

The Satanic war against Christianity: Post Reformation

Introduction

Various historical movements occurred in the modern period which all coalesced in opposition to Christian principles. These were not usually diagnosed (even by Christians) at the time as being hateful to Christianity but were often seen as humanist, rationalist, liberal or modernist philosophical associations.

In fact, they were all part and parcel of the end-time, satanic, attempted destruction of Christianity by a thousand cuts over a long period. This end-time opposition to Christ is well documented in Biblical prophecy, particularly in Revelation, but so often modern Christians failed to appreciate exactly what is going on and often acquiesced to demonic changes in society.

The scale of these societal changes is so multitudinous that a small paper cannot hope to cover them adequately. I will concentrate on a few, hopefully keeping discussions of them succinct, and let the reader catalogue his own. The changes cover everything pertaining to man: philosophy, religion, mores, ethics, politics and so on during the modern period.

The reason for focusing on the modern period (Post-Reformation) is that the Reformation was such a huge step forward for mankind, driven by Biblical principles and sound doctrinal teaching. Nations were changed for the good and society profited. Churches grew and multiplied and many societal reforms and scientific discoveries took place. Missionary activity massively multiplied bringing the Gospel to uncivilised pagan societies during the five hundred years after Martin Luther's rebellion to the Church of Rome.

This step forward from the Dark Ages (partly aided by the halting of the Islamic invasion of Europe during the Crusades, and assisted by the benefits of the Renaissance and the printing press) gave a bloody nose to the devil, who then vented his fury against the church, especially in Europe and the west, by a long-term strategy to seek to undo all the gains that had been made.

We are now at the tipping point where mankind loses all its gains from Christianity and falls into a complete degradation not known since the days of primitive paganism, superstition, brutality and state despotism. It will be worse than the Dark Ages.

The importance of the Reformation

The Reformation is the dividing line of history after the life of Christ. It is a period of immense importance whereby God directly intervened in the world to make a massive change. This change took men out of the Dark Ages and initiated genuine church revival and was the catalyst for global prosperity and scientific / geographic / artistic / linguistic / academic discovery.

In order to initiate the Reformation through Martin Luther in 1517, God had previously, in his providence, established multiple changes in society during the Renaissance. This included: the invention of printing by moveable type; the discovery of Greek NT

manuscripts; the transmission of ancient Greek and Roman texts via Arabic translations during the Crusades and Renaissance; improved transportation methods (such as navigation and sails); increasing population through improved agriculture resulting from new methods (such as the horse-drawn ploughshare) and so on. God also ensured the hindering of Islamic expansion into Europe through the Crusades; without this Europe would now be Muslim.

In these favourable circumstances, engineered by God, the Reformation was enabled to prosper and not be killed off by the Roman Catholic Church (as all previous reformers had been).¹

God then protected Luther, when he should have been killed early on, and raised up a number of the most godly, intelligent, wise theologians and pastors the world has ever seen. Men of the calibre and godliness of John Calvin are rarely seen. Theologians in multiple countries then produced some of the finest confessions, creeds and catechisms in church history (even if they are of their time). Not only that, these, along with Bible versions, were printed in the language of ordinary people in every country for the first time (hand-written books were very expensive and rarely available to ordinary folk, and were also written in Latin). Even novels were used to promote truth, such as Bunyan's *Pilgrim's Progress*; the best selling book after the Bible.

We must also not forget the power of the sermons of these godly men that were used by God to tremendous effect. It was common for the preaching of a certain man to change the course of an entire nation. Mary Queen of Scots even said that she feared the prayers of John Knox more than any army.

Whether it was for human gain (e.g. Henry VIII) or for a genuine evangelical concern (Frederick of the Palatine) God made kings and princes favour Protestant churches. The result was the biggest change in European affairs in a thousand years. No longer did the papacy have total control over everybody.

Not only did genuine evangelical churches spring up in many countries, but whole nations benefited from a surge of prosperity due to the Protestant work ethic that built nations like America and Sweden and strengthened nations like England. England's navy built by Cromwell, plus his standing army, was feared throughout the world dispelling the possibility of Catholic invasion. Even in the time of Elizabeth, a potential Catholic invasion had been stymied through divine providential control of the weather (it was less due to Drake's fire-ships).

Nothing like this had happened before on such a scale. It established liberty of conscience and freedom of worship. It encouraged education and social mobility. It led to multiple social benefits, such as hospitals, schools universities and orphanages.

This surge of human progress under the direction of Scriptural principles angered Satan intensely. He thus determined to produce a long-term plan to destroy all the effects of the Reformation, even if it would take over 500 years to do it.

Thus began a satanic strategy to ruin the principles of the Reformation and kill as many Christians as possible. Therefore, waves of persecution started that tortured, maimed and killed Christian men, women and children in the hundreds and thousands. But it also led to a series of attacks to try to undermine divine truth as expressed in the churches. Thus multiple philosophical attacks were initiated: attacks within the church through heretics;

¹ Such as Savonarola, Jan Hus, Jerome of Prague etc.

fragmentation of the church in various sects; attacks from without by various false religions and cults. It was relentless over every century.

This paper seeks to give a summary record of this. A full analysis of the last 500 years (to the year) would need multiple volumes of very long books, and is quite impossible for me; it would take years of research. However, I firmly believe that the information presented here will be of significant benefit to Christians who often fail to fit the pieces of history's jigsaw together (if they study it at all).

To save re-inventing the wheel, I have taken some passages directly from an assortment of my previous papers; even so, there is a great deal that is new. I have also included several appendices that I believe will be interesting and informative.

The basis of satanic attacks

The works of the flesh

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God. **Gal 5:19-21**

We can list these as following under groups:

Personal issues

- Adultery.
- Hatred (enmity).
- Envy.
- Jealousies (excitement of mind, wrongful zeal, fierce indignation, envious and contentious rivalry).
- Outbursts of wrath (intemperate passion, anger, drunkenness).
- Selfish ambitions (intriguing, a desire to put one's self forward, a partisan and fractious spirit, partisanship, fractiousness, sectarianism).
- Drunkenness.

Social evils

- Fornication (lit. all aspects of uncleanness, especially sexual impurity).
- Uncleanness (lit. impurity, lust).
- Lewdness (lust, shamelessness, insolence, licentiousness, lasciviousness).
- Revelries (nocturnal and riotous drunken procession, feasts, drinking parties).
- Contentions (strife, wrangling, discord, sectarianism).
- Dissensions (division, sectarianism, sedition).

Religious issues

- Idolatry (false gods, false religion).
- Heresies (literally, sectarianism rather than unorthodoxy).

Occult issues

- Sorcery (drug abuse, poisoning, magic, witchcraft, the deceptions and seductions of idolatry).

Violence

- Murders (homicide, slaughter and massacres).

The end-time character of the world will be the fulness of sin and the reign of the devil unchecked. Thus all the works of the flesh will be paramount and unrestrained. The attacks on the church manifest all of these fleshly works at one point or another; some movements express many of them at once.

To get to this position of the fulness of fallen human nature expressed in society openly and legally, the devil needs to break down all the benefits conferred on society by God through the churches and godly benefactors. Thus there has to be a constant attack on all the good features of society that emanated from Christian works. Society has to be broken down and all the good foundations reversed – resulting in the expression of the flesh.

Thus history shows a constant barrage of attacks as Satan chips away at this and that over and over again. The purpose is to destroy truth, godliness, purity, righteousness, holiness and all things good.

These attacks primarily target: man himself, the church as an institution in the world and ordered society. A secondary attack is upon nations and tribes with the intent of producing a homogenous, mongrel super-state that can be easily governed.

The end state of the world will be a manifestation of the works of the flesh under demonic control with churches either destroyed or driven underground.

Violent attack: direct persecution of the church

The Inquisition

One of the earliest reactions to the Reformation was the Roman papal opposition using torture, brutality and execution. The chief tool of this percussion was the Inquisition. This was an ecclesiastical court established before the Reformation in about 1232 for the detection and punishment of heretics to the Catholic faith, often under the guise of eradicating threats to the stability society.

The Inquisition came into being when Frederick II issued an edict entrusting the hunting-out of heretics to state inquisitors. Pope Gregory IX then claimed this as a papal responsibility and appointed inquisitors, mostly drawn from the Franciscan and Dominican orders. He had previously ordered the Dominicans to crush the Albigensians in a holy crusade (1223).

Those accused of heresy, who refused to confess, were tried before an inquisitor and jury where punishments were harsh, including confiscation of goods, torture, and death. The Index (a list of books condemned by the Church) was issued by the Congregation of the Inquisition in 1557 (mostly Protestant works).

The Spanish Inquisition was a separate organisation established in 1479 by the Spanish monarchy with papal approval. The terrorism carried out by this group is infamous, even to people that know little about history.

It began when a church council was authorised by Pope Sixtus IV in 1478 to combat heresy and then organised under the Catholic monarchs Ferdinand II and Isabella I of Spain. Its main targets were converted Jews and Muslims, but it was also used against witchcraft and political enemies.

The first Grand Inquisitor was Torquemada. Its methods included the use of torture, confiscation, and burning at *autos-da-fé*. It ordered the expulsion of the Jews from Spain in 1492, the attack on the Moriscos (Muslims living in Spain who were baptised Christians but retained Islamic practices) in 1502 and, after the Reformation, attacked all forms of Protestantism.

In the 16th century there were 14 Spanish branches and its jurisdiction was extended to the colonies of the New World, including Mexico and Peru, and to the Netherlands and Sicily. Its activities were enlarged in the reign of Philip II, who favoured it as a Counter-Reformation weapon. It was suppressed and supposedly abolished in the 19th century. In 1965 the Holy Office was renamed the Sacred Congregation for the Doctrine of the Faith.

The persecution directed against Protestants by the Inquisition was large-scale and brutal. Untold numbers lost their lives in papal fires; many more were tortured to death. We need not develop this further as many books have been devoted to explaining the suffering caused to Protestants by this group, which continued into Victorian times.

While the Inquisition was the most common form of persecution of Reformers, the papal state also used individual assassins to get rid of dissenters and papal legates to try to convince people that Reformation doctrines were evil. Both were used against Martin Luther and both failed. In fact, early in the Reformation, a nobleman hid Luther in the Wartburg Castle for some months to protect him from papal assassins.

Monarchical persecution

Although Spain, France, The Netherlands, Germany and Italy heavily utilised the Inquisition to inflict persecution and suppression of Protestantism, other countries also used the powers of the state to do this. Most notable in this regard is the persecution of Christians instigated by Bloody Mary Tudor in Britain. Again this is well known and need not be developed here. Hundreds of good people were tortured, burned or drowned in her reign quite apart from direct papal authority.

Persecution was not limited to the Dark Ages. The Roman church in league with the French monarchy was committing massacres of Protestant Huguenots, such as the St Bartholomew's Day massacre in 1572, which killed up to 30,000 Christians.

Effects

The effect of persecution has always been the same – it does not work. The fact is that during times of church persecution the church has grown more rapidly than before. After the Reformation, it was common that doomed church leaders would preach the Gospel from the very fire that was killing them slowly. The power of such a witness cannot be denied; and many people came to faith seeing how such godly men testified to Christ even as their lives were being extinguished in suffering.

Perhaps this is why Satan launched a series of conceptual attacks on the church to sap away the strength of its hold of truth in the minds of people.

Modern persecution

Many commentators ignore the fact of rampant persecution of Christians taking place in various countries this very day.

Persecution by religious states

The vast majority of persecution is enacted by Islamic nations, mostly those of a Sunni and Wahhabi extraction. Muslim states that are targeted as enemies by the western elite are actually protectors of Christian churches (Iran, Syria, and previously Iraq and Libya). However, Muslim states that are allies of America and the UK are vehement persecutors of Christians: Egypt, Saudi Arabia, the Gulf States, Somalia, certain African nations and others.

Although Hinduism is traditionally a peaceful, tolerant religion, in recent times there have been increasing numbers of clashes whereby Christians have been killed or forced to flee their homes by Hindu extremists in various places in Asia, such as India and Nepal. Even Buddhist majority countries like Myanmar persecute Christians today.

We should also mention that independent Islamic jihadis kill many Christians in isolated terrorist acts in various nations. There are hundreds of such attacks every year.

Persecution by Communist states

The most obvious example of this is the longstanding persecution of Christians in China. Apparently things are not as bad as they were under Mao (when untold numbers were killed and imprisoned) but there is still persecution going on in the interior. Before this Stalin and his Jewish leadership bureaucrats killed and brutally tortured millions of Christians and destroyed thousands of churches. Even after his death persecution of Christians continued until Vladimir Putin became President and protected the Russian Orthodox Church.

Effective persecution by western nations

The use of Muslim terrorists (al Qaeda, ISIS, al Nusra etc.) as proxies to fight in regional wars of regime change has resulted in American strategies that kill Christians in places like Syria, Libya and Iraq. In addition, airstrikes by NATO air forces are killing Christians by the hundreds or even thousands, such as in Mosul.

People think that Christian persecution was a thing of the past. In fact, it has never stopped.

The attack through philosophical movements

Humanism: 16th century

Humanism affirms the value of human beings and human nature. It is usually associated with rationalism or empiricism. Today it is often combined with secularism but early humanists (Ulrich von Hutten, Erasmus) were very religious. At the beginning of the Reformation Luther's main international academic opponent was Erasmus of Rotterdam not the pope and the attack was based on humanist issues (note Luther's *The Bondage of the Will* in reply to Erasmus' diatribe *On Free Will*).²

Substance of the attack

Directing attention away from God and from Biblical moral absolutes and trusting in man.

Molinism: 16th century

This is the teaching of the Catholic Jesuit theologian Luis de Molina [1535-1600].³ His concern was with the problem of balancing God's sovereignty with human responsibility.

² *Diatribes seu collatio de libero arbitrio* (Discussion or Collation Concerning Free-Will) 1524.

³ Not Miguel de Molinos [1640-1697].

While this is a theological issue, it deals with the problems of knowledge and truth and this has a philosophical character.

Thomism⁴ had supported Augustinian predestination but the Jesuits wanted to modify this to affirm human responsibility and avoid determinism. Molina achieved this fudge by concluding that God's grace is efficacious when man's will co-operates with it. He also taught that God's providence governs everything, including particular things.

To reconcile these he introduced the idea of *scientia media* ('middle knowledge'). This designated God's knowledge of future things which would exist if certain intermediate conditions are met.

God's knowledge consists of: 'natural knowledge' (knowledge of all possible worlds); and 'free knowledge' (knowledge of the actual world). *Scientia media* lies between these two. Thus God knows infallibly how any man will react in every conceivable set of circumstances and this forms the divine ordering of circumstantial things. God thus foresees what humans will do but does not predetermine it. Thus he knew that Judas would betray Jesus, given the circumstances.

This was further developed by Spanish Jesuit Francisco de Suarez [1548-1617] who introduced the idea of Congruism. In this God does not (unlike Thomism) cause human free acts. God brings about the salvation of the elect by giving them grace, which his foreknowledge foresees they will use. The consent of the elect is free. Such grace is congruous with free will.

Dominican Domingo Banez [1528-1604] was more Thomist and accused Molina of making divine grace subservient to human free will. He correctly said that *scientia media* had no reality and affirmed God's predetermining decree that God knows the future, including conditional free acts.

The conflict between the Jesuits and the Dominicans on this resulted in a papal commission, which ultimately sanctioned both positions. However, the Dominicans were forbidden to call the Jesuits 'Pelagians' and the Jesuits were forbidden to call the Dominicans 'Calvinists'.

Substance of the attack

While this was a dispute about metaphysics and knowledge, it developed hostility to God's decree of predestination, which was claimed to make God the author of sin. The fudging doctrine of *scientia media* (which makes no sense), was taken up by James Arminius and used to promote his idea that sinners choose salvation by their own free will and God elects them because he foresaw what they would do. It is the elevation of human free will. This elevation of human willpower helped to promote the later varieties of rationalism.

Pyrrhonism (scepticism): 16th – 17th century

This was the precursor to the rationalism that was later evidenced in the Age of Reason / Enlightenment. It was a type of scepticism that had been spurred on by the Reformers' call to question Roman authority and re-investigate the foundations of doctrine to discover what is truth. Some writers took this further and questioned all religious authority in a sceptical fashion, following ancient Greek scepticism.⁵

⁴ The scholastic theology of Thomas Aquinas.

⁵ Classical sceptics included Pyrrho, Diogenes Laertius, Cicero and Sextus Empiricus. Sextus was hailed as the father of modern philosophy in the 17th century.

Luther castigated Erasmus, who avoided assertions about knowledge and took refuge in the sceptics wherever Scripture and the Church permitted. The new scepticism became known as Pyrrhonism after Sextus Empiricus' discussion of ideas in *Outlines of Pyrrhonism*, dealing with the first Greek sceptic Pyrrho.

The debate was about the reliability of the senses and the inability of reason to discover ultimate truth. Thus they assailed claims to knowledge made by Scholastics, Platonists, Renaissance naturalists, Aristotelians and Calvinists. If the senses were untrustworthy, then Aristotelian science was untrustworthy and only scepticism or fideism⁶ remained.

Since social order must be protected, some Pyrrhonists, that conformed to church conventions about uncertain issues, called themselves Christian Sceptics. However, many Catholic apologists used Pyrrhonism to attack Calvinism, such as: Gentian Hervet, Jean Gontery and Francois Veron (who taught Descartes). Later, Protestant theologians used Pyrrhonism to fight back (David Renaud Bouillier, Jean La Placette and William Chillingworth). These showed that the Catholic claim to authority only rested on its own word.

The leading Pyrrhonist was Michel de la Montaigne [1533-92] who said that no certainty could be reached by rational means and taught fideism. In the 17th century the heir of Pyrrhonism was Pierre Bayle [1647-1706], a nominal Protestant in Rotterdam. Many of his arguments emerged in the Enlightenment.

Hard scepticism means that knowledge of the real nature of things is impossible. Moderate scepticism means that we cannot know what things are in themselves but we know something about appearances and these appearances can be tested. Both were taught by Pyrrhonists. Some affirmed that science was not necessarily a true and absolute picture of the real world; it was a means of organising and using knowledge.

All this scepticism set the agenda for rationalism and empiricism.

Substance of the attack

This was the beginning of a denial of knowledge based upon divine revelation and what is inferred from it. The reasonable questioning of Roman Catholicism (the church is the fount of knowledge) led to a questioning of the Bible as the source of authority and the denial of the ability of men to discern what is true by reason based on revelation.

The Enlightenment: 17th century onwards

The Enlightenment (or the Age of Reason;⁷ German: *die Aufklärung*) was a philosophical, literary, scientific, and rational movement spanning middle of the 17th century to the beginning of the 19th century covering all of Europe right up to Russia. The emphasis was a focus on belief in the supremacy of reason and a downplaying of religious faith.

The great minds of this movement include the Germans: Lessing, Goethe, Schiller, and Immanuel Kant and the French philosophers and thinkers: Voltaire, Rousseau, Turgot, and Condorcet. Through the publication of the *Encyclopédie* (1751–76) their attacks on the government, the church, and the judiciary provided the intellectual basis for the French Revolution.

The English Enlightenment owed its origin to the political theories of Locke, and to the French philosophers. Thomas Paine, an admirer of the French, advocated American

⁶ The doctrine that knowledge depends on faith or revelation.

⁷ Some delineate the Age of Reason as being slightly earlier than the Enlightenment.

independence. In Scotland an intellectual movement flourished in Edinburgh between 1750 and 1800; its outstanding philosophers were Hume and Adam Smith and important scientific advances were made in chemistry, geology and medicine.

In literature, some suggest that the growth of literary realism and the rise of the novel can be attributed to the Enlightenment. In general it influenced the arts by releasing individualist attitudes.

So much is understood by everyone.

What is less understood is how this movement's prime unspoken goal was the destruction of Christianity as the central feature of society. Individual thinkers may not have had this goal (though some did) but they were merely pawns in the hand of the satanic power that was driving this way of thinking.

Karl Barth (not the greatest evangelical) said that the Enlightenment was, '*a system founded upon the presumption of faith in the omnipotence of human ability*'. This is the chief characteristic of satanic movements – an emphasis upon the pride and individuality of man in rebellion to God. It is the same temptation that prevailed in Eden and it will characterise the global fascist state at the end of the world. True Christianity makes a man dependent upon God; demonic teaching makes a man independent of God. True Christianity makes a man serve God; demonic thinking makes man lord.

Enlightenment thinkers, such as Christian Wolff [1679-1754] saw the movement as the path to absolute truth through pure reason. In reality this is defending the claim that mere mortals can perceive, understand and apply divine absolutes without any reference or submission to God. Kant could say (sic), '*Humans were emerging from immature reliance on such external authorities as the Bible, the church and the state. No generation should be bound by the creeds and customs of bygone ages. To be so bound is an offence against human nature*'.⁸

Thus some Enlightenment thinkers denied God outright while others affirmed belief in a deity but attacked formal Christianity (Voltaire – a Deist, or Rousseau). HS Reimarus rejected supernatural revelation completely and said that Christianity was no longer required; Jesus was reduced to a morality preacher who died a disillusioned man.

Even supposed Christian thinkers denied the sovereignty of God and elevated the reasoning capabilities of man, such as German theologian Schleiermacher [1768-1834]. As man's reason was elevated to the chief arbiter, so the sinfulness of man was either downplayed or flatly denied. Schleiermacher emphasised personal experience in religion and even denied the two natures of Christ; thus he was really the starting point of religious liberalism; in fact modern liberals (such as Paul Tillich and AT Robinson) were deeply influenced by Schleiermacher.

The Enlightenment was, therefore, a massive rise of humanism with an emphasis upon the authority of human reason.

However, some were more sceptical. David Hume used empirical philosophy to question the ability of the human mind.⁹ Though he criticised religion, he also criticised human

⁸ Walter A Elwell (ed.); art. 'The Enlightenment', *The Concise Evangelical Dictionary of Theology*, Baker, (1991).

⁹ Empiricism is a doctrine in the theory of knowledge (epistemology) which stresses the primacy of sense-experience over reason in the acquisition and justification of knowledge. It thus stands opposed to rationalism, and limits a priori knowledge.

knowledge and the power of the human mind to know anything for certain - as opposed to Kant. Kant's defence of man's sovereignty in thinking and ethics gave no answer to why man should base his behaviour on his principles.

Thus there was no unified code proposed in the Enlightenment; multiple thinkers gave multiple answers to multiple questions, mostly based upon the sovereignty of human reason. The chief underlying factor was the denial of God in human affairs and the elevation of man as king of his world.

In other words, the Enlightenment was a triumph of satanic thinking brought to formal prevalence in western society. Some affirm that this destroyed superstition, papal legalism and mysticism by emphasising intellectualism, but, in fact, the 19th century saw a tidal wave of these in reaction to cold philosophical rationality. What really suffered was the previous adherence to Christian credal standards as providing a fundamental basis for human society and church faith.

The Enlightenment is therefore important as providing the foundation for future movements in the war against God: the sovereignty of human independence from God; man as the master of his fate; and human reason as the arbiter for everything.

Three schools regarding epistemology

| Cartesians | Lockeans | Kantians |
|---|---|--|
| Innate ideas / Doubt | Empiricism | Innate ideas and empiricism |
| Founder: Rene Descartes [1596-1650] | Founder: John Locke [1632-1704] | Founder: Immanuel Kant [1724-1804] |
| Knowledge begins with doubt. | People start with blank minds. | Men cannot know God or the soul. |
| God and nature give innate ideas. | Experience of the senses gives ideas and understanding. | There are two types of knowledge: spiritual and natural. We can't know the spiritual. |
| We use rational methods to understand this. | | Spiritual and natural knowledge combine to create conscience, which leads to religion. |
| | | Reason drives morality. |
| | | Truth is based upon experience not revelation. |
| | | |

Substance of the attack

The elevation of the human will and intellect as the foundation for truth, coupled with a denial of the supernatural quality of Christianity and the denial of the authenticity and authority of God's word.

Materialism: 17th century onwards

The philosophical view that reality is only material or physical. There is only one substance in the universe (i.e. a form of monism) and invisible things like intelligence, feelings, conscience, volition, are but modified forms of matter. Matter evolved into intelligence, not intelligence creating matter. Materialism is the opposite of idealism and theism.

Materialism is rarely argued for directly, but is accepted as a result of excessive trust in science. Thomas Hobbes [1588–1679] is a proponent of materialism (see Cambridge

Platonists and appendices). For materialism to be true, minds, feelings or will must be identified with physical phenomena such as the brain or nervous system. A different sense of materialism is associated with Karl Marx.

Substance of the attack

Denial of all things spiritual. Denial of God. Denial of Creation by God.

Mechanism: 18th century

This is the philosophical doctrine that all natural phenomena, including life and thought, have a mechanical (physical processes) explanation by physics and chemistry.

To some extent this philosophy was advanced by Isaac Newton [1642–1727], despite his belief in God, when he tried to fathom and analyse how the universe worked through absolute laws. His *Principia Mathematica* (1687) gave a mathematical description of the laws of mechanics and gravitation, and he applied these to planetary motion. *Opticks* (1704) records his optical experiments and theories, including the discovery that white light is made up of a mixture of colours. His work in mathematics included the binomial theorem and differential calculus.

Newton affirmed that he was thinking God's thought after him; i.e. discovering the laws that God had set in motion, but the secular version of this removes God from the universe and reduces human beings to automatons. Everything is mechanistically explained by science ('scientism'). The secular version of this became Materialistic Atheism.

Substance of the attack

Reduction of the working of the universe to cold, sterile processes. A removal of God from being actively involved in providence.

Idealism: 18th century onwards

Systems of thought in which the objects of knowledge are held to be in some way dependent on the activity of mind. The physical world is dependent upon the mind; we somehow create the world; the explanation of our experience is other than we take it to be. Only that which is mental is real and the phenomena in the world are only modifications of the mind. Often contrasted with realism and materialism.

Thus all a man knows is the thought or feeling of which he is conscious. He can never be rationally certain whether there is any outward reality corresponding to the inward state. The only things that really exist are minds or mental states.

The simplest version of this is that of George Berkeley [1685-1753], Bishop of Cloyne. Reality is the infinite mind of God, the finite minds that he has created and the ideas experienced by those minds. There are no material things that exist independently of minds. Observed common objects are collections of ideas in finite minds; unobserved things are collections of ideas in God's mind (thus it is not solipsism).¹⁰ He directly attacked the materialism that said that only material things exist.

Berkeley was a fierce critic of Descartes and Locke.

Hegel held to a different form of idealism (objective idealism) in affirming that there is only one true mind, that of God or the Absolute. Finite minds are fragments of this.

¹⁰ The view that the only thing that exists is oneself, or that the only thing of which there can be any knowledge is oneself. A solipsist therefore denies that there is an external physical world and that there are any other minds.

Berkeley taught that finite minds were entities created by the infinite mind with a separate existence of their own.

Platonism is also a type of idealism where only infinite 'ideas' are objects of knowledge and only they exist. Phenomena in space and time are only a secondary type of dependent existence. His 'ideas', or 'forms', are abstract entities or 'universals', which are contrasted with their objects or 'particulars' in the material world.

Substance of the attack

Denial of the dependent material quality of the universe as created by God. Tendency towards mysticism and Platonism.

Scottish common sense

This is connected in principle to early American philosophy (e.g. Jonathan Edwards) but the prime mover was Thomas Reid [1710-96], who was a contemporary of fellow Scot Hume. He succeeded Adam Smith as professor of moral philosophy at Glasgow.

Reid critiqued the empiricist theory of knowledge and the subjective approach to ethics advocated by Hutcheson and Hume. He came to reject the whole tradition of Locke, Berkeley and Hume. He rejected the hypothesis that only what is perceived by the mind exists, which contradicted common sense. He averred that the empiricists mistook the means of perception for the thing perceived.

Reid and his successors were dismissed by Kant for failing to understand Hume and having faith in common sense. For a long time Reid was ignored by academics but it is now being realised that he made a very important contribution to philosophy and anticipated some modern thinking.

Substance of the situation

Not really an attack but part of the development of philosophy. Reid came close to agreeing with Calvin that men are endowed with a sense of divinity; he also argued for God's existence against Hume and attacked scepticism. Despite being an ordained Presbyterian minister Reid developed his ideas not as an exposition of Reformed theology but as an analysis of epistemology.

Positivism: late 18th century –19th century

This was foreshadowed by the philosophy of Locke and Hume but it flowered in the ideas of Auguste Comte [1798–1857], a French philosopher and one of the founders of sociology.

He taught that knowledge consists from actual facts; i.e. mathematics and science. In his historical study of the progress of the human mind, he discerned three phases: the theological, the metaphysical, and the positive. He argued that only the last phase survives in genuine science.

Comte's positivist philosophy attempted to define the laws of social evolution and to found a genuine social science that could be used for social reconstruction. Major works include his *Cours de philosophie positive* (1830–42) and *Système de politique positive* (1851–54).

The German theologian Albrecht Ritschl [1822-1889] (see Liberalism), adopted Positivism to theology, limiting it to the factual and practical (thence 'Pragmatism'). Religious doctrines are merely human value judgments. Love was the fundamental factor about God and through love the world's problems can be solved. Ritschl carried on the ideas of Schleiermacher (religious consciousness is the final arbiter), taking them further – thus human values are what is practical.

Substance of the attack

Dethroning God and the Bible as authoritative for revelation. Establishing man as arbiter of human judgment and values.

Utilitarianism: late 18th century onwards

This is an ethical teaching originally expounded by Jeremy Bentham [1748–1832] and then refined by John Stuart Mill [1806–1873]. In his *Introduction to the Principles of Morals and Legislation* (1789), Bentham identified the goal of morality as ‘*the greatest happiness of the greatest number*’, and claimed that an action is right in so far as it tends to promote that goal. Acting as a pressure group on both Conservative and Liberal governments, they often led public opinion. Mill’s essay, *Utilitarianism* (1863), gave the clearest expression of the doctrine.

As a philosophical proposition, utilitarianism is weakened by the problem of comparing the happiness of one person with another. It was criticised for a) focusing on the consequences rather than the motive of actions; b) the difficulty of adequately comparing the happiness of individuals; c) failing to account for the value placed on concepts such as justice and equality. Nevertheless, it has proved to be continually popular and prevalent.

Substance of the attack

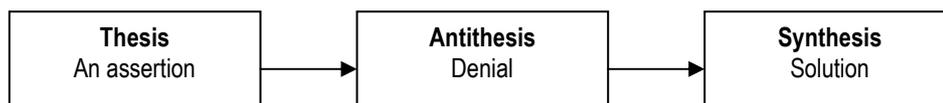
Denial of the inspired word of God to provide moral absolutes. Proposition of ethics based upon herd mentality – which is man-centred.

Dialectics: 18th century onwards

The word ‘dialectic’ means: reasoning, argumentation, contention, logic; discussion, debate, dialogue or a logical argument.

In epistemology¹¹ Dialectics is a system of supposedly logical investigation to identify truth by a process of assertion and denial; sometimes called ‘Hegelian Dialectics’ after the philosopher (see appendices).

This process can be summarised as:



The synthesis becomes a new thesis and the process is continued. Hegel saw history as a series of this repeated process: a series of contradicting paradoxes, which are reconciled.

It is a process used by the global elite to bring about unpopular or illegal social changes, e.g.: create a crisis (e.g. 9/11); blame the cause of this crisis (global Muslim terrorism) and then propose a solution (e.g. Homeland Security, Patriot Act and other draconian measures against civil liberty plus war on terror). In other words: problem, cause, solution.

Substance of the attack

This dialectical process became the basis of many attacks on society and the church over 200 years.

¹¹ Epistemology is the philosophical theory of knowledge; the investigation of what constitutes true knowledge.

Evolutionary Theory: 19th century

This is such a large subject that the briefest points will be made here. [See my papers: 'Confronting Evolutionary Theory', 'The faith of evolutionists', 'Evolution: the current position', 'Questions for evolutionists' etc.]

The theory of evolution was quickly absorbed by mainstream academics and taught as a fact for generations. The factors of cosmology, geology, biology and mankind developing from basic principles to complex structures over millions of years undergirded all forms of education. Thus liberal theologians took it for granted that the Bible evolved over thousands of years, being written down very late, based upon oral traditions that consisted of many myths and fabled people. It took decades of scientific research and discovery to prove that all this was a lie.

The effect of evolution upon ethics is appalling. Teaching that nature is based upon a selfish '*survival of the fittest*' and that it is '*red in tooth and claw*' only served to pander to the lowest human moral standards.

The worst aspect of evolutionary theory is that it has the effect of denying the very existence of God as Creator, Provider and thus Saviour. If there is no creation ex nihilo then there is no salvation. If there is no God sustaining the universe by his power then man can do what he wants with no fear of condemnation. If creation is a chance accident without purpose then there are no absolute standards of behaviour.

In terms of doctrine, evolution suggests that there is no inspired Scripture; no purpose and design in nature; there is no divine rationale in life; there is no accountability for actions; there is no explanation for family, altruism, kindness, love or self-sacrifice; there is no eternal future (no heaven or hell) – and no point in living at all.

Evolutionary theory is perhaps the worst, most ungodly, most evil, most satanic hypothesis ever created by man, with the biggest social and religious repercussions.

Substance of the attack

Denial of God as the Intelligent Creator and sustainer of the universe. Denial of man as a representative of God created for a purpose. Denial of intelligent design in nature. Affirmation of the benefits of chance and randomness. Eradication of a divine purpose in human behaviour. Denial of moral absolutes.

Existentialism: late 19th century onwards

A complex variety of theories speculating about knowledge and the nature of reality. Existentialists often disparage scientific knowledge, particularly psychology, and insist on the absence of objective values, stressing instead the reality and significance of human freedom. Some were religious (Kierkegaard) most others were atheists (e.g. Nietzsche).

This philosophy basically affirmed that there are no absolutes outside of man. It concentrates on the existence of man who develops through using will. It is a championing of free will and subjectivism.

Like Pelagianism it avers that man is only held accountable for his unbiased volition and man must choose his own character and is only responsible for that. Man is not responsible for what he cannot do. Thus it denies divine moral absolutes.

So existentialists deny human nature; nature is something acquired by free will not inherited (thus there is no Total Depravity).

They also deny that the Bible is the foundation of authority; man is the starting point for all epistemology. Human judgment determines what to believe.

Unsurprisingly, existentialists come to very different conclusions about things.

Neo-Orthodoxy's support for this system is contradictory since it is not the surrender to God that they claim if man is the final arbiter of truth.

The father of existentialism was the Danish philosopher (and supposed Christian) Soren Kierkegaard. Other existentialists include Jean-Paul Satre (an atheist French philosopher).

Kierkegaard opposed the prevailing Hegelian philosophy of the time by affirming the importance of individual experience and choice. Accordingly, he refused to subscribe to the possibility of an objective system of Christian doctrinal truths, and held that one could know God only through a leap of faith.

Substance of the attack

One of the key movements to emphasise man at the centre of the world. Denial of Total Depravity. Emphasis on human volition. Denial of the authority of Scripture.

Pragmatism: 1870 onwards

Developed in America about 1870. It rejects the idea that thought is to describe reality, but is rather an instrument for prediction and problem solving. It sees philosophical topics as valuable only as they are helpful for actual practical uses rather than describing truth. Key thinkers were CS Peirce, W James, Chauncey Wright, John Dewey and GH Mead.

Substance of the attack

Pragmatism became the foundation for many Christian theories where the end justified the means; if something worked then it must be good. In modern churches this justified the use of market research to find what local people wanted and then change the church to provide it to attract people. In individual guidance it makes human values and goals the end of practical Christianity instead of God's will. In politics it can drive laws that put national interests above individual freedoms. In general it denies moral absolutes and God's law.

Objectivism: mid 20th century

The philosophy of Ayn Rand [born Alissa Rosenbaum; 1905–82] a US writer and philosopher, born in Russia who emigrated to the USA in 1926. She became known for her novels *The Fountainhead* (1943) and *Atlas Shrugged* (1957). The latter is suggested to be a blueprint for the global elite future strategy.

She developed her philosophy of 'Objectivism' in *For the New Intellectual* (1961), arguing for 'rational self-interest', individualism, and laissez-faire capitalism. Though she didn't start a specific philosophical movement, her books sold in high numbers and she cannot be ignored (yet most books on philosophy ignore her completely).

The term 'Objectivism' can also refer to a 1930s poetic movement. In philosophy objectivity can also refer to the goal of Logical Positivists, for whom all knowledge must be verifiable in a scientific sense. That is if you can't touch it or see it, it doesn't exist. For many philosophers this discredited philosophical investigation. The metaphysical tradition included human subjectivity as part of the knowledge equation.

Substance of the attack

A cynical championing of selfishness and cruel social policies.

Postmodernism: mid 20th century onwards

This is a description of complex attitudes in various subjects and not a systematised philosophy; thus it affects: art, architecture, media, theology, philosophy etc, since the 1950s. It was a reaction to the failure of knowledge, industrialisation, globalisation and science to sort out man's problems; a reaction to mechanistic theories. In simple terms it is a reaction to the scientism and modernism that had held sway since the Enlightenment, which was seen as cold, sterile and impersonal. It resisted mechanical theories that went back to Newton, Kant and Descartes, which emphasised Aristotelian logic and reason without concern for emotions, individualism, social history and spirituality. Modernism is over and it often revolts against previous prevailing axioms; feminism is a form of Postmodernism for example. Full definitions are often complex and nebulous.

It tends to deconstruct previous logical philosophies. Context, especially social context, is important. It stresses humanism, eclecticism, pluralism, post-industrialism, globalism, and scepticism of technology (despite using it).

| Examples of modernism compared to Postmodernism in culture | | |
|--|--|--|
| Item | Modernism | Postmodernism |
| Architecture | Functional, sterile e.g. Mies van der Rohe (tower blocks, concrete). | Playful, colourful, eclectic: Richard Rogers, Robert Venturi, Charles Moore (glass and steel). |
| Art | Representationism, Modern Art, Dada, Surrealism. | Anti-representationism: Pop Art, Abstract Expressionism, Conceptual Art, Happenings. |
| Music | Earlier forms of music; harmony. | Anti-harmony: Messiaen, Stockhuasen, John Cage, John Adams, Minimalism. |
| Literature | Pre James Joyce. | Nouveau Roman, William Burroughs, Samuel Beckett, Salman Rushdie |
| Philosophy | Post Enlightenment philosophies and modernism. | Demystification: Structuralism, Deconstruction, Feminism. |
| | | |

Though there are multiple streams of secular and Christian Postmodernism; what all share is a celebration of the end of Enlightenment rationalistic sterility. Philosophers that are key in this movement are Derrida, Foucault and Lacan. Antecedents include Heidegger and Nietzsche. Radically different theologies arose in the 1980s and 90s based upon this.

Some place Barth as the first Postmodernist theologian since he worked against the paradigms of modernism and liberalism that came before him. He replaced cold rationalism founded upon human reason with a need for revelation and a divine encounter. In essence this was a sort of subjectivism instead of objectivism. Man cannot fathom God by reason and must surrender to revelation.

A typical Postmodernist view of ecclesiology would be The Emergent Church with its emphasis on social community, subjectivity and anti-dogmatism.

Outside of theology, Postmodernism is exemplified in the rise of individualism, subjectivism and mystical religious groups. To these it represents opposition to dogmatic certainty and the need for an emotional engagement with what is perceived to be divine. Pluralism, individuality and relativism are typical results of Postmodernism.

Substance of the attack

Humanism. Emotionalism, Subjectivism. Denial of the authority of Scripture. Anti-dogmatic.

Summary of philosophical drift

The modern era¹² was stimulated by the principles of the Enlightenment. This was characterised by an emphasis upon man rather than God: thus reason dominated all.

Due to recent discoveries and inventions, it was considered that man was evolving to be more civilised and rational; thus the virtues of education, self-improvement, an emphasis upon improving society and optimism undergirded the Enlightenment. Religion began to be defined as good works or moral improvement; with Deism, God was left out of the universe and scientism reigned.

All these optimistic assumptions collapsed in the 20th century with two world wars, genocide in Russia, the Great Depression and the inability of governments to improve man's condition. The principles of the Enlightenment were in ruins and it was replaced by Post-Modernism. This is characterised by individualism, non-rationality, an emphasis upon the self, randomness and disorder, anxiety, doubt, and mysticism. The net result of this has been: social despair, meaninglessness, and relativity.

When Biblical moral absolutes are removed from society, the result is chaos and selfishness. In today's Post-Post-Modernism, selfishness, greed, intolerance, internecine tribal warfare, hatred, confusion, uncertainty, and rapacity are expressed everywhere.

The attack through social movements

Modern art: early 20th century onwards

I will not waste time analysing the multitudinous variations of Modern Art, nor even divide art into historic, modern and Postmodern; I will simply make some salient points.

Throughout history art had a cultural purpose. It was subsidised by sponsors and clients that wanted something. Thus artists that could not sell their talent failed to prosper. All art served some useful purpose in society: portraits of family members, decorating church frescoes, sculpting statues to mark an event, person or make a moral point; illustrating books, producing decorative ware from crucifixes to household objects. All art was produced to satisfy a sponsor.

In the 20th century all this changed. Art no longer needed to fulfil a purpose other than the whim of the artist, who could do almost anything within his imaginative expression – all without any social purpose. Over time this self-expression burst all boundaries of reason and taste.

Today art is anything an artist says it is – and all the art critics have no courage to say that the emperor has no clothes. Thus Tracey Emin can win an award for saying that her dirty, foul unmade bed is art. A single brick on the floor is art. A shark cut in half is art.

Instead of serving a purpose and adding beauty to social surroundings, taking years of study to achieve this, art has given place to foolish, childish self-expression designed to shock. It has gone from selfless giving to selfish adulation. It has gone from serving a societal purpose to serving individualistic imagination.

Substance of the attack

God expresses himself in beauty, order, harmony, interdependence and purposeful design. This is evidenced in the realm of nature in everything we see, despite the effects of the Fall

¹² Various dates are given for this, such as: 1750-1900. Here I take it to be the period after the Reformation, say 1700-1950.

which have rendered some things cruel (e.g. all animals were originally created as vegetarians).

Modern art reverses all these manifestations of God. It tells us that ugliness is to be celebrated; that disorder is worthy; that haphazard techniques are better than design and that discordant features are better than harmony. Modern Art is a celebration of the irrational, the debased, the lewd, the perverse, the insane, purposelessness, hopelessness, ugliness, selfishness, and every other aspect of fallen nature.

It is a rejection of God's creativity and a championing of Satanic disorder.

Sexual libertarianism: mid 20th century onwards

Throughout history there had been the occasional movement that celebrated sexual liberation; usually this occurred within communes and in out the way places, like Lord Byron in Italy. During the 1960s there was an explosion of sexual liberation that was initially shocking to the public but all this is now passé. I can remember the shock that girls wearing mini-skirts caused when walking down the street; but compared to what is acceptable today they were reasonably modest.

What helped to create this liberation was the invention of the contraceptive pill, which meant that girls no longer had to trust men to take precautions. Alongside the examples of liberated women in magazines, novels, films, TV and plays, women felt empowered to do what they wanted while men took advantage of this. Novels that had previously been forbidden by good taste or prohibited by law became published as cheap paperbacks (also a recent invention). Thus the celebrated novel *Lady Chatterley's Lover* by DH Lawrence was finally published in England in 1960.

Films began to show graphic nudity and sex scenes. TV began to show graphic nudity. Shows containing nudity began to appear in the West End theatres like *Hair*. Even Diana Rig appeared nude in a highbrow version of *Abelard and Heloise*. Soho began to stage outright sex shows outside of seedy private strip clubs.

We don't need to catalogue any more of this; it is a well known explosion.

What this did to social life is impossible to document – but it changed everything. Previously it was considered normal to meet a girl while young, get married, have sex and thus children and stay monogamously together until death. All that changed forever. Young people began to throw that paradigm away and have multiple lovers. Even that is too good a term since most sex was casual and involved no love at all.

As people began to boast of hundreds of sexual liaisons, so marriage began to lose its popularity and divorces began to increase. Broken marriages began to multiply with all the extensive repercussions in family life. By today's date, heterosexual marriage is now in terminal decline.

With the advent of the Internet and smart phones the sexual revolution went to its furthest point. Children are exposed to hard-core pornography. Teenagers film their sexual exploits and swap the videos on social media. Vulnerable people are groomed into ill-advised sexual exploitation.

It is also interesting that, in general terms (and though there are exceptions) young people with all this freedom are not happy or content. Young people are committing suicide in higher numbers than ever before. Depression is rampant. Self-harm is rampant. Diseases like anorexia and bulimia are rampant. Sexually transmitted diseases are through the roof.

Substance of the attack

A subversion of godly morals undergirding society. Celebrating the bondage (not liberation) of sin. Entrapping young people in sordid exploits that cause physical, mental and emotional damage.

Homosexuality: mid 20th century onwards

Being an unclean spirit, and seeking to replicate his image in mankind, Satan intends to make the whole world a cesspit of all sorts of fornication. After the heterosexual sexual revolution was initiated, the next step was the liberation of homosexuals. This revolution was a turnaround from being an illegal offence, often resulting in prison, to homosexuals being able to openly engage in sexual acts in public and celebrate it in a procession through the streets (Gay Pride marches).¹³

The beginning of this revolution was the decriminalisation of homosexuals culminating in the 1970s and 80s where homosexuality became a thing to be celebrated. Gradually laws were passed making it illegal to discriminate against homosexuals, even if it contradicted your religious stance. After this civil partnerships for Gay people became law (not allowed for heterosexuals) and then, unnecessarily, David Cameron passed a law enacting Gay marriage.

Today we are in the situation where homosexuals dominate certain aspects of society, such as television, the arts or the theatre. Their majority in the media ensures that homosexual principles have a far greater prominence than their numbers deserve.¹⁴

Substance of the attack

Further subversion of morals. Celebration of promiscuity and debased sex.¹⁵ Desecration of marriage. Distortion of the image of mankind. An attack on procreation.

Feminism: early 20th century onwards

First Wave Feminism sought universal suffrage. Second Wave Feminism sought equal pay and rights for the same job as men. Both of these things were opposed to evils that needed reform. However, Third Wave Feminism that is around today is a devilish plot to ruin women, make them unhappy and is powered by a hatred of men. In the worst cases, modern Feminism turns women into Lesbians and even witches. This is well documented and accepted by Feminist writers.

In fact, the situation today is that women achieve better school and college grades than boys. Women are more likely to get a job. Women are more likely to succeed in a job. Women have multiple rights, such as generous maternity leave. Women also have equal pay in the same circumstances as men (they average earning less due to maternity leave and other similar factors).

Even Second Wave Feminist pioneers (like Germaine Greer and Rosie Boycott) have castigated the misandry and disadvantages afforded to men caused by Third Wave Feminism.

¹³ This annual march in Brighton (and many other places) has included Gay people committing fellatio during the procession.

¹⁴ Historically, homosexuals have been about 1% of the population. Today numbers are higher but nowhere near the 50% claimed by Gay apologists, more like 3-4% (unless you live in Brighton or San Francisco).

¹⁵ Homosexuals are known for their promiscuity and multiple partners.

Substance of the attack

A reversal of God's appointed role for the sexes. [Women are important in society and are to be cherished but have a complementary functional role to men.] Satan's aim is to ruin women.

Gender bending: late 20th century onwards

This is typical of the last stages of a dying culture demonstrating utter confusion of mind in unstable people. It involves transvestism (cross-dressing), transgender (voluntary full sex-change, partial sex-change), desiring to be known as the opposite sex, and bisexuality.

In Britain specialised clubs pandering to LGBT¹⁶ individuals are now fairly common. Some liberal towns (like Brighton) may have several of these where it is common to see transgender and transvestite people in significant numbers in the town.

Apart from a very few isolated cases where a person's physiology is damaged at birth and is of uncertain gender (or even both genders) transgender is a demonstration of: delusion, severe intellectual / emotional problems, psychotic damage, attention-seeking, or extreme moral depravity.

The fight for transgender people to change education and social protocols is one of the final signs of societal collapse. Thus transgender people demand that we use alternate gender-neutral pronouns such as: zie, sie, ey, ve, tey, e (for he/she), with many others to replace 'him', 'his', 'himself' etc. Cisgender ('Cis' for short) is a new term to denote the opposite of transgender, i.e. a person whose chosen self-identity conforms to conventional notions of male and female; a person whose personal identity / gender corresponds with their birth gender.

The denial of such people to try to change their created state is utterly delusional since it matters nothing how much surgery changes your body, your DNA, genes, and chromosomes are always going to be what they were at birth – male or female.

Substance of the attack

All of this is to create confusion in ordinary people and to break down all normal, traditional notions about human identity. It is a grotesque act of rebellion against God. The very nature of humanity is now under threat as man ceases to be what he was created to be.

Paedophilia: mid 20th century onwards

Although paedophilia has been a wicked factor of life since ancient times (Roman emperors, like Tiberius, were noted for this, for example), it is now clear that especially since the mid-20th century the global elite have enabled the establishment to be involved in this on a massive scale to suit their agenda.

Filmed sexual abuse of children is a classic case of those in power facilitating their goals through blackmail of royalty, politicians, judges, magistrates, the police, the military, the secret services, lawyers, civil servants, educators and so on. For example, I have been given information, in person, by a whistleblower (that was persecuted) about the paedophile rings that exist within the UK police force (which is why investigations never get very far; N.B. that Jimmy Savile was closely connected to several police forces at high levels).

More sinister is the use of paedophilia in facilitating global interactions where governments use this evil in foreign embassies. It is said that US embassies are a prime place where paedophilia occurs, offering this service to make possible deals and treaties.

¹⁶ Lesbian, Gay, Bisexual, Transgender.

Worse still are the well documented cases of paedophilia being used in top-level elite rituals in secret societies, even to the point of murder and child sacrifices. Hundreds of thousands of children go missing every year and no government is seriously interested in getting this investigated.

Substance of the attack

Since young children are especially favoured by God,¹⁷ the devil seeks to exploit, torture, and murder as many young children as possible. It is a deliberate provocation of God and a demonstration of the worst wickedness.

Abortion: mid 20th century onwards

While not a movement in the intellectual sense, abortion needs to be included in this section on the downfall of society. It is a medical treatment that has all the power to depress a nation and damage huge swathes of the population.

Abortion is legalised murder, pure and simple. It is the taking of a life under the guise of a medical procedure. Since it was legalised, many millions of living foetuses, some close to being fully formed, have been terminated. This is a holocaust by any estimation.

Substance of the attack

This is another attack on young children to deliberately provoke God. It is also a form of state-subsidised massacre that ruins the mores of a nation. It is a celebration of death to please the lord of death (Heb 2:14; Rev 6:8).

Drug culture: mid 20th century onwards

The advent of chemistry applied to social recreation led to the inventions of various social drugs that suited the elite purpose in various ways. For example: the CIA deliberately manufactured Lysergic Acid (LSD) to dumb down the Hippie Movement which was beginning to get very political in America with the Yippies and the Black Panthers. LSD virtually put a stop to that as the vast majority of Hippies were too spaced out to be political activists.

Illegal drugs also created a massive gold mine to fund CIA Black Operations. America and Britain have run the international drug trade since the Chinese Opium Wars. One reason for the Afghan War was to re-establish the heroin trade, which the Taliban had terminated by burning the poppy fields. The flow of heroin continued to the west after America initiated the war.

Today there are all sorts of recreational drugs, from heroin to cocaine, to marijuana, ecstasy and a multitude of chemical concoctions. Huge profits are made from this and no government has ever been serious about trying to deal with the problem. In fact, all publicised attempts to do so have been complete incompetence from the start; which seems deliberate.

Substance of the attack

Dumb-down potential political activism. Damage and kill young people hooked on drugs. Use drug abuse to inflict terrible antisocial damage and help to break down society.

¹⁷ Matt 19:13, 'Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven"'.

The attack through political movements

I acknowledge a partial debt to the Oxford Dictionary here to help provide succinct definitions.

Right-wing capitalism

Capitalism is a system of economic organisation, based on free market competition, under which the means of production, distribution, and exchange are privately owned. Thus it restricts the role of the state in economic policy to the minimum.

British capitalism is modified by the presence of a welfare state and is therefore known as 'welfare capitalism' as in Western Europe. Another development is the mixed economy, in which the production of certain goods or services is nationalised, while the rest of the economy remains in private ownership.

The problem with Right-Wing capitalism is that it always tends to focus upon the rich and providing tax-breaks while depriving the poor. Under almost every Right-Wing government the rich get richer and the poor get poorer. Workers rights are often crushed and under some extremes (e.g. Thatcherism) entire communities are destroyed forever in order to advance some capitalist strategy.¹⁸ Such governments are driven by ideology rather than pragmatics. This is proved by the Cameron government whose austerity measures have wrecked the country but the national debt was doubled rather than eliminated.

Another problem is that allowing privatisation of vital utility industries undermines national security¹⁹ and allows foreign investors to profit from necessary industries instead of profits going to that society or better investment in the utility.

A further problem is acceptance of the 'Trickle-Down' theory. This claims that by feathering the nest of the rich through lowering their taxes and creating tax-avoidance schemes, wealth is created in the nation that trickles down to the poorest elements. In fact, empirical evidence has proved that this is a fallacy and in recent years measurements have shown that Right-Wing policies caused a 'Trickle-Up' effect making the rich richer and the poor poorer.

Substance of the attack

Oppression of the poor; advancement of the rich. Injustice.

Socialism: 19th century onwards

A political theory of social organisation advocating limits on the private ownership of industry. The word first appeared in France and Britain in the early 19th century. It covers a wide range of positions from Communism at one extreme to Social Democracy at the other.

Most Socialists believe that the community should control the means of production, distribution, and exchange to ensure a more equitable division of a nation's wealth, either

¹⁸ Note the Thatcherite destruction of multiple mining communities in Wales, the Midlands and the North, some of which are ghost towns to this day. In place of burning coal for power stations we now burn imported hard woods – which is far less green (the trees take 100 years to grow) and the CO₂ emissions are much higher taking into account transportation, felling and processing. It would have been far cheaper and more environmentally friendly to keep our mining communities, let alone the huge social advantage.

¹⁹ Allowing foreign businessmen to control water supplies, for example, is the highest folly.

in the form of state ownership of industry (nationalisation) or in the form of ownership by the workers themselves (co-operatives).

Socialists have often advocated replacing the market economy by some kind of planned economy.²⁰ The aim of these measures is to make industry socially responsible, and to bring about a greater degree of equality in living standards. In addition, socialists have argued for provision for those in need (welfare state).

Socialism is gradually being made redundant as an alternative to capitalism because it does not work. Virtually every Labour government in Britain has ended up bankrupting the country or causing industrial chaos. Most Western socialists now opt for social democracy, others for market socialism. It is only in certain developing countries that traditional Socialist aims still attract support.

Social Democrats

A form of Socialism in which democratic political methods are used to create greater social equality through the redistribution of resources. At the beginning of the 20th century, social democracy was virtually synonymous with Socialism. After the break with Communism in the 1920s, however, social democratic parties were distinguished by their commitment to parliamentary democracy and their moderate programmes of social change. They gradually abandoned their commitment to public ownership of industry, seeking instead to make capitalist economies work in a fairer way by implementing equality of opportunity and by using progressive taxation to provide social security and welfare programmes for the poorer members of society. Most Western societies since World War II have adopted social democratic policies to some degree, with the Scandinavian countries going furthest in this direction. The UK Liberal Democrats and the Green Party are social democrats; sometimes called 'Progressives'. It is 'Socialism-Lite'.

Substance of the attack

Denial of the free market, which is the way that economies naturally operate, ensures social chaos. A tendency towards an inefficient, large, centralised government – which is undemocratic. Red tape always increases under Left-Wing governments. Unfair targeting of the rich in taxation to subsidise people that contribute nothing to society. When those on benefits are genuinely unable to work, such as the disabled, then that is society working well. However, when recipients are lazy good-for nothings, welfare makes them worse and makes them thieves of other's labour. [2 Thess 3:10, 'If anyone will not work, neither shall he eat'.]

Communism

Socialism as a political ideal was revolutionised by Karl Marx in the mid-19th century, who tried to demonstrate how capitalist profit was derived from the exploitation of the worker, and argued that a Socialist society could be achieved only by a mass movement of the workers themselves. Both the methods by which this transformation was to be achieved and the manner in which the new society was to be run remained the subject of considerable disagreement and produced a wide variety of socialist parties.

²⁰ A form of economy in which (most) resources are allocated centrally by government, rather than by markets. All land and capital in such an economy is owned by the state, and factories are given resources to reach specified targets. The distribution of income is likewise determined centrally. Eastern Europe, the Soviet Union, and China in the period 1945–90 were closest to this definition of a planned economy. The main problems associated with central planning are chronic inefficiency, rigidity in resource allocation, the costs of a large bureaucracy, and lack of incentives for workers and managers. State power over the economy is also associated with authoritarian government and lack of individual freedom. [Oxford Ency.]

Communism's answer was a social and political ideology advocating that authority and property be vested in the community, each member working for the common benefit according to capacity and receiving according to needs (Planned Economy).

The ideal of communism has been embraced by many thinkers, including Plato, the early Christians and the 16th-century humanist Thomas More, who saw it as expressing man's social nature to the highest degree. It became the basis of a revolutionary movement through the work of Karl Marx, who saw communism as the final outcome of the proletarian revolution that would overthrow capitalism. According to the theories of Marx, a communist society will emerge after the transitional period of the dictatorship of the proletariat and the preparatory stage of Socialism. Communist parties did not emerge until after 1918, when extreme Marxists broke away from the Social Democrats. Marx's theories were the moving force behind Lenin and the Bolsheviks and the establishment of the political system in the Soviet Union.

Thus Communism espoused: planned economies, intense centralised government, state ownership of all property, abolition of the market economy, bureaucratic planning ministries, collectivism, targets for achievement, and ruthless oversight.

The problem with this ideology is that it simply does not work. In every case, due to the character of fallen nature, every Communist system has resulted in Totalitarianism and persecution of minorities. In fact, most Communist countries were terror states; Stalin and Mao alone killed tens of millions of people in a centralised despotic nation.

Furthermore, it is economically inefficient, it lacks genuine democracy, and it denies basic human freedoms. During the 1980s criticism of Communism spread to Eastern Europe and the Soviet Union, culminating in a remarkable series of largely peaceful revolutions, which removed communist parties from power and opened the way to liberal democracy and the market economy. Later even China adopted economic capitalism.

Substance of the attack

In every expression (perhaps excepting Cuba) Communism was accompanied by a devastating persecution of Christianity; millions were killed in USSR and China. Often the intellectual classes were also executed (as in China). Despotic government is a favoured satanic option allowing the devil ease of implementing his plans.

Neo-Liberalism

Relating to or denoting a modified form of liberalism tending to favour free-market capitalism. It is often associated with deregulation of the economy (especially financial systems). New Labour was a form of Neo-Liberalism, despite being supposedly Left-Wing. However, the term is chiefly applied to American politics to describe a hotchpotch of ideas.

It rejects Keynesian economics²¹ with its role of the state in the economy and accepts conservative critiques of the welfare state and trade unions. It purports to favour selective state intervention to help production and social pluralism. In essence, it is Left-Wing politics becoming more Right-Wing.

²¹ The theories of John Maynard Keynes [1883-1946]. Keynesian economics is usually contrasted with Monetarism (varying the quantity of money in circulation, changes in lending / interest rates, purchase or sale of government debt).

Globalism

The period since World War II, has seen the growth of multi-national companies operating across national frontiers, often controlling greater economic resources than small or medium-sized states.

Globalism, and its cousin Corporatism, now dominates the world and makes traditional party politics obsolete, but national democracies have not yet caught up with this fact. As Right-Wing parties become more centrist and Left-Wing parties become more capitalist, the real choice is between more of the same (which, by default, furthers Globalism) or something radical, such as the recent nationalist parties. Hence the recent French example between a centrist stooge of globalist bankers (Macron) or the nationalist Marine Le Pen.

Globalism is usually explained as the rise of global commercial corporations and financial industries that actually dominate nations, irrespective of national boundaries. These include pharmaceutical industries, military industries, banks, economic think tanks, international commercial and manufacturing groups, agricultural industries and so on. These are all expressions of the global elite that are gradually using Globalism to control the whole planet. Trade agreements and treaties subject nations into submission to the sovereignty of corporations, which can successfully sue a nation if their profits are not sufficient.

Substance of the attack

Globalism is the biggest threat to national security and identity. It is a platform for the elite, and a means of Satan slowly achieving a global empire based upon totalitarianism.

Church Political Movements: mid 20th century onwards

Liberation Theology

A 'Christian' theological movement developed in the 1960s, principally by the Latin American Roman Church.

Liberation theology is a response to the poverty and social injustice found in Latin America. Drawing on Marxism, it blames the inequalities of the Third World on the exploitative capitalism of the developed world. Liberation theology attempts to address the problems of political and social inequality in addition to spiritual matters.

Black theology

This is a subset of Liberation Theology but instead of the focus being on Latin America, it is upon Black people in North America. It gradually developed after Martin Luther King Jr's civil rights work. Black Theology seeks Black liberation but there is no centralised doctrinal position.

Substance of the attack

It turns the Gospel into a humanist, political message. It is a type of Utopianism. In some cases it advocates violent rebellion.

Overall conclusion

God established nations and tribes in antiquity and sets the boundaries of nations by his providential control of history (Deut 32:8; Acts 17:26). National characteristics and culture are part of the harmony God created for human expression in the world.

The effect of politics today, and especially globalisation, is to weaken and eradicate national characteristics to create a homogenous, subdued global population run by trans-national companies and power blocs. Federalisation into multi-national states, such as the

EU, is a part of this process. The end goal is creation of a single world empire, which will then be subservient to Satan.

With the demise of Communism and the weakening of Socialism, Left and Right Wing political parties tend to operate on the centre ground, or at least pretend to; there is little difference between them. Tony Blair continued many Thatcherite policies (with her blessing); while Theresa May is currently stealing Labour policies the Tories originally condemned when sponsored by Ed Milliband.

The real problem is the control of national governments by the global elite and the domination of culture by globalism and corporatism. The recent rise of nationalism and populism is a reaction against that. The future of politics will be a confrontation between globalism and nationalism.

The attack through theological movements

Unitarianism: mid 16th century – mid 18th century

This is an anti-Trinitarian movement that was rooted in ancient heresies such as Monarchianism, Arianism and Sabellianism.

It gained a great following in 16th century Hungary and Poland, where it became connected with Socinianism. English Unitarianism began with John Biddle [1615-62].

For many years British Unitarianism was fragmented and local but as rationalism took hold, especially in the 18th century, many Presbyterian and Baptist churches succumbed to it. The first dedicated Unitarian church opened in 1773 when Theophilus Lindsey left the Anglicans and opened his chapel in London. In America Unitarianism invaded by 1710 where it infected many Congregational churches in New England. In Ireland only the work of Henry Cooke forced Unitarians out of the Presbyterian Church (1828) whence they established a sectarian church.

Over time Unitarians became more and more heretical, denying the supernatural in the Bible, and even denying the Bible itself, and becoming more and more humanistic and secular.

Substance of the attack

Denial of God as Trinity. Denial of the deity and resurrection of Christ. Denial of the personality of the Holy Spirit. Denial of Scripture as authoritative. Denial of creation by God. Denial of atonement. Denial of justification by faith. Denial of hell. Universalism (everyone is saved). Pluralism.

Deism: mid 16th century – mid 18th century

This is a kind of rationalism that spread rapidly throughout England. It claimed that it did not deny God at all but taught that he is a self-existent, infinite Spirit. However, it denied that God revealed himself to men or that he ever intervened in the history of the world.

Some have rather simplistically characterised it as: God created the world like a watchmaker made a watch, with physical laws governing everything. He then left the universe to run on these laws without every getting involved or without there being any divine purpose.

It emphasised:

- Natural Religion (general revelation).

- Morality.
- Reason.
- Scepticism (later denial of) of supernatural events (e.g. miracles), the Trinity and divine revelation.
- Downplaying or denial of substitutionary atonement.

It is typical of the secular Mechanistic theories that abounded in this age; thus it is a sort of Christian variant of Mechanistic Theory. It was heavily influenced by John Locke [1632-1704] who was not a Deist and who sought to show the comparison of Christian revelation with reason.

Proponents include: Lord Edward Herbert of Canterbury [1583-1648] who outlined what was later called 'Natural Religion' (note: *De Veritate* or 'On Truth'); John Toland [1670-1722] who coined Pantheism, Anthony Collins [1676-1729], Matthew Tindal [1655-1733] and Thomas Woolston [1670-1727]. Opponents of Deism include: Bishop Thomas Sherlock [1678-1761], David Hume and Joseph Butler [1692-1752]. Though relatively short lived in Britain it had a wide influence in Europe on many philosophers such as Voltaire, Rousseau, Kant and Spinoza. Deism also influenced the founding fathers of America and led to the foundational principles of Protestant liberalism.

Substance of the attack

It removes any divine purpose from creation. It denies the goodness and compassion of God for what he has made. It emphasises randomness and accidents in nature. It subverts any notions of God's justice, judgment and man's accountability. It denied the immanence of God. It denied special revelation. Some forms denied redemption.

Antinomianism mid 16th century onwards

Not a theological system in itself but a characteristic of many. Antinomianism means 'against law' and is usually defined as any teaching that tends to deny that God's law has any hold over Christians under grace. As a result of affirming that the Moral Law is dead to believers, the usual result is a downplaying of sin and outright licentiousness.

One of the first formal antinomians was Johann Agricola [1494-1566], an early German Reformer who had studied under Luther. He was a preacher in the church of St Nicolai in Eiselben who disputed with Melanchthon on the relationship between repentance and faith in 1527. Melanchthon insisted that Moral Law was necessary to bring the sinner to repentance, a view held by the Reformers in general. Agricola affirmed that the Moral Law had no place in Christian experience whatsoever. It was Luther that coined the term 'antinomian'; the followers of Agricola were then called 'Antinomians'. Luther managed to effect some sort of recantation but bitterness continued.

In 1540 Agricola went to Berlin where he was appointed court preacher and general superintendent. He produced a number of theological works. After Agricola, anyone who preached that law was not part of Christian experience at all was dubbed 'antinomian'.

Subsequently there were two types of antinomian:

- Those who, like Agricola, denied that the Moral Law was needed to bring a sinner to repentance.
- Those who accepted the law's use in bringing a sinner to repentance but who rejected that the law was necessary for the life of the believer.

These statements need qualification today.

Regarding the first issue: does the law bring sinners to Christ? Sometimes it does. Do sinners have to have a formal knowledge of the law before they can be saved, as in Puritan Preparationism? No. God can prepare a heart in his own way and regenerate a person without them studying divine law. God can convict a person of sin in many ways. Thus someone can be saved without formally knowing the Ten Commandments. Note the two demoniacs in Peraea (Gadara, ‘the country of the Gadarenes’, Lk 8:27ff; ‘the country of the Gergesenes’ Matt 8:28ff)²² were unlikely to have formal education in Mosaic Law²³ but were saved (Lk 8:38-39).

Regarding the second issue: is the Mosaic Law’s moral commandments the standard of Christian behaviour? No; Christ is the standard of Christian behaviour. Do Christians follow the written codes of Moral Law as their final arbiter? No; the Holy Spirit is the final arbiter guiding the believer into Christ. Does that mean that the Christian is not under any law at all? No; the believer is under the law of Christ as he puts on the new nature and walks in the Spirit. By following the Spirit, the believer obeys God’s Moral Law; he does not focus on written commands (which are limited) but he follows Christ.²⁴

Confusion about this has led to various evils.

Some are just plain antinomians, such as when preachers tell people that they are dead to the law in every way, do not need the law at all, are never guilty before God – because they are under grace. This is caused by confusion regarding the two natures of the Christian. The believer is under grace when he puts on the new man, walks in the Spirit and follows Christ. However, the believer is under wrath, under condemnation, and walking in sin when he puts on the old nature.

In this world we are always sinners saved by grace; we must be humble. We can never say that we are ‘never guilty’; that grace has rendered us sinless; that we are without sin.²⁵ Perfection is reserved for the end when we lose this body of sin and gain a resurrection body.

However, some people called antinomians in the past were not really guilty of pure antinomianism but were wrongly understood, such as Tobias Crisp. At the Westminster Assembly intense debates occurred on the place of the Law and Christian liberty. Despite a widespread condemnation of antinomianism, there was also recognition that while extremists, enthusiasts and libertines deserved this condemnation, many godly, evangelical ministers (like Tobias Crisp) did not. Sometimes preachers, like John Saltmarsh, over-emphasised justification and sounded like antinomians.

²² ‘Dr. Thomson discovered by the lake the ruins of Khersa (Gerasa). This village is in the district of the city of Gadara some miles southeastward so that it can be called after Gerasa or Gadara.’ [Robertson’s Word Pictures.]

²³ Firstly, they probably had no education but were left in the wild. Secondly, it does not say that they were Jews. In fact Josephus tells us that this was a Greek area [Antiq. xvii, 11,4.].

²⁴ Rm 10:4, ‘Christ is the end of the law for righteousness to everyone who believes’. Eph 2:15, ‘having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man’. Col 2:14, ‘having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross’. Col 2:20, ‘If you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations’. Heb 7:16, ‘not according to the law of a fleshly commandment, but according to the power of an endless life’. Heb 8:13, ‘In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away’.

²⁵ 1 Jn 1:8, ‘If we say that we have no sin, we deceive ourselves, and the truth is not in us’.

However, some Strict Baptists, Hyper-Calvinists and Plymouth Brethren were guilty of antinomianism, while many modern Charismatics are extreme antinomians. Anyone who teaches that a Christian does not have to consider his behaviour and follow Moral Law (while following Christ) is an antinomian. Anyone who says that Christians are never guilty is an antinomian. Any leader who says that Christians do not sin is an antinomian.

Substance of the attack

To cause confusion in Christians and to get them to commit licentiousness and lawlessness.

Socinianism: late 16th century onwards

Socinianism was an anti-Trinitarian heresy, which also argued against original sin, the pre-existence of Christ and Biblical atonement. The Socinians denied God's sovereignty, making God subject to the free decisions of men, insisting that he neither foreordains nor foreknows anything.

Socinianism was based on the heretical teachings of Faustus Socinus [1539-1604]. He denied the doctrine of the trinity and taught that Christ was just a man, but who became God's viceroy after his sinless life and resurrection. He denied the atonement as penal substitution, teaching the Example Theory - Christ's death was merely an example of faith and obedience (see Moral Influence Theory). There is no punishment for sin; men repent from their own power. He also denied the person of the Holy Spirit, predestination, original sin, total depravity and hell. He also denied God's sovereignty, making God subject to the free decisions of men, insisting that he neither foreordains nor foreknows anything. In a way, he was the first liberal theologian.

Socinian atonement was universal. It teaches that there is no divine retributive justice at all, therefore sin does not need to be punished. God can pardon people without satisfaction. The cross did not atone for sin, nor did it move God to pardon sin. Christ saves men by showing an example of faith and obedience in his life and death. There is no real connection between the death of Christ and the salvation of sinners. However, Socinianism teaches that Christ expiated sins in the sense that, as a reward for his obedience to death, he was given power to give eternal life to believers. In other words, this is just a rehash of Pelagianism; man saves himself and there is no depravity. Socinianism also denied that Christ was God, holding to adoptionist views. Note that it cannot account for the salvation of believers before the cross or those who die in infancy.

Substance of the attack

Denial of the trinity. Denial of the eternal generation of the Son. Denial of the person of the Holy Spirit. Denial of penal substitution. Denial of God's sovereignty, predestination, original sin, total depravity and hell. This is a serious attack of Christianity that ruins the doctrine of God and the doctrine of salvation.

Arminianism and Amyraldism: early 17th century

Since these are well known to my readers, and since I have written many volumes on them, I will not analyse them here. Essentially they were both reactions to strict Calvinism; the former denied all the Doctrines of Grace, and especially election, while the latter tried to reconcile Calvinism with Lutheranism (and thus also Arminianism) by proposing a middle route (God desires the salvation of everyone but elects some since all do not believe).

Substance of the attack

Denial of the Doctrines of Grace. Denial of some of the attributes of God. Denial of God's word. Elevation of the free will of man.

Cambridge Platonists: 17th century

These contended for the ability of reason to answer the materialistic atheism of Thomas Hobbes [1588-1679], the dogmatic Calvinism of the Puritans as well as contemporary religious fanaticism. It was a 17th century attempt to reconcile Christianity with humanism and science.

The movement was centred at Emmanuel College, Cambridge and attempted to reconcile philosophy and theology by applying the idealism of Platonism and Neo-Platonism to religion. The inner light, inner law, of man is reason. They also affirmed a natural law outside of man (right and wrong are simply part of the eternal nature of things).

Some affirm that this group spurred on Deism in the 18th century by centring on rationality. Scripture became a mere supplement to natural laws. Despite this they had a mystical approach to revelation from God.

Proponents include: Benjamin Whichcote [1609-1683], Ralph Cudworth, Henry More, John Smith [1618-52] and Nathanael Culverwell.

The Cambridge Platonists continued the Platonism of the Renaissance (Pico della Mirandola etc) and inspired modern Platonism found in: George Santayana [1863-1952], AE Taylor, and AN Whitehead [1861-1947]. These emphasised that reality was materialism structured by eternal essences.

Substance of the attack

They denied Calvinistic doctrine, especially Total Depravity. They over-emphasised reason. They downplayed the authority of Scripture and upheld human philosophy.

Unorthodox 18th-19th century US theologies

New Divinity / New Haven Theology

New Divinity began as a development of *New England Theology*, a tradition following the rational system of the Calvinist revival preacher Jonathan Edwards. His followers continued this method of theoretical reasoning, but gradually began to drift from his pure Calvinism.

New Divinity arose out of the ideas of Edward's friends Samuel Hopkins (1721-1803), and Joseph Bellamy (1719-1790) who introduced the governmental view of the atonement. Further deterioration continued under Timothy Dwight (1752-1817, Edward's grandson and President of Yale College). The power of reason and human will became prominent thus diminishing man's depravity, alongside a new emphasis on law-work.

Later, Nathaniel Taylor (1786-1858) took the rationalistic erosion yet further and initiated what became known as *New Haven Theology*. This taught that man has the power of free-will and self-determination. Total depravity and the imputation of Adam's sin was abandoned, thus sin became the accumulation of errors rather than the fruit of a sinful nature. Then a universalistic system of atonement and rejection of penal substitution was taught alongside a complete denial of God's predestination. Man was seen as an innocent, free, moral agent with the power to sin or to save himself.

Within a hundred years of Jonathan Edward's death in 1758, the strong Calvinism that had permeated New England had fallen into a theology of works-righteousness. Alongside the death of Taylor in 1858 was the death of Edward's Reformed influence and the promotion of human ability.

Oberlin theology

Oberlin theology is closely connected to the teachings of revivalist Charles Finney and the ideas arising from New Divinity. Finney was professor of theology at the newly opened Oberlin Collegiate Institute in Ohio (now Oberlin College) and later became president from 1851-1866. He taught many serious errors tantamount to Pelagianism, They include:

- Moral Government (Grotianism).
- Man's ability to repent without grace.
- Denial of imputation of Adam's sin.
- Denial of election.
- Denial of the effectual call. The drawing of God was the human persuasion of Gospel preachers.
- Man's ability to create a new heart (self-regeneration, regeneration is only a change in the will).
- Denial of the imputation of Christ's righteousness to believers; thus a denial of Biblical justification.
- Perfectionism; sanctification was the continuation of holiness by human effort.
- Utopianism / Millennialism (working to create a perfect society; the human establishment of the Kingdom of God through conversions and social reform).

These systems deny Biblical justification by faith. Where the imputation of Adam's sin is denied there is erosion of total depravity and less cause to require a thorough atonement. These systems just teach a need for some kind of forgiveness of offences, or even just a change in will. Where the imputation of Christ's righteousness is denied, there can be no Biblical justification and no acceptance with God.

These two theological systems ally closely with the erroneous system of Andrew Fuller in promoting works-righteousness. Fuller was originally influenced by the earlier form of New Divinity but since his death there has been much cross-fertilisation. New Divinity and Finneyism have been accepted in some English circles, while Fuller has had a slow but increasing influence in the US. When folk hear preachers praise Fuller and Finney and hear of their evangelistic success (much exaggerated), or refer to New Haven theology with esteem, they are prone to accept that these systems must be orthodox without looking into them closely. In fact they are pits of vipers, able to emit as much poison.

New Thought

This was a religious break away movement, arising out of Christian Science, developed by Methodist minister Warren Evans and Julius Dresser. It is based upon the Platonic, occult and mystical healing ideas of PP Quimby [e.g. sin and disease only exist in the mind] plus some influences from Emmanuel Swedenborg. New Thought ideas permeate some radical Pentecostal/Charismatic and Word Faith teachings.

Unity School was a syncretic American religious movement based on New Thought. It began in 1887 when a certain Mrs Fillmore was healed. The Fillmores studied Christian Science and New Thought and developed Unity out of this mix. It is mainly a teaching establishment to serve enquirers but is far from being Biblical, being a blend of mysticism, Gnosticism and Hinduism.

Substance of the attack

Syncretism with the occult.

Fullerism: late 18th century onwards

The confused theology of popular Baptist preacher Andrew Fuller [1754-1815], who claimed to be a Calvinist. Fuller was reacting to the high Calvinism of his day represented in Baptists like John Gill and John Brine, but also Anglicans like Augustus Toplady and James Hervey (who were misrepresented as Hyper-Calvinists). He was influenced by Grotius, New Divinity and the Cambridge Platonists.

Fullerism is a complex mix of Amyraldism, liberalism, Socinianism and Pelagianism. It mainly affected historic Calvinistic Baptist churches, but is increasingly influential today amongst evangelicals.

His convoluted system is basically a form of Amyraldism mixed with Grotianism (Governmental Theory – see glossary). A liberal approach to Scripture and influences from Pelagianism and Socinianism. In fact, many Baptist churches that committed to Fullerism later became Socinian.

He elevated the powers of man, denying the effects of the Fall and total depravity. He had extreme views about salvation and even denied the penal, substitutionary death of Christ and imputation (of Adam's sin and Christ's righteousness).

Fuller taught that justification comes about through understanding the nature, reason and fitness of things, being aware of God by nature, by obeying the moral law and accepting any revelation from God interpreted by reason.²⁶ Justification is thus divorced from Christ's redemption. As natural, human repentance follows hearing the Gospel, a man is declared righteous by God - justification thus follows fleshly belief & repentance.

The atonement is objectively for all but subjectively and conditionally only for those who have a mind for it; thus man chooses to get right with God unaided by grace.²⁷ Effectively, a man's own righteousness saves him; indeed William Huntington (and others) charged Fuller with this error.

Consequently, he denied unconditional election, justification by faith and effectual calling. For Fuller, justification is by human righteousness obeying the (un-revealed, universal) moral law; man repents from his own volition on seeing the cross as merely a good example. Even sanctification is by human endeavour without any involvement of the Holy Spirit. He even taught an early form of the Free Offer - faith as the duty of man to improve himself by his own efforts.

While Arminianism has been the route to push works-righteousness on to Charismatic and many free churches; Fuller has been the means to do the same in Baptist circles and a few Presbyterian groups.

Proponents: Andrew Fuller, John Piper, Peter Masters, Michael Haykin, Tom Nettles, Errol Hulse, Robert Oliver, Crawford Gribben, The Banner of Truth Trust and Sword & Trowel Magazine.

Substance of the attack

An unbiblical view of law and atonement. Works righteousness.

²⁶ Fuller, *Works*, Vol. 2, p349; Vol. 3, p781.

²⁷ Fuller, *Works*, Vol. 2, p709.

Religious liberalism: 19th – 20th Centuries (Modernism)

Protestant liberalism is a very vague term that is used to describe a number of modernist movements, especially in the early 20th century, that attacked church orthodoxy. The foundation of liberalism was Enlightenment thinking that was essentially anti-supernaturalism, anti-dogmatics and opposed to the divine inspiration of the Bible. It preferred modern, scientific knowledge to traditional Christian dogma and chiefly sought to deny orthodoxy. The chief founder of liberalism was Schleiermacher.

Thus a number of movements initiated a severe criticism of Biblical orthodoxy, most notably an attack on the verbal inspiration of the Scriptures. Liberalism hated the idea that God directly spoke truth to men. It was the champion of human rationality to interpret Christian beliefs, which often included an apologetic for supporting liberal ideas about doctrine by science. Note Temple's Bampton Lectures, 'The relations between religion and science' (1884). Many authors tried to build a unified theory embracing religion, science, ethics and social issues.

English leaders included Britons: Thomas Arnold [1795-1842], Benjamin Jowett [1817-1893], Frederick Temple [1821-1902], EW Barnes [1874-1953] and BH Streeter [1874-1937]. Germans: Albrecht Ritschl [1822-18898], Wilhelm Herrmann [1846-1922], Adolph von Harnack [1851-1930], Ernst Troeltsch [1865-1923]. Americans: AC McGiffert [1861-1933], William Adams Brown [1865-1943], Shailer Matthews [1865-1941], Shirley Jackson Case [1872-1947] and Reinhold Niebuhr [1892-1971].

The chief doctrines denied by liberalism include:

- Inspiration of the Bible.
- The Trinity.
- The deity of Christ.
- Creation ex nihilo.
- The Virgin Birth.
- The bodily resurrection of Christ.
- Sin.
- Hell.
- Heaven.

The American evangelical reaction to liberalism was the publication of *The Fundamentals*, written by various esteemed preachers and theologians. It was from this that the derogatory 'Fundamentalist' term was coined.

After two world wars liberalism waned as a result of a failure of optimism about mankind, with a marked decline after WWI. It continued a little longer in Britain in isolation.

Higher Criticism: attack on OT Scripture

Higher Criticism is the scholarly investigation of the date, authorship, place, purpose, composition, and circumstances of Biblical books. It differs from lower Criticism, which is the scholarly investigation of the transmission and purity of Biblical books. As a branch of liberalism, Higher Criticism was mostly an attack by scholars on the authority and authenticity of Biblical books based upon reason and prevailing science. It is merely a form of rationalism with a presupposition of human authorship of the Bible based upon evolutionary principles. It proposed that historical investigation could provide absolute certainty about events recorded in Scripture.

One of the tenets of this was that writing was a late development and thus many of the books of the Bible were written very late, probably after the exile based upon oral traditions (Form Criticism). Thus Moses did not write the Pentateuch. However, it is now known that writing was indeed very early and we even have Sumerian writing on clay tablets. Not only that we have similar or even parallel writings in Sumeria and Babylonia to Biblical stories, such as the flood (the Epic of Gilgamesh) or the Sumerian king lists.

The Documentary Hypothesis was a theory promoted by Graf and Wellhausen that:

- The religion of Israel was not revealed by God but was developed naturally over time.
- The patriarchs were not historical people.
- The stories in the Pentateuch are most mythological.
- The Pentateuch was not written by Moses, or even by a single author but by a group of unknown men designated: *J*, *E*, *D* and *P*. *J* used the name Jehovah (i.e. Yahweh); *E* used Elohim; *D* wrote Deuteronomy while *P* was a priestly writer writing after the exile. Sometimes single verses are said to be written by more than one of these!
- David did not write any of the Psalms.
- Isaiah did not write his prophecies but three different men did.
- Daniel did not write his book.

Aspects of Higher Critical textual criticism

- Form Criticism: the classification of the Bible by literary patterns then attempting to trace each type to a period of oral transmission. It tries to discover the original form and thus the historical context of each part. It was used to support the Documentary Hypothesis and sought to 'demythologise' the texts. [E.g. Gerhard von Rad, Rudolph Bultmann.] Later scholars found that we are unable to determine the original oral traditions (if any) from the literary sources that preserve them.
- Redaction Criticism: the study of how the Biblical books were assembled by their authors and editors. The purpose is to try to understand the author's intentions and means of achieving them. In general, this method regards the authors of Bible books as mere editors (redactors) of other, older source materials. [E.g. Hans Conzelmann, Gunther Bornkamm.]

What undergirds these systems is the presumption that all Bible books (especially OT books) are later editorial writings of older oral traditions because writing is relatively modern. This is now known to be false.

We could continue in this vein. All this rubbish was taught in colleges and books were written with overblown authority but modern research and archaeology has proved that it was all wrong.

Tubingen School

This was a movement initiated by FC Baur [1792-1860] at Tubingen University. He proposed that there was a continual conflict between the teachings of Peter and Paul and the schools that followed them. All genuine NT writings must exhibit the tensions between Pauline and Petrine sources and anything that did not is to be thrown out.

Thus Baur taught that very little in the NT is genuine and he only allowed Romans, both Corinthians and Galatians to be genuine.

Over time it became clear that Baur had manipulated the historical data to coincide with his presuppositions and the truth destroyed his findings over and over again. Yet it was

only until recently that academic commentaries would suggest that Ephesians, for example, was not written by Paul.

Conclusion

Over time hard facts have overturned many liberal ideas, which were based upon contemporary science theories that were later proved to be false. Note, for example, the liberal support of archaeologists' claims that the Hittites never existed, which meant that the Bible contained errors. Later archaeological discoveries proved the Bible right all along.

Denial of God and the supernatural

As a result of Enlightenment rationalism, liberal theologians rejected all Biblical claims of the supernatural. Thus extensive works sought to find logical explanations for all the Biblical miracles and also the resurrection of Jesus. When no reasonable explanation was found, the item was simply dismissed as impossible and an error or a misleading claim.

Thus the crossing of the Red Sea was said to be crossing 'The Sea of Reeds' which was a marshy ground not a raging sea. In actual fact, crossing this with wagons and old, frail people would have been equally miraculous.

The social Gospel

This was formulated by Professor Walter Rauschenbusch [1861-1918] under the influence of Ritschl and Harnack and previous attempts to unite Christianity with sociology (Matthews & Case). To him the kingdom of God was a synthesis of: regeneration of the spirit, enlightenment of the intellect, development of the body, reform of political life, sanctification of industrial life and social concern. The objective was social and political regeneration.

Thus the Gospel was proclaimed in terms of social justice and amelioration of social conditions. At its worst it attempts to create the kingdom of God on earth by social action. It also optimistically believed in the perfectibility of human nature (denying Total Depravity). In doing this it denies the clear teaching of the Bible and corrupts cardinal Scriptural doctrines.

Like many other ideas, it was vanquished by the sheer human misery caused by WWI and the subsequent Great Depression.

Dialectical theology (Neo-Orthodoxy), mid 20th century

This was a revamped, slightly less hostile, variation of liberalism.

Dialectical theology (see earlier on Dialectics) has been evidenced throughout history to some degree (e.g. Aquinas) but in the 20th century, after WWI, the movement of this name was the product of theologians: Soren Kierkegaard [1813-1855], Karl Barth [1886-1968], Friedrich Gogarten [1887-1967] Emil Brunner [1889-1966], Rudolf Bultmann [1884-1974] and others who all laid stress upon paradoxes. They also supported Existentialism and came out of liberal theology. Others later associated with it include: CH Dodd, J Baillie, DM Baillie, Reinhold Niebuhr, H Richard Niebuhr, Gustav Aulen, Anders Nygren, Paul Tillich, Alan Richardson.

Paradox theology affirms that the revelation of an infinite God to finite man in finite history is going to lead to contradictions. Neo-Orthodoxy's answer is faith alone or even just subjectivity. Reason cannot solve these contradictions. Contradictions (paradoxes) are simply to be accepted. This highlighted the subjective feelings of the thinker; the final authority is the subjective judgment of the individual.

The truth is that God does not contradict himself or work by paradoxes. The faith of the believer is guided by understanding doctrine, and trusting God for what he cannot explain. There is no need to aver a contradiction. Thus the great paradox (God's sovereignty versus human responsibility) is easily understood by Bible teaching, even if it is unpalatable to man.

Some, like Barth, rebelled against the focus upon man in liberal theology and emphasised God's transcendence. God cannot be understood from the human side but only through God's self-revelation. The liberal attempt to unify God's kingdom with human society was also seen as theologically misguided. However, they had a low view of Scripture, believing that the Bible was a human, fallible and errant document. Barth saw authoritative revelation in subjective terms when God revealed himself spiritually to a person through Scripture and salvation based on human faith. Thus they rejected the Reformation principles of *sola gratia* and *sola Scriptura*. Indeed, Neo-Orthodox theologians have no answer to those who claim to encounter God through other religious systems.

After 1924 a split emerged between those, like Barth, who developed a positive theology and those, like Bultmann, who pursued existentialism. After 1930 the group, as it operated in Europe, began to disintegrate; though it continued in a slightly different form in America. Barth condemned Gogarten joining the Nazi German Christians and Brunner's natural theology ('general revelation').

Scholars view Dialectical Theology as a historical term designating the first phase (1919-33) of a broader family of 'word-of-God' theologies. The second phase includes Paul Tillich's method of correlation (by which he organised his systematic theology), Wolhart Pannenberg's theology of history and Jurgen Moltmann's theology of hope (sometime called 'neo-orthodoxy').

Religious Socialists

Paul Tillich [1886-1965] denied the personal existence of God and replaced him with an abstraction called, '*the ground of being*' not an existing entity; thus began the term, '*God is dead theology*'. He viewed the Virgin Birth and two natures of Christ as symbolic only. He also translated justification by faith as, '*courage to be*'. Despite his serious errors, Tillich had a huge influence on the church, especially when he taught in America.

After WWI he was a leader among the Christian Socialists, approving of Marxist economics. Large numbers of Christians became socialists in this period as a result of an emphasis upon the social Gospel. Some joined the Labour Party and wasted their time in political activism but many were part of a Christian Socialist movement. With Tillich as their inspiration they were already being deluded by theological errors before they began. Thus many Christian Socialists were liberals.

Religious communists

Liberation Theology

Process theology, mid 20th century

Also known as 'Panentheism'.

The founders of this were Alfred North Whitehead and Charles Hartshorne who averred that reality is a process of becoming! Others include Teilhard de Chardin.

The 'becoming' in God is God is the eternal mind while the universe is his body; a type of pantheism. Yet they also aver that God is more than his body (the universe); hence

‘panentheism’. Every event in history is incarnational since it involves God becoming. Thus they deny the incarnation and deity of Christ.

The value of Christ was in the formation of the church, which was a new kind of human community. This is the real meaning of the resurrection.

In this system God cannot predict the future. Redemption becomes merely joining the church. Denial of sin since every event is God’s activity in history. The universe is evolving towards a goal, the Omega Point, which is Christ. This universal evolution idea is the fulness of rationalistic liberalism. You often see this idea in sci-fi dramas where alien humanoids from the future are evolutionarily advanced into a godlike state.

Substance of the attack

Denial of the inspiration and authority of Scripture. Denial of divine revelation. Denial of creation. Denial of the Trinity. Denial of divine attributes. Pandering to specious nonsense. Denial of redemption. Denial of sin and Total Depravity. Support of evolutionary theory.

Open Theism: 20th century

This heresy began with the teachings of Dr. Clark Pinnock of McMaster Divinity College in Ontario, Canada, and was first expressed in the book he wrote in 1994 with four other scholars,²⁸ *The Openness of God: A Biblical Challenge to the Traditional Understanding of God*.

It arises out of the principles of Wesleyan-Arminianism (or ‘Evangelical Arminianism’). God’s gift of free will to humanity incurs the risk that God will be affected by humanity’s independent actions, this affects God’s decrees [or decisions]. Consequently, God cannot know the future because humans can’t truly make free decisions if those actions are divinely known beforehand. That means that God has ‘limited sovereignty,’ by his own choosing, trapped by man’s decisions.

In a later book, *Flame of Love*, Pinnock’s errors were compounded. He affirms the Roman doctrine of purgatory – the possibility of progressive sanctification after death and supports the old heresy called *Patripassianism* which teaches that God the Father was born in the incarnation, suffered and died.²⁹ In fact Pinnock has even suggested that evil may triumph in the end. This is the logical conclusion of his theology – no victory since God is rendered changeable and powerless. Pinnock also believes that other religions can reveal God’s truth and the schism with Rome should be healed.³⁰

Modern proponents include: Greg Boyd, John Sanders. Clark Pinnock, who identifies himself today as a Pentecostal Arminian, has been supported in the UK by Gerald Coates, Sandy Millar, Graham Kendrick, Roger Forster, John Noble and others in that stable.³¹

Substance of the attack

This is taking Arminianism into dangerous heresy with overtones of Pelagianism and Socinianism. God is not totally sovereign, God cannot know the future, man can impact on God, therefore, God is not God. If God can’t know the future, how can we have hope? How can we trust Biblical prophecy or the Book of Revelation? If man can deflect God’s

²⁸ Richard Rice, John Sanders, William Hasker and David Basinger.

²⁹ Pinnock, *Flame of Love*, p 123f, 179 and 27, 42, 91, 109.

³⁰ Pinnock, *Flame of Love*, p217, 237.

³¹ *The Openness of God* was on the recommended advance reading list for the conference *A Theology for Revival* hosted by Coates and others in London in November 1997. Pinnock was called the ‘theologian for revival’ when he spoke at Coates’ Westminster revival meetings supported by the others mentioned.

decisions and make him change his mind, how can we trust what he says? God ceases to be God in this system.

The New Perspective on Paul / Justification / Judaism

While there are variations within this chiefly academic movement, the key factors are a new way of looking at Second Temple Judaism,³² and thus reappraising Paul's teaching on justification as understood by Reformation theologians. It affirms that for centuries Reformed evangelicals have been wrong about justification.

It began with writings by liberals EP Sanders (who did not believe in Biblical inspiration) and then James DG Dunn, but was revised by the evangelical NT Wright. Since the movement is diverse, it is difficult to summarise the position.

The foundation is Sander's claim that Second Temple Judaism was not a religion based upon legalistic self-righteousness, but grace. Keeping the law flowed from a grace initiative from God establishing the covenantal scheme. Works are not to get in (God's gift), but to stay in the covenant (this is called 'covenantal nomism'). [Researchers have now denied this proposition about Judaism. Also the idea that being a fleshly Jew meant automatic inclusion in the covenant, which was then maintained by faith to stay in, contradicts many Scriptures.]

Sanders continues, Paul was not concerned about grace versus works for salvation, but about the status of Gentiles in the church. Justification was more about Jewish Gentile relations than personal standing before God. Justification is not concerned with acquittal from sin, but with being established in the covenant community.

Luther read his own presuppositions in his understanding of Paul in establishing the Reformation doctrine of justification. What is needed is to understand what Paul's hearers would have understood by it. According to Wright, [the Traditional Protestant way] '*of reading Romans has systematically done violence to the text for hundreds of years.*'³³

Justification is 'covenantal inclusion', a kind of badge of Christianity, something that shows believers are in relationship with God and each other; it is not about being saved nor a part of the Gospel. It is recognition of God's faithful worshippers who will be justified at the end: it is thus corporate and eschatological. '*Justification... is the doctrine which insists that all who share faith in Christ belong at the same table, no matter what their racial differences.*'³⁴ It is currently a temporary anticipation of a future acquittal on the Day of Judgment.

Righteousness is not something given to us by God, but is rather the declaration that we have believed in Christ and are recognised as being in covenant. Dunn and Wright openly deny the imputed righteousness of Christ.

Some suggest that the believer faces a future judgment based on works – thus justification becomes based upon works. Thus we see the nonsense of the suggestion that the Pharisees were in a grace religion and Christians are in a works based religion – the tables are completely turned on the truth.

Biblical justification is a legal heavenly declaration that a man is pardoned from sin and declared righteous before God due to the atonement of Christ whereby our sins were

³² That is from c. 515 BC when the original second temple was rebuilt, to 70 AD when Herod's temple was destroyed by the Roman army.

³³ NT Wright, *What Saint Paul Really Said*, Eerdmans, (1997), p117.

³⁴ Wright, *ibid.* 120-122 Note: Wright insists that faith is the badge and justification the recognition of faith.

imputed to Christ and his righteousness was imputed to us in a great exchange. It is a once for all legal affair which leads to actual sanctification of the person in time. Justification results in adoption into God's family, which guarantees entrance to heaven and freedom from the final judgment against sin. Justification is triggered by the gift of faith. The New Perspective destroys this.

Modern proponents: EP Sanders, James Dunn, NT Wright, Alan Squate, John Armstrong, Don Garlinton, Thom Smith, Scott Hafeman, Robert Gundry.

Substance of the attack

It is basically a denial of Biblical justification by faith, the bedrock of salvation. It also weakens Total Depravity.

Federal Vision

Also known as 'Auburn Avenue Theology', Federal Vision is a development that has mainly affected American Presbyterian churches but is now spreading amongst other evangelicals. Most of the conservative US Presbyterian denominations now support this heresy. As it is still developing there are few works exposing the error but material is slowly being made available; such as works by Professor David Engelsma,³⁵ various Internet articles and a book by O Palmer Robertson [*The Current Justification Controversy*]. The positions for and against can be seen in the book: *A review of The Auburn Avenue Theology, Pros and Cons: Debating the Federal Vision*. The Knox Theological Seminary Colloquium on the Federal Vision. Edited by E. Calvin Beisner. Fort Lauderdale, Florida: Knox Theological Seminary, 2004.

Like Arminianism, Romanism, New Divinity, Fullerism and Finneyism it teaches a form of meritorious works righteousness: a right standing before God is achieved partly by Christ's work on the cross but mostly by the believer in obeying the law. A believer's good works, mixed with faith, become part of his justification (similar to Roman Catholic doctrine). Presbyterian Minister Mitch Lusk can dare to say that, '*Works of faith filled obedience in a secondary way cause our final justification*;³⁶ while Steve Schlissel affirms that the law is obeyable.³⁷ The apostle Paul's statements that it is not are explained away as referring to Jewish ceremonial laws only.

Some of the emphases of Federal Vision appear to have been built on the foundational statements of the *New Perspective* in affirming that justification is not a legal declaration of graciously imputed righteousness but is mingled with sanctification in some way.

Like Arminianism and Fullerism the corollary teaching is forced upon them that election is merely a decision by God based upon someone believing in time and remaining faithful; a sort of rubber stamp founded upon man's performance. Thus election is conditional on man's faith; it can be resisted and lost. Consequently, like all semi-Pelagian systems, Christ's atonement is universal. In keeping with Arminianism the result is that salvation can be lost by disobedience; while like Romanism, salvation is covenantly linked with baptismal regeneration.

³⁵ Such as: November 2005 issue of The Protestant Reformed Theological Journal.

³⁶ From the article, *The Tenses of Justification*; quoted in a speech by David Engelsma, *Federal Vision*. <http://www.prca.org/Audio/Engelsma1.wma>

³⁷ *The Federal Vision*, Steve Wilkins and Duane Garner; editors. Athanasius Press [2004], p260.

Amazingly, proponents can state that God can bring baptised, non-elect people into direct union with Christ, share in His covenant blessings, be sanctified by Christ's blood, receive new life, know the true love of God and still be lost eternally due to disobedience.³⁸

The close connection with these doctrines to Roman Semi-Pelagianism has already led a number of Presbyterians to Rome. The key to damaging Presbyterians in particular is its version of a conditional covenant theology³⁹ - grace is universal to all baptised babies, but this grace can then be rejected. It is Arminianism mixed with covenant doctrine and as such is, '*the gravest threat to the Reformed faith since Dort.*'⁴⁰ Another reviewer claims that, '*Federal Vision is a deviant, unbiblical view of salvation... the proponents of the Federal Vision hold to a deviant view of the covenant, the active obedience of Christ, the way one receives salvation-justification, the role of baptism in conversion, the relation of the reprobate to Christ and the means of assurance.*'⁴¹ It also is a grievous rejection of sovereign grace and an elevation of man.

Key Federal Vision representatives include: Norman Shepherd, Douglas Wilson, Duane Garner, Mitch Lusk, John Kinnear, Steve Schlissel, John Barach, Peter J. Leithart, James Jordan and Steve Wilkins.

Substance of the attack

Denies sovereign grace. Weakens justification by faith. Teaches meritorious works. Teaches that salvation can be lost.

The attack through church movements

Introduction

As I have explained all of these many times previously, I intend here to merely summarise the effects without extensive descriptions or analysis.

Mysticism and Proto-Charismaticism

Zwickau Prophets and Munster: 1500s

Within a few years of Martin Luther's stand against Roman heresy, problems began to arise with a developing mysticism and Charismania; such were often called 'Inspirationists'. Thus some claimed to be prophets ('Storchites') in Zwickau⁴² while others took over a city (Munster) claiming to be apostles and prophets bringing in the end of the world. All these brought in radical Charismatic type teachings, which cause social disruption. The root of their errors was based in the idea of the direct influence of the Spirit giving special revelation through visions and dreams. This then led to radical reforms (such as eradicating ministry or organised meetings).

The Storchites disappeared after being ejected from Wittenberg in 1522. However, the control of Munster by prophets and apostles led to a siege and a massacre. Despite this warning, the problem of mysticism and proto-Charismatic ideas (known then as 'Enthusiasm') never disappeared fully.

³⁸ *The Federal Vision*, Steve Wilkins and Duane Garner; op. cit. p37, 62, 274, 288.

³⁹ Presbyterian Reformed theology is founded upon its doctrine of the covenant, hence in the US it is more frequently known as Covenant Theology.

⁴⁰ David Engelsma, speech - *Federal Vision* op. cit.

⁴¹ Dr. Joseph Pipa, *A Review of The Auburn Avenue Theology*; p281.

⁴² A mining and industrial city in SE Germany, in Saxony.

To give an example of exuberant behaviour manifested by Inspirationists, at a meeting in Amsterdam in 1535, one member fell into a trance then prayed and preached for four hours. After this he stripped and threw his clothes into the fire, commanding all present to do the same. Everyone obeyed him immediately. He then ordered them to follow him into the street, which they did, howling and preaching. After being arrested, they refused clothes from the magistrates stating that they were the 'naked truth'.⁴³

Catholic mystics

The 16th century saw a surge of mystical proponents blending mystical principles with Christianity, like: Ignatius Loyola, Francis de Sales, Theresa of Avila, John of the Cross; and a renewed interest in older mystical writings by: John Tauler, Meister Eckhart and many others.

All these are various aspects of mingling pagan mysticism with Biblical ideas, such as claiming that it enhances prayer ('transformative' prayer etc.). It centres upon anti-intellectualism, eradication of self-control, heightened passivity and subjectivity so that emotions dominate the person giving the feeling of 'spirituality'. Its teachings include various forms of destroying the self life and avoiding external influences, concentrating upon an introspective ascent towards God at the same time as the soul descends into a sort of death. Another illustration is the rising up on a ladder of divine illumination by stages.

All this merely serves to sever the person from objective teachings of God's word, which teaches that self-control is paramount. It also leads the person away from actually serving Jesus in the real world by concentrating upon ecstatic visions of a supposed mystical Christ.

Anabaptists: 16th century onwards

The Anabaptists are a disparate group containing both good and bad elements.

The good elements were those who considered that the Reformation did not go far enough and wanted to replace the formal church system (which was still outwardly similar to Catholicism) with house churches and no formal ministry. Sadly these were also persecuted with the aberrant groups. The fact was that the period could not cope with a deeper revelation than that which had already taken place (which was monumental). They were just ahead of their time.

As well as good Anabaptists were a large number of other radical reformers, some of whom established movements or churches; for example: Jacob Hutter who founded the Hutterites; Caspar Schwenkfeld von Ossig (Schwenkfelders); Menno Simons (Mennonites) and Jacob Ammann (Amish). Some of these groups had mystical tendencies and communism; others repudiated cardinal doctrines, such as justification by faith (Schwenkfeld), while others were inspirationists (Charismatics). Many tended towards world-flight.

The substance of the attack

The problem with the aberrant groups is multifarious: doctrinal errors, separation from other local believers (schism), elitism, aberrations of practice, fanaticism, mysticism and world-flight.

⁴³ Rev William Hamilton, *An Enquiry into the Scriptural Character of the Revival of 1859*, Alexander Mayne, Belfast, (1866), p14-15.

Marrow controversy: mid 17th century

A dispute in the Church of Scotland. It began with the publication in 1645 of the book, *'The Marrow of Modern Divinity'*, which was attributed to the Anglican, royalist, anti-Puritan, Edward Fisher (1601-1655), though some doubt this. The name derived from its content being chiefly comprised of extracts from the Reformers and Puritans.

A second edition extended the work, which attempted to steer a course between Antinomianism and legalism, ended up being Amyraldian and close to Arminianism, emphasising the free offer of the Gospel. It was to have a significant effect on Thomas Boston (1676-1732), who read it in 1700; his recommendation led to a reprinting in 1718 with a preface by James Hog of Carnock. This angered the Moderates (a compromised church party), the charge being led by Principal Hadow of St Andrews who accused the work of being Antinomian, and in 1720 the general assembly condemned the book as heretical; this was despite a document signed by Boston, Ebenezer Erskine and others approving it.

Both sides of the argument claimed to support the Westminster Confession. The defenders, now called, 'The Marrowmen', were admonished by the assembly in 1722, but some Moderates continued to attack them. Boston produced a new edition in 1726 with extensive notes, but the persecution had died down by this time; however, supporters of the Marrowmen were hindered from obtaining church positions. Erskine later led a popular secession from the Church of Scotland.

The controversy is complex in its meanderings and local in its problems. The source of the issue is that a party in the Scottish church had become legalists who, a) made repentance a condition of salvation (neonomianism) but, b) were opposed to universal redemption. Boston and others quite rightly opposed a) and asserted the grace of the Gospel; however, in doing this they also affirmed the free offer (Amyraldism). Another difficulty is that the 1645 publication had a preface by Joseph Caryl (1602-1673), who had been appointed by the Westminster Assembly to approve theological works for the press. It is no wonder that many church people were confused.

The key issue is that the Marrowmen (James Hog, Thomas Boston, Ralph and Ebenezer Erskine, Alexander Moncrieff and others) claimed to be Calvinists but taught that Christ's atonement had a 'legal, federal sufficiency' for all men and then they based their universal offer of grace on this sufficiency. This is the error of Amyraldism and Fullerism - every man can believe because Christ died for all men and it is an Arminian statement. They avoided actually saying that 'Christ died for all men' but claimed that 'Christ is dead for all men'. This is sheer sophistry. This was Boston's Amyraldian answer to try to find mid ground between the problem of definite atonement and the universal call.

Substance of the attack

Marrow theology waters down definite atonement and denies certain attributes of God. For example, it teaches that God loves all men and desires to save all men (Arminianism) – thus damaging election. In seeking to avoid Arminianism, they still hold to election, thus making themselves Amyraldians. This attempt by supposed Calvinists to hold the Free Offer is now predominant in the modern church.

The French Prophets (Camisards, Cevenols): late 17th century

The French prophets emerged during a time of persecution when church leaders had been killed or banished. Individuals (mostly young illiterate women) began to prophesy as a spiritual power came upon them, most had no knowledge of the Bible at all. These prophecies would follow trembling, crying, visions or falling over in ecstasy. One woman,

Marie Boîteuse, was supposed to have wept tears of blood. They also claimed to speak in tongues during trances. By 1700 the numbers of these prophets had swelled into thousands.

When the messages encouraged violence, war developed in 1702 after the 'spirit' told Abraham Mazel to free imprisoned Protestants by killing the Roman Catholic abbot who had jailed them. Unsurprisingly, after two years, the Protestants were defeated. The Protestant cause was only rescued by the raising up in 1713 of Antoine Court who, despite his youth, called for repentance and reformation. A synod in 1715 re-established the foundation of the authority of the Bible, condemned the prophets, formalised church reforms (including forbidding women preachers) and condemned violence. The prophets, declared that all sorts of judgments would fall on their opposers. In fact, Court ministered in southern France until leaving for Lausanne in order to train French ministers to carry on the cause.

The French prophets were to have a significant influence upon later charismatic sects like the radical Quakers and the Shakers. By the end of 1707 there were about 400 French Prophets in London but the movement dissipated after the failed prophecy of the bodily resurrection of one of their members in 1708.

The substance of the attack

This was one of the early forms of Charismatic prophecy that would repeatedly plague the church from this point. Like others, the problems included denial of Scripture, fanaticism, antinomianism, authoritarianism, licentiousness, elitism and violence.

Pietism: 17th century onwards

'Pietism' comes from the Latin *pietas* meaning piety or devotion and is the translation of the NT Greek *eusebia* (godliness).

This was a Protestant (chiefly Lutheran) reaction to sterile scholastic dogmatism in the 17th and 18th centuries. It is traditionally considered to be founded by Phillip Jacob Spener [1555-1621], whom Germans rank second after Luther. Spener reacted to the then deadness, coldness and corruption in the church, worsened after the Thirty Years War. Essentially he sought a new reformation advocating: better Bible study; better lay activity in churches; practical Christianity expressed in good works and evangelising outsiders with love and compassion.

Pietists stressed the necessity for good works and personal holiness. It fostered a desire for godliness, Biblical study and missionary activity; some feel that it was occasioned by contact with British Puritanism. The movement spawned charitable works towards the poor, orphanages, hospitals, Bible colleges, widow's homes and self-sacrificing missionaries. Pietist Count von Zinzendorf created the Moravian Church. Pietist August Hermann Francke did much good work and greatly influenced George Muller.

Pietism is applied by some in a very wide manner, to include Dutch Pietism, British Puritanism, German Pietism and Wesleyan revival or even the Great Awakening. Others restrict it to the German expression (Spener, Bengel, Francke, and Zinzendorf).

While it is responsible for many good effects, it tended towards subjectivism and sometimes mysticism; others overemphasised emotionalism. Many strayed into deriving doctrine from personal experiences; thus sound doctrine was undermined. Some became very legalistic and even ascetic.

Some representatives strayed towards mysticism and a wrong subjectivity; extremists of this wing are known as ‘Radical Pietists’. These include: Jacob Boehme, Gottfried Arnold and others.

Methodism

Though not a directly related subset of Pietism, Methodism was very influenced by Pietism and John Wesley was supposedly converted in a Moravian meeting in London, having previously struggled with legalistic faith in Oxford. He went from legalism to subjective mysticism.

Thus Methodism set itself against Reformed Theology in vehement terms, often berating and castigating preachers who taught it. Cardinal doctrines of grace were not only denied by Wesley but were slandered in the most effusive terms. Wesley particularly hated predestination and sovereign election, and yet believed in the existence of ghosts, the ‘evil eye’ and extended salvation to pagans if they showed sincerity. In short, his theology was very confused and liberal.

Quietism: late 17th – early 18th century

This was a more mystical version of Pietism, largely amongst Roman Catholics in 17th century France, which sought subjective union with God, by denying the self and all desire – mystical death of the self-life. Some of its proponents have become popular amongst modern New Calvinists.

The term derives from the stress on the need for a person to be quiet, or passive, in order to receive revelation from God. This has often been characterised as, ‘*Let go; let God*’.

Miguel de Molinos [1628-1696] was the most extreme example of this mystical teaching but more famous is the semi-Quietist Madame de Guyon [1648-1717] who was more orthodox and was defended by Archbishop Fenelon. One cannot help admiring Guyon’s fervent zeal for God whatever the cost.

The movement was censured by the pope.

Molinos

Spaniard Miguel de Molinos [1640-1697] was influenced by Neo-Platonism and affirmed that a person must totally abandon oneself to God, die to self, and ‘*remain like a lifeless body*’; ‘*activity is the enemy of grace*’; i.e. enforced passivity. This is pure mysticism. It also excluded petitionary prayer, self-examination, worship in fellowship and the Lord’s Supper.

The passivity resulted in a supposed permanent stage of pure love and like many mystical factions the passive believer is sinless – even if he caused harm to others. Thus Quietism was very subjective and individualistic.

Revivalism: early 19th century onwards

While there are periods when God blesses a nation with new life, such as the Reformation or Puritanism, many of the supposed periods of revival did little to actually help the church in the long run and were really periods of religious excitement. I don’t deny some revivals as being godly, but many were certainly very damaging to the church and not unlike the modern Toronto Blessing phenomenon. We don’t seek revival for revival’s sake but should work hard to serve God whatever our circumstances and be long-suffering.

However, there is a form of revivalism that is quite different to genuine revivals and this is what is uppermost in the minds of many church people when they think about the subject.

The classic examples of this are the ‘revivals’ co-ordinated by Charles Finney. His near Pelagianism led to the idea that, just as a man regenerates himself by free will, so people can establish a revival anytime they want. They just need a big tent, musicians and a preacher. This is revivalism.

Revivalism was particularly common in America and continues to this day. Modern Charismatic celebrations and Bible Weeks are just another form of revivalism – opportunities for selfish emotional exuberance and a big sing song. Far too often they lead to exuberance, exotic phenomena, mysticism and licentiousness.

Frontier revivalism took off in America after the Methodist Cane Ridge Revival in Kentucky (1801), which modelled the typical frontier Camp Meeting conducted in the open air (what we would now call a Bible Week). This was an opportunity for the flesh and emotional stimulation not unlike the Toronto Blessing. Appalling exhibitions occurred in these Camp Meetings, manifesting shouts, screaming, dancing, uncontrolled actions, prostration, fainting fits, the jerks, and fornication. It was proverbially said of these meetings that, ‘*as many were begot as begotten again*’.

These celebrations continued in a lesser form with the Holiness Movement and Pentecostalism. Often a preacher would announce that there would be a revival at such and such a time in this or that place and many would come for entertainment. The Healing Revival of the 1950s was just one period where scandalous things took place in the name of God. In fact the movie ‘Elmer Gantry’ illustrated this vividly.

All this revivalism is no revival at all. It is established by man and not God. It does not bring life to the church but entertainment and emotionalism to people. It was another means of damaging the church and tempting people away from it.

Essays and Reviews: 1860

This was a book of seven essays on Christianity by Anglican churchmen, which sold in enormous quantities (it outsold Darwin’s *Origin of Species*). The authors included: Frederick Temple (later Archbishop of Canterbury), and Benjamin Jowett.

Essentially, this book summed up many principles of liberalism, higher criticism, and evolutionary theory and was a major challenge to evangelicalism. It denied Biblical principles, such as the predictive character of OT prophecies, or supernatural miracles. The reality of hell was also questioned. In general it tried to harmonise Genesis and Geology and promote rationalism in church. Critics said that the essays were neither religious nor rational.

The book saw an alliance between pro-evolution scientists, Unitarians and liberal churchmen. Despite being subject to ecclesiastical courts, the authors’ convictions were overturned at appeal but the book was widely condemned.

Substance of the attack

An attempt to synthesise a number of satanic attacks all at once and foist it on the church: Liberal Theology, Evolutionary Theory, and a denial of the inspiration and authority of Scripture.

Bible versions

This complex subject can only be summarised here.

The word of God simply needs to be translated into a vernacular version based on the strictest terms of translation protocols so that the actual original words are represented in

the closest and clearest possible way. This is just common sense. Sadly, the multitude of Bible Versions are far from this; indeed, there is such a divergence of expression in modern versions that they could all be seen as coming from different sources. A verse read from *The Message* and from the *King James Bible* could be completely different.

Firstly, there is the problem of manuscript families and modern textual criticism. Only two versions (KJV, NKJV) are based upon the Byzantine tradition, which in my view is the best tradition and most accurate. All other versions are based upon the eclectic tradition, which is based upon Alexandrian manuscripts or forgeries like the *Codex Sinaiticus*. There are thousands of minor variations between these two families, including some large portions.

Then there is the problem of translating style, varying from a literal translation (KJV, NKJV, NASB, RSV, YLT) to dynamic equivalence (thought for thought in a verse, NIV, NEB, REB etc) to outright paraphrases (thought for thought of a whole passage, e.g. Living Bible, Philips, Moffat, TEV).

Anything except a literal translation is impossible to use for Bible study. Furthermore, the gist of paraphrases often gives a completely wrong doctrinal interpretation of a verse (frequently deliberately). Sometimes, on the flimsiest of reasons, words are added to the text or omitted from it.

The simple fact is that millions of 'Christians' have Bible versions that are of little use to them; some have versions that are downright appalling. No wonder there is so much doctrinal confusion.

Christian sects and cults: mid 19th century onwards

A full analysis of this is impossible here; instead I wish to make some basic points.

It is clear to all thinkers that something unusual happened in the 19th century; it was defined by a massive acceleration in change and development. For example, in technology mankind went from using horses for transportation to sitting in rockets going into outer space – all within 70 years. Changes were occurring everywhere and the world moved from rural agricultural economies to crowded urban industrial economies.

In this period of rapid change the church changed, faced with attacks from multiple sources all at once.

We highlight some of these attacks elsewhere in this paper; here I draw attention to the rise of large numbers of cults and sects that appeared in the 19th century. Some are well known: Holiness Movement, Higher Life, Churches of Christ, Pentecostalism, Mormonism, Jehovah's Witnesses, The Shakers, Christian Science, Christadelphianism, Spiritualism etc; while others are less well known: Unity, New Thought, Disciples of Christ, Swedenborgianism, Sandemanianism, Divine Science and so on.

The sudden appearance of multitudes of cults and sects in less than 100 years is surely fascinating to a historian. In fact it demonstrates that something awful was occurring in the spiritual realm.

I make the case in another paper that it was in the mid-19th century that Satan was released from bondage and allowed to begin his plan to stir up the rebellious spirit of man and release mankind into growing levels of iniquity. Shortly after the 19th century two world wars, in a total of ten years, brought more suffering and death to humanity than in the previous four thousand years of known history combined. Something terrible was let loose in the mid to late 19th century.

Similarly in ecclesiology, the church was subject to attack after attack after attack from within and without. Thousands were drawn away to serve some idolatrous new system; in many cases the new system was a mixture of Christianity with occultism (Unity, New Thought, Christian Science).

What these groups did was to pander to a certain aspect of the character of man and then emphasis it to be attractive. Some groups offered healing or even avoiding death altogether – there was no such thing as disease according to Christian Scientists. Some centred upon intellectualism (Sandemanians) while others focused upon emotionalism (Pentecostals). Some were mystical (Holiness Mvt.) while others were isolationist (Churches of Christ). Many were cultic and elitist (Mormons, JW's).

In this way church members were tempted to leave their normal and dull surroundings and join something new and exotic. Numbers within the sects grew substantially.

Christian sects and cults: 20th century onwards

The pattern of new sects and cults that catapulted in the 19th century continued to accelerate in to 20th century. Literally thousands of new sects appeared over a hundred years, followed by continued fragmentation of major denominations.

No matter how insane some of these groups were, they were seemingly able to attract quite decent people to them, as well as young gullible people. If you explain the origins and teachings of the Children of God (David 'Moses' Berg) in cold terms today, it is inexplicable how anyone could join such a foolish, erroneous and licentious movement. Yet hundreds of thousands of people did and, though much smaller, it continues to this day in isolated pockets round the world.

A very short list of some of these new groups include: Alamo Christian Foundation, Church of Armageddon (Love Family), Church of Bible Understanding (Forever Family), Church of the Living Word (The Walk), the Bible Pattern Church, Word of Faith (many variants), the Charismatic Movement (multiple variants), Calvary Chapels, the Nazarenes, People's Temple, multiple Pentecostal churches that split off from Classical Pentecostalism, including Elim and AOG, Restoration Movement (many forms), Messianic Christianity (many variants), Religious Science, the United Reform Church, the Moonies, and so on.

All these continued the drift from orthodox Christianity, providing a confusing plague for unwitting Christians.

Oxford Movement: 19th century

The purpose of this was to forge a closer alliance between UK Anglicanism and Roman Catholicism. It is also known as 'High Church', 'Ritualist' and 'Anglo-Catholic'.

It opposed the liberalism of the 19th century and went back to Roman traditionalism and ritual, allying with the High Church party of the 17th century. It was also influenced by the Romantic Revival, which venerated the medieval.

When the state proposed a reduction of bishoprics, there was a reaction which led to a series of '*Tracts for the Times*' (1833). Thus the name Tractarianism was attached to the movement. Gradually, it emerged that its teaching opposed the tenets of the Reformation. This was confirmed by the publication of RH Froude's '*Remains*' (1838-9).

After 1840 part of the movement led by Newman drifted in a Romward direction. In 1841 his '*Tract 90*' called for a Catholic interpretation of the 39 Articles. As opposition became more direct some members drifted into the Roman Church; including Newman in 1845.

Leaders include: (Cardinal) JH Newman, J Keble, and EB Pusey. All had been members of Oriel College Oxford.

A later revival of high church ideas stemmed from Cambridge with the Camden Society.

Substance of the attack

Syncretism with Romanism. Subversion of dogma and practice.

Restoration Movement (the first one); Campbellites or the Stone-Campbell movement: 19th century

This is not to be confused with Charismatic Restorationism, which began in the late 1970s in the UK and was associated with the US Shepherding Movement.

Campbellites followed Irishman Alexander Campbell's [1788-1866] Churches of Christ. Originally a Presbyterian, Campbell, while preaching in America after 1809, espoused believer's baptism and sought a return to NT simplicity. He and his father were associated with the Baptists but his baptismal regeneration doctrine forced him to leave and organise a separate body. In 1832 he forged an alliance with the 'Christian Connection' led by Barton W Stone to form the Disciples of Christ (aka Churches of Christ).

Campbell's principles include: congregational independence, weekly celebration of the Lord's Supper, baptism by immersion for forgiveness of sins, and rejection of all confessions of faith. For a time his churches flourished in America and Britain but they declined after WWII. In 1981 the remaining UK churches merged with the URC.

Substance of the attack

While several emphases were worthy, baptismal regeneration is damaging. It is also foolish to deny all confessions of faith.

Utopianism

Although a few utopian groups appeared in England and Europe it was America that saw a flood of these over 300 years. Some have become famous (such as the Shakers) but many are less well known in Britain.

Most, if not all, of these developed both serious errors of doctrine and also authoritarianism.

Examples include:

- Order of the Solitary: Conrad Beissel & John Peter Miller; 18th century.
- United Society of Believers in Christ's Second Appearing [Shakers]: Anne Lee Stanley. Joseph Meacham; 18th – 19th century; a rump left in 20th century.
- The Society of the Public Universal Friend: Jemima Wilkinson; 18th – 19th century.
- Harmony Society [Rappites]: George Rapp; 18th – 19th century.
- Community of True Inspiration [Amana Church Society]; Michael Krausert et. al.; 19th century.
- Oneida Community: John Humphrey Noyes; 19th century.
- Bugbrooke Community [now the Jesus Army – on the streets, part of the Jesus Fellowship Church]: Noel Stanton; 20th century.

Substance of the attack

Withdrawal from the world (world-flight). Unbiblical church structures. Authoritarianism, Heresies.

Holiness Movt. mid 19th century mysticism and proto-Charismaticism

This was chiefly a US Methodist devotional movement that centred upon sanctification but splintered into various sub-groups, often based around prominent preachers and personalities. It is notable for its mystical tendencies that were very notable in some leaders like Maria Woodworth-Etter. This aspect of it paved the way for Pentecostalism, which followed it.

Entire sanctification (instant perfectionism) through an emotional crisis experience was originally central in its ethos. Holiness pioneers (such as BT Roberts) took their churches out of Methodism due to its decline in holiness and began to term their churches 'Holiness churches' in the 1840s. In addition to this fragmentation, there was also a movement to revive holiness within Methodism. Meetings established by sisters Sarah Lankford and Phoebe Palmer in the 1830 were at the forefront of this.

In the late 1860s the *National Camp Meeting Assoc. for the promotion of Holiness* was founded, which evolved into the *National Holiness Association*. Innumerable camp meetings were spawned along with books and pamphlets. Since the movement concurred with American exuberant revivalism (especially Finneyism) there were tendencies towards individualism, emotionalism and mystical experiences.

Eventually the movement fragmented in multiple small groups. Out of these were founded churches like 'Church of the Nazarene', and 'The Pilgrim Holiness Church' as well as various groups calling themselves, 'Church of God', which later moved into Pentecostalism. Some bodies outside the movement also closely allied with it such as the Christian and Missionary Alliance; even the Salvation Army was influenced by it.

In the late 19th century Holiness teachers began to use the term, 'Baptism in the Spirit' of the crisis sanctification experience, based upon Pentecost. It was out of this that Pentecostalism was born around 1904.

Higher Life Movement (also Victorious Life or Abundant Life)

The Keswick Movement was based upon an annual conference at Keswick, which was heavily influenced by the US Holiness Movement. From this sprang Higher Life, which was a more Reformed version. The key early teachers were: Robert Pearsall Smith, Hanna Whitall Smith, Evan Hopkins, Bishop HCG Moule and William E Boardman. The origin is usually claimed to be WE Boardman's book, *The Higher Christian Life* published in 1859.

This was a diverse movement with many famous British leaders that came from various denominations: Brethren, Independent, Baptist, Quaker, Dutch Reformed, Dispensational, Presbyterian, Anglican Methodist, Holiness, and so on. As a result some of its emphases are good while others are mystical and antinomian. Famously, Watchman Nee made his name at one Keswick conference in 1938. HCG Moule, who generally held to Reformed truths, reflected the best of this movement. Famous modern writers include Watchman Nee, Ruth Paxson, Andrew Murray, Jessie Penn-Lewis, FB Meyer and AW Tozer.

Unfortunately, some Quaker teachers became prominent in this movement which led to the popularisation of very mystical and unorthodox ideas plus Wesleyan or Oberlin perfectionism (e.g. Robert Pearsall Smith; his wife Hanna Whitall Smith became an even more prominent spokesmen for the movement).

Its better influences included combating the contemporary legalism and dead orthodoxy of Reformed churches and emphasising the ministry of the Holy Spirit. However, the emphasis upon sanctification being based upon a crisis experience and faith led to passivity and a failure to strive against sin; indeed many preachers downplayed or

redefined sin. Justification by faith was often completely misunderstood, leading to antinomianism.

In 1870 Smith wrote, *Holiness Through Faith*, which taught a second blessing crisis experience which led to victory over consciousness of sin (common American Holiness teaching). It was through their work and Hanna's book *The Christian's Secret of a Happy Life* (1875) that the Keswick Convention began in 1875. Hanna Whitall Smith taught that one had to progress beyond faith for justification to a second blessing experience where one developed faith for sanctification which resulted in victory. These latter ideas are clearly unscriptural and mystical; often characterised by the phrase, '*Let go and let God*'. Smith's teaching did not prevent him having an affair with a young woman.

The movement was criticised by Reformed ministers like JC Ryle for its immediate deliverance from all sin.

Substance of the attack

Mixing truth with error leading to deception. Enabling antinomianism. False ideas about sanctification. Encouraging mysticism. Emotionalism. Excessive, uncontrolled exuberance.

Pentecostalism: 20th century

This subject is understood by all and I have written on it many times; we need not analyse it in detail here. For full information see my '*Origins of Pentecostalism*'.

The Pentecostal Movement was developed after the flourishing of the Holiness Movement, which brought mysticism and subjectivity into the church, and was equally inspired by the huge incursions of occultism in the late Victorian Age. Added to this was the severe emotionalism and mysticism evidenced in the 1904 Welsh Revival. The period was one of searching for miracles, the supernatural, heavenly visions, spiritual gifts and ecstatic phenomena.

Agnes Ozman duly provided ecstatic tongues in Parham's Topeka 'Revival' and Pentecostalism was born. William Seymour then took this a stage further in Los Angeles with such vehement mysticism, occultism and open witchcraft that his visiting mentor, Charles Parham, called it a den of iniquity and mediums. Notwithstanding, the Azusa Street Revival led to multiple denominations and millions of followers over the next hundred years.

One could talk about the multiple heresies; the multiple scandals of leaders; the multiple frauds; the multiple convictions; the multiple delusions; the multiple creation of heretical sects from it; but that would require a book of its own.

Substance of the attack

A large number of heresies have emanated from this movement, including denial of the Trinity by many leaders. There is hardly a heresy that has not been evidenced in it. Added to that are the multiple aberrant practices and clear occult phenomena that are seen. The prostration that has always been common (being 'slain in the Spirit') is straight out of eastern occultism.⁴⁴

Thus the key attack has been the introduction of occult and heretical items attached in syncretism with Christianity.

⁴⁴ For instance, Kundalini yoga and many other occult features.

Ecumenism: mid 20th century onwards

Ecumenism means the aim of promoting unity among the world's Christian Churches. It refers to a chiefly 20th century movement to unite Protestantism with Roman Catholicism under a formal umbrella, *The World Council of Churches*.

The basis of this has been a reduction of dogmatic certainty to the minimal level possible, so that truth is jettisoned out of the window while an emphasis upon brotherhood and unity of the Spirit replaces it. The net result is an evisceration of Biblical doctrine and reducing Christianity to something foreign and earthly.

In the latter part of the 20th century, the Charismatic Movement was a chief means of obtaining this end. Instead of truth, a common experience of the Spirit became the membership necessity of church.

The current problems with ecumenism tend to be more local today than international. Institutional global ecumenism is less of a threat since many Charismatic denominations have become global entities in their own right. There is more of a threat in the conventions of allied Charismatic denominations under certain banners (such as the New Apostolic Reformation).

Substance of the attack

Introduction of idolatry. Fellowship with heretical entities. Ignoring the authority of God's word. Commitment to false doctrines for the sake of fellowship.

Charismaticism: late 20th century onwards

Charismaticism is the out-flowing of Pentecostalism. For decades Pentecostals were shunned by evangelicals, and church leaders condemned it in powerful terms (*'the last vomit of Satan'*, Campbell Morgan). But after 1960 a number of informal movements began to produce alliances between formal Protestant / Catholic churches and Pentecostals. In time many churches that had adopted Pentecostal teaching on the 'baptism in the Spirit' began to secede from their host denominations and set up as independents. For many years speaking in tongues was considered an 'initial evidence', just like Pentecostal churches.

At the same time, the UK Renewal Movement tried to contain the experiences of Pentecostalism within the established churches. This failed after about ten years and many other churches began to identify themselves as Charismatic, rather than Baptist, Presbyterian, Congregational, Brethren or Anglican.

After the 1970s various denominational streams of Charismatic churches began to appear, including more radical churches known as Restoration Churches or New Churches. These grew to be the largest churches in the country attracting people to their vibrant, musically entertaining worship sessions, the social structure of the church, house groups and a few vibrant preachers. This proved to be the bedrock of the subsequent Signs and Wonders Movement led by John Wimber in the mid 1980s. These more radical churches were greatly inspired by the heretical principles of Latter Rain.

It also has to be said that many Charismatic leaders adopted very successful sheep stealing techniques – usually using multi-denominational celebrations and conventions to attract people. Coastlands (later New Frontiers) was prominent in this as was John Wimber.

In this period, mainly in America and South Africa, other Charismatic denominations and movements appeared such as Word of Faith (emanating from New Thought ideas of PP Quimby) and the New Apostolic Reformation (emanating from the Church Growth

movement of C Peter Wagner). Supposed revivals, such as the Toronto Blessing created admixture between all the Charismatic movements. This included a co-opting of old Pentecostal churches into the frame so that only a minority of Classical Pentecostals are outside of the Charismatic Movement, and usually condemn it.

Today Charismatic churches form the majority of UK Christian churches with several of the smaller denominations either having dissolved or face extinction. Even the Anglican Church is facing crisis while the Methodist church is not expected to survive more than ten years at its current declining rate.

Substance of the attack

The Charismatic Movement proved to be a Trojan Horse for every sort of heresy and aberration. It is chiefly responsible for bringing in pagan and occult elements into Christian churches; kundalini yoga being just one form. The format of many Charismatic churches today is idolatrous, authoritarian, emotional, heretical, and mystical. In its revivals, the most extreme phenomena of occult exhibitionism are routinely seen (falling over, screaming, dancing, uncontrollable laughter, pogoing, groaning and writhing etc.). Occult practices, such as deliverance of demons from supposed Christians is commonplace. Faith healings are attempted but usually fail or give only temporary relief from pain. There are multitudes of cases of scandalous leaders, fraud, forgery, plagiarism, fornication, adultery, alcoholism, homosexuality, shamanism and so on. It is the worst satanic attack on the church in 2,000 years and it worked by the deception of leaders. Its purpose was to turn the Christian church into a pagan movement; and it succeeded.

Messianic Christianity: late 20th century onwards

This was another child of the Charismatic Movement. Over time a number of Christian Jews felt awkward in the church while many Gentile Christians were seduced into the effects of Dispensational pro-Israel doctrines. Gradually a new movement of Messianic Christianity was born, producing various sub movements: Jewish (or Hebrew) Roots, Christian Zionism and so forth.

Part of the issue was a focus upon Dispensational Premillennial eschatology instead of the growing Postmillennial Dominionism of most Charismatics. This produced opposite expectations of the end and very different outcomes for Jews.

The results are a very wide range of adopted Judaism in these groups. At one end people change their name to Jewish equivalents, men get circumcised, people meet on Saturday in a Christian synagogue and so on. At the other end is a foolish vibrant support of political Israel, despair its war crimes, interpreting the NT in a Jewish light, focusing upon the OT at the expense of the NT, celebrating Jewish festivals, changing the names of God (G-d) and Jesus (Yeshua), and so on.

Substance of the attack

This is syncretism of Christianity with a false, fleshly religion that is not Biblical and not even historic Judaism. It destroys real evangelicalism and makes Israel an idol instead of centring upon Christ. It ruins Biblical interpretation by reading the Bible in Jewish terms. It ruins true interpretation of OT prophecy (ignoring NT interpretation of it). It is a very dangerous deception foisted upon the church by Satan. Some of the leaders in this movement are genuine false prophets/teachers and very evil people who are guilty of gross sins.

One curious factor is that the support for modern Israel and Jews is misplaced since it is now proven by history and genetics that the Jews in leadership in Israel, and the majority

in the world (Ashkenazi Jews), have no physical connection to Abraham whatsoever but emanate from Khazaria, having converted on mass in the 9th-10th century. Neither is modern Judaism connected to the Torah⁴⁵ but it is based upon the Babylonian Talmud that is the most foul and blasphemous set of documents in the world written by the very enemies of Jesus, the Pharisees.

The Emerging Church

This diverse church movement began in the mid-90s, encompassing various streams, sharing basic principles but yet are quite distinct. In essence, they seek to deconstruct Christianity and reform basic Christian beliefs and church practices. There is no formal leadership, no strategic programme, no central office, and a multitude of expressions. Since it is still developing and quite amorphous, proponents call this process a 'conversation' – a process of change – thus it is a movement emerging out of the traditional church. What it is emerging into appears to be amorality, heresy, mysticism, hedonism and chaos.

As Postmodern society shifted in its thinking, the Emergent Church developed to fit in with what people wanted in a modern church – it is thus not based on rational certainty but consensus experience and mysticism. In some ways this movement is a reaction against the heavy shepherding and authoritarian structures of the Charismatic Movement, the slick flamboyance of Seeker Sensitive churches, and the dead orthodoxy of institutional churches. Many want to reconnect to the traditions and symbols of the past ('vintage-church') after abandoning the professionalism of Seeker-Sensitive innovations; they seek hymns, rituals, chants, crosses and candles instead of warehouses and modern entertainment.

Some adherents (usually the more radical) propose a difference between the 'Emerging Church' and the 'Emergent Church', i.e. between the broader work and churches actually committed to the Emergent vision.

Essential principles:

- Decentralisation.
- Openness and tolerance; broad acceptance of diversity.
- Emphasis on subjectivity, feelings and experiences as opposed to logic and truth.
- Rejection of dogmatism – favouring narrative portions of the Bible, parables and personal experience that can be interpreted in any manner by anyone. In this they follow Narrative Theology.⁴⁶ The Bible is treated subjectively more like art or poetry, than analysed as a source of doctrine encompassing many forms of literature.
- Avoiding the clear meaning of the words of scripture by using various hermeneutics (systems of interpretation) to avoid the clear meaning; e.g. to avoid the doctrine of hell as eternal punishment by saying that Jesus meant something else.

⁴⁵ The Pentateuch.

⁴⁶ *Narrative theology* (or 'postliberal theology') – a development of theology in the 20th century which focused on a narrative presentation of scriptural truth, rather than systematic theology. It was a reaction against theological liberalism and prompted further movements in evangelicalism and Romanism. It focused more on community thinking than liberal individualism and in some ways asserted traditional methods. Theological enquiry was by means of a conversation, inter-personal dialogue and communal life leading to a living liturgy. It arose in Yale Divinity School and was influenced by Karl Barth, Thomas Aquinas and French Catholics such as Henri de Lubac. There were also philosophical influences: from Ludwig Wittgenstein's philosophy of language, the moral philosophy of Alasdair MacIntyre, and sociology of Clifford Geertz and Peter Berger on community.

- Relativism (i.e. no absolute truth; truth and morality emerges from the context of historical culture).
- Highlighting mystery – scripture is full of mystery and is not clear.
- Antinomianism.
- Tendency towards liberal theology. Some extremes are universalistic and syncretistic.
- Anti-legalistic; spiritual life is an individual, gradual process of formation. Conversation rather than prohibitions.
- Specific jargon (such as *generous, missional, authentic, narrative, conversation*) become terms which readily identify emergent people.
- Some aspects show similar thinking to neo-evangelicalism, Catholic Karl Rahner, and Open-Theism.
- Social Gospel rather than truth.

Essential practice

- Heavy use of modern technology, such as computers and multimedia, in services.
- Open dialogue.
- Anti-hierarchy.
- Acceptance of diverse morals, beliefs and practices. Behaviour condemned by most churches may well be tolerated (such as swearing, drinking, and pornography.) Some of their works are just plain foul, using a multitude of bad language and irreverent expressions for God.
- Preference of communal practices (such as testimonies, sharing, prayer, group recitation, meals).
- Focus on social issues rather than eternal truth – this leads to social action, local community involvement & hospitality ('missional living').
- Open networks of communication between churches.
- Practice of worship is very varied, ranging from Charismatic and the use of modern music, to mystical reflective liturgy. It is generated by the local cultural influence.
- A growing interest in monasticism (called 'new-monasticism'), with the development of communities, such as Moot in the UK.

Influences include: Post Liberal theology e.g. George Lindbeck; Lesslie Newbigin & David Bosch (missiologists); Richard Foster and The Religious Society of Friends (Quakers); the 70s House Church Mvt; New Evangelicalism; NT Wright (New Perspective).

Proponents include: Brian McLaren; Rob Bell; Dan Kimball; Doug Pagitt; Frank Viola; David Sherwood; Bill Dahl; Leonard Sweet; Spencer Burke, Erwin McManus, Tommy Kyllonen (aka Urban D) and Donald Miller.

Substance of the attack

This movement seeks to undermine almost everything that Biblical church is meant to be. It denies dogmatism, which means that there is no instruction in vital Biblical doctrines. How can anyone know what is true and what is deception? It emphasises subjectivism and passivity. It favours heretical ideas such as monasticism (world-flight); relativism; antinomianism, the New Perspective; mysticism; diverse morals, beliefs and practices; neo-evangelicalism; Catholic Karl Rahner; Open-Theism; and a tendency towards liberal theology. Some extremes are universalistic and syncretistic

Seeker-sensitive churches

Though we are looking primarily at practices here, the theological basis of 'seeker-sensitive' meetings underlies a great many other problems in the church today. These include: pragmatism superseding Biblical truth, the focus upon sinners' needs not God, concentration upon the congregation's felt needs; the place of media, drama, music, humour and entertainment in worship services. These are the 'theology' of humanism.

'Seeker sensitive' or 'user-friendly' practices arose out of the Church Growth Movement which was initiated by Donald McGavran at Fuller Seminary in Pasadena, California, practically developed by John Wimber in 1975, and made popular by the books of his colleague at Fuller, C Peter Wagner. Among its emphases, it held that people engaged in mission do not require a common theological basis, all you need is to believe in Christ (God's truth is dropped). Another was the widespread use of the social sciences like: psychology, anthropology and sociology (humanistic truth is accepted). These led to a focus upon adopting methods to suit the world.

Arising out of this was the development of worship services, which were entirely aimed at visiting sinners in the congregation. The most famous church which succeeded in this was Bill Hybel's Willow Creek Church in Chicago. A UK Anglican example would be the Sheffield St Thomas Crookes adjunct church under Chris Brain; which was heavily influenced by Wimber and the Kansas City Prophets and later by Matthew Fox's *Planetary Mass*. His *The Nine O' Clock Service* used acid house dance music, light shows, strobes, lasers, half naked dancers, and so on. It ended in tears with Brain being accused of multiple sexual misconduct and abuse in 1995.

Essentially it is the accommodation of the church to the superficial tastes of the world in order to attract visitors. This compromise of church principles uses fast-paced services which have modern music and bands, drama, film clips, pyrotechnics, light shows, humour and virtually no Biblical teaching. Anything which mentions sin and man's responsibility is removed in order not to frighten people away. Meetings must react to sinner's 'felt need', and are thus sensitive to seekers. Style is championed over substance.

Other factors include marketing: seek public opinion to find out what people want to hear. Tailor short sermons to local needs not the Bible, e.g. marriage, parenting, finances, work, and relationships. Some churches provide crèches, fitness centres and restaurants to enable folk to drop off children, work out, eat and then catch a fast Christian service, just like going to a movie theatre.

Proponents include: Bill Hybels (Willow Creek Church), George Barna, Rick Warren (*The Purpose Driven Church*), Robert Schuller, Christianity Today Magazine.

Substance of the attack

Humanistic pragmatism. Denial of Biblical truth. Centring upon sinners. Inclusion of media, drama, music, humour and entertainment in worship services. Watering down the Gospel.

Psychoheresy

Psychoheresy is used to describe a group of unbiblical counselling practices in the modern church. The word 'Psychoheresy' was coined by Martin and Deirdre Bobgan to describe the psychological seduction of Christianity: the adoption of humanistic psychological ideas into Christian counselling methods. It is where Christian psychologists use secular ideas and practices, mixed with the Bible, in order to counsel believers.

Due to a failure to be disciplined by scripture, accompanied by a plethora of false teachers, the modern church is swamped with church members who are struggling with personal problems and getting no answers. As a result, a whole industry of counselling techniques, methodology, retreats, seminars, books and leaders has arisen in the last forty years. Counselling Christians is big business. [The same climate of Biblical ignorance has fuelled the urgent desire for inner healing and demonic deliverance.]

The vast majority of these counsellors (not all) are people with secular training or qualifications in some form of psychotherapy. These, in turn, arise from the root teachings of famous psychologists like, Freud, Jung, Rogers and Adler; but the root of all psychoanalysis was the occult mesmerism, trances and hypnosis of Franz Anton Mesmer. What many appear to be unaware of is that many of the conclusions of Freud have been discredited, (he lied about experiments and successes) and that his disciple Carl Jung was heavily steeped in the occult. Most psychologists were vehemently anti-Christian. Somehow deluded believers seem happy to submit to ministry which is based upon lies, deceit, ungodly and occult ideas.

What has now developed is an industry of Christian counsellors who apply the notions of clinical psychologists as therapies for believers – Christian psychology. This often entails blaming problems upon difficulties in the past, especially in childhood. The result is that responsibility for sin is abrogated and a selfish desire for happiness, above all else, is fostered. The most popular theme in psychology is self-fulfilment, through high self-esteem and self-love. This is not a Biblical goal; indeed Jesus demanded self-denial. The issue of raising self-esteem is a major priority for James Dobson. This dual focus upon self-love and excusing sin is a major problem for believers if they want to obey scripture.

Different therapies blame different things for human problems: the stars, mothers, fathers, lack of sex, too much sex, bio-chemical make up, diet, low self-esteem, life-style or karma from past lives. One psychologist admits, *'the field of psychology today is literally a mess. There are as many techniques, methods and theories around as there are researchers and therapists'*.⁴⁷

Christian psychologists claim that 'all truth is God's truth', despite the fact that over 250 therapies and 10,000 techniques often contradict one another. Two opposing statements cannot both be true, but both could be a lie. The integration of psychology with Biblical truth is supposed to present something better than both. The fallacy is to suppose that psychology is scientific truth, when it is nothing but pseudo-science; a religion. Eminent thinker Karl Popper said of psychological theories, *'though posing as sciences, [they] had in fact more in common with primitive myths than science'*.⁴⁸

Martin Bobgan identifies four myths about psychotherapy:

- Myth - PSYCHOTHERAPY IS A SCIENCE. It is not, it is a religion; it deals with why people behave the way they do.
- Myth - CHRISTIAN COUNSELLING IS BETTER IF IT INVOLVES PSYCHOTHERAPY. In fact studies show that there is no *'convincing evidence that even years of analysis in the most expert hands, radically alter a person's fundamental "psychopathology"'*.⁴⁹ For hundreds of years good pastors have consistently achieved better successes than the thousands of modern psychologists.

⁴⁷ Bobgan, *Psychoheresy*, p31.

⁴⁸ Quoted in Bobgan, *ibid*, p37.

⁴⁹ Anthony Storr, *The Art of Psychotherapy*, p151.

- **Myth - PEOPLE WITH MENTAL OR EMOTIONAL PROBLEMS ARE MENTALLY ILL AND REQUIRE A MIND DOCTOR, A PSYCHOLOGIST.** Mental illness is a nonsensical term. The mind is not the same as the brain, neither is it merely the by-product of the brain; nor are nerves and nervousness co-equal. Organic brain damage requires a neuro surgeon, but the mind can't be diseased. Disease is something you have, behaviour is something you do. A person with a damaged brain may express emotional/behavioural symptoms, but he is then medically ill, not mentally ill. Psychological counselling deals, not with the brain, but with aspects of thinking and behaviour. The psychotherapist does not heal disease but tries to change behaviour and thinking; it is a form of education; for instance, nymphomania, paedophilia and alcoholism are not sicknesses - they are sins. Problems of living are not brain problems requiring scientific cures, but problems of the mind requiring Biblical solutions: knowledge, wisdom, guidance and loving support.
- **Myth - PSYCHOTHERAPY HAS A HIGH LEVEL OF SUCCESS.** According to researches that are usually kept quiet, the success level is very low: '*Volumes of research have been done to demonstrate the absolute unreliability of psychiatric diagnosis.*'⁵⁰ '*Psychiatrists are no better than other citizens in predicting a human being's conduct.*'⁵¹ Hans J Eysenck's conclusions over decades remains firm, that a greater percentage of patients who did not have treatment improved over those who did.

Proponents: the *Boundaries* teaching of Henry Cloud and John Townsend. The *Theophostic Counselling* of Ed Smith (a combination of Freudianism and Agnes Sanford's inner healing methods, based upon unbiblical premises). William Backus, Marie Chapien, Martha Rogers, Gary Collins, Lawrence Crabb, Paul Meier, Frank Minirth, James Dobson, M Scott Peck, Paul Tournier, Richard Dobbins, Joseph Palotta, Cecil Osborne, Charles Solomon, H Norman Wright, Robert Schuller, Mary Vander Goot, Archibald Hart (Fuller Seminary).

Substance of attack

Inclusion of occult, false-science and humanistic principles mixed with some Christian ideas. Elevation of selfishness instead of self-denial. Denial of the sufficiency of God's word.

The attack through eschatology

Although this is a part of theology, it is such an important matter, and problems are so widespread, that it deserves a section on its own. Since I have written extensively about this subject, and about each aspect in detail, I will not analyse these issues here but draw out some points that are important in the context.

Millennialism in general

There have been repeated attempts in history to generate religious fervour, and even fanaticism, regarding issues around the end of the present world. This always comes to the fore at the end of a particular century (as if God works by a human calendar!).

Millennialism is so prevalent that even secular historians devote time to studying it.

Christian millennialism is usually associated with one of the following eschatologies and pre-eminently with a fixation on a non-existent millennial golden age of one sort or another. However, occasionally millennial fever erupts that is not associated with a

⁵⁰ Hugh Drummond, quoted in Bobgan, *Psychoheresy*, p146.

⁵¹ Forensic scientist Ronald Schlensky, quoted in Bobgan, *Psychoheresy*, p147.

standard eschatology but with independent claims about the coming end of the age, or a coming golden age. These are often quite local, tied to a particular authoritarian charismatic preacher and result in fanaticism.

The classic example of this is the terrible crisis at Munster during the Reformation where inspirational prophets and apostles took over the town and introduced all sorts of wickedness including polygamy.

Munster was a town in Westphalia where, in 1534, extremists under Jan Matthijs preached millennialism and prophetic change, similar doctrines to those propounded by Thomas Müntzer earlier. Anabaptists poured into the city and forcibly gained control in elections, making all those unwilling to be baptised to leave. The city was then declared the 'New Jerusalem' and the church became identified with society (a deviation from normal Anabaptist principles). The surrounding Catholic rulers did not accept this subversion and besieged the city. Matthijs was killed in battle and Jan van Leyden took over, a man who considered himself to be the third 'David' and ruler of the world. His emblem was inscribed 'king of righteousness'. Polygamy and forced communism were introduced in the midst of social chaos. The end came in 1534 when the besieging forces took the city and restored the legitimate authorities.

This is a serious example; however, less serious examples are occurring every year, such as:

- Claiming that an alignment of planets will bring about the end of the world.
- Claiming that some Jewish festival or Jubilee will usher in the end.
- Claiming that a special moon phase will mark the end.
- Claiming that the passing of a certain comet will mark the end.

All of this stuff is bunkum and is to be ignored. It is millennial fever.

Substance of the attack

Fanaticism; emotionalism, mysticism, lack of self-control. Failure to properly interpret Scripture, including the warning that we cannot know the time of the end. Many millennial movements are authoritarian and cultic.

Historic Premillennialism and Amillennialism

We can dismiss these in our context here. Amillennialism denies that there is any kind of future millennium and avers that the 1,000 years in Rev 20 refers to the Gospel age from the cross to the Second Coming.

Historic Premillennialism has been around since the early church and is far more moderate than Dispensational Premillennialism. It is similar to Amillennialism up to the point of a supposed Jewish millennium before Christ returns. While I disagree with many of its tenets, it will not cause as much harm as the other forms.

Postmillennialism

Historic

This doctrine has not been especially popular until recent times. There were a few Puritans who held to a form of it.

Its general teaching is that there is a coming golden age as the church becomes more successful and increases in world influence. This golden age of about a thousand years is the peak of civilisation and Jesus returns in glory at the end of it. Some (as some Puritans) included the idea of a national conversion of Jews as part of this golden age.

Theonomy (Reconstructionism): mid 20th century

This is a modern Reformed form of Postmillennialism, which avers that the coming millennium golden age will be a time when the Law of Moses is applied world wide with all its stringent statutes. Hence the title 'Theonomy' (God's Law) and 'Reconstructionism' a reconstructing of the world according to Mosaic Law. This movement emerged within US Presbyterianism after about 1970 and is a form of Dominionism (the church will dominate society).

This can only be believed if one removes a number of verses in the NT explaining that the law is complete in Christ and was abolished at the cross, replaced with the New Covenant.

Advocates of this teaching have often sought alliance with political movements or even Charismatic triumphalists and include: Rousas J Rushdoony, Gary North, Greg L Bahnsen, David Chilton, Gary DeMar, Kenneth L Gentry, Jr. Larry Pratt, John Quade, Andrew Sandlin.

Substance of the attack

Focusing on something other than Christ (such as law or a golden age). Wrong interpretation of Scripture. Focus on Israel (Historic Postmillennialism). Failure to understand the New Covenant.

Dispensationalism

This is a modern heresy that did not exist in the church until after 1830 where it began to arise in a heretical London church where certain elements came from a sick, occult influenced young girl (the secret rapture idea). It is a serious departure from Historic Premillennialism. It developed in the scandalous, London 'Catholic Apostolic Church' where Edward Irving was a preacher, and was later appropriated by John Darby for the Brethren.

The essence of this system is a split between the Jewish church and the Gentile church; everything rests on this dichotomy. However, it is noted for its emphasis upon history being divided into a series of different dispensations which all ended in failure and where (in its original form) salvation differed. Out of this premise a number of erroneous doctrines flowed leading to very serious heresies (such as two returns of Christ, two (or more) judgments, two kingdoms, certain parts of the Bible are not for Gentile Christians etc.). To support its many heresies it uses a strict literal interpretation (hermeneutic) of OT prophecy, which denies NT interpretation and frequently tend to absurdity.

The chief error is the separation of the church from God's promises. This results from a failure to see Jesus as the seed of Abraham and the fulfilment of the covenant with God, coupled with the failure to see the church as in Christ, and thus a recipient of this covenant. Dispensationalists teach that the covenantal promises pertain only to ethnic Jews and will be fulfilled literally in a future millennium on the earth. Thus all God's blessings are focused on fleshly, material things (such as an earthly, Jewish political kingdom) rather than spiritual blessings in Christ. It repeatedly fails to see the significance of the typology of the OT, even when Jesus and the apostles interpreted the types and prophecies for us. It is impossible to hold these ideas in the face of Matt 21:43, 'Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.' Dispensationalism focuses on the shadows in the law and not Christ himself, failing to see that 'all is new' (2 Cor 5:17).

A characteristic of this system in people is that it makes them very negative and pessimistic about the end. Their hope is to escape this time in a Pre-Tribulation secret rapture that has

no Biblical support whatsoever. It thus makes people deluded and useless as servants of God; their hope is in a lie. This is in addition to believing a host of errors of doctrine. Dispensationalism is a serious debilitating disease in the church.

Some 'Reformed' preachers, like John MacArthur, claim to be both Dispensationalists and Calvinists, something that is logically impossible as the dogmatics contradict each other. Anyone claiming this has no understanding of Biblical theology at all.

Substance of the attack

Multiple heretical doctrines based on a wrong hermeneutic. Taking the focus away from Christ and on to Israel. Pessimism regarding the end instead of victory. Denial of the importance of the church as the body of Christ. Antinomianism in many groups.

Charismatic triumphalism

This is usually associated with an extreme form of Postmillennialism; a type of Dominionism.

One of the changes to Classic Pentecostalism brought about by Charismaticism (Neo-Pentecostalism) was a change from Dispensationalism to Postmillennialism (though they didn't call it that). Instead of expecting a time of terrible trial and persecution (the 'great tribulation') preceding a millennium, most UK Charismatics began to expect the gradual emergence of a millennial golden age before the return of Christ. The Charismatic revolution would gradually conquer the world where the church would be in prime position. Restoration churches were often guilty of this.

More radical Charismatics (Signs and Wonders, New Apostolic Reformation etc.) not only anticipated a golden church age at the end but also taught that supernatural apostles and prophets would rule the world. More extreme forms of this (Latter Rain / Manifest Sons of God doctrines) went so far as to say that these apostles and prophets would have super powers, being invulnerable to bullets, able to fly and teleport, would not need to wash or eat and so on.⁵² Christians in this tribe were called 'the Dreaded Breed' or 'Joel's Army' and other stupid names. Paul Cain wrongly interpreted Joel 2 to undergird this in the most preposterous manner.

The various healing and miracle movements played into all this so that the whole eschatology of Charismatics became based upon Christians having super powers. Even evangelism was no longer based upon proclaiming the truth but rather upon praying for people in the street to be healed or cured of psychological conditions.

This sort of nonsense is usually described by the term 'triumphalism' but many churches used terms like 'kingdom authority' or 'kingdom now'. Instead of interpreting people in the kingdom of God as servants of the reigning king, it saw them as supernatural miracle workers. Thus Word of Faith churches, the Signs and Wonders Mvt., The new Apostolic Reformation etc.

The problem with all this was an over-anticipation of the kingdom. Promises regarding the believer in the state of glory in the new world were appropriated as if they could be

⁵² This nonsense developed shortly after super hero comic strips appeared in America. Superman appeared in Action Comics #1 in June 1938. Batman first appeared in Detective Comics #27 in May 1939. Captain Marvel, Wonder Woman and Captain America followed. The Phantom had appeared in newspaper comic strips prior to Superman. In the 1940s many US newspapers had superhero comic strips and many more super heroes gained their own comics or appeared in groups: the Flash, Green Lantern, Hawkman, the Spectre, Hourman, Doctor Midnight etc. in the Justice Society of America. Latter Rain absorbed all this zeitgeist in the previous ten years before its existence.

experienced today in this world. The cause of the error was theological based on wrong Biblical interpretation.⁵³ Part of this triumphalism is the current focus upon a coming global revival.

Proponents include: Charismatics and Pentecostals who hold a triumphalist, postmillennial eschatology – this includes virtually all UK Restorationist / New Churches; Ken Gott, Gerald Coates, Terry Virgo, John Noble and their followers. Extreme Charismatic organisations like: Christian Outreach Centre and the New Jesus Army. False prophets/teachers like: Bob Jones, Paul Cain, Rick Joyner, Mike Bickle, John Avanzini, Tommy Hicks, Rod Parsley, Benny Hinn, R.W. Shambach James Ryle, John Arnott, Sam Fife, Fred Price. Word Faith teachers such as: Kenneth Copeland, Kenneth Hagin, Morris Cerullo, Benny Hinn, David Yonggi Cho, Earl Paulk, Royal Cronquist, Benson Idahosa, Rick Godwin. Trinity Broadcasting Network (Paul Crouch). Rhema churches. Academic teachers supporting the apostolic and prophetic movement: Bill Hamon, C Peter Wagner, John Wimber etc.

Substance of the attack

An over-anticipation of the kingdom. Denial of clear Biblical texts. Global revival fever. Charismania. Some forms (Latter Rain) teach multiple heresies including denial of the Trinity (e.g. William Branham and Oneness churches). Many forms centre upon false prophets which lead away from Christ and God's word.

The attack through non-Christian religious movements

Gnosticism

Although this was a mixture of Greek philosophy, eastern mysticism and pagan occultism that plagued the early church, it never really died out in its secret enclaves.

The heretical church form was a 2nd-century cult, partly of pre-Christian origin, which taught that the world was created and ruled by a lesser divinity, the demiurge, and that Christ was an emissary of the remote supreme divine being, esoteric knowledge (*gnosis*) of whom enabled the redemption of the human spirit. This form gradually died out by the 4th century but the basic principles of Gnosticism remain to this day hidden within various sects, cults and religions.

Gnosticism as a blend of mysticism and ritual by which leaders imparted a special, revealed knowledge to disciples whereby one escaped this evil world of the flesh to ascend gradually to the spiritual world of God by illumination, is present in many sects. The adepts thus had their divine spark fanned into a 'god-consciousness' by which they transcended material things (equated with evil) and lived in a spiritual world, which was the only true reality. Much within New Ageism is pure Gnosticism.

Gnostics also utilised a number of erroneous doctrines and practices, some of which contradicted each other. Thus some were ascetics while others were hedonists. Some were vegetarian while others were not. Some avoided marriage while others practised celibacy. Some were outright mystics while others were legalists.

Anything that mixes mysticism with impartation of a secret knowledge passed from adept to disciple is Gnostic in character.

⁵³ Note for example the Restoration (new churches) appropriation of Acts 3:21 ('whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began') to today instead of after the resurrection.

Substance of the attack

Denial of the word of God. Denial of Biblical revelation mediated by the Holy Spirit. Advocating multiple heresies and aberrations.

Roman Catholicism

[Aside: Why do I not include this in the section on movements within the church? It is because it is not, by any means, a Christian church movement, not even an aberrant one. It is a completely separate religion that in its modern form is only Christian in outward symbolism and rituals. In reality it is a deeply occult and pagan religious system. In its hidden recesses (a separate church within a church, run by Jesuits) it is the most extreme form of Kabbalistic Luciferianism that even indulges in child sacrifices.]

Although this religion had existed for hundreds of years before the Reformation, after the Renaissance it began to take on increasing corruption in every area: politics, ethics, finance, occultism and even outright Satanism. It absorbed Jewish Kabbalism and pagan Gnosticism and allied with the Illuminati (Freemasonry) and European monarchies gradually becoming Luciferian in its inner secret government.

The wickedness of the papacy is exemplified by Cardinal Rodrigo Borgia [1431-1503] who later became Pope Alexander VI. In those days becoming a cardinal and a pope necessitated huge bribes. In Borgia's case it required several mule-loads of silver. In power, Borgia presided over a regime of fornication, prostitute parties, illegitimate children, mass murder, bribery, political intrigue, persecution of Savonarola and every wickedness imaginable. When he died the appalling state of his decomposing body (said to be the worst anyone had witnessed) was considered appropriate for his crimes.

As well as outright persecution (see 'Inquisition') Catholicism was the continual enemy of the true church. It had its own Bible versions, twisted to support its dogmas; it had a mediator that stood in the place of Christ; it had multiple heresies of dogma (e.g. Purgatory); it had multiple errors and aberrations of practice (e.g. Mass) and it had political control over many areas, not just Vatican City. Furthermore it used its power to instigate appalling crimes such as paedophilia all over the world, or slavery of orphans in Ireland.

Substance of the attack

Establishment of a false, reverse-image church that is supposedly Christian but is, in reality, centred upon pagan idolatry and occultism. It has a multitude of heretical doctrines; perhaps the worst is the doctrine of papal infallibility and mediatorship. At its height, in the Middle Ages, it was the foremost antichristian, authoritarian, controlling power in the world making servants of emperors.

Luciferianism: 18th century onwards

Luciferianism in the global elite is a sanitised form of Satanism. Rather than outright Black Magic and Crowleyism,⁵⁴ it portrays Lucifer as the bringer of wisdom in a Gnostic form of religion.

It encompasses various religious forms under one umbrella: thus esoteric Judaism and Kabbalism⁵⁵ fit into Luciferianism as well as Freemasonry, Hermetism⁵⁶ and esoteric Roman Catholicism.

⁵⁴ The magic of Aleister Crowley.

⁵⁵ Jewish mysticism that began in the 12th century. It is a means of interpreting the law (Pentateuch) according to secret, esoteric knowledge. One of its key techniques is to discover hidden meanings in the

In some forms of elite Luciferianism, such as in the secret societies, there are outright pagan rituals and festivals. One well-known example is the *Skull and Bones Society* which many US presidents and high-ranking officials are members of.⁵⁷ This society has appalling rituals including rituals involving sodomy in a coffin and worshipping Baphomet.⁵⁸ A torch between the horns symbolises spiritual illumination, so the figure also represents Satan as Lucifer, the light-bringer.

Substance of the attack

A veiled form of Satanism.

Occultism: 19th century onwards

See my many papers on this.

Although various forms of occultism existed from ancient times,⁵⁹ the Reformation and the Enlightenment had virtually wiped this out. Originally it was variations of fertility rites, nature worship, animism, and shamanism. It was not a matriarchal society based on priestesses, as often suggested. In fact in most primitive cultures the shaman (witch doctor) was a male (e.g. Druids, Native Americans, African tribes). The picture of the female witch stems mostly from the Middle Ages (the 'Devil's handmaiden') and the persecution of the Roman Church. [Note that only 12 witches were actually executed in the Massachusetts Bay Colony before 1692, unlike the thousands in Europe. The awful Salem witch trials (1692) were opposed by Christian church leaders, such as Cotton Mather, and the execution of 22 people was later found to be wrong. The magistrates later apologised. Witches' criticism of the church in this is misplaced.]

However, the late 19th century saw a massive resurgence of all forms of occultism, which prospered in the 20th century. Initially it was based on the popularity of spiritualism ('spiritism' USA) whereby seances, Ouija boards and seeking clairvoyant mediums became widespread and even attracted powerful intellectuals (like Arthur Conan Doyle).

After this came a fascination with ghosts, ghost stories, poltergeists and supernatural phenomena. The Gothic and horror novels arose from this, which led later to the various horror movie formats.

Witchcraft and Black Magic began to be popularised with many claiming to be wizards and teachers of the occult. Margaret Murray wrote about traditional witchcraft in the *Encyclopaedia Britannica* (1922) and published several books on the subject (1921, 1933).

words and letters of the Hebrew Bible. Cabala has greatly influenced various streams of occultism and Masonry.

⁵⁶ Hermetism, or Hermetic Philosophy, covers several things: THE 'HERMETICA': 1st-3rd century writings of Greek and Egyptian origin concerning the Egyptian god Thoth and the Greek god Hermes (Mercury). They combine Greek philosophy (especially Platonic thought) with Oriental religions. 'HERMETIC CHAIN': In Theosophy, the idea that certain highly spiritual people have preserved esoteric teachings and passed them on to the next generation. 'HERMES TRISMEGISTUS': In Theosophy, the 'Thrice-Greatest Hermes' (a character in the Hermetica). A combination of the Egyptian god of wisdom (Thoth) and Hermes; a powerful deity who can stop the evil forces in the world. 'HERMETIC AXIOM': of Hermes Trismegistus - 'As above, so below'; i.e. the relationship between the earthly heavenly realm; the Platonic concept that the earthly corresponds to the ideal forms of the spiritual.

⁵⁷ Famously GW Bush.

⁵⁸ Baphomet, or the hermaphroditic 'goat of Mendes', is an image of the god of many pagans, witches, Freemasons and elite societies; i.e. Satan. It is an idol of a man with a goat's head. The symbol of Baphomet is the pentagram (or 'pentacle'), sometimes pictured within a circle. It was used by the Knights Templar to represent Satan. Baphomet represents the powers of darkness combined with the generative fertility of the goat. The symbol is placed on the wall above the altar of Satanic meetings.

⁵⁹ It is recorded in Sumeria, Babylonia, Egypt, Greece and Rome.

In the 1940s modern witchcraft was reborn under the tutelage of Gerald Gardner [1884-1964]. He was a Mason, and Rosicrucian, practised in Malaysian occultism and had studied ancient witchcraft under Dorothy Clutterbuck. His works then became the basis for modern Wicca, such as *High Magic's Aid* (1949), *Witchcraft Today* (1954). Essentially he created a new form of witchcraft based on Asian occultism and some old western texts with a centrality on the Mother Earth goddess. Thus the focus of modern witches is not the ancient religion at all but a modern creation only about 70 years old.

Other modern influences are the evil Aleister Crowley, Theosophy, Freemasonry, and sex magic. Wicca emerged from all these sources, but mostly Gardner. From Wicca the Feminist version of witchcraft emerged in Phase Three Feminism. Also all the forms of popularised modern occultism came out of this soup: Tarot card readings and other forms of divination (e.g. I Ching, astrology, palm readings, numerology), occult seasonal festivals, modern Druidism, Saxon witchcraft, Hermetism, astral projection, faith healing, casting spells (magic) and so on. The three aspects of occultism are: divination (fortune telling), magic (sorcery, spells), and spiritualism (channelling).

The rise in popularity of all forms of occult is a direct attack on the Christian church; indeed, many witches castigate the church and blame it for all sorts of evils, such as male chauvinism and the patriarchal society (which no longer exists). It is one of the chief end-time instruments to lure people away from the Lord Jesus Christ and instead turn to pagan idolatry. The worst kind of deception is when modern church leaders (e.g. Matthew Fox) adopt occult methods and rituals claiming that it is divinely inspired.

Substance of the attack

Multiple heresies and aberrant practices. Centring upon Satanic principles and even Devil worship in some cases. Essentially it is a denial of God and subservience to various principles emanating from Satan.

Eastern religions and modern mysticism: late 19th century onwards

The late 19th century and early 20th century saw an explosion of eastern religions and occult groups begin to settle in the west. This flowered in the heady Flower Power days of the 1960s when eastern mysticism became the major spiritual force amongst the youth.

The chief religions and cults that began to be established in this period are: Hinduism, Buddhism, and to a lesser degree Daoism (Taoism). However, many subsets of these religions found a toehold in various countries and especially America. These include: Zen Buddhism, Nichiren Shoshu Buddhism, Soka-Gakkai Buddhism, multiple Hindu sects (e.g. Transcendental Meditation, Divine Light mission), Bahai (a sect of Islam), and Rastafarianism.⁶⁰ Much smaller groups follow Confucianism, Shinto or Sufism.

While Islam gathered momentum in the west over time, this was not through the proselytising of westerners (although there were some) but by migration, especially of Pakistanis and later of Middle Eastern people.

The 1960s Hippies, in their tens of thousands, began to adopt Hinduism, and some took to Buddhism. The Beatles may have been partly responsible for this but also young idealists were taken by the colourful legends and Vedic poetry and theology. Others were attracted after travelling to India, Afghanistan and Nepal; many thousands of Hippies trekked to Kathmandu and similar places.

⁶⁰ Although prevalent in the West Indies, it is based upon worship of the Ethiopian Haile Selassie.

Centres for these religions began to be established in western countries; some even set up their global headquarters in America or Britain. The Vedanta Society was the first Hindu sect to arrive in America in 1895 with its headquarters in New York City. The charismatic swami Vivekananda⁶¹ [1863-1902] spoke to Americans, after 1893, with great eloquence, having had an upper class education in India, focusing on anti-materialism. He brought the teaching of the famous Sri Ramakrishna [1836-86] and even addressed the Parliament of World Religions in Chicago. In 1897 he returned to Calcutta but Hinduism already had a foothold.

Other Hindu sects appeared beginning with the Self-Realisation Fellowship, but scores appeared after 1960.

Substance of the attack

Creation of alternate religions as opposed to the true religion of Christ. This leads to multiple false teachings and practices. The satanic purpose is to lure people away from the truth by tailoring a religion to suit all sorts of personality.

New Ageism: 20th century onwards

New Age is a title used to cover a very wide range of groups and teachings that are basically occultic and mystical that arose after the 1960s Flower Power (Hippie) Movement when people gathered bits of teaching from here and there in eclectic fashion. There is no headquarters, no agreed doctrine, no single type of meeting, no single leader and no single expression. Some places have become identified with New Age groups, such as the town of Glastonbury and Glastonbury Tor, or the Summer solstice celebrations at Stonehenge. There are also some communal centres, such as Findhorn in Scotland.

New Agers would characterise themselves as a broad movement devoted to alternative approaches to traditional Western culture, with an interest in spirituality, mysticism, holism, and environmentalism. Key streams within New Age are: Hinduistic sects, Buddhist practices, Native American Indian shamanism, occultism (especially spiritualism and divination), Theosophy, Druidism, Saxon mysticism and Witchcraft (especially Wicca).

Typical practices would include: using drums to assist meditation or effect healing, using gemstones to aid mystical healing, chanting in circles, reading Tarot cards, having seances and so on. Some New Agers have set up commercial enterprises and even have shops selling mystic materials in high streets; Glastonbury has many of them. The sort of objects sold would include textbooks on eastern religions and sects, djembe drums, crystals, yarrow sticks (for I-Ching readings), Ouija boards, Tarot cards, ambient music CDs, dream-catchers (woven hoops), statues of Siddhartha Buddha, crystal balls, pictures of myths and legendary people and a host of other objects.

The attraction for some is the openness, non-judgmental, tolerant attitude which accepts all doctrines, all cults, and all practices. The folly of this is that many of things accepted totally contradict or even condemn each other.

Essentially New Ageism is an eclectic mystical grouping of multiple teachings, practices and religions that are opposed to modern western materialism and intolerance.

Monism

Monism undergirds many New Age doctrines. This is the philosophical belief that the world consists entirely of a single kind of substance. It is opposed to the dualism of mind

⁶¹ Meaning 'bliss of discrimination'.

and body. The most obvious forms of monism claim either that the world is entirely material (materialism) or that it is entirely mental / spiritual (idealism).

Monist doctrines will frequently explain the apparent differences between kinds of things as subjective, resulting from our different ways of understanding a single thing. The most extreme monism, held, for example, by Spinoza, claims that the world is a single thing, and that all seeming diversity is a product of partial understanding.

Monism is very similar to Pantheism (God is in everything) but doesn't necessarily involve the concept of a deity. Thus Monists will harp on about everybody being united in a single family, '*we are all one*', which is an extremely facile concept to hold in the light of human circumstances.⁶²

Substance of the attack

Mysticism. Following a variety of sects the lure people away from Christianity. Demonic doctrines of various sorts. Denial of the personality of God; denial of the Lordship of Christ.

Scientology: mid 20th century onwards

This is a cynical, man-made religion was originally developed to make the creator rich. It developed from the teachings of the failed US science-fiction writer, L. Ron Hubbard [1911–86] which are as imaginative as they are ridiculous.

It was originally a type of psychotherapy called 'Dianetics', established in 1955. The Church of Scientology, which evolved from this psychotherapy, has aspects of Christianity, Hinduism, and Buddhism coupled with a rigid authoritarianism based upon US Navy idioms. In fact its elite leadership team is called the 'Sea-Org'.

The basic theology is that humans are immortal interplanetary beings called Thetans, who progress towards enlightenment through a process of reincarnation. In order to discover the Thetan within, members undergo 'auditing', a rigorous confessional interview process, including lie-detector tests, to increase self-awareness. Controversially, the results are stored for future reference and guidance; some ex-members say for blackmail and social control.

Scientology also makes huge financial demands on its members, which have to be purchased to advance in the system, and is riddled with controversy and lawsuits. Claims have been made of psychological abuse, kidnapping, extortion, harassment and violence when people try to leave. The current leader, David Miscavige, has a rich lifestyle and controls the group with ruthless domination.

Substance of the attack

This is a predatory cult, which strives to abuse, damage and control its members, making them submissive and unable to cope without the group. Those that manage to escape suffer years of depression, and other mental illnesses. It also preys upon young, vulnerable people and, as such, it has been outlawed in some countries.

⁶² Tell that to an ISIS warrior beheading a religious opponent. Many religions include repression and even persecution of certain groups. Islam opposes everybody that is not a Muslim while even Hinduism has the hateful caste system. Many other religions used slaves.

Native American Shamanism; late 20th century onwards

This is a form of animistic, nature-religion, witchcraft common in many primitive societies. It is commonly associated with certain ritual dances, accompanied by drums, especially in a circle ('drum-circle').

The Native American shaman is just a certain type of witch-doctor; typical of the shaman found in Central Asia; the area thought by many to be the origin of these people. The shaman supposedly enters into the spirit world to seek the help of, or ward away, spirits. In this way some become a Medicine-Man who uses sorcery to heal people.

The reason for the inclusion of this group is that this type of occultism has become extremely popular with New Agers and others seeking mystical guidance.

Substance of the attack

Same as occultism.

Rise of radical Islam: mid 20th century onwards

Islam is unusual in that it started out as a new monotheistic religion to oppose traditional Arabic pagan idolatry, but became a violent political system after Muhammad fled to Medina. This led to two types of Islam expressed in two types of the Qur'an: a more spiritual system found in the Meccan Qur'an; violent jihad in the Medinan Qur'an.

Most Muslims do not understand this at all since the Qur'an is not laid out chronologically and only mature religious leaders can identify the two types. What is worse is that Islamic doctrine (abrogation) demands that the later doctrines supersede the earlier doctrines. Thus Islam is full of contradictions and paradoxes. The later doctrine is full of violence, hatred, intolerance and demands to subdue the whole earth by killing all non-Muslims. Thus what is called radical Islam is really just genuinely following the teachings of Muhammad, who was never happier than when he had a sword in his hand and celebrated one wedding with beheading 80 Jews.

Thus Islam gradually extended its empire through appalling violence and genocide, covering an area from Spain to India. Only a series of successful battles prevented Europe from becoming Islamic, notably Tours (732), Lepanto (1571) and the Crusades [11th–14th centuries]. Even so, Vienna was besieged twice. In these conquests millions of people were killed in the greatest genocide in history. Not only that, terrible brutality was inflicted upon the conquered, including towers of human heads fifteen feet high; after one battle there were 120 of these.

After the collapse of the caliphate, when the Ottoman Empire vanished after WWI, many Muslims migrated into western cultures in waves because there was work and prosperity (there has been little prosperity built in Muslim countries since Islam is opposed to scientific advances – until oil was discovered).⁶³ Thus Muslims enjoyed a good lifestyle and were peaceful in Europe and America.

However, all this changed with the growing radicalisation of Muslims in the late 20th century and particularly with the spread of Wahhabism in Sunni states like Saudi Arabia, coupled with oil revenues. Thus we now have the phenomenon of radical Islam waging war through terrorism all over the world and increasingly in western nations. This very day a bomb killed 22 people, mostly young people and children) in a Manchester theatre in an

⁶³ The prosperity in supposed Islamic golden ages, e.g. Baghdad, was due to plunder of war and slavery. Many of the discoveries in Muslim golden ages was due not to Arabs but to dhimmis (a sort of slave) who were enabled to advance.

act of mindless violence, but to an Islamic jihadi, an act of God that will secure him a heavenly paradise.

Substance of the attack

Violence against Christians. Genuine Muslims seek the death or conversion of every single Christian, Jew, atheist and pagan in the world. There is increasingly likelihood of a major war between westerners and Muslims; a war that began in the 9th century and has never really stopped; it just paused for a while.

Summary

Remember that this is not a complete list of every single issue in history that could have been included. I have listed what I consider to be the main factors.

Violent attack: direct persecution of the church

- The Inquisition
- Monarchical persecution
- Modern persecution

The attack through philosophical movements

- Humanism: 16th century
- Molinism: 16th century
- Pyrrhonism (scepticism): 16th – 17th century
- The Enlightenment
- Materialism: 17th century onwards
- Mechanism: 18th century
- Idealism: 18th century onwards
- Positivism: late 18th century – 19th century
- Utilitarianism: late 18th century onwards
- Dialectics: 18th century onwards
- Evolutionary Theory: 19th century
- Existentialism: late 19th century onwards
- Pragmatism: 1870 onwards
- Objectivism: mid 20th century
- Postmodernism: mid 20th century onwards

The attack through social movements

- Modern art: early 20th century onwards
- Sexual libertarianism: mid 20th century onwards
- Homosexuality: mid 20th century onwards
- Feminism: early 20th century onwards
- Gender bending: late 20th century onwards
- Paedophilia: mid 20th century onwards
- Abortion: mid 20th century onwards
- Drug culture: mid 20th century onwards

The attack through political movements

- Right-wing capitalism
- Socialism
- Social Democrats
- Communism
- Neo-Liberalism
- Globalism
- Church Political Movements: mid 20th century onwards
- Liberation Theology
- Black theology

The attack through theological movements

- Deism: mid 16th century – mid 18th century
- Antinomianism mid 16th century onwards
- Socinianism: late 16th century onwards
- Arminianism and Amyraldism: early 17th century
- Cambridge Platonists: 17th century
- Unorthodox 18th-19th century US theologies
- Fullerism: late 18th century onwards
- Religious liberalism: 19th – 20th Centuries (Modernism)
- Dialectical theology (Neo-Orthodoxy), mid 20th century
- Religious Socialists
- Process theology, mid 20th century
- The New Perspective on Paul
- Federal Vision
- Open Theism: 20th century

The attack through church movements

- Mysticism and Proto-Charismaticism
- Catholic mystics
- Anabaptists: 16th century onwards
- The French Prophets (Camisards, Cevenols, 1688+)
- Pietism: 17th century onwards
- Quietism: late 17th – early 18th century
- Molinos
- Revivalism: early 19th century onwards
- Essays and Reviews: 1860
- Bible versions
- Christian sects and cults: mid 19th century onwards
- Christian sects and cults: 20th century onwards
- Oxford Movement: 19th century
- Restoration Movement (the first one); Campbellites or the Stone-Campbell Mvt.
- Utopianism
- Holiness Movt. 19th century mysticism and proto-Charismaticism

- Higher Life Movement
- Pentecostalism: 20th century
- Ecumenism: mid 20th century onwards
- Charismaticism: late 20th century onwards
- Messianic Christianity: late 20th century onwards
- The Emerging Church
- Seeker-Sensitive churches
- Psychoheresy

The attack through eschatology

- Millennialism in general
- Historic Premillennialism and Amillennialism
- Postmillennialism
- Historic Postmillennialism
- Theonomy (Reconstructionism)
- Dispensationalism
- Charismatic triumphalism

The attack through non-Christian religious movements

- Gnosticism
- Roman Catholicism
- Luciferianism: 18th century onwards
- Occultism: 19th century onwards
- Eastern religions and modern mysticism: late 19th century onwards
- New Ageism: 20th century onwards
- Scientology
- Native American Shamanism; late 20th century onwards
- Rise of radical Islam: mid 20th century onwards

The decline of culture

Certain traits are noteworthy in the decline of historical civilisations. In classical cultures these qualities included: moral depravity, open homosexuality, gender confusion, hedonism, greed, selfishness, injustice, a privileged rich class presiding over poor serfs, an economy built upon slavery, and lawlessness. The book of Revelation also tells us that similar characteristics will prevail globally at the end of the world and that this is symbolised by the word, 'Babylon'.

Revelation tells us this about the end-time Babylon:

- It is a global empire (Rev 17:18).
- It became a place full of demons (Rev 18:2); i.e. it was the fulness of demonic expression worked out in mankind.
- It was full of fornication (Rev 14:8, 18:3, 9). The Greek word *porneia* covers the gamut of adultery, fornication, homosexuality, lesbianism, bestiality, incest and figuratively idolatry.

- It contains a rich class living in luxury (Rev 18:3, 7, 9, 12-13, 15, 19).
- It is the fulness of sin and iniquity (Rev 18:4-5).
- It uses slavery (Rev 18:13).⁶⁴
- It was driven by entertainment (Rev 18:22).
- It was full of occultism (Rev 18:23).
- It persecuted the church (Rev 17:6, 18:24).

It is interesting that there are nine characteristics about Babylon in Revelation as this number represents judgment and the finality of mankind.⁶⁵

Most of these traits are already prominent in today's western culture as we see depravity take over and traditional moral standards fall apart. Western culture is in terminal decline because it has abandoned the Christian moral values that built it over hundreds of years.

The war that Satan engages in against Christianity is what has caused this decline, which will culminate in the Babylon of Revelation.

The benefits of this study

Some may read this and think, '*what has learning about Process Theology (or Dialectic Theology or...)* got to do with my walk with God?'. This is a reasonable question since I seek only to edify.

Firstly, it serves as a warning. Many of Satan's attacks use deception and guile and so it is easy to be fooled into studying or supporting something quite dangerous that appears to be innocent. Many have made a shipwreck of their faith in this way. If I can point some things out that warn people in advance I may do some practical good.

Secondly, Christians need to see the big picture and understand that they are part of a massive all-out warfare that is centuries in the planning. Many churchgoers have no clue about this at all while many Charismatics spend all their time fighting illusions that are mere satanic distractions (such as exorcising evil spirits from people or trying to bring God's blessings to non-Christians).

Third they need to see the patterns that emerge in Satanic opposition; for example Satan will try to subvert people by emphasising rationalism for a time then a reaction sets in and he subverts people into mysticism. Another matter is bringing the temptation to the same kind of exuberant religious fanaticism that has appeared many times in church history to a new generation that was not aware of this, and so they make all the same mistakes (e.g. the Toronto Blessing).

Fourthly, a practical matter is knowing some of the names of people associated with aberrant movements and heretical theology. Very often a young Christian will see a book with a very alluring title by an author he does not know. Often that book will be by a major heretic and will do serious damage. Better to know some of these in advance and understand where they are coming from.

⁶⁴ Merchants dealt with the bodies and souls of men.

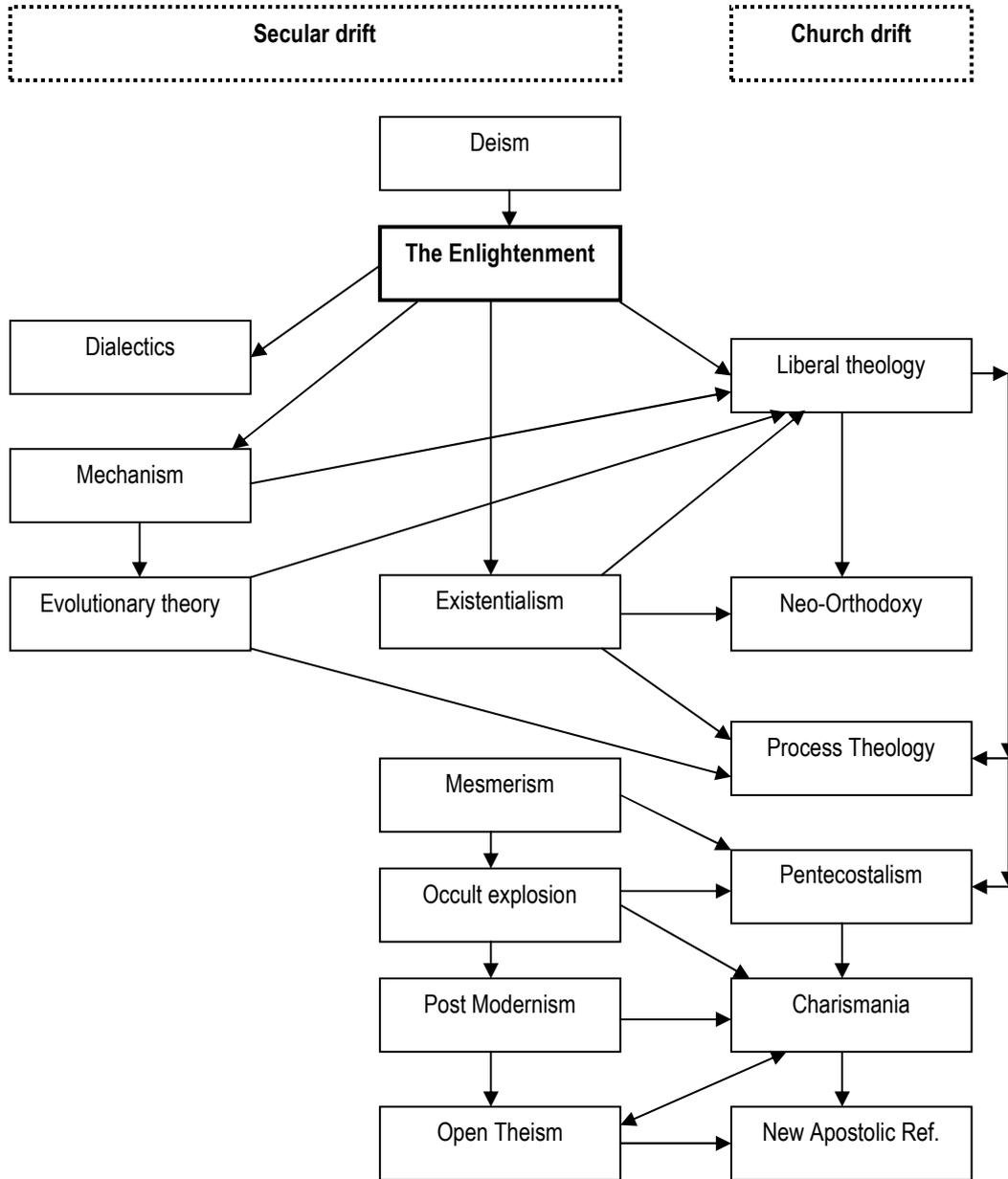
⁶⁵ The judgments of God are nine (Hag 1:11). The gematria of the word 'Dan' (meaning 'a judge') is 54 i.e. 9 x 6, the numbers of judgment and man. The gematria of 'my wrath' = 999 (Heb 3:11); i.e. fulness of divine judgment. It is the last digit in the decimal system, marking an end. The first war in the Bible, when Abraham brings judgment and vengeance, involves nine kings (Gen 14).

Conclusion

I trust I have fulfilled my objective to the best of my ability. Further, more detailed, information can be found in numerous books which I have directed the student to in previous papers. One can also study my, '*A new epitome of church history*' for timescales and definitions of people, movements events in church history.

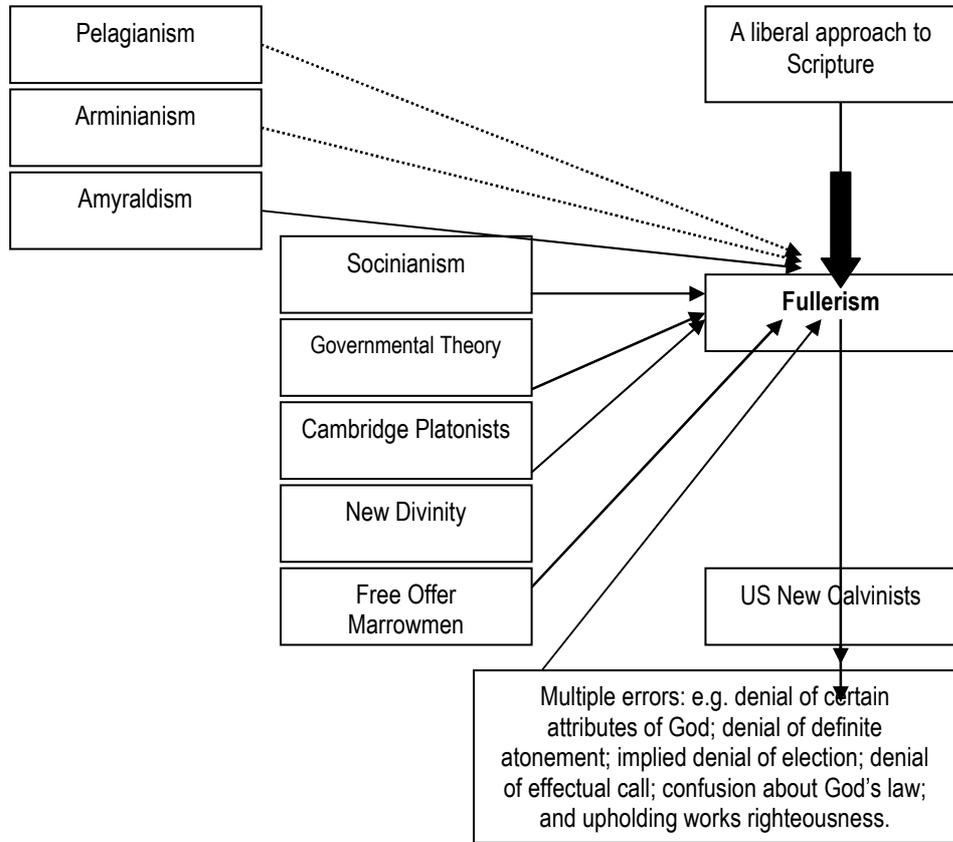
Appendix One

A simplified summary of some movements



Appendix Two

An example of interconnections: Fullerism



Appendix Three

The swing between rationalism and mysticism

| Rationalism | Mysticism |
|---------------------------------|--|
| Reformation theology | Roman Catholic mystics, Zwickau Prophets |
| Deism | Pietism, Methodism |
| The Enlightenment | Quietism |
| Evolutionary theory | Occultism |
| Liberal theology | Mesmerism |
| The Fundamentals, Neo Orthodoxy | Holiness Mvt., Pentecostalism, Higher Life |
| Reformed revival | Charismaticism |
| | |
| | |

Appendix Four

Select glossary

A priori

‘A priori’ means: denoting knowledge or concepts which can be gained independently of experience. It is contrasted with *a posteriori* knowledge, in which experience plays an essential role.

The extent of a priori knowledge is much debated. Rationalists and others, including Kant, argue that we can have substantial a priori knowledge. Empiricist philosophies, though, generally limit a priori knowledge to that derivable from analytic truths.

Arianism

The heretical, anti-Trinitarian teaching of Arius [250–336 AD], a Libyan priest living in Alexandria. He declared that Jesus Christ was not divine but simply an exceptional human being, adopted by God. It was avidly condemned by Athanasius. In 325 the Council of Nicaea excommunicated and banished him. After Constantine’s death the Roman Empire was divided on the issue, and another condemnation was issued at Constantinople in 381. Germanic invaders of the empire generally adopted Arianism as it was simpler than orthodox Christianity. It spread throughout Western Europe and persisted in places until the 8th century.

Daoism

AKA Taoism: One of the three main Chinese religious and philosophical traditions, the others being Confucianism and Buddhism. Like Confucianism, Daoism has both a philosophical and a religious, or ritualistic, aspect. However, it differs from the practicality of Confucianism and emphasises inner contemplation, mystical forms of knowledge, and spontaneous, non-active union with the nature of being. Philosophical Daoism developed from the 5th to the 3rd centuries BC; its tenets are found in the Daodejing, (Tao-Te-Ching) attributed to Laozi. The ultimate reality is the *dao*, in which being and not-being, life and death, are merely aspects of the same reality. Through silence, stillness, and actionless action (*wu wei*) the Daoist aims to achieve unity with the *Dao*.

Determinism

The philosophical doctrine that all events, including human action, are ultimately determined by causes regarded as external to the will. Some philosophers have taken determinism to imply that individual human beings have no free will and cannot be held morally responsible for their actions.

Druids

Origin: from Latin *druidae*, *druides* (plural), from Gaulish; related to Irish *draoidh* ‘magician, sorcerer’.

A priest, magician, teacher, or soothsayer in the ancient Celtic religion.

Enthusiasts

Origin: from the Greek *enthousiastēs*, a ‘person inspired by a god’. It is an old word used to describe Charismatics.

Grotianism; Governmental theory of the atonement

Influenced by Abelard (1079-1142) and propounded by Hugo Grotius (1583-1645) to make a bridge between Reformed doctrine and Socinian teachings. It states that Christ did not

die as a substitute for man's sin, did not suffer God's wrath for sin, but suffered as a perfect example of a man who honoured the law. This death is then accepted by God to satisfy the law that sin demands death; Christ's death being accepted instead of man's death. As a result of the cross, God relaxed the rule that men should die for sin and the cross also becomes a deterrent. The cause of the cross was God's sense of right and wrong, not the need to propitiate wrath. God's justice does not require all the demands of the law to be met, he can alter his requirements as he sees fit.

Grotius emphasised (like Andrew Fuller) the use of natural, moral law; i.e. law as a feature of human nature (rules governing actions) and not a manifestation of God's perfect will. Thus the law is not a reflection of God's nature and will for man. Salvation becomes understanding what to do, and doing it after seeing the cross. The combination of Abelard's Moral Influence theory and Grotius' Governmental Theory is the Moral Government theology evidenced in heretics like Charles Finney, where salvation becomes completely Pelagian.

Inspirationists

A historic term for what we would call Charismatics; particularly self-styled prophets or anyone in an ecstatic frenzy.

Jesuits

Origin: from French *jésuite* or modern Latin *Jesuita*, from Christian Latin *Iesus* (i.e. Jesus).

A member of the *Society of Jesus*, a Roman Catholic order of priests founded by Ignatius Loyola, Francis Xavier, and others in 1534, to do missionary work. The order was zealous in opposing the Reformation. Despite periodic persecution it has retained an important influence in Catholic thought and education. In the last 200 years it has become a secret society that dominates the inner workings of Roman Catholicism in league with the global elite.

Mesmerism

The therapeutic system of FA Mesmer based upon occult ideas coupled with psychotherapy. It was the origin of hypnotism and is based upon eastern mystical practices.

Metaphysics

From the Greek, '*the things after the physics*', from Aristotelianism. It is a branch of philosophy that studies the most general categories and concepts presupposed in descriptions of ourselves and the world. Examples are causality, substance, ontology,⁶⁶ time, and reality. It deals with invisible concepts.

Although metaphysics dates back to the ancient Greeks, there have been occasions when its status as a legitimate inquiry have been questioned. The rise of science in the 17th century led to attempts by some philosophers, such as Hume and Locke, to limit the claims of metaphysics, and later scientifically minded philosophers, such as the logical positivists, claimed that metaphysical assertions were meaningless.

Monarchianism

A term coined by Tertullian to describe the heresy that sought to protect the unity of the Godhead but denied crucial Trinitarian doctrines and the eternal generation of the Son.

⁶⁶ The nature of being.

Dynamic Monarchianism

Denied the divinity of the Logos (Second Person of the Trinity) making it a mere power within God, like reason within man. This power specially operated in the man Jesus and finally deified him. The Spirit is also a mere impersonal attribute of God. It was the foundation for Socinianism and Unitarianism much later.

Modalistic Monarchianism

Equals Sabellianism, in the east, (qv) and, in the west, Patripassianism (the Father became incarnate in Christ and suffered).

A type of modalism; the Father, Son and Spirit are merely different names for modes of the same divine person. In this version Christ is divine, not a man, but is not a separate person from the Father. This sort of modalism survives in some 'Oneness' Pentecostal sects.

Monarchianism refers to the kingship of God the Father.

Moral influence theory of atonement

There are many variations of this but it was first espoused by Peter Abelard [1079-1142]. The emphasis is upon the love of God. The cross shows the greatness of God's love, which inspires in men a desire to love God as a result. People then choose not to sin. The example of God's love to men promotes man's love to God. Taken on its own, this theory teaches that man can save himself and that Total Depravity does not exist.

In opposition to Anselm, whose view was similar to the Reformers, Abelard proposed that God does not require satisfaction for sin and Christ's death was not a propitiation or expiation. It was a revelation of God's love suffering with sinners. This did not satisfy divine justice but reveals divine love and softens the human heart to lead them to repentance. Note: a) this denies many scriptures explaining the need for just satisfaction. b) The revelation of God's love in the cross was by penal substitution.

Mysticism

The belief that a person can achieve unity with God or some other form of ultimate reality through various subjective disciplines, often involving a dying to the self and passivity. It is found typically in a religion that conceives of transcendence as an unseen but essential unity of all that exists.

Natural Religion

Religion based on reason rather than divine revelation. It is closely associated with the idea of General Revelation in the universe as being sufficient for knowing God and gaining salvation; which the Bible denies.

Panentheism

Origin: from Greek *pan* 'all', + *en* 'in' (or 'by', 'with'), *theos* 'god', + -ism.

The belief that God is greater than the universe and includes and interpenetrates it.

Pantheism

Origin: from Greek *pan* 'all', + *theos* 'god', + -ism.

The doctrine which identifies God with the universe, or regards the universe as a manifestation of God. It is like Monism but with a deity instead of a single eternal substance.

Pelagianism

First evidenced by the Irish Celtic monk Pelagius [c.360–c.420]. He denied the doctrines of original sin (Total Depravity) and predestination, defending innate human goodness and free will to obey God's law. His central thesis was that if man is responsible then he is able ('responsibility implies ability'); which is denied by Scripture.

His beliefs were opposed by St Augustine of Hippo and condemned as heretical by the Synod of Carthage in about 418.

Philosophy

Origin: from Greek *philosophia*: 'love of wisdom'.

The study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline. A set of views and theories of a particular philosopher concerning such study.

Sabellianism (Modalism)

Relating to the teachings of Sabellius (c.220), who developed a form of the modalist doctrine that the Father, Son, and Holy Spirit are not truly distinct, but merely aspects of one divine being. [See Monarchianism.]

Scepticism

Any philosophical position maintaining that belief about a certain subject cannot be justified. Epistemology, the theory of knowledge, has been regarded as the search for an effective answer to scepticism. Global scepticism is concerned with all our beliefs about the external world, and claims that we can have no knowledge of the way that the world really is. It is most often directed against Christianity.

Shaman

Origin: late 17th century from German *Schamane* and Russian *shaman*, from Tungus *šaman*.

A person regarded as having access to, and influence in, the world of good and evil spirits, especially among some peoples of northern Asia and North America. Typically such people enter a trance state during a ritual, and practise divination and healing. In other words, a term for witch-doctor or witch.

Shinto

Origin: Japanese, from Chinese *shen dao*, 'way of the gods'.

A Japanese religion dating from the early 8th century and incorporating the worship of ancestors and nature spirits and a belief in sacred power (*kami*) in both animate and inanimate things. It was the state religion of Japan until 1945.

Theism

Belief in the existence of a god or gods, especially belief in one god as creator of the universe, intervening in it and sustaining a personal relation to his creatures. It is too vague a term to be used by Christians. Christians are theists but Theism is not Christianity.

Wicca

The religious cult of modern witchcraft founded in England in the mid 20th century and claiming its origins in pre-Christian pagan religions.

Zeitgeist

The defining spirit or mood of a particular period of history as shown by the ideas and beliefs of the time

Appendix Five

Important Post-Reformation Philosophers

Prime source: Oxford New Encyclopaedia.

Berkeley

Berkeley, George (1685–1753); Irish philosopher and bishop. His idealist philosophy is set out in his major works *A Treatise Concerning the Principles of Human Knowledge* (1710) and *Three Dialogues between Hylas and Philonous* (1713). He denied the existence of matter, holding that there are only minds and mental events; material objects exist solely by being perceived. To the objection that objects would leap in and out of existence according to whether they were being looked at, he replied that God perceives everything, and that this gives objects – ideas in the mind of God – a continuous existence. He held this to be a sound argument for the existence of God

Comte

Comte, Auguste (1798–1857) French philosopher, one of the founders of sociology. In his historical study of the progress of the human mind, he discerned three phases: the theological, the metaphysical, and the positive. He argued that only the last phase survives in mature sciences. Comte's positivist philosophy attempted to define the laws of social evolution and to found a genuine social science that could be used for social reconstruction. Major works include his *Cours de philosophie positive* (1830–42) and *Système de politique positive* (1851–54).

Derrida

Derrida, Jacques (1930–) French philosopher and critic. His radical critique of traditional Western philosophy and literary analysis led to the emergence of the school of deconstruction in Paris in the late 1960s.

Descartes

Descartes, René (1596–1650) French philosopher, mathematician, and man of science, often called the father of modern philosophy. Aiming to reach totally secure foundations for knowledge, he began by attacking all his beliefs with sceptical doubts. What was left was the certainty of his own conscious experience, and with it of his existence. He concluded that everything was open to doubt except his own conscious experience: '*Cogito, ergo sum*' (*I think, therefore I am*). From this certainty he argued for the existence of God (as the first cause) and the reality of the physical world, and developed a dualistic theory of mind (conscious experience) and matter as separate though interacting. Eternal truths are attained only by reason; sense experience can be doubted and sometimes caused illusions. Rational pursuit of truth first doubts all beliefs about reality.

His approach was of fundamental importance in the development of modern philosophy, particularly epistemology. In mathematics he developed the use of co-ordinates to locate a point in two or three dimensions: this enabled the techniques of algebra and calculus to be used to solve geometrical problems.

Foucault

Foucault, Michel (1926–84); French philosopher. A student of Louis Althusser, he was mainly concerned with exploring how society defines categories of abnormality such as insanity, sexuality, and criminality, and the manipulation of social attitudes towards such things by those in power. Major works include *Histoire de la folie* (1961); *Madness and*

Civilization, (1967) and *L'Histoire de la sexualité* (three volumes 1976–84); *The History of Sexuality*, (1978–86).

Hegel

Hegel, Georg Wilhelm Friedrich (1770–1831) German philosopher. He is especially known for his three-stage process of dialectical reasoning (set out in his *Science of Logic*, 1812–16), which underlies his idealist concepts of historical development and the evolution of ideas; Marx based his theory of dialectical materialism on this aspect of Hegel's work. Other major works include *The Phenomenology of Mind* (1807), which describes the progression of the human mind from consciousness through self-consciousness, reason, spirit, and religion to absolute knowledge. Hegel's philosophy was a development of ideas; Marx's was a development of social changes: capitalism (thesis), the poor workers (antithesis), revolution (synthesis).

Heidegger

Heidegger, Martin (1889–1976) German philosopher. In *Being and Time* (1927) he examines the setting of human existence in the world. He regards Angst (dread) as a fundamental part of human consciousness, a symptom of the gravity of the human situation with its radical freedom of choice and awareness of death. Consequently human beings are continually attempting to escape their destiny, either by disguising it or by distracting their attention from its inevitability. Although he did not consider himself an existentialist, his work had a significant influence on existentialist philosophers, such as Jean-Paul Sartre.

Hobbes

Hobbes, Thomas (1588–1679), English philosopher. Hobbes was a materialist, claiming that there was no more to the mind than the physical motions discovered by science, and he believed that human action was motivated entirely by selfish concerns, notably fear of death. In *Leviathan* (1651) he argued that absolute monarchy was the most rational, hence desirable, form of government.

Hume

Hume, David (1711–76) Scottish philosopher, economist, and historian. His philosophy rejected the possibility of certainty in knowledge, and he agreed with John Locke that there are no innate ideas, only a series of subjective sensations, and that all the data of reason stem from experience. His philosophical legacy is particularly evident in the work of 20th-century empiricist philosophers. In economics, he attacked mercantilism and anticipated the views of such economists as Adam Smith. Among his chief works are *A Treatise of Human Nature* (1739–40) and a five-volume *History of England* (1754–62).

Kant

Kant, Immanuel (1724–1804) German Idealist philosopher. Basic premise: reason is the source of morality; however, there are problems with both rationalist and empiricist dogma. In the *Critique of Pure Reason* (1781) he countered Hume's empiricism by arguing that the human mind can neither confirm, deny, nor scientifically demonstrate the ultimate nature of reality. Reason is flawed when it claims to know things beyond the realm of human experience, such as the existence of God or the immortality of the soul. He claimed, however, that it can know the objects of experience, which it interprets with notions of space and time and orders according to 12 categories of thought, grouped under the classes of quantity, quality, reason, and modality. Kant's *Critique of Practical Reason* (1788) deals with ethics and affirms the existence of an absolute moral law – the categorical imperative – whose motivation is reason.

He also countered Hume's sceptical empiricism by arguing that any affirmation or denial regarding the ultimate nature of reality ('noumenon') makes no sense; the human mind can neither confirm, deny, nor scientifically demonstrate the ultimate nature of reality. All we can know are the objects of experience ('phenomena'), interpreted by space and time and ordered according to twelve key concepts, grouped under the classes of quantity, quality, reason, and modality.

Kierkegaard

Kierkegaard, Søren (Aabye) (1813–55), Danish philosopher who opposed the prevailing Hegelian philosophy by affirming the importance of individual experience and choice. A founder of existentialism, he affirmed the importance of individual experience and choice and believed one could know God only through a '*leap of faith*', and not through doctrine; he refused to accept the possibility of an objective system of Christian doctrinal truths. Notable works: *Either-Or* (1843) and *The Sickness unto Death* (1849).

Leibniz

Leibniz, Gottfried Wilhelm (1646–1716) German rationalist philosopher, mathematician, and logician. He spent his life in the diplomatic and political service and in 1700 was appointed first president of the Academy of Sciences in Berlin. Leibniz is chiefly known as an exponent of optimism; he believed that the world is fundamentally harmonious and good, being composed of single units (monads), each of which is self-contained but acts in harmony with every other; these form an ascending hierarchy culminating in God. Their harmony is ordained by God, who never acts except for a reason that requires it, and so this world is the best of all possible worlds (a view satirised in Voltaire's *Candide*). Reason is the basis of first principles rather than empirical evidence. He denied the existence of a material world.

Leibniz made the important distinction between necessary (logical) truths and contingent (factual) truths, and proposed a universal logical language that would eliminate ambiguity. He also devised a method of calculus independently of Newton.

Locke

Locke, John (1632–1704) English philosopher, a founder of empiricism and political liberalism. Both his major works were published in 1690. In *Two Treatises of Government* he justified the Revolution of 1688 by arguing that, contrary to the theory of the divine right of kings, the authority of rulers has a human origin and is limited. In *An Essay Concerning Human Understanding* he denied that any ideas are innate, and argued instead for a central empiricist tenet that all knowledge is derived from sense-experience. He concluded that it is not possible to know everything of the world and that our limited knowledge must be reinforced by faith.

Mill

Mill, John Stuart (1806–73) Scottish philosopher and economist. He won recognition as a philosopher with his defence of empiricism in *System of Logic* (1843). Mill is best known, however, for his political and moral works, especially *On Liberty* (1859), which argued for the importance of individuality, and *Utilitarianism* (1861), which developed Jeremy Bentham's theory, considering explicitly the relation between utilitarianism and justice. In other works he advocated representative democracy, criticised the contemporary treatment of married women, and claimed that an end to economic growth was desirable as well as inevitable.

Nietzsche

Nietzsche, Friedrich Wilhelm (1844–1900), German philosopher. He is known for repudiating Christianity's compassion for the weak, exalting the 'will to power', and formulating the idea of the *Übermensch* (superman), who can rise above the restrictions of ordinary morality.

Pascal

Pascal, Blaise (1623–62); French mathematician, physicist, and religious philosopher. A child prodigy, before the age of 16 he had proved an important theorem in the projective geometry of conics, and at 19 constructed the first mechanical calculator to be offered for sale. He discovered that air has weight, confirmed that vacuum could exist, and derived the principle that the pressure of a fluid at rest is transmitted equally in all directions. He also founded the theory of probabilities, and developed a forerunner of integral calculus. He later entered a Jansenist convent, where he wrote two classics of French devotional thought, the *Lettres provinciales* (1656–57), directed against the casuistry of the Jesuits, and *Pensées* (1670), a defence of Christianity.

Rousseau

Rousseau, Jean-Jacques (1712–78); French philosopher and writer; born in Switzerland. From 1750 he came to fame with a series of works highly critical of the existing social order; his philosophy is underpinned by a belief in the fundamental goodness of human nature, encapsulated in the concept of the 'noble savage', and the warping effects of civilisation. In his novel *Émile* (1762) Rousseau formulated new educational principles giving the child full scope for individual development in natural surroundings, shielded from the corrupting influences of civilisation. His *Social Contract* (1762) anticipated much of the thinking of the French Revolution. Rousseau is also noted for his *Confessions* (1782), one of the earliest autobiographies.

Sartre

Sartre, Jean-Paul (1905–80); French philosopher, novelist, dramatist, and critic. While studying at the Sorbonne in 1929 he began his lifelong association with Simone de Beauvoir; they founded the review *Les Temps modernes* in 1945. A leading exponent of existentialism, he was originally influenced by the work of Martin Heidegger; his later philosophy deals with the social responsibility of freedom, and attempts to synthesise existentialism with Marxist sociology. His works include the treatise *Being and Nothingness* (1943), the novel *Nausée* (1938), the trilogy *Les Chemins de la liberté* (1945–49), and the plays *Les Mouches* (1943) and *Huis clos* (1944). In 1964 he declined the Nobel Prize for literature.

Scientism

Excessive belief in the power of scientific knowledge and techniques.

Spinoza

Spinoza, Baruch de (or Benedict de; 1632–77) Dutch philosopher, of Portuguese Jewish descent. His unorthodox views led to his expulsion from the Amsterdam synagogue in 1656. Spinoza rejected the Cartesian dualism of spirit and matter in favour of a pantheistic system, seeing God as the single infinite substance, the immanent cause of the Universe and not a ruler outside it. Mind and matter are two incommensurable ways of conceiving the one reality. He developed a systematic, logical, rational philosophy, but his works are famously obscure.

His *Ethics* (1677) sought to formulate a metaphysical system that was mathematically deduced. Spinoza espoused a determinist political doctrine, arguing that the individual surrenders his or her natural rights to the state in order to obtain security.

Voltaire

Voltaire (pseudonym of François-Marie Arouet; 1694–1778) French writer, dramatist, and poet. He was a leading figure of the Enlightenment, and frequently came into conflict with the Establishment as a result of his radical political and religious views and satirical writings. He spent a period in exile in England (1726–29) and was introduced there to the theories of Isaac Newton and the empiricist philosophy of John Locke. He also became acquainted with British political institutions, and extolled them as against the royal autocracy of France. Voltaire lived in Switzerland from 1754, only returning to Paris just before his death. Major works include *Lettres philosophiques* (1734) and *Candide* (1758), a satirical tale attacking Leibniz's optimism; he also wrote plays, poetry, and historical works, and was a contributor to the great French *Encyclopédie* (1751–76).

Wittgenstein

Wittgenstein, Ludwig (Josef Johann; 1889–1951); Austrian-born philosopher. He went to England in 1911 and studied mathematical logic at Cambridge under Bertrand Russell (1912–13). He then turned to the study of language and its relationship to the world, and in the *Tractatus Logico-philosophicus* (1921) contended that language achieves meaning by 'picturing' things by established conventions. He also pointed out that logical truths are tautologous because they are necessarily true within their own system and argued that metaphysical speculation is meaningless, theories which influenced the development of logical positivism. He returned to Cambridge in 1929, where he was professor of philosophy (1939–47); he became a British citizen in 1938. Principal among his later posthumous works is *Philosophical Investigations* (1953). In this he argues that words take on different roles according to the different human activities in which they are used, and that they do not have definite intrinsic meanings. He showed that some philosophical problems are simply a result of a misunderstanding of the nature of language, as for example the assumption by some earlier philosophers that individual human beings have a private language in which their thoughts as well as their utterances are composed.

Appendix Six

A rough grouping of post-Reformation philosophical movements

Pre-Rationalism

Molinism

Pyrrhonism (scepticism)

Rationalism

The Age of Reason

The Enlightenment (beginnings):

Descartes, Spinoza, Leibniz, Pascal

Mechanism

Materialism

Rational religion and Deism

Hobbes

Cambridge Platonists

English Deism

Contra Deism

British Empiricism

Hume

Locke

Berkeley

Utilitarianism

Scottish common sense and early

American philosophy

Thomas Reid

Jonathan Edwards

American Deism

French Enlightenment

Voltaire

Rousseau

German Enlightenment and scepticism

Lessing

Reimarus

Kant

19th century Enlightenment

Schleiermacher

Evolutionary theory

Idealism

Hegel

Logical Positivism

Comte

Ritschl

Existentialism

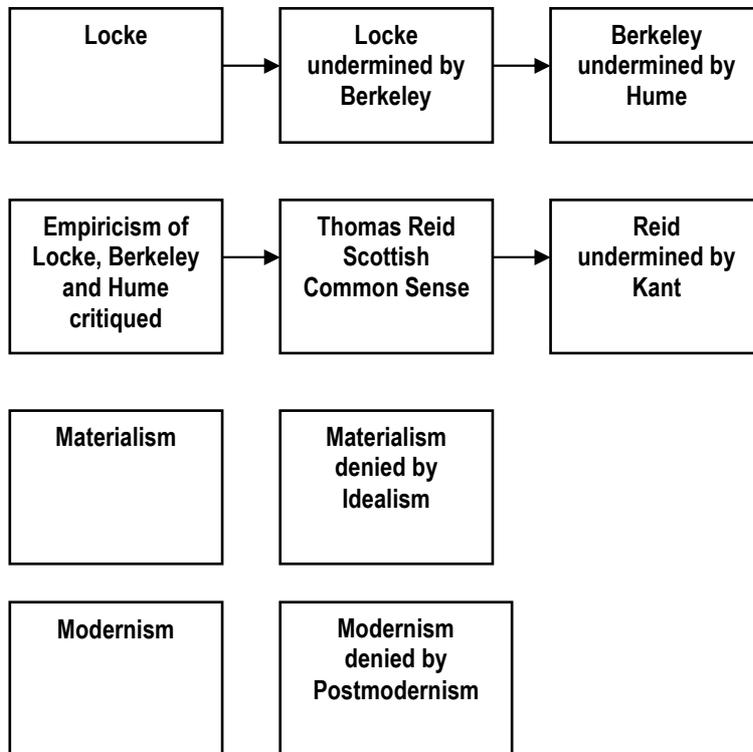
Kierkegaard

Sartre

Postmodernism

Appendix Seven

Examples of contradictory philosophies



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