

# **A Chart Comparing True Evangelicalism and Pseudo-Evangelicalism**

by

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	True Evangelicalism	Pseudo-Evangelicalism
<b>Spiritual Discernment</b>	<p><i>Always ‘tests the spirits’ (1 Jn.4:1) — especially when claims are made that ‘God is doing a new thing’ (1 Thess.5:21).</i></p> <p><i>Recognises that Satan generally attempts to deceive Christians through disguising himself as an angel of light (2 Cor.11:14).</i></p> <p><i>Maintains a healthy caution about any new movements with extravagant or divisive claims (Prov.14:15).</i></p> <p><i>Recognises that there is a unique body of Christian truth — precious teachings — which must be preserved intact from one generation to the next (Rom.16:17; 2 Tim.1:13; 3:14; 2 Thess.2:15; 3:6; 1 Tim.1:3; 1 Cor.11:2).</i></p>	<p><i>Embraces the fruitless counsel of the unbelieving Pharisee, Gamaliel (Acts 5:38-39).</i></p> <p><i>Rushes headlong into every fad which claims to be ‘of the Spirit’ — accepting seemingly plausible (and often highly implausible) myths as fact.</i></p> <p><i>Quotes inappropriate Scriptures such as Mt.7:1 and 18:15 at those who dare to stand up for Christian truth against compromise, erroneous teaching and even deadly heresies.</i></p> <p><i>Always equivocates, fluffs and waffles on controversial issues instead of giving the clear lead which is so necessary for the health of the Church.</i></p>
<b>Divine Revelation</b>	<p><i>Upholds the authority, divine inspiration, sufficiency &amp; finality of the Bible as the Word of God and sole source of revelation for the Church today (cf. Deut.4:2; Prov.30:5-6; Rev.22:18-19).</i></p> <p><i>Regards prophecy — like the Apostleship — as having been necessary for building the foundation of the Church prior to the canon of Scripture being completed, but not extant since the Apostolic era (Eph.2:19-22)</i></p> <p><i>Ensures that any hunches, intuitions, notions &amp; ideas are entirely subordinate to the revealed will of God in Scripture.</i></p> <p><i>Always interprets Scripture according to the proven rules of Bible hermeneutics.</i></p>	<p><i>Claims to uphold the authority and divine inspiration of Scripture but, in reality, gives precedence to fanciful personal revelations and ‘words of knowledge’ above the revealed will of God in Scripture.</i></p> <p><i>Indulges in superficial &amp; fanciful Bible interpretations in support of its ideology, in spite of their departure from widely accepted historical exegesis (see 2 Pet.3:16).</i></p>

	True Evangelicalism	Pseudo-Evangelicalism
<b>The Use of the Mind</b>	<p><i>Acknowledges that the Christian has ‘the mind of Christ’ (1 Cor.2:16), a renewed mind (Rom.12:2; Eph.4:23), a sober mind (1 Pet.1:13), and a sound mind (2 Tim.1:7).</i></p> <p><i>Encourages the use of the Christian’s sanctified mind in pursuit of spiritual understanding and experience.</i></p> <p><i>Never seeks ‘experiences’ at the expense of rationality.</i></p>	<p><i>In common with all forms of ‘enthusiasm’, ‘fanaticism’, and the classical mysticism of East and West, it disparages the use of the mind, regarding it as inferior to those things reckoned to be ‘of the spirit’.</i></p> <p><i>Discourages any analysis of religious experience.</i></p> <p><i>Falls into the trap of confusing unhealthy rationalism (which denies the miraculous and supernatural) with healthy rationality (which is necessary to exercise discernment and common sense).</i></p>
<b>Doctrine</b>	<p><i>Believes that biblical doctrine unites, whereas the precedence of subjective experience, by its very nature, is likely to cause division.</i></p> <p><i>Adheres to the common truths of the historic Church Creeds &amp; Confessions.</i></p> <p><i>Always ensures that Biblical teaching and theology determines the outworking of Christian experience.</i></p>	<p><i>Believes that a focus on doctrine will bring division, and asserts that common subjective experience leads to unity.</i></p> <p><i>Dismisses Creeds and Confessions as redundant to the present day needs of the Church.</i></p> <p><i>Allows religious and emotional experience to determine theological beliefs.</i></p>
<b>A Person’s Standing Before God</b>	<p><i>Believes in the total depravity and spiritual deadness of all unregenerate human beings (Rom.3:10-18; Rom.7:18), who are by nature “children of wrath” (Eph.2:1-3) and unable to come to God of their own free will (Jn.6:44,63-65).</i></p> <p><i>Upholds that human beings who are ‘in Adam’ rather than ‘in Christ’ are alienated from God and need to be saved from this condition by Jesus Christ in order to have “peace with God” (Rom.5:1-3; 2 Cor.5:21).</i></p>	<p><i>Believes that people are saved through their own volition in ‘making a decision for Christ’, or ‘accepting Jesus’ (but compare Jn.1:12-13 &amp; Jas.1:18).</i></p> <p><i>Pays lip-service to the concept of hell in the afterlife, but believes that God benignly loves everyone, regardless of their spiritual condition (but compare Psalms 5:5; 6:8; Eph.2:3).</i></p>

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<b>Evangelism</b>	<p><i>Understands God to be sovereign in blessing evangelism. Will not rely on gimmicks or entertainment, but solely on the preached word, which is received by hearing (Acts 2:41; Rom.10:17).</i></p> <p><i>Endeavours to make evangelism relevant and compelling.</i></p> <p><i>Declares that the impenitent are spiritually dead and under the wrath of God (Eph.2:1-3) and will undergo endless torment forever if they die in their sins (2 Th.1:9; Mt.25:41; Mk.9:43-48).</i></p> <p><i>Stresses the centrality of the substitutionary death of the Lord Jesus Christ and the necessity of repentance for the forgiveness of sins and a restored relationship with God (Acts 2:37-39; Rom.5:1).</i></p>	<p><i>Believes that success in evangelism can be determined by following certain 'church growth' formulae. Relies on emotive gimmicks and cheap entertainment, (thereby negating the power of the preached word).</i></p> <p><i>Endeavours to make evangelism 'fun' and 'cringe-free'.</i></p> <p><i>Believes that religious revival can be brought about by transference through the laying on of human hands.</i></p> <p><i>Panders to subjective psychological desires rather than emphasising objective spiritual needs.</i></p>
<b>Conversion</b>	<p><i>Understands conversion to be the regenerating and renewing work of the Holy Spirit, by which a person passes from death to life.</i></p> <p><i>Recognises that, while the process of conversion may be different in each person, it is always evidenced by obedience to God and a desire to serve Him according to His revealed will in Scripture.</i></p>	<p><i>Conversion involves conformity to the idiosyncratic practices of the 'New Evangelicalism' rather than to the timeless claims of the Gospel.</i></p> <p><i>Seeks evidence for conversion in certain outward phenomena, e.g. talking gibberish, physical jolts of 'electricity', prostrations, etc.</i></p>

	True Evangelicalism	Pseudo-Evangelicalism
<b>The Lord Jesus Christ</b>	<p><i>Refers to (and addresses) Him respectfully as ‘the Lord Jesus Christ’.</i></p> <p><i>He must always have the pre-eminence, in all things (Col.1:18), and must therefore be at the centre of all our prayers and our proclamation.</i></p> <p><i>Jesus’s healings and miracle-workings were uniquely performed to demonstrate His divine nature as the Son of God (e.g. Jn.9:35; 11:4; 20:30-31; Mt.14:33; 27:54). They also fulfilled many OT prophecies (e.g. Isa.35:5-6; 42:6-7) and served to identify Him to Israel as the long-awaited Messiah (Mt.11:2-5; Jn.15:24), while providing spiritual lessons about His role as Saviour (Jn.6:26-27; 9:39; 11:25-26).</i></p>	<p><i>Often refers to (and addresses) the Lord Jesus Christ in an over-familiar manner as ‘Jesus’.</i></p> <p><i>Any possible pre-eminence of the Lord Jesus Christ is overshadowed by an excessive, unhealthy emphasis on the Person and work of the Holy Spirit.</i></p> <p><i>Believes that Jesus did not perform His miracles and healing as very God of very God but merely as ‘a prophet under the Abrahamic Covenant’ who had received an ‘anointing’ at His baptism (Rodney Howard-Browne teaches this). Therefore, any believer who receives a similar ‘anointing’ can perform the same miracles and healings.</i></p>
<b>The Holy Spirit</b>	<p><i>He is the third Person in the Godhead, whose first work in the life of a believer involves regeneration. Thereafter, His main works are to reveal truth about the Lord Jesus Christ (thereby glorifying Him, Jn.15:26; 16:13-14), to unite believers in Christ (1 Cor.12:12-13), to give believers assurance of salvation (Rom.8:16-17), to provide a ‘deposit’ on the heavenly life to come (Eph.1:13-14), to transform believers into the likeness of Christ (2 Cor.3:18; Gal.5:16-25), to give gifts (Rom.12:3-13; 1 Cor.12; Eph.4:7-16), and to intercede for us in prayer (Rom.8:26-27).</i></p>	<p><i>Professes to uphold the views of orthodox Evangelicalism but, in reality, advocates practices below which would seem to negate that profession and instead support a practical pantheism.</i></p> <p><i>Has no problem referring to a Christian gathering as a ‘Holy Ghost Blow-out’. Claims that communicating with the Holy Spirit is like ‘plugging your finger into an electric light socket’. Refers to the need for repeated ‘invocation of the Holy Spirit’ in worship. These give the impression more of an impersonal force field which can be conjured up, rather than the divine Person that He is.</i></p>

	True Evangelicalism	Pseudo-Evangelicalism
Sanctification	<p><i>Christian growth is a lifelong process (Prov.4:18; Job 17:9), often involving suffering, hardship (Rom.5:3-5; 2 Cor.4:17; 12:7-10; Jas.1:2-4) divine chastisement (Heb.12:3-11) and even death (1 Cor.11:). Even sickness can be used by God to bring His people to maturity.</i></p> <p><i>Christian growth requires nourishment through study of the fundamental principles of the Word of God (1 Pet.2:1-3).</i></p>	<p><i>Maturity comes through a crisis-style, ‘quick fix’ religious experience in ‘hot’ meetings.</i></p> <p><i>Suffering and illness are seen as the work of the devil, or generational demonism, or sin, or lack of faith, and should therefore have no place in the life of the believer.</i></p> <p><i>Adaptation of secular religious and psychological experiences as aids to spiritual growth, e.g. being ‘slain in the spirit’, the inducing of ‘holy laughter’ and other allegedly ‘inner healing’ experiences.</i></p>
The Activity of Demons	<p><i>The demonic realm is entirely subordinate to the Lord Jesus Christ (Mt.28:18; Col.2:15) and can only act with express permission from the Lord.</i></p> <p><i>Christians can be harassed by demons (Eph.6:11-12), but they can never be possessed by them (Jn.10:28-29; Rom.8:35-39; Col.1:13).</i></p> <p><i>People must take responsibility for their own sins and, with the Lord’s help, put them to death (Col.3:5; Rom.8:13).</i></p> <p><i>To combat demonic activity in the life of the believer, all that is necessary is to “resist the devil” (Jas.4:7), refusing to give him a foothold (Eph.4:26-7), “steadfast in the faith” (1 Pet.5:8-9), and he will flee from us. Those for whom Christ died will always be enabled to overcome Satan (Rev.12:11), for “the wicked one does not touch him” (1 Jn.5:18).</i></p>	<p><i>Superstitious rituals and anti-demon practices abound. Many live in continual fear about the power of demons in their lives (but compare 2 Tim.1:7 and Rom.8:15).</i></p> <p><i>Demons are believed to be in control of neighbourhoods, villages, towns and cities. They must therefore be ‘bound’ through certain ritual prayers (e.g. Jericho Walks) in order to enable successful evangelism.</i></p> <p><i>Personal sins are blamed on the activity of demons, which are named according to the sin they are alleged to induce, e.g. demons of nicotine, lust, anger, etc. To stop them committing these sins, Christians must be exorcised of their demons — of which there may be many.</i></p>

	True Evangelicalism	Pseudo-Evangelicalism
<b>Worship</b>	<p><i>Worship is governed by discerning from Scripture that which is pleasing to God.</i></p> <p><i>The primary purposes of worship are homage to God, the feeding of the sheep and evangelising the lost. The means for this are the singing of psalms, hymns &amp; spiritual songs, prayer, the reading of Scripture, preaching from the Word of God.</i></p>	<p><i>Worship is determined by the ‘feel-good-factor’, ministering to “felt needs”. Personal pleasure and emotional fulfilment take precedence over discovering what is pleasing to God.</i></p> <p><i>Indulges in orgiastic, trance-inducing, ecstatic, sensual experiences. Utilises profane ceremonial techniques, such as being ‘slain in the spirit’ (similar to pagan ritual ‘incubation’).</i></p>
<b>Leadership</b>	<p><i>Always strives to find the Biblical balance between the need for firm oversight/rulership and encouraging the individual responsibility and growth of the church member (cf. 1 Pet.5:1-4).</i></p> <p><i>Embraces the apostolic instruction in 2 Tim.2:24-26 when dealing with objections to church teaching, and is always prepared to respond helpfully to constructive questioning.</i></p>	<p><i>Over-emphasis on pastoral oversight at the expense of the individual growth of church members. Often practises ‘covering’ or ‘shepherding’ techniques which transform pastors into authoritarian ‘overlords’.</i></p> <p><i>Pays lip-service to “the priesthood of all believers”, but is actually intolerant of any questioning of official church teaching by members of congregation. Often behaves in heavy-handed manner towards those who do ask questions.</i></p>
<b>Fellowship between Christians</b>	<p><i>Recognises that true Christian unity can exist only among Christians who are a bona fide part of the Body of Christ.</i></p> <p><i>Rejects as a hopeless compromise any attempts to unite man-made denominations and organisations due to their mixed nature and the common apostasy of the leaders.</i></p>	<p><i>Claims to desire Church unity but, in reality, brings in divisive teachings and is extremely scornful of those Christians who disagree with the “New Evangelical” world-view.</i></p> <p><i>Believes that shared religious experience will bring the various denominations together.</i></p>

	True Evangelicalism	Pseudo-Evangelicalism
The Endtimes	<p><i>The run-up to the Second Coming of the Lord Jesus Christ will be characterised by conditions similar to those which prevailed prior to the Great Flood (Mt.24:37 with Gen.6:1-7).</i></p> <p><i>The Day of the Lord will be preceded by the widespread appearance of ‘false christs &amp; false prophets’ (Mt.24:24), a great apostasy, lying signs and wonders, the revealing of the Man of Sin (2 Thess.2:3-12) — also known as the Antichrist (1 Jn.2:18). Alongside all of this, there will be an intense persecution of genuine believers (Dan.7:21,25; 12:6-7; Rev.13:7) culminating in what Scripture refers to as the “complete shattering of the holy people” (Dan.12:7; cf. Rev.11:7).</i></p> <p><i>True evangelicals know that all the above is only how things appear to the naked eye. The reality is that the anti-christian world will be filling up the cup of its iniquity so that unbelievers will be raised to the “resurrection of condemnation” (Jn.5:29), while believers who hold fast to the truth — even in the face of persecution unto death — will receive “the crown of life” in glory (Rev.2:10-11; 12:11).</i></p>	<p><i>The next major item on the prophetic agenda is the return of the Lord Jesus Christ, for which His bride, the Church, is now being prepared in revival.</i></p> <p><i>Before the return of the Lord Jesus Christ, there will be a world-wide spiritual awakening Christianising the world and bringing in a global harvest, for which purpose God is right now raising up an army — “Joel’s Army”, a glorious overcoming Church. The Toronto Blessing was alleged to represent a major step in this process.</i></p> <p><i>The Lord WILL find faith on the earth in abundance when He returns fir His bride.</i></p>