

REDEEMING THE TIME

"Redeeming the time, because the days are evil" (Ephesians 5:16).

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***"Shouldest thou help the ungodly,
and love them that hate the Lord?"***

2 CHRONICLES 19:2

THE BIBLICAL RESPONSE TO FALSE PROPHETS

BY DAN GREENFIELD

This message was delivered on January 24, 2020, at the 20th World Congress of the International Council of Christian Churches, in Puerto Montt, Chile.

2 CHRONICLES 19:2, JUDE 3-4, AND 2 JOHN 10-11

Good evening, and greetings from your brothers and sisters in the American Council of Christian Churches, of which I serve as executive secretary. Greetings also from Orwell Bible Church, where I serve as pastor. It is a great joy and privilege to stand here tonight and open God's Word. I pray Christ will be glorified and souls pointed to Christ!

We have heard wonderful messages about God's love, haven't we? Who are we to know and experience the love He has shown us by sending His Son to die for us? To have our sins forgiven? To stand before Him justified — not only being without sin, but with the righteousness of Jesus Christ?!

God's love for sinners is only made known through the gospel message. We know this message because God has given it in the Scriptures. We believe this message because the Spirit has opened our hearts and eyes to believe it.

The gospel message of God's love in and through Jesus Christ is God's message. We must believe it and we must preach it exactly as He has given it. Remember that God's curse rests upon any man or angel who preaches any other gospel!

The Scriptures tell us that "many false prophets have gone out into the world." Where do they come from? They are sent out by Satan himself! Satan sends them

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***"... if God so loved us,
WE OUGHT ALSO
TO LOVE ONE
ANOTHER"***

BY JUAN HOYOS

*"A new commandment I give unto you,
That ye love one another; as I have loved you,
that ye also love one another. By this shall
all men know that ye are my disciples, if ye
have love one to another" (John 13:34-35).*

*This message was delivered on January 23,
2020, at the 20th World Congress of the In-
ternational Council of Christian Churches, in
Puerto Montt, Chile.*

To love one another among brethren, as the Lord has loved us, marks the difference between true love and false love between brethren. God said that if we truly love Him, we will love others as well. In the same way that oil and water cannot be mixed, neither can hatred and love be mixed.

In God there is a perfect relation of love, and for this reason the Lord desires that in

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**INTERNATIONAL COUNCIL OF
CHRISTIAN CHURCHES**



SEE DETAILS ON PAGE 11 OF THIS ISSUE OF REDEEMING THE TIME.



The Second Scottish Reformation

PART 2

BY MARK W. EVANS

St. Giles Cathedral, Edinburgh, Scotland

Early Struggles

John Knox, by the grace of God and through the preaching of the Scriptures, led Scotland into a spiritual awakening that brought many to the joys of salvation through faith alone in the Lord Jesus Christ. Not only were souls set free, but the chains of ecclesiastical and civil tyranny began to break. By means of God's Word, Knox exposed Rome's corrupt doctrines, sacraments, clergymen, popes, polity, and other spurious dogmas and practices.

With courage and faith, the Reformer confronted Christ's enemies, including civil potentates filled with hatred for Christ's blood-bought Church. Under Knox's leadership, a Protestant, Presbyterian Church was established.

However, following his death in 1572, fraudulent church officers, derisively called "Tulchan Bishops," threatened to undo the foundations of a true Church. At first it was required that these bishops submit to the authority of the synods and the general assemblies. Church historian J.A. Wylie explained that "Knox resisted this scheme, as stained with the double guilt of simony and robbery. He held it, moreover, to be a violation of the fundamental law of Presbyterian polity so far as the new bishops might possess any real superiority of power or rank."¹

However, King James VI, who would later become King James I of England, found these potentates most useful in

controlling the Presbyterian Church. His motto was: No bishop, No King.

In the midst of these struggles, Andrew Melville arrived from a ten year stay in Europe, armed with a thorough understanding of the Scriptures and possessing a burning heart to defend the Crown Rights of Jesus Christ.

Melville realized that the "Tulchan Bishops" were anathema to the liberty and purity of the Church. He learned in Geneva, under the teaching of Theodore Beza, that the New Testament designations of "bishops" and "elders" were simply different titles for the same office. (e.g. Titus 1:5-7; Acts 20:28). In the Bible, there is no such office in which bishops have authority over the clergy. There is no pope, cardinal, archbishop or bishop, as Rome defines them, to be found in the sacred Scriptures.

J.A. Wylie wrote of Melville's determination to expunge this false office: "He began the battle in the General Assembly of 1575; he continued it in the following Assemblies, and with such success that the General Assembly of 1580 came to a unanimous resolution, declaring 'the office of a bishop, as then used and commonly understood, to be destitute of warrant from the Word of God, and a human invention, tending to the great injury of the Church, and ordained [ordered] the bishops to demit their pretended office *simpliciter* [simply] and to receive admission as ordinary pastors *de novo* [again], under pain of excommunication."²

None in the Assembly, including the king's commissioner and the so-called bishops, arose to defend the false office.³ The General Assembly also sanctioned the Second Book of Discipline, written mostly by Andrew Melville, which delineated the Scriptural offices of the Church. Presbyteries were established for "the oversight of all ecclesiastical affairs within their bounds, to the exclusion of bishops, superintendents, and visitors."⁴

J.A. Wylie observed: "Never before had the limits of the civil and the ecclesiastical powers been drawn with so bold a hand as in this Second Book of Discipline. In none of the Confessions of the Reformation had the Church been so clearly set forth as a distinct and, in spiritual matters, independent society as it was in this one. The Second

Religious freedom cannot exist where civil tyranny reigns. The Reformation that came to Scotland succeeded through the undaunted faith of individual believers. Truly, they overcame "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11).

Book of Discipline declared that 'Christ had appointed a government in His Church, distinct from civil government, which is to be executed in His name by such office-bearers as He has authorized, and not by civil magistrates or under their direction.'"⁵

Yet, the spiritual war against ecclesiastical and civil tyranny was far from over. In the face of the Presbyterian General Assembly's rejection of "Tulchan Bishops," a belligerent challenge was forced upon the ministers. Without the approval of the General Assembly, Robert Montgomery, a man of ques-

tionable character, was appointed as a Bishop of Glasgow. While the General Assembly of 1582 was in the process of suspending Montgomery from the ministry, a “messenger-at-arms entered, and charged the moderator and members ‘under pain of rebellion and putting them to the horn,’ to stop [the] procedure. The Assembly, so far from complying, pronounced the heavier sentence of excommunication on Montgomery; and the sentence was publicly intimated in Edinburgh and Glasgow, in spite of Esme Stuart, who, furious with rage, threatened to poniard the preacher.”⁶

Following the meeting, Montgomery made an entrance into the capitol of Edinburgh, and the citizens became so incensed that they chased him out of the town. Wylie wrote, “Nor was he, with all his speed, able to escape a few ‘buffets in the neck,’ as he hastily made his exit....”⁷

At the next General Assembly, a remonstrance to the King was adopted which “put forth that the authority of the Church had been invaded, her sentences disannulled, and her ministers obstructed in the discharge of their duty, and begging redress of these grievances.”⁸ Melville and the other commissioners were brought before the King and allowed to read the Remonstrance. Wylie wrote: “Arran [the King’s advisor] looked round with a wrathful countenance, and demanded, ‘Who dares subscribe these treasonable articles?’ ‘We dare,’ replied Melville, and, advancing to the table, he took the pen and subscribed. The other commissioners came forward, one after another, and appended their signature. Even the insolent Arran was abashed; and Melville and his brethren were peaceably dismissed. Protection from noble or from other quarter the ministers had none; their courage was their only shield.”⁹

In the years that followed, events brought dark clouds upon the hopes of the Scottish Protestants. Some noblemen, less patient than the ministers, sought their own solution to the sinister attacks upon their liberties. Wylie wrote: “The nobles took possession of the king’s person, and compelled the Frenchmen

to leave the country. The year’s peace which this violence procured for the Church was dearly purchased, for the tide of oppression immediately returned with all the greater force.”¹⁰

When James reigned in England, he had Melville appear before him and succeeded in having him imprisoned in the Tower of London. After four years of incarceration, at the age of 66, he was released. Melville was unable to return to his homeland and spent the remainder of his life in France, dying at the age of 77 in the year 1622.

After Melville’s removal from Scotland, the Parliament passed measures to eliminate the Church’s independence. Wylie wrote: “It enacted that no ecclesiastical Assembly should meet without the king’s leave; that no one should decline the judgment of the king and Privy Council on any matter whatever, under peril of treason, and that all ministers should acknowledge the bishops as their ecclesiastical superiors.”¹¹

Religious freedom cannot exist where civil tyranny reigns. The Reformation that came to Scotland succeeded through the undaunted faith of individual believers. Truly, they overcame “by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Revelation 12:11). •

¹J.A. Wylie, *The History of Protestantism* (London: Cassell and Company, n.d. [originally published, 1878]), Vol. III, p. 515.

²*Ibid.*, p. 518.

³Thomas McCrie, *The Life of Melville* (Georgetown, TN: American Presbyterian Press, 1985), p. 162.

⁴*Ibid.*, p. 165.

⁵Wylie, p. 519.

⁶*Ibid.*, p. 521.

⁷*Ibid.*, pp. 521-522.

⁸*Ibid.*, p. 522.

⁹*Ibid.*

¹⁰*Ibid.*, pp. 522-523.

¹¹*Ibid.*, p. 523.



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Importance of Christian values in rapid decline in the U.S.

“America Pulls Back From Values That Once Defined It, WSJ-NORC Poll Finds” reads a headline in the March 27, 2023, issue of *The Wall Street Journal*. Large majorities of Americans find Patriotism, Religion, Children and Families, Community Service, etc., much less important in their lives than ever before.

Even secular reporters have shown surprise. Bill McInturff, the lead pollster for the NBC News/*Wall Street Journal* polls stated that he saw these findings to indicate a “new and surprising portrait of a changing America,” and that the current societal shifts are having a “startling effect on our core values.”

Here are some of the findings:

- **Patriotism:** Only 38% said that patriotism was very important to them.
 - In comparison, the overall percentage was 70% in 1998.
 - Among political affiliations, the percentages were: Democrats 23%, Republicans 59%, Independents 29%.
- **Religion:** Only 38% said that religion was very important to them.
 - In comparison, the overall percentage was 62% in 1998.
 - Among political affiliations, the percentages were: Democrats 27%, Republicans 53%, Independents 38%.
- **Having Children:** Only 38% said that having children was very important to them.
 - In comparison, the overall percentage was 62% in 1998.
 - Among political affiliations, the percentages were: Democrats 26%, Republicans 38%, Independents 20%.
- **Community Involvement:** Only 27% said that community involvement was very important to them.

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IMPORTANCE OF CHRISTIAN VALUES IN RAPID DECLINE ...

Continued from page 3

- In comparison, the overall percentage was 62% in 1998.
- Among political affiliations, the percentages were: Democrats 32%, Republicans 25%, Independents 23%.
- **Money:** This one item jumped in importance from 31% to 43%.
- **Tolerance for Others:** Only 58% said that tolerance for others was very important to them.
- In comparison, the overall percentage was 80% in 2019.

Other matters such as the importance of hard work and marriage also dropped from any previous polls.

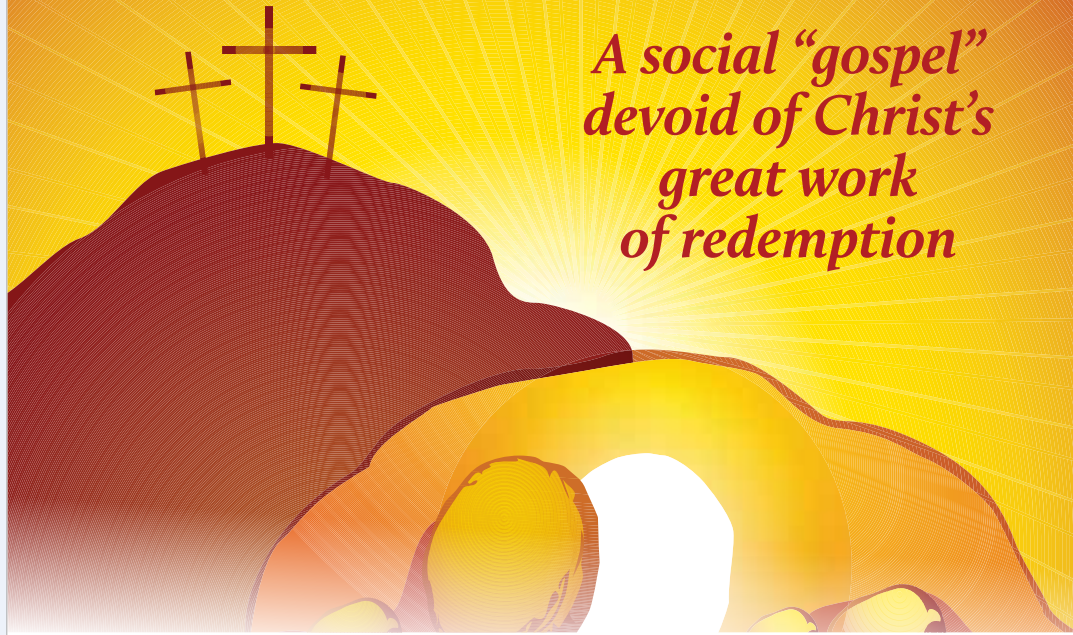
Is it any wonder that we see such results with the new religion of “wokeism” (or what ever it prefers to be called at any given time) being promoted in our schools, by the government, and in the media? Make no mistake, “wokeism” is indeed a very rigid, doctrinaire religion, where man becomes “god,” that each human “god” has the power of vengence in his own hands (rather than in the hands of the God of heaven), there is no redemption or salvation, and the great divide is no longer between sinners and the saved — but rather between socalled oppressors and the oppressed.

“Wokeism” is built solidly on the classic Marxist view of conflict theory — which is at complete odds with the Christian view of man, and the “blessings of liberty” that we have enjoyed for nearly 250 years in the United States.

We are not surprised. Paul tells us: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves ...” (2 Timothy 3:1-2).

We as Christians must stand strong for the teachings of God’s Word in the midst of an increasingly hostile society. We should build families that love Christ and stand for righteousness. We should be good citizens and patriots and be an example against these sad trends before the watching world •

WORLD COUNCIL OF CHURCHES EASTER MESSAGE



*A social “gospel”
devoid of Christ’s
great work
of redemption*

Every year, the World Council of Churches sends out a Christmas Message and an Easter Message. For Biblical Christians, such messages normally rejoice in the fact that “Christ Jesus came into the world to save sinners” (1 Timothy 1:15); and that God “raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification” (Romans 4:24-25).

This year’s Easter Message was written by the WCC General Secretary, the Rev. Dr. Jerry Pillay. He begins by quoting Matthew 27:46 from the New Revised Standard Version: “Eli, Eli, lema sabachthani?” that is, ‘My God, my God, why hast thou forsaken me?’”

These words of Christ bear special significance. Jesus, Christ, the holy Son of God took upon Himself the sins of His people: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Corinthians 5:21).

Christ never ceased to be God, but in that He bore our sins, He was under the wrath and curse of God the Father (Westminster Shorter Catechism Ques-

“... I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures. “And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.”

1 CORINTHIANS 15:1-4, 17-18

tion 27). Christ was our propitiation. He atoned for our sins.

Sadly, Dr. Pillay minimizes all of this when he states that this phrase “could be” just Christ declaring the Old Testament prophecy from Psalm 22:1, “or crying out in absolute anguish or both.” Pillay writes: “The point to consider here is that Jesus expresses the pain and suffering of his impending death.”

He further reduces this to make Christ’s cry just like that of many ordinary people who suffer. Pillay writes: “‘My God, my God, why have you forsaken me?’ is the painful cry for many in the world today as they face a variety of sufferings in sickness, poverty, hunger, disasters, injustices, abuse and death. This is the cry of displaced people, refugees on the move, abused women and children, indigenous people, people with disabilities, the neglected, oppressed and downtrodden. Their plights are so unbearable that they often think that governments, friends, family and even God has abandoned them. In private and in public, in silence and aloud, they cry for help!”

Pillay does mention Christ’s resurrection, and that it gives us “hope.” Yet, he never ties it to the glorious Gospel of Christ. Instead he relates it to the here and now: “In the midst of trials, turmoil and tribulations let us be reminded that in the power of the resurrection God is present with us in all things, through all things and at all times.

“This assurance then must, instead of making us feel forsaken, stir and steer us into becoming agents and instruments of hope and light to the world. It should give us the energy and desire to continue to work toward God’s justice, peace, reconciliation and unity, enabling a better world for all creation!”

The Apostle Paul preached no such worldly “gospel,” as that presented here by the World Council of Churches. Ecumenical leaders speak in vague, allegorical terms, using such Scriptural words as “hope,” “newness of life,” “all



World Council of Churches

General Secretariat

Date: 28.03.2023

Easter Message

Eli, Eli, lema sabachthani? that is, 'My God, my God, why have you forsaken me?'

The above verse from Matthew 27:46 is the cry of Jesus Christ on the cross moments before his brutal death. As a quotation from Psalm 22: 1, it could be Jesus declaring the Old Testament prophecy, or crying out in absolute anguish, or both. The point to consider here is that Jesus expresses the pain and suffering of his impending death.

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things new,” and “resurrection.” To the uninitiated, this may all sound good and pleasant. However, they almost always use these words in a way different from that intended by the Biblical writers, as a springboard to promote their socialist vision of a here-and-now utopia on this earth.

In 1 Corinthians 15, Paul begins: “... I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.”

Here, he very clearly presents a Gospel of salvation from sin, based on

the death and resurrection of Jesus Christ. These real, physical events, and what they accomplished, are so crucial, that Paul writes in 1 Corinthians 15: 17-18: “And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.”

**“If in this life only we
have hope in Christ,
we are of all men
most miserable.”**

1 CORINTHIANS 15:19

Verse 19 teaches clearly that our hope in Christ is geared not just to what will take place in our fleeting days on this planet. It is aimed at our eternal salvation: “If in this life only we have hope in Christ, we are of all men most miserable.” In virtually all of its statements, the WCC aims very specifically at situations on this earth, with little to say about our eternal destiny.

All true Christians advocate for justice, fairness, help for the poor and needy, the abolition of tyranny, and so forth. The true Christian will “abound unto every good work” (2 Corinthians 9:8). However, the whole Scriptural focus of Christ’s death on the cross and His resurrection are salvation from sin and eternity with Him in heaven. The Apostle Paul declared to the Romans: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). That is the hope of the true child of God! •

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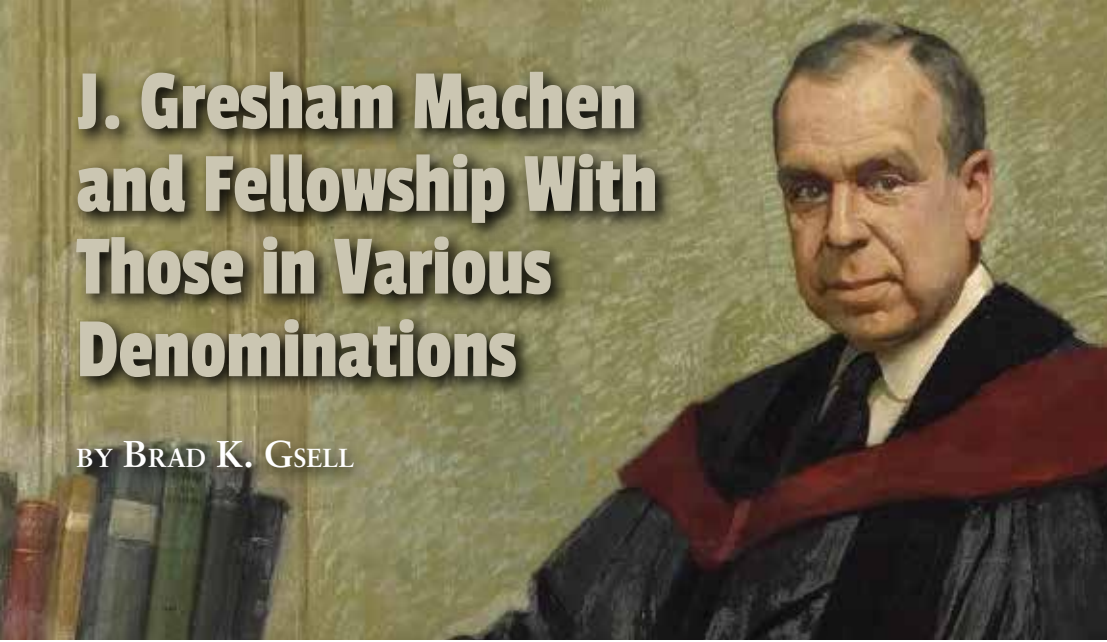
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J. Gresham Machen and Fellowship With Those in Various Denominations

BY BRAD K. GSELL



Dr. J. Gresham Machen was the esteemed assistant professor of New Testament at Princeton Theological Seminary until 1929, when the Seminary was reorganized and effectively taken over by the Modernists. In the ensuing years, Dr. Machen founded Westminster Theological Seminary and The Independent Board for Presbyterian Foreign Missions. He stood valiantly for “the faith which was once delivered unto the saints” (Jude 3). Many Bible-believing Presbyterians today consider Dr. Machen to be a spiritual father.

It has often been implied that Dr. Machen stood strongly for the Reformed Faith and distanced himself from the Fundamentalist movement of his day. Through the years, many Reformed men have questioned the propriety of enjoying close fellowship with Methodists, Baptists, Lutherans, etc., who do not hold to the Reformed system of doctrine. In fact, for this reason, some have rather severely criticized the Bible Presbyterian Church, the Free Presbyterian Church of North America, and others, for their membership in the American Council of Christian Churches (ACCC).

There is no doubt that Dr. Machen held strongly to the Reformed Faith. In the December 2, 1935, issue of *The Presbyterian Guardian*, Machen stated concerning ministerial candidates in the Presbyterian Church: “The ordina-

tion pledge requires the candidates to hold distinctly the Reformed or Calvinist system. That is the system which is set forth with a clearness which surely leaves nothing to be desired in the Westminster Confession of Faith and Catechisms, which are the Standards of the Presbyterian Church in the U.S.A.

“Be it noticed that the candidates do not subscribe to the Reformed system of doctrine merely as one allowable

“Does that [subscription to the Reformed Faith as the only system that is true] mean that we cannot have Christian fellowship with our Methodist or our Lutheran brethren? It means nothing of the kind. On the contrary, we can have very precious Christian fellowship with them.”

J. GRESHAM MACHEN

system among many allowable systems. They do not even merely subscribe to it as the best system. But they subscribe to it as the system that is true.

“Being true, it is true for everyone. It is true for Methodists and Lutherans just as much as Presbyterians, and we cannot treat as of no moment the differences which separate us from Meth-

odists and Lutherans without being unfaithful to the Word of God.”

If this were all Machen had ever written on this subject, and he had ended his article there, those opposing fellowship with non-Reformed groups and individuals might have a point. However, he continues: “Does that mean that we cannot have Christian fellowship with our Methodist or our Lutheran brethren? It means nothing of the kind. On the contrary, we can have very precious Christian fellowship with them.

“At that point I want to utter a word of personal testimony. I just want to say that in these struggles of the last few years against blatant unbelief in the Presbyterian Church in the U.S.A., one of the most precious gifts that God has given me — and I have no doubt but that many of those with whom I have been associated would say the same thing — has been the Christian fellowship that I have enjoyed with many of my Lutheran brethren....”

Later in this same article, Machen writes: “Will those brethren be offended if they read what I have written regarding my devotion to the Reformed Faith and my belief that it is the system of doctrine taught in God’s Word?”

“I feel rather sure that they will not. You see, one of the things that unites me so closely to them is that they are not indifferentists or interdenominationalists, but are profoundly convinced that it is necessary to hold with all our souls to whatever system of doctrine God’s Word teaches.

“I wish indeed that they were adherents of the Reformed Faith, as they no doubt wish that I were a Lutheran. But I stand far closer to them than I should stand if they held the difference between the Reformed and Lutheran systems to be matters of no moment, so that we could proceed at once to form an ‘organic union’ based upon some vague common measure between the two great historic branches of the Protestant Church.

“No, my brethren, we do not risk losing our Christian fellowship with

our true brethren in other communions if we hold honestly to our ordination pledge....”

In the December 16, 1935, issue of *The Presbyterian Guardian*, Machen dedicated a full page to praising the League of Evangelical Students, an organization which crossed denominational lines, but opposed the attacks of Modernism. Machen attended some of their functions and spoke for them. It is interesting also that *Christianity Today* (which has no relation to the present journal bearing that name) reported on the visit of Methodist Evangelist Bob Jones, Sr., founder of Bob Jones University, to speak in the chapel of Westminster Theological Seminary in the first years of its existence.

These early issues of *Christianity Today* reported quite widely and favorably on the meetings of various Fundamentalist groups and in fact showed Machen and other Westminster professors speaking at such places as Moody Bible Institute, the Montrose Bible Conference, Calvary Baptist Church of New York City, Summer School of Theology (Winona Lake, Indiana), the Bible League, the Bible Standards League of Northern Ireland, South Wales Bible Training Institute, the Irish Evangelical Church, the Union des Chrétiens Evangéliques, the Philadelphia Fundamentalists, etc.

Machen, in an article in the May 1930 issue of *Christianity Today*, under the subheading “The Present Duty of Evangelicals,” tells his readers: “Let us support our new evangelical organ [*Christianity Today*] with all our might and main. It certainly deserves our support.” He then proceeds to extol its virtues.

In 1923, Machen wrote *Christianity and Liberalism*, a book which clearly showed that Liberalism was not Christianity at all, but was indeed another religion. He discussed various historical differences between the Protestant denominations. He did not downplay them, and recognized them to be of great consequence; but, to him, the true enemies were Modernism on the one

hand and indifferentism [that these differences are not important] on the other. He concluded by stating: “... true evangelical fellowship is possible between those who hold, with regard to some exceedingly important matters, sharply opposing views.”

It is important to note that Machen’s views recorded above have long precedence in the Presbyterian Church. A case in point is the writings of Robert Lewis Dabney, the great Southern theologian and chaplain to General Stonewall Jackson. In an article entitled “The Atlanta Assembly and Fraternal Relations,” Dabney set forth the same view expressed many years later by Machen. Although Dabney held with conviction the Reformed system of doctrine, he nonetheless expressed the desirability of fellowship with “the German Reformed, the Lutheran, the

Moravian, the Protestant Episcopal, the Methodist, the Immersionist [Baptist] branches of the visible church catholic,” and stated that the Presbyterian Assemblies always maintained brotherly relations with these groups.

It is precisely this spirit of Machen and generations of Presbyterians before, based on the teaching of Scripture, which led the Bible Presbyterian Church in 1941 to lead, together with the Bible Protestant Church, in the formation of the ACCC. This further led to the formation in 1948 of the International Council of Christian Churches.

May we continue to enjoy true fellowship with other Christians, of various denominations, who stand “for the Word of God, and for the testimony of Jesus Christ” (Revelation 1:9), and refuse to compromise with unbelief and apostasy in any way. •

J. Gresham Machen, the Bible Presbyterian Church and Fundamentalism

BY BRAD K. GSELL

As one Protestant denomination after another fell to Modernism in the first decades of the 20th century, many Bible believing ministers and laymen left their beautiful old buildings and went out to start afresh. They were being obedient to the Scriptural command to “come out from among them [unbelievers] and be ye separate.” Many who had sacrificed to build their church buildings now found themselves locked out of their buildings, meeting outside under tents, taking communion from paper cups, and so forth.

One song at the time began: “Look away from things that perish; wood and

stone shall soon decay; set your eyes on things eternal....”

Those from various denominational backgrounds who stood for the Word of God, were often called “Fundamentalists,” since they held that belief in the doctrines of Scripture were “fundamental” to being a Christian. The name undoubtedly came from the publication of 90 essays produced under the title *The Fundamentals: A Testimony to the Truth*. Published between 1910 and 1915, the series included articles by some of the top Christian scholars of the day — including such Presbyterian

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scholars as Benjamin B. Warfield. The project was funded by Lyman Stewart, a cofounder of the Bible Institute of Los Angeles, and his brother Milton. The Stewarts were prosperous businessmen in the oil industry.

Some have made quite a point to show that J. Gresham Machen did not consider himself to be a “Fundamentalist” — in contrast to Machen’s student Carl McIntire and the Bible Presbyterian Church.

A careful examination shows that the position of Machen and that of McIntire, and other Bible Presbyterians, was in fact quite similar. Some Fundamentalists had great zeal, without possessing the theological foundation to properly and adequately support their beliefs. In some instances, there was unity around the defense of the particular doctrines under attack by the Modernists, but not enough Scriptural study and meditation to provide the depth to hold the total system of doctrine laid out in the Scriptures. Machen and McIntire both recognized these things.

It is clear, however, that the main problem Machen had with Fundamentalism was the terminology, rather than with those who identified with the term. In the November 4, 1935, issue of *The Presbyterian Guardian*, Machen discusses this quite clearly. He writes: “I cannot say that I like the term ‘Fundamentalism.’ I am not inclined, indeed, to quibble about these important matters. If an inquirer asks me whether I am a Fundamentalist or a Modernist, I do not say, ‘Neither.’ Instead, I say: ‘Well, you are using terminology that I do not like, but if I may for the moment use your terminology, in order that you may get plainly what I mean, I just want to say, when you ask me whether I am a Fundamentalist or a Modernist, that I am a Fundamentalist from the word go!’”

Machen proceeded to explain why he was not fond of the term: “The term

‘Fundamentalism’ seems to represent the Christian religion as though it had suddenly become an ‘ism’ and needed to be called by some strange new name. I cannot see why that should be done. The term seems to me to be particularly inadequate as applied to us conservative Presbyterians. We have a great heritage. We are standing in what we hold to be the great central current of the Church’s life — the great tradition that comes down through Augustine and Calvin to the Westminster Confession of Faith. That we hold to be the high straight road of truth as opposed to vagaries on one side or on the other. Why then should we be so prone to adopt some strange new term?

“Well, then, if we do not altogether like the term ‘Fundamentalism’ — close though our fellowship is with those who do like that term — what term shall we actually choose? After discussing several possibilities, his choice was “orthodoxy” — that which is established and approved.

In his 1944 book *Twentieth Century Reformation*, Carl McIntire entitled the first chapter: “Redeeming the Word Christian.” He gives a defense for not abandoning the Biblical term Christian (Acts 11:26, Acts 26:28, and 1 Peter 4:16). The word belongs to the followers of the Bible, not to those who deny the Scriptures.

McIntire writes: “Simply because the robbers have come in and stolen our possessions, must we sit back and let them have them? No....

“The word ‘Christian’ is basic and glorious. We cannot surrender it without putting ourselves in a ruinous position. Those who have usurped the word want to keep it, and already they label those who hold to its historic meaning with other names. The temptation to accept other words, however, abounds, not only because of the confusion and pressure that exists, but because of other reasons.

“There is what is called the modernist and fundamentalist groups and the modernist-fundamentalist controversy. We are a fundamentalist. We are

not ashamed of that word, and when people speak of us as a fundamentalist we own the word. Nevertheless, the very use of the word recognizes a retreat.... Here is where the terminology is so disastrous. A man who calls himself a modernist is not a Christian.... In like manner, there is no such thing as a fundamentalist Christian, though men use the term. The fundamentalist is the Christian, and to call a man a fundamentalist Christian implies that there is some other kind of Christian, which there is not.

“‘I am a Christian’ ought to be all that any man should have to say.... We do not take the position of the man who says, ‘I am neither a fundamen-

“When people speak of us as a fundamentalist we own the word. Nevertheless, the very use of the word recognizes a retreat.... There is no such thing as a fundamentalist Christian.... The fundamentalist is the Christian, and to call a man a fundamentalist Christian implies that there is some other kind of Christian, which there is not.”

CARL MCINTIRE

talist nor a modernist. I am a Christian.’ Beware of such a man. We say, ‘Yes, I am a fundamentalist; yes, I am a Christian.’ A fundamentalist is a Christian. He believes in the fundamentals of the faith which are under attack in this hour and have been for the last fifty years.”

Although McIntire was more willing to accept the *term* “Fundamentalism,” it is clear from these passages that his thinking on the subject was very close in line with that of Machen. Both held that Bible-believing churches and individuals were in the mainstream of historic Christianity — and the liberals were not. Both held that Bible believ-

ers should not give up an inch of this ground to the Modernists.

If some should mistakenly think that McIntire was espousing a generic Fundamentalism, while compromising the historic Reformed Faith, he writes later in the same chapter, "If the Presbyterians do not believe their faith well enough to want to propagate it, to bring men into an understanding of the position that they have stood for historically, then they have departed from their position." He then criticizes those denominations which have "sufficiently departed from their own written creeds to ignore the reality of the various doctrines that have developed and separated them historically."

Finally, he explains that the American Council of Christian Churches chose the word "Christian," rather than some other term, for the reasons he gives above.

The term "Fundamentalism" is not used as pervasively as it once was to identify Bible-believing churches and Christians. With the rise of the Islamic Revolution in Iran in the 1970s, secular journalists — who hated Biblical Christianity — began to use the term "Fundamentalist" to describe the Islamic terrorists. In many ways, this poisoned the word from its original use — giving the idea that "Fundamentalists" of any religion were dangerous extremists. Of course, the term "Christian" was likewise first used as a term of derision.

Since the days of the Modernists, there have been many aberrant theologies which have come and gone. America has become increasingly secular, and the principles of radical Marxism are on display in high places throughout our country.

Whatever terminology is used, we must "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Proverbs 23:23). The true Christian will always believe that "There is a way which seemeth right unto a man, but the end thereof are the ways of death (Proverbs 14:12), and that "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isaiah 40:8). •

"... WE OUGHT ALSO TO LOVE ONE ANOTHER"

Continued from page 1

His people, among brethren, there should also be a perfect relationship of love. Our Lord Jesus said to His Father: "... that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

Before giving His precious life as a ransom for us, our Lord Jesus Christ gave us an example of His great love with which He loved His disciples. John 13:1 tells us: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, **HE LOVED THEM UNTO THE END.**"

He did not stop loving them, even though He knew that Judas would betray Him, handing Him over to His enemies for the price of money. He did not stop loving them, knowing that Peter would brazenly betray Him. He did not stop loving them, knowing that they doubted Him. He did not stop loving them, knowing that they would leave Him all alone during the moments of His agony. He loved them unto the end.

He showed them that He loved them. He washed their feet. He gave them hope for the afterlife. He consoled them. He comforted them with His words. He showed them the Father. He showed them the way to the Father. He showed them the truth, the true life, and eternal life. He promised them His Holy Spirit. He left them His peace. And, ultimately, He gave His own life for them and for us. What great love!

Do we love our brethren in this manner? "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle" (Proverbs 18:19). Our Lord knew that pride was deeply rooted in the heart of man, because we are born with a sinful and selfish nature, and His disciples

were no exception: "But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man" (John 2:24,25). Pride, as the root of all sin, caused Judas to betray the Lord. It caused Peter to deny Him. It caused Demas to abandon Him, because He loved the world more. It caused Diotrophes to mistreat his brethren. It caused Alexander the coppersmith to do much damage to the Apostle Paul. It caused the brethren of the church of Corinth to be divided because of preferences for the ministers of the Lord. It caused Hymenaeus and Alexander to shipwreck from the faith as blasphemers. It caused His own disciples to be angry with each other when they argued about who of them would be the first among them. Do not we, as brethren, sometimes do the same thing?

To love one another was not a new commandment for the disciples. They had already learned this before (Leviticus 19:18, Luke 10:27), but Christ added something to this commandment: "**AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER.**" The measure of our love toward our neighbor, then, is His measure: "**AS I HAVE LOVED YOU.**" The Greek word for the type of love that Christ has for others is *agape*, which means to seek the best for another person, in a sacrificial way.

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Ephesians 5:2).

He loved us while we were still enemies! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

"For if, when we were enemies, we were reconciled to God by the death of his Son" (Romans 5:10).

We did not take the first step to love Him. **He did it!** (1 John 4:10).

We did not choose Him first. **He did it!** (John 15:16).

That is the measure of love with which we should love one another be-

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“... WE OUGHT ALSO TO LOVE ONE ANOTHER”

Continued from page 9

tween brethren, in a sacrificial manner, seeking the best for our brother.

Let us look at this. We often love in the wrong way!

The Lord Jesus corrected this wrong manner of loving in Matthew 5:43,44: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

How deeply rooted in our heart is this wrong manner of loving! Our Lord Jesus Christ wants us to uproot it out of our heart. In Matthew 5:45-48, He says: “That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In 1 John 4:20,21, John writes: “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.” It is not possible to have a correct or perfect relationship with God if you hate or do not tolerate your brother or your neighbor.

Our Lord knew that being outwardly religious does not mean being godly in our practice. For example, in the Parable of the Good Samaritan (Luke 10:25-37), the religious leaders did not help their neighbor, and Jesus replied to the religious leader who questioned him: “Go and do thou likewise!”

The Holy Spirit gives us instruction about how the practice of our love should

be in 1 Corinthians 13:1-8: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have

To love one another was not a new commandment for the disciples. They had already learned this before (Leviticus 19:18, Luke 10:27), but Christ added something to this commandment: “AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER.”

all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. **CHARITY NEVER FAILETH!**”

True love begins with God, because God **IS LOVE**. In 1 John 4:8-11, we read: “He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, **WE OUGHT ALSO TO LOVE ONE ANOTHER.**”

To love others as Christ loves us is a generous and unselfish love.

This commandment is for every believer who truly follows the Lord Jesus.

THIS IS WHAT SHOULD CHARACTERIZE THE DISCIPLES OF JESUS CHRIST!

I read the following in a Christian book about perfect love.¹ The author correctly states that we should be:

- Slow to suspect; Quick to trust;
- Slow to condemn; Quick to justify;
- Slow to offend; Quick to defend;
- Slow to expose; Quick to protect;
- Slow to rebuke; Quick to tolerate;
- Slow to despise; Quick to appreciate;
- Slow to demand; Quick to give;
- Slow to provoke; Quick to reconcile;
- Slow to make trouble; Quick to help;
- Slow to resent; Quick to pardon.

UNBELIEVERS SHOULD SEE THIS TYPE OF LOVE IN US TO CONVINCE THEM THAT WE ARE DISCIPLES OF JESUS CHRIST. THE BIBLE THAT THEY WILL READ EVERY DAY IS OUR OWN TESTIMONY OF LOVING EACH OTHER AMONG BRETHREN.

THEY NEED THE LOVE OF GOD’S TRUTH IN ORDER TO BE SAVED. WE ARE CALLED TO SHOW THEM THAT LOVE IN OUR DEALINGS WITH OTHER BRETHREN.

Of course, this type of love is not something that comes from our own flesh. Christ tells us in John 3:7: “... Ye must be born again.” Only in the power of the Holy Spirit can we love as Christ has loved us. It is necessary that “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:22,23).

If you are a child of God and say that you still cannot love that person who has harmed you, who has offended you time and again, or that you cannot stand that member of your family, or you cannot love that person who is so unfriendly, perhaps you are trying to love them in your own strength.

The Word of God says: “But my God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19); “Finally, my brethren,

be strong in the Lord, and in the power of his might" (Ephesians 6:10); "But they that wait upon the Lord shall renew their strength" (Isaiah 40:31).

In conclusion, I wish to quote some Bible texts about the characteristics of true love among brethren:

- Love is without dissimulation (hypocrisy) (Romans 12:9).
- Love does no harm to one's neighbor (Romans 13:10).
- Love covers all faults (Proverbs 10:12).
- Love is the bond of perfection (Colossians 3:14).
- Love is greater than hope and faith (1 Corinthians 13:13).
- Love will help us to be humble, meek, patient, and to forbear our brother (Ephesians 4:2).
- To give our life for our brethren is the greatest love that we can show them (John 15:13).
- Everything that we do should be done with love (1 Corinthians 16:14).
- Our love to our brethren should be unfeigned and of a pure heart (1 Peter 1:22).
- We should love our brother as we love ourselves (Matthew 22:39).

The world needs to know the love of Jesus Christ! They must come to know Him through us, and they must see Jesus in us when we love one another as brethren. We must always choose to deal with others as Christ deals with us. His love is always unconditional and sacrificial. Love is not a feeling, but a decision. Therefore, let us choose to love as Christ loves us.

There is no more powerful force than the love of God for the salvation of man (John 3:16). Therefore, my love for others will grow as much as my love for Christ continues to increase. The more I love Christ, the more I will be able to love others. The more I continue to pray for that person whom I should love, and the more that I ask God to give me the strength to obey His commandment, the more I will find myself loving the person that I never thought I would be able to love.

May the Lord give us His grace to obey His commandment to love one another, so that the world sees and believes that we are true disciples of Christ, and so that they imitate our faith. Amen. •

¹Juanita Purcell, ¿Cómo puedo amar a aquellas personas difíciles? (Sebring, FL: Editorial Bautista Independiente, 2008).



The Rev. Juan Hoyos is the pastor of the E.U.P. El Sembrador Church, in Iquitos, Peru. He is the Vice President of the Confederation of Evangelical Fundamental Churches of Peru, and is on the Executive Committee of the International Council of Christian Churches.



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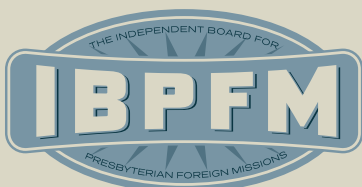


WHO WILL TELL THEM OF JESUS' LOVE?

GOD'S MISSIONARY MANDATE TO THE APOSTLE PAUL IN ACTS 26:18:

“ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ”

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THE BIBLICAL RESPONSE TO FALSE PROPHETS

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out with gospel-sounding words but words that are without gospel truth. No matter how much they say “love” and “Christ,” if it is not according “to the law and to the testimony ... there is no light in them.” They are “blind leaders of the blind,” servants of the prince of the power of darkness himself.

Satan not only always has his counterfeits, but he tempts and tricks believers to disobey a loving God’s commands. The result is compromise with Satan’s counterfeits, helping them that hate the Lord.

What is the result? The gospel message of God’s love is corrupted and confusion infects the churches.

Let us see from our loving God’s inspired and inerrant Word: 1. a tragic example of compromise with false brethren; 2. the real character of false prophets; and 3. the biblical response of God’s people toward false prophets.

A tragic example of compromise with false brethren

Jehoshaphat is an example of one who disobeyed God’s command to separate from false brethren, and the sad results of such disobedience.

Jehoshaphat’s Disobedience

Godly Jehoshaphat helped the apostate kings of the Northern Kingdom. Why in the world would he do this? The Scriptures tell us that:

- He made peace with Israel through marriage alliances — both his own wife and a wife for his son Jehoram (2 Chronicles 18:1; 21:6).
- He wanted to help Israel regain Ramoth Gilead, a city that rightly belonged to Israel (2 Chronicles 18:3).
- He wanted to get more money (2 Chronicles 20:35).

Jehoshaphat disobeyed God’s truth to accomplish “good” things. The problem is that God promises such “good” things to those who obey Him! It is never right to do wrong for good results.

- Doing wrong to accomplish right things continues today! Christians presently join forces with false teachers — calling and considering them Christian brothers — for the sake of such things as:
 - Defending true marriage;
 - Defending innocent lives destroyed by abortion, euthanasia, etc.;
 - Making the world a better place through social justice issues and meeting humanitarian needs;
 - Spreading the gospel through ecumenical evangelism;

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- Getting more people to go to church;
- Experiencing “amazing,” “authentic” worship services;
- Helping young people stay in church.
- Many of these things are good! But the true church must never seek such things by joining in ministry fellowship with apostates, false teachers, and heretics!

What Were the Results of Jehoshaphat’s Disobedience?

- Jehoshaphat hoped his efforts would strengthen Judah, but the nation was only weakened.
- The pattern of disobedience continued throughout his life (2 Chronicles 20:35).
- His son Jehoram left the Lord and killed all his brothers, just like pagan kings did (2 Chronicles 21:4ff).
- Jehoshaphat’s daughter-in-law, Athaliah (daughter of Ahab and Jezebel),

killed all her grandsons (except Joash, whom Jehoiada hid), almost snuffing out the Davidic line as a result of Jehoshaphat’s compromises (2 Chronicles 22:10).

- True faith and religion deteriorated as the high places remained, and Baalism was incorporated into Judah’s life and worship (2 Chronicles 21:6,13; 23:17).
- Because of Judah’s apostasy, Edom and Libnah rebelled (2 Chronicles 21:8-10).
- They were attacked by Philistines and Arabians (2 Chronicles 21:16-17).

Jehoshaphat did do many good and great things, and for that he is commended. However, his compromises with apostates rightly earned the prophet Jehu’s condemnation, “Shouldst thou help the ungodly, and love them that hate the LORD?” (2 Chronicles 19:2).

God’s blessings are always and only the result of obeying and trusting God. Jehoshaphat obviously did not see apostate king Ahab and his hundreds of apostate prophets (2 Chronicles 18:5) as that bad — but he should have!

The characteristics of false prophets

In 2 John 7, 9 and 11, John teaches us eight characteristics of false prophets:

- **There is a large number of them** (verse 7: “many.”). This is not an anomaly. It is widespread, a real danger existing now.
- **They are missionary-minded** (verse 7: “entered into the world”). We go out to preach the gospel; false prophets do the same with their false gospel.
- **They deny Christian truth** (verse 7: “who confess not that Jesus Christ is come in the flesh”). NOTE: we are not told they denied truth, we are told they did not confess it (Romans 10:9-10). Christianity is fundamentally about the God-man, Jesus Christ, without whom souls are damned. Where there is no confession of this truth, there is no Christianity. This is very subtle and tricky!

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THE BIBLICAL RESPONSE TO FALSE PROPHETS

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- **They lead people away from the truth** (verse 7: “deceiver”). Their continual objective is to deceive and lead astray. They say they follow and teach Christ, but in fact they are deceivers and imposters.
- **They oppose and counterfeit Jesus Christ** (verse 7: “antichrist”). The spirit of antichrist leads souls away from and against Christ. False teachers may look and sound good, but they are rotten to the core.
- **They pervert Christian truth** (verse 9: “whosoever transgresseth and abideth not ...”). While Christians must grow in the faith, they should not grow past it. Today “Christian” false prophets say they are “progressive” in their faith. This is not advancement, but apostasy — growing in darkness, not light.
- **They are unregenerate and unsaved** (verse 9: “hath not God”).
- **They do Satan’s work** (verse 11: “evil deeds” of Satan, his work and his results). The false prophet didn’t merely make a mistake. What he teaches is of the devil and damns souls to hell. When we think of wickedness, we don’t tend to think of heresy and apostasy. But it is. False teaching is hostile to the God who is truth, and as such is wicked.

Keep the context in view. Verse 7 begins with “for.” We must love one another (verses 4-6) because false teachers are out and about. True love is fused with truth! Truth-fused love detects what is false and protects against it!

What a portrait of false prophets! They are mini-portraits of Satan himself! How sad then, that all too often God’s people do not view them this way, evidently as Jehoshaphat did not!

God’s people should never help the ungodly! The terrible, tragic results of doing so could have been avoided! What should God’s people do?

The Biblical Responses of God’s People to False Prophets

The needed biblical responses to false prophets are:

- biblical militancy,
- biblical separation, and
- biblical ministry.

Biblical Militancy (Jude 3–4)

Militancy is the aggressive exposure of error and compromise. Proclaiming the gospel involves declaring truth. Once truth is declared, error must be exposed for what it is. Truth can only be correctly proclaimed as an exclusive commodity. When truth is proclaimed, error cannot continue as a legitimate option. There is no de-

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militarized zone in this spiritual battle. There is the Cause of Christ on the one hand and the forces of darkness on the other. Truly proclaiming the gospel involves a clear, authoritative declaration: “This is what the gospel is”; and a just as clear, authoritative refutation: “That is not what the gospel is.”

Scripture demonstrates that the condemnation of corruption and confusion is an essential aspect of the gospel ministry. Acceptance of the Christian faith always involves a conflict with opponents (Titus 1:9). The ministry of the gospel inherently involves teaching the truths of Christ and exposing error. When militancy is absent, the gospel ministry is not faithfully discharged.

What does biblical militancy look like?

- **Identify:** You must point out the error and those who are teaching it.
- **Refute:** You must point out how and why it is wrong, and do so from the Scriptures.
- **Oppose and warn:** You must clearly say “That one — that is wrong, stay away!!!”

You must oppose error and those who spread it, because:

- God’s truth, His glory and His honor are at stake.
- The perseverance and protection of saints are at stake.
- The eternal destiny of those being led astray by false prophets is at stake.

For the church to be truly edified and for it to evangelize there must be a faith to accomplish such!

Militancy, contending, is essential to evangelism and edification. Like scrubbing for surgery, you want surgeons to be clean and free from contaminants before they do surgery on you!

How else must Christians respond toward false teachers? There must also be ...

Biblical Separation (2 John 10–11)

God says there are two aspects of biblical separation from false teachers:

- Don’t welcome them as Christians (verse 10b).
 - “Receive” involves welcoming, accepting as true.
 - You must never welcome false teachers as being worthy of attention and consideration.
 - You must never give them the opportunity to spread their views.
 - Doing so would involve helping and furthering their work — aiding and abetting the enemy.
 - You must not encourage heresy and apostasy. You must resist it.
 - This isn’t unloving. This is the proof and application of love — faithfulness to God and protection of others!



The American Council of Christian Churches held its spring 2023 Executive Committee meeting at the Tipton Bible Church, in Tipton, Iowa. It was a blessed time of fellowship and wonderful preaching. Top: ACCC President Rev. Jonathan Smith, ACCC Executive Secretary Rev. Dan Greenfield; Bottom: Rev. William Leuke and Rev. John McKnight.

- Don't support or labor together with them as Christian workers (verses 10c-11).
 - Listen to the command—"neither bid him God speed..."
 - This does not just refer to being polite or saying "hello." No, "God speed" involves appreciating the work they are doing, recognizing them as fellow Christians, approving of who they are and what they are doing, and having acceptance and affection for them ("greet with a holy kiss"). "God speed" means wishing and desiring that God will bless their efforts.
 - What does "bidding God speed" look like? When they come, you say, "So glad to see you!" When they leave, you say, "have great

success!" Such blessings must not be given to false teachers.

- This command applies to those who are actively involved in teaching false doctrine, who are "missionaries of error." We are never to express sympathy and encouragement to those who strive to destroy the Christian faith that we hold dear.
- This isn't simply about a neighbor or relative who has been deceived into believing what is false. You must teach them the gospel and point out the error they have been taught.
- Listen to the reason — "is partaker in his evil deeds."
 - "Partaker" means sharing and fellowship. When you share and fellowship in the evil deeds of

false teachers you involve yourself — heart, soul, and mind — with them! When you do that, you say that false teacher is a Christian, you put your stamp of approval on a deceiver and an antichrist. When you say a false teacher is a Christian, you help him deceive others!

Repudiation and separation are God's shield of protection, no matter ...

- How well they sound or look;
- How great their influence might be;
- How much they promise;
- What seeming good may come by partnering with them;
- You must never sacrifice the eternal on the altar of the temporal, 2 John 8.

What is the last essential response God commands?

Biblical ministry — Keep doing God's work God's way

- Christ will build His church and the gates of hell will not prevail against it!
- Satan is always on the prowl!
- The Word of God is a sharp sword — all that is necessary to do the work! Trust it! Do not believe Satan's lies of compromise that sheath the sword and dull its edges!
- The Holy Spirit is always greater than the spirits of this age!
- External influence and appeal NEVER guarantee spiritual effectiveness!

Do not be a Jehoshaphat, thinking that you must be "loving" to "wolves in sheep's clothing." Repudiation and separation is the shield of protection the Lord has given to those who love Him, to protect them from Satan's lies! •



The Rev. Dan Greenfield is the pastor of Orwell Bible Church, Orwell, Ohio, and is the Executive Secretary of the American Council of Christian Churches.



*Declare God's
Glory Among
the Nations!*

*"O sing unto the Lord a new song:
sing unto the Lord, all the earth. Sing
unto the Lord, bless his name; shew
forth his salvation from day to day.
Declare his glory among the heathen,
his wonders among all people."*

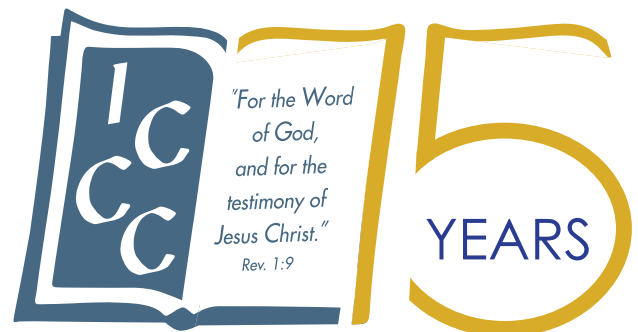
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