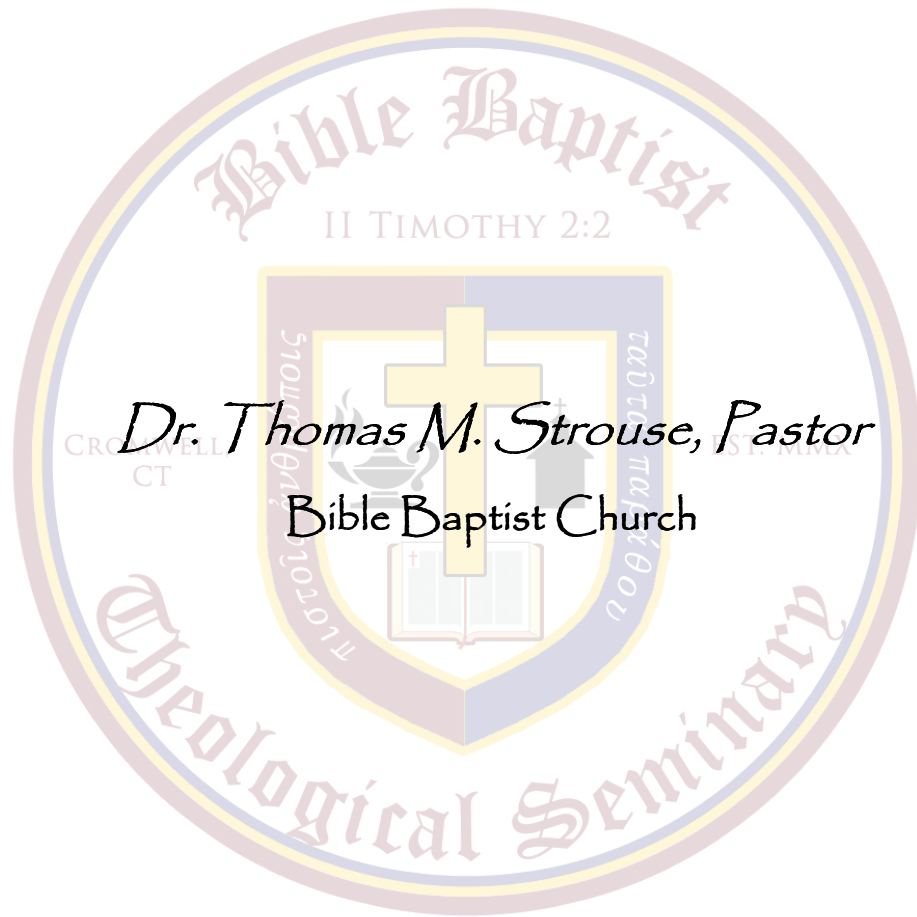


False Worship Within Christianity

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FALSE WORSHIP WITHIN CHRISTIANITY

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I. The History of Christian Worship in America

A. Religious worship in Europe

1. The Reformation in 1516.

- a. The diabolical Roman Catholic Church had reached her apex of depravity by the end of the Medieval era.
- b. Even Catholics within recognized internal corruption and attempted to “reform” the RCC (e.g., Huss and Savonarola).
- c. Martin Luther critiqued the doctrine of indulgences and wrote 95 arguments against it, bringing about the Reformation in Oct. 31, 1517.

2. The beginning of Denominations.

- a. Lutheranism began in 1530 in Germany.
 - 1.) The Lutherans protested the advancement of RCC in Germany in 1526, becoming the first “Protestants.”
 - 2.) The Lutherans developed their state religion (sacral society) in Germany, following the sacral society ecclesiology of the RCC, using their own “reforms.”
- b. The Church of England (Anglicanism) began in 1534 in England.
- c. The Presbyterians (also “Reformed” and “Calvinists”) began in 1541 in Geneva under J. Calvin.
- d. Later, the Methodists started in 1790 under the Wesley brothers in England.
- e. The Baptists had been underground throughout Europe since Paul advanced the Gospel westward in Acts 16:9 ff. They became known as “Anabaptists” (so-called re-baptizers) and were persecuted by the Romish heresy and then the Protestant heresy.
- f. Protestants were and still are “reformed Catholics,” being differentiated with their “denominated” names. Baptists have never been part of Catholicism as their history and doctrine prove, and are therefore not “Protestants.”

3. The Church of England.

- a. The religious vicissitudes of the Church of England (COE) demonstrated her relationship with the RCC with regard to the respective monarch's religious inclination (anti-Rome under Henry VIII to pro-Rome under Mary to anti-Rome under Elizabeth, etc.).
- b. The Puritans were so named because they wanted to purge or purify the COE from all remnants of RCC theology and practices (*sic*). Some Puritans were Separatists (separating from the COE) or Congregationalists (favoring a congregational church polity rather than the COE's monarchy).
- c. The Puritans sought religious freedom by 1558, and came to the New England region in America in 1620 on the Mayflower to establish the Plymouth colony in MA.

B. Religious worship in the American colonies

1. The Jamestown settlement in 1607 established the opportunity for the COE to advance in the Virginia region of America. By 1609 the COE was the established church in the Virginia colony and likewise in NY (1693), Maryland (1702), and SC (1706). Shortly after the American Revolutionary War (1775-1783) the Anglicans in America broke from the COE and became The Episcopal Church (TEC).
2. The Episcopalians severely persecuted Baptists in Virginia who refused TEC and her "religious (in)toleration"!
 - a. In England, the Toleration Act of 1689 allowed Non-conformists (to the COE) and Baptists freedom of worship.
 - b. Suddenly Baptists, who were now tolerated, began to tolerate the Protestant denominations and started to become "protestantized" (i.e., voluminous writer and Baptist pastor/theologian John Gill (1697-1771) tolerated, embraced, and propagated Calvinism and the "catholic [universal] church theory").
3. The Plymouth colony established the COE religion, and forced Baptists to flee to Rhode Island, facilitating the starting of the first Baptist church in America under John Clarke (1638) in Newport, RI.

C. The Two Great Awakenings

1. The First Great Awakening (approx. 1725-1741)
 - a. Background

1) The Protestant denominations in Britain and the USA became spiritually dead for the most part, because they were “reformed” Roman Catholicism or sacral societies teaching baptismal regeneration. By these denominational churches’ second generation they were filled with unsaved church members.

2) In British America, the Protestant denominations most affected were the Congregationalists, Presbyterians, Dutch Reformed, and German Reformed.

3) Revivalists such as Jonathan Edwards (1703-1758) and George Whitefield (1714-1770) preached the need for trusting personally in Christ for salvation, and forsaking the soteriological value of rituals and ceremonies. Edwards’ famous message entitled “Sinners in the Hands of an Angry God” (1741) typified the passion and urgency in preaching for this era.

b. Impact

1) Multitudes of church members in these denominations became Christians! The First Great Awakening was primarily for the “churched” rather than the “un-churched.”

2) Baptists and some Methodists evangelized the blacks, primarily in the south. Baptists focused on the un-churched.

3) Evangelical Christianity became the emphasis within the Protestant denominations.

2. The Second Great Awakening (approx. 1787-1820)

a. Background

1) After the American Revolution “saved” church members began to search for the primitive Christian faith, and thus preparing American Christianity for the Restoration Movement.

2) This evangelical Christianity combined with the westward frontier movement resulted in the need and practice of Camp Meetings.

3) The lack of local churches and trained pastors encouraged the Protestant denominations to sponsor Camp Meetings such as the famous one in Cane Ridge, KY in 1801.

4) Some of the early revivalists were Peter Cartwright (Methodist), Thomas Campbell (Disciples of Christ),

William Miller (Seventh Day Advents), Charles Finney (Presbyterian), and they preached on the return to primitive Christianity and against social evils, since many believed the Millennium was at hand.

b. Impact

- 1) Unity around “the greater cause of Christ” through interdenominational Camp Meetings.
- 2) New interest on Bible interpretation concerning ecclesiological purity and polity from the Protestant perspective.
- 3) The practice of impromptu singing and “folk” Christian music in contrast with the dead “high church” music of Anglicanism.
- 4) The need for religious reform in American politics concerning temperance, women’s rights, and abolitionism.
- 5) The advancement of interdenominational mission societies, Bible distribution societies, and Bible schools.
- 6) The implementation of innovative efforts to promote man-centered focus in salvation (Arminianism) instead of divine fatalism (Calvinism).
 - a) Charles Finney (1792-1875) incorporated in his revival meetings various features such as the implementing the “anxious seat,” encouraging women to pray publicly in the presence of men, preaching extemporaneously, and giving general invitations for the un-churched and churched to make “decisions.” When the invitation system turned to Christians to make decisions about the truth being preached, it led to the mindset that it might be optional for **some Christians** to affirm the preached truth, or that **some truths** were optional as far as affirming them with a “decision.”
 - b) The “invitation system” became popular through the mass evangelism efforts of D. Moody (1837-1899), B. Sunday (1862-1935), and B. Graham (1918-).
- 7) The beginning of American pseudo-Christian cults such as the Mormons (1830), the Disciples of Christ (1832), the Seventh Day Adventists (1845), the Jehovah Witnesses (1970), and Christian Science (1879).

D. Fundamentalism

1. It was exclusively an American and Protestant movement to defend certain “fundamental” doctrines of Scripture against the biblically liberal Modernists of the early 1900’s.

a. Doctrines relating to the inspiration of Scripture and the person and work of Christ were fundamental and not to be denied.

b. Doctrines that dealt with church polity were considered “non-essential” and thus allowing for interdenominational unity among Protestant denominations and churches.

c. The ecclesiology of fundamentalism was by necessity the “mystical body of Christ,” the universal, invisible church, the seven “church ages” theory, para-church, and Protestant Bible college mentality.

2. Later, Baptists joined fundamentalism and defended Baptist polity but surrendered some of Scripture as “non-essential.” Fundamental Baptists have greatly influenced independent Baptists in the following areas:

a. In Bibliology, Bible versions are non-essential and merely preferential.

b. In Soteriology, “Revival” terminology and methodology.

c. In Ecclesiology, the supposed divine authority and ecclesiological need for para-churches to help in ‘the greater cause of Christ’ which is the work of the “mystical body of Christ.”

d. In Eschatology, the “church-age” theory undermines the doctrine of the imminent return of Christ, prompts Catholic/Protestant church history, and hints at “signs” for the Rapture.

II. The Pattern of Biblical Worship in the New Testament

A. NT Church Worship

1. NT Church Worship in Acts

a. Acts 1:14—corporate prayer.

b. Acts 1:15-16—Scripture preaching.

c. Acts 1:23-26—church business meeting.

d. Acts 2:41—baptismal service.

e. Acts 2:42—doctrine, fellowship, breaking of bread, and prayer.

f. Acts 6:3 ff.—selection of deacons.

- g. Acts 13:3—fasting and laying on of hands.
 - h. Acts 15:2—theological discussions.
 - i. Acts 18:11—teaching the Word of God.
 - j. Acts 18:25—private Bible instruction.
 - k. Acts 20:17 ff.—exhortation to pastors.
2. NT Church Worship in the Epistles
- a. Rom. 12:6-8—employment of spiritual gifts.
 - b. I Cor. 11:28—self-examination.
 - c. I Cor. 14:34—silence of women in public services.
 - d. I Cor. 16:1 ff.—monetary collections.
 - e. Eph. 5:19—singing godly music
 - f. I Tim. 4:13—giving attendance to reading, to exhortation, and to doctrine.

C. NT Church Practices

- 1. Mt. 28:19-20—engaging in the Great Commission.
- 2. Acts 2:1 ff.—practicing home missions.
- 3. Acts 8: ff.—practicing foreign missions.
- 4. Rom. 16:17—separating from biblical compromisers.
- 5. I Cor. 5:1-5—implementing church discipline.
- 6. I Cor. 14:40—conducting orderly services.
- 7. I Cor. 16:15—helping sister churches.
- 8. I Thes. 5:12-13—honoring pastors.

D. NT Church Spirituality

- 1. The use of “revive” in the Bible.
 - a. the Hebrew word חַיָּה (*chayah*) is translated “revive” 8x in the OT (Neh. 4:2; Ps. 85:6; 138:7; Isa. 57:15 [2x]; Hos. 6:2; 14:7; Hab. 3:2); “revive” is never used in the NT.
 - b. The classic verse for national revival is Ps. 86:6, which states, “*Wilt thou not revive us again: that thy people may rejoice in thee?*” The psalmist asked the LORD to give spiritual life to a nation that was spiritually dead and judged. Protestants have used this verse to request that the Lord would revive or give life to their spiritually dead state church denominations.
- 2. The NT churches were not needing or practicing “revival.”
 - a. They were not national churches and they were not spiritually dead.
 - b. In fact, the church members were “filled with the Spirit of God.”
 - 1) Church members had “the filling of the Holy Ghost” (cf. Acts 2:4; 4:8, 31; 9:17; 13:9; and 13:52).

- 2) They manifested their respective filling by rejoicing, thanking and submitting (Eph. 5:18-20).
- 3) Further manifestation of filling included proper Christian behavior of wives, husbands, children, fathers, servants, masters, and all brethren (Eph. 5:21-6:10).
- 4) The filled saints put on the whole armor of God (Eph. 6:10-18).
- 5) This is the NT pattern for spirituality; they did not need “new life” (“revived,” “revival,” “awakening”), but complete submission to the Spirit of God!

III. False Worship Today

(Primary focus is upon the Pentecostal Movement which began in 1900 with Charles Parham speaking in tongues followed by the three year Azusa Street Revival in LA).

A. False Prophets

1. Oral Roberts (1918-2009)—he was a Methodist-Pentecostal who originated the “seed-faith” heresy and created a vast charismatic empire including the City of Faith and Oral Roberts University through his prosperity and healing gospel coupled with TV evangelism.
2. Benny Hinn (1952-)-he is a popular prosperity gospel, faith-healer, TV evangelist who has Miracle Crusades which claim to heal people with Aids, cancer, etc. He predicted in 1999 that thousands would have loved ones resurrected after watching TBN.
3. Kenneth Copeland (1936-)-he preaches the prosperity gospel that giving tithes and offerings to his ministry would produce financial prosperity in the life of the giver. He claims that believers are gods!
4. Paul Crouch (1936-)-he is the co-founder of the Trinity Broadcasting Network which supports and promotes all kinds of charismatic heresies, including the word of faith heresy (have faith in faith) and the prosperity gospel which has benefitted him with several mansions and private aircraft.
5. Marilyn Hickey (1931-)-she is a Pentecostal Bible teacher who with her husband started Orchard Road Christian Center and turned its pastorate over to her daughter Sarah Bowling.
6. Joel Osteen (1963-)-he pastors Lakewood Church that his SBC father started and preaches the word of faith heresy with inspirational sermons. He told Larry King on national TV that he did not know if atheists, Jews, or Muslims go to heaven without Christ.

7. Frederick K. C. Price (1932-)—he started Crenshaw Christian Center after receiving the baptism of the Holy Spirit. He preaches the word of faith heresy.
8. Jimmy Swaggart (1935-)—after several moral scandals he was defrocked from the Assemblies of God but nevertheless continues the Jimmy Swaggart Telecast as a televangelist and Pentecostal preacher.

B. False Theology

1. The mystical church (see copy of *Ye are the Body of Christ* for a critique).
2. Spirit Baptism subsequent to salvation manifested by tongues. Charismatics teach three baptisms:
 - a. Spirit Baptism by Holy Ghost into the Body of Christ.
 - b. Water Baptism subsequent to salvation into local assembly.
 - c. Spirit Baptism by Christ subsequent to salvation into Spirit for power and tongues.
3. Healing promised and given because of Christ's atonement (cf. Mt. 8:16-17).

C. False Worship (Critique of Tongues Heresy)

“Tongues, They Shall Cease”

I. Nature of Tongues

A. Definition: the supernatural ability to speak in a human language not previously known to the speaker (i.e., *xenoglossia*).

B. Terms

1. γλῶσσα (*glossa*): a Greek word occurring 50x in the NT and translated “tongue[s].”
2. διάλεκτος (*dialect*: tongue [5x], language [1x]): refers to a regional/social sub-group of a major language.
3. “Glossolalists”: those who believe and practice speaking in tongues today.
4. “Cessationists”: those who believe that tongue speaking ceased by the end of the first century.

C. Movements

1. The Pentecostal denomination embraces charismatic behavior; hence Pentecostals and Charismatics believe in and practice “speaking in tongues.”
2. Dispensationalists interpret the Bible precisely and with stewardship distinctions, believing tongue speaking ceased by the end of the first century.

II. Biblical References

A. Mk. 16:15-20

1. The CT omits or questions the last 9 verses of Mark’s Gospel.
2. Christ commissioned the immediate audience to preach the Gospel and baptize converts, and confirmation signs would follow. The signs include these five, four of which occurred in Acts:
 - a. demon exorcism (Acts 16:18)
 - b. new tongue speaking (Acts 2:3)
 - c. serpent handling (Acts 28:3-6)
 - d. deadly drinking (-)
 - e. healing ministry (Acts 3:6-10)
3. These signs came as a “unit” and their purpose was to confirm or authenticate the preached word which ultimately was written down and became the inspired words NT Canon. One could not arbitrarily pick which authenticating sign he wanted and exclude the others.

B. Acts 2:1-4

1. Apparently the 120 spoke in tongues as they were baptized by Christ in the Holy Ghost (v. 4). Spirit Baptism was a temporary phenomenon accompanied by tongues, which when it ceased tongues ceased (cf. Acts 8:15-17; 11:15-16; 19:5-7; Eph. 4:5).
2. They spoke in 16 dialects (cf. vv. 9-11) that they did not necessarily know and the various national groups heard (v. 8) in their own language the wonderful works of God (v. 11).
3. This was a sign to the Jews that Christ’s promise to build up His assembly (Mt. 16:18) did indeed happen, as He authenticated His church as the new institution for the Jews (no longer the temple), corroborating His promised word with signs.

C. I Cor. 13:8-13

1. Although love never fails, three first century phenomenon would fail: prophecy (fore-telling only), tongues (Paul’s use of the future, middle *παύσονται* suggests that tongues would cease by

themselves; i.e., “die out”), and knowledge (special revelatory knowledge of mysteries).

2. The terminator of tongues would be the process ending with the “perfect” (τέλειος).

a. The perfect **is not the rapture**, because that is an event, not a process.

b. The perfect **is not the eternal new heavens** because that will be an event.

3. The perfect is that which will be the culmination of full revelation replacing partial revelation (child to adult; mirror darkly to clearly; partial knowledge to full knowledge)—the completion of the NT Canon!

III. History of Tongues

A. Paganism: the heathen diviners, mantis, Indian fakirs, Greek oracles (Delphi), Gnostic utterances in “magical papyri,” spiritistic mediums, Muslim dervishes, Native American witch doctors, etc., all practiced “tongues” before, during, and after the first Christian century.

B. Post First Century: 4th century Eastern Church father Chrysostom stated tongues ceased by his time because it was an obscure and ancient practice. Augustine stated it was for the Apostolic age.

C. Medieval Age: some examples come from the RCC and the Quakers and later the Shakers claimed tongues.

D. 20th Century: The modern tongues movement began in 1901 with the Azusa Street revival influencing the Assemblies of God and the Pentecostal Church of God through the Baptism of the Holy Ghost revival.

IV. Abuses of Modern Tongues Movement

A. Violation of Paul’s instructions (I Cor. 14:27-29, 34)

1. Only 2 or 3 may speak.

2. The speakers must speak in order or course.

3. There must be an interpreter in the service, otherwise silence.

4. Others must judge the message based on previous revelation.

5. Women must remain silent and not speak (in tongues) in the public service.

B. Prayer tongues (I Cor. 14:4)

1. Paul seems to discourage or diminish prayer tongues for self-edification. Self-edification and therefore self-aggrandizement is forbidden, but only body-edification is allowed in the assembly
 2. The purpose of tongues was for a sign to the unbeliever (vv. 22-23)
- C. Explanations for the phenomenon include mental health issues, demonism, spiritual carnality, and self-induced behavior.

Conclusion: There is no biblical speaking in tongues today because Spirit Baptism ceased as did the accompanying tongues experience as predicted in the Bible.

IV Conclusion

- A. The Catholic/Protestant movements have greatly influenced worship within Christianity.
- B. The reformed-Catholic movement has influenced Fundamentalism, which in turn has influenced independent NT Baptists.
- C. Independent NT Baptist churches need to shun their respective Catholic/Protestant baggage in doctrine and practice including worship, and replace it with NT doctrine and practice!

Finis