teach that Jesus' second coming will take place after the world has become a better place because ostensibly most people will eventually be converted to Christianity. This post-millennial eschatological view was developed by Daniel Whitby (1638-1726), a wayward Unitarian clergyman of the Church of England, and embraced by the modernists of the late nineteenth century. This idea was also used to sell World War I to Americans as "the war to end all wars."

Jesus said,

"And you shall hear of wars and rumors of wars: see that you are not troubled: for all these things must come to pass, but the end is not yet" (Matthew 24:6).

And as I've stated before, Paul warns,

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

Significant influences in changing people's biblical beliefs began with the European Renaissance. It was the arts, theatre, music, media, and public education which touched and remolded the thinking of the masses. The masses weren't touched directly by philosophy.

Philosophical humanism was birthed in the academic halls attended by the elite; and it was called higher education. Things are not what they appear to be!

Satan and his demons have been so effective in disguising and camouflaging his schemes. Most Christians are just as deceived as unbelievers as to how his evil strategies work in this world. First century believers were seriously warned by both Peter and Jude (2 Peter 2:1; 3:16-17; Jude 4).

Through the ages, Satan's deliberate lies and deceptions have often neutralized Christians in this world. Until the Lord says, "Enough," Satan will continue his grand deception. Twenty-first century existential postmodern humanism has been used by Satan to beguile both unbelievers and new evangelicals. The latter have recast their own image so that they have now become postmodern in their misguided attempt to reach the postmodern culture! There is nothing new under the sun.

However, no matter how dark things may get on earth for God's people, never forget that Jesus is coming again to rescue His church prior to His tribulation judgment. This judgment will be upon a sinful and Christ-rejecting world that chooses to live in Satan's kingdom of darkness. This tribulation period is the last seven years of the 490 years, the seventy sevens spoken of by Daniel, which God gave to the nation of Israel to conclude precisely accurate prophesied world history (Daniel 9:24-26).

The church is "caught up" and gathered to our Lord (2 Thessalonians 2:1) prior to this tribulation period:

Acts 1:6-7, 11; 1 Corinthians 15:51-52; 1 Thessalonians 4:15-18; 5:9;  
2 Thessalonians 2:1-4; Revelation 3:10 with Revelation 14:8, 19; 15:1;  
Revelation 16; Revelation 19.

God's purposes through the tribulation period (Daniel 9:24-26) are to:

1. End the church age with the rapture.
2. Conclude the age of Israel with Messiah Jesus Christ's second advent.
3. Judge the peoples of this world for their crimes (2 Peter 3:10-13; Revelation 8-19).
4. Destroy Satan's kingdom on earth (Daniel 2:34-35).
5. Bring in Jesus Christ's kingdom and its righteousness; He will physically and literally return to earth to judge and inaugurate His kingdom at His second advent:  
1 Chronicles 16:31-33; Psalm 9:8; 82:8; 96:13; 98:9; Isaiah 24:1, 21-23; 26:21; 66:15-16; Zechariah 14:1-5; Malachi 3:1-5; Matthew 13:41; 24:30-31; 25:30; Acts 1:11; 1 John 2:28; Revelation 19:11-21; 22:12.

The kingdom of heaven on earth will come with the sounding of the seventh angel:

“The kingdom of this world has become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever” (Revelation 11:15b; Daniel 2:44; 7:21-22).

At the end of the millennial kingdom age, Satan, his demons, and all unbelievers will be cast into the lake of fire, which is the second death; it is spiritual and eternal separation from God (Revelation 20:10, 14-15).

How glorious it will be when we hear a loud voice from heaven saying,

“Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself shall be with them, and be their God. And God shall wipe away every tear from their eyes; and there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Revelation 21:3-4 NKJV).

“Therefore, comfort one another with these words” (1 Thessalonians 4:18 NKJV).

Obviously, what is happening in the world today is the dark work of Satan, the god of this world, who is nearing his day of judgment.

“But thanks be to God, which gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord” (1 Corinthians 15:57-58).

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