

# The World Christian Movement



**A Great Delusion  
Leading to the Religio-Political State  
of the Anti-Christ**

**Albert James Dager**

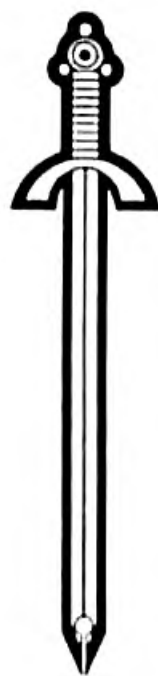


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by  
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All Scripture quotations are taken from the King James Version of the Bible, unless otherwise indicated, or quoted from other sources.

Photo of Temple of Understanding and U.N. Meditation Room taken from *The Cult of the All-Seeing Eye*, Robert Keith Spenser, Out of Print.

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## **THE WORLD CHRISTIAN MOVEMENT**

A Great Delusion Leading to the Religio-Political State of the Anti-Christ

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Dedicated first to the King of kings and Lord of lords, true God  
and Savior of the world.

And to Jean, my wife and faithful companion in ministry

Thanks also to the many friends who have helped in so many  
ways, particularly the one whose first-hand knowledge of the  
subject provided much of the documentation.

# COVER ART



**Center:** The symbol for the World Christian Movement as presented in the *Perspectives* course for the U.S. Center for World Mission is the earth as a prism through whose many facets the work of the Movement takes shape. **Clockwise from top left:** The seal and amulet of Constantine, first Emperor of the Holy Roman Empire; The Crest for Vatican State, the Holy Roman Empire presently dormant, but working through its ecumenical policies within the religious and political arenas to once again gain authority over the earth; An occult representation of Baphomet—the goat's head, representing the dominance of nature over man through the environmental and peace movements that are bringing Christianity into unity with anti-Christ forces; The seal of the United Nations—presently the major political organ through which the religio-political state of anti-Christ is taking shape. Whether the European Union or some other entity will ultimately be the vessel for his appearance remains to be seen.

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# Introduction

*For false Christs and false prophets shall rise; and shall shew signs and wonders, to seduce, if it were possible, even the elect. (Mark 13:22)*

The Lord's prophecy concerning the greatest end-time deception should warn us that things are not always as they seem. For a deception to be so seductive that even the very elect would take pause to wonder if it is of God, it would have to have all the earmarks of a true work of God. That means it would come in the name of Jesus, it would have a great deal of solid biblical truth, it would affirm the Gospel, and it would be a "good work." And signs and wonders would accompany it. Those who might recognize and expose the deception would be looked upon as divisive, hateful and deceived themselves. For the most part, the churches would go along with the deception.

Even as God is at work to consummate His purpose in the heavens and on earth, His enemies work behind the scenes. The greatest deceptions come in the name of Jesus to convince many into thinking they are serving God when, in truth, they are serving Satan. Working among Christians, the enemy's ploys are veiled in biblical jargon and works couched in terms that suggest God's direction.

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Just as the world follows after cleverly crafted words and philanthropic endeavors that promise the betterment of mankind, so the churches follow after clever but deceitful applications of Scripture and “good works” that promise the advancement of the Kingdom of God. One weapon utilized in this deception is semantics—changes in the signification of words.

In the political world, semantics has been cleverly utilized to condition people into associating specific meanings with words that, in their proper understanding, are opposite to the conditioned meanings.

Take the word “fascist” for example. In the United States today leftist propagandists apply the name to constitutional conservatives—people (believers in Christ or not) who abhor socialist-oriented governmental programs, and wish a return to the limited federal government envisioned and instituted by the founders through the Constitution. While alleged “liberals” (who claim to be centrists) readily accept that communism is on the “left,” they also insist that fascism is on the “right.” In truth, however, there is little difference between the two.

The reason communism regards all opposition as fascism is historically found in the struggle in Germany between Hitler’s fascist National Socialist Party (Nazism) and Bolshevism imported from Russia. Ever since that time, Communists and their socialist sympathizers have lumped all opposition under the single derogatory term “fascist.” The sympathetic leftist media continue to propagate that falsity while applying the term “liberal” to the true fascists. True liberals espouse tolerance for all forms of thought, whether grounded in truth or not; fascists are intolerable of other’s positions and use lies and every dirty trick to gain power.

There are many other examples, but this serves to illustrate how people are easily led to believe that something is the opposite of what it really is.

In the churches today there are popular voices that are using Christian terms to mask an agenda of global, ecumenical dimensions. The goal is to enlist the support of the majority of those who call themselves Christians in order to advance that agenda under the name of “world evangelization”—a term originally coined by the Lausanne Committee for World Evangelization in 1974.

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World evangelization forms the basis of what has come to be called the World Christian Movement. Properly, the term should be hyphenated thusly: the World-Christian Movement. It is a movement of "World Christians," defined as those in the churches concerned with the social well-being of mankind as much as, or more than, the spiritual wellbeing. For the World Christian the meaning of evangelization is social and political action; the preaching of the Gospel is meaningless without these factors.

The original goal of the World Christian Movement was to evangelize the world by A.D. 2000 through social and political action based on a mandate to alleviate the world of its suffering. Having failed that deadline, the movement nevertheless continues unabated, striving to accomplish the task by the earliest possible date. In the process, much compromising of the Gospel is taking place, even to the point of denying that Jesus Christ is the only means of salvation.

As shocking as this may seem, we urge the reader to reserve judgment until, having read through this study, he is able to discern the truth of the matter.

Getting to the truth has led us through a labyrinth of study that has revealed some of the most unlikely alliances. At the forefront of the World Christian Movement are some of the most respected leaders and organizations involved in evangelism. Many of the individual workers involved do not understand the full implication of the work to which they have given their allegiance.

Not everyone involved in world evangelization is a deceiver. Many, if not most, especially at the grass roots level of the movement, are brethren in Christ who are working in the field of missions to lead individual souls to saving faith in Jesus Christ. We cannot but recognize the selfless efforts on the part of those who minister both the Gospel and comfort to the lost out of love for all men.

Yet just as most Americans are unsuspecting pawns in the scheme of international politics, so most Christians are being used to further the global religio-political agenda of organizations promoting world evangelization.

Again, I ask that the reader reserve judgment until he has had an opportunity to see and understand all the facts. The journey to discovery will not only explain a lot of mysteries as to why certain

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things are as they are, but will be a liberating experience for those who are willing to place Jesus Christ and His Word above the political and religious aspirations of the Christian media personalities they have come to love and admire.

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# 1

## U.S. Center for World Mission

The World Christian Movement is not a single organization, but rather a network of organizations working toward the same goal. They use many of the same resources and incorporate the same buzzwords to define and implement their mission.

Acting as a hub for these organizations is the U.S. Center for World Mission (USCWM) in Pasadena, California, founded by Ralph D. Winter.

Besides its headquarters in Pasadena, the U.S. Center for World Mission has regional offices in other cities in the United States, and sister centers in more than fifty countries, each doing all-purpose, behind the scenes mobilization for the Movement.<sup>1</sup>

The U.S. Center for World Mission has developed a training course for world evangelization entitled *Perspectives on the World Christian Movement*. It is based on a compilation of messages gleaned from well-known Christian leaders. The *Perspectives* course is used as a training manual by hundreds of missions organizations. Because of its far-flung influence as the primary source of these organizations' missions philosophy, the course forms the basis for much of our research, and will be cited often.

Besides the *Perspectives* course, the USCWM has several far-reaching enterprises. Ralph Winter states:

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...The USCWM is the backer and promoter of not only the Perspectives materials and the original and largest of the Perspectives study networks, but its relatively small number of full-time mission mobilizers puts out the Global Prayer Digest, the Mission Frontiers bulletin, the Vision for the Nations curriculum, the Global Countdown videos, the WorldView Video series, the World Christian Foundations curriculum (used by various accredited colleges and seminaries), and through the William Carey Library distributes mission books from eighty publishers as well as publishing a number of its own.<sup>1</sup>

The extent of the USCWM's influence is great, yet the average believer has been aware only of its influence, not of its presence.

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## 2

# A History of the Movement

**B**efore we progress too far into the details of the World Christian Movement it is necessary that we address some history that has led to its formation. We will leave the World Christian Movement for the time being to focus on how today's socio-political evangelization came about, and how it has managed to capture the minds of so many Christians. Keep in mind that, while we will be dealing with personalities involved in the movement, we are not judging motives. In some cases motives may become apparent, and even the faith of some may become suspect. But we will leave judgment of the heart to God.

The historical highlights that follow are not arbitrarily cited, but are found in the movement's own histories.

Until the middle of the nineteenth century, missions were conducted by denominations and individual churches with a vision to take the Gospel to heathen lands. Those going to the mission field took advantage of colonial expansion of Western nations in order to establish footholds in those lands. At the same time, the colonial powers saw the missionaries as allies in their attempts to civilize the peoples over whom they established their rule. The former were, for the most part, altruistic in their efforts; the latter, though offering some betterment in living conditions for less developed peoples, had as their primary motive financial gain. Thus,

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some engaged in unspeakable atrocities including genocide and slavery. The churches were either powerless to oppose those powers, or many chose to remain silent, seeking to provide spiritual blessings even if they could not provide hope for this world.

As the colonial powers began to lose their grip in some lands, missionary efforts also began to wane. Even so, some remarkable accomplishments adorn the history of missions, although it is not our purpose to go into detail.

At the turn of the century notable Christian leaders such as D.L. Moody and A.T. Pearson put forth the challenge to evangelize the entire world by the year A.D. 1900. Their appeal was not only to churches, but to youth on college campuses. Recognizing the energy and idealism of youth, they sought to mobilize them into an army of missionaries that would be willing to sacrifice their lives for missions.

Even before Moody, Pearson, *et al* put out their call to youth, campus movements had been active in missions for some 75 years, even at the turn of the eighteenth century.

### The Student Volunteer Movement

In 1806, five students at Williams College in Massachusetts met in secret to study Scripture, confess their sins, and pray for revival on their campus. Ordinarily they met under the branches of a large maple tree under cover of night in order to avoid ridicule from the students and faculty steeped in the academic skepticism of the day.

On this particular night a thunderstorm drove them into a barn where, huddled under a haystack, they resolved that a Great Awakening should take place upon America's campuses. According to Christian historians, the Spirit of God moved upon campuses to sweep away the entrenched atheism and skepticism that fueled academia. Yet, as with all "Great Awakenings," the results were short-lived, and the campuses again succumbed to humanistic philosophy.

In 1882, D.L. Moody spoke at Cambridge University in England. Out of that meeting seven students responded to Moody's message on evangelism. Calling themselves the Cambridge Seven, they connected with students at twenty state universities in the

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United States who had also been fellowshipping together on their respective campuses.

A few years later, in 1886, D.L. Moody and A.T. Pearson spoke to 250 college students, igniting in them the desire to serve in foreign missions. One hundred of those students signed pledge cards to involve themselves in foreign missions. Eventually, some 100,000 college students committed to working in foreign missions to “win the world for Christ.”

By the 1890s the Student Volunteer Movement (SVM) had developed as the forerunner for other well-organized groups such as InterVarsity Christian Fellowship and the Student Mission Association. The leaders of the SVM had as their slogan “The evangelization of the world in this generation.”

Out of the legacy of the Student Volunteer Movement came five people of prominence whose influence would impact the modern world of evangelism. The first of these five was a woman whose influence over the other four would set the course for today’s youth movement for world evangelization.

### Henrietta Mears

Dr. Henrietta Mears was raised under the ministry of W. D. Riley, a Baptist pastor from Minneapolis. In 1928, she left there to become Director of Christian Education at Hollywood First Presbyterian Church in Hollywood, California. While there she founded Forest Home Christian Conference Center in the San Bernardino Mountains of Southern California. She also founded Gospel Light Press, which became Gospel Light Publishing, a division of which is Regal Books.

Mears became famous for developing Sunday School curricula, many of which are still in use today. Among her admirers she was dubbed “Mother of Sunday School.” Her methods, revolutionary at the time, included the use of pictures to portray Bible stories, and the assignment of students into grades.

In a *Christianity Today* article for September, 1996, Henrietta Mears is called “The Grandmother of us all.” The writer, Wendy Murray Zoba, tells of the influence Mears has had over the lives of millions of Christians through her Sunday school curricula:

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Henrietta Mears has been called the “mother of Sunday school.” Her revolutionary teaching methods (adding lively pictures and implementing grade levels) changed the landscape of Christian education in her day, and her imprimatur remains on today’s models for curriculum. But I like to think of her more as the “grandmother” of modern Evangelicalism. Her vision for the Christian life inspired a generation of young leaders who, in turn, inspired my generation.<sup>1</sup>

Mears was a stickler for planning. Her approach to Sunday school was a no-nonsense, well-oiled program that assured success at least in terms of numbers. Her zeal for missions was tempered by the belief that she could accomplish more for the Kingdom of God by training others than if she went herself.

Born to wealthy parents in Fargo, North Dakota, October 23, 1890, Henrietta exhibited at an early age a remarkable intelligence and a desire to know God. At age 11 she taught her first Sunday school class to beginners at the Berean Mission in Minneapolis. She became a student of the Bible, earned a degree in chemistry, and was a public school teacher and principle. Her teaching skills were utilized in formulating her approach to Sunday school.

As a senior in high school, Henrietta Mears was first filled with zeal for missions while attending a series of meetings on the subject in her church. While studying at the University of Minnesota, she started a Bible class for university women, and was the sole teacher. After graduating in 1913, Mears took her first public school teaching position in Beardsley, Minnesota, a small town of 850 citizens. There she served as both chemistry teacher and principal, with speech and dramatics on the side. She also taught a Bible class at the local Methodist church, as well as one for the high school football team. Her influence upon the youth of Beardsley was appreciated across religious lines.

Before Henrietta’s year in Beardsley was to end, a Catholic priest called on her to thank her for the amazing changes she was bringing about in the lives of the town’s young people and to express the gratitude of the community. They subsequently had many long, interesting talks together on spiritual matters.<sup>2</sup>

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From Beardsley, Mears went to North Branch, Minnesota, where she again served the local high school as both chemistry teacher and principal, then on to Minneapolis where she taught mathematics and chemistry at Central High School.

In 1927, Mears took a sabbatical from teaching in order to seek God's will for her life. With her sister Margaret, she went to Europe for a time, then decided to winter in California. Having met Dr. Stewart P. MacLennan, pastor of Hollywood First Presbyterian Church, when he preached at their home church in Minneapolis, the two sisters decided to call upon him while there. MacLennon was delighted to see them and invited Henrietta to speak on several occasions. He then offered Henrietta the position of Director of Christian Education, which she accepted.

At the time, enrollment in Sunday school classes was 450 people. In less than three years the enrollment grew to an impressive 4,200.

While serving as Director of Christian Education at Hollywood First Presbyterian Church, Mears set out to publish her Sunday school curricula for the use of her staff. Eventually, due to the demand from other churches for her materials, she founded Gospel Light Press.

More than anything, Mears's talent was in organization. Her pragmatic approach to education spilled over into her duties as Director of Christian Education. Her pragmatism is evident in these words:

The work of the director of Christian education is too often thought of in terms of output or activity. It is to be admitted that productivity is the logical end for which a director is secured by a church, and it is toward this end that he must apply himself. This cannot, however, be measured by volume of action. It is accomplished only through purposeful action. Only that which is directed toward definite goals, which in turn are founded on sound educational philosophy, can be ultimately meaningful. The principles must always precede the activities.<sup>3</sup>

What Mears said, of course, is true in practical terms. But it is only sometimes true in God's terms. Human wisdom seeks organization, and sometimes God uses learned skills for His purpose.

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But what has organization done for the spiritual welfare of the Body of Christ at large? If organization is the answer to spiritual benefit, then the churches in America should be among the most spiritually mature. In fact, Roman Catholicism and Mormonism are the most well-organized religions in the world. Yet in the churches suffering without organization in countries where they are persecuted, the faith is more vibrant and alive. It is God's Word, not organization, that wins souls and, with the conviction of the Holy Spirit, guides the believer to spiritual maturity.

So convinced was Mears that educational expertise was essential to organizing Sunday school, one of her considerations for teaching positions was whether or not one was a teacher in the school system. She reasoned that if one had teaching skills, one should be able to teach the Bible better:

Because Henrietta believed that God deserved only the best we can give Him, and because the best teachers are trained teachers, she kept an eye out for the public school professionals in her church, always assessing their potential for service in her Sunday School. Consequently, some of her most gifted associates were instructors, principals and counselors in the Los Angeles city school system.

But being realistic, Henrietta knew she could not expect that the public schools through her church would supply her with all the trained teachers she would need for her continually growing Sunday School. So the training of teachers became one of the great compulsions of her life. And knowing what made a good teacher, she determined to translate the knowledge she had gained herself through public school teaching into the life of her Sunday School, so that her teachers might be adequately prepared for their tasks.<sup>4</sup>

We do not fault Henrietta Mears for her position on organization and insistence upon trained staff; she learned it from organized religion, and was encouraged in it by respected leaders in Christianity. Still, the contradictory nature of her work is found in this description of her convictions:

Henrietta also insisted rightly that Christian education worthy of the name must be Christian. And being Christian meant that every lesson must honor Christ. And that, in turn,

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meant that every teacher must be faithful to the Bible. “Christian education recognizes the inspired Word of God,” she would say, “not only as its text and the sum of its message, but also as the source of the principles by which successful Christian education must be carried on.”<sup>5</sup>

If one is to insist upon ministry in conformity with God’s Word, one must be willing to resist the urging of one’s own desires, as well as the urging of others, to take on a ministry contrary to His Word. That Mears took authority even over the elders of her church in directing their chores in Sunday school, as well as teaching men herself, is evidence that her own work was not in conformity with God’s Word.

The results of this unbiblical position, regardless of the numbers of adherents to her work, and regardless of the fame to which several of her disciples have attained, will, as we shall see, ultimately lead to spiritual error manifesting in the churches affected by her disciples.

Interestingly, Mears believed that the position of preacher is for men only. Yet she believed that it was her responsibility to teach men to be preachers. The following excerpt from her biography attests to her influence and authority over men:

Legion are the individuals who found Christ under Henrietta Mears’ ministry, who entered into the highly charged atmosphere of dedication and service that she created at Hollywood’s First Presbyterian Church and who went on to serve in positions of Christian leadership all around the world. They preach from hundreds of pulpits, serve in schools, speak over radio and television, lead choirs, direct Sunday Schools and work on dozens of campuses. Their feet have trod on European streets, in African jungles, on South America’s high mountain ranges, in the sweltering cities of India and in all parts of the globe.

Most important of all, they are reproducing their kind wherever they go, for they learned from their beloved Teacher that the true disciple trains other disciples to take his place. The combined ministries of her spiritual children extend far beyond what she did in Hollywood, continuing to the present.<sup>6</sup>

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There is no question that Mears's work has touched hundreds of thousands of lives directly, and perhaps millions indirectly. Consequently, she is at the heart of the subject with which we are dealing, and this is why we are going into so much depth on this biographical sketch.

No doubt many of those whose lives she has touched have had true conversions to the Faith. Nor should we judge Henrietta Mears's heart; she truly desired to serve God. But those who directed her early years into unbiblical ministry are ultimately responsible for whatever errors have resulted.

In today's churches it would be blasphemy to question the use of Sunday school, breaking up the family according to age and/or grades. But organized religion seldom sees the biblical model, which is for the elders to teach the men, and the men to teach their wives and children. Modern churches are too "enlightened" to follow that patriarchal system. Yet were they to do so, God would truly be honored by the upholding of His Word.

In most churches the elders (if they exist in some churches at all) do not disciple the fathers. The fathers, then, fail to disciple their families. All have forsaken their God-ordained duties. What recourse is left but for the churches to usurp the fathers' authority in spiritual upbringing by substituting their spiritual authority with that of Sunday school teachers, often young girls.

The churches have created the problem, and then they offer the fix. Only the fix isn't God's fix; it's religion's fix. Today we have women's ministries to teach women the Bible, and we have Sunday school to teach the children, but little if any biblical discipleship for men. The churches have become feminized, and the result is spiritual weakness among the men. Can this really honor God, even if, in the process, individual lives are touched by the Holy Spirit, Who will honor God's Word no matter who speaks it? No, the end result will be corruption—unbiblical applications of God's Word by people who mistakenly think they are serving God.

No one may question Henrietta Mears's devotion to her work, but had she obeyed God's Word, she would never have taken authority over men in any degree. Because she did not submit to God's Word, her influence, though well-meaning, has today resulted in a misguided religiosity.

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### Forest Home

Mears also founded Forest Home Christian Conference Center in the San Bernardino Mountains of Southern California. She was not always the pragmatist, sometimes relying upon feelings or subjective applications of Scripture sought for guidance, not always considering the context. When trying to decide whether or not she should pursue the purchase of Forest Home, her answer came to her in the following fashion:

The following days were spent in seeking divine confirmation. Henrietta finally received it when she read the Lord's promise to Joshua: "Now therefore arise, go over this Jordan, thou, and all this people, into the land which I do give to them....Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:2-3).

In these words, she found her answer and the assurance of the seal of God's approval.<sup>7</sup>

Mears did what many Christians do when seeking guidance from the Lord, particularly when they are seeking affirmation for their personal desires. They take Scriptures out of context and appropriate them to fit their desired scenario. It isn't difficult to find Scriptures to affirm our personal desires in this way.

Almost from the beginning Forest Home Christian Conference Center was a success. Today it is world renowned for its teaching conferences, and many well-known leaders in Christianity have learned and taught there. It was at Forest Home that Mears's greatest influence in the lives of certain men of renown came to fruition.

Mears became famous for her preaching to thousands of youth at the Forest Home Christian Conference Center in the 1930s. These youth came from virtually every denomination. They were instilled with Mears's vision for "the Cause of Christ" and took that vision back to their churches.

Mears's fame was aided by a close friend, Charles E. Fuller, the second person in the association that would impact today's evangelization efforts. Fuller promoted Mears and her Forest Home conferences on his worldwide radio broadcast of *The Old Fashioned Revival Hour*. Dedicated to praying for revival, Fuller

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would announce conferences to which his listeners could go in order to work toward revival.

Mears's greatest impact upon the churches came through Forest Home Christian Conference Center with the rise of neo-Evangelicalism in the 40s and 50s. This was when the organized churches began melding the Gospel with the need for social and political action. The desire to "win the world for Christ" burned in Henrietta Mears's heart. And that burning was not lost on her disciples.

### The Fellowship of the Burning Heart

Henrietta Mears was completely sold out to what she called "the Cause of Christ." By "the Cause of Christ," she meant winning the world to Christ—establishing Christianity as the guiding force in society through evangelization of the world.

To this end Mears established the Fellowship of the Burning Heart, wherein she encouraged her students to be willing to die for "the Cause of Christ." She laid her hands on them to receive her mantle. Thus they received within themselves a "burning heart."

The third person within the association at that time was Harold Ockenga, president of Gordon College and pastor of Park Street Church in Boston. Ockenga was instrumental in forming the National Association of Evangelicals (N.A.E.). As a very close friend of Charles Fuller, he met with Fuller in Chicago to assist him in developing the plan for Fuller Evangelical Seminary. As a result, Ockenga became the first president of Fuller Evangelical Seminary. Both taught the young people at Mears's Forest Home Christian Conference Center.

J. Edwin Orr, Professor at Oxford University, had experienced sweeping revival in Norway in the 1930s. He wrote many books and traveled to hundreds of universities and colleges all over the world as an expert in awakenings. In 1948 he earned a doctorate in the subject of "Awakenings" at Oxford. As the fourth person in the association, he, too, spoke at Forest Home Christian Conference Center. It was his rule that he would only speak where there was an ecumenical representation—diversity of youth from all denominations.

Armin Gesswein also experienced the Norway revival in the 30s. Upon arriving in the United States after his tour there, he

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stayed with Orr for a month. Gesswein started Pacific Palisades Conferences. Out of these came Prayer Revival Fellowship, which brought pastors together to pray for their cities. Eventually Prayer Revival Fellowships were started in every major U.S. city, as well as globally. These precipitated today's ecumenical prayer breakfasts.<sup>8</sup>

These five—Mears, Fuller, Ockenga, Orr and Gesswein—worked together closely to establish several ecumenical campus movements.

As stated before, we cannot judge the faith or the motives of these people. Many have zeal without knowledge—or with misguided understanding—much as Peter did before Pentecost. Whatever these people's motives, what they started has developed into something that portends a global religio-political agenda operating within the framework of a loose form of ecumenical unity. This, too, will become evident as we progress.

### Accepted Anointed Evangelists

In June, 1946, Henrietta Mears, as was customary, preached "the Cause of Christ" to the young people at Forest Home. Among those who attended the teacher's conference at Forest Home one day was Richard C. Halverson, who, at the time, was the assistant pastor of Hollywood First Presbyterian Church. Louis H. Evans, Jr., the succeeding pastor's son, was also there, as were John L. Franck and William R. (Bill) Bright. Bright had become a Christian only four months previous to this time. After Mears's message, these four, along with some of the youth, asked Mears if they could go to her cabin with her to pray. That prayer session continued through the night.

In *Dream Big: The Henrietta Mears Story*, a biography of Mears, the prayer meeting is described as follows:

...As they knelt together, they were overcome by a sense of helplessness and inadequacy. They prayed on into the late hours of the night with much weeping and crying out to the Lord, confessing sin, asking God for guidance and seeking the reality and power of the Holy Spirit. At times no one prayed as God spoke to them.

Then, the fire from heaven fell, for God answered their prayer with a very real vision. Before them, they saw

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the college campuses of the world, teeming with unsaved students who held in their hands the power to change the world. Yes, the college campuses—they were the key to world leadership, to world revival....

Theirs was a world to conquer for Christ, and the time for conquest was now!<sup>9</sup>

Mears and her charges saw the college campuses as the key to world revival. In order to accomplish this, it would be necessary to anoint “accepted evangelists”—men and women who had Mears’s vision to “win the world to Christ.”<sup>10</sup> The following are just a few of the many well-known and influential leaders she touched and the influential movements they founded.

### Campus Crusade For Christ

After laying hands on Bill Bright to impart to him her mantle, and receive him into the Fellowship of the Burning Heart, Mears took Bright and his wife Vonette into her home. There they lived for eleven years, being groomed for leadership. It was in Mears’s living room that Campus Crusade for Christ was born.

All the converts from Campus Crusade for Christ, as well as other youth groups—the Navigators, Young Life, Youth for Christ, and other streams—are trained in the ecumenical doctrine and sent back into their churches to influence them for world evangelization.

### Young Life

Jim Rayburn, director of Young Life, was also impacted by Mears. In his words:

As a young man just out of college, and beginning to work among young people, I heard of Henrietta Mears’ ministry at Hollywood Presbyterian Church and particularly at Forest Home....I tried to incorporate into my work everything I heard about her way of doing things....she has had a great deal to do with shaping the progress and ministry of the Young Life Campaign.<sup>11</sup>

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### A Senate Chaplain

Richard Halverson, also a member of the Fellowship of the Burning Heart, became chaplain of the U.S. Senate, and a counselor and confidant to the senators of our nation.

At his funeral, several testified of his influence in the Senate. Halverson was responsible for the Senate declaring a National Day of Prayer through the National Prayer Initiative.

### The Hollywood Group

Other organizations were begun in Mears's living room, such as Louis Evans, Jr.'s Hollywood Group, described in Mears's biography:

After the conference of 1947, the exuberant young people returned to tell their friends of what had taken place on the mountaintop. Louis Evans, Jr. shared his experiences with Colleen Townsend, a young starlet he was dating. A Mormon by choice, she had completed a year and a half at Brigham Young University in Utah when discovered by Hollywood scouts and catapulted into the dazzling heights of stardom.<sup>12</sup>

We are told that Townsend dedicated her life to Christ as a result, and we assume she renounced Mormonism, although this is not stated. Mears's biography continues:

Other Hollywood personalities were also being influenced by the effects of the revival. Among them were Roy Rogers, Dale Evans, Tim Spencer and Connie Haines. Henrietta had long sought how to reach the stars behind the celluloid curtain for Christ, and now the Spirit was bringing them to her. At one time, some of these Christian celebrities met in her cabin at Forest Home to pray for guidance as to how they could win their friends in the film industry to the Lord.<sup>13</sup>

Due to the celebrity status of its members, the Hollywood Group eschewed meeting in churches in favor of private homes.

Since Henrietta and Margaret had a home that compared favorably with those of the Hollywood great, and since it was located in the middle of the stars' estates, the decision was made to begin weekly meetings there.<sup>14</sup>

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### Billy Graham

Among the more notable results of Henrietta Mears's work was her influence upon Billy Graham:

Dr. Henrietta Mears...has had a remarkable influence both directly and indirectly, on my life. In fact, I doubt if any other woman outside of my wife and mother has had such a marked influence. Her gracious spirit, her devotional life, her steadfastness for the simple gospel, and her knowledge of the Bible have been a continual inspiration and amazement to me. She is certainly one of the greatest Christians I have ever known!<sup>15</sup>

D.R. Riley, Henrietta Mears's pastor in Minneapolis, and later President of Northwestern Schools, envisioned that his mantle was to be passed on to Billy Graham just as Elijah's passed to Elisha. Graham at first balked at accepting Riley's impartation. Near death, Riley called for Graham. There Graham accepted his mantle.<sup>16</sup>

Thus, Graham was named acting President of Northwestern Schools. At the same time, he was teaching at Forest Home Christian Conference Center. There, one evening, J. Edwin Orr met with Graham and was persuaded that Graham had, indeed, received Riley's mantle. Orr then laid hands on Graham to receive *his* mantle. Thus, Graham became an accepted, anointed evangelist along with Bill Bright and Richard Halverson, all members of the Fellowship of the Burning Heart.

While Bright was able to start with a ready-made network of college campus meetings, Graham went into every major city under the auspices of Armin Gesswein's prayer meetings. Almost from the beginning, Graham would not accept any invitation to preach where ecumenical representation—including Roman Catholic clergy—was not present. That is still his policy today.

### Fuller Theological Seminary

Many Christian colleges and universities have been influenced by the World Christian Movement. The most active is Fuller Theological Seminary in Pasadena, California. Fuller actually has three schools within the same campus: the School of Theology; the School of Psychology; and the School of World Missions.

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Fuller's School of Theology, although originally somewhat fundamentalist, has gradually adopted a more mystical approach. Through the influence of C. Peter Wagner and his prodigy on church growth, the late John Wimber, there has been a leaning toward signs and wonders as an essential aspect of evangelism. Wimber taught a course entitled MC:510, which sought to train students in practicing signs and wonders. Inevitably, the supernatural doctrines of the Manifested Sons of God—sinless perfection, spiritual power, restoration of the offices of apostles and prophets, and dominion theology—crept into the course. Wimber is on record as stating that he had achieved the stage of going for long periods of time without sinning.<sup>17</sup>

Fuller's School of Psychology blends secular psychological theory with Christian elements of counseling. The School of Psychology promotes the study of psycho-neural linguistics—the use of symbolic language as a means of persuasion. The concept of symbolic language is readily found in the New Age Movement. Psycho-neural linguistics is the basis for contextualization of the Gospel—the new missionary efforts promoted by Fuller and by the World Christian Movement.

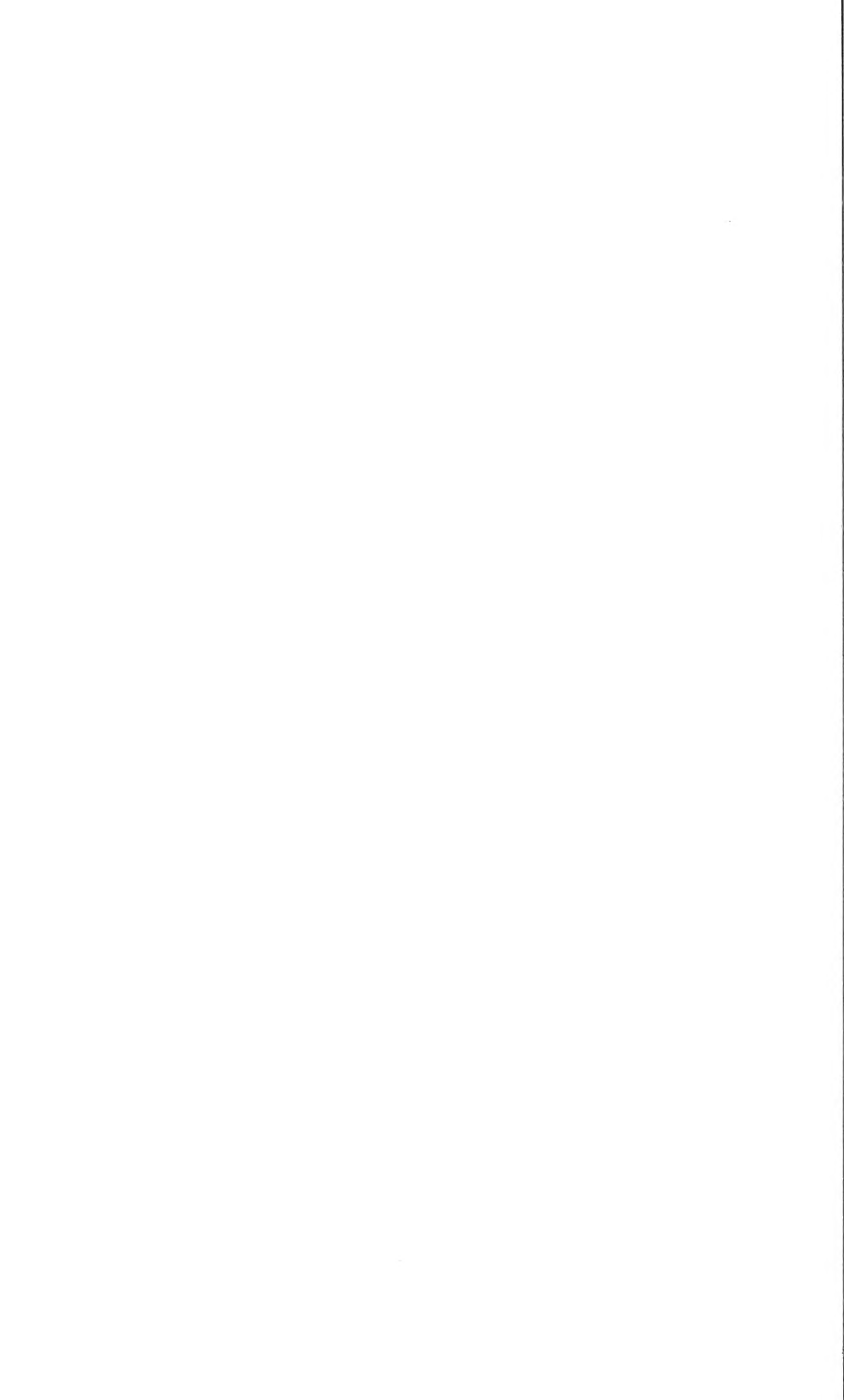
Contextualization is the means whereby the Gospel is presented within the context of a culture's religious philosophy. We address the subject of contextualization in a separate chapter.

In the process of mobilizing for world evangelization, the staff of Fuller School of World Missions went to Korea in 1995 to learn about the cell church movement from David (nee Paul) Yongi Cho. The purpose was to learn how to plant churches in the same fashion and thus contribute to church growth.

Truly Henrietta Mears's influence has been wide spread. Today's youth evangelism movement is an outgrowth of her work, and is the motivating force behind the World Christian Movement.

All are working to present a united front against the evils of the world. At the heart of today's Movement is the U.S. Center for World Mission's *Perspectives* Course. Therein we will find the beliefs and agendas of the movement's leaders.

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### 3

## The Perspectives Course

In *Mission Frontiers Bulletin*, the official magazine of the U.S. Center for World Mission, Billy Graham says of the *Perspectives* course:

There is no volume of which I know that will inform, inspire, and motivate Christians for world evangelization like the *Perspectives* course.<sup>1</sup>

As of January, 1994, when Graham made this statement, over 22,000 people had completed the *Perspectives* study program.<sup>2</sup>

The *Study Guide for Perspectives on the World Christian Movement* is the textbook for the World Christian Movement. The *Study Guide* presents outlines on its messages, and for course material refers the student to the *Reader for Perspectives on the World Christian Movement*. The *Reader* is nearly 1,000 pages in length. In it are found the messages about missions by notable Christian leaders. Most are involved in the movement; some are historical leaders who have passed on.

The *Reader* is an eclectic mix of many writers from different religious persuasions. Some of the messages are truly inspiring, convicting and solid in their theology. It is not these with which we are concerned, but those that depart from sound doctrine and/or lead the student away from true service to Christ. In truth, the *Perspectives* course contains a good deal of conflicting material.

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Some writers, for instance, state that the saving of souls through the preaching of the Gospel is the fullness of the Great Commission. Others—those who seem to be followed by the movement as evidenced in its leaders' statements and plans of action—insist that social and political action is as much a part of the Great Commission as is preaching the Gospel. This is one of several critical issues which we will be addressing.

As we address those areas of concern, we must also state that we are well aware that, in some cases, the World Christian Movement is having a positive impact upon souls. But the credit for that impact must be given to those individual missionaries who are remaining true to the Word of God, and are working to save souls. The glory, of course, must go to God, Who will honor His Word no matter who speaks it, and no matter the motive behind the speaking.

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## 4

# Evangelism vs. Evangelization

In the *Perspectives* course we find a distinction between evangelism and evangelization. The distinction is consistent with that of the first International Congress on World Evangelization which came out of the Lausanne Conference on World Evangelization in 1974.

To the average Christian there is no distinction between evangelism and evangelization. But to the World Christian Movement there is a distinction.

Evangelism, of course, is a legitimate name and a legitimate endeavor. It is the work of believers to spread the Gospel of Jesus Christ in order to bring souls into the Kingdom of God. True evangelism follows the spreading of the pure Gospel with the planting of churches and the discipling of believers that will guard the biblical truths and practices vital to sustaining a viable relationship between individual believers and the Lord Jesus Christ.

Evangelization is the term used by the global, ecumenical World Christian Movement to gain the support of churches throughout the world. It denotes the “Christianizing” of all the world’s “people groups” by means of a work that combines social and political action as equal elements with the Gospel of Jesus Christ.

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A major obstacle to understanding the true motives and goals of the World Christian Movement is the inability to discern this distinction. That such a distinction exists is openly acknowledged by the Lausanne Committee on World Evangelization, from which the World Christian Movement has sprung. In an interview prior to the first International Congress on World Evangelization, Bishop A. Jack Dain of the Anglican Church in Sydney, Australia, who served as Executive Chairman of ICOWE, stated:

Lausanne is a Congress on evangelization, not a Congress on evangelism. [The World Congress on Evangelism in Berlin, held in 1966] was the first of many congresses on evangelism. But I think now the present thought in the minds of many leaders around the world is that we need not only to think of evangelism, that is, the proclamation of the Gospel, but the whole task given to us by the risen Christ. This, I think more aptly, is called evangelization.<sup>1</sup>

The Lausanne Covenant, formulated at the International Congress on World Evangelization in Lausanne, Switzerland, July, 1974, set the course for the agenda of the World Christian Movement. Article 5 of the Covenant states:

We affirm that God is both the Creator and the Judge of all men. We therefore should share the concern for Justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless **we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ.**<sup>2</sup> (Emphasis ours)

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Affirming that the task of world evangelization involves not only the preaching of the Gospel, but social and political action to right the wrongs in the world, Dr. Billy Graham, Honorary Chairman of the Lausanne Committee for World Evangelization, summed it up this way:

Since the Lausanne Congress in 1974, Christians increasingly have been called upon to provide leadership in areas where they were a small minority or almost did not exist before. Evangelism has taken on a new meaning. It is a time of great opportunity, but also a time of great responsibility. We are stewards of our Christian heritage. We must evangelize at all costs where there is yet time. World problems of poverty, overpopulation and the threat of nuclear war mount by the hour. The world is in desperate need of the gospel, now!<sup>3</sup>

If we start from a wrong premise, we are sure to arrive at a wrong conclusion. In this case, Graham, stating that evangelism has “taken on a new meaning,” infers that as Christians we have a mandate to infuse into our evangelistic efforts certain actions designed to stem the tide of human suffering (including the threat of nuclear war!). But human suffering is part and parcel of the fall of man. God uses and even causes human suffering in order to accomplish His act of redemption. In order for the Gospel to have the effect desired by Graham and the International Committee on World Evangelization, not only would true faith in Christ have to permeate virtually every individual on earth—certainly the greatest share of the world system’s leadership—sinless perfection would have to characterize everyone’s lives.

We would all like to see the world’s ills solved. But considering Jesus’ words that few would enter into the Kingdom of Heaven, and that we are destined for tribulation from the world system because it hates Him, where in His Word do we find as part of the Gospel the “whole task” of solving the world’s problems?

On the contrary, Jesus said that the poor would always be with us (Matthew 26:11).

Does this mean that we should turn away from those in true need? Of course not. But while we may help individuals in need, we have not received a mandate to eradicate poverty from the earth

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any more than we have received a mandate to solve the problem of overpopulation or the proliferation of nuclear weapons. These are personal agendas being foisted upon Christians by social activists. They are not part of the Great Commission.

There are enough causes to go around many times over. To require socio-political action as a mandate is to steer Christians in a direction not intended by Christ.

So pervasive has the Lausanne Covenant become among the vast majority of Evangelical churches that a *Christianity Today* article has stated, "The unifying question has quickly become: 'Do you subscribe to the Lausanne Covenant?'"

Our question is, "Are we to be united in Christ, or united in the Lausanne Covenant that forms the basis for the World Christian Movement?"

And why is evangelization called a "movement?" The word movement connotes an organized effort by man with an agenda and a plan of action to meet that agenda. Proper evangelism is not a movement; it is a work of the Holy Spirit gifting individuals to minister the Gospel to others.

But the World Christian Movement requires that a new meaning be applied to the term evangelism, which meaning encompasses social and political action. Yet it does recognize that evangelism is not, in itself, socio-political action. Thus, a new word has been coined to encompass both evangelism and socio-political action: "evangelization." We will see as we progress that evangelization is a "Christian movement" that manifests itself in any expression of Christianity, not in winning souls, but in maintaining a "Christian presence" among the world's unredeemed. Thus, Jesuit missions of the Roman Catholic Church are given equal standing with Evangelical Christian missions as valid expressions of "evangelization." This is why the term World Christian Movement is used to describe this new "move of God." It is a movement that includes, but is not limited to, the preaching of the Gospel.

Evangelization does include evangelism, but not exclusively, and not primarily to the unsaved in so-called Christianized nations. It promotes evangelism to "people groups" who have not heard about Jesus Christ, and then only in terms that can be understood

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within the cultural context of those people groups. This will be addressed later on. In the meantime, we must understand that personal evangelism—although a part of world evangelization—is not the primary goal. Rather, the primary goal is the turning of whole people groups into Christianized organisms.

This is not to denigrate the aspirations of those involved in world evangelization—especially those who do not understand the true nature of its agenda, and are seeking to win souls to Christ. It is merely to delineate the distinction between what Christ commanded His disciples, and what these people wish to force upon us as a mandate.

It is also to demonstrate the difference between biblical evangelism and man's plan for evangelization. Not everyone involved in the World Christian Movement is aware of that difference. Thus, we find that, even in the movement, the terms evangelism and evangelization are often used interchangeably.

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## 5

# Winning People Groups

It is the consensus of the World Christian Movement that, in order to win the nations to Christ, it is first necessary to win all people groups within the nations to Christ, not as individuals, but as whole people groups. Donald McGavran, whose essay, “The Bridges of God,” appears in the *Perspectives Reader*, states:

...Since the human family, except in the individualistic West, is largely made up of such castes, clans and peoples, the Christianization of each nation involves the prior Christianization of its various peoples as peoples.<sup>1</sup>

...It is of the utmost importance that the Church should understand how peoples, and not merely individuals, become Christian.<sup>2</sup>

On one hand, McGavran seems to acknowledge that individuals must be won to Christ:

...We wish to make this quite clear. The Christianization of peoples is not assisted by slighting or forgetting real personal conversion. There is no substitute for justification by faith in Jesus Christ or for the gift of the Holy Spirit.<sup>3</sup>

On the other hand, he takes this away with this statement:

It is important to note that the group decision is not the sum of separate individual decisions. The leader makes

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sure that his followers will follow. The followers make sure that they are not ahead of each other. Husbands sound out wives. Sons pledge their fathers (*sic*). “Will we as a group move if so-and-so does not come?” is a frequent question. As the group considers becoming Christian, tension mounts and excitement rises. Indeed, a prolonged informal vote-taking is under way. A change of religion involves a community change. Only as its members move together, does change become healthy and constructive.<sup>4</sup>

What McGavran is proposing is an appeal to a whole group to consider the practical advantages of becoming Christians. Where is the Holy Spirit in this? If so-and-so does not come, does that mean that the group will not be Christianized?

The following is a truly incredible piece of psychobabble:

Peoples become Christian as a wave of decision for Christ sweeps through the group mind, involving many individual decisions but being far more than merely their sum. This may be called a chain reaction. Each decision sets off others and the sum total powerfully affects every individual. When conditions are right, not merely each subgroup, but the entire group concerned decides together.<sup>5</sup>

“Group mind”? “Chain reaction”? This is what McGavran calls a “People Movement.” How does this equate to regeneration of the the human spirit and true conversion to Jesus Christ?

Did Jesus command us to “make all nations his disciples,” or to make disciples of all nations? There is a vast difference in how this is phrased.

The Gospel has always been for individuals, to bring them to faith in Christ. So why do the “World Christians” insist upon converting entire nations? Remember what we said about semantics. We will find that those within the World Christian Movement use biblical terms, but their definition is contrary to the clear teaching of Scripture. Thus their convoluted application of Matthew 28:19-20.

Donald McGavran states that extracting individual converts out of their culture, no matter how pagan, should not be done. He wants whole people groups to come to Christ within the context of their own cultures.<sup>6</sup>

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Ralph Winter implies that world evangelization is a “secret mission” of “the Church” that we have missed from the beginning because we never understood it.<sup>7</sup>

Such a statement further proves that evangelization is not the same as evangelism, because evangelism has never been a “secret mission.”



## 6

# A Simple Life-style Demanded

The Lausanne Committee for World Evangelization has published what it calls “Occasional Papers” which address the Committee’s position on various issues related to its agenda. Occasional Paper #20 addresses “An Evangelical Commitment to Simple Life-style.” In this Paper, Alan Nichols calls for a more equal distribution of wealth. We will quote several passages and address the author’s position:

The 1980 Simple Life-style Consultation was one of the many consequences of the Lausanne Congress on World Evangelization 1974, at the end of which thousands of Evangelicals signed a Covenant which included this statement: “All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.” Thus, a primary motive in the Lausanne Covenant for developing a simple life-style was “the poverty of millions” and “the injustices which cause it.”...

This issue was very prominent in the minds of the participants in the Simple Life-style Consultation in March 1980. While starting with the Bible, they were very

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conscious—especially because of the presence of significant representatives of the poorer parts of the world—of the dramatic contrasts in both material standards of living and access to power which exist in the different countries of the world.

While recognizing that God still calls some to voluntary poverty, participants expressed the strong affirmation that involuntary poverty is an offence against the goodness [of] God, and added that it is related in the Bible to powerlessness, for the poor cannot protect themselves.<sup>1</sup>

No true believer in Christ would look upon those in poverty without compassion and a desire to alleviate whatever suffering is in their power to address. What the Lausanne Committee is requiring as our “Christian duty,” as stated in Article 5 of the Lausanne Covenant, is that all believers in Christ deprive themselves of other than the basic necessities of life in order that their “wealth” may be redistributed.

This idealistic theory sounds magnanimous except for some pertinent truths:

1) Wealth is not static; it is created through industriousness and hard work. To take from those who have in order to give to those who do not have will only result in nobody having anything. It is a Marxist principle, not a biblical principle. It is to kill the proverbial goose that lays the golden egg! Scripture lauds those who work in order that they not be a burden to others.

2) Wealth is relative. Rulers in some countries do not enjoy the material benefits that the average citizen of the United States enjoys. Who is to say that one has too much? How much is too much?

3) Poverty is often due to government policies. The nations upon whom the Marxist-minded leaders in Christendom heap their condemnation have created their wealth through industriousness and hard work. True, there is some “exploitation” of the working class, if exploitation is seen as those implementing the ideas of industry receiving a disproportionate share of the income derived from the resources they sell. But kings of old would give their all to enjoy the benefits that the average person in a First World country enjoys as a result of that “exploitation.”

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Does this mean that Capitalism has no problems? Of course not. But it is the fascist leaders of industrial countries wishing to lavish the fruits of its citizens' labors upon political allies that has created the disparity in scale of living between nations. We could deprive ourselves of every possible amenity outside of a grass hut, grubs to eat and barely potable water to drink, and we would not alleviate one iota of the world's suffering poor. Administrative costs for the World Christian Movement would suck up the initial offerings and leave nothing for the future. As far as "redistributing the wealth" through government, forget it. The wealth we give up in foreign aid through our taxes ends up in the pockets of the rulers, not in the hands of the people. And that is true of democracies no less than of dictatorships.

It is true that the Lausanne Covenant recognizes the problem of governments. Thus it calls upon Christians to suffer with the poor, and to take political and social action to "call upon rulers to fulfil their God-appointed role."<sup>2</sup> But reality dictates that most rulers are not regenerate men; they couldn't care less about the poor. And this is why God's Word does not place upon the Body of Christ the burden of solving the world's problems.

However, we are commanded that, in individual situations, we are to help those who are suffering, especially within the household of the Faith (Galatians 6:10).

4) Is it better to give to charity than to invest in enterprises that create wealth? The axiom that it is better to teach a man to fish than to give him a fish is true. They are misguided who deride the wealthy whose charitable giving of hundreds of millions of dollars is a small fraction of their worth. Were the wealthy of the world to give away their fortunes, millions of people would be out of jobs, and the benefits realized from their enterprises would vanish.

Let God judge the wealthy; and let God judge each believer for how we handle that with which He has blessed us.

But this is not the Lausanne view. Rather, wealth is equated with greed:

Another of Jesus' sayings which—to use Ronald Sider's phrase—is "largely ignored by rich Christians," is Matthew 19:23,24; "I tell you the truth, *it is hard for a rich man to enter the kingdom of heaven.* Again I tell you, it is

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easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

The corollary is clear, as the Apostle Paul taught (e.g., 1 Corinthians 5:10; Ephesians 5:5): namely that **the greedy also will be excluded from the kingdom.**<sup>3</sup> (Emphasis ours)

Such a statement is inflammatory. It judges as greedy all who are rich in this world's goods. Yet it is wealthy Christians who give generously for the cause of the Kingdom. It is not wealth, but covetousness that is a sin. Covetousness has to do with desiring another person's possessions; it has nothing to do with honest gain.

Greed, on the other hand, is an inordinate desire to possess things. It may or may not involve covetousness toward another person's goods.

To work hard in order to provide for one's posterity is not greed. Scripture is full of examples of godly men who had wealth. But the Lausanne Committee conveniently omits Jesus' concluding words that, although it is hard for a rich man to enter the kingdom of heaven, “with God all things are possible.” The Committee wants Christians to strip themselves of material possessions so that they can be given to those who do not have. Depending upon how the Holy Spirit works in individual hearts this may be God's will for some. Yet He often blesses His children with material blessings without such a demand. Or, He may demand it sometimes but not at other times.

### Guilt Trips

Ralph D. Winter states that it is sin to be at ease with, and focusing attention on, one's family. The world is at war, and it is unconscionable for Christians to behave as if we were not in a war.

Bill Stearns, writing in *Paraclete Magazine*, relates a story from Don Rodgers, a staffer at USCWM, who tells of a time when Winter came into his dorm room at Penn State in the mid-70s:

“He insisted on doing the dishes. And we couldn't get him a motel room or anything. He said, ‘Oh, I'll just need a blanket and some space on the floor.’ Then he stopped by my room to talk and looked in my closet: ‘How many guys live in this room?’ I told him two. ‘Both use this same closet?’

“I couldn’t tell what he was getting at,” says Don. “I told him that that closet was just mine. ‘How many feet do you have?’ he asked. I shrugged, ‘Two.’ ‘Then why do you have six shoes in here?’ It was my introduction to a ‘wartime life-style.’!”<sup>4</sup>

Such guilt trips lie at the heart of the World Christian Movement. But why pick on a hapless student? How many pairs of shoes does Winter own? I doubt the answer would be one pair. And why not rather put a guilt trip on some of his contemporaries in the movement whose life-styles are far above that of the average Christian?

Movements such as this rely upon a hierarchy of controllers—generals and others of high rank—who issue the orders to the masses of troops. The hierarchy may enjoy the privileges of rank, while the troops must content themselves with whatever scraps of pleasure the hierarchy allows them. But, then, how else could “God’s generals” “win the world for Christ?” The troops must be deployed according to the strategies of those in command if the nations are to be subdued.

When religious leaders lay their personal demands upon all believers at all times it infringes upon our freedom in Christ and suggests that we cannot be led by His Spirit to do what is right. At the same time, those demands engender in those who don’t have many material possessions a covetousness which demands the taking from those who do have.

There is no more virtue in poverty than there is in wealth. In fact, there is probably more covetousness among the poor than among the wealthy. It is the condition of the heart that counts with God, not the material goods we possess.

It appears as if the Lausanne Committee is quick to judge the hearts of those who have material possessions beyond what the Committee feels they should have. Yet many members of the Committee are well off compared to the rank and file believer.

Self-deprivation is fine if giving is from a heart of love. Paul’s instructions on giving speak to this:

*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

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*Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

*And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

*As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. (2 Corinthians 9:6-9)*

It is as each purposes in his own heart that each should give, not out of coercion or guilt. And God is able, regardless of how much is given, to meet the needs of all. That some are not able to have their needs met is largely the result of their not knowing God. And generally it is because of the policies of unregenerate rulers.

To place self-deprivation upon the Body of Christ as a mandate fueled by guilt is unconscionable. Yet this is what the Lausanne Committee does:

...Our Christian obedience **demand**s a simple life-style, irrespective of the needs of others. Nevertheless, the facts that 800 million people are destitute and that 10,000 die of starvation every day make any other life-style indefensible.<sup>5</sup>  
(Emphasis ours)

If our Christian duty demands this of us, where is it clearly stated in God's Word? And how does the Committee define "simple life-style"? What is simple to one man is lavish to another. And note that this "demand" is "irrespective of the needs of others." In other words, even if there were no poor in the world, Christian obedience "demands" that God's people not enjoy anything beyond the basics needed to sustain life. If it allows for more than this, how much more? We are not told.

Yet how many of the leaders in this Movement are leading life-styles far above those of their constituents? Listed among those attending the Lausanne Consultation are wealthy leaders in Christendom. I have not heard of any of them stripping themselves of their own wealth to set an example!

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## The Abrahamic Covenant

Winter, and others involved in the World Christian Movement, state that Israel was first entrusted with the Gospel, but failed to present it to the nations. It began with Abraham who failed in his mission to be a blessing to all the nations, they say, by not taking the Gospel to them.

The World Christian Movement's teaching on the Abrahamic Covenant is extensive and given in too great a detail to express fully here. The essence of the teaching, however, is pretty well summed up in the following statements by Ralph D. Winter:

[Some Bible commentators] agree that Abraham was to begin to be blessed right away, but somehow they reason that two thousand years would have to pass before either Abraham or his descendants could begin "to be a blessing to all the families on earth." They suggest that Christ needed to come first and institute his Great Commission—that Abraham's lineage needed to wait around for 2,000 years before they would be called upon to go [to] the ends of the earth to be a blessing to all the world's peoples (this could be called "The Theory of the Hibernating Mandate"). Worse still, one scholar, with a lot of followers in later decades, propounded the idea that in the Old Testament the peoples of the world were not expected to receive

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missionaries but to go to Israel for the light, and that from the New Testament and thereafter it was the reverse, that is, the peoples to be blessed would not come but those already having received the blessing would go to them. This rather artificial idea gained acceptance partially by the use of the phrase, “Centripetal mission in the Old Testament and Centrifugal mission in the New Testament.” Fact is, there is both in both periods, and it is very confusing to try to employ an essentially mickey mouse gimmick to explain a shift in strategy that did not happen. The existence of 137 different languages in Los Angeles makes clear that now, in the New Testament-and-after period, nations are still coming to the light.

A more recent and exciting interpretation...observes that Israel, as far back as Abraham, was accountable to share that blessing with other nations. In the same way, since the time of the Apostle Paul, every nation which has contained any significant number of “children of Abraham’s faith” has been similarly accountable (but both Israel and the other nations have mainly failed to carry out this mandate).

The greatest scandal in the Old Testament is that Israel tried to be blessed without trying very hard to be a blessing. However, let’s be careful: the average citizen of Israel was no more oblivious to the second part of Gen. 12:1-3 than the average Christian today is oblivious to the Great Commission! How easily our study Bibles overlook the veritable string of key passages in the Old Testament which exist to remind Israel (and us) of the missionary mandate: Gen. 12:1-3, 18:18, 22:18, 28:14, Ex. 19:4-6, Deut. 28:10, 2 Chron. 6:33, Ps. 67, 96, 105, Isa. 40:5, 42:4, 49:6, 56:3, 6-8, Jer. 12:14-17, Zech. 2:11, Mal. 1:11.<sup>1</sup>

I included all the references cited by Winter in order that the reader may check them out for himself to see if they apply to what Winter says. Actually, some do indicate that Israel was to proclaim the glory of God to the nations, but some he cites are in reference to Christ’s millennial reign. Others, such as Genesis 12:3 refer to Abraham’s seed in whom the nations of the earth will be blessed. But Paul states that the seed to which the prophets referred was Jesus:

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*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (Galatians 3:16)*

While Israel was to proclaim to the nations the greatness of God, it was not in an overt missionary endeavor. Rather, we see that God commanded Israel to destroy the nations within the land He gave them, and to keep themselves separate spiritually and, in many cases, physically.

Many from the nations did come to Israel because they heard about the great exploits—the signs and wonders God performed for Israel to establish them in their land. But the land was their inheritance as long as they remained obedient. It was due to Israel’s disobedience that God dispersed them throughout the nations with the full knowledge that they would succumb to the evils of those nations’ gods.

The reason He retained Judah in the land was in order to bring forth the seed, Jesus Christ, in due season. After Jesus came and was rejected by Israel the nation’s identity with YHWH was destroyed with the temple in A.D. 70.

Only by Jesus Christ was the overt command given to “go ye into all the world.”

The idea that Abraham and Israel failed to fulfill the Great Commission in their time was formulated, or at least popularized, by Helen Barrett Montgomery in the early 20th century. Ralph Winter attributes the social movement of that time to her ability to accomplish much in the way of teaching:

The amazing and powerful social movement which allowed her to do these things—and which amplified the effect of what she did—was probably the most significant movement in history for the completion of the Great Commission.<sup>2</sup>

The movement to which Winter alludes is the Women’s Suffrage Movement, which elevated women to equal status of men in society. It also emboldened women to take more significant roles in the churches, striking out on their own in the fields of missions and teaching. Winter labels this rebellion against God’s Word as “probably the most significant movement in history for the completion of the Great Commission.”

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To equate a social upheaval with God's design in order to use women in roles contrary to that allowed in His Word is an indication of how far removed from God's Word Winter's movement is.

Of course, much of what Montgomery taught is biblical. After all, strange fire is still fire. But her teaching on missions, found in the *Study Guide* for the *Perspectives* course, outlines her belief that the Abrahamic Covenant is the basis for world missions today. She taught that throughout history everyone from Abraham to the present had failed to complete the Great Commission, evidenced by the fact that the world had not yet been fully evangelized.

She chastised believers for failing to bring about what she considered total evangelization. And she warned that should "the Church" fail, God might replace it with something else:

The Gospel will not fail. The Lord Jesus shall see of the travail of his soul and be satisfied. The kingdoms of this world shall become the Kingdoms of our Lord and of his Christ. But the Church may fail, may be set aside for another instrument. Today is the day of salvation for our Protestant churches. If we harden our hearts and close our eyes and refuse the plain call of God, other generations may see in us another Israel whose narrowness of vision was condemned by the very Scripture in which is our boast.<sup>3</sup>

Jesus said that He would be with us even unto the end of the world (Matthew 28:20). Significantly, this is His closing statement to the Great Commission. Those who criticize the Body of Christ (as opposed to the churches), fail to see that His Body has not failed; those who remain true to Christ will minister the Gospel wherever He sends them.

When we see the fleshly attempts to complete what these people think the Body of Christ has failed to do, we understand that, deep down, it is not men who have failed in their eyes. It is Christ and the Holy Spirit that have failed. As with most religious minds, God doesn't work hard enough or fast enough to satisfy them. Thus they succumb to false teaching and ungodly alliances to take over for God. They even go so far as to subordinate the New Covenant in Christ's blood to their concept of the Abrahamic covenant:

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With this we understand once and for all that the God of Abraham, Isaac and Jacob is the missionary God of the mission-covenant, the “Secret Mission!” Furthermore, these prominent references inaugurate the major narrative story of the Bible, which is essentially the unfolding story of the Secret Mission of God to all the nations (“Fulfillment”). It is not just the story of a nation blessed by God (“Fullness”) in preparation for a task to be fulfilled 2,000 years later. We soon see that **this covenant is in one sense the only Covenant in the Bible.** It constitutes the grand plan, the only plan.<sup>4</sup> (Emphasis Ours)

Some may say that Wintr was careless in his words. But one with his knowledge of Scripture cannot so easily be dismissed. In effect, he does subordinate the New Covenant to the Abrahamic Covenant. Thus, the World Christian Movement infers that Jesus also failed, but commissioned His disciples to take up the cause to evangelize the world as fulfillment of the Abrahamic Covenant.

If their agenda is contrary to Christ’s command, could it be that they are following the direction of another spiritual entity? Perhaps it is premature to ask that question given the scant evidence provided so far. It is merely posed as a rhetorical question to bear in mind as further evidence unfolds.

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## 8

# Traditional Missions Passé

It stands to reason that if today's World Christian Movement sees all of God's history of evangelization as a failure, the blame must lie at the feet of those who have gone before. Old methods have failed; it is time for a new approach to the task.

It appears as if the new tack of incorporating social and political action as necessary elements of evangelization is the result of guilt placed upon American missions leaders for their failure by Third World Evangelical leaders. C. Peter Wagner states that it was first addressed publicly by Horace Fenton of the Latin America Mission. Ralph R. Covell, also writing in *Perspectives*, says of those who do not regard socio-political action as a mandate, that they preach a different Gospel than that which Paul preached. He also states:

...Many evangelical Third World leaders are reminding us that American missionaries are not able to see, let alone understand, the oppression under which their people live. Silence signals acquiescence.<sup>1</sup>

This isn't entirely true. While there are cases of missionaries who are unqualified and, thus, err in their attempts at evangelism, history is replete with examples of missionaries who have suffered right along with those to whom they ministered. For example, missionaries in China, both during and after World War II, faced

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persecution first by invading Japanese and then by Communist rulers. Missionaries in predominantly Catholic countries have suffered along with their converts at the hands of the Roman Catholic Church and its political allies. If they suffered in silence it was because they did not perceive as their duty the overthrow of regimes. They ministered God's love quietly and humbly among those whom He gave them.

This is not to say that there have not been problems—serious ones—with traditional missions. Many missions accompanied colonial expansion of Western nations. They were seen as a benefit to the colonial powers who encouraged them as a means to civilize the people they colonized, and to make those people more compliant in accepting their fate as colonial subjects. As a result, indigenous believers were looked upon then, and continue to be looked upon today by Western missions agencies, as unworthy to inherit the mission fields in which they were raised.

Traditional missions organizations, especially in the U.S., still perceive Western oversight as the only valid means of missionary work. And the World Christian Movement is correct in accusing Western missions of trying to westernize the cultures into which they moved.

What is forgotten is that traditional missionaries are responsible in the first place for the critical Latin American leaders' salvation. But today the Gospel is not sufficient; now missionaries must learn that their shortcomings in the socio-political arena are responsible for the suffering of the masses. They must involve themselves in social and political action to right this wrong.

This guilt trip comes courtesy of the "World Christians" who comprise the World Christian Movement. Indeed, Ralph D. Winter implies that the Communist philosophy has, in many ways, derived from Christian tradition:

...Just as a modicum of Christian faith in some ways strengthened the hand of the Barbarians against the Romans, so the Chinese today are awesomely more dangerous due to the cleansing, integrating and galvanizing effect of the Communist philosophy and cell structure which is clearly derived from the West, and in many ways specifically from the Christian tradition itself.<sup>2</sup>

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Is Winter saying that communism is derived from Christianity, or that its cell structure is derived from Christianity? No matter, for neither are derived from *biblical* Christianity.

Scripture affirms the owning of private property and the master-slave (or employer-employee) relationship. There is not a hint of communism in the Scriptures. Some suggest that the first-century believers in Jerusalem practiced Communism because they held all things in common in the care of the Apostles. This is ludicrous, and originated in Communist propaganda designed to neutralize opposition from Christians. In the first place, the true Body of Christ is not an earthly government; in the second place, this was unique to the first-century Jerusalem believers due to the necessity of close dependency upon one another in the face of persecution. Scripture does not reveal that this practice was continuous or was incorporated into other churches.

Nor is the “cell structure” found in first-century Christianity. Every assembly was autonomous, while looking to the apostles and the Scriptures for instructions. The church “cell structure” is an invention of David Yongi Cho, of Korea, whose “church” numbers in the hundreds of thousands. Cho’s success in church growth through the cell structure is a model for aggressive pastors all over the world who seek larger congregations. The cell structure is tied to a central authority whose oversight is authoritarian, not unlike the way Roman Catholic parishes are tied to the Vatican. This would be a separate study, and I don’t wish to digress beyond this point.

At the same time the World Christian Movement is critical of “traditional” missions efforts, it relies heavily upon those efforts to bolster its appeal. And if we look deeply enough, we will see that the World Christian Movement is just as western in its oversight. Only instead of sending qualified elders who have a record of soul winning and church planting in their native lands, they recruit students in “specialty” fields, most of which have to do with social action rather than with evangelism.

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## 9

# Specialization

The trend in missions today is toward specialization in social and political endeavors. The preaching of the Gospel is becoming less a part of evangelization. K.P. Yohannan, recognized missions expert, wrote in 1991:

At the time this chapter was written, InterCristo, the leading evangelical placement organization, listed just over 5,000 overseas openings for missionary positions. Only 86 of the openings were for pioneer evangelism and church planting among unreached people. Another 492 were for church positions that included church planting as well as chaplaincies, urban evangelism, child evangelism, discipleship and worship.

But 4,422 of the 5,000 positions were for other specialties, mostly social services! More than 89 percent of the current job openings in missions were for non-evangelism, nondiscipleship job descriptions!<sup>1</sup>

...“This is the day of the missionary specialist,” proclaims recruiting literature for missionaries at mission conventions for Christian students.<sup>2</sup>

It is estimated that the cost to train a single missionary family, whether for evangelism or for social service, is in the hundreds of thousands of dollars:

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...A typical missionary educated in the United States, for example, spends four years in college (\$60,000); two years in seminary or Bible school (\$40,000); one year raising support (\$20,000)—none of which shows formally in the mission education process. These numbers double for married couples, of course, so the actual cost of training a missionary family might easily run as high as \$450,000 to \$500,000.<sup>3</sup>

Furthermore, the budgets required to send American missionaries overseas and to sustain them equate to billions of dollars. And most will not be on the mission field past one year, while many will never go to the mission field at all! Yohannan's projections for maintaining the American missions status quo are not promising:

As we do future planning, the cost of supporting Western missionaries becomes increasingly higher. If the average cost of supporting a North American missionary couple were to increase to only \$75,000 a year by A.D. 2000—and if we don't have any increase in the number of missionaries sent—it will cost \$5.6 billion just to stay even!

However, a world population projected at six billion in A.D. 2000 requires hundreds of thousands of new missionaries to be sent—perhaps as many as one million gospel workers in order to reach everyone.

Since the United States gave only \$1.9 billion to all foreign mission causes, including relief and development aid, in 1989, it is hard to imagine one of the richest nations on earth picking up the tab for the missionary force needed to reach a world population of six billion in A.D. 2000.<sup>4</sup>

Perhaps we can now see why the World Christian Movement insists that we all subject ourselves to the poverty level so they can meet their goals.

Yohannan suggests that the best way to evangelize the world is to train native missionaries to plant churches and disciple the people in their own lands. This would not only make missions more affordable, it would greatly reduce the need for social action. The indigenous missionaries would be primarily involved in saving souls, which Yohannan also sees as the only legitimate reason for missions:

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The cutting edge of biblical, New Testament missions is proclamation, conversion and disciple-making that leads to the establishment of local churches. Any time this basic task is confused with political or social action, missions lose the essence of their integrity and power.

The New Testament apostles turned the world upside down not by digging wells or building hospitals, but by proclaiming the Word of God, which is sharper than any two-edged sword.<sup>5</sup>

While the World Christian Movement seems to champion indigenous missionaries, it is in partnership with the evangelistic and social action missionaries from the West. The Movement does not suggest leaving the indigenous believers on their own and trusting the Spirit of God to work through them without oversight by the movement's numerous affiliated agencies, particularly through their youth missionaries. The World Christian Movement is still western in the upper echelons of its infrastructure, and there is no indication that this will change.

### Closed Doors

The biggest problem facing missions today is not rejection of the West by individuals, but by government leaders. Says K.P. Yohannan:

In modern Africa there is an almost universal wall against Western evangelistic missionaries. The newly independent nations of Africa are demanding that Western missionaries bring humanitarian and secular skills into the economy. If missionaries cannot justify their presence in the cause of nation-building, visas will not be granted.<sup>6</sup>

In such cases it is understandable that evangelists might incorporate some secular skill into their efforts. But, as Yohannan says, the jobs they perform cannot interfere with the primary purpose—to win souls.

Another tactic used is that of engaging in social work. But even that has its pitfalls:

*Substituting social work.* This is by far the most popular substitute for evangelism on the mission field

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today. Since most Third World nations refuse to welcome foreign evangelists, many missionaries and sending agencies have changed their image in the host country. They now seek to come to the mission field as agricultural and development workers, child-care providers, medical missionaries and teachers.

But fearful that even this humanitarian work will be used as a ruse for evangelism, some nations, such as Nepal, require these missionaries to sign nonproselytizing agreements. Under these contracts missionaries promise not to evangelize or make converts.<sup>7</sup>

The impact of the anti-Western movement among the Third World family of nations has been devastating.

Before perestroika and the sweeping changes in Eastern Europe, at least 119 nations prohibited or restricted Western missionaries, and an average of four new countries were being added to the list each year. Currently 3.8 billion people live in these restricted-access countries, and 4.8 billion will live in them by the turn of this century....

If present trends continue, by A.D. 2000 over 77 percent of the entire world population could live in nations closed to identifiable missionaries from Western countries.<sup>8</sup>

This is news we don't readily hear from the gung-ho "we're going to win the world for Christ" group. In truth, we can see why missions leaders want to substitute—or at least qualify as equal with the Gospel—involvement in social and political action. In order to garner the financial support they need to keep operating they must convince rank-and-file Christians that they are following the Great Commission of preaching the Gospel in spite of their inability to do so.

Would it honor God for missionaries to sign nonproselytizing agreements in order to get a foothold in a nation and then confine themselves to social and political action?

We can also see why they regard as already evangelized those people groups who have been reached by Roman Catholic missions. It makes their work seem close to accomplishment if they count them as already having been "Christianized."

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## 10

# Contextualization

The manner in which evangelism is presented by the World Christian Movement, is by “contextualization”—that is, being sensitive to the needs of different cultural groups in order to present the Gospel within the individual context of those groups. This is accomplished through the use of psycho-neural linguistics. John Stott explains contextualization in this manner:

The Gospel is thus seen to be one, yet diverse. It is “given,” yet culturally adapted to its audience. Once we grasp this, we shall be saved from making two opposite mistakes. The first I will call “total fluidity.” I recently heard an English church leader declare that there is no such thing as the gospel until we enter the situation in which we are to witness. We take nothing with us into the situation, he said; we discover the gospel only when we have arrived there. Now I am in full agreement with the need to be sensitive to each situation, but if this was the point which the leader in question was wanting to make, he grossly overstated it. There is such a thing as a revealed or given gospel, which we have no liberty to falsify.

The opposite mistake I will call “total rigidity.” In this case the evangelist behaves as if God had given a series of precise formulas that we have to repeat more or less word

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for word, and certain images that we must invariably employ. This leads to bondage to either words or images or both. Some evangelists lapse into the use of stale jargon, while others feel obliged on every occasion to mention “the blood of Christ” or “justification by faith” or “the kingdom of God” or some other image.

Between these two extremes there is a third and better way. It combines commitment to the fact of revelation with commitment to the task of contextualization. It accepts that only the biblical formulations of the gospel are permanently normative, and that every attempt to proclaim the gospel in modern idiom must justify itself as an authentic expression of the biblical gospel.

But if it refuses to jettison the biblical formulations, it also refuses to recite them in a wooden and unimaginative way. On the contrary, we have to engage in the continuous struggle (by prayer, study, and discussion) to relate the given gospel to the given situation. Since it comes from God we must guard it; since it is intended for modern men and women we must interpret it. We have to combine fidelity (constantly studying the biblical text) with sensitivity (constantly studying the contemporary scene). Only then can we hope with faithfulness and relevance to relate the Word to the world, the gospel to the context, Scripture to culture.<sup>1</sup>

Again, semantics is at play. The words sound good; they seem to imply that “wooden” conveying of the Gospel is ineffective. But they also imply that “images” such as “the blood of Christ” are not always relevant to the cultural context when evangelizing. Indeed, Stott suggests that Scripture must be made conformable to the culture if it is to have any meaning. Obviously he does not wish to offend anyone with the Gospel; therefore it takes studying the contemporary scene to make sure that, however it is presented, the gospel of the World Christian Movement does not fail for having offended. But what does Peter say?

*Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

*Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the*

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*builders disallowed, the same is made the head of the corner,*

*And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (1 Peter 2:6-8)*

Likewise, Paul did not offer much hope for the world as a whole:

*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

*For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. (1 Corinthians 1:18-19)*

The Gospel is offensive to every culture of man. It was offensive to the Hebrew culture which should have been ready to receive it with gladness. The truth is that the Gospel is offensive to most people. There are few who surrender to it:

*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*

*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)*

Contextualization is explained in the following from the Lausanne Committee. Addressing two traditional approaches to the Gospel—the first, study of the Biblical texts without regard to the reader’s culture, the second, discovering what the text meant in its original language and how it relates to the rest of Scripture—the Committee offered a third, “superior” approach:

A third approach begins by combining the positive elements of both the “popular” and the “historical” approaches. From the “historical” it takes the necessity of studying the original context and language, and from the “popular” the necessity of listening to God’s word and obeying it. But it goes further than this. It takes seriously the cultural context of the contemporary readers as well as of the biblical text, and recognizes that a dialogue must develop between the two.

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It is the need for this dynamic interplay between text and interpreters which we wish to emphasize. Today's readers cannot come to the text in a personal vacuum, and should not try to. Instead, they should come with an awareness of concerns stemming from their cultural background, personal situation, and responsibility to others. These concerns will influence the questions which are put to the Scriptures. What is received back, however, will not be answers only, but more questions. As we address Scripture, Scripture addresses us. We find that our culturally conditioned presuppositions are being challenged and our questions corrected. In fact, we are compelled to reformulate our previous questions and to ask fresh ones. So the living interaction proceeds.

In this process of interaction our knowledge of God and our response to his will are continuously being deepened. The more we come to know him, the greater our responsibility becomes to obey him in our own situation, and the more we respond obediently, the more he makes himself known.

It is this continuous growth in knowledge, love and obedience which is the purpose and profit of the "contextual" approach. Out of the context in which his word was originally given, we hear God speaking to us in our contemporary context, and we find it a transforming experience. This process is a kind of upward spiral in which Scripture remains always central and normative.<sup>2</sup>

We see that, in the eyes of the Lausanne Committee, Scripture must be approached with one's personal cultural context in mind in order to properly understand what God is saying. The "concerns" of one's culture, of course, include socio-political issues. Because God's Word does not actually mandate our involvement in socio-political issues, we must read that mandate into the contextualization of the Gospel. Subtle, but effective in advancing the "evangelization" process.

The greatest evil, as the new Evangelicals put it, is to take Western culture along with the Gospel. Ralph Winter tells us to listen to the cry of the lost:

But if we would stop and listen we would hear a thousand voices from around the world screaming at us,

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“Give us your faith without your Western clothing (and vices).”<sup>3</sup>

Is this true? It may be, where certain cultures have been propagandized by anti-Western elements against the “ugly American.” But generally, cultures all over the world are trying their hardest to copy Western culture. Why is McDonald’s found in virtually every nation on earth today including Russia and China? Western clothing is so popular manufacturers can barely keep up with the demand. Western movies are hot items all over the world. Why is the Gospel not viable in its own right, simply because it has been so identified with Western culture? Because it is an offense to all cultures. And because people of all cultures seek material benefits above spiritual benefits.

Speaking at InterVarsity Fellowship’s Urbana Missions Conference, in February, 1997, Winter stressed the need to “de-westernize” the Gospel. According to Winter, the key task of the West should be to allow other cultures to develop their own distinct kind of Christianity. “If they’re reading the Bible, they will even out and become orthodox,” he said. “The Bible will correct more than foreign missionaries.”<sup>4</sup>

If this is true, why do cults from Roman Catholicism to Mormonism to Jehovah’s Witnesses, and even the Unification Church of Sun Myung Moon remain entrenched in damnable heresies in spite of their strong use of the Bible? Things don’t automatically “even out.” The need remains for instruction in the Word of God by qualified teachers and elders. God, for His own reasons, has deigned to bless the nations through the efforts of Western missions. Let’s not allow politics to interfere with those efforts.

Utilizing contextualization, the Fuller School of Missions promotes the idea of group decisions. They believe that if leaders can be made to understand the Gospel within the context of their specific culture, their influence upon the masses within their culture will result in wholesale conversions to Christianity.

Donald McGavran states in his book, *Bridges to God*, that people all over the world can be evangelized by targeting the “unreached people groups.” He also defines what he calls “spontaneous people movement,” or “group decision.” He

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theorizes that every group can be won to “the Cause of Christ” if we could know their “heart language”—if we can contextualize the Gospel to be meaningful to them. If we can find the picture—the symbolic language—to communicate to a people, we can substitute the Gospel.

But what does Scripture say?

*So then faith cometh by hearing, and hearing by the word of God. (Romans 10:17)*

It is the preaching of the Gospel of Jesus Christ, specifically, that leads men to salvation. Wherever the Gospel of Jesus Christ is preached the Holy Spirit draws men to the Father. This is the “calling” wherein Jesus said, “many are called, but few are chosen.”

The Gospel does not present a Western cultural milieu. It stands alone as God’s Word, made alive by the Holy Spirit who leads us into all truth. The need for contextualization is a myth promoted by Western religious leaders who, in their own right, detest Western culture for its perceived exploitation of the poor. It fits into the leftist social milieu that hates everything Western.

This is not a defense of Western culture, which, without the influence of the Gospel would be as ungodly as any other culture. It is, rather, a challenge of contextualization which will lead to its own subset of evils.

The truth is that, without proper guidance, and relying upon any cultural context, Western included, error will result. In the case of allowing people in heathen animistic cultures to place the Scriptures within their own context, the errors could be particularly evil. In response to Winter’s remarks, one delegate from Ghana argued that such an approach in a pantheistic culture would just mean adding one more god to the pantheon and devaluing the significance of Christ.<sup>5</sup>

But Winter and the new evangelization leaders don’t want to hear that. Instead, they insist that the only way to be effective in reaching their goal is to scrap any hint of Western culture from their efforts.

Urbana Director Dan Harrison stated that multicultural teams are emphasized because they are both “morally correct” and the most effective means of missions work. Also preferred are teams made up of the so-called Generation X, aged 18 to 30.<sup>6</sup>

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If multicultural teams are “morally correct,” does that mean that non-multicultural teams are immoral? What does morality have to do with it? The Holy Spirit is the one who leads any ministry authored by the Father. To be immoral, one would have to be in sin—acting contrary to God’s Word. The Jewish evangelists of the first century would be immoral according to this reasoning.

Is it not significant that believers from virtually every culture throughout the centuries never had the Gospel contextualized for them, yet they believed through the proclamation of God’s Word? We did not need a contextualized gospel to accommodate our world view or our culture. Just as John Wimber’s theory that the Gospel is ineffective without signs and wonders is debunked by the history of true evangelism, so the theory of contextualization of the Gospel is debunked by the history of true evangelism.

Contextualization of the Gospel is what leads to a mishmash of religious confusion. People might “accept” Christ, but still go to their Buddhist temple or Shinto shrine. They might be Muslims and pray toward Mecca five times a day, but they would think that this is acceptable to Jesus as Allah’s “prophet.”

Does this seem far-fetched? Consider that one of the most prominent leaders among Christians in modern times, the late Norman Vincent Peale, was a 33rd Degree Mason who, when visiting the Orient, would meditate in a Shinto shrine. Consider that, in some Catholic Countries, voodoo is actually practiced inside Roman Catholic churches under the watchful eyes of Roman Catholic priests. In fact, contextualization of the Gospel in Rome resulted in a blending of pagan and Christian symbols and practices. It is the reason pagan holidays are observed today, yet dedicated to Christ, contrary to His Word not to do as the heathen do.

The work of the World Council of Churches is basically contextualization of the Gospel. The WCC has been expert at utilizing psycho-neural linguistics—using biblical terms with altered meanings. This has allowed for non-offensive elements of Scripture to remain, while eliminating the most essential doctrines of the Faith for the sake of unity. And the unity they seek is not just with other professing Christians, but with members of all faiths.

John Paul II, the most popular pope in history, is celebrated for his tolerance and ecumenical outreach to all religions, not to

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bring them to Christ, but to affirm the elements of “truth” they all allegedly contain.

There are many throughout the world who call themselves Christians and are members of Bible-believing churches while at the same time being devout Freemasons or members of pagan and even New Age groups. In truth, every cult contextualizes the Gospel to fit its world view.

Even the World Christian Movement has contextualized the Gospel to fit its leaders’ beliefs of what Jesus meant when He gave the Great Commission.

That Urbana leaders wish to use such young “missionaries” from Generation X is a telling factor. It reveals the general approach of the new evangelization process to use youth to accomplish its goals, rather than relying upon mature elder-quality men gifted by the Holy Spirit in evangelism and apostolic ministry (church planting). But, then, when we consider the history of the World Christian Movement we see how this transference from evangelism by godly elders to evangelization by youth came about.

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## The Youth Movement

**A**s we look at the various organizations involved in the World Christian Movement we find that many are youth oriented, seeking to mobilize teenagers to accomplish their goal of world dominion. One such is TeenMania, a charismatic outreach known for its “Acquire the Fire” conventions, headed by Ron Luce. Promotional materials for the conventions are designed to appeal to the zealous nature of youth:

*Acquire the Fire* is a mega-gathering of thousands of teenagers throughout North America, who have a burning desire to change the world. At Acquire the Fire conventions, teens and adults alike are challenged to live radically on the edge of Christianity throughout their teen years and the rest of their lives!

*Acquire the Fire* conventions present the gospel in a relevant format that will radically change the lives of all those present. Prepare yourself for a live praise & worship band, live comedy sketches, video roll-ins on huge, mammoth video screens and pyrotechnic “bombs” igniting throughout the convention!

This year, more than 125,000 teens are expected to attend ATF conventions. Don’t be left out, this convention is intense!<sup>1</sup>

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This is how virtually all youth-oriented “ministries” present their form of gospel: flash-bang, emotion-driven attempts to garner “decisions” for Christ and for entering into the organization’s “ministry.” In order to enter into the ministry laid out for them, teenagers must take oaths such as TeenMania’s WorldChanger 2000 Oath:

I am determined to have passion for the Almighty God and to use that passion for His cause.

I will love all, honor all, and lead all I can to Him.

I am determined to keep my relationship with Jesus alive by keeping my quiet times.

I commit to defend God’s cause by being active in Bible Study, my church, and my youth group.

I commit my mind to God and my courtship to purity.

I am determined to honor my parents and to be accountable to Godly friendships.

I refuse to live in slow-motion because I am determined to live a life of worship and holy actions.

I commit to reach out through missions while I am a teenager.

I will start a revolution in my hometown.

I am determined to stand up, shout loud, sweat hard, pour out, give all, love, live, breath, and die if I must for the one who died for me.

I am a WorldChanger.<sup>2</sup>

This one-size-fits-all oath is a recipe for disaster, disappointment, humiliation, guilt and pride. Scripture forbids us to take oaths, but that doesn’t stop those bent on manipulating others to further some religious agenda. And not even elders are expected to do all that is required of these kids; how much less teenagers who have not even reached the point of full understanding and maturity?

No one can determine to have passion for God; either he has it or he doesn’t. A momentary response to an emotional plea means nothing. And God has not called children to “start a revolution” in their hometown.

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As far as honoring one's parents, that's fine. But what if one's parents don't want him involved in this movement? How does one honor his parents and disobey them? Suppose one's parents don't want him to go to the mission field while he is a teenager? Yet that is part of the oath according to "The Ten Challenges of a WorldChanger":

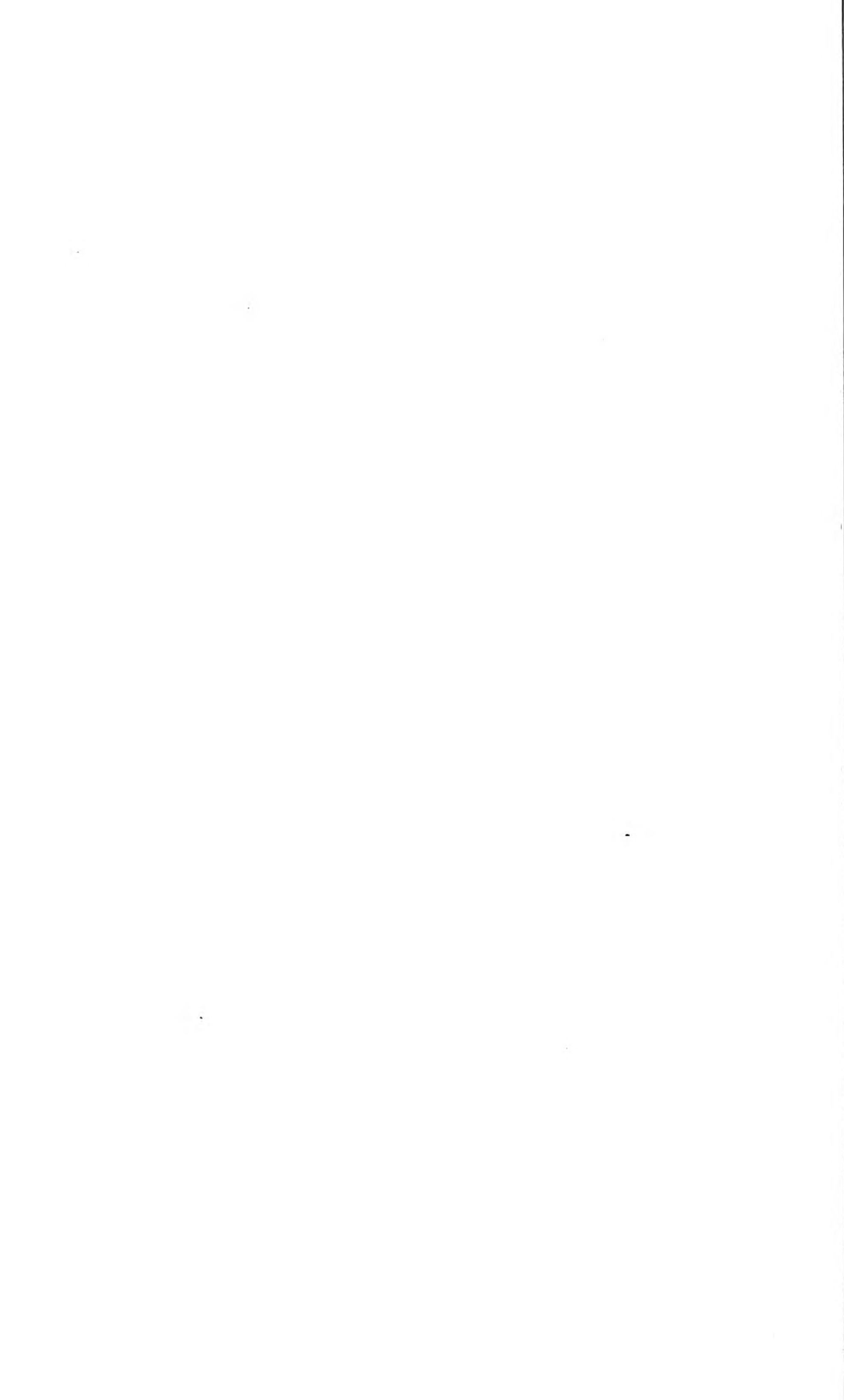
A WorldChanger goes on a mission trip while he is still a teenager.<sup>3</sup>

TeenMania is not merely an organization unto itself, but a network of youth ministries from around the United States, touching many churches through their dynamic use of youth-oriented attractions. It also links with other similar organizations designed to mobilize youth for the "Cause of Christ": Christian dominion over the nations.

In most cases, these youth are not actually ministering the Gospel, but rather employing certain tactics to gain peoples' attention for the presentation of a watered-down gospel. These tactics include miming, puppets, movies (such as the "Jesus" Project shows), and other non-offensive means to persuade people to think about Jesus to some degree. The youth themselves seldom minister the pure Gospel to the people. If they do, it is not generally under the auspices of the youth ministry's program, but as individuals who see the need to do so on a one-to-one basis.

Using acceptable means to draw listeners is not wrong. The problem is that, once drawn, they do not hear a clear presentation of the true Gospel. "Jesus saves" is only a cliché unless the hearer is told who Jesus is, from what—and to what—He saves, and the need to repent from sin, as well as the cost of following Him.

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## A Church for Every People

In any movement comprised of diverse elements working in unity of purpose there are bound to be misunderstandings as to the ultimate goal of that movement. We have stated in our previous issue that not everyone involved in the World Christian Movement has the same idea of what the goal is or how it is to be achieved. Observers might be confused if they hear different voices offering differing views on the same issues while claiming to be in unison with one another.

Some in the movement desire to focus on the winning of souls; others on social and political action. Some define evangelization as merely presenting the Gospel in some form, whether through tracts, dramatizations, films, crusades or some other means—what is called inserting a Christian presence. One means of inserting a Christian presence is to have a church for every people. This goal is stated succinctly by Ralph D. Winter, and it is one with which we find little disagreement:

A Church for Every People and the Gospel for Every Person by the Year 2000!—How can anyone guarantee that this WILL happen?—How can anyone guarantee that this WON'T happen?

Well AD2000 leaders are truly sorry if some find it difficult to believe that “it CAN happen.”...However, just

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what are we talking about? Is it the completion of the Great Commission? No, no, no.

Is it the Return of Christ? No, no, no....

So, let us not argue the wrong cause. Satan would be happy to embroil us in such things, just to distract us from the task before us—the preaching of the Gospel within every people. The classical statement of that goal has been in print ever since 1981, and is contained in the appendix of my new book, “Thy Kingdom Come” under the title—“A Church in Every People—Plain Talk About a Difficult Task.”<sup>1</sup>

Winter suggests that Satan would like to confuse the real issue by focusing on the completion of the Great Commission or the return of Jesus. So if you feel led to minister these truths you may be under Satan’s influence. Yet the evangelization efforts of the USCWM and its affiliated organizations stress again and again that their purpose is to complete the Great Commission (originally by the year 2000) as quickly as possible.

Winter’s clarification of the AD2000 goal does not allay the confusion wrought by many within the movement who do urge everyone to get on board to complete the Great Commission as quickly as possible. In truth, his statement seems to contradict earlier claims as to the purpose of the U.S. Center for World Mission described in *Mission Frontiers*:

What will it take to finish Christ’s Great Commission to take the Good News to every nation (people group) on the face of the earth? The U.S. Center for World Mission is being established for just that purpose. We’re the largest strategy center in the world wholly dedicated to sending the Gospel across the last frontiers to the 16,750 hidden people groups who have not yet had opportunity to hear.<sup>2</sup>

It would appear as if Winter’s latter statements betrayed the realization that this goal would not be attained by the year 2000, the date originally targeted. Now the goal is not to complete the Great Commission, but to merely insert a “Christian presence” into every “people group.”

We have no problem with either position, whether to complete the Great Commission or, as Winter says, have “a church

for every people” (originally by the end of the millennium). The problem is the ecumenism which characterizes the movement, as well as various other factors that tend to water down the true Gospel. A church for some people may well be the Roman Catholic Church. And the “preaching of the Gospel,” according to some in the WCM, is presenting Jesus as a familiar icon within indigenous cultures rather than as the historical, only-begotten Son of God who lived, died and was resurrected at a specific time in human history. This is evidenced by some who claim that it is not necessary for one to know Jesus in order to be saved—the increasingly popular position of neo-Evangelicalism.

A “Christian presence” may be attained in any number of ways: a Christian moving into an area where no Christian currently lives; a radio broadcast reaching into those areas; tracts distributed at random; youth outreaches acting out biblical scenes; even having a deceased Christian buried in the area.

*Mission Frontiers*, citing the Joshua 2000 Project in Nepal as an example of evangelization, says:

Nepal has been literally saturated with the gospel in five years. From the time the constitution was changed in 1990 to allow for greater religious freedom to the present, almost every village in every district has had gospel witness through local evangelists, national teams involved in Christian literature distribution, the “Jesus” film, gospel recordings, radio and other means. All fifty-one peoples of Nepal listed in the Joshua Project 2000 list of least evangelized peoples could now be said to have had the gospel preached to each person!<sup>3</sup>

To each person? Really?

Yes, provided “each person” has a radio, television or boom box tuned to the broadcasts, and/or is literate. This illustrates the loose interpretation of evangelization “to every person” held by the World Christian Movement.

So the Great Commission has been redefined from preaching the Gospel of the Kingdom to inserting a Christian presence among all the people groups of the world.

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## 13

# Neo-Evangelicalism

In the World Christian Movement, “Evangelical” really means “neo-Evangelical.” The movement chooses to apply to today’s liberal, unbiblical, ecumenical movement a term which denotes adherence to the purity of the Gospel. To do this, it has created three classes of “Evangelicals,” as outlined by Ralph Covell:

How do American Evangelicals understand world religions? It is difficult to be precise, for American evangelicals are not a unified group. In general, Paul Knitter is right when he puts them into three groups: fundamentalists, conservative evangelicals, and ecumenical evangelicals. The latter two groups can be identified, at least informally, with the Lausanne Committee for World Evangelization (LCWE) and its doctrinal commitment. American evangelicals associated with the LCWE come largely from particular evangelical denominations belonging to the National Association of Evangelicals or from interdenominational churches. Some, however, are affiliated with mainline ecumenical denominations within the Protestant mainstream.<sup>1</sup>

Rowland C. Croucher, of John Mark Ministries in Australia, points out the confusion that surrounds the word “Evangelical” today:

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There are now, says one evangelical seminary professor on the US west coast, sixteen kinds of “evangelicals”! If, as the truism puts it, the only constant thing is change, that dictum is certainly true of evangelicals today....

A US Gallup poll (1977-1978) defined an evangelical as one who “has had a born again conversion, accepts Jesus as his or her personal saviour, believes the Scriptures are the authority for all doctrine and feels an urgent duty to spread the faith”. For its purposes, an evangelical also places a strong emphasis on a personal relationship with God and adheres to a “strict moral code”....

In my travels to pastors’ conferences, I find hardly anyone who doesn’t want to be thought of as “evangelical” at least in some sense. I only know one “liberal” in the older usage of the word—a Congregational minister, now retired and in his eighties. “Newsweek”, in an article on evangelicals (April 26, 1982), says: “So many different kinds of Christians now call themselves evangelical that the label has lost any precise meaning.” US church historian, Martin Marty, says the best he can suggest is that evangelicals be defined as “people who find Billy Graham or his viewpoints acceptable.”<sup>2</sup>

These revealing statements affirm that “Evangelicals” are not all Evangelical. The term “Evangelical” refers to a basic belief in active evangelism. The difference is in how salvation in Christ Jesus is perceived, whether affirming Jesus as the unique Savior (the only Way to God found only through biblical revelation) as espoused by true believers, or as a universal savior (the only Way to God working through all the world’s religions, hidden and unnamed, to be revealed by open-ended dialogue) as espoused by neo-Evangelicals.

### Billy Graham

Prominent among neo-Evangelicals, and associated with the World Christian Movement, is Billy Graham, who has affirmed his belief in the latter universal savior. Appearing on Robert Schuller’s *Hour of Power* television program, June 8, 1997,

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Graham stated categorically that he believes people of other faiths are members of Christ's Body, even if they have never heard of Jesus. After reminiscing about the past fifty years and how Billy Graham had encouraged him in starting his television program, Schuller asked Graham, "Tell me, what do you think is the future of Christianity?" To this question Graham replied:

Well, Christianity and being a true believer—you know, I think there's the Body of Christ which comes from all the Christian groups around the world—or outside the Christian groups. I think everybody that loves Christ, or knows Christ—whether they're conscious of it or not—they're members of the Body of Christ.

How can one love Christ without being conscious of it? Or was Graham speaking of Christians who might not be conscious of being members of the Body of Christ? His further words clarify his meaning:

And I don't think that we're going to see a great sweeping revival that will turn the whole world to Christ at any time. I think James answered that—the Apostle James—in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today; He's calling people from out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the Body of Christ because they've been called by God.

At this point, we still gave Graham the benefit of the doubt, allowing he may have meant that God is calling people out from among these various religious systems to follow Christ. But his following words revealed that this isn't what he meant. He meant that, even while in these religious systems—even those in "the non-believing world"—they are members of the Body of Christ:

They may not even know the name of Jesus, but they know in their heart that they need something that they don't have, and they turn to the only light that they have. And I think that they are saved, and that they are going to be with us in heaven.

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Graham has redefined the Body of Christ without offering anything more substantial than what he thinks or believes. Schuller asked for clarification:

SCHULLER: What I hear you saying, that it's possible for Jesus Christ to come into a human heart and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

GRAHAM: Yes, it is. Because I believe that. I've met people in various parts of the world in travel situations, that they had never seen a Bible or heard about a Bible, and never heard about Jesus, but they believe in their heart that there was a God, and they tried to have a life that was quite apart from the surrounding community in which they lived.

SCHULLER: This is fantastic! I'm so thrilled to hear you say that! There is a wideness in God's mercy!

GRAHAM: There is; there definitely is.

After again reminiscing about how Graham helped Schuller get his *Hour of Power* program going, Schuller asked:

Billy, if you look into the future, what challenges would you throw out to Christians, or to pastors—thousands of pastors, and hundreds of rabbis, and, they tell me, over a million Muslims a week watch this program. What challenge would you have to these listeners?... Give them a message right from your heart.

GRAHAM: Well, the message is that God loves you. Whoever you are, wherever you are, whatever your religious background, God loves you. He wants to come into your heart and change the direction of your life, and give you a peace and a joy that you've never had before. And He will do that today, if you will make that commitment to Him.

In his advice to pastors, rabbis and Muslims, Graham merely tells them that God loves them. But which God? Jesus is not presented as the incarnate Word of God and the only Way to God. Nor does he (or the WCM) ever tell those non-believers to count the cost of following Jesus.

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Schuller then extolled the virtues of his mentor, the late Norman Vincent Peale, and the late Roman Catholic Archbishop Fulton R. Sheen, asking Graham what he thought of these men. To this Graham replied:

I knew both of them, as you did, and loved them both. And I have in my book a story of how Fulton Sheen came to my apartment on a train once, and we had two or three hours together. And when I went to his funeral they took me right up to the place of burial. And I felt I had lost a very dear friend. And since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church, has changed. They open their arms and welcome us, and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ, and not on what denomination or what church, or what groups we belong to.

Graham does, indeed, believe that it doesn't matter to which church one belongs. If an active or a "fallen-away" Catholic comes forward at his crusades his workers are instructed to direct that person back to the Roman Catholic Church. The reason the Catholic Church cooperates with Graham is to ensure that one of their own does not stray into a non-Catholic church. It has convinced the neo-Evangelicals that it is a Christian church that holds the same essential doctrines and, therefore, is a viable source for spiritual truth and growth. If the other churches gain adherents through Graham's crusade efforts it is of little concern; the Counter-Reformation is working well enough that most of them will be under the papal umbrella sooner or later anyway. The important thing is to not let Catholics escape the papal trap.

More recently, following the tragic death of John F. Kennedy, Jr., Graham appeared on *Larry King Live* to answer questions about his relationship with the Kennedy family:

KING: Right now, we'll spend the rest of this program with the Reverend Billy Graham. He comes to us from our studios in Jacksonville, Florida. He was interviewed by John Kennedy, Jr. for an issue of *George*. How well did you know young John, Billy?

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GRAHAM: Well, I got to know him fairly well. I crossed paths with him on several occasions, including the *Time* magazine gala in New York and places like that. And he and his wife postponed coming home from their honeymoon about two days in order to come and see me in New York. They spent about an hour-and-a-half to two hours in my room at the hotel. And the paparazzi people were after him at that time very strongly, and he had been more or less trying to shield his wife from it. I think it was new to her.

KING: You knew his father very well. Was this a very good chip off the old block?

GRAHAM: Yes. I think that I was impressed with him in every way, everything I've read and heard about him since then. He was coming to my home. He wanted to come—he asked if he and his wife could come and spend the weekend with us. And I said, "Of course you can." And I have found out from some of his people that know him very well that he was really a searching Christian. He was searching for something more in life than he already had. And it seems to us, you know, that he had everything. But he wanted more. And I think that he really wanted Christ to come and take over his life.

KING: You must have seen him as baby, didn't you, Billy?

GRAHAM: Yes, I saw him as a baby when his mother was feeding him, and we were going out to play golf, and we stopped by. And that was the first time that I'd ever met Jackie, but I met the president, Kennedy, several times before. But his father is the one—Joe Kennedy is the one that wanted me to come down there because there had been a religious issue in the election between Catholic and Protestant. And he thought that I could help the president adjust to a new situation.

KING: All right, Billy, I assumed you heard Father Moynihan, the Catholic priest who spoke [at J.F.K., Jr's funeral]....

GRAHAM: Yes, I thought he was wonderful.

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KING: What—what do you say to—well, you're kind of America's voice to the heavens in a sense. What do you say to a family in a case like this? And then what do you say to America? What do you say to parents who've lost a child? How can you possibly deal with that?

GRAHAM: I would say that God loves you. God has a plan in your life. No accidents happen to a true believer, that this was in, somehow, the plan of God, but we cannot understand it. And to try to analyze it as to why, it's impossible. We have to say by faith that God had a plan, and I believe he did have a plan. And there's a passage of Scripture that John Kennedy, Jr. read at his mother's funeral that was read by Cardinal Cushing at his father's funeral. I was there as a guest of the family at St. Matthew's in Washington for that funeral....

KING: What do you say to the public, not the direct family, the public which is taking this loss terribly?

GRAHAM: Yes. It has shocked us all. When I first heard it, it shocked me because I thought of him, you know, he was more handsome than I think any man I ever knew, and he was strong physically, and he was so kind to everybody. And I have talked to people who worked for him at *George* magazine, and they've told me what a kind and considerate person he was. He always had time for everybody. He signed their autographs if they wanted it. And he was—he just was a remarkable young man....

KING: You told John, Jr. about the last time you were with his father. And we understand he was really intently interested in that. What happened?

GRAHAM: Well, the last time that I was with his father was—I spoke at all the presidential prayer breakfasts when he was the president. He's reportedly said that Billy Graham is the only Protestant I feel comfortable with....

KING: How many funerals have you gone to, Billy?

GRAHAM: Oh, hundreds I suppose.

KING: You ever get used to that?

GRAHAM: I am an old man. I've had the opportunity. I've been a clergyman for nearly 60 years.

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KING: I know. But do you ever get used to having to say goodbye?

GRAHAM: If I know that that person has been a real good person and is close to God, I think I rejoice with them, because I know they're in Heaven. If a person has been a very bad person and has shown no evidence of faith, I think I would have an extra tear for that person.

KING: So you rejoice in the death of a good person?

GRAHAM: Right.<sup>3</sup>

One might get the impression that Graham is more in awe of the Kennedys than of Jesus. Throughout the entire interview the name of Jesus was never mentioned. "Christ" was alluded to on a few occasions, but not with a definite connection to the person of Jesus. There are many "Christs" that are the figments of men's imaginations.

Nor were the terms "good," or "faith" defined. Graham knew he was addressing a secular audience. It seems that it would have been necessary to affirm that "goodness" has nothing to do with salvation, and that faith in Jesus is the only faith acceptable to God.

Of course, this would have offended Larry King and countless viewers. But considering Graham's previous remarks that non-believers faithful to their pagan religious traditions are members of the Body of Christ, there is no reason for him to risk offending anyone; "faith" in whatever they believe is sufficient.

This is not the first time Graham has alluded to the possibility of salvation apart from Jesus. The twist is that now salvation **apart** from Jesus is really salvation **in** Jesus; the people just don't know that they are saved.

Remember that Graham told Schuller that he didn't think that "we're going to see a great sweeping revival that will turn the whole World to Christ at any time." Given that confession, it is understandable that Graham would like to see people saved by some other means. That realization has no doubt affected others within the World Christian Movement, spurring them to accept the idea that men can be saved apart from the preaching of the Gospel—that they are already saved by Christ through faithful adherence to their religious traditions.

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This is how Billy Graham can say he believes that all “good” men will be saved, and that faithful unbelievers are members of Christ’s body.

But what does the Apostle Paul say?

*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

*Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

*As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:6-9)*

These are certainly strong but sobering words in view of the new gospel of Christian universalism (which is not a new gospel, but an old heresy lately insinuated into the ranks of mainstream Christianity).

The influence that Graham wields over the Christian community is tremendous. To present a new gospel on the basis of what he thinks, without offering a shred of biblical evidence to support it, should cause wholesale rejection of that new gospel.

But there has been no concern evidenced by the mainstream voices in the Christian media or churches. Rather, Christians offer the possibility that Graham’s age and physical ailments are the reason for his statements. If this is true, why has his Association, or his son, not taken a defense of the Gospel and publicly apologized at least, for his errors? Why have they not corrected his statements and warned people not to accept them? Instead, others of high esteem among Christian leaders have echoed this siren song redefining salvation in Christ Jesus.

The neo-Evangelical gospel affirms that Jesus is the only way to God. But it qualifies this truth by suggesting that Jesus is found in all the world’s religions. Thus, anyone who lives by faith according to their religious traditions is already in Christ. It is only up to the Church to inform them of how their religious traditions point to Christ, having been given them as a measure of light by God through the founders of those religions.

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Where did Paul ever preach the gospel found in neo-Evangelicalism? Nowhere does he (or any of the apostles) suggest that one may be saved by being faithful to one's pagan religion. Paul did preach Christ to the Romans on Mars Hill, but he merely took the opportunity to reveal to them the "unknown god," whom they worshipped as a means to cover all their bases. He did not affirm that they could continue in their pagan beliefs and practices, but must know and follow Jesus Christ personally.

In spite of their insistence that we believe their new gospel, neo-Evangelical leaders offer no Scripture—no empirical evidence from God's Word—that would justify abandoning centuries of belief that is grounded in Scripture. We are to believe it because they are telling us they believe it.

It is a convolution of God's Word to suggest that being in Christ, or being "saved," means something other than a living, obedient faith in Jesus Christ as the only way to God. So consumed with a desire for unity at any cost, neo-Evangelicals are erecting a barrier to unity with those who would remain faithful to the truth.

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## Is Jesus the Only Way?

In its *Perspectives* course, the U.S. Center for World Mission offers an eclectic mix of teachings by well-known Christians on the subject of evangelism. Some of these leaders present solid biblical approaches to the subject; some present a liberal, social-gospel perspective. While the course consistently espouses faith in Jesus Christ as the basis for evangelization, not everyone contributing to the course presents faith in Jesus Christ as the only way of salvation.

In his *Perspectives* article, “Jesus Christ and World Religions,” Ralph Covell, Adjunct Professor of World Mission at Denver Conservative Baptist Seminary, affirms the need to present Jesus to every culture. But he then suggests that modern missionaries must rethink the idea that men are lost without Christ.

No doctrine is more important for the Kingdom of God than the unique person of its King and the obedience of his subjects to witness for him in all the world. To proclaim the message of this King to all the religions of the world demands not only inculturation but “inreligionization,” an inside understanding of the “faith experience” of other peoples. How does God’s Kingdom relate to the religious kingdoms? Has the King revealed himself in world religions? Does this revelation make it possible for people

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to be saved? If so, how? Is overt faith in Christ, the King, the only way for people to be saved? Is it just for God to condemn those who, by virtue of their birthplace and the neglect of his church, have never had a chance to hear the Gospel of the Kingdom? Is dialogue with adherents of world religions a help or hindrance in the task of world evangelization?

Evangelicals as a group have long neglected to analyze these issues. They are clear on the uniqueness of Christ and on God's will to save all humanity, but they face the dilemma that most of the people of the world are comfortable in the religion in which they were born. Christ is the unique, but apparently not the universal, savior. When crucial target dates appear—1900 and 2000, for example—they mount new crusades to spread Christ's message universally, but without giving any new, creative thought to the relationship of these efforts to the nagging questions posed by world religions.

For the most part, evangelical scholars from the time of the Wheaton Congress on Evangelism (1966) to the Lausanne II International Congress on World Evangelism (Manila 1989) have been satisfied with predictably repeating their basic proof texts on the finality of Christ. Disturbing biblical texts which might nuance their attitudes to other religious expressions are glossed over, put in footnotes, subsumed under traditional views, or placed in the last paragraph of an article.<sup>1</sup>

While not quite answering his questions, Covell plants seeds of doubt about whether faith in Jesus Christ is really necessary for salvation. He accuses Evangelicals of neglecting to analyze these issues. Three points in this passage need to be addressed:

1) Covell asks, "Is dialogue with adherents of world religions a help or hindrance in the task of world evangelization?" To this we must respond that "dialogue" between truth and error cannot enhance truth; it can only result in denigration of the truth. While the simple definition of "dialogue" is "conversation between two or more persons," its expanded definition is "an exchange of ideas and opinions." In the area of religious dialogue, conversation means nothing without the participants attempting to persuade one

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another of what each perceives to be truth. Dialogue assumes that there is something to be learned from both sides of the issue. This is borne out in Covell's statement that Evangelicals have failed to give "any new, creative thought to the relationship of these efforts to the nagging questions posed by world religions." But is there any truth apart from God's Word that can be learned from any religious expression?

Not according to Scripture:

*Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (Jer 10:2)*

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

*And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath 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 ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

*And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:14-18)*

The approach that Covell suggests is that which has been implemented by Roman Catholicism in its relationship with world religions for centuries. The important task of Roman Catholicism is to insert its presence within every culture; in order to do this it has traditionally allowed each culture to retain its religious expression and meld it with Roman Catholicism. Demon gods have been transformed into Roman Catholic saints, pagan rituals have been blended with the Catholic mass, and Catholicism has adopted different attitudes commiserate with the culture in which it has sought to establish its "Christian presence." In many Catholic countries pagan rituals are performed in Catholic churches under the watchful eyes of the priests.

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It is this attitude which accounts for the pope's ability to proclaim faith in Christ while engaging in unified worship with animistic religions.

2) Covell also asks, "Is it just for God to condemn those who, by virtue of their birthplace and the neglect of his Church, have never had a chance to hear the Gospel of the Kingdom?"

This is what skeptics of the Faith, and even some Christians have asked for centuries. By human reasoning it is not just for God to condemn those who have not heard the Gospel. But Isaiah speaks for God when He says:

*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.*

*For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:*

*So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah 55:8-11)*

Likewise, Ezekiel says:

*Hear now, O house of Israel; Is not my way equal? are not your ways unequal? (Ezekiel 18:25)*

It is presumption for man to assume anything about God, whether that presumption turns out to be true or not. Job's friends spoke many truths about God, but they were chastised by God for having spoken presumptuously.

We cannot go beyond what is written in the Scriptures, which are largely silent about the fate of those who have not heard the Gospel. One portion of Scripture used by Universalists gives only a hint about those who perish without the Law, but says nothing about grace:

*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

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*Who will render to every man according to his deeds:*

*To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

*But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

*Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

*But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:*

*For there is no respect of persons with God.*

*For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*

*(For not the hearers of the law are just before God, but the doers of the law shall be justified.*

*For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

*Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

*In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (Romans 2:5-16)*

Paul was speaking to the Jews in Rome, explaining to them that the Law cannot justify anyone. His explanation was given in order that the Jews might see that it is by faith that salvation comes, not by the keeping of the Law. In that context, then, those of the nations other than Israel who came to God through faith in Jesus Christ were counted among the righteous. He states that those who patiently do well in seeking for glory and honor will receive eternal life; those who continue to do evil will be condemned. In the overall context of God's Word we know that no man can do righteously without faith in the God of the Bible whose only begotten Son died for their sins. All of man's righteousness is founded upon vanity and, as Isaiah puts it, is "filthy rags" to God (Isaiah 64:6).

All we really know is that Jesus had to die for our sins in order to procure for us eternal life; we must place our faith in that great

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sacrifice in order to appropriate it for ourselves. And Scripture affirms the necessity to preach Jesus Christ as the only way to be saved:

*For whosoever shall call upon the name of the Lord shall be saved.*

*How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

*And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Romans 10:13-15)*

In light of these and many other Scriptures that insist upon the necessity to place one's faith in the person of Jesus Christ exclusively and uniquely, the question arises: why did Jesus die if it is not necessary for His sacrifice to be presented to those who would be saved? And why are we commanded to have nothing to do with the religious rites and beliefs of pagan nations if those rites and beliefs point to Jesus, as suggested by Covell and those whose teachings he embraces?

All they leave us with is their human reasoning and opinions based upon what they *think* a "just" God would do.

The one thing that escapes them is that our salvation is not predicated upon justice; it is predicated upon mercy. If we wish to have the destiny of all men (ourselves included) based upon justice, then all men would be lost. Is that not the reason Jesus came in the first place—to seek and save those that are lost? Is it not an axiom of the Faith that all men are condemned to begin with, and that God's sacrifice of His only-begotten Son is what saves us from that condemnation? When has this belief been abandoned?

I thank God that He offered His Son to take upon Himself the penalty for my sins. His sacrifice satisfies God's justice while providing mercy for my soul.

So to answer Covell's question, yes, it is just for God to condemn "those who, by virtue of their birthplace and the neglect of 'his Church,' have never had a chance to hear the Gospel of the

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Kingdom.” Just as it would be just for Him to condemn those who do hear the Gospel. But, according to His love for us, He says through the Apostle Paul:

*What shall we say then? Is there unrighteousness with God? God forbid.*

*For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (Romans 9:14-16)*

I would like to believe that all men will one day be saved. But that is not what God’s Word says; it is human emotion at work. And it reflects the emotion-oriented gospel of neo-Evangelicalism which cannot countenance God doing what He wants to do with His own creation. Yet rather than presume upon God in any sense, we must allow His silence in certain areas to remain among those secret things which belong to Him alone (Deuteronomy 29:29). It is not up to us to condemn men, or to impart salvation to them. Our task is to preach the Gospel and obey God’s Word. What God does with each individual soul remains His prerogative. It is wrong to assume anything other than what His Word clearly states. And it is wrong to hedge against what His Word says by suggesting that we can embrace pagan rituals and beliefs as valid expressions of the Faith.

3) Covell impugns Evangelicals for insisting that “Christ is the unique, but apparently not the universal, savior.” But can Jesus be “unique” and, at the same time, “universal”? To say that Christ is the unique Savior is to say that only through Him can one be saved. To say that He is the universal Savior is to imply that He will save those who do not come to Him as the unique Savior. This is a form of “Christian Universalism”—all may be saved by Christ without knowing Christ—as opposed to traditional Universalism which states that all will be saved, period. Universalism has long been regarded as a major heresy that has inserted itself into the modern Christian consciousness as a result of liberal theological adherents.

“Christian Universalism” seeks a middle ground between biblical salvation through conscious surrender to Christ, and traditional Universalism. Covell suggests that it has been rejected

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largely because Evangelicals have subsumed certain biblical texts which might imply that Universalism is a valid Christian belief. But he fails to cite those biblical texts in order to prove his point. What Covell believes is that Jesus is found in other religious expressions apart from biblical faith. After quoting the Lausanne Covenant on the uniqueness of Christ, he states:

Since this was not a church originated confessional statement, many of the signators may not have been affirming their agreement with every jot and tittle. This, however, has been the basic parameter within which most evangelical theologians have worked. Some, however, both before and after Lausanne, have been bold enough to take some fresh initiatives.

First, a small number of evangelical writers affirm that the divine self-revelation (the illumination of the divine Logos plus the testimony of God's creation) is at least potentially salvific, and not merely judgmental in its intent. This general revelation is broad enough, they claim, to include a sense of God's kindness and mercy, as well as his claim on the human conscience. If the individual responds to this sense of need and gives oneself in "self-abandonment to God's mercy," then salvation is possible....

Don Richardson (1984) appears to have opened the door for many more people to be saved through general revelation than has been the usual evangelical view. John Sanders and Clark Pinnock affirm that Christ's salvation is accessible to all humanity, either in this life or as a result of "eschatological evangelism," either at the time of or after death....

Second, a corollary to this view is that such salvation does not depend on the hearer knowing specifically about the historic Jesus. The process is compared to those who were saved in the Old Testament period under the law by casting themselves on God's mercy, seen only dimly and partially through the sacrificial system. However, the only basis for this salvation, as for any of God's people, is the atoning death and resurrection of God's son. Works of merit, so prominent in all religious systems, including Christianity, are specifically excluded as ways of reconciling

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humanity to God. Evangelicals find unacceptable, even as does an ecumenical theologian such as Carl Braaten, the theocentric model proposed by Paul Knitter that reduces and perhaps eliminates the definitive role of Christ in Salvation....

Third, within the evangelical tradition, an option for a few thinkers has been that human religious systems are both a response to and a suppression of God's personal and direct revelation. J.H. Bavinck commented:

“In the night of the bodhi, when Buddha received his great, new insight concerning the world and life, God was touching him and struggling with him. God revealed Himself in that moment. Buddha responded to this revelation, and his answer to this day reveals God's hand and the result of human repression. In the ‘night of power’ of which the ninety-seventh sutra of the Koran speaks, the night when ‘the angels descended’ and the Koran descended from Allah's throne, God dealt with Mohammed and touched him. The great moments in the history of religion are the moments when God wrestled with man in a very particular way.”...

The Christian missionary then does not bring God or Christ to another culture. God the creator and Christ the Logos, who gives light to every person coming into the world, has been working there long before the missionary arrived.

Cross-cultural communicators will be sensitive to this fact, both to the positive and negative, even as they proclaim God's love as revealed in the incarnate Christ.

Fourth, dialogue, except as the first step in the evangelizing process, is still a “dirty” word to many Evangelicals. Many point out, probably correctly, that the broad Evangelical community is gradually abandoning its conviction about the lostness of humanity, and that this was one reason for mainline denominations losing their motivation for world mission. If, however, God's self-revelation may be found in the world's religions, then there is every reason to engage in serious dialogue.<sup>2</sup>

Covell credits as being “bold enough to take some fresh initiatives” those who do not agree with every jot and tittle of the

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Lausanne statement on the uniqueness of Christ. While the Lausanne Convention put in writing a sound biblical account of Christ's uniqueness, much of the rest of the statement is faulty. And Covell suggests that many within the Lausanne Convention did not really believe the statement on Christ's uniqueness even though they signed the statement. Covell's words indicate his affirmation of those who did not really believe it. Certainly he says nothing to challenge those whose false doctrines he quotes.

For example, regarding those who claim that salvation is possible through general revelation, Covell says, "If the individual responds to this sense of need and gives oneself in 'self-abandonment to God's mercy,' then salvation is possible." However, while God's **existence** is evident in general revelation, His **mercy** is revealed only in the Bible which gives testimony to the person of Jesus Christ and His sacrifice for our sins. One cannot abandon oneself to God's mercy apart from Jesus Christ.

Covell affirms (or at least does not challenge) those who claim that "Christ's salvation is accessible to all humanity, either in this life or as a result of 'eschatological evangelism,' either at the time of or after death." Yet God's Word says:

*And as it is appointed unto men once to die, but after this the judgment:*

*So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9-27-28)*

Those Covell credits with boldness—and whom he quotes with favor—reveal further their belief that faith in Jesus Christ is found in all religious expressions; thus, all religious expressions offer salvation. Among those affirmed are Buddhism and Islam. Therefore, evangelists must recognize that the people to whom they are bringing the Gospel already have the Gospel; they merely need to enter into dialogue in order to learn how Christ can be glorified through those people's unique religious expressions. Covell further affirms this idea:

Protestant missionaries in China did better [than their missionary counterparts in Japan] with Confucian ideology, recognizing that this represented the warp and woof of Chinese society. In their preaching, writing, and training

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they tried, with varying degrees of success, to speak and write within a Confucian framework. In fact, their own mental grid of Scottish realism or “common sense,” popularized through William Paley’s *Natural Theology*, fitted nicely with Chinese “natural theology.” Some missionaries, most notably those from the London Missionary Society, followed the path pioneered by the early Jesuit missionaries and affirmed that God’s self-revelation was writ large on the pages of the ancient Chinese classics.

With a few exceptions, missionaries were fearful of converts who looked “too Confucian.” Some, however, argued for “Confucious plus Christ,” noting that a Chinese Christian who performed the Confucian rites “renounces nothing, nor is he supposed to accept any anti-Christian doctrine.” No issue in Asia, whether in China or Japan, offended the sensitivities of the receptor cultures more than the attitude of Protestant missionaries toward the ancestral rites. These were viewed generally as religious idolatry, and little attempt was made to understand their social dimensions. As a result, they were rejected out of hand, and this proved to be an insurmountable obstacle to the reception of the Gospel message (Covell 1978, 1986). Evangelical missionaries are required to do better today.<sup>3</sup>

Do better? Better than what?

Obviously, Covell means that Evangelical missionaries are to adopt the Jesuit missionary approach which assumes that “God’s self-revelation was writ large on the pages of the ancient Chinese classics” (and, we must assume, all other pagan religious expressions). Nor are they to look upon ancestral rites as idolatry (which, I suppose, no longer exists).

In other words, they are not to present Christ Jesus apart from the religious context of the pagan cultures into which they go. They are to learn from pagan religions how to engage in their rituals as means to worship God through Jesus Christ. This will be less offensive to the cultural sensitivities of the people.

God forbid that Jesus be “a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed” (I Peter 2:8).

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## Unity or Separation?

Not all involved in the World Christian Movement would agree with the neo-evangelical gospel. Many are ignorant of it. Of those who are aware of it, it appears as if they are willing to tolerate it for the sake of unity in order to accomplish their goal of world evangelization. But does this please God?

We are commanded in God's Word not to fellowship with heretics. But is it any better to fellowship with those who, in their essential beliefs, are not heretics, but practice fellowship with heretics? Does not separation for the sake of maintaining the purity of the Gospel demand it?

It has become the custom of late for some in evangelical ranks to associate with and even promote from the pulpit others whose doctrines and practices are not pure. The motive behind this is the hope to glean whatever "good" they can from these people's teachings. John E. Ashbrook, writing in *Axioms of Separation*, states, "God's work done in God's way produces only good results. God's work done in man's way produces good and bad results."<sup>1</sup>

Because men produce good works the gullible and naïve assume that those good works are ordained and sanctioned by God; they therefore wish to associate with them. But these are the most deceptive of Satan's lies:

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*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*

*And no marvel; for Satan himself is transformed into an angel of light.*

*Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (2 Corinthians 11:13-15)*

If, then, Satan's ministers of righteousness are evil, regardless of the "good" they do, should we not keep away from them; should we not, in fact, expose them? And if there be those who espouse true faith in Jesus who share the platform with them, should we not also keep ourselves from them and warn the brethren of the evil they are condoning? What does God's Word say?

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

*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (Jude 1:3)*

To fellowship with those who knowingly fellowship with darkness is to condone the darkness ourselves. Yet this is seen as "divisive," "unloving," "un-Christian."

Therefore, our plea is to those true brethren who are part of the WCM, and who are compromising their position for the sake of the work they perceive will not be accomplished apart from those who are promoting the neo-evangelical gospel.

We should thank our Lord for showing us so clearly the deception that is taking hold on the hearts of many in these last days. Truly, contrary to neo-evangelical belief, the Lord's words demonstrate how the vast majority of the world's population will not be saved:

*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*

*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)*

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The neo-evangelical gospel is not a new gospel; it has been around since the beginning, and has its modern expression in Universalism. That Universalist gospel is now being accepted within traditionally evangelical circles. This will effectively open the door to the unification of evangelical Christianity with all religions and philosophies. It has already made peace with Roman Catholicism, Sun Myung Moon and Mormonism, and has opened the door to pagan religions.

In the Brave New World Order religio-political scheme it will not be necessary for everyone to be of the same religion. All that will be necessary is that “negative,” “exclusive” religious beliefs (such as the Gospel of Jesus Christ and insistence upon obedience to His Word) be sufficiently neutralized to allow mankind to march in unison into the New Age.

Of course, love for unity will result in hatred for divisiveness. The powers that be will never admit to hating those whom they accuse of divisiveness, but they will “hate the sin and love the sinner” to death. They will believe they are doing God a service by putting to death His true disciples (John 16:2). The leading voices among today’s Christian leadership will so mesmerize the people with their oratory and sweet songs of love for Jesus that the people will cheer when the “evil” is purged from their midst.

At the heart of the WCM’s position on unity is a satanic deception that will culminate not in the true evangelism sought by many within the movement, but in the reestablishment of the Holy Roman Empire under the reign of the coming man of sin.

Again, this is not to say that individual souls will not be saved through the efforts of those working within the WCM who are unaware of the true implications of its goals and methods. God works wherever His Word goes forth, often in spite of, rather than because of, men’s efforts. But there is no getting away from the prophetic pronouncements of God’s Word of what the condition of the world will be when Jesus returns:

*And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*

*I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18:7-8)*

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*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)*

*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

*And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*

*For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt 24:21-24)*

*For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.*

*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

*Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

*And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

*And for this cause God shall send them strong delusion, that they should believe a lie:*

*That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians 2:7-12)*



*And as he sat upon the mount of Olives, the disciples came unto him privately, saying. Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

*And Jesus answered and said unto them. Take heed that no man deceive you.*

*For many shall come in my name, saying, I am Christ; and shall deceive many.*

*And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.*

*For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.*

*All these are the beginning of sorrows.*

*Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*

*And then shall many be offended, and shall betray one another, and shall hate one another.*

*And many false prophets shall rise, and shall deceive many.*

*And because iniquity shall abound, the love of many shall wax cold.*

*But he that shall endure unto the end, the same shall be saved.*

*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:3-14)*

These verses do not give us hope for a world turned to Christ. On the contrary, they paint a picture of evil which will abound increasingly until Jesus returns, while those who serve God in truth will be persecuted.

While the Lord tells us that the Gospel will be preached in all the world for a witness to all nations, it is in the context of rejection and apostasy. He does not say that all nations will have a "Christian presence" established among "every people group." And even if it does, that Christian presence will be an apostate "Christian" presence.

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## The Kaleidoscopic Global Action Plan

Out of the Lausanne Global Congress on World Evangelization came a think tank called a “Working Group on A Kaleidoscopic Global Action Plan” that was formally commissioned by the GCOWE 2000 conveners in September 1988. That working group developed a document that carried the name, *A Kaleidoscopic Global Action Plan*, “compiled from the writings, statements, positions, conversations, discussions, suggestions, proposals, ideas, and interactions” of its members.

The members of the Working Group were: David B. Barrett; Jay E. Gary; H. Vinson Synan; Todd M. Johnson; Leslie Brierley; Patrick J. Johnstone; Gary K. Dark; John S. Mbiti; Tom Forrest, CSsR; James W. Reapsome; V. David Garrison; Lamin Sanneh; and Manuel J. Gaxiola.<sup>1</sup>

Tom Forrest is a Roman Catholic priest heavily involved in the Vatican’s ecumenical deception. H. Vinson Synan is a well-known ecumenical charismatic. Jay Gary is an ecumenical proponent of the United Nations whose beliefs closely align with New Age philosophy. John Mbiti, from Kenya, is working with Global Mapping International to compile African proverbs for integration into evangelization efforts. All in the Working Group are ecumenical toward the Vatican and/or liberal “Christianity,” several leaning toward social reform as essential to their plan.

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To demonstrate the influence of these men, it is stated in *A Kaleidoscopic Global Action Plan* (KGAP):

All the members of this group were widely-experienced theologians, missiologists, or church or mission executives. Each of them has written or published extensively on and around our subject for a total of 280 years (an average of 21.5 years each).<sup>2</sup>

The *Action Plan* consists of “109 ideas or concrete proposals for overcoming present barriers to world evangelization.”<sup>3</sup> The formulators for the KGAP state that they are not proposing a new global plan from scratch, but are building on the current status and existing plans of 78 global megaplans and 33 global gigaplans, as well as the rest of some 2000 plans in total, as sketched out in the book, *Seven Hundred Plans to Evangelize the World: the Rise of a Global Evangelization Movement* (Barrett and Reapsome, pub. by New Hope, 1988).

In the Introduction to the KGAP list of goals, we read:

If we are to have any impact on the complex world revealed by our diagrams and statistics, we must target and focus on a small number of sharply-defined, reasonably-achievable, concrete goals.

We propose that the Great Commission decision-makers think in terms of a short list of 200 global goals. Listed below is a selection of 186 or so such goals. You the reader, with your own interests, can add the remaining 14 or so from your own immediate concerns and priorities. Don't forget to ensure that the goals you add are each actually achievable (if we really tried) by AD 2000!

The listing is a collective compilation of final goals put forward by agencies and protagonists, in most cases separately. A certain number appear secular or are goals of secular organizations but are being pressed by top executives in them who are committed Christians. Each goal is considered to be a final closure goal to complete an aspect of world evangelization by AD 2000 and to keep it completed beyond. In most cases, the phrase “by AD 2000” can be understood to mean “By AD 2000 and Beyond.” Each goal therefore is based on a different or even unique definition of what it would mean to complete the

unfinished task of the Christian world mission. Each represents a statement of what closure means in one or more of the 300 different and distinct dimensions of the concept “evangelization” and how it is measured and quantified. Together these goals take aim at the same overall target, expressed in the watchword “World Evangelization by AD 2000 & Beyond.”...

Christians can react to these goals in a variety of ways. We have 2 recommendations:

(1) that we Great Commission Christians decide, announce and proclaim that all of these goals are our legitimate goals, and that we intend to press for the implementation of all of them; and

(2) that individual Christians, groups, churches, organizations, or agencies select one or more of the goals and concentrate on implementing just these, in collaboration with other Great Commission Christians and agencies which have similar goals.<sup>4</sup> (emphasis ours)

We cannot disagree with all of the goals set forth in the KGAP, but many of them reach far beyond what the Lord has commanded and are even ominous, revealing the leftist social consciousness of many in the WCM. The overall tenor of these goals is dominionist—some being secular, some being spiritual—focusing on prayer, praise and worship, such as:

1. Establish 15,000 prayer movements by 1995 in every city over 50,000 population and on all 15,000 university campuses, evangelizing the urban and academic worlds by 2000.

2. Enlist, by AD 2000, 30 million Christians to pray full-time every day for world evangelization, through a globally organized network of young pacesetter intercessors to cover all countries, cities, peoples, topics, needs, and persons....

4. Enthuse all prayer-oriented or contemplative brothers and sisters, monks and nuns, to regain past monastic enthusiasm for world evangelization and to rededicate monasteries and convents worldwide by 2000 to prayer support for the Great Commission task....

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10. Link the world's 350 million Christian-owned computers by AD 2000 into one single global giganetwork to facilitate Great Commission information exchange.

This ambitious proposal (#10) seems harmless enough—even desirable. Imagine how the Gospel could be furthered through such a network. However, consider that among the “350 million Christian-owned” computers are those that are in the hands of aberrant “Christian” religions and movements. Many belong to the Roman Catholic Church, and only the Lord knows to whom else.

Additionally, the credibility assigned to Roman Catholicism by overtly enlisting the aid of monks and nuns—even to the point of seeking expansion for their orders—demonstrates beyond doubt the ecumenical fervor of those involved in the World Christian Movement's leadership.

13. Support research and development of alternative energy sources including solar power.

This is fine for individuals, but should the resources of the Body of Christ be used to advance technological achievements as part of a perceived mandate for “evangelization” of the world?

16. Pursue systematic region-by-region dialogue with the world's organized atheists, agnostics, non-believers, and nonreligious, as well as with the great non-Christian world religions and newer cults and religious movements, so that all may genuinely understand each other's position and the full message of Christ may be fully understood in all these contexts by 2000.

Again, dialogue is a two-way street. Why is it necessary to “genuinely understand” each other's position? We already know that they are lost without Christ. If it is to convert them, dialogue isn't going to do it. Nowhere in Scripture are we encouraged to bring false belief systems together for understanding. This is a New Age concept designed to bring about “unity in diversity”.

How can the full message of Christ be “fully understood in all these contexts”? The message of Christ is not understood in any false religion's context (and certainly not in the context of atheism), but only in the context of God's Word. This proposal reveals the WCM's belief that the Gospel is found in all the world's religions. Only here it is extended to atheism and agnosticism!

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20. List all negative factors holding up world evangelization, target them, and make it increasingly difficult for them to continue uninterrupted.

This is one of those ominous proposals. Since the WCM can't possibly interfere with Red China's (or any other major power's) hindrance of evangelization, it stands to reason that the WCM must focus on lesser elements that they believe are hindering the attainment of their goals. Perhaps they might make it increasingly difficult for individuals and small organizations to continue uninterrupted? And how might they go about that task?

22. Redistribute the great majority of Christian resources of manpower, money, and methods across the world's unevangelized peoples and cities strictly according to need by 2000.

How might the WCM redistribute our physical efforts, our money and our methods to the unevangelized peoples and cities? Why cities? It appears as if the WCM has a socialist agenda in the works. It is not up to any organization or movement to "redistribute" anything that belongs to someone else. We must each stand before the Lord to account for what we do with what He has given us. His Word forbids compulsion as an incentive for giving. Understand that, according to the WCM, "Christian" means anything that is nominally Christian. The United States is a "Christian" nation because the majority of its citizens claim to be Christian. Therefore, the resources of the United States must be redistributed to the governments of unevangelized peoples. This proposal fits well into the plans of the New World Order for redistribution of wealth.

23. Monitor and encourage a final massive attempt by AD 2000 at the promotion of human development in all its forms worldwide as an integral part of world evangelization.

This is another secular, New Age proposal. Human development "in all its forms" includes psychological wellbeing, self-actualization, high self-esteem, and myriad other psychological attainments that have nothing to do with holiness and genuine faith in Jesus Christ.

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The leftist social proposals go so far as to encourage dialogue and cooperation with other religions, environmental groups and the United Nations:

25. Feed and nourish the world's 600 million persons on the verge of starvation both now and up to and during the year 2000 and see that they continue to live nourished lives thereafter.

27. Support WHO (World Health Organization) goal of safe drinking water for every soul on Earth by 2000 and beyond.

29. Abolish the global state of absolute poverty (per capita daily income of under US\$1) by AD 2000 through massive redistribution everywhere of national and international wealth, certainly by all Christian denominations and agencies, also by secular organizations persuaded by Christian activists within them.

30. Raise the physical quality of life of all disadvantaged peoples of Earth to a livable level by 2000 and even higher levels beyond.

31. See the establishing of an international system of environmental accounts leading to positive action to improve the human condition.

32. See in each nation by 2000 the creating of plans for the sustainable use of its land.

33. Aid bodies working for reduction in rates of fossil fuel use to reverse global warming and environmental degradation.

34. Support WHO goal "Global Health for All by the Year 2000."

36. See every nation by AD 2000 reduce its infant mortality rate below 25 deaths per 1000 live births, its population growth rate to less than 1% per year, and increase its life expectancy to over 70 years.

37. Support UNICEF (United Nations International Children's Education Fund) goal to halve child deaths (38,000 a day in 1988) by 1997, then continuing to decrease by 2000 and beyond.

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Other secular pursuits include:

- Supporting WHO goal to increase worldwide immunization to 100%
- A final negotiated settlement to end the homeless status of all refugees
- Eliminate poverty housing
- Support UNESCO goal to increase adult literacy to 100%
- Monitor the status of human rights in every country
- Articulate and support codes of ethics for international business and other spheres affecting world evangelization.
- Monitor, with the aid of Amnesty International and others, the status of state-sanctioned police/military torture in all countries
- Abolish tobacco use
- A massive worldwide Christian movement opposing and outlawing all war, warfare, mass-destruction weapons, militarization, paramilitarization, arms sales, arms traders, death squads, and all indiscriminate mass killings
- Throw the whole weight of Christian motivation behind the environmentalist goal of halting global warming by planting 15 billion new trees on Earth each year from 1990-2005

All noble pursuits. But they essentially require that God's people join hands with anti-Christ organizations such as the UN to accomplish them. This reveals the influence of Working Group member Jay Gary, whose ties to the UN and New Age philosophy we address later. And how can these goals be accomplished unless the WCM's movers and shakers are heading up the governments of the world, or at least are influential in those governments?

Poverty, starvation and their attendant evils are not economic problems. They are problems of governments that keep their subjects in poverty in order to justify their requests for foreign aid. That foreign aid is then used to further bolster those governments' power and keep the elite living a lavish lifestyle. These and all such problems with governments will not be solved until Jesus returns to establish His rule over them.

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That the World Christian Movement believes that it has God's mandate to alleviate the world's problems is a testimony to how far it is removed from the purity of the Gospel.

Along the spiritual vein, the KGAP reveals its bent toward the charismatic "signs and wonders" movement:

109. See the decade of 1990-2000 close as having been the greatest decade in Christian history for signs and wonders, miracles, conversions, evangelism and evangelization; with the greatest sign or wonder being Christians loving one another and gathering in unity everywhere.

110. Enable 300,000 itinerant charismatic evangelists to target unevangelized cities, countries, and peoples by 2000, demonstrating power evangelism [John Wimber's term], power healing, power intercession, and power encounters.

112. Deliberately exercise power evangelism in the world's least evangelized and most hostile environments so that by AD 2000 power Christianity (gifted ministries of signs and wonders) is not enjoyed solely in Christian lands.

This is John Wimber's agenda which has gained a foothold among a vast number of churches beyond the Vineyard movement. (For an exposé of Wimber's false theology and methodologies see the Media Spotlight special report, *The Vineyard*.)

There are many other proposals in the Kaleidoscopic Global Action Plan with which we find strong disagreement. These few are enough to cause any discerning Christian to think carefully before involving himself in the World Christian Movement.

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## Dominion: The Cultural Mandate

**I**n the *Reader for Perspectives on the World Christian Movement*, C. Peter Wagner, an associate of the late John Wimber, and so-called “expert” on church growth, calls social and political action “the cultural mandate” of the Gospel:

The cultural mandate, which some refer to as Christian social responsibility goes as far back as the Garden of Eden. After God created Adam and Eve, He said to them: “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing....

Both the cultural mandate and the evangelistic mandate are essential parts of biblical mission, in my opinion. Neither is optional. There is a growing consensus on this point in Evangelical circles.

This was not true as early as twenty-two years ago when the Berlin World Congress on Evangelism was held in 1966....One of the first Evangelicals to stress the cultural mandate in a public forum was Horace Fenton of the Latin America Mission at the Wheaton Congress on the Church’s Worldwide Mission, also held in 1966. Following that, the social consciousness generated by the social upheavals of the 1960’s brought the cultural mandate

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to prominence until it was given a relatively high profile on the platform of the International Congress on World Evangelization at Lausanne in 1974.<sup>1</sup>

Mankind *is* in dominion over the earth, always has been, and always will be. But Wagner makes the assumption that God's instruction to Adam and Eve has not been accomplished because *Christians* are not in dominion over the earth. This argument is presented by dominionists of every stripe, from Manifested Sons of God adherents to Christian Reconstructionists.

The "cultural mandate," then, is the need for Christians to take dominion over the earth by means of social and political action. And, according to Wagner, it was inspired by the "social upheavals of the 1960's." So now we have hippies in control of world missions!

Scripture tells us that God is over the nations, and He places in power those whom He chooses—men of base nature (Daniel 4:17).

Those who wish to change the world are in for a sore disappointment. They decry the awful condition of mankind, and feel that it is their duty to clean things up. They are with good reason horrified at the evil that is manifested today. And each generation perceives that evil as increasing.

The United States is especially marked for its sins. Cries abound that crime is epidemic, divorce is rampant, immorality pervades society, America's inner cities are filled with anger and hopelessness, our moral foundation is weakened.

But that is how it is in every city all over the world. The United States is still the most civil country on earth in spite of its many shortcomings. Yes, America is going to be judged for its sins, but so is every nation on earth.

Does this mean that we should not care? Of course not. But to decry the state of a fallen world for the purpose of mobilizing Christians in the hope of transforming that world is futile. Sin will continue to wax worse until Jesus Himself returns to judge the nations. And even then, during His righteous reign on the earth, many hearts will not bend to him even if the knees do bend out of fear or force.

Therefore, this berating of Christians is unfounded when directed at motivating them to action on behalf of these men's

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doomed efforts to “win the world for Christ.” If the Church needs berating it is because we have ignored the Lord’s command for holiness in lieu of seeking comfort through the world system, not because we have failed to conquer the world system.

The dominionist agenda of the World Christian Movement is evident in the following *Perspectives* article by Edward R. Dayton and David A. Fraser. Addressing the distinctions between those who stress the socio-political mandate over the evangelistic mandate and vice-versa, they find agreement with both:

Both sides have some areas of agreement. Both argue that a more humane and non-oppressive social order and a more just distribution of resources are important concerns of the Church....

We are convinced that only a theology of the Kingdom of God can bring coherence and order to the debate. Jesus’ proclamation of the good news of the Kingdom of God is the basis and content of mission. God is bringing about the extension of his rule over an unruly world. The *Missio Dei* is the Kingdom of God and the integrating aim of mission.<sup>2</sup>

Dayton and Fraser criticize the “traditionalists”—those who believe that the Gospel is the sole mandate while *voluntarily* involving themselves in relieving the suffering of those to whom they minister. At the same time, the authors affirm the dominionist mandate of Johannes Verkuyl:

The degree to which they [traditionalists] have stressed a personal-spiritual salvation to the exclusion of the political-social dimensions of the Kingdom is the measure to which they have narrowed the nature of the Kingdom and made it less than what Jesus proclaimed.

Johannes Verkuyl is right in the way in which he sketches the various elements of mission as implicated in the Kingdom of God:

The Kingdom to which the Bible testifies involves a proclamation and a realization of a total salvation, one which covers the whole range of human needs and destroys every pocket of evil and grief affecting mankind. Kingdom in the New Testament has a breadth and scope which is

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unsurpassed, it embraces heaven as well as earth, world history as well as the whole cosmos.<sup>3</sup>

Did Jesus mandate that the Church destroy every pocket of evil and grief affecting mankind? Has He commanded His disciples to fight for the kingdoms of the world? This will, of course, be the result of the full reconciliation of God to His creation at the New Heavens and New Earth. But even during the millennial reign of Jesus Christ while He is present on earth, evil will flourish in men's hearts, and grief will come upon those who are disobedient. The only way to destroy every pocket of evil is to destroy every man, woman and child upon the face of the earth! But blessed hope! Those who are in Christ when He returns will be resurrected and changed to sinless perfection (I Corinthians 15:52). The best we can do now is lead souls to Christ and disciple them to be conformed to His image.

In their zeal to see the "Kingdom" come to fruition, Dayton and Fraser assign equal value to liberal, unbelieving "missions" with Gospel-proclaiming missions.

In the Foreword of the *Perspectives Reader*, Leighton Ford, Chairman of the Lausanne Committee for World Evangelization states:

God is raising up a new army of Kingdom volunteers in our day.

Across every continent are emerging "World Christians"—young women and men with world horizons, committed to "Exodus" lifestyles (*sic*), possessed by the goal of discipling the nations to Jesus Christ the Lord.<sup>4</sup>

The "Exodus life-style" refers to the Israelites being prepared to leave Egypt with nothing but their staffs in their hands and their feet shod. This term, "Exodus life-style" is a buzzword of the World Christian Movement which suggests that Christians should not possess anything but the basics of life. The fact that the Egyptians gave the Israelites great spoils to take with them is not considered.

As an aside, notice how Ford places the feminine noun before the masculine. This is a common means of forwarding the Christian feminist agenda. God's Word always uses the masculine as the dominant appellation, and this has historically been the same among nations affected by the Gospel. Because of the inroads of

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feminism this is changing in the churches as they follow the pattern of the world.

The term “discipling the nations,” as used in the World Christian Movement, is a dominionist term that denotes the “Christianizing” of the nations. It is a convoluted meaning attributed to Jesus’ command recorded in Matthew 28:19-20:

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

*Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

The dominionists teach that it is not only individuals that Christ wishes to convert, but entire nations or people groups. Their goal is to reinstitute the Old Covenant Laws that God gave to Israel, and impose them upon the nations, thus “converting” the world to Jesus Christ.

Why does the World Christian Movement use the same reference as openly confessed dominionists? The agenda of both is generally referenced in modern English versions of the Bible, most notably the *New American Standard Version* and the *New International Version*, which, in many churches, have superseded the King James Version. The NIV renders Matthew 28:19-20 thus:

*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

*and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*

The NAS is similar:

*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,*

*teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.*

The Greek rendered “teach” in the KJV, and “disciple” in the NAS and NIV, is *matheteou*—to teach or disciple. It does not mean “to make disciples,” which carries another connotation. To teach

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the nations meant to take the Gospel beyond Israel to the gentiles. It did not mean to make the nations, as entire ethnic groups, into disciples.

The first and proper understanding is to disciple individuals (whosoever will believe [John 3:16]) within the nations. A different understanding, held by dominionists, is to disciple the nations as whole people groups. This, of course, infers a political power which was never conferred upon the Church by Christ.

Within the World Christian Movement are those who promote the latter idea—that the Church is mandated to make the nations, not individuals from within the nations, Christ’s disciples. This is borne out in the language chosen by John R.W. Stott in his contribution to *Perspectives*:

...It was in consequence of his [Jesus’] universal authority that he commanded his followers to make all nations his disciples, baptizing them into his new community and teaching them all his teaching (Matt. 28:19).<sup>5</sup>

Stott is Rector Emeritus of All Souls Church in London, President of Christian Impact, and an Extra Chaplain to Queen Elizabeth II. His credentials are extensive. He is known for his strong ecumenical position.

Michael de Semlyen, addressing the United Protestant Council on November 1, 1997, said of Stott:

...It is well known that leading evangelicals including John Stott convinced themselves that there is no literal Hell. Now just a few years later the doctrine of eternal punishment has been “officially” abolished by the Synod of the Church of England. Annihilationism is the reformulated doctrine of the Anglican Church — flying in the face of 2000 years of orthodoxy and the plain teaching of our Lord in Scripture.<sup>6</sup>

Stott is a contributor to the *Perspectives* course via his messages used in the *Perspectives Reader*.

Ralph Winter, as do many involved in the new evangelization process, uses a term that betrays their ultimate objective. He states that there are practical evangelistic strategies which we must have if we are going to “win the world for Christ.”<sup>7</sup>



Well, we are not going to “win the world for Christ.” We were never commanded to “win the world for Christ.” That is the dominionist agenda, not the Great Commission.

Scripture tells us that, when Jesus returns, the whole world will be united to wage war against Him. His question, “Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:8) reveals the apostate condition not only of the world, but of the churches.

Are we going to “win the world for Christ” only to lose it to Satan again? What, then, is the purpose of those “strategies” designed to “win the world for Christ”?

The purpose is to establish Christendom as the moral bully to force unregenerate men to act right, thus establishing a “moral and just” society in keeping with the philosophical tenets of the world’s religions. Governments want moral citizens as well, since it best serves the governments’ interests.

While all godly men would like to see a moral and just society wherein righteousness prevails, true believers trust in Christ to accomplish this when He returns. We do not trust men, no matter how pious their words.

The dominionist agenda presupposes an unbiblical end-time scenario: that the nations will be brought into submission to Christ before He returns. It also presupposes that the Lord’s Body is huge and well-heeled. But what did Jesus say?

*Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18:8b)*

*For many are called, but few are chosen. (Matt 22:14)*

*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

*But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

*And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*

*That no flesh should glory in his presence. (1 Corinthians 1:26-29)*

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*Mission Frontiers*, the magazine for U.S. Center for World Mission, asked the question, "Will the meek succeed in inheriting the world when throughout history violent men have failed?" The suggestion of this question is that, indeed, God's people will inherit the earth, not when Christ returns, but before, through the World Christian Movement.

Yet to "succeed" implies an agenda and a concerted effort to fulfill that agenda. But the truly meek do not have an agenda; they trust in God to take vengeance for them upon those who abuse them. In the World Christian Movement the goal is not really to "inherit," but to "conquer."

### Dominion Theology

Dominion theology refers to any number of philosophies of dominion within the churches which suggest that the world will be won to Christ by a revived Church before the Lord returns. It states, in essence, that Jesus cannot return until the Church has taken dominion over the temporal powers of the world system. These philosophies range from Manifested Sons of God on the hyper-charismatic side to Christian Reconstructionism on the more fundamentalist side. Both, formerly anathema to one another, are increasingly finding common ground for action to promote their unscriptural positions. A complete analysis of dominion theology forms the basis for my book, *Vengeance is Ours: The Church in Dominion* (Redmond, WA: Sword Publishers, 1990). It is the only book available on this, one of the most important subjects among today's greatest deceptions.

The idea that the world can be turned to Jesus Christ is a fabrication of the dominionist mindset of the World Christian Movement's leadership. And, again, it is nullified by the Lord's own words:

*Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;*

*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*  
(Matthew 7:13-14)

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This last verse, especially, spoken by our Lord Himself, does not allow for the world ever being won to Christ. It is the qualifying verse for all those that speak of the condition of the world during all time until His return.

All Scriptures that speak of events leading up to the Lord's return offer no hope for the vast majority of mankind. Contrary to what is heard in the "Christian" media, and promoted by mystical, feelings-oriented movements that abound today, there is not going to be a revival that will bring the world to Christ. The world is, by God's design, under the rulership of Satan, and will remain so until the Lord returns. It is our task to win those individuals who will be saved through the preaching of the Gospel, but it is not our task to insert into every people group a nominal Christian presence. The "revival" being touted today is not the result of preaching the Gospel, but of emotional pleas for people to let God do good things for them.

Since we know from God's Word that evil will abound toward the end and that few will be saved, we must reject out of hand the pleas of those within the WCM who would commandeer our time, energy and finances to further their religious agenda which perfectly fits the dominionist mandate.

The language of dominion theology is found in the words of leaders within the WCM. They cite the same Scriptures and give the same reasons for their position. Ralph D. Winter states:

Don't worry, all of my ideas relate to missions directly or indirectly. But that only seems to be true if you have followed the breadth of the "mission" we are talking about—the depth and breadth of the arresting phrase in the Lord's Prayer: "Thy Kingdom Come, Thy will be done on earth."...

Missions isn't just "over there" on the "mission field." It is not as if Satan prowls the whole world but stops at the U.S. border. Indeed, missions is essentially the restoration of God's kingdom and rule and power on this earth. It involves the reestablishment of His glory, of His honor of His control of things....

This means that we must realize that our mission is a global mission not just a "foreign" mission. We must realize that stopping evil wherever it is found is part of that mission.<sup>8</sup>

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God's kingdom and rule and power over the earth do not need to be reestablished. He already has all rule and power over the earth, and His Kingdom exists throughout the universe. What Winter and the WCM want to do is establish the visible manifestation of God's Kingdom on earth. This means they must "clean up" society. But that visible manifestation will not be realized until Jesus returns. Man's attempt to do for God what God has not authorized man to do is presumption and sin.

The dominionist agenda of the WCM is further revealed in Winter's railing against the government for not spending enough on cancer research, and against the evils of gambling, tobacco and cocaine, as if the government, the Church, or anyone apart from Jesus Himself, could somehow alleviate these problems.

### The University of the Nations

Out of the Lausanne movement, which formed the basis for the World Christian Movement, has sprung the University of the Nations (UofN), whose goal is to disciple the nations for Christ. On the Web site for the UofN, can be found the strategy for that organization headed by Loren Cunningham of YWAM:

The seven spheres of influence described below will help us shape societies for Christ. God gave us these handles to use in carrying out Matthew 28 and discipling the nations for Him. We believe He is wanting all His people to see the importance of these seven areas and work in them to extend Christ's reign throughout the earth.<sup>9</sup>

The seven spheres of influence follow:

One of the purposes of the UofN in Europe is to counteract the influence of these philosophies, promulgated here on this continent, which have led the whole world on a path away from God. We want to put God back into the centre of higher education. And into the centre of the influential sectors of society, including the family, the Church, education, government, the media, the arts, entertainment and sports, and commerce, science and technology. Our goal is not to just make individual disciples, but to disciple the nations, to bring God's presence and ways into these influential parts of society in every country.

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In order to train Christians to minister effectively in these seven influential sectors of society, we have organised the University of the Nations into seven Colleges/Faculties.

Christian Ministries—covering the Church

Communication—covering the media

Counseling and Health Care—covering the family

Humanities and International Studies—covering government

The Arts—covering the arts and entertainment

Science and Technology—covering science and technology<sup>10</sup>

The World Christian Movement has a convoluted concept of what Christ requires of His disciples. By claiming that we are all to become engaged in these fields in order to capture them for Christ, the stage is set for guilt on the part of those who fail to live up to the demand. It also sets the stage for pride in those who do. But so, too, is the concept of Christ's sacrifice convoluted by some within the movement. Under the heading for The Media we read:

Pick your least favourite news reporter. Get his or her face firmly in your mind. Then realise that this is a person for whom Jesus Christ hung on the cross—this is an individual worth the sacrifice of the Son of God.<sup>11</sup>

Did you catch it? This is the basis for the neo-Evangelical gospel: that all men are “worth” the sacrifice of God's Son. But if we are all worthy of His sacrifice, where does God's grace come in?

No one is worthy of Christ's sacrifice. We are all unworthy; that's the essence of the Gospel: that while we were yet sinners Christ died for us (Romans 5:8).

We were alienated from God, worthy of death and destruction, not worthy of His dying for us. Yet this neo-Evangelical gospel is at the root of dominion theology as espoused by the World Christian Movement.



## Spiritual Warfare

To a large degree the World Christian Movement has adopted the modern deliverance mode of spiritual warfare. This involves a charismatic form of “spiritual warfare,” confronting demonic powers through liturgical acts, prayer walks, demonstrations of spiritual power, signs and wonders, and other means. C. Peter Wagner’s influence is evident in the movement’s approach in this direction.

One approach with which we find no fault is, of course, prayer. To pray for the Lord to open doors to minister the Gospel is scriptural, as pointed out by John D. Robb in the *Perspectives Study Guide*:

The Apostle Paul urged the Christians of his generation to “devote yourselves to prayer, being watchful and thankful. And pray for us too that *God may open a door for our message* so that we may proclaim the mystery of Christ” (Col. 4:2-4).<sup>1</sup>

But there is prayer, and there is “prayer.” Biblical prayer is based upon the desire to see the will of God done. It is not affectatious, and does not seek to manipulate God. The prayer of today’s spiritual warfare movement, engaged in by many in the World Christian Movement, is liturgical, designed to get God to comply with the movement’s agenda.

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It also involves railing against principalities and powers, which is forbidden by God's Word (2 Peter 2:11; Jude 1:9).

Much of what Robb says in his dissertation is biblical, yet he also presents as truth the spiritual warfare teachings of C. Peter Wagner:

Peter Wagner in a symposium on power evangelism at Fuller Seminary affirmed: "Satan delegates high-ranking members of the hierarchy of evil spirits to control nations, regions, cities, tribes, people groups, neighborhoods and other significant social networks of human beings throughout the world. Their major assignment is to prevent God from being glorified in their territory, which they do through directing the activity of lower-ranking demons."<sup>2</sup>

Robb also quotes Francis Frangipane who gained his understanding of spiritual powers as an apostle in the Manifested Sons of God movement:

There are satanic strongholds over countries and communities; there are strongholds which influence churches and individuals....These fortresses exist in the thought patterns and ideas that govern individuals...as well as communities and nations. Before victory can be claimed, these strongholds must be pulled down, and Satan's armor removed. Then the mighty weapons of the Word and the Spirit can effectively plunder Satan's house.<sup>3</sup>

This teaching is based not on God's Word, but on a misapplication of His Word as seen from a dualistic perspective of the spirit realm. Those who hold this view of spiritual warfare, whether they realize it or not, are subscribing to the dualistic concept of equal (or almost equal) but opposing forces: God=Good, Light, Love, etc.; Satan=Bad, Darkness, Hate, etc. In Christian dualism (the heart of the word-faith and charismatic movements), God is more powerful than Satan, but Satan can do as he will unless God gets some help from mankind and/or His angels. To those who subscribe to these ideas, it is a matter of legality. Adam gave Satan legal authority over the earth by sinning. Therefore, God is powerless to confront Satan unless He can establish a legal precedent to do so; only when Christians pull down evil spiritual strongholds can the Word and the Spirit work.

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At the heart of this thinking is the belief that man surrendered control over the earth in the Garden of Eden, placing it in the hands of Satan. Now God is on the outside looking in, and must be invited back by man once man has taken control back from Satan. It is man, not God, who must pull down the strongholds.

Granted, not all involved in this concept of spiritual warfare are aware of the implications and from where they came. But this Manifested Sons of God teaching is at the heart of the liturgical attempts to “bring down the strongholds.” Amazingly, C. Peter Wagner, a major proponent of this form of spiritual warfare, is not even sure that it’s true:

...It goes without saying that if this hypothesis concerning territorial spirits is correct, and if we could learn how to break their control through the power of God, positions on the resistance-receptivity axis could change virtually overnight.<sup>4</sup>

There are a couple of important concerns. The first is the idea that man can use the power of God to break demonic control. But no, we cannot use the power of God; we pray for God to use His power to accomplish His will.

The second is Wagner’s uncertainty: “if this hypothesis” is correct. Does this not question the validity of using such a method as an important aspect of world missions?

Remember now, we are not talking about praying for God’s will concerning the lost; we are talking about spiritual warfare methodologies that are rooted in Manifested Sons of God theology. (For an explanation on Manifested Sons of God theology and its occult roots, see my book, *Vengeance Is Ours: The Church In Dominion*.)

Scripture does call demonic forces principalities and powers. Yet it also reveals that God uses those powers to test the hearts of men. God’s testing of Job, the evil spirit from God that tormented Saul, Paul’s thorn in the flesh, are a few examples.

It is true that demonism is rampant in so-called primitive cultures where people live in fear of their “gods.” But demonism is just as rampant in advanced civilizations, as evidenced by the different “gods” worshipped there. It is also true that God may, at His discretion, use men to manifest His power over those “gods”

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through miracles. But that is the exception rather than the rule, and is always initiated by God, not by man.

Yes, Christ's true disciples have the victory over the enemy of our souls, and the evil one cannot touch us except by God's permission. Yet God tells His people that we should expect tribulation in this world, that the world would hate us, and that we must be on guard for our souls because Satan roams about as a lion, seeking whom he may devour. But God's grace is sufficient for us.

God's Word and His Spirit are not at our command; we are at His command. And He is not moved by our liturgical attempts to get Him to move in the manner we think He wants to move. Yet liturgy—involving corporate “prayer”—is at the heart of the spiritual warfare attempts by many in the World Christian Movement.

### Warfare Language

A vital part of the corporate prayer methodology of world evangelization is warfare language that uses militaristic terms to describe its strategy. Some examples: “Take it by force,” “Gather the troops,” “Call to warfare.”

Militancy is at the heart of the Sentinel Group and the March for Jesus. It is essential to the modern concept of spiritual warfare.

In *Confronting the Powers*, C. Peter Wagner describes spiritual warfare as having three levels:

- Ground Level: Person-to-person, praying for each other's personal needs.
- Occult Level: deals with demonic forces released through activities related to Satanism, witchcraft, astrology and many other forms of structured occultism.
- Strategic-Level or Cosmic-Level: To bind and bring down spiritual principalities and powers that rule over governments.<sup>5</sup>

The strategic warfare designed to bring down principalities and powers involves corporate prayer gatherings festooned with liturgical practices. Groups in several nations have had such prayer gatherings. They are headed by Christian leaders from all over the world, affiliated with various organizations such as InterVarsity Fellowship, Campus Crusade for Christ, YWAM, etc.

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This is the new worship form for dominionism. There are gatherings for every nation, every city, every block, to take control of those areas through spiritual warfare.

During these gatherings, flags of the nations are carried in procession to invoke God's power over the nations. Many participants wear ethnic clothing and play ethnic cultural music in order to show God that they are in unity. Unity is crucial to having the "fire fall" so that they can have the power to conquer the nations. When we are in unity *then* God will save our cities and cleanse our land.

### The Gathering of the Nations

The Gathering of the Nations is a meeting designed to move God to take authority over the demonic forces of any nation in which a Gathering is held.

C. Peter Wagner's terminology is used in claiming that the Gathering of the Nations is "strategic-level spiritual warfare" over "territorial spirits."

There have been several Gatherings, and they all operate on much the same theme and plan of action. It would be beyond the scope of this writing to address them all. An example is the Gathering of the Nations held at Whistler, British Columbia, June 28 to July 2, 1995, hosted by Watchmen for the Nations.

According to Rich Carey, pastor of Vineyard Christian Fellowship in Blackfoot, Idaho, this Gathering was called into being prophetically by a "prophet" from Cairo, Egypt. The Scriptures he says God gave for the Gathering are Isaiah 66:18 and Zechariah 10:8. Said Carey:

It is safeguarded by four spiritual "fathers"—Pastor Bob Birch, Pastor Jim Watt, Dr. John White, and Peter Jordan of YWAM. The leadership of this gathering includes Dr. Mohsen Demian and Pastor Gideon Chiu, and worship leaders David Garrett, David Ruis and Brian Doerksen. Others involved include Bob Jones, Reuven Doren [both of Kansas City Fellowship notoriety], Melody Green Severight [Keith Green's widow who has squelched Keith's writings on Roman Catholicism], Alistair Petrie and John Dawson [YWAM leader noted for his writings on "taking your city for Christ."]<sup>6</sup>

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At this Gathering of the Nations the theme centered on American Indian and Hawaiian ethnicity. It was video taped by Crossroads Christian Communications, from *100 Huntley Street*, a radio program headed by David Mains, who was in attendance.<sup>7</sup> The video reveals the following scenes from that Gathering:

A team from New Zealand, led by David Garrett of Scripture in Song, led much of the worship using log drums, an Australian didgeridoo, and conch shells. They taught the people how to do a “haka”—a dance-mime used by Maori warriors to build up their courage.

During one Hawaiian warfare chant a leader stripped off his shirt and beat his chest as a show of strength against the demonic powers.

Many did “carpet time,” having been “slain in the spirit,” while there could be heard groans, screams and shrieks, similar to those at the “Pensacola Outpouring.”

Reuven Doren asked the nations to forgive the Jewish people for failing to be the light to the world and the priests to the nations. This is a reference to the Abrahamic Covenant, which we will be addressing shortly. Doren then blessed the native people in his role as priest to the nations.

Many confessed the generational sins of their ancestors, conflicts between races, sins of fathers toward their children, whites against other ethnic groups. One woman confessed the sin of having a poor image of herself. She then stated, “In the name of Jesus I release everyone here from bondage, from poor self-image. I set you free to love your parents and to love God—your true Father and Mother!”

And no one corrected her.

No one can release anyone else from “bondage.” And our heavenly Father never speaks of Himself as Father and Mother. What gives anyone the right to call Him other than what He calls Himself? This woman needs to repent of her radical feminism.

While a man played and sang Psalm 150 in a middle eastern language two women belly danced, sans costumes. (They wore street clothes.)

Another man played two saxaphones at once, while people “tripped out.”

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On one occasion a woman took the microphone to thank God for the Catholic Church which she once hated. The Catholic Church, she said, brought her healing, and she asked that God would pour out a blessing on the Catholic Church.

In all, the Gathering was a hyper-charismatic display of unbridled emotion, ecumenism and unbiblical teaching, passing itself off as spiritual warfare.

Another important element to this spiritual warfare is the blowing of the shofar—the ram’s horn. At this gathering it was said, “When I blow the trumpet the veil into the heavenlies will break!” It was also stated that the shofar speaks “the wild voice of God”; if you listen you will hear God speaking.

The procession, blowing the shofar, corporate chanting, music, singing and ethnic cultural displays are said to be “prophetic acts.” Performing these prophetic acts engages the people in “prophetic espionage.”

At the conclusion, Gideon Chiu led the participants in prophetic works—cleansing the land, cleansing the air—and in identificational repentance.

### Identificational Repentance

The idea of identificational repentance is to stand in the gap as a substitute for a corporate people in order to nullify so-called “generational curses.”

In essence, it is to identify oneself with a corporate group of people to confess that group’s social sins (e.g., I’m a white man who killed an Indian and stole his land). This is the basis of the Reconciliation Movement.

Identificational repentance, blowing of the shofar, and cleansing of the land were incorporated into the Promise Keepers Washington D.C. gathering, Standing in the Gap. (See the Media Spotlight special reports on Promise Keepers.)

Space does not allow me to convey all that took place at the Whistler Gathering. Suffice it to say that it was fraught with Manifested Sons of God false doctrine, erroneous, unbiblical attempts to manipulate God and free-for-all spiritual pandemonium.

For all this, the only dissimilarity between it and the Promise Keepers D.C. Gathering was that the latter was more reserved due

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to the need to not alarm the millions of rational people, believers and non-believers, who viewed it telecast live. But the same spiritual warfare elements could be seen in both.

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## The World Prayer Center

Of late the focus on the WCM's dominionist agenda has spread from U.S. Center for World Missions in Pasadena, California, to The World Prayer Center, affiliate of Global Harvest Ministries, headed by C. Peter Wagner in Colorado Springs, Colorado. The World Prayer Center (WPC) is headed by C. Peter Wagner, Ted Haggard and Chuck Pierce, all of whom *Charisma* magazine calls "God's Generals." It is touted as the "Pentagon of modern Christianity," "God's Air Command," and other militaristic nomenclatures. According to the World Prayer Center Web site:

The World Prayer Center is a communications center, serving the Church throughout the world by linking prayer requests, practical needs, and reporting evangelistic breakthroughs. It will collect and compile requests from every continent as national prayer centers report what God is doing and how His people ought to pray. Dr. Peter Wagner says, "We see our task as getting people in touch with one another to form interactive, human web networks that are properly equipped to wage effective spiritual warfare."

The physical facility, located in Colorado Springs, will include the latest telecommunications system. It will also contain interactive touch screen monitors, prayer rooms, a spiritual mapping repository, classrooms, a large

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auditorium, and a bookstore containing the world's largest collection of prayer and spiritual warfare material....

Never in the history of the Church has it been possible to link believers throughout the world. The coordinated prayers of God's people will be concentrated on His objectives. The World Prayer Center will provide daily reports that will help prayer teams respond to rapid changes throughout the world and to mobilize believers in effective global intercessory prayer....

Since prayer is the precursor to every great move of God, a fully equipped nerve center with data and information about prayer needs throughout the world will enable intercessors to pray intelligently. The World Prayer Center networks prayer ministries, denominations, churches and cell groups. This creates a united prayer front that will end Satan's attempt to divide and isolate believers, and to blind so many to the Gospel of Jesus Christ.<sup>1</sup>

The World Prayer Center was built largely through the contributions of Pastor Ted Haggard's New Life Church which neighbors the Center. According to the "Generals," the purpose of the Center is to wage spiritual warfare against principalities and powers that control cities, states and nations. It is their belief that if enough Christians engage in their charismatic form of "spiritual warfare" the nations will be turned to God. About C. Peter Wagner, J. Lee Grady, writing in *Charisma*, states:

If the World Prayer Center is a spiritual version of the Pentagon, then Wagner is the church's Norman Schwarzkopf....And now that his command center is built, he's ready to launch his own spiritual version of Operation Desert Storm.

Wagner's military strategy is calculated and convincing: He believes that in order to secure success for the "ground troops"—the missionaries, pastors and churches working on the front lines—there must be an "air force" that provides protection as well as strategic information about spiritual enemies....

"I believe Luke 10:19 in a literal sense," Wagner told *Charisma* during a recent interview, referring to the verse in which Jesus says He has given the church authority over

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Satan. “Jesus has given us authority over all the power of the enemy, so I believe we have authority over all levels of the demonic.”<sup>2</sup>

Wagner believes that, based on his understanding of this and other verses of Scripture, united Christian prayer will cause the demons to surrender, and victory over the nations will ensue.

The basis for this brand of supposed spiritual warfare is a misinterpretation of Luke 9:1-6:

*Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.*

*And he sent them to preach the kingdom of God, and to heal the sick.*

*And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*

*And whatsoever house ye enter into, there abide, and thence depart.*

*And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.*

*And they departed, and went through the towns, preaching the gospel, and healing every where.*

The focus for this misinterpretation is verse one. But if we keep these verses in context we see that the Lord commissioned the *twelve* on a specific assignment for a specific time. They did not operate in this mode continuously. And while they did perform these miracles at later times, it wasn't always a given. They performed them as they were led by God's Spirit.

And what was to be their method of ministry during this particular commission? They were to take no money, no bread, or any extra clothing, but were to place themselves at the mercy of those to whom they were sent. They were to preach the Gospel, which was the end purpose of the miracles; the miracles were not an end to themselves. And even then, the Lord implied that there would be those who would not receive them; they would not be able to take authority over the devils in those cases. These facts apply to all the commissions that the Lord gave to His disciples.

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This is not to say that, in specific instances, led by God's Spirit, believers cannot exercise such authority. But even Luke 10:19 must be understood within this context since this is the only method commanded by the Lord in terms of specific, protracted ministry in taking authority over demonic entities.

Do today's dominionists follow these steps? Do they do without money, food, clothing? Are they performing miracles, healing the sick, casting out demons, and without exception? There is no evidence to even suggest that this is the case.

But, they say, it is Jesus who has the authority; they are merely acting in His stead. But even Jesus will not take full authority over His enemies until the very end, after the resurrection:

*For as in Adam all die, even so in Christ shall all be made alive.*

*But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. (1 Cor. 15:22-24)*

With all the money, time, energy and aspirations these "prayer warriors" can muster, they have not been able to reach the level of spirituality of even the pre-messianic saints. But they think they will accomplish the vanquishment of spiritual principalities and powers even before God's Word says it will be done by Jesus Himself.

Ah! But they have come up with a tool that the Lord and the saints of old never had! Computers will allow them to map every square foot of the inhabited earth in order to take authority over the territorial spirits supposedly controlling the spiritual condition of mankind.

Housed in a 55,000-square-foot building, the World Prayer Center is home to the Observatory Research Center, which houses an enormous "spiritual mapping" system. That system is designed to compile in its computers the largest collection of data on evangelization ever assembled.

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## Spiritual Mapping

Spiritual mapping is a term coined in 1991 by George Otis, Jr. to describe specific methods of spiritual warfare which incorporate pro-active means of learning of the spiritual climate of one's community. Art Moore, writing in *Christianity Today*, says:

Spiritual mapping, says Otis, president of the research agency the Sentinel Group, is nothing more ethereal than creating a spiritual profile of a community based on careful research. It is a tool, he says, for intelligent prayer aimed at opening spiritually blind eyes to the gospel.

Otis poured seven years of global research into his new book, *The Twilight Labyrinth: Why Does Spiritual Darkness Linger Where It Does?* (Chosen Books). He has identified 15 "transformed communities," of which 14 incorporated spiritual mapping. Two factors present in all 15, Otis says, are "persevering leadership" and "united prayer." Commitment is the key, he says. "God didn't move in Hemet until Bob [Bennett] bought a burial plot in the city."

Otis has developed a 28-stage scale to measure the progress of a community from the "spiritual beachhead" phase to "spiritual breakthrough" to "spiritual transfor-

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mation.” Spiritual mapping does not begin until stage nine, Otis points out. “When you reach that point you have a core of intercessors in a community really petitioning God for a visitation,” he says....<sup>1</sup>

To explain the burial plot thing, a “World Christian” must have a “commitment,” such as a burial plot, home, job, etc., in an area as a “Christian presence” in order for God to work there.

Otis’s organization, The Sentinel Group, has produced a video entitled *Transformations*, in which claims are made of whole cities being transformed through spiritual warfare incorporating spiritual mapping. Most of the cities are in Third World countries, and the video contains scenes of stadiums filled with people worshiping God. It is said that, through spiritual mapping, unity, repentance and reconciliation, whole cities are being transformed from high-crime centers into Christ-honoring communities. Churches are said to be growing at astounding rates as bars close, drug lords are arrested and political leaders are giving their lives to Christ. Further information on the *Transformations* video is found in the appendix.

Art Moore continues:

Though it still raises many eyebrows among evangelicals, spiritual mapping is gaining broader acceptance, as evidenced by the AD 2000 United Prayer Track’s Spiritual Mapping Division, which Otis heads. United Prayer Track coordinator C. Peter Wagner teaches a class on spiritual mapping at Fuller Theological Seminary....

Many of spiritual mapping’s detractors have less of a problem with spiritual mapping than with its most common applications, “strategic-level warfare”—defined by Wagner as discerning and praying against territorial spirits assigned to a community—and “identificational repentance.”<sup>2</sup>

Spiritual mapping is nothing more than keeping data on the beliefs of people according to geographic areas. The purpose at the WPC, however, is to disseminate information to its constituents so that they may engage in unbiblical forms of “spiritual warfare.”

A good account of spiritual mapping was reported by Damon Adams in the south Florida *Sun Sentinel* through interviews with local leaders in the movement:

In the hopes of removing sin's grip on South Florida, [Pastor Jonathan] Benz and others at Covenant Community Church in Palm Beach Gardens are waging spiritual warfare.

The name of their weapon: spiritual mapping, a practice of pinpointing and praying over geographic areas considered Satan's strongholds. Though rare, it is gaining acceptance among more evangelical Christians.

Through newspaper clippings, local history and other research, a community's spiritual profile is compiled. Areas thick with crime and other problems are marked, sometimes with pins, as trouble spots. Once the area is mapped, the faithful pray for it, oftentimes going to the site for prayer.

"With mapping, you can identify where places of prostitution are, drug dealing, murders. When you look at that, it allows you to pray more strategically," said Benz, pastor of prayer and outreach at Covenant Community Church. "It gives you an idea why darkness congregates in certain areas."

Believers say spiritual mapping is gaining worldwide interest, primarily with conservative Christians. In November 1997, more than 400 people attended the first International Consultation on Spiritual Mapping in Tacoma, Wash. Books on mapping, such as C. Peter Wagner's *Breaking Strongholds in Your City*, can be ordered on the Internet. And this year, the World Prayer Center, a hub promoting global prayer networks, opened in Colorado Springs to provide information on how to map.

"If you have more information about an area, you're able to pray with more clarity, direction, understanding and focus," said Derrick Trimble, curator of the spiritual mapping repository at the World Prayer Center."<sup>3</sup>

The World Prayer Center is giving spiritual mapping a tremendous lift through its database designed to provide the spiritual climate of not only nations, states and cities, but down to blocks and individual residences:

Thus we need help to network or initiate research efforts throughout the U.S. That will track people down to specific addresses, block by block.<sup>4</sup>

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Through a spiritual census, then, it is planned that every home—first in the United States and then worldwide—will have its beliefs catalogued in the WPC’s computers. Their computers are linked with those of Global Mapping International (GMI), founded by Robert Waymire in 1983 on the campus of the U.S. Center for World Mission. GMI is now also located in Colorado Springs.

It is the goal of the WPC and GMI to link all 330,000 churches in North America to their databases, and then all the churches in the world. Thus far, over 100,000 are linked. Eventually, churches working with the WPC will provide information on their members in order to aid in global spiritual mapping. What will this mean in terms of the WCM’s design to identify and remove obstacles to its idea of evangelization?

The concept of spiritual warfare in which the leaders of the WCM and the WPC engage is fantasy, largely influenced by the fiction of Frank Peretti, whose book, *This Present Darkness*, is among the all-time best-sellers. (See the Media Spotlight special report, *This Present Darkness: Spiritual Warfare - Fact or Fantasy?*)

With all the hoopla, sweat, screaming, wailing and jumping up and down that have gone on over the spiritual plight of cities these past several years there isn’t a single one that has been won to Christ. And there won’t be any. These efforts create nothing but black holes that suck up Christians’ time, energy and money while exalting the leaders as God’s anointed apostles and prophets.

Some point to the recent decline in crime statistics in the United States as proof that “the Church’s” prayers are being effectual. But the nation has had such declines in the past without all the clamoring we hear today. Recent news on the reduction in crime statistics make this claim a joke were it not grounded in the tragedy of abortion, as reported by two widely respected researchers into the declining crime rate in the U.S. Those researchers have come to the startling conclusion that legalizing abortion in the 1970s has reduced the number of potential criminals in the 1990s. Their findings, summarized in a report entitled “Legalized Abortion and Crime,” resulted from three academic workshops at Harvard, the University of Chicago and Stanford.

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The authors emphasize that their findings do not constitute an endorsement of abortion, and say their research was motivated by a desire to discover the forces responsible for reducing crime.

In particular, they said, they hoped that research into the reasons for the decline in crime would avert needless public spending on ineffective programs.

But they concede their paper may be attacked as suggesting that abortion has a beneficial social effect or that certain groups should be encouraged to have abortions, an idea they insist they do not advocate....

When told of the paper, David O'Steen, executive director of the National Right to Life Committee in Washington D.C., called the thesis bizarre.

"You mean killing unborn babies in the '70s led people in the '90s to do less shoplifting?" O'Steen asked.<sup>5</sup>

However, the findings are not that simplistic. The evidence is strong in support of this contention:

In their 45-page analysis, the authors detail the following findings:

- The timing of the crime drop in the 1990s coincides with the period roughly 20 years after the Supreme Court's landmark 1973 decision in *Roe vs. Wade* legalized abortion nationwide. Thus, the children who would have been born if the pregnancies had not been terminated would have reached the peak ages for criminal activity, roughly ages 18 to 24, in this decade.
  - The five states that legalized abortion in the three years before the Supreme Court decision experienced drops in property crimes, violent crimes and murder before the other states.
  - Places with high abortion rates in the 1970s experienced big drops in crime in the 1990s, even when accounting for a wide variety of forces that influence crime, such as income, racial composition and incarceration levels. Both individual states and multistate regions with higher abortion rates in the first three years after *Roe vs. Wade* later saw greater decreases in crime.... Every 10 percent increase in abortion in the years
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they studied later led to about a 1 percent decrease in crime, the authors found.<sup>6</sup>

While the dominionists wish to point to the decrease in crime, they must also admit that abortion—once a crime itself—is no longer counted in the statistics. How many multi-millions of crimes would we have to add to the list if abortion were still counted as murder?

Most of the “proof” offered as evidence that the charismatic prayer program is changing cities is centered on the enthusiasm generated by the leaders of the movement within the hearts of their church members:

- The building of the World Prayer Center
- The number of spiritual warfare conferences being held
- The increase in publications devoted to prayer and fasting
- Prayer walks
- Houses of Prayer
- More Christian intercessors
- Reconciliation of pastors to pastors
- Reconciliation of pastors to members
- Charismatic-noncharismatic reconciliation
- Ethnic reconciliation in the churches
- Male-female reconciliation

This last one is evidenced by the fact that women are becoming more equitable partners in ministry (female pastors and teachers).

In truth, some of the “proofs,” if traced to their end results, will be found contrary to God’s Word.

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## Lighthouses of Prayer

In January, 1999, leaders of several denominations, independent churches and parachurch ministries came together for the Mission America annual meeting, enthusiastically adopting the Lighthouse strategy now called the Lighthouse Movement to reach the vision of Celebrate Jesus 2000—mobilizing the church to pray for, care for and share Christ with every person in America by the end of 2000.

Lighthouses of Prayer is an outreach of Mission America, an outgrowth of the Lausanne Movement. It is a cooperative effort with the AD2000 & Beyond Movement, affiliated with scores of denominations, ministry networks and local churches. Involvement in Lighthouses of Prayer/Mission America requires the following:

- Each member must be committed to Jesus Christ as Lord, and the fulfillment of His Great Commission.
- Each member must be willing to sign the Lausanne Covenant without reservation.

The objective of Lighthouses of Prayer is to mobilize Christians of every denomination to actively pray for and witness to their neighbors.

While this is a noble intent, the fact that all involved must subscribe without reservation to the Lausanne Covenant places

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them in the position of having to accept the social gospel of the Lausanne Movement which dictates that the Gospel of Jesus Christ is of no effect without concerted social and political action to alleviate the world's suffering in the areas of the environment, crime, war, poverty, homelessness, etc.

In addition, Lighthouses of Prayer is involved in the spiritual mapping operation of US Center For World Mission, designed to record the beliefs of every household in the U.S.

Part of the Lighthouses of Prayer strategy is to have Christians prayerwalk their neighborhoods. Prayerwalking is part of the modern spiritual warfare phenomenon, which promotes taking authority over spiritual powers by praying for the people whose homes they pass.

Certainly there is nothing wrong with Christians praying for their neighbors and reaching out to them in love. But this must be an act of the heart, not one borne of an agenda to "win the world for Christ," which is not the Great Commission issued by Jesus.

What Lighthouses of Prayer offers is a liturgical motif for the purpose of moving God on behalf of one's country, and for engaging territorial spirits in spiritual warfare. It is often assumed that if enough Christians—especially clerics—were mobilized into a prayer force, God would be more inclined to spare the nation, save souls, and do whatever else it is Christians want God to do. Liturgy is not from the heart, although one's heart may be in one's liturgy. Prayer is between the believer and His heavenly Father, entered into as part of the relationship of love we have with Him. It cannot be contrived, pre-planned, or executed through some formula. If people must be motivated to pray for their neighbors by an external organization whose agenda is dominionist and, thus, unscriptural, there is something wrong. We do not need to be mobilized to accomplish what is on our hearts; that should come naturally to us with nothing more than the prompting of the Holy Spirit. Prayer in the Spirit is not praying in tongues as much as it is praying in unity with God's purpose. He is quite capable of motivating His people without the help of organizations whose motives are suspect.

Yet whatever the motives, the Gospel is being preached, at least in some instances, under Lighthouses of Prayer.

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This is not to say that everyone involved in Lighthouses of Prayer is ministering the Gospel. From the testimonies of adherents, published by Lighthouses of Prayer, many seem content to merely do good works and even accept the religious attitudes of their neighbors as valid evidence that God is at work through them. This is consistent with the World Christian Movement's approach to the Gospel, which deems any action on the part of Christians in a locale to qualify as having inserted a Christian presence into that locale. Thus, that locale is considered "evangelized" for the purposes of the World Christian Movement's agenda—to "evangelize" the world in as short a time as possible.

Originally the objective was to complete the evangelization process by the beginning of the year 2000. That having failed, the next target date was the end of 2000. That having failed, the target date is now open ended.

Evangelization is not evangelism alone; it is evangelism coupled with social and political action. It also includes acceptance of anything called Christian, including Roman Catholicism. If there is a Roman Catholic presence in an area, the area is deemed evangelized and not subject to the efforts of the organizations involved in the World Christian Movement.

We cannot stress enough that our concern with these movements is not an indictment against individual believers who participate in them through ignorance or naïveté. Many are no doubt participating with pure motives, and we cannot judge their hearts. But we do not wish to endorse these movements, no matter how much perceived "good" they accomplish. Let God judge hearts; let us watch that we walk circumspectly in this world.

By all means I encourage our readers to pray for and be ready to share the Gospel with their neighbors. Just make sure it is the true Gospel and not a hybrid social gospel mingled with some truth.

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## The Roman Catholic Connection

The dominionist mandate of the World Christian Movement is not a new thing. It is the same mandate claimed by the Roman Catholic Church, whose pope is believed to be the “Vicar of Christ” on earth. This title is not given to one who merely represents Christ on earth. All true believers are representatives of Jesus. No, this exalted title is given to the one who it is believed replaces Christ as the visible head of the Kingdom of God over the nations of the earth.

According to Roman Catholic teaching, the rulership of Christ’s Kingdom on earth resides in the apostolic succession of the pope, believed to be the spiritual descendant of the Apostle Peter. This is played down by treasonous papal sycophants among Christian leadership in today’s ecumenical climate. But the evidence is found in the fact that the Roman Catholic Church is the only religious body whose headquarters is recognized by virtually every nation as an independent political state, and to whom they send their ambassadors. The Vatican was given its independence by Mussolini for the papacy’s promise not to interfere with his rise to power.

For centuries the Roman Catholic Church was the most visible representative of what passed as Christianity. Its power over governments, inherited through the military power of the

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Roman Empire, kept it entrenched as the authority over the heads of Europe and their colonized nations. With the Protestant Reformation that power was greatly weakened. Since that time the Roman Catholic Church has sought to reestablish its authority over the earth's governments. But first it must reestablish its authority over the earth's professing believers in Jesus.

Having failed to accomplish this through pogroms of persecution, torture and death, and having lost its political power to a great degree, the Roman Catholic Church has for some time sought to woo what it calls its "separated brethren" back into its fold through a more benevolent approach—its ecumenical outreach developed through the Vatican II Council.

To begin, we should review what Vatican II says about ecumenism:

Bishops should show affectionate consideration in their relations with the separated brethren and should urge the faithful also to exercise all kindness and charity in their regard, encouraging ecumenism as it is understood by the Church.<sup>1</sup>

The key phrase in this statement is "as it is understood by the Church." How the Roman Catholic Church understands ecumenism is different from how others might understand it:

The term "ecumenical movement" indicates the initiatives and activities encouraged and organized, according to the various needs of the Church and as opportunities offer, to promote Christian unity.<sup>2</sup>

To the papacy the purpose of the ecumenical movement is to benefit the Roman Catholic Church (its "needs") by bringing the "separated brethren" under papal authority:

This sacred Council urges the faithful to abstain from any frivolous or imprudent zeal, for these can cause harm to true progress toward unity. Their ecumenical activity cannot be other than fully and sincerely Catholic, that is, loyal to the truth we have received from the Apostles and the Fathers, and in harmony with the faith which the Catholic Church has always professed, and at the same time tending toward that fullness in which our Lord wants his Body to grow in the course of time.<sup>3</sup>

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This is no secret among non-Catholic leaders who give the impression that Roman Catholicism is just another Christian denomination. There have been many exposés on the subject; it has been explained to them. So why do we see the World Christian Movement treating Roman Catholic missions as valid elements of their movement?

Thomas Wang, writing in *Perspectives*, lists several evangelistic efforts through which he finds encouragement. Among them are: Charismatic Initiatives, “attended by 30 charismatic leaders from a wide spectrum of denominations including Roman Catholics, from many parts of the world”; Evangelization 2000, headed by Tom Forrest, the Catholic Redemptorist priest; and Pentecost '87, “A National Satellite Celebration of Catholic Evangelization,” which took place in June, 1987.<sup>4</sup>

Also writing in *Perspectives*, R. Pierce Beaver champions the “great and courageous innovators of the 17th-century, the Jesuits.” He speaks glowingly of how Catholic priests “supervised” Christian Indians in the New World, “christianizing” folk festivals, and introducing “Christian” (read, Catholic) feasts and fasts to them.<sup>5</sup>

Kenneth Scott Latourette, Sterling Professor of Missions and Oriental History at Yale University, follows suit with his contribution to *Perspectives*. Speaking of the rise of Christianity during the first five centuries, Latourette credits Roman Catholicism with a noble attempt to instill conduct along the lines that Jesus taught:

By its discipline the Catholic Church as well as some of the bodies which dissented from it attempted to bring the conduct of its members towards an approximation of what Jesus had taught. As hundreds of thousands flocked into the Church and, in spite of the efforts of many zealous clergy, the lives of most Christians were not much if any better than those of the adherents of the surviving remnants of paganism, monasticism arose.<sup>6</sup>

Latourette also credits Roman Catholic theology and liturgy with stimulating piety among the faithful after the rise of pragmatism in the West:

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Although it suffered losses, some of them serious, in general Christianity rose to the challenge. The Roman Catholic Church displayed features which had characterized it in the nineteenth century. Many of its hereditary constituency had their allegiance weakened or dissolved, but those who remained were more nearly consolidated under the Papacy. The See of Peter had a succession of able, upright men. There was fresh intellectual activity, especially in theology. The liturgical movement, Eucharistic congresses, and other developments stimulated piety....Through the Ecumenical Movement it developed an expanding fresh approach towards Christian unity.<sup>7</sup>

Notice that Latourette validates the Roman Catholic Church's claim that its oversight is "the See of Peter," legitimizing the papal office!

C. Peter Wagner credits the Catholic charismatic movement with revival in Latin America:

Traditionally, the message of the Gospel in Latin America has appealed to the working class. But changes have begun to take place, and many middle- and upper-class people are now opening their hearts to Jesus Christ. Some of this is happening through the Catholic charismatic movement.<sup>8</sup>

What Wagner doesn't tell us is that the Catholic charismatic movement in Latin America (and elsewhere) prays to Mary "in the Spirit," opposes true Evangelical Christianity, and keeps the people bound to the false gospel and idolatry of Romanism.

Throughout the *Perspectives Reader*, Ralph D. Winter equates Roman Catholicism with Christianity and extols its virtues, particularly the monastic structures:

...the monasteries were uniformly the source and the real focus point of new energy and vitality which flowed into the diocesan side of the Christian movement. We think of the momentous Cluny reform, then the Cistercians, then the Friars, and finally the Jesuits—all of them strictly sodalities, but sodalities which contributed massively to the building and the rebuilding of the Corpus Cristianum [the Body of Christ], the network of diocese, which Protestants often identify as "the" Christian movement.

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At many points there was rivalry between these two structures, between bishop and abbot, diocese and monastery, modality and sodality, but the great achievement of the Medieval period is the ultimate synthesis, delicately achieved, whereby Catholic orders were able to function along with Catholic parishes and diocese without the two structures conflicting with each other to the point of a setback to the movement. The harmony between the modality and the sodality achieved by the Roman Church is perhaps the most significant characteristic of this phase of the world Christian movement and continues to be Rome's greatest organizational advantage to this day.<sup>9</sup>

Notice, in this glowing report on the Roman Catholic system, Winter credits it with being part of the "Christian Movement." Is it any wonder, then, that Roman Catholic influences over nations and individuals is not deemed a target for spiritual warfare?

The idolatry of other religious systems make those systems targets for the World Prayer Center's "strategic warfare." But the idolatry of Roman Catholicism is regarded as acceptable, not needing the attention of these "prayer warriors."

The real dichotomy in the World Christian Movement is its insistence that Christians must make the Gospel relevant to the culture to which it is taken, even to the point of incorporating pagan ritual by "christianizing" it. Yet it insists that it has discovered the means to overcome spiritual darkness: spiritual mapping and concentrated prayer. At the same time, it embraces the darkness of Roman Catholicism, which is bent on world conquest. In fact, Wagner accepts Roman Catholic countries as "Christian":

...Probably the first Asian nation to become predominantly Christian will be Korea (with the exception of the Philippines which is already about 85 percent nominal Catholic.)<sup>10</sup>

Wagner credits Paul Yonggi Cho with spearheading the move of Korea toward Christian-nation status.

The Counter-Reformation of the Vatican has created a Fifth Column which has been at work within the non-Catholic Christian

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community for centuries. Those involved present themselves as Protestants or other types of Christians, but they are working for the Vatican's Counter-Reformation efforts.

Do not be deceived by outward evidences of signs and wonders, calls for Christian unity, or even the extolling of the virtues of Jesus by these deceivers and their lackies among today's Christian leadership. They have successfully created a climate of trust for the Vatican among unsuspecting Christians.

*And no marvel; for Satan himself is transformed into an angel of light.*

*Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (2 Corinthians 11:14-15)*

### The Pope's Ecumenical Appeal

The Vatican has been making overtures for unity ever since Vatican II. But to the Vatican, ecumenism means working to bring non-Catholic Christians—the “separated brethren”—under papal authority. To non-Christian religions the Vatican is calling for a different form of unity: unity in the cause for peace, justice and the eradication of poverty, as well as environmental responsibility. For that reason the pope will not risk offending them, but rather he has taken strides to placate them with the assurance that we all worship the same God, but in different fashions.

We must not forget that the mandate of the Vatican is to bring all the nations under the spiritual guidance of the papacy, whether or not those nations' people are Catholics, or even Christians. An intractable tenet of Roman Catholicism is that the pope, as the “Vicar of Christ,” is, de facto, the ruler of the temporal and spiritual affairs of all mankind. It only remains for the governments of the world and the religions of the world to recognize this; it is not important that they convert to Roman Catholicism. The World Christian Movement abets the agenda of the Vatican to implement that tenet through its ecumenical overtures not only to other Christian religions, but to non-Christian religions as well.

When, in 1986, Pope John Paul II orchestrated the gathering in Assisi, Italy, of representatives from many world religions for

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his World Day of Prayer for Peace, he assured them that they have truths which lead them to the same God the pope claims to worship.

Christian religions are quickly moving toward unity with Rome. The Anglican Church has acquiesced to join in communion with the Roman Catholic Church. In June, 1999, the Roman Catholic Church ended nearly five centuries of dispute with the Lutheran churches over how they view justification by faith. Ismael Noko, general secretary of the Lutheran World Federation, described the document as “a decisive step forward in the process of reconciliation.” What is significant about their accord is what is not said, which truly defines the Roman Catholic position.

The “Evangelicals and Catholics Together” accord, signed by significant Christian leaders, demonstrates the desire to work in unity for social causes. Consider also the already compromised position of major Christian leaders who have recognized Roman Catholicism as a “true Christian religion” (as if there are many true Christian religions).

For several years, Evangelical Christians, charismatics, Pentecostals, even some Fundamentalists, have been cooperating with the papacy to “evangelize” the world by the year 2000. But if evangelization merely means inserting a “Christian presence”—whatever the term “Christian” means—in every people group, and if the leaders believe that pagan religions already have the truth in a different form, where can this lead but, again, to the one-world religio-political state?

If the Faith has been compromised to such a degree, should we wonder at the possibility of further compromise with the non-Christian religions, eventually assimilating Christianity into the New World Order?

For centuries Protestantism viewed the papacy as the office of the anti-Christ (more accurately, the false prophet). That understanding has been cast aside in favor of unity in response to the papacy’s ecumenical overtures. Yet what religious leader fits the prophecies of the false prophet better than the pope—particularly when he is able to beguile virtually the entire non-Catholic Christian populous to acclaim him as a brother in Christ who offers the best chance for Christian unity? Whether the present pope has the stamina to last, or another arises to build upon

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his successes in deceiving the world, the truth is that no one other than the pope of Rome could fit the role of the false prophet.

False prophets in the non-Catholic camp may well submit to the pope, but the pope will never submit to anyone, religious or political. To do so would be to deny his office, which he believes is ordained by God.

If the deception is to be so great that it could deceive even the very elect, if that were possible (Matthew 24:24), then it must appear Christian in almost every respect, at least to those ignorant of Scripture's warnings. It must also possess such power and strength as to be able to deceive the entire world. The only other religious leader that holds the world's esteem to any significant degree is the Dalai Lama of Tibet, and that because of his exile. But the Dalai Lama couldn't come close to deceiving the very elect. Only a powerful "Christian" leader could do that.

Charismatism is leading the way to Rome through its "signs and wonders" movement. The shared experiences of "tongues," mystical encounters, and perceived miracles convince many that the Holy Spirit has fallen upon the Catholic Church. Why, then, should we not join with Roman Catholicism in evangelizing the world? And why concern ourselves with the many false doctrines and practices of the Roman Catholic Church as long as we can agree on certain "essentials," regardless of how they are defined?

Eventually, this will lead virtually every Christian denomination back to its mother, Roman Catholicism.

As has been the case with Christian "unity"—the various denominations and Roman Catholicism finding common ground upon which to unite for social action, particularly against abortion—the link to the New World Order will be through a theology of social concern, particularly environmentalism, world peace and the plight of the poor. We will see increased cooperative efforts by Christian churches and organizations working with secular movements to eradicate poverty, war, and environmental problems in order to "save the earth."

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## In Response To The World

The compromising of the true Gospel is largely the result of buckling under to the intimidation of the world. Considering the dominionist thinking that has fueled many of the major Christian organizations involved in the World Christian Movement, we can understand the frustration they have experienced in seeing evil wax worse, and the Faith come under greater attack from its antagonists. The control of the mass media by the political leftists who consistently denigrate the Faith and blame Christians for virtually every social ill has intimidated many leaders in Christianity to compromise their professed faith in Jesus being the only Way to the Father. Today biblical truths are being compromised and presented within the context of a leftist world view. Rather than saving souls, the Gospel is being redefined as saving people groups from poverty, war and environmental destruction. In short, saving planet earth. And many naïve and well-meaning Christians are being caught up in this new gospel. They are being indoctrinated through their churches and religious organizations that have adopted the easy way to exert whatever influence they can upon a lost humanity.

Weak-willed leaders, unable to cope with what they perceive as the failure of the Body of Christ to influence society for the better, have allowed that intimidation to gradually erode the faith

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of many. If the world will not conform to the Gospel, then the Gospel must be presented in a manner that conforms to the world.

Christians think they must adopt the world's causes in order to maintain their testimony. The end hoped for is the world's eventual acceptance of the "Christian ethic" (not necessarily acceptance of Jesus as Savior) in order to create a more just and moral society.

The intimidation has reached into the upper echelons of virtually every major Christian organization and denomination. This is why the true Gospel, being an offense to those who perish, is being redefined in a manner that will not offend anyone. In the process, it has taken a back seat to social action as a mandated element of the Christian life.

Just as the signs-and-wonders movement insists that the Gospel is ineffective without the demonstration of miracles, the World Christian Movement insists that the Gospel is ineffective without social and political action to address man's suffering.

To where is all this leading? To a Christian world in which righteousness prevails (the hope of many within the World Christian Movement)? Or to a religio-political network that will find common ground with the world's religions and philosophies, ultimately culminating in the worship of anti-Christ? Scripture gives no hope for the former, and is clear that, when the Lord returns, the entire world—all the nations—will be united to war against Him (Rev. 19:19). In the meantime, Satan works to bring about continued dilution of the Faith, persuading Christians that we can have a better world if we can find some common ground with the world in alleviating the suffering of mankind. Many Christians have seemingly forgotten that suffering in the world is the result of sin; it cannot and will not be alleviated through human effort.

We have already witnessed in recent decades a compromise of the true Faith with Roman Catholicism. The ecumenical spirit is prevalent in most major Christian organizations today. Through unity with the papacy Christianity will be led into the one-world religion. But through which avenues will Christianity find common ground with the world's philosophies?

The answer lies partly in the environmental movement.

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## The Green Christian Movement

There are many Christian organizations networking to promote the environmentalist agenda on the basis of stewardship responsibility. Among the members and supporters of these organizations are found proponents of the World Christian Movement.

We have found numerous such “Christian” organizations—too many to name them all. We must content ourselves with naming only a few of them.

### The Christian Environmental Association

The mission of the Christian Environmental Association (CEA) and its subsidiary, Target Earth, is defined as “Serving the Earth, Serving the Poor.” Says CEA:

In an age of global environmental demise, Christians are called to live with excellence. To be those people who chart their futures by what they can give to the next generation—not by what they can take from it. To be men and women whose lives are defined by the courage and compassion to make a difference on the earth.

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Target Earth is a national movement of Christians who reflect this commitment to care. It's a movement of individuals, churches, college fellowships and Christian ministries motivated by the biblical call to be faithful stewards of everything God created—to love our neighbors as ourselves and to care for the earth.<sup>1</sup>

On its Web site, Target Earth beckons Christians to work for the “Global Village” in its cooperative efforts with Habitat for Humanity International.<sup>2</sup>

The CEA joins together individuals, churches, college fellowships, and Christian ministries to “participate in a wide variety of national and international programs to increase awareness of global environmental issues and problems.” The CEA also distributes a magazine, *Target Earth*, which serves to keep members informed and linked together.

CEA interviewed Dr. Andrew Steer, Director of Environment at the World Bank, describing him as “both a devout Evangelical and a tireless environmental activist.” Steer addressed his concern for environmentalism and the poor:

The starting point is that all of us—myself, yourself and the other 5 billion people that live in the world—are all created in the image of God. I was created and you were created with a deep, deep yearning for a relationship with God. My primary purpose in life is to have a relationship with the Lord. That's what I was created for. My purpose here is to try and glorify God. That's the number one thing in my life.

Recognizing that everyone else is created in the image of God also makes a big difference of course. Every other person in the world has a little bit of God in them. Jesus said that to ignore the least of these is the same as ignoring Him. And that's blasphemy.<sup>3</sup>

Jesus said that what one does to the least of **His brethren**, one does to Him (Matthew 25:40-45). We may concern ourselves with the lost, but our first responsibility is to the household of the Faith (Galatians 6:10).

It is not blasphemy to ignore the poor, but it is wrong. What is blasphemy is to say that “every other person in the world has a

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little bit of God in them.” God does not exist in bits and pieces. He is transcendent. The idea that everyone has a bit of God in them is a form of pantheism. It has no place in the beliefs of a “devout Evangelical.”

### Floresta USA

Floresta USA is a Christian, nonprofit organization working for Third World economic development and environmental restoration.

Floresta is among several Christian environmentalist organizations affiliated with Interfaith Voices for Peace and Justice (IFV)—a hodge-podge of organizations—many New Age—whose goal is to work for peace and social justice as defined by a leftist worldview. IFV links together social action groups of varying political and religious philosophies for this common cause. We will be looking at IFV as we progress.

### Call To Renewal

Another associate of Interfaith Voices for Peace and Justice is Call to Renewal. The Founding Document for this organization states:

We are Evangelical voices who seek a biblical approach to politics, not an ideological agenda. We are Catholic voices who assert our own church’s social teachings as a vital alternative to both the Left and the Right. We are Orthodox voices who have long stressed the role of spirituality in nurturing culture. We are African American, Latino, white, Asian, and Native American church voices whose commitment to personal faith and social justice leads us to visions of transformation beyond both political parties. We are voices from all the Protestant churches who feel represented neither by old religious liberalism nor new right fundamentalism.

Together we proclaim an evangelical, biblical, orthodox, and catholic faith that must address a nation in crisis....

We refuse the false choices between personal responsibility or social justice, between good values or good jobs, between strong families or strong

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neighborhoods, between sexual morality or civil rights for homosexuals, between the sacredness of life or the rights of women, between fighting cultural corrosion or battling racism.<sup>4</sup>

Call to Renewal refuses “the false choices between...sexual morality or civil rights for homosexuals”? How is this a false choice? Homosexuals enjoy all the rights of any citizen. What homosexual activism is pushing for is recognition of the union of same-sex partners to be equal to marriage. They want the “rights” that married couples possess.

Is there also a “false choice” between the sacredness of life or the rights of women—a “false choice” between life and death for the unborn? This organization is not made up of obscure people, but several who are part of the World Christian Movement and are Initiating Endorsers of the founding document:

- Tony Campolo [neo]Evangelical author and preacher
- Ted Engstrom, president emeritus, World Vision
- Richard Foster, president, Renovaré
- Pete Hammond, InterVarsity Christian Fellowship
- Gordon MacDonald, pastor, Grace Chapel
- Karen Mains & David Mains, Chapel of the Air Ministries
- J.I. Packer, theologian
- John Perkins, Christian Community Development Association
- Ron Sider, president, Evangelicals for Social Action<sup>5</sup>

The Action Plan for Call to Renewal includes “Overcoming poverty,” and states:

The church cannot accept this responsibility alone. We must rally the larger society for the sake of our poorest citizens, working in partnership with government, private enterprise, and social service organizations to initiate community-based economic programs creating jobs, teaching job readiness, and publicizing job availability through informal networks.<sup>6</sup>

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Other action plans include “Dismantling racism/white supremacy,” “Affirming Life,” “Rebuilding family and community,” “Campaign finance reform,” and “Orthopraxis” (bringing college-age people together in a one-year commitment to live and work in urban areas for evangelism, tutoring, service projects, etc.).

### Evangelical Environmental Network

One organization at the forefront of the Green Christian movement is Evangelical Environmental Network (EEN), initiated by World Vision in cooperation with Evangelicals for Social Action. EEN is also linked with Interfaith Voices for Peace & Justice. An article in *Sojourner* magazine describes EEN’s new campaign to create “Noah congregations” in churches:

The Evangelical Environmental Network, which represents more than a thousand churches, is launching a campaign to create “Noah congregations” that would make protection of the environment and support for the Endangered Species Act key concerns. Cal DeWitt, a Christian environmentalist who helped found the network, told the New York Times that the endangered species law is the “Noah’s ark of our day” and that “Congress and special interests are trying to sink it.”

The network was founded in 1993 by leading evangelicals including DeWitt and Ron Sider, president of Evangelicals for Social Action. It includes InterVarsity Christian Fellowship and the Coalition of Christian Colleges and Universities, and is part of the National Religious Partnership for the Environment, which seeks to bridge the gap between religious and secular environmentalists.<sup>7</sup>

EEN has created a covenant, *On the Care of Creation*, which sets forth the premise that biblical faith is essential to the solution of our ecological problems.

Signatories for EEN’s covenant include the following well-known and even revered people, several of whose names and/or the organizations they represent are part of the World Christian Movement:

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- Joseph Aldrich, President, Multnomah School of the Bible
  - Cliff Benzel, Executive Vice President, Evangelicals for Social Action
  - Carla V. Berkedal, Executive Director, Earth Ministry
  - Tony Campolo, Professor of Sociology, Eastern College
  - Isaac Canales, Professor, Fuller Theological Seminary
  - Paul G. Chappell, Dean, Oral Roberts University, School of Theology
  - Loren Cunningham, President, YWAM
  - Ted Engstrom, President Emeritus, World Vision International
  - David Ewing, Dept. of Environment, Habitat for Humanity
  - Richard Foster, President, Renovaré
  - Marlin Groen, Chairman, Youth for Christ International
  - Nathan Hatch, Dean, Graduate School, University of Notre Dame
  - Ray Ortlund, President, Haven of Rest Radio
  - J.I. Packer, Professor, Regent College
  - Denny Rydberg, President, Young Life
  - Ron Sider, President, Evangelicals for Social Action
  - James Skillen, Center for Public Justice
  - John R.W. Stott, Rector Emeritus, All Souls Church, London, England
  - Paul B. Thompson, President & CEO, MAP International
  - Richard Van Houten, Gen. Sec., Reformed Ecumenical Council
  - Raleigh Washington, Promise Keepers
  - Ralph D. Winter, U.S. Center for World Mission<sup>8</sup>
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These are merely a few of the hundreds of signatories for EEN's covenant. Among them are major proponents of liberation theology. Within its covenant, EEN accuses believers of degrading creation, and then lists those degradations:

These degradations of creation can be summed up as 1) land degradation; 2) deforestation; 3) species extinction; 4) water degradation; 5) global toxification; 6) the alteration of atmosphere; 7) human and cultural degradation....

Many concerned people, convinced that environmental problems are more spiritual than technological, are exploring the world's ideologies and religions in search of non-Christian spiritual resources for the healing of the earth.<sup>9</sup>

As do virtually all "Green Christian" organizations, EEN blames Christians for the destruction of the environment. The rationale is that industry and technology, being the products of nominally Christian nations, are responsible for that destruction. Following the course that the world has set before them, they fail to distinguish between the true Body of Christ and "Christendom," the latter being largely made up of heathen church-goers. Thus they receive to themselves and pass on to those naïve Christians under their leadership the guilt that the world has liberally doled out to them. Additionally, they absolve third-world countries who are among the worst polluters of the environment. Developed countries, who are taking the lead in environmental concern, are blamed for the pollution created by poorer countries on the basis of the latter being "exploited." Make sense of that.

The EEN covenant further calls on all Christians to work for "godly, just, and sustainable economies which reflect God's sovereign economy and enable men, women and children to flourish along with all the diversity of creation."<sup>10</sup>

These words are typical of most Christian environmentalist organizations. Couched in Evangelical jargon, they assuage the concerns of believers who might otherwise suspect that the cooperative efforts between these organizations and government, as well as with pagan and secularist environmentalist organizations, might compromise the Faith. However, in view of the degree to which the Gospel has already been compromised, and the extraordinary efforts being extended by these Christian

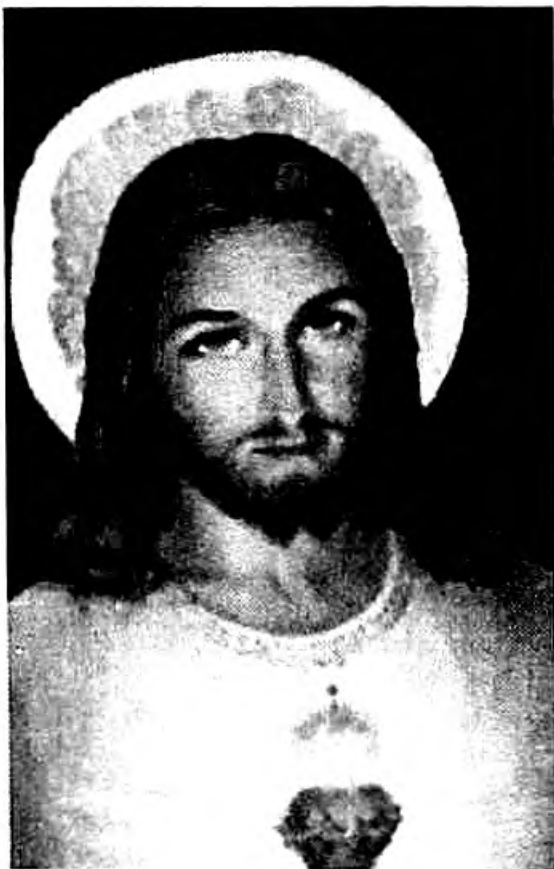
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environmentalist organizations above the preaching of the Gospel, we are concerned for the spiritual well-being of their adherents. These organizations insist that it is the duty of every Christian to involve himself in activism for their causes.

And what, exactly, are “godly, just, and sustainable economies”? These are buzzwords of socialists, not free market economists. Yet the free market, until commandeered by international capital, had proven the best means by which people may live productive and comfortable lives. The real driving force behind socialism is international capitalism that wishes to use government to put the wealth of the world into its hands. This is the answer to the seeming contradiction of huge corporations funding socialist agendas. More and more we are seeing capital and labor (union bosses, not rank-and-file members) working for monopolies in their respective fields. They have created the ecological problems with the help of the world’s governments; now they offer us the solution through a contrived “grass roots” activism that is a scam upon unsuspecting do-gooders.

There are even Christian organizations that insist meat consumption is un-christian because it inflicts cruelty upon animals. Their concerns for the ethical treatment of animals are well founded in Scripture, but they go too far in equating human suffering with animal suffering, placing the latter under the blood of Christ as well.

PETA (People for the Ethical Treatment of Animals) goes so far as to state that Jesus was a vegetarian, obviously ignoring the



The caption

**Jesus was a vegetarian**

**Follow Him**

Accompanies this picture of the Roman Catholic “Sacred Heart of Jesus” with an orange rind for a halo on a Web site for PETA: People for the Ethical Treatment of Animals.

fact that He ate fish and the Passover lamb, among other things. This illustrates how far people will go in ignoring truth for the sake of their subjective agendas.

The Green Christian movements have devised a whole new list of “sins,” depending upon which we listen to:

- Eating meat
- Driving SUV’s
- Owning too many shoes, ties, etc.
- Wearing fur
- Not recycling
- Eating too well
- Buying too much
- Virtually anything that places man in a superior position to the rest of creation.

The adherents to this philosophy are identified in God’s Word:

*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*

*(Touch not; taste not; handle not;*

*Which all are to perish with the using;) after the commandments and doctrines of men?*

*Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. (Colossians 2:20-23)*

*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Colossians 2:8)*

*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

*Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

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*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

*As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:6-9)*

Where in Paul's Gospel was such concern for the environment stated? That the World Christian Movement insists that environmental activism is a part of our duty for which we will be judged faithful or faithless demonstrates that it has overstepped the boundaries of sound biblical counsel. It encroaches upon our freedom in Christ to be led by His Spirit in how we serve Him.

As true believers in Christ, we must, of course, be concerned about how we impact the environment. It is true that "the earth is the LORD'S and the fulness thereof" (Psalms 24:1). But we are not mandated to follow the dictates of environmentalists, or to take up the cause of environmentalism per se.

The environmental problems that exist are not due to any true believer's callous disregard for God's creation. True disciples of the Lord will not knowingly cause environmental damage. If through ignorance we cause such problems they are not on the magnitude of those caused by governments, industry and global capitalism run amok. These, the Scriptures tell us, are in the hands of those who worship Mammon, not those who worship the God of the Bible. We never have been able—and we never will be able—to control what these entities do in their quest for power and wealth. And while we, as individuals, do care about the destruction of the environment, we rest in the knowledge that God is in control, and that the environment will never be destroyed utterly. Those who claim to believe in God, yet worry about the fate of the cosmos, are more akin to deists than to biblical Christianity. They seem to think that God set things in motion and then left them to run for themselves.

Are we against Christians being concerned about social issues? Not at all. But we must not be unequally yoked, especially in our efforts to serve God. Nor should we place these things above the need to minister spiritual truth to souls. The World Christian Movement gives lip service to the Gospel while giving environmental and

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social issues higher priority; saving souls is secondary to saving the earth. The greatest amount of resources for missions is now for temporal services; very little are utilized for the spreading of the Gospel. "Causes" of one type or another are foisted upon Christians as their duty.

There is no end to the list of causes in which we may choose to engage. But our time and efforts must first be used for spiritual ministry including sharing of the Gospel with the lost. Nowhere does Scripture command us to take up humanistic causes for the sake of bettering the lot of mankind (or of animals). Creation is in God's hands and He is quite capable of handling it Himself. If the earth is in danger, rest assured it is not because man has within himself the ability to thwart God's plan and bring about total destruction; it is because God is judging man for his sins, testing hearts whether or not they will surrender to Him or continue in stubborn unbelief. Man couldn't destroy the earth even if he tried. It isn't in God's plan.

It is lack of faith that compels Christians to seek to remedy what God does not want remedied. If there is going to be any destruction of the environment that threatens all life on earth, it will be at God's hand when He sends forth His trumpet judgments upon the earth (Revelation 8:1-10:11). At that time there will be such destruction of the environment that men will seek death and will not be able to find it (Revelation 9:6).

For the present, we appeal to all who call themselves Christians to search out the truth and recognize this move toward the one-world religion. There is no doubt that believers in the Lord Jesus Christ have a responsibility to act reasonably toward environmental concerns. But some of the demands (yes, demands) placed upon Christians by these organizations go beyond reasonable to radical. They abet the radical environmentalist movements that wish to place the welfare of animals, trees and rocks in equal position to that of man.

Even if there were a true biblical environmentalist mandate (which there is not), it would certainly not be found working in concert with anti-Christ organizations. Why are the current "Christian" environmentalist organizations linked to radical environmentalist groups as well as anti-Christ groups?

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## Interfaith Voices for Peace & Justice

The link between these “Christian” environmentalist groups and anti-Christ organizations is extensive, each supporting and recommending the other. At the least, they are linked through affiliation on the same Internet Web sites of interfaith organizations, which lends credibility to the concept of interfaith cooperation. These interfaith organizations link people of all religious persuasions for the common causes of environmentalism, peace and concern for the poor. One such is Interfaith Voices for Peace and Justice (IFV). Its mission is described on its web site:

*Interfaith Voices for Peace and Justice* is a communications network and database for North American faith-based groups working for the betterment of society. Our system provides a variety of ways that representatives from these groups can interact with one another in the search for a common peace and justice agenda. We believe that the fundamental principles of most religions have much in common and that these principles can provide a foundation for enlightened social action.<sup>11</sup>

Interfaith Voices for Peace and Justice has compiled a listing of 756 “authorized” organizations which may be directly accessed through IFV’s Web site. Among them are the following:

- *Christian New Age Quarterly*
  - Citizens for a United Earth
  - Council for a Parliament of the World’s Religions
  - EarthSpirit
  - Institute for World Spirituality
  - Islamic Information Office
  - Jain Society of Toronto
  - Margaret Sanger’s Supporters
  - Ramakrishna-Vivekananda Center-NY
  - Tara Meditation Center [Lord Maitraiya’s front organization]
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- Temple of Understanding
- The Engaged Zen Foundation
- United Nations Association of the US-NY
- Urantia Book Readers Online Network
- UUA Office of Bisexual, Gay, Lesbian and Transgender Concerns
- Woodstock Theological Center
- World Muslim Congress
- World Peace Prayer Society<sup>12</sup>

These are just a few among hundreds of New Age, heathen and/or anti-Christ organizations associated with the Interfaith Voice for Peace and Justice. Among the “Evangelical” and other “Christian” organizations are:

- Call to Renewal
  - Evangelical Environmental Network
  - Evangelicals for Social Action
  - Floresta
  - Green Cross - A Christian Society
  - Habitat for Humanity International
  - Jubilee 2000/USA Campaign
  - National Association of Evangelicals
  - National Catholic Conference for Interracial Justice
  - North American Coalition for Christianity & Ecology
  - US Catholic Conference - Social Development & World Peace
  - Vatican II Center
  - World Council of Churches<sup>13</sup>
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Individual members of IFV have their philosophies posted on the Web site in response to the following IFV questions:

This file displays statements by our members taken from their IFV registration, in response to the questions “What is your philosophy of interfaith relations? Can members of different faith traditions work together for a common purpose? Do religions have important aspects in common, and can these commonalities serve as the foundation for social action?”<sup>14</sup>

Would any true believer in Jesus want to be even remotely affiliated with those whose answers follow?

#### Mr Francois Bretault

The Dialogue between religions is relatively new. People are becoming more curious about other religions, more aware of the differences....The Planet has become a global village where we get in touch directly by travelling, or indirectly through the TV, the Net, with cultures we have never heard about before, and often religions inspired those cultures. Our Society is a more and more multiracial and multi-religious Society, and those who don't belong to any religion still have strong questions about the meaning of life, death and so on.... However, the inter-religious dialogue has lots of enemies. Many fear to loose (*sic*) their identity, or they are afraid of syncretism (a mixture of all religions). Members of different faith traditions can definitely work together to promote peace, understanding and love, as long as they respect each other. To me, the religions are part of God's plan, and we “will have a place beside God if we are useful to mankind” (Guru Nanak, founder of Sikhism).

#### Shirley Rose Airov-Bieling

I feel God, by whatever name you call Him/Her, is the common ground. The mystical way of God is; and thus, this way is common to all religions. IMO, the mystical way is the way of life and all who support life, which excludes all that is destructive or against life, can work together while in this mode. The trick is to not get caught up in different

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descriptions of life, because you have a different view. If you change your vantage point, the view could be the same.

Mona LaVine

We accept those of all religions and those of no religion. Our volunteers include people of all faiths including Muslims, Jews, Buddhists and Christians. We believe that we all [are] sons and daughters of God walking along a path to divinity. We meet weekly for Transmission Meditation as a service to humanity. The group meetings are FREE and meet in many countries worldwide.

Frank Dino Buismato

I strongly follow the teachings of Vatican II and firmly believe in dialogue and actions together with those of other faiths. We certainly can work together for a common purpose. We are all children of God and, though our God of Gods may seem different, we do have common interests: the foundation for social action and that we are all related and have dignity as persons.

Sister Margaret Irene Johnson, OSU

We all have the ONE and SAME God, no matter how we name her/him. We are brothers and sisters of one another. Very definitely we can work together on COMMON projects; for common purposes. We not only can, but we must if WE will continue as a WORLD-WIDE community. We need one another!<sup>15</sup>

These are merely a few of the many responses which reflect a common theme: the religions of the world must work in unity to establish peace and justice within the brotherhood of mankind. The following from a "practicing Christian" affirms this theme:

Rev. Bruce Raymond Benedict

As a professing and practicing Christian, I have come to believe that all faiths reflect the various attributes and revelations of the same loving God. As people of faith, it is our sacred responsibility to respect one another, and to celebrate the richness of our diversity. There can be no

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legitimate and lasting social action in our present global environment that does not contain elements of cooperation from within all arenas of faith and belief.<sup>16</sup>

As we saw in our first two parts to this series, this is consistent with the view of the World Christian Movement. What is presented here is only one example of the cooperation between the World Christian Movement and anti-Christ philosophies. Be assured there are many more examples that could be cited had we the space to do so.

### The Dilution Of Christianity

It wasn't long ago that true believers wondered how Christianity could become so compromised that it would join hands with non-Christian religions. Now we see it happening right before our eyes. The World Christian Movement is the networking of thousands of churches and parachurch organizations that will bring this about. Its proponents believe they are going to establish a world system based upon righteousness (dominion theology). What they will find is that they are playing right into the hands of Satan in his bid to establish his rule over the nations through anti-Christ.

It is obvious that all the globalist environmentalist organizations that call themselves "interfaith," are not only dismissing the Gospel, they are actively promoting the eastern mystical religions among Christians.

Interfaith dialogue is not offensive to any other religion except among those religions' fundamentalist groups, which are in the minority. Only true faith in Jesus Christ is subject to compromise through such dialogue.

And, again, Christians are entering into such dialogue because they are being plagued with guilt trips for environmental ills, war, and the plight of the poor. The world has consistently placed blame for these things upon Christianity, in spite of the fact that it has historically been Christians, more than any other identifiable group, that have helped the poor, the sick and the oppressed—not as agents of a worldwide movement, but as individuals concerned for others out of love for Jesus.

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We do not need to link arms with these globalist efforts to address these ills; all we need do is demonstrate love for others through the preaching of the Gospel to save individual souls, and the giving of our resources as the Lord leads us to help others with temporal needs.

Many of the environmental movements are not secular at their roots, but pagan and animistic. Much of the effort to “save the earth” is grounded in nature worship.

The answer to this by eco-Christians is that their cause is grounded in the Bible’s mandate for man to care for the earth. And while they find common ground for that mandate among virtually all of the world’s major religions, they tell us they do not endorse those religions’ beliefs or practices. Yet in our research we have found on these “Green Christian” Web sites links to environmental organizations with diverse philosophical positions in opposition to the Faith. At the very least, they are giving these organizations credibility.

Also, while the World Christian Movement links arms with unbelievers for one cause (i.e, environmentalism), it will also be linked to many who are actively pursuing abortion as a means to control world population. When one allies oneself with the devil in a common cause for “good,” he will find himself compromised in all other areas.

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## The Interfaith Movement

The move to incorporate all the world's religions into a single body that expresses a common ground is not new; apostates from the Faith have long held the view that salvation is found in all the world's religions, if not apart from Jesus Christ, then by redefining who Jesus is within the context of those religions. Freemasonry, theosophy and liberal Christianity have been in the forefront of that belief.

For a long time certain denominations resisted that premise, jealously guarding the purity of the Faith within the ranks of Fundamentalism and Evangelicalism. With all their faults they would not compromise on the need for every person to come to the Father through Jesus Christ alone in order to be saved. But Evangelicalism has given way to neo-Evangelicalism which is opening the flood gates of apostasy into all the denominations and most parachurch ministries—particularly those involved in evangelization—the end result leading into the one-world religion.

Actually, the term, “one-world religion” is a bit misleading. The push is not for a single religion for the world, but rather a cooperative acknowledgment that there is no single truth; truth is found in all religions. The real objective is syncretism—people from different religions joining in cooperative efforts to solve

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mankind's problems, calling upon their own religious traditions in unity with all other religious traditions. In other words, we don't have to give up our "Christianity;" all we have to give up are the ideas that the Bible is the only true Word of God, and that Jesus is the only way to the Father. The Gospel of salvation through faith in Jesus' atoning sacrifice on the cross may be presented as a salvation myth, but it may not be presented as objective truth.

The "one-world religion," then, is faith in all the world's religions working in unity with equal standing in order to better the lot of mankind on earth.

As stated above, the move to incorporate all the world's religions into a single body that expresses a common ground is not new. "Dialogue" among leaders of the world's religions has been going on since the latter part of the 19th century.

### The World's Parliament of Religions

The World's Parliament of Religions—first convened in 1893 in connection with the Columbian Exposition held in Chicago—was the first step in bringing virtually every religious expression together in common worship and understanding.

Writing about the Parliament, John Henry Barrows, Chairman of the General Committee on Religious Congresses of the World's Congress Auxiliary, stated:

This book records a grand event, the most important incident of the greatest of World Expositions. In preparing for it, the editor of these volumes has been brought into friendly and delightful relations with Catholic Archbishops, Greek Priests, Jewish Rabbis, disciples of the gentle Buddha and followers of the gravely-wise Confucius. Pleasant friendships have been formed with men of a score of Christian denominations. Contact with the learned minds of India has inspired a new reverence for the thought of the Orient. He has seen in imagination Milton's

"Dusk faces, with white silken turbans wreathed."

And, in the disciples of Zoroaster and of the Prophet of Islam, he has found the spirit of the truest human brotherhood....

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As some of my readers look into the pictured faces of robed and mitred ecclesiastics, earnest pulpit orators, high-hearted women, grave reformers and strange-featured wise men from far Eastern lands, the scholarly representatives of Faiths which are alien to the habitual current of Western thought, and as they read these varied chapters in the wondrous history of the Soul, I am confident they will experience a widening of thought, and be glad that the Providence of God has, in the process of the suns, blessed them with truer tenderness and a broadened sympathy.

...It is believed that the Oriental reader will discover in these volumes the source and strength of that simple faith in Divine Fatherhood and Human Brotherhood, which, embodied in an Asiatic Peasant who was the Son of God and made divinely potent through Him, is clasping the globe with bands of heavenly light.<sup>1</sup>

Notice Barrows' words that Jesus, "an Asiatic Peasant," was the Son of God, using a term that is acceptable to Christians. Yet he also says that Jesus was made "divinely potent" through God.

Jesus was not made divinely potent; He is divine by nature. But ignorant and naïve Christians would be more easily persuaded to accept their leaders' directions if they perceive that they are not compromising an "essential doctrine."

The World's Parliament of Religions was the brain child of Charles C. Bonney, chairman of the 1893 Chicago Exposition. In the spring of 1891, Bonney appointed a committee made up of men of diverse religious faiths for the purpose of bringing leaders from the world's religions to the Chicago Exposition. In June, 1891, the Committee issued a preliminary address:

Believing that God is, and that he has not left himself without witness; believing that the influence of Religion tends to advance the general welfare, and is the most vital force in the social order of every people, and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of

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humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious Faith, to review the triumphs of Religion in all ages, to set forth the present state of Religion among the nations and its influence over Literature, Art, Commerce, Government and the Family Life, to indicate its power in promoting Temperance and Social Purity and its harmony with true Science, to show its dominance in the higher institutions of learning, to make prominent the value of the weekly rest-day on religious and other grounds, and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man.<sup>2</sup>

Is this statement not consistent with that of Billy Graham who has confessed his belief that devout men of faith are members of Christ's Body even if they've never heard of Jesus? Is it not also consistent with claims by some within the World Christian Movement that Jesus is already found in the world's religions? Obviously these ideas are not new, except to those who have trusted prominent leaders within Christianity too well. For some time we were unaware that they were leading us into the new, ecumenical Christianity—which is not new but an outgrowth of the apostate ideas presented at the World's Parliament of Religions and elsewhere.

Throughout the 19th century the groundwork for melding Christianity into the one-world religion was being laid through ecumenical gatherings of Protestants, Catholics, Jews, and orthodox and non-orthodox Christians. It was therefore a minor step to move toward unity with non-Christian religions. Those who resisted the ecumenical spirit of that century faithfully passed to their successors the need to keep the purity of faith in Jesus Christ from being destroyed by the apostates. Their faithfulness has been a foundation upon which many today have built true faith in Jesus, and thus resist the reemergence of that apostasy as we continue into the 21st century. But now we see steadfastness in the Faith eroding ever faster with the increasing success of the World Christian Movement.

The move toward a world body for the world's religions has continued to gain impetus throughout the 20th century. In 1993,

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exactly one hundred years after the first World's Parliament of Religions was held, a second Parliament convened, again in Chicago.

### The World Congress of Faiths

During the First World War, Sir Francis Younghusband, imperialist and adventurer, who in 1903 invaded Tibet, wiped out its entire army and then became a mystic, wrote appeals for a new world order. A religious basis, he insisted, was essential for the new world order.<sup>3</sup>

It was to that end that he founded World Congress of Faiths in 1936 London. While in the early years the World Congress of Faiths was almost the only place where such meetings took place, today the idea of interfaith fellowship has spread across the world.

Many religious bodies now have staff appointed for interfaith dialogue. There is a general welcome for inter-religious co-operation in peace and humanitarian projects. Interfaith dialogue has become a concern for the many rather than a dream of a few. It has been said that the future of the world depends upon peace between religions....

The World Congress of Faiths arranges a variety of conferences, meetings, retreats, visits and group travel. All these provide occasions to learn what others believe, what they think about life today and how they pray, meditate and worship. Some meetings are of special interest to teachers or to health and social workers. WCF also provides a chance for members of local interfaith groups to meet people from different parts of the country and the world who share their concern....

The World Congress of Faiths believes that understanding between people of different religions is important for good community relations, for moral and spiritual renewal and for world peace. WCF by its educational work encourages interfaith understanding and co-operation at all levels of society....

WCF is a member of the InterFaith Network (UK) and works with other interfaith organizations in Britain and

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across the world. WCF has helped to establish the International Interfaith Centre at Oxford. It has good relations with many faith communities and members of the Executive of WCF are drawn from all major religious communities in Britain.<sup>4</sup>

Following WWI, Rudolph Otto, author of *Idea of the Holy*, was inspired to attempt the creation of an Inter-Religious League as a parallel to the League of Nations. Otto referred to a book by Professor Norman Bentwich, called *The Religious Foundation of Internationalism*, in which Bentwich “expounded in detail the idea of a League of Religions.”

At a subsequent meeting, Bentwich said the idea had a long history. Leibnitz had propounded it and so had Rousseau. Then, quite independently, on April 4th 1943 Dr George Bell, the Bishop of Chichester, spoke in the House of Lords of “the acceptance of an absolute law with a common ethos to be secured in the dealings of nations with each other” and “of an association between the International Authority and representatives of the living religions of the world.” The Bishop was subsequently invited to submit his proposal to the Executive of WCF. In a letter dated April 17th 1943, recognizing that the League of Nations lacked a supporting religious body, he wrote “my idea was whether there could be some group officially recognized of representatives of all religions”. The WCF Executive asked Dr Bell to set up a private committee to examine the proposal in detail and to report back. The Committee included, Lord Perth, late Secretary General of the League of Nations, Lord Samuel, Sir S. Runganadhan, Indian High Commissioner, Baron Palmstierna and M. Mo’een Al-Arab, Secretary of the Royal Egyptian Embassy in London. After several meetings it was unanimously agreed to ask WCF to circulate the Three-Faith Declaration on World Peace. *The American Three Faith Declaration* had been issued in October 1943 over some 140 signatures of authoritative leaders of the Protestant, Catholic and Jewish communities.

*The Declaration proclaimed:*

1. That the moral law must govern the world order.
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2. That the rights of the individual must be assured.
3. That the rights of the oppressed, weak or coloured peoples, must be protected.
4. That the rights of minorities must be secured.
5. That international institutions to maintain peace with justice must be organised.
6. That international economic co-operation must be developed.
7. That a just social order within each state must be achieved.<sup>5</sup>

At the time, the proposal failed to garner the support of a sufficient number of Christian leaders to go any further. Yet we see within the World Congress of Faiths' Declaration the same ideology that guides the World Christian Movement. The possibility of this being mere coincidence begs credibility.

In 1953, a member of the World Congress of Faiths, Heather McConnell, met with R.C. Roper, Executive Vice-President of the World Parliament of Religions. The original Parliament had not achieved anything further than gathering the world's religious leaders at the Chicago Exposition in 1893. In February, 1952, a permanent organization for the World Parliament of Religions was founded at the Presbyterian Labor Temple in New York in order to work with the United Nations to stop war and the causes of war, and to extend a more abundant life among all the peoples of the earth.

### The Temple of Understanding

In 1960, Juliet Hollister, the wife of a New York attorney, had a vision for a world in which the many religious traditions would come together for dialogue rather than conflict. One day, while attending a dinner party, she met a cousin of Eleanor Roosevelt who introduced her to the former first lady. Hollister brought to the meeting architectural plans for a building with wings representing the six major world's religions, libraries for learning and a central pool and flame for meditation and prayer. Roosevelt saw the power of the vision immediately. "You must meet religious and political leaders from around the world. I will write letters of introduction for you," she told Hollister. She wrote as an

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endorsement for the project, "May this greatly needed Temple of Understanding come into realization soon, for our world surely needs the inspiration and leadership of such a 'Spiritual United Nations.'" "

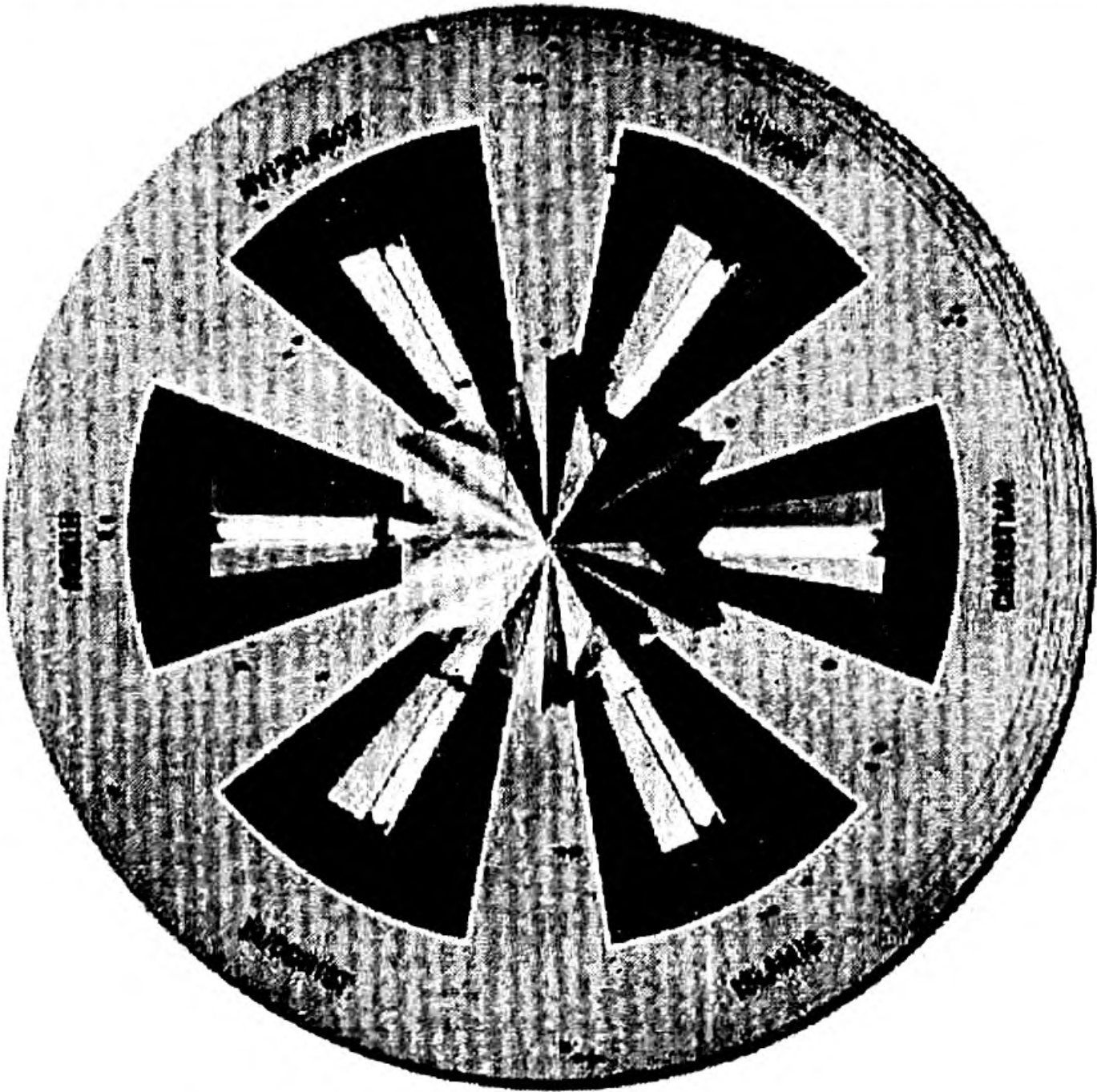
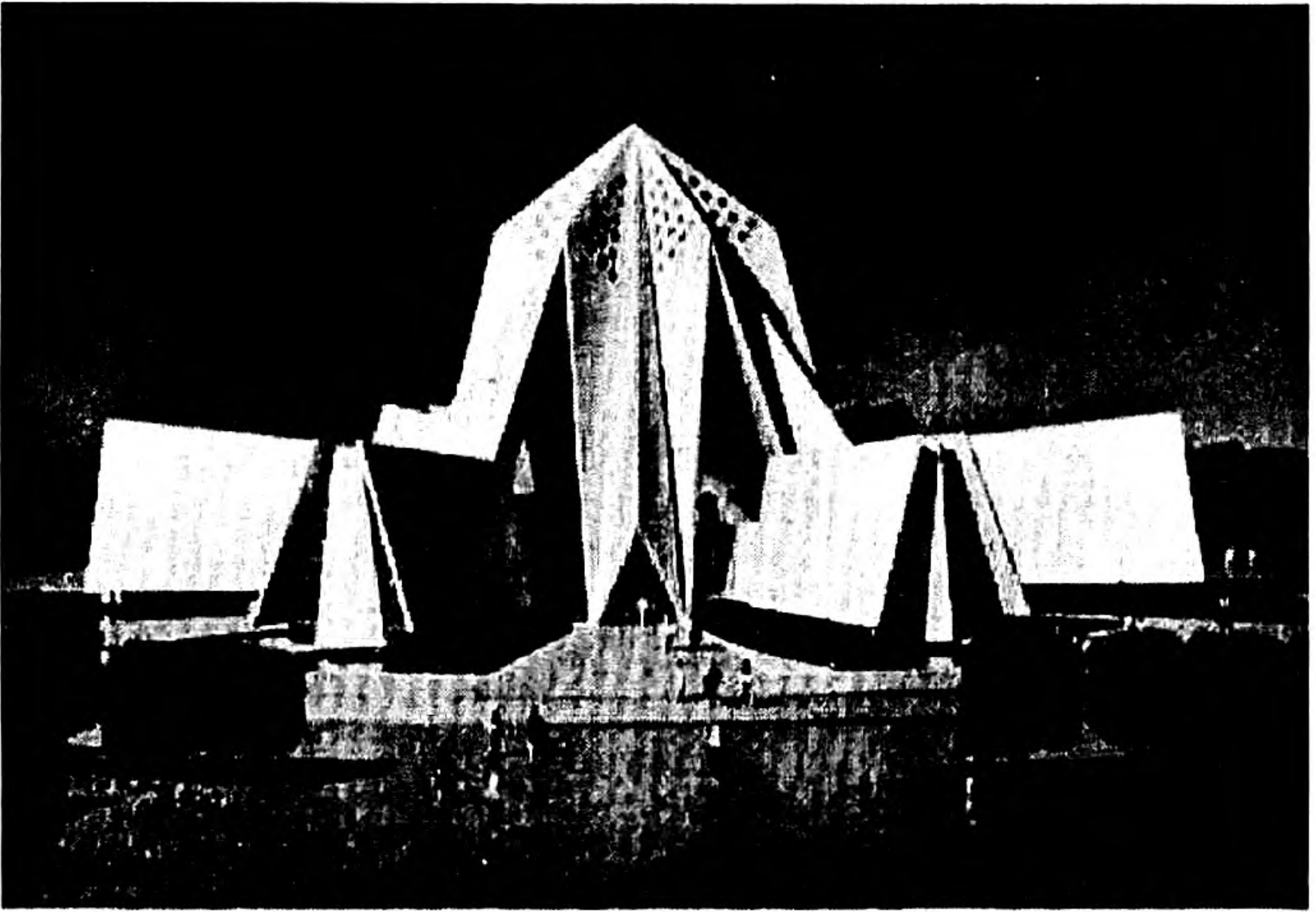
That year, Juliet and her young son Dickerman, age 11, set out around the world to enlist support from such luminaries as President Nassar, Anwar-el Sadat, President Nehru, Pope John XXIII, and Albert Schweitzer who wrote back, "Come at once and I will send a canoe." The response was overwhelming. "My hopes and prayers are with you in the realization of the great Temple of Understanding, which has a profound significance....The Spirit burns in many flames", Dr. Schweitzer wrote in the travel log. In the December 1962 issue of Life Magazine, the feature article was Juliet Hollister's "Wonderful Obsession" to draw people together to build a movement embracing all faiths. The organization received approximately 10,000 dollars in currencies from all over the world. It seemed that the idea to achieve understanding and harmony among the people of the world's religions had a universal appeal. Thus the first grassroots movement of international interfaith work in North America by a non-denominational organization was begun.<sup>6</sup>

The Temple initially opened an office in Washington, D.C., and began organizing local conferences. In 1968 the first Spiritual Summit Conference was held in Calcutta, India. Many influential religious leaders attended including Catholic theologian Thomas Merton, who stated, "My dear brothers and sisters, we are already one. What we have to discover is what we already are."

During the Calcutta Conference, Hollister met a young Tibetan woman whose brother was the Fourteenth Dalai Lama. Listening to the conference by radio, the Dalai Lama was impressed with the concept of the Temple of Understanding and extended an invitation to Hollister to visit his home in Dharmasala. Mrs. Hollister met the Dalai Lama before leaving India and asked him for support. Later he wrote to her, "I appreciate any organization or individual people who sincerely make an effort to promote harmony between humanity, and particularly harmony between the various religions. I consider it very sacred work and very important work." Since that time the Dalai Lama has called Mrs. Hollister, his "mother."

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THE TEMPLE OF UNDERSTANDING AS ENVISIONED  
BY ITS FOUNDER, JUDITH HOLLISTER

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In 1970, Spiritual Summit Conference II was held in Geneva. The Temple of Understanding had established its reputation as an international interfaith organization. Institutions of higher learning such as Harvard Divinity School, Princeton Theological Seminary and Cornell University, began approaching the Temple to organize conferences. This was a time when the impact of eastern religious traditions on the west was on the rise.

...Because of the Temple of Understanding's international reputation, it was able to create a platform for east to meet west.

Many not as well-known religious teachers came to the U.S. for these conferences and then set up their own centers, such as Chogyam Trungpa in Colorado, Sri Chitrabanu in New York. Joseph Campbell joined the Board during this time and Allan Watts gave lectures for the organization. Although the organization had bought land near Washington, D.C., the priority turned to programs. As the price of materials rose as well, the hope of ever building an actual temple became less and less likely.<sup>7</sup>

In 1975 the Temple of Understanding held Spiritual Summit V at the Episcopal Cathedral of St. John the Divine, New York City. Headquarters for the "Very Reverend" James Parks Morton, the Cathedral of St. John the Divine is a hotbed of New Age religious philosophy. For a time it served as the headquarters for the Temple of Understanding.

Renowned new ager Jean Houston, as Executive Director for Spiritual Summit V, engaged an international group of religious leaders including Pir Villiat Kahn, the Sufi teacher, Fredrick Franck, author and artist, the Omoto religion from Japan, and for the first time an American Indian representation.

Summit V culminated in a conference at the United Nations, due to the support of Secretary-General U Thant. He wrote, "I wholeheartedly commend the idea which inspires the Temple of Understanding. I hope that your efforts to bring about better understanding between individuals and nations, at a religious level, may be entirely successful." Among the panel of speakers was Mother Teresa; the first time that a woman represented a religious

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tradition at the UN. Her words have been part of our heritage ever since: “Let us ... prove to the whole world that we are One, let us be One in love to the poorest of poor.” This turning point in the history of the Temple of Understanding was also the first time that the UN allowed representatives of religions to speak on UN soil. As an interfaith organization, the Temple had finally been acknowledged by the UN as a valid NGO member, due to the hard work of Argentinian Fr. Luis Dolan, our UN Representative.<sup>8</sup>

In 1984 The Temple of Understanding returned to St. John the Divine Cathedral for Spiritual Summit VI. The Dalai Lama gave the Keynote Address to a full Cathedral audience of some 10,000. The Temple of Understanding states:

A new era had dawned—suddenly the concept of promoting inter-religious dialogue became a much sought-after way to peace. The fears of losing the integrity of each religious tradition by critics gave way to the realization that a global multi-religious, interracial, gender inclusive and independent organization held the promise of international peace, not an eradication of religious differences. As Dr. Karen Singh, former Ambassador to the United States from India and now the Chairman of the Board, said at Summit VI, “What interfaith seeks to do is to not allow religion to fall back into confrontational modes, into contemporary crusades and jihads, rather to move onwards to a new level of interfaith harmony and understanding.”<sup>9</sup>

In 1985 James Parks Morton, Dean of the Cathedral of St. John the Divine, became President of the Temple of Understanding. In 1988, in partnership with Global Forum of Spiritual and Parliamentary Leaders for Human Survival, he guided the Temple to an unprecedented conference at Oxford, England, in which parliamentarians, scientists, and religious leaders were brought together. One leader was Oren Lyons, representing the American Indian tradition, who said, “All things are bound together, all things connect. Whatever befalls the earth, befalls also the children of the earth.” There was made a video of the event, which includes Mother Teresa and the Dalai Lama.

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The Temple of Understanding was also instrumental in bringing into existence the North American Interfaith Network (NAIN), an association of local, regional, national and international interfaith organizations, inter-religious offices of denominational bodies and faith communities and educational institutions. Representatives of the Temple were also present at the Chicago '93 World's Parliament of Religions conference that marked the 100th anniversary of the interfaith movement.

The advancement toward melding religion and government was greatly aided in 1995, when the United Nations Organization asked the Temple of Understanding to host the 50th Anniversary of its founding and to organize two interfaith services, which were held at the Cathedral of St. John the Divine. The Temple brought together leaders of the world's religions to offer prayers, and invited artists from around the world to bring their gifts of music, poetry and dance. These were the first interfaith services ever to open a UN Summit level meeting. A documentation of this event aired on PBS.<sup>10</sup>

In September of 1997 and 1998 the Temple of Understanding, with the Interfaith Center of New York, James Parks Morton's new interfaith organization, gave an Interfaith Prayer Service, for the work of the General Assembly and the secretary-general of the UN, at St. Bartholomew Church. With help from the joint UN Representative of the Interfaith Center of New York and the Temple of Understanding, Bawa Jain, a program at the UN called "A Season of Non-Violence", commemorating the lives of Mahatma Gandhi and Martin Luther King, was also put together. Various speakers shared their wisdom, such as Arun Gandhi, the grandson of Mahatma Gandhi, and Jesse Jackson, who said, "Dr. King and Gandhi, like Jesus, believed that at our core we are children of God, that we count."

In 1996 the Temple of Understanding held the first Juliet Hollister Awards Dinner, at which Her Majesty Queen Noor Al Hussein of Jordan said, "As believers we all have an opportunity and moral obligation to recognize our spiritual common ground; to rise above our differences; to combat prejudice and intolerance." James Parks Morton

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and Swami Satchidananda were also awardees the first year. In 1998 the second Juliet Hollister Awards Dinner featured HH the Dalai Lama, Mary Robinson, UN Commissioner for Human Rights, and Maestro Ravi Shankar as awardees. An event was held in June 1998 to present the award to Henry Luce III, a respected philanthropist and long time supporter of the Temple of Understanding. Although the Temple was never built in a physical form, it has been created as a “virtual” temple on the Internet for interfaith dialogue.<sup>11</sup>

Although the physical structure for the Temple of Understanding was never built, the Temple of Understanding as an organization is among the most important elements behind the blending of religious and political forces for the common causes of world peace, environmental concerns, and the eradication of poverty. Prior to the efforts by the Temple, religion was relegated to little more than an outside advisory role tolerated by governments largely influenced by secular humanism. What the Temple of Understanding has managed to accomplish is the joining of religious and political forces for the establishment of a global community. As much as any single entity, it has lain the groundwork for the global religio-political force which Scripture prophesied will result in the rise of anti-Christ and the false prophet. The Temple of Understanding was a major force in creating the Global Forum on Environment and Development, held in Moscow in January, 1990. At Global Forum, then senator Al Gore (Dem. Tenn.) shared the platform with oceanographer Jacques Cousteau and USSR environmentalist Alexey V. Yablokov to speak on “The State of the Environment.”

### Robert Muller

Working closely with the United Nations, the Temple has received the endorsement of Robert Muller, former assistant secretary general of the UN, who is a member of the Temple’s Advisory Board. In 1995, along with Juliet Hollister, Muller was awarded the first Eleanor Roosevelt Award for profound contributions to humanity by the Center for International Dialogue.

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### Jay Gary

Robert Muller was a mentor to Jay Gary, a major link between the New Age teachings of Muller and today's neo-Evangelical leaders.

Gary is the founder of the Global Service Office, which is the parent organization of Bimillennial Global Interaction Network (B.E.G.I.N.), whose letterhead bore the name of Robert Muller. Gary called Muller a "key person" in that organization's bimillennial plans.

In 1978 Gary went to serve with Ralph D. Winter's U.S. Center for World Mission in Pasadena, California. It is Jay Gary who helped develop USCWM's *Perspectives* study program for world evangelization.

Through Gary's work, the *Perspectives* course became an eclectic mix of writings gleaned from extreme ends of the philosophical spectrum. The course became a platform for ecumenism and liberation theology to infiltrate the missions movements of previously Evangelical organizations.

As we've shown, the *Perspectives* program is at the heart of the World Christian Movement's evangelization efforts, being utilized by thousands of churches, Christian educational establishments, and missions organizations worldwide.

From 1986 to 1989 Gary worked for Campus Crusade for Christ as a consultant in communications and research for their New Life 2000 program, focusing mostly on their Worldwide Student Network. At the same time, he worked as a consultant and congress planner with the Lausanne movement. He was instrumental in bringing to pass the Lausanne sponsored Global Consultation on World Evangelization by AD 2000 and Beyond (GCOWE).

In a list of books offered for sale by Gary's *Bimillennial Research Report* for March-April, 1992, Gary endorsed Robert Muller's *The Birth of a Global Civilization*, calling it, "An inspiring look at our emerging global system, including new global human rights, global networking, global core curriculum, and global celebrations culminating in the year 2000."

Gary claims to have broken off relations with Muller, mainly because he didn't want to cause others to stumble. But stumble

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over what? Muller's flagrant New Age beliefs and associations? At no time has Gary apologized to the Christian community for bringing attention to Muller's ideas. Nor has he disowned Muller's New Age teachings.

In an address to Christian leaders in 1993, Gary promoted various movements that were calling for either increased evangelization efforts and/or concerted plans for celebration of the advent of the third millennium. A number of the books he cited are clearly New Age. One, New Age gurus David Spangler's and William Irwin Thompson's *Reimagination of the World: A Critique of the New Age, Science, and Popular Culture*, Gary called "one of the best."

This book is blatantly New Age and anti-Christ in the truest sense. The concept of Christ is applied to enlightenment rather than to Jesus alone:

...The Christ as presented in most mainstream churches has little to do with nature and the Earth, and little to do with the world in its wholeness. We have made the Christ into a "particle" as opposed to a wave, confining its incarnation to a particular moment in history, to a particular person—who is a man—to a particular species, and to a particular set of revelations. Where is the Christ that is revealing itself and incarnating now? Where is the Christ in nature and in the Earth? Where is the feminine Christ?<sup>12</sup>

Therefore, the Cosmic Christ is the Christ that is freed from a particular historical event. It is active throughout the whole range of time. It is active in each of us, whether we are Christians or not, and it holds the promise that we can each be incarnations of the sacred. It reveals its feminine side and the side that is beyond gender. It is present within nature. It is the spirit of sacredness within the Earth and within the whole cosmos. It is as present in other faith traditions, including many of those we call pagan, as it is in Christianity, and sometimes it seems to me that it is more present in other religious understandings than in some of the Christian denominations whose attitudes and actions betray the compassionate, universal, and loving qualities of the Christ.<sup>13</sup>

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...Jesus is a sacred child who fulfills all aspects of the myth. However, I believe that the myth of the sacred child is the story of the Christ no matter the culture or the time in which it has appeared. Christianity is only one of many retellings of this story—the myth made flesh in a particular way.<sup>14</sup>

We are what I call co-incarnates. Ultimately, only one thing really incarnates, and that is the multiverse itself; or, we might say that only God incarnates. Everything else is an aspect of the Incarnation. Or we could say we are all co-incarnating the ground of all being....

From an inner perspective, too, the New Age is the emergence of a cosmic crossroads, an intersection between the patterns of this world and larger “roads” winding through the cosmos. This intersection releases qualities or energies that have not been available to this world before, qualities that I can sense but that I cannot describe. The sacred child that embodies these qualities, which carry cosmic resonances, is also an expression of the Cosmic Christ and is the bearer of new revelation and of the next step in the continually unfolding Christ event upon this world.<sup>15</sup>

This, then, is a writing that Jay Gary—whose influence in the U.S. Center for World Mission and its *Perspectives* course was considerable—calls “the best.”

Gary was the motivating force behind Celebration 2000 to develop methods for the world to celebrate the year 2000 in honor of Jesus. But which Jesus? The “sacred child” incarnation of the “Cosmic Christ”?

Gary’s celebration of the new millennium was promoted to include joint efforts with non-Christian religions. His desire was to celebrate “a sustainable peace and a nurturing environment.”<sup>16</sup> Not much came of his efforts, but he continues to influence many through his writings.

Gary’s New Age leanings are evident in many of his writings and speeches. In a message entitled “The Power of AD 2000 Mega Images,” Gary endorsed the authors of *The Universe Story*, Brian Swimme and Thomas Berry, who propose that a new story of the future will provide harmony between man and nature that will eclipse the old Creation story. Said Gary:

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You know, up until the 1500s it was the Creation story—from Genesis to Apocalypse—that was our cultural agreement. It was the agreed-upon story that gave civilization and life meaning. But since that year—and since that time—the authority of that story eroded. Others have tried to—human stories—have tried to replace God’s story. And without success—partial stories....

These authors propose a new story of our beginnings and our endings—a new story that will provide harmony between the human family and the whole earth. Their story is epic, sweeping; it’s a story—a parable. And it goes from the primer of the flaring forth of the universe eons ago, to the creation of galaxies, and supernovas, and galaxies (*sic*) to the earth, to the emergence of human life, to the development of classic civilization, and looks into the future.<sup>17</sup>

First of all, human life did not “emerge”—a term used for Darwinian evolution. Man is a unique being created in the image and likeness of God. Woman was taken from man’s side. Neither “emerged.”

Second, the “new story of our beginnings” that Swimme and Berry propose include Darwinian evolution, witchcraft and worship of Gaia—Mother Earth. The book is flagrantly New Age mysticism. And Gary tells Christians that this “new story” is “epic, sweeping,” and attributes to it many other virtues.

Jay Gary is a major avenue of infiltration by New Age interfaith ideology into the neo-Evangelical camp. His adoption by Campus Crusade for Christ, and especially the U.S. Center for World Mission, his influence on the *Perspectives* course, and his acceptance by today’s major Christian leaders in their endorsement of his “Celebration 2000” efforts are no small things. Because of Jay Gary’s influence over the past two decades, millions of Christians are being influenced through their churches’ missions programs to adopt a globalist environmentalist world view.

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## Religious-Political Cooperation

I ncreasingly, secular humanism is on the wane. A re-emergence of spirituality is taking hold among the leaders of the world. We have already seen how the UN wishes to influence the global community with a religious-political effort to save the earth. And the World Christian Movement appeals for cooperation with the UN's efforts toward globalism.

So while there remains entrenched in many governmental organizations a dwindling cadre of secular humanists bent on fighting against the new spirituality, they are finding themselves at odds with a rushing tide of religious fervor.

The new spirituality is being sanctioned and even promoted within government institutions. The organization that has been in the forefront of religious-political cooperation is the UN.

We have been led to believe that the UN is atheistic at its core; this is because of the influence of the former USSR who for years manipulated the organization for many of its socialist purposes. Yet for decades the UN has had an undercurrent of spirituality operative at a low-key level.

Luis M. Dolan, C.P., a Roman Catholic priest, is Emeritus UN Representative for the Temple of Understanding. He has

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worked with the UN as head of an NGO [Non-governmental organization], as a consultant, and as a religious advisor for over 30 years. He has also worked on religious and interreligious programs in over 85 countries. Dolan affirms that the UN is, at its core, a spiritual organization. Writing on "Development and Spirituality: Personal Reflections of a Catholic," Dolan states:

...My research and work with members of the UN diplomatic corps, NGOs, and international civil servants convinced me that sooner or later we would have to address the key issue of spirituality and development, religion and development. I saw that there was a great deal to learn from the wisdom and political vision of the UN's founders in making development the central focus of a global organization whose purposes included maintaining peace and security, developing friendly relations among nations, achieving international cooperation, and being a center for harmonizing the actions of nations to attain these ends....

Coming to a religious perspective on the UN, I will make the general comment that, theologically, the UN has given the world new insights into what in several religions is called the Kingdom of God. These new insights come from the fact that in the UN all nations have a "home"; and even though it is a political "home" to formulate laws and propose forms of legal cooperation, the UN still offers a view of what is possible if there are united nations. This information can provide what is called by some Christian theologians a view of "the signs of the times", i.e., how God is working in the world today. If this material were compiled in a treatise on spirituality and development as seen at work in UN documents, conferences, committee meetings, etc., it would lead to new insight into "the Kingdom of God."

I believe that the UN offers us the first scripture written by communities rather than by a single inspired author. This scripture is the composite of all the basic documents of the UN, starting with the Charter and including the relatively recent Agenda for Development; all the plans of action, declarations, and conventions agreed on through fifty-one years; the frequent conferences; the unique symposia or consultations of UNESCO, UNDP,

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UNITAR, etc. It is a scripture because beyond all politics—and perhaps even because of all politics—we have for the first time a compilation of inspired documents dealing with nearly all the problems that affect living organisms.... All documents are couched in UN jargon, i.e., legal terms for an international political audience, but the voices of the people are there, and these are “signs of the times” for all who believe that God is continuing to speak to us today.

The UN has also given us the first global forum: a venue in which all problems can be addressed. A simple study of the titles and sequence of UN conferences since 1945 will undoubtedly show this. The annual documents produced by the UN bring us up to date on the global voices of God. The UN meditation room, and the minute of silent prayer or meditation at the beginning of each UN General Assembly, place “the greatest gathering of nations... under the symbol of silent prayer or meditation,” in the words of U Thant.

The UN is where “moral and ethical issues are being brought one after the other to the world organization.” The UN is creating codes of ethics and conduct, one of the greatest being the Charter itself. The UN “extends the power of our hearts and souls.” The UN thus has become “a cathedral where we can worship what is best in each other.” “Little by little a planetary prayer book is being composed (at the UN) by an increasingly united humanity seeking its oneness.” Knowing this spiritual side of the UN led U Thant to say that the most significant event of our times was the signing of the UN Charter. This spiritual side of development, and therefore of the UN, was clearly stated by Mr. Joao Da Costa, Executive Secretary of UNCSTD (the UN Conference on Science and Technology for Development) in 1979: Development must be total, i.e., it must transcend the purely economic domain, to include the social, cultural, political, and spiritual dimensions.<sup>1</sup>

It is true that, although the UN has had a strong undercurrent of spirituality almost from the beginning, in its practical working out of its agenda it has operated rather as an irreligious (certainly unchristian) political body. But spirituality does not necessarily

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include religiosity. Secular humanism is just as spiritual as any religion. In truth, every human philosophy is spiritual at its core. Dolan believes that spirituality, in all its forms, must eventually be recognized as the guiding force behind global governance:

Another issue that has recently come to the consciousness of the UN is the concept of global governance. It is a question that naturally arises because of the nascent global civil society....Global governance is portrayed as essentially a civil ideal. It will not work, though, unless it is also presented as a religious ideal.<sup>2</sup>

Dolan continues by suggesting that what is needed to guide the UN in its spiritual quest is a “Catholic voice” working in unison with all the religions of the world. He further states:

I believe that the theological context for this process should be how the [Catholic] Church is trying to work for the coming Kingdom of God, and what it needs to be more Kingdom-oriented; how the mystery of the Incarnation can become a true human universal, reaching and benefiting all five billion people in the world; and how this search of the Catholic Church can become incarnated in different parts of the world.<sup>3</sup>

Dolan is not some obscure priest whose influence is minimal either in his church or at the UN. He has been working for three decades as a Roman Catholic religious advisor to the UN and as a member of a UN-recognized non-governmental organization for over three decades. The religio-political aspiration of the Roman Catholic Church is to establish the visible Kingdom of God on earth under papal rule. We are not far from seeing this come to fruition through religious cooperation. Says Dolan:

...I still believe that before the twenty-first century begins we need a congress on syncretism in which the participants will not be just members of the hierarchy—leaders from different religions, theologians, academicians—but representatives of the common folk who in their daily devotional life may be practicing syncretism and irenicism [peaceful cooperation], even though they do not even know the meaning of the concepts, much less fathom the depth of its consequences.

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We need in that congress to ask questions such as: What is syncretism today? Is syncretism a natural consequence of living in a secularized world? Should we see the adoption of different forms of Christianity by indigenous peoples, with their veneration of ancestors and their love of nature, as a form of syncretism? Who is God and who is Jesus? What does Incarnation mean for five billion people? What does the fundamental principle put forward at the World Day of Prayer for Peace in Assisi, “to be together to pray but not to pray together,” mean in today’s stage of interreligious dialogue? What is the connection between prayer and/or meditation and the deepening of the sense of the ultimate Reality? Let no one fear the supernatural power of such a conference on syncretism: it will deepen each one’s faith and allow all to enter more deeply into the heart of “the other”; above all it will give an essential element to the future world order that only religions can give.<sup>4</sup>

There is no doubt that both the UN and the Roman Catholic Church are working for a new world order of global governance. It wasn’t the social and economic problems of communism per se, that caused the pope, in unison with the United States’ CIA to undermine the stability of the USSR during the 80s. The USSR had to be rendered impotent in order to prevent it from resisting the move toward democratization of its states. This in order to institute a religio-political globalism. The USSR was never intended to last. I recognized this back in the 60s. The problem has never really been conquest by the USSR; the problem has always been internationalism under the spiritual leadership of the papacy—the “Kingdom of God” on earth.

Under the heading, “A Program That Offers One Model for Religion and World Order,” Dolan states:

The last point of this paper is an offering of the Catholic Church’s program to prepare and celebrate the new millennium. The program is contained in an apostolic letter of Pope John Paul II to members of the Catholic Church. I believe this letter can be a starting point for the elaboration of an interreligious model on religion and world order....

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He emphasizes the need for forms of dialogue with different religions, which he calls “circles of dialogue and salvation.”

This program is, of course, a Catholic one; for it to be used in a more international and interreligious context, it will have to be coupled with programs from other religions and UN agencies. The program does, though, help people see how to move toward religion and world order.<sup>5</sup>

Is Dolan alone in his assessment of a coming cooperative effort between religion and a New World Order? Not at all. There are myriad organizations working toward that same goal, particularly through the UN as NGO's, through the media and through multinational corporate enterprise.

Global Education Associates (GEA) is one whose goal sounds much like that proposed by Dolan:

From its beginning, GEA has included multi-religious perspectives and dialog as a strong aspect of its vision, strategies, and programs. The current Religion and World Order Program continues and builds on this history. Launched in 1991, RWOP involves men and women from diverse religious traditions in contributing toward the cooperative development of a shared global ethic and more just, humane and ecologically responsive global systems. Participants in the Program are engaged in multi-religious analysis of existing global systems, and the development of visions and strategies for more humane and effective global systems. The program aims to link human and institutional resources within religious communities with each other and with civil society and UN agencies in collaborative research, education, leadership-training, and social and economic development initiatives at local, national, and transnational levels.<sup>6</sup>

Secular humanism as a guiding philosophy for mankind is on its way out. In its place will be a hybrid spirituality based upon a common consensus of what best benefits mankind in the New World Order. Because of man's spiritual diversity, the only spirituality that can guide the New World Order must be syncretistic, blending the wisdom of man as revealed in all his religions.

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The question arises: what will become of those who resist the new global spirituality, and/or insist that there is really only one way to God? Would they be allowed to voice their treasonous beliefs, thus risking the security of the world's unity?

Barring the development of any other international body, the UN is the best human agency for implementing the world's religio-political alliance and enforcing compliance to its tenets. Almost since its inception, the desire of the UN for a united religious community has been in evidence.

### The UN Meditation Room

The UN Meditation Room was created under the guidance of Secretary General Dag Hammarskjold in the 50s and is dedicated to all the world's religions as a place for meditation or prayer.

The symbolism of the UN meditation room is explained by David Wilcock, a New Age channeler and interpreter of dreams. He and his friends strongly suggest that he is the reincarnation of Edgar Cayce. Thus, knowledge of occult symbolism is essential to his work. Says Wilcock about the UN Meditation Room:

...The room itself is built in the shape of a truncated pyramid, which is certainly a "sacred shape," as a function of Pyramidal geometry. This truncated pyramid shape was worked into the mural in several different places, as was the full pyramid with capstone as well. We can also see that the geometric form of the altar in the center of the room is preserved in the mural through rectangles that are of the same size and proportion.

The very geometric and colorful mural helps to organize the meditator's visual centers with sacred geometry. Music piped into the room helps to organize the meditator's mind. And last but not least, what is that big stone altar doing in the middle of the room? Would you be surprised if we said that it was a piece of naturally magnetic metal or magnetite, and indeed the largest natural piece of magnetite ever mined? Would you be more surprised that its foundation goes straight into the bedrock of the Earth underneath the floor of the room?...

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Obviously, the architects of the UN Meditation Room had it down to a science. A minor grid line not visible on the Becker/Hagens map directly overlies Geneva, Switzerland, so that satisfies the global energetic location requirements. [Some occult sciences postulate that there are magnetic grids that blanket the earth, forming areas of intense effects on human consciousness as well as gravity.] We have the proper room structure, the proper visual structure and the proper musical structure. We then have a gigantic piece of natural magnetite, which obviously has a tremendous magnetic field. Why would the architects of the UN Meditation Room wish to import such an expensive material if it didn't "do" anything? Doesn't it make a lot more sense that this magnetite actually helps to harness and enhance the natural spiraling magnetic Earth energies in the room? We can start to see that by those who know, this technology was indeed never "lost," only kept hidden....

And now we come to the most interesting part of all of this—the famous All-Seeing Eye that is printed on the reverse side of every American dollar in circulation. Thomas Jefferson, Benjamin Franklin and John Adams adopted it after they were given the task of creating a seal for the United States of America on July 4, 1776....

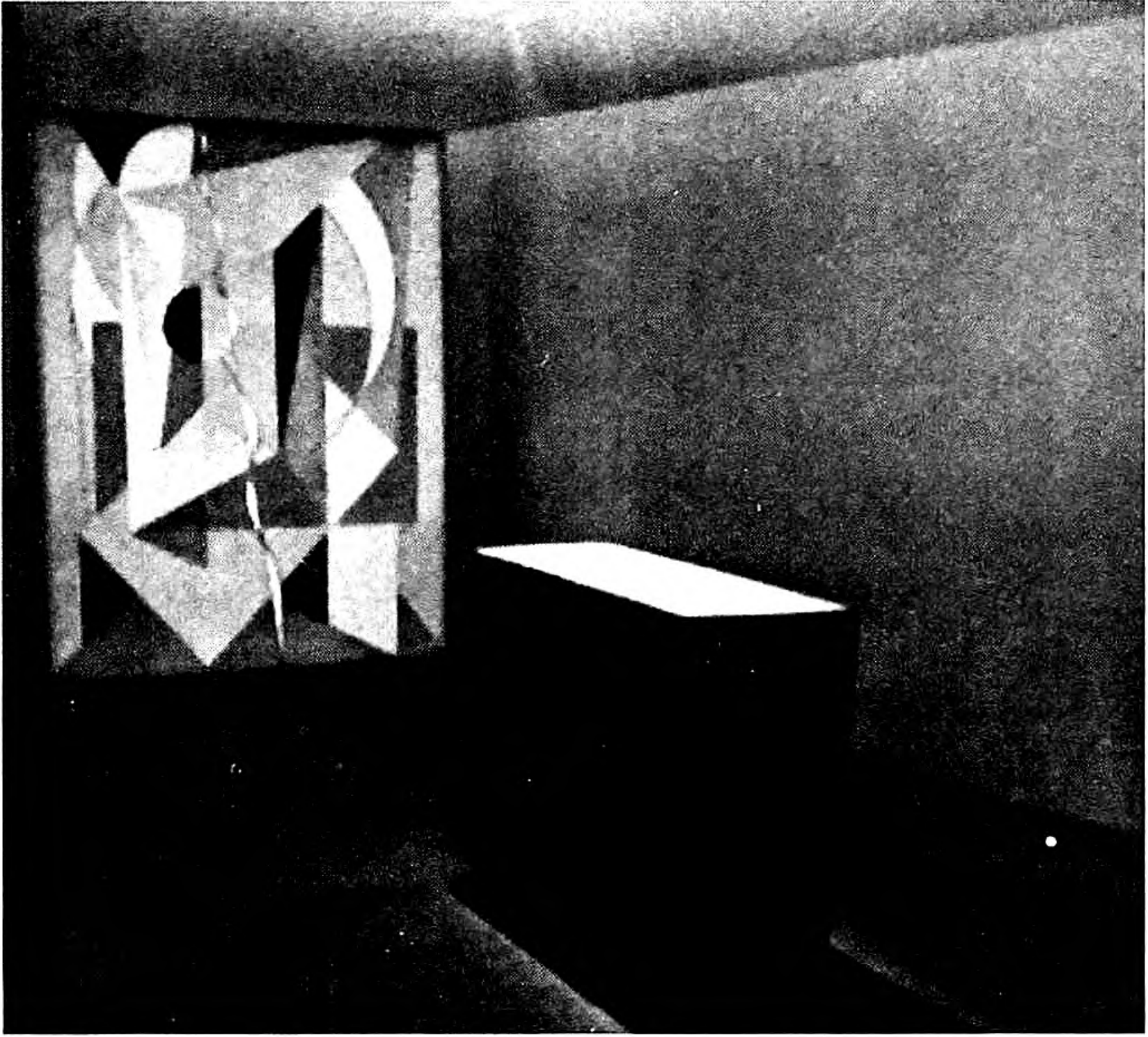
The All-Seeing Eye is unanimously agreed upon as being a "Masonic symbol."...

As we now know that this dot represents the One, or the Octave, we can understand why it would be given the symbol for Deity, or the All-Seeing Eye.

Now, if we look back to the United Nations Meditation Room mural, we can see that this same symbol was carefully and secretly encoded within it.

What we see in this picture is that the central circle, divided into quarters to symbolize the four elements, is directly framed within a triangle. Although this triangle is extended, the image is the same. Furthermore, when you continue the circular line to the left of the central circle as we have done, you can see that this forms a larger circle that precisely circumscribes the smaller one. This is the classic astrological symbol for the Sun. By putting a line through the central circle on the exact same diagonal angle of tilt

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that is implied by the surrounding shapes, we can indeed see that it represents the Earth, tilted away from the Sun with one half illuminated with daylight. And then, to top it all off, we have the suggestion of a spiraling line that is at work on the central circle.<sup>7</sup>

The mural was painted by Bo Beskow, a friend of Dag Hammarskjöld. Beskow stated that his fresco contained no intentional symbols. “All that I seriously sought to do was to open up the wall, in order to let the eye travel farther, and to open up the mind, provoking meditation but not directing it,” he said.<sup>8</sup>

This may be true in the exoteric sense, where the uninitiated may not perceive the true symbolism. However, there is definitely an esoteric—or hidden—aspect of the symbolism that would only be perceived by initiates into the secret mysteries such as Freemasons, theosophists, some well-versed new agers, and those who have made a study of occult symbolism.

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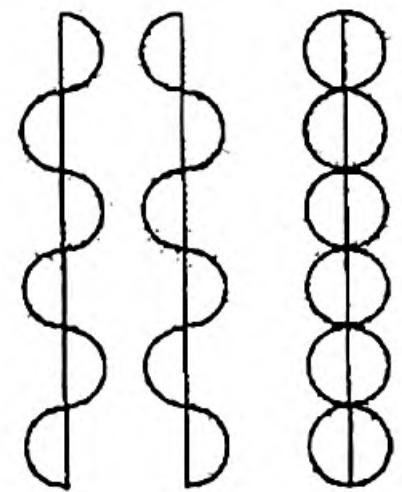
Beyond what Wilcock has revealed, the serpentine line that dominates the center of the mural is suggestive of the kundalini life force that is invoked through meditation. Kurt Keutzer, a practitioner of yoga who maintains an information Web site on kundalini says:

“Kundalini” literally means coiling, like a snake. In the classical literature of hatha yoga kundalini is described as a coiled serpent at the base of the spine. The image of coiling, like a spring, conveys the sense of untapped potential energy. Perhaps more meaningfully kundalini can be described as a great reservoir of creative energy at the base of the spine.<sup>9</sup>

This energy (in reality demonic power) is unleashed through meditation. However, it is not something to be handled lightly, as stated by a kundalini practitioner by the name of Harshadeva:

It is a matter of practical knowledge in the Hindu, Jain and Buddhist Tantric traditions that if anyone meditates systematically, seriously and sincerely for 1 to 3 years, regulates his or her sexual conduct thereby increasing the vital energy, the Kundalini Shakti is bound to awaken. There is nothing mysterious in this at all. It is a perfectly natural process of psycho-physiological and spiritual unfolding that occurs when the environment is favorable and meditation is practiced with zeal and intensity. With the proper and safe awakening of the Shakti, the aspirant develops the capacity to become creative in both the inner and the outer worlds. Access is gained to different states of consciousness, and creative solutions present themselves for the challenges faced in life.<sup>10</sup>

The accompanying illustration of the kundalini force from a resource on kundalini information reveals the similarity to the intertwining portion of Beskow’s mural. Notice that the serpent energy enfolds the daylight portion of the earth in the mural. The practitioners of kundalini yoga would laugh at the suggestion that this is a fitting representation of the serpent, Satan, ruling as



*Schéma 5.  
Schéma d'ondes  
de la kundalini.*

the god of this world. Laugh though they may, those who have knowledge of God's Word can easily see the significance of such symbolism.

In view of the obviously occult nature of UN spirituality, one must ask why certain leaders in the World Christian Movement wish to join forces with the United Nations for any purpose.

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

*And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath 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 ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

*And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:14-18)*

*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

*But his delight is in the law of the LORD; and in his law doth he meditate day and night.*

*And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

*The ungodly are not so: but are like the chaff which the wind driveth away.*

*Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

*For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish. (Psalms 1:1-6)*

*Prove all things; hold fast that which is good.*

*Abstain from all appearance of evil. (1Thessalonians 5:21-22)*

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The UN Meditation Room reflects the occult sciences in every regard. It is a fitting display for the globalist spirituality that is overtaking the world. May it be a warning to Christians who think they can work hand-in-hand with that spirituality and still maintain the purity of the Faith.

Whether we like it or not, the United Nations is wielding tremendous influence over our lives by the implementation of its agenda through government agencies. Our education system is being impacted by the U.S. Department of Education, which has established its guidelines along those of the UN. (See the Media Spotlight special report, *America 2000: Education for the New World Order*.) Thus, spirituality is being reintroduced into the public schools through “cultural” studies which require students to engage in pagan worship while forbidding as much as possible any reference to Jesus Christ.

Even the U.S. Supreme Court’s authorization to post the Ten Commandments in the schools is considered merely an instrument in the quest of social restraint, not as a guide for what God requires of us.

We should expect this from a pluralistic society that is becoming more pagan every day. The authorized use of pagan symbols and practices in government schools far outweigh anything even remotely biblical. The schools, following the UN model, are laboratories for the New World Order spirituality.

### The U.S. Military

The U.S. military is increasingly under the command of the UN and NATO. In the process, it is adopting New Age spirituality under its chaplaincy programs. Chaplains may offer psychological counseling and even spiritual counseling, provided they keep an open mind about religion. They may not announce that Jesus is the only Way to God—at least not unless they are speaking to believing Christians.

An example of the inroads of the new spirituality into the military is the Credo Institute, an outreach to Navy and Marine personnel. Credo Institute states that their purpose is to promote a dialogue concerning the spiritual challenges of our culture, and how we can help each other become instruments of peace.<sup>11</sup>

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Credo Pacific Northwest offers the following about the spiritual aspect of its program:

The philosophy of our program is distinctly spiritual. This spiritual approach builds trust and facilitates an experience of unconditional acceptance, heightens a sense of personal responsibility, energizes a desire to contribute to the community. At its core, CREDO neither merely imparts information, nor aims at diagnosis and cure. Individuals are encouraged to share only what they are comfortable sharing, define their own goals, and move at their own pace. CREDO invites reflection, but does not attempt to “fix” people or force them to work on perceived issues. Instead, we attempt to look beyond behaviors to affirm each person as a unique creation of God with value and significance.<sup>12</sup>

Credo’s team members are described as spiritually oriented persons on a faith journey of their own.<sup>13</sup> This is a New Age term which suggests that every person has his own “truth” to pursue, and that every person’s “truth” is as valid as the next person’s “truth.”

The new spirituality being promoted under the guiding hand of public entities, has nothing to do with true faith in Jesus Christ.

### Church-State Cooperation

The major push for spiritual “understanding” and cooperation with political forces is being led by New Age proponents of a one-world religio-political system. Working through interfaith organizations such as the Temple of Understanding, and backed by political powers and big capital, the proponents of the one-world religion have succeeded in diluting the influence of the Gospel and replacing it with a quasi-Christian religion based on social action. As a result, political powers are feeling more comfortable about working hand-in-hand with churches to form a peaceful society.

No longer are churches to be ignored in planning and implementing the new social order; they are to be partners. And many churches are jumping at the chance to be included in the plan. President George W. Bush’s well-meaning proposal to use “faith-based” organizations to supplement government social programs is part of this plan, proposed long before he took office.

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At the local community level throughout the United States, churches have already been working with social services agencies, local businesses, neighborhood associations, schools and other secular entities to foster a better society.

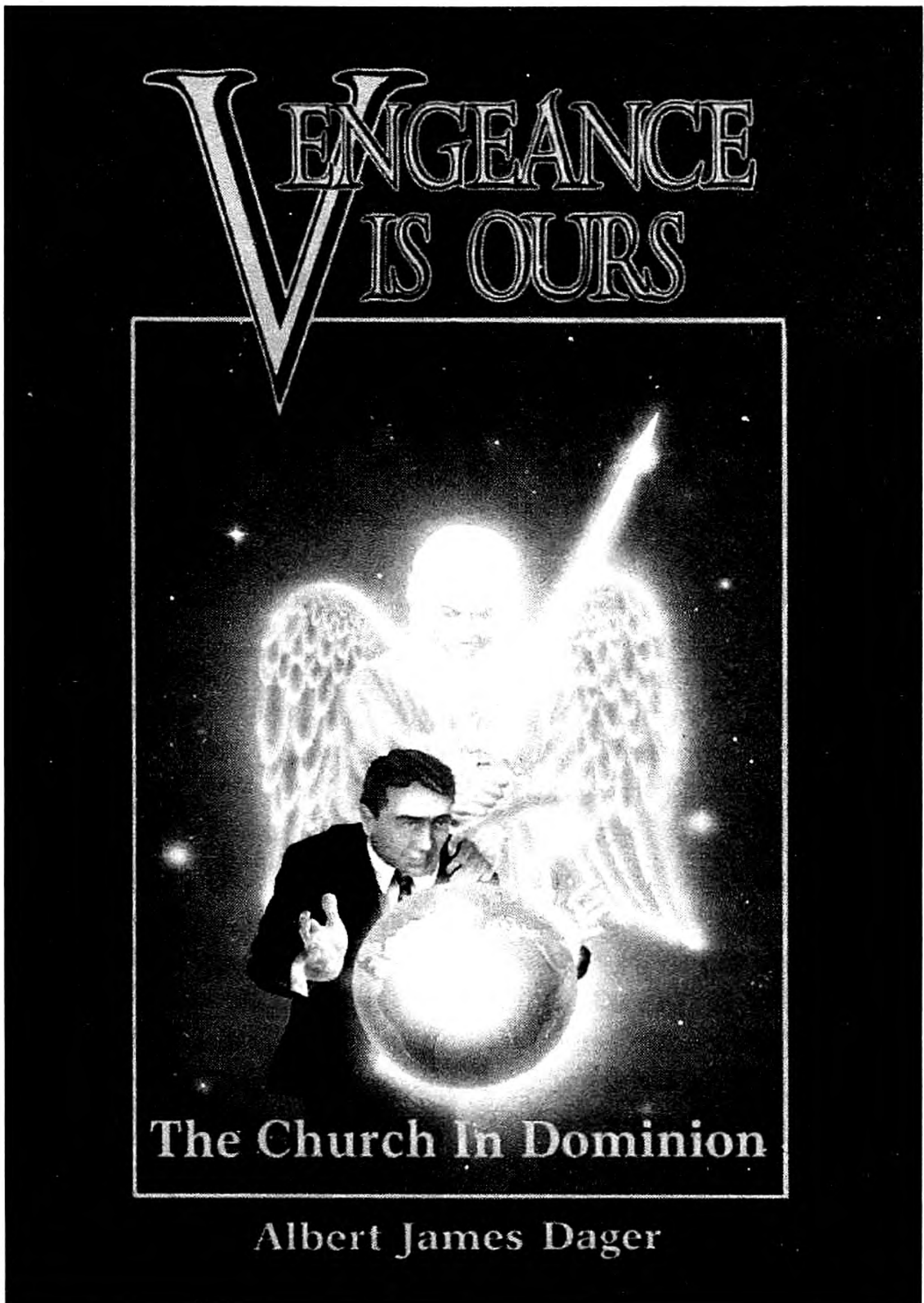
Some may think this provides greater opportunities for outreach of the Gospel into the community. But while working with these secular institutions, churches cannot minister the Gospel. They may offer psychological counseling, spiritual meditation and even exercises in yoga or other spiritual disciplines. But they may not preach the Gospel.

The chart below, from a community resource center in Washington state, illustrates how religious institutions should form the hub of all community activity. Churches are being looked to as "community resources." Their role will not be defined by the churches themselves, but by the leaders within the local community. This will not matter so much to non-evangelistic organizations, but to the churches it means quite a lot.

Chart Three: One on One Relationships

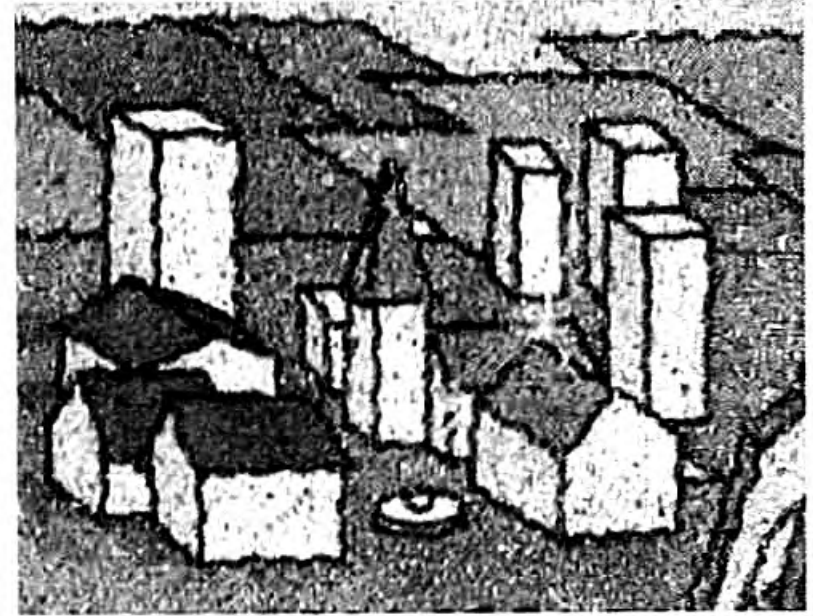
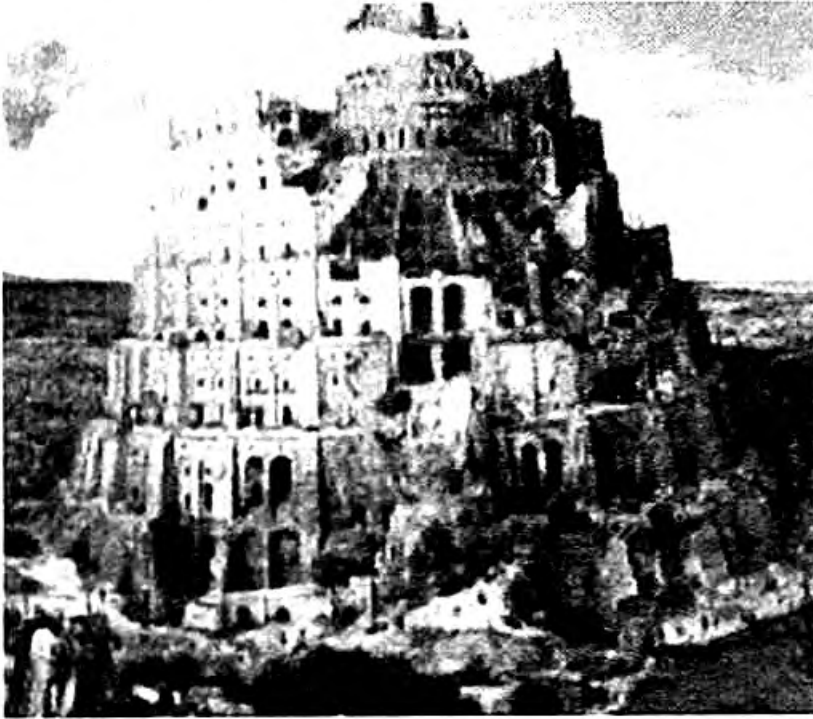






Another graphic we offer is that of a poster published by the Council of Europe's Council for Cultural Co-operation. The tower depicted is patterned along the lines of Pieter Brueghel's painting, "The Tower of Babel," pictured on the following page. What applies to our discussion is the detail for the city adjacent to the tower being built. The most prominent edifice in the community

pictured is a church whose scale is far greater than the multi-story commercial buildings around it. The little circular thing in front of the church looks suspiciously like a UFO. Who knows for sure. You decide.



Those familiar with occult and satanic symbolism will take notice of the stars which represent the European Union. They are inverted, with the points down. This is the manner in which the pentagram is positioned to represent Baphomet, the goat head, which is also a symbol for various deities of nature.

In its upright form, the pentagram symbolizes man's control over nature. It is often seen superimposed over the image of an upright man, with outstretched arms and legs, ruling the elements with his head. This is the form the Order of Hermes uses. The inverted pentagram symbolizes nature's power over Man.

Baphomet is regarded by Traditional Satanists as the bride of Satan.

Coincidence? Is all the rest of the symbolism of the poster coincidence? Not in view of the Bible's prophecies that Babylon (nature worship) would rise in the last days to defy God.

The task of the one-world religion is to bring mankind into spiritual unity in order to be conformed to the new humanity that will save the cosmos—the "quantum leap" in human evolution. Those who do not make the leap—or at least do not strive to make the leap—will be expendable. Although the World Christian Movement suggests that we can "win the world for Christ," the truth is that the world does not want Jesus Christ; it wants another christ: anti-Christ.

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## What Can We Do?

**W**e've addressed the problems of the World Christian Movement and the direction toward a New World Order religio-political system in which it is leading. Now we should address the question of what we can do about it.

The answer in a nutshell is, "nothing." Let me explain.

Globalism is a fact. The world has no choice but to follow the path to globalism. Due to the impact of man's technology, there truly are no boundaries between nations. The jet stream carries the pollutants of one nation to another. Ocean currents carry contamination from one shore to another. And that's just as far as the ecological issues are concerned.

The economic issues are just as intertwined between nations now. And as much as we Americans—who have been raised to view our sovereignty as something sacred—may wish to ignore it, the truth is that governments no longer think in terms of sovereignty. Democracy is on the rise everywhere. And with democracy comes a demand from the people for a better way of life, particularly in materialistic terms. The answer to that demand is more technology and more industry. Thus, governments are forced to look to commerce for the answer to their people's demands. This is what global enterprise is all about. Few goods are

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not produced and/or assembled in foreign lands. Corporations want cheap labor, and government helps them get it with international trade agreements.

We are led to believe that the government determines the course of our nation's domestic and foreign policies. But more and more, those policies are being guided by huge multinational corporations. It is Mammon after all that is ruling the world. And government officials know who butters their bread. It isn't the common man, as much as we would like to believe it. The common man is merely fodder for the international money interests' cannons.

“What's good for big business is good for the government.” That has been the unstated mantra of big capital for a long time.

Don't get me wrong. I'm not suggesting that socialism or any other economic system is better than capitalism. Personal ownership of property and of the means of production and distribution is biblical, although during biblical times commerce was primarily local. What we are talking about here is international capitalism on a grand scale which threatens the individual enterprises of small businesses.

Everything is going toward larger, multinational corporations and less expensive goods. That's fine as far as consumers go. But it also means that the wealth of the world is more and more being controlled by fewer people. And those people hold the reigns of government by virtue of their monetary power.

There are few if any statesmen left to challenge Mammon. And now Mammon is rebuilding the tower to the stars.

It is not only inevitable that globalism become a reality; it is destined. Scripture speaks of the day in which we are living when the forces of evil will gain more and more control over the world's populace. The best we can do is witness to those souls with whom the Lord grants us the opportunity to come into contact.

Kipling was shortsighted when he stated that “East is East, and West is West, and never the twain shall meet.” Just as government and money are destined toward globalism, so is religion. Materialism alone cannot sate the spiritual vacuum that exists within man. If the God of the Bible does not fill that void, then man must fill it with something else. Global religion is the

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answer for those who do not know Jesus Christ. Man, after all, wants a peaceful existence along with his bread. Atheism has not been able to give him that peace which is only found in the spiritual dimension.

Only Jesus gives perfect peace which casts out fear of God's judgment. But man loves himself too much to allow Jesus to take control of his life. Instead he looks within for the peace he seeks. And if he finds a modicum of peace while in the throes of meditation or prayer to some far-away "god"—or a supposed "god" within—that peace cannot last.

The reason it cannot last is because man's heart is still deceitful above all things and desperately wicked (Jeremiah 17:9). Man is self-centered. This is his problem, but it is also the reason he looks within to find the solution to his problem. His ego says, "I don't need a savior; I'll save myself."

And that is what religion offers him: the belief that he can save himself. The means for that salvation is works. Man fools himself into thinking he loves others by giving something to them—particularly to those who love him. But as much as he may love those who love him, he cannot love his enemies; only truly born-again believers in Jesus can do that—and for us it isn't all that easy.

We will not stem the tide of globalism in government, business or religion. But we can protect ourselves and our loved ones from being deceived into following the New World Order.

So while there is nothing we can do about the World Christian Movement, we can focus our time, effort and material resources on ministering the truth to others.

Some may ask to whom they should give. After all, their churches are supporting organizations involved in the World Christian Movement. Nearly every missions program is tainted by the ecumenical social gospel.

Yet there are individuals that are not compromising the Gospel, even if in their naïveté or ignorance they are still connected to the World Christian Movement in some way.

See if you might be able to give directly to those individuals without the organization in which they are serving taking a share from them. Search out others who may be serving the Lord in truth,

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and help them where you can. Help brethren that you know who are in need. We have to get out of the “tax-deduction syndrome.” Not everything we give to the Lord has to benefit us with the IRS. Does a brother in Christ need a new car? Help him get one. Does a sister in Christ need medical care? See that she receives it. We can give our money, energy and time to those who are truly in need.

*What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*

*If a brother or sister be naked, and destitute of daily food,*

*And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*

*Even so faith, if it hath not works, is dead, being alone. (James 2:14-17)*

But a word of caution. We must give of these things wisely. We should not give to someone who is not worthy—someone who is a freeloader, or a false brother, or who is living in sin:

*For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

*For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.*

*Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

*But ye, brethren, be not weary in well doing.*

*And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*

*Yet count him not as an enemy, but admonish him as a brother. (2 Thessalonians 3:10-15)*

*But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

*For what have I to do to judge them also that are without? do not ye judge them that are within?*

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*But them that are without God judgeth. Therefore put away from among yourselves that wicked person. (1 Corinthians 5:11-13)*

We must use compassion tempered with wisdom in our service to others, lest we find ourselves working against the will of God in their lives. If we will follow the Scriptures in their guidelines for such service we will not go wrong.

Beyond this—service to the brethren and keeping ourselves pure from the pollutions of the world and from the false doctrine of deceivers—there really is little else we can do in regard to the World Christian Movement.

Yes, we should warn others of the deception. But be prepared to be spat upon and kicked out of the synagogues. There is too much at stake for corporate Christianity. The CEO's of the major religious franchises do not like their products scrutinized. They are in the business of selling good feelings through their human wisdom that passes as biblical insight.

We hear preached from the pulpits warnings against the world's philosophy of "if it feels good, do it." To think that people should do things in the body just because they feel good is anathema to religious-minded people, as it should be. Yet are not the many caught up in today's false "revival" guilty of the same thing in the realm of the spirit? "If it feels good, it must be of God; do it!"

The feel-good efforts of the World Christian Movement fit this pattern.

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## Conclusion

Throughout the early decades of the 20th century Evangelical Christianity held the line against the onslaught of “higher criticism,” liberal theology, mysticism and myriad attacks against the purity of the Gospel. In the latter half of the century in particular, that line has become blurred. It is becoming increasingly difficult to discern error from the truth.

The problem is that Christians in general have trusted in their religious institutions to do their work for them. Individual Christians have been too busy, naïve, unknowledgeable or just plain lazy in educating themselves about the tenets of their faith. The same shortcomings apply to their education about the apostasy that has been at work to destroy their faith. As a result, they have allowed “theologians” and other religious leaders to do their thinking for them.

As the enemy of their souls has infiltrated and corrupted the Christian institutions, whether denominations or institutions of higher learning, the teachings that have been handed down to the people have become more and more corrupted. There are few today who have the inclination, let alone the understanding, to defend their faith against the apostasy that has taken hold of their beloved institutions.

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Satan speaks the language of the Evangelical through his “ministers of righteousness” (2 Cor. 11:13-15), substituting a false gospel that contains a sufficient amount of truth coming in the name of Jesus. Thus, he has lulled to sleep the largest segment of Christians in the world.

The World Christian Movement, enlisting the names and teachings of highly respected leaders within the Christian community, has corrupted the meaning of evangelism to bring it into line with liberal theology and even New Age mysticism. According to these corrupters of the Faith, the Gospel is no longer adequate unless it is accompanied by charismaticism’s “signs and wonders” theology coupled with social and political action through cooperation with the United Nations and its non-governmental organizations. The secular “saviors of the world” have convinced the major Christian leaders to join their New Age agenda, allowing them to use the name of Jesus to accomplish that goal. Thus, the new gospel of the World Christian Movement allows that Jesus is already found in the world’s religions which have been inspired by God with sufficient truth to save apart from the true Gospel given to us by Jesus and His apostles.

God’s Word tells us that this gospel of the World Christian Movement is a deception:

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

It is necessary to believe in Jesus in order to be saved. The Scripture also tells us that one cannot believe unless one is told about Jesus:

*For whosoever shall call upon the name of the Lord shall be saved.*

*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

*And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

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*But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

*So then faith cometh by hearing, and hearing by the word of God. (Rom 10:13-17)*

The corrupted gospel of the World Christian Movement gives lip service to evangelism. Yes, it wants to tell the world about Jesus, but only within the context of the various cultures' religious understanding. There are many lost souls who think they worship Jesus. But it is another Jesus than the one that Paul and the apostles preached about, because the gospel of the World Christian Movement is a different gospel than the one Paul preached. Thus, the World Christian Movement denies the biblical truths that are essential to the saving of souls. In their stead it offers temporal salvation from the woes of this world.

And even there it is unable to deliver.

So man is left with a false hope of a better life in this world, and a false gospel that cannot save him for the next. Those who think they are going to "win the world for Christ" will suffer nothing but frustration in the long run. They are into kingdom building; only it isn't the Kingdom of God, it is their own kingdom.

Many pastors caught up in the news of the supposed "revival" sweeping America and the world are trying their best to get on the bandwagon of that "revival." They are determined to push their people to win their community to Christ. But they are being frustrated by one simple truth:

*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*

*Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)*

The world will not be won to Christ. Even when He returns and establishes His righteous government upon the earth it will be necessary for Him to rule with a rod of iron. If the world will not obey Him without harsh measures then—even with His visible presence in their midst—how much less will it obey Him under a Christian theonomic structure before He returns?

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Trusting the Christian media spin on “revival,” the leaders of the World Christian Movement reject God’s Word that nowhere speaks of revival at any time, but rather of apostasy as we approach the end of days.

But they don’t want to believe God’s Word; they have a better plan than God has. And if God doesn’t like it, He’s going to have to accept it because they are going to accomplish the salvation of the world with or without His help!

Well, John saw something different than what the World Christian Movement says will happen in the last days:

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

*And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

*And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

*And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

*And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*

*And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

*And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

*If any man have an ear, let him hear. (Revelation 13:1-14)*

Amen to that!

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## Appendix

# Transformations

The *Transformations* video, produced by the Sentinel Group headed by George Otis, Jr., makes astounding claims of revival achieved through spiritual mapping, unity across denominational lines, repentance and reconciliation. It provides visual evidence to support those claims, as we witness thousands of people crowding sports arenas and stadiums, hands upraised in rapt praise of Jesus Christ.

Four cities are presented as evidence that, through these spiritual warfare techniques, satanic principalities and powers are vanquished, and God's power is set free to work in the hearts and minds of people.

The first city, Cali, Colombia, was infamous as the site of the headquarters for one of the world's largest drug cartels. In 1999, the first all-night prayer meeting was held by several of the city's churches acting in unity to pray and wage spiritual warfare against principalities and powers. Within 48 hours, we are told, for the first time in the memory of many, there were no killings for an entire day. This at a time when there was an average of 15 killings per day.

Remarkable as that seems, no claims are made that after that day killings ceased altogether. However, ten days after that event, the first drug lord was arrested. It is stated that, in 1995, God declared "all-out war against the drug lords."

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It is true that 1995 was the year that the Colombian government became serious about dealing with the drug cartel in Cali, and began to crack down. However, that was four years before the spiritual warfare tactics employed by the charismatic Christians of that city. Yet it cannot be denied that something remarkable has occurred there. We are told that the mayor of Cali has declared that Cali belongs to Jesus Christ. Government officials have stated that they need more honest people like the Christians, and they do not charge the churches for the use of the stadium. Attendance at churches is on the rise, at least among the charismatic churches.

The one American community featured is that of Hemet, California, in the San Jacinto Valley. We are told that satanism, the Moonies, Scientology and Transcendental Meditation were major religious elements at one time. Youth gangs prevailed on the streets.

We are also told that the churches are now coming together in unity without concern for denominational distinctions. In time the T.M. Building was burned out by a brush fire that didn't touch any other buildings, including two on either side of it. Most of the other religious headquarters are gone, although the Scientology center continues on.

The video asserts that one of the gangs converted to Jesus Christ, and even removed its graffiti from the area. Church attendance in the Hemet Valley is now at 14%—double what it was. The mayor, police chief, fire chief and city manager all profess to be Christians. An estimated 30% of the police officers are Christians. The schools are now among the highest in academic scores and have the lowest drop-out ratings in the United States.

After viewing *Transformations*, a constituent of Media Spotlight acquired the police crime statistics to verify the claims about the crime rate. The statistics demonstrate that there are no significant differences over the past decade. If what we are told is not true in this case, how can we trust what else we are told?

Kiambu, Kenya, in Africa, was considered one of the most dangerous and depressed areas in Kenya, having the worst crime rate in the country. One pastor, Thomas Muthi, states that he and his wife preached the Gospel but the people didn't get saved. To be

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successful they had to identify and confront spiritual powers in the city. According to *Transformations*, after six months of the churches incorporating spiritual warfare tactics, the evil powers over the city were broken. Healings and conversions became commonplace. One of the targets of the spiritual warfare was a professing Christian who was in reality a practitioner of witchcraft. The pastors prayed that she would get saved or leave town. It is said that she was stripped of her power and left. The atmosphere in the city changed; bars closed and were remodeled into churches, the crime rate went down, and the population grew by 30%. The Word of Faith Church expanded to 5,000 members in a town where the largest churches numbered in the thirties. Each day more than 400 people gather to pray in the spiritual warfare they call "Operation Prayer Storm."

In Almolonga, Guatemala, ancestral spiritism was the dominant religious expression. In the 1980s drug and alcohol abuse was rampant and the jails were overflowing. It is now a city of churches where eight of ten consider themselves born-again Christians. The agriculture industry has burgeoned. Vegetables of immense size are grown in short periods of time. Many of the produce trucks are emblazoned with Christian slogans. The mayor is a born-again Christian.

Again, a remarkable transformation. But the crime rate in Almolonga had been steadily decreasing for the prior twenty years. That began long before spiritual warfare was employed.

But let us not belittle the fervor that has gripped these communities as well as others, according to Otis. It would appear as if God has been working in individual hearts through the efforts of the leadership there.

What concerns me, however, is the claim that the preaching of the Gospel could not save souls; it took unscriptural methods of so-called spiritual warfare to do what the Gospel could not do.

Yet Scripture tells us that the Gospel is the power of God unto salvation (Romans 1:16). True faith comes by hearing a word about Christ (Romans 10:17).

If spiritual warfare is the real power for transformation, then it stands to reason that God is impotent to save souls through the preaching of His Word alone; he needs man to vanquish the

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spiritual powers that prevent the unsaved from responding to the Gospel. In other words, man is lost not because he is sinful, but because he is deceived and is prevented by demonic forces from repenting. But, again, what says God's Word?

*So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah 55:11)*

There is no doubt that spiritual powers are at work to prevent souls from being saved; but they are not as powerful as God's Word. Therefore, we must wonder to what many people are being converted. Is it to the true Gospel of salvation by grace through faith, entered into by repentance and counting the cost as required by Jesus? Or is it to religious fervor and the desire for a better life with a willingness to give God the glory? No doubt the latter can be used by God to bring some into the maturity of a genuine faith, but it is not in itself saving faith.

The question arises why, today, certain Christians seem to have stumbled upon a spiritual secret unknown even to the apostles and to the greater men of faith through the ages. Is it just that this is the time ordained by God for this secret to be revealed? If so, why is there no hint of it in His Word?

Or is there?

The Apostle Paul wrote:

*Finally, my brethren, be strong in the Lord, and in the power of his might.*

*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

*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.*

*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

*Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*

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*And your feet shod with the preparation of the gospel of peace;*

*Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

*And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. (Ephesians 6:10-18)*

These are the definitive verses used to promote today's spiritual warfare tactics. They are interpreted to mean that Christians can and should confront evil spiritual powers through rebuke and prayer in order to transform the world around them.

But in context, they speak to the individual believer to guard himself against the wiles of the devil who would deceive him and "all saints." That deception may lead to personal sin or it may lead to religious delusion and apostasy. There are no Scriptures that clearly point the believer in the direction of taking authority over demonic spirits in order to transform their communities. In fact, Jesus Himself could do nothing in His own country because of unbelief (Matthew 13:53-58). He upbraided the cities in which He had performed many mighty works because they did not repent (Matthew 11:20-24).

Is the servant greater than the Master? It would appear so if the servant incorporates tactics the Master never used.

Is all Scripture not sufficient for instruction in godliness? Is it lacking in its ability to transform by the power of the Holy Spirit without the benefit of railing against principalities and powers which is contrary to Scripture itself?

The claim is made in the video that not only can these transformations take place in your city, state and country, but in all the world. But is that not contrary to God's Word which speaks not of revival in the last days, but of apostasy?

Can spiritual transformation to godliness happen in some cities and even in some countries? Absolutely, if God ordains it; at least for a time. But will it happen all over the world as a prelude to Jesus' coming again as intimated by this video and the World Christian Movement in general?

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No. For that would be contrary to God's Word. Scripture is clear that when Jesus returns all nations will gather their armies to battle Him. Wickedness will increase upon the earth. Apostasy will characterize the churches.

We cannot get away from the truth of Scripture no matter how much we would like to believe the wondrous reports from far-away lands, presented in edited video sequences. All we have to go on is the word of those whose desire is to see the world changed from evil to godly. Even if all they say is true, it cannot guarantee that the transformation exhibited at the time recorded will continue for long. Every "great awakening" and "revival" has fizzled out within a few years at most, and the spiritual condition of the communities affected has reverted to what it was before—an expression not so much of demonic influence as of human sinfulness.

One thing that is not addressed in the video is the Roman Catholic issue. With the exception of a few charismatic and Pentecostal churches being identified, it was the desire of the producers to not make an issue of any particular religious influence, but to stress the unity which appears to be at the center of these transformations.

I spoke with a representative of The Sentinel Group, who assured me that, while there are no visible signs of Catholics in the video, that isn't to say that there is no Catholic presence, since, particularly in Cali (and Almolonga), Roman Catholicism is the major religion.

Some 125,000 to 150,000 copies of *Transformations* have gone out to a diverse representation of Christian religions. A sequel to *Transformations* features Uganda as a country whose leaders have dedicated it to God for the next 1,000 years. There is a special government agency headed by the Minister of Ethics and Integrity. It has nothing to do with any religion, but these virtues are seen as the only means by which Uganda is going to raise itself from the poverty and crime that plague it.

By all means let us rejoice at any claim of repentance, and allow God to judge hearts. But let us not be so naïve as to assume that these will burgeon into a world-changing revival that will usher in the Kingdom of God before Jesus returns.

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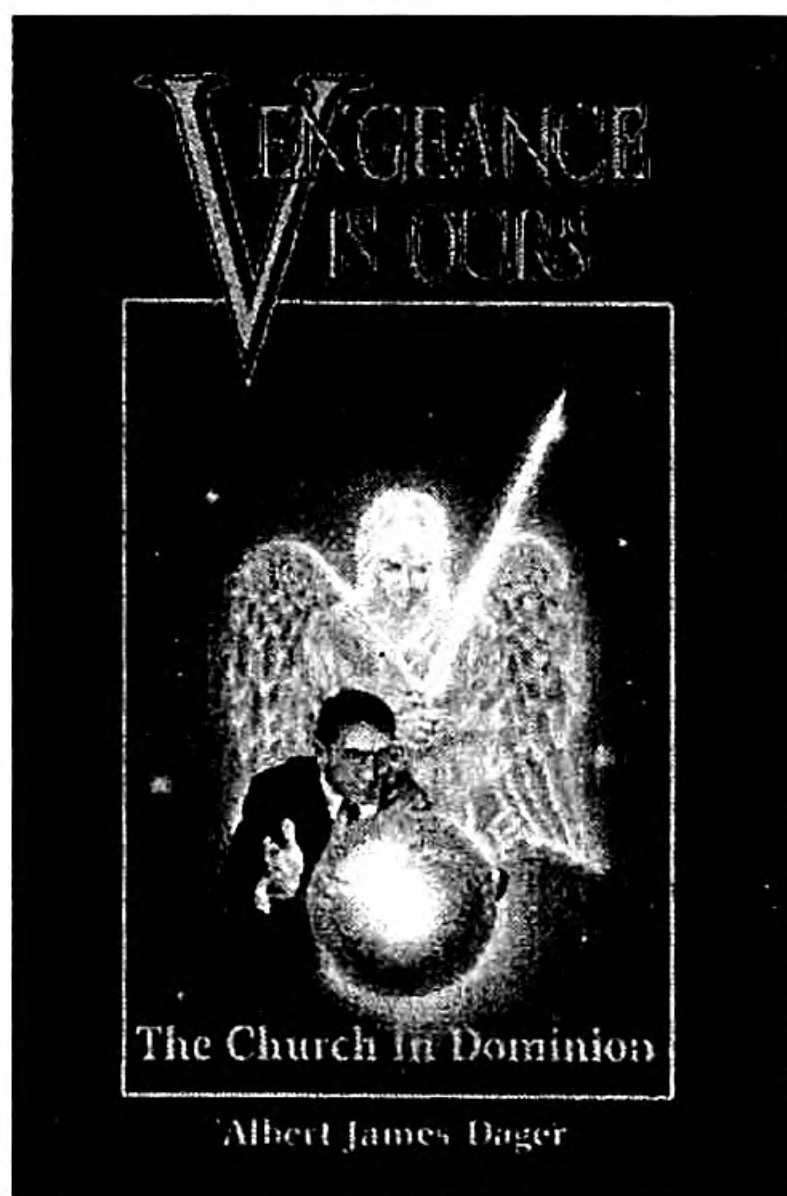
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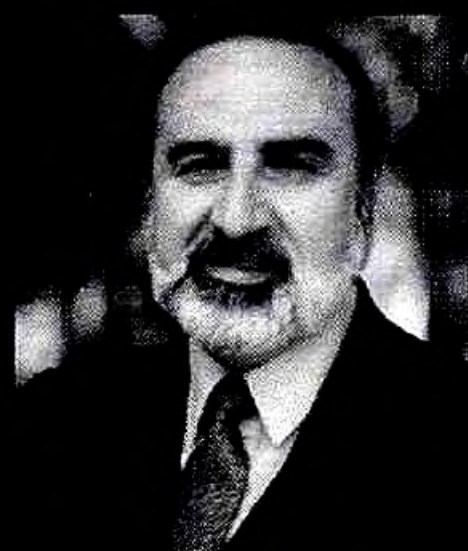
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Albert James Dager is editor and publisher of *Media Spotlight*, a biblical analysis of religious and secular media, founded in 1977. Media Spotlight was the first ministry of international proportions to address the issues in the mass media—both secular and religious—that are affecting the lives of Christians.

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