

... Hereby know we the spirit of truth and the spirit of error'

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WILL THE CULTS ACHIEVE A DOMINANT POSITION?

by Prof. John E. Dahlin, *Editor*

During a period of over one-hundred years the major cults in the United States were recognized mainly as an unimportant minority which constituted no serious threat to the established religious denominations. In that long period the cults also bore a stigma for having deviated from the Scriptural position. The situation has changed completely during the past two decades. Not only have the older cults assumed renewed aggressiveness, but numerous new groups have entered the arena, and in making a total count, we find the cultic groups have made a much greater gain numerically than the regular denominations.

In this article statistics will be used to support our opening statement regarding the great expansion of the cultic groups in our country. According to the *Intellect Magazine* the total number of people identified with the cults (classified as fringe groups) has now reached 20,000,000. Less than a decade ago, it was believed their numerical strength was approximately 12,000,000. These groups, which have parted company with the mainstream of religious organizations, have increased in numbers very rapidly in recent years. In the 19th century there were only five major cults in our country. A few smaller ones at that time were not counted by those who worked with statistics. It is now estimated that the total

number of cultic groups has reached one-thousand, with at least twenty of them recognized as major cults. Let us look at the present situation in the light of facts.

MAJOR DENOMINATIONS REMAIN STATIONARY

According to the *World Almanac* such major bodies as The United Methodists, Presbyterians, Lutherans and Baptists, along with other well-known denominations have made practical no gain in membership, and some of them have lost membership during the year. The thirteen million Southern Baptists gained only 2,000 in 1976. It is considered to be the most active of the larger denominations, and possessing resources greater than the others. Even the Roman Catholic Church with its 48,000,000 gained only 100,000 the past year, which figure almost is negligible. That count is complete as all who are baptized are included in the totals.

As we endeavor to evaluate these statistics, we are confronted with the fact that all the major denominations, including the smaller groups, have not kept up with the population growth, that is, proportionately considered. Only the conservative Bible-believing denominations have made considerable gains in numbers. But despite this fact, they represent only a relatively small minority within the total number of de-

nominations from whose records the general statistics are based.

Even more startling is the fact that the eastern oriented groups have moved across the entire land in recent years, and their gain of followers has been much greater than what many people realize. Their expansion of activity in our country, together with the renewed vigor of the old-line cults, lead us to ask the question, will the cultic organizations reach a dominant position in the near future? To illustrate: The Church of Jesus Christ of The Latter Day Saints (the Mormons) gained 500,000 in the year 1976. Should this large gain continue, as it appears also among other cultic groups, then the spurious organizations may reach a dominance in a few decades. These are sobering thoughts, even for those optimists who believe America is turning to God in our time.

HOW DO WE EXPLAIN THIS GREAT CULTIC EXPANSION?

First of all, the unfortunate situation may be explained by the widespread unbelief and apostasy of the leading religious denominations. This has lessened their appeal and influence with the people of our land. When the true Gospel is being set aside in favor of social action and liberal programs, it brings about a definite decline. For example the Unitarians and Universalists (now merged) are as old as the other leading denominations in our country (about 200 years), yet they have made practically no gain in numbers during these centuries. Their rejection of Biblical authority has made them unsuccessful in gaining adherents.

In addition, during recent years, many of the leading denominations have modified their former position on abortion, divorce and re-mar-

riage, and the use of alcoholic beverages. These groups have also softened their position on homosexuals and the lesbian groups. Such unfortunate developments have contributed to make many of the larger denominations ineffective in their appeal to the people.

While the Catholic Church has officially continued to hold to its historic position on these controversial issues, it has experienced, however, much internal dissension, and this has clouded the appeal of this ecclesiastical system. There also has been a considerable exodus from the priesthood, and the stand of the Catholic Church on parochial education, that is, in underwriting much of the cost by federal and state funds, has lost for the church much influence with the public.

In a further evaluation of the present situation, we find that the cultic groups have demonstrated a much greater strength in going to the people with missionary fervor, not often seen among the orthodox groups. The incredible amount of literature, which they spread among the people, has had considerable effect. All our cities and communities are canvassed systematically by these groups. These emissaries prey on dissatisfied church people, and those who have lost confidence in the static denominations. Every means available is being used to gain new adherents, and one must concede that their propaganda technique and proselyting are successful.

And, in addition to these explanations, it is well to add that doctrinal teaching has been nearly discontinued by several major denominations, and this leaves millions of people open to the shrewed propaganda offered these uninformed people. There appears to be no return to doctrinal positions by many

of the bigger denominational bodies.

WHAT WILL BE THE FUTURE DEVELOPMENT?

We have now discussed the changing pattern of the religious situation in our land. In the absence of a national revival and a genuine repentance, it is inevitable that there will continue to be a downward trend among the leading denominations. Numerically they will lose ground. And, on the other hand, the cultic groups will develop a greater aggressiveness within the next decade. With their personal contact with millions of people, together with their vast distribution of literature, it is understandable that they will gain many followers among those who have no doctrinal base. With the brain-washed emissaries infiltrating every community of the land, it may be expected that the cultic groups will continually become stronger.

The conservative groups will be effective in a limited way, obviously, but they cannot cope with the tidal wave of national ungodliness which is engulfing the whole coun-

try. The Word of God predicts that "iniquity shall abound" (Mt. 24:12). And "evil men and seducers shall become worse and worse, deceiving and being deceived" (II Tim. 3:13). The apostle further predicts, "The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (II Tim. 4:1). Somehow, some enthusiastic leaders within the evangelical groups refuse to recognize "the hand-writing on the wall," and they continue to believe we are on the eve of a national return to God. Such conclusions are not built on facts, and neither do statistics support that point of view. Nowhere is there a promise in the Bible of a great spiritual awakening prior to Christ's return. Listen to the words of Jesus: "There shall rise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the elect" (Mt. 24:24). False teachings and great cultic activity will move to a dominant position as the climactic period is reached.

NEW BOOK PUBLISHED BY EDITOR

Living and Serving by Prof. John E. Dahlin
(Available in February, 1978)

The Editor of *The Discerner*, who published *Glimpses and Reflections of a Ministry* a year ago, has his new book scheduled for printing in January. The title is: *Living and Serving*. The book consists of 28 select radio messages given during a period of 28 years over Mid-America's Inspirational Net-Work of Christian Radio Stations. Approximately 1500 messages have been presented during these years. Since many requests have come from the radio listeners to get copies of some of these messages, the Editor felt led

to print a number of them, or one representing each of these years. They are a cross-section of the messages given. Listeners, especially within the five north central states, will be able now to secure these messages. It is a book well adapted for devotional reading. It sells for \$3.50, paperback, postage 30¢ extra. Order from Religion Analysis Service, 2708 E. Lake Street, Suite 231, Minneapolis, Minn. 55408. For an autographed copy order it from Prof. John E. Dahlin, 5917 Chicago Ave., Minneapolis, Minn. 55417.

"THE CHARISMATICS AND ECUMENICISM"

by Rev. George Darby, Pastor Southwest Bible Church,
Prairie Village, Kansas

"Where the ecumenical influence is restricted the Charismatic movement shrivels up." That statement made by Rev. Larry Christensen at the Kansas City Charismatic Conference in July, 1977 reveals the close kinship existing between the two movements. The acknowledgment of that kinship and the recognition of its significance by a Charismatic leader ought to give pause for much thought to any Bible-believing Christian who is inclined to look favorably on the so-called "Charismatic renewal."

Indifference toward the theological and doctrinal distinctions amongst its adherents is a characteristic of the Charismatic movement. To have had some experience which can be described as a "baptism with the Holy Spirit" is the only indispensable requisite for identification as a Charismatic. What one believes about verbal inspiration, the creation of man or even substitutionary atonement is not too important if only one can produce some sort of evidence (preferably having spoken in tongues) of having received "the baptism."

Minimizing the importance of doctrine is a tendency not peculiar, of course, to the Charismatic movement. It has marked increasingly within recent years the attitude of church leaders and teachers. Even within the ranks of the somewhat loosely defined "evangelical" bodies one is dismayed to note the rapidly developing readiness to compromise on doctrines of major importance.

It seems most incongruous, however, that movement which claims

to be in a special sense the product of the Holy Spirit should discourage to the point of forbidding any emphasis on doctrine. In the fourth chapter of I Timothy there is a warning issued by the Spirit of God with reference to the last days. It is a warning explicitly directed against departure from the faith, and the introduction by demonic agencies of false doctrine into the teaching of the church. Four times in chapter (vv 1, 6, 13, 16) the Holy Spirit stresses the importance of sound doctrine. How strangely contradictory then for the same Holy Spirit to foster a movement in which doctrine is relegated to a place of minor importance.

One can readily understand that a de-emphasis of doctrine is an important, contributing factor to the development of a world church. Any insistence upon doctrinal beliefs as a basis of fellowship would result in dissension and disunion. Thus the ecumenical movement includes within its ranks many whose doctrines are not only in conflict one with another but thoroughly unscriptural as well. Unity of this kind can be secured and preserved only by disregard of much in the Word of God that is highly important and even essential to our faith.

This undiscerning clamor for unity is one of the chief characteristics of the Charismatic program. An editorial which appeared in the now defunct National Courier on July 22, 1977 referred to "the growth of covenant communities, which often include both Catholics and Protestants." We are not quite sure what a covenant community is but it

would seem to imply some basis of agreement to which members of the community subscribe. One cannot help wondering what doctrines which the Reformers so bravely and sacrificially championed were themselves sacrificed to establish these "covenant communities."

The same issue of the National Courier carried an article entitled, "The Spirit and the Catholics." The article contains a number of quotations from Catholic priests and laymen. One of these quotations is from a Jack Brombach who is described as a leader of the more than 1000-member Servants of the Light Community in Minneapolis. Says Mr. Brombach, "You're a Lutheran, you're a Presbyterian, I'm a Catholic. We remain faithful to our backgrounds." Significantly there is here no recognition of the need to be faithful to the Word of God or to accept its authority in matters of belief. Being faithful to one's background may involve a rejection of Biblical standards but this must not stand in the way of experiencing the Charismatic blessing.

No denomination has been more deeply affected by the Charismatic phenomenon than the Roman Catholic Church. There are some indeed who would attribute the initial inspiration of the movement to what they call "the breath of fresh air which the late Pope John XXIII called for when he opened the second Vatican Council." They regard the Charismatic Renewal, as it is termed, to be an answer to the Pope's prayer to the Holy Spirit in 1962, "Pour out Your wonders as in a new Pentecost."

Certainly much of the drive of this ecumenically-oriented movement is supplied by Roman Catholic spokesmen. Leon Joseph Cardinal

Suenens of Belgium has won wide acceptance of the Renewal among leading prelates of the church, and his hearty endorsement of the movement has given it added prestige among both Catholics and Protestants. Speaking to a gathering of Charismatics in Milwaukee in 1973, Cardinal Suenens said, "You are not only discovering Jesus as Lord, you are also rediscovering that the Spirit of Jesus is alive today and working in your midst. I seriously believe that in this Charismatic renewal there is something very important for the renewal of the church."

Other Roman Catholic leaders have spoken in similarly enthusiastic terms concerning the movement. On Pentecost Sunday of this year, Humberto Cardinal Medeiros, Boston Archbishop, addressed a crowd of 4,000 Charismatics attending a special liturgy at the Boston Cathedral. He told them, "You brothers and sisters are a sign of bright hope in the church."

With encouragements of this kind it is not surprising to learn that there are approximately one million Catholic Charismatics in the world. Of that number, 600,000 are in the United States.

The student of Scripture knows that the ecumenical movement will culminate in a super-church organization and that the Roman church will probably occupy the foremost place in that universal system (Revelation 17). In view of that ultimate development it is to be expected that the Roman Catholic Church will gain a place of growing prominence and leadership in the ecumenical movement. Rome's leaders are of course astute enough to perceive any opportunity to increase her influence among the non-Catholic churches.

Rev. John Bertolucci, Roman Catholic pastor of St. Joseph's Church in Little Falls, N.Y. and a popular speaker at Full Gospel Businessmen's meetings, regards the Charismatic movement as an important contribution to the progress of ecumenism. He says, "Those involved in Charismatic renewal are able to best dialogue with Evangelical and Pentecostal Christians. Those involved in the renewal have a deep appreciation of the place of the Holy Spirit in bringing about eventual unity. The process toward unity will involve a lot of prayer and being open to the brokenness that's needed."

As an indication that the kind of progress toward union that Father Bertolucci has in mind is indeed resulting, his own words spoken just prior to the Kansas City Charismatic Conference are noteworthy. He said, "The significant point about the Kansas City Conference is that we have the blessing and approbation of the leaders of all the mainline churches." Thus the Charismatic movement is recognized as a bond of union, drawing together the various sections of the professing church. Further testimony to this development comes from a non-Catholic church leader in the person of Rev. Dennis Bennett, rector of St. Luke's Episcopal Church in Seattle. Speaking with respect to the religious situation in Ireland, Father Bennett says, "Largely because of the Charismatic movement, Christians are getting together across Catholic-Protestant lines there."

Following hard on the heels of the Kansas City Conference came the Fourth International Conference on the Holy Spirit held in Lausanne, Switzerland, July 24-27, 1977. The same ecumenical climate which

marked the one, prevailed just as strongly at the other. David du Plessis, sometimes known as "Mr. Pentecost" delivered the opening address of the Lausanne Conference. Du Plessis regards the Charismatic movement as the fulfillment of Joel's prophecy of a latter day revival. Speaking of the impact of the movement on Roman Catholicism Du Plessis recalled his visit to the Vatican in 1976. Relating what he witnessed there he said, "The bishops and cardinals raised their hands, jumped and shouted. The Catholic movement took the baptism of the Spirit and the manifestations of the Spirit. Every Catholic order is now leavened with renewal and they are taking it to 92 countries of the world. It has taken the Pentecostal movement just 70 years to reach all of humanity."

In words which leave no room for doubt as to the bond of union in which charismatics and ecumenists are held Du Plessis declared, "In order to be charismatic one must be ecumenical and in order to be ecumenical one must be charismatic."

Disregard for doctrinal error and the toleration of unscriptural teachings was plainly manifest at Lausanne. The leader of one of the seminars was a Greek Orthodox priest who holds a doctor's degree from General Theological Seminary in New York. In the course of his lesson Eusebius A. Stephanou stated boldly and unequivocally, "Confession of Christ as Saviour doesn't give us new life, we must be obedient to His ordinances. We are integrated into the Body of Christ by water baptism." With obvious reference to the Romish doctrine of transubstantiation, Stephanou declared, "This is not simply a memorial sup-

per. It's not like a funeral reception where we eat cake and say, 'I remember Grandmother.' There is a deeper dimension here. The Body of Christ is the carrier of the Holy Spirit. In the Communion supper we receive a renewal of the Holy Spirit's filling."

With serious heresies like the above finding their way into the charismatic-ecumenical body one is strongly reminded of the parable of the mustard seed and its abnormal development. The birds of the air representing as they do, the emissaries of Satan and the purveyors of false doctrine are already beginning to lodge in the branches of an apostate church.

The Protestant (?) wing of the charismatic movement was not less guilty of doctrinal aberration than its Catholic counterpart. Professor C. H. Maurer of the Protestant theological faculty of the University of Bern, Switzerland, although disclaiming identification as a charismatic, affirmed his belief in "the ecumenicalism" and in a seminar which he conducted, stated, "The children of God are not there just where we think they are . . . in other Christian groups and BEYOND CHRISTIAN GROUPS." (Emphasis mine. —G. D.)

There seems to be implicit in words like those the evil doctrine of universalism.

The remedy of false teaching, the charismatics would tell us is not to separate from it but to assimilate it in some way to true Bible doctrine. We are to make peaceful overtures toward Roman Catholicism with a view to influencing their doctrinal positions. Such procedure makes one think of the parable of the leaven which a woman placed in three measures of meal until the

whole was leavened. Any attempt to mix the purity of scriptural doctrine with the blasphemous dogmas of Romanism can end only in corruption of the whole lump.

Roman Catholics who have become part of the charismatic movement have testified that their experience, so far from altering their views of doctrine has rather strengthened their allegiance to the church's teachings. The Mass, they say, is much more meaningful to them than before and their devotion to Mary is deeper and richer as the result of receiving "the baptism."

In June, 1974 the Eighth International Conference on the Charismatic Renewal in the Catholic Church convened at the University of Notre Dame. One of the principal events of the conference was the celebration of the Mass, conducted jointly by a large number of priests.

If there are any two features of Roman Catholicism which more than others should produce abhorrence in Bible-believing Christians, they are the doctrine of the Mass and Mariolatry. They strike directly at the heart of Christ's once-offered, all-sufficient sacrifice and His claim to exclusive mediatorship between God and men. Any movement which can accommodate within itself such outrageous denials of the truth of God is surely off limits for the Christian who honors the Word of God as the final authority for faith and conduct. At the same time it is thoroughly compatible with the aims and purposes of the ecumenical movement and a valuable ally in the accomplishment of those purposes.

Since the sole qualification for inclusion in the charismatic fellowship is a "common experience of

God" finding expression in some emotional and ecstatic display, it is not difficult to see how the movement will eventually embrace even the adherents of non-Christian religions. It is a well-known fact for example, that Buddhist and Shintu priests have been heard speaking in tongues. So have Moslems. Missionaries to Haiti and other areas of the world where Voodoo is practiced report that the leaders of the cult engage in tongues speaking. These examples serve to indicate that so-called "spiritual gifts" may occur amongst those who are not only without the knowledge of Christ but in some cases are violently opposed to Christianity. In this respect, the charismatic renewal again finds common ground with ecumenicism which does not shrink from encompassing all forms of religion which claim to be seeking God. To get some idea of how far we have gone in this direction, we might note the words written by Dr. Clark Pinnock, prominent contemporary theologian. In an article which appeared in the December 1976 number of Eternity Magazine, Dr. Pinnock wrote, "We should respect each faith as a distinctive belief about reality and seek to check out the truth in each case." That is a long step down the road to universalism. It is also another point of similarity to the charismatic movement.

The motto displayed at the Charismatic Conference in Kansas City was, "Jesus is Lord." Remarkable enough this is the banner flown by the ecumenical flagship, the World Council of Churches. Thus there would seem to be again an identity of purpose between these two movements. There is nothing basically wrong of course with the dec-

laration of Christ's Lordship and we would acknowledge the Scriptural warrant for it in I Corinthians 12:3, "No man can say that Jesus is the Lord but by the Holy Spirit." The Lordship of Christ involves, however, a great deal more than the adoption of a slogan. Christ Himself said, "Why call ye Me Lord, Lord and do not the things that I say?" (Luke 6: 46) Sincere acceptance of the Lordship of Christ results in submission to the authority of His Word and obedience to His commands. Observers at the Kansas City Conference remarked on the scarcity of Bibles amongst those in attendance, and by contrast the number of cigarette smokers and immodesty clad individuals present. This might have been a golden opportunity for the preaching of a straightforward Gospel message on the assumption that many in the audience were not born again. The assumptions, however, seemed to be all in an opposite direction, that all present were "one in the Lord" and all seeking or having found the one supreme blessing of "the baptism."

A consideration of the conference program and the topics under discussion leaves one wondering, "Has the offence of the cross ceased?" (Galatians 5:11) There seems to have been no place for the presentation of Jesus Christ and Him crucified, which Paul declared to be the paramount theme of his ministry (I Corinthians 2:2).

Among the seventy afternoon workshops held throughout the conference there was no topic included which bore any direct relation to the redemptive work of the cross. Subjects listed dealt with such themes as Charismatic Restoration of the Church; All Together Charismatic and Ecumenical; How to Re-

ceive the Baptism in the Holy Spirit; Introduction to the Catholic Charismatic Renewal and the Baptism in the Holy Spirit; Forgiving Love and Inner Healing; Charismatic Renewal and the Sacraments. The nearest approach probably to anything suggestive of Christ's sacrifice was an afternoon devoted to the celebration of a Roman Catholic "Mass for Wholeness." It hardly needs to be said that such a ceremony would deny rather than affirm the once-offered atonement of the cross. Is it not strange that a conference convened to emphasize the Holy Spirit's ministry should pay such little regard to the Person and work of Christ when the Lord Jesus Himself said that, "When the Spirit . . . is come . . . He shall glorify Me; for He shall receive of Mine and shall show it unto you" (John 16: 13-14).

The ecumenical church affords a congenial fellowship for the charismatics since its own perception of the importance of blood atonement has dimmed drastically as the years have passed.

The absence from the Lausanne Conference of strong fundamental leaders and groups did not escape the notice of the sponsors of the event. Dan Malachuk, founder and president of Logos International Fellowship, Inc. felt that it was of no significance because of the comparatively small numbers of such absentees. He expressed the opinion that unless the groups referred to would learn "to make room for the charismatic movement" they would rob themselves of the spiritual benefit to be derived from what he considers a God-sent revival. What he should have said was that by remaining apart from the charismatic trend they were protecting themselves from involvement

with the world church. God's call to His people today is to come out of the Babylonian confusion of religions that is building up to the consummation depicted in Revelation, chapters 17 and 18. (See Revelation 18:4) Paul speaks in II Corinthians 11:4 of "another Jesus, whom we have not preached" and "another Spirit, which ye have not received, or another gospel, which ye have not accepted." Obviously, then it is possible for the true work of the Holy Spirit to be counterfeited by a pretender. Our only safeguard against these deceptions is to cling stedfastly to the Word of God as our all-sufficient rule of faith. The Holy Spirit speaks only through the Word, not through some emotional or ecstatic experience. "To the law and to the testimony. If they speak not according to this Word it is because there is no light in them." (Isaiah 8:20)

None of the foregoing is to be construed as charging that all charismatics are apostates. Some of them, possibly many of them, are true believers in the Lord Jesus Christ. They are however, ensnared in a movement which we are persuaded is a device of the devil and from which we would seek to deliver the unwary.

We have not written either to prove that the ecumenical movement is a precursor and preparation for the harlot church of Revelation 17. We believe that to be the case but there are many who would assent to that position who nevertheless fail to see that the charismatic movement is a contributing factor in that process. It is for the benefit and admonition of such that we have penned the above words. "Prove all things; hold fast that which is good."

—(I Thessalonians 5:21)

MANAGING EDITOR OF GOOD NEWS BROADCASTER GIVES HIS TESTIMONY

On help received from Religion Analysis Service

In a letter to me as President of Religion Analysis Service, the Managing Editor of *The Good News Broadcaster* writes:

The Discerner was used of God to help me some years ago when I was a young Christian. As a truck farmer in Wisconsin I was coming in contact with people who said my position was not in line with theirs, and this was raising doubts in my mind. *The Discerner* helped me to find



the misinterpretations that these people were making, and therefore helped to keep me on the right track, and begin to prepare me for the ministry. When I first began using your material I never dreamed that the Lord would lead us some day to leave the farm and go to

school and then into the ministry for Him.

My wife had been a Roman Catholic and most of our relatives were not in agreement with us theologically. In the first years of Christian growth we were brought many times into contact with the cults. *The Discerner*, and other literature was of great help in our learning to discern the good from the bad. I also used it (the literature) in helping to train some new Christians.

Following those early years we felt led to attend Dallas Theological Seminary. After four years I received my Th.M., and the Lord led me here to Back to the Bible, where I have been serving as Managing Editor of the *Good News Broadcaster*. You may wish to use my testimony about the way God used you in the early days of my Christian experience.

Yours in helping Christians to discern how His Word relates to their lives,

Thomas S. Piper
Managing Editor,
Good News Broadcaster

INFORMATION TO OUR READERS

A considerable interest has been manifested in the Unidentified flying objects, (UFO). Articles have appeared in magazines. This does not belong to our area, as we deal with cults. If interested in this development you might write to the following: Ask for, *Is Science Fiction Coming True?*

Spiritual Counterfeits Projects, Inc.
P.O. Box 4308
Berkeley, Calif. 94704

and

Faith for the Family

(Sept. 1977 Issue)

Bob Jones University Press, Inc.
Greenville, South Carolina 29614

Do not write Religion Analysis on this as we do not carry these materials.

COURT RULES TM A RELIGIOUS PRACTICE

A federal district court judge in Newark, N.J., ruled in October that Transcendental Meditation (TM) and its doctrine base, the Science of Creative Intelligence (SCI), are religious in nature, barring them from the public schools.

The ruling marks the end of an almost two-year legal battle initiated by a New Jersey group, the Coalition for Religious Integrity, which charges that a federally-funded experimental TM program in four New Jersey high schools violated the separation of church and state (see *Eternity*, March 1976, p. 8, July 1976, p. 9). The Los Angeles-based TM organization, the federal government, and the New Jersey state education department were the defendants.

According to *The New York Times*, the ruling was the first of its kind and could affect the financing of similar programs across the country.

The judge, Curtis Meanor, delivered an 82-page summary judgment, stating, "the teachings of SCI-TM and the puja (the TM initiation rite) are religious in nature. No other inference is permissible or reasonable, especially because the court is dealing with the meaning of a constitutional term and not with a factual dispute."

He added, "Although defendants have submitted well over 1500 pages of briefs, affidavits, and deposition testimony in opposing plaintiff's motion for summary judgment, defendants have failed to raise the slightest doubt as to the facts, or as to the religious nature of the teaching of the Science of Creative Intelligence and the puja. The teaching of SCI-TM courses in New Jersey public schools violates the

first amendment and its teaching must be enjoined."

It is not known whether the TM organization, the World Plan Executive Council, which reportedly spent an estimated one million dollars on the case, will appeal the decision. Brooks Alexander or the Berkeley (Calif.) Christian Coalition's Spiritual Counterfeits Project, a group whose extensive research aided the case significantly, and Joseph Duffy, a spokesman for the Coalition for Religious Integrity, both anticipate an appeal, since the entire TM movement, they claim, suffered from the decision.

One attorney for the defendants, Scipio Africano, said he would recommend against an appeal because he felt the decision would probably be upheld in a higher court.

Comments from the TM organization in Los Angeles were virtually impossible to obtain: few people wanted to talk to the press. Charles Lutz, a named defendant and a top leader in the TM movement, did not want to say anything except, "What the court ruled, the court ruled." When asked how the decision will affect TM sales strategy, Lutz said he did not know because "that's a decision to be made by another department, with which I have nothing to do."

James Pearson, an attorney who works with the organization, did not want to comment until he had opportunity to review the decision.

If the organization chooses not to appeal, it will have to think of new ways to help its already decreasing sales. In the past, TM's key pitch was that it is religious. Under this cover, it was able to shed a bizarre Eastern guru-religion image

and at the same time qualify for large amounts of public funds. Its founder Maharishi Mahesh Yogi, had specifically stated he would reach the masses through the levels of government and avoid the religious label.

This past year, the movement took on a new approach to increase sales. According to *Time*, it now offers lessons that will lead trainees to

supernatural powers, including the ability to walk through walls, feel infinite compassion, become invisible, and even levitation, the ability to hover in midair and fly around the room, according to one teacher, "like Peter Pan."

EDITOR: If this case is appealed, it seems certain that the higher court will let stand the ruling of the district court as it was a right verdict.

HOW TO HANDLE A HERETIC

Scripture: II Peter 2

By Pastor Warren F. Shelly

Evangel Fellowship Church, Allentown, Pa.

In our world we are experiencing an aggressive, competitive, satanic effort to capture the mind. Through the media and numerous organizations we are bombarded with the philosophies of Communism, Evolution, Cultism, Occultism—under which heading we must place witchcraft, Transcendental Meditation, Yoga, Hare Krishna, reincarnation, spiritism and astrology, and to possible amazement of many even the higher degrees of Karate and Kung Fu. Add to this the subtle inroads of materialism and all-consuming pleasure seeking sometimes popularly referred to as the play philosophy, and one has to make the choice of being mentally-motivated by a pseudo-religion or the Bible. As Harold Lindsell so aptly documents in his book, *The Battle for the Bible*, the conflict today revolves around the authoritativeness of the Word of God.

Our liberal-ecumenical society has produced the climate for the reception of these non-Biblical philosophies. Their proposal is that after all we must accept everyone's viewpoint, or at least allow them to enjoy it without opposition. All non-Scriptural teaching comes under the heading of heresy. And since we

are surrounded by a bumper crop of it, we must learn how to identify it and deal with it.

Peter in his second letter (Chapter Two) gives warning against spiritual carelessness and specifically against heresy. As I study this chapter I divide it into four sections: Citing the problem, 1-3; Certifying their judgment, 4-9; Condemned because of their character, 10-19; and Their Conversion a sham, 20-22.

CITING THE PROBLEM 1-3:

Peter begins by informing the Jewish believers who were scattered all over the Roman world because of persecution and that heresy is nothing new. He takes them back in their memory to their own Hebrew history to cause them to recall the many instances of the introduction of heresy into their Theocratic way of life. So the inroads of heresy at any point of Christian history should not be unduly shocking.

Then he notes the identity of the heretics. He teaches that first of all they are SECRETIVE. They secretly introduce destructive heresies. This is buttressed by the truth in Gal. 2: 4 ". . . false brethren who had sneaked in to spy out our liberty which we have in Christ Jesus, in

order to bring us into bondage." (NASV) Also Jude 4—"certain persons have crept in unnoticed . . ." Another characteristic of their identity is that they are SACRILEGIOUS OR SKEPTICAL—"even denying the Master who bought them." Then Peter says heretics are SENSUAL. Verse 2—"And many will follow their sensuality . . ." Cf. v. 18. Sensuality means unbridled lust, excess, immorality. This reminds us of apostate Moon, the self-acclaimed Korean messiah. A man divorced, having a child outside of marriage, and then at age 41 marrying a bride of 18. His religion is based on many teachings which would come under the heading of sensuality. There is another word which has a close relationship. It is the word found in I Cor. 2:14 and Jude 10 translated "natural man" and "unreasoning animals." Young's Concordance defines the word as "animal"—having the nature and characteristics of animal life. It also means "devoid of the Spirit." Dr. Moon designates his wife as the Holy Spirit. Can't we say that this is how much of our world is living, like animals? Doing what comes naturally, desiring that which feels good and brings pleasure. Finally he notes that heretics are SELFISH. 3—Give attention to the word "exploit." They make merchandise of you. Case in point, Dr. Moon with his \$850,000 estate in New York state where he lives with his wife and children in a 35 room mansion. Along with this consider his holdings estimated at \$150,000, 000 most of them having nothing to do with religion. Consider a man called Rev. Ike and his evangelistically emphasized philosophy that God wants everyone to be rich. As he conducts his religious pep rallies the people shout "Amen" and follow him in his pious cheers. But

unfortunately after the service most of them take the subway or bus home to their less than standard homes and neighborhoods while he rides home in one of his Rolls-Royces wearing his \$1000 suits and flashing his diamond studded jewelry while he is saying in his mind—"The people are making me rich." Selfish—exploitation? Why can't the people see it?

CERTIFYING THEIR JUDGMENT 4-9:

Here Peter says that heretics will experience "SWIFT DESTRUCTION," verse 1. It may look presently as though they are getting away with it but it is SUSPENDED JUDGMENT, verse 3. The judgment is described as "not idle" and "not sleep." It has been predicted and will be carried out even though now they seem to be escaping it. Cf. II Pet. 3:16. The reason for the delay is stated in verse 9 of the same chapter. God is longsuffering.

Next we are given SAMPLES OF JUDGMENT which have already been experienced historically. 4-8. First, there are the fallen angels which were judged and cast out of heaven in their collusion with Satan in his rebellion against God. Second, we have the flood which is to be considered as world-wide judgment on mankind who wanted to go their own way rather than God's way—the very essence of sin. But grace was demonstrated in the midst of this in that Noah and seven in his family were saved from the judgment. Finally, we have the judgment which came upon Sodom and Gomorrah because of their gross immorality. They were unreasoning animals, and I'm afraid we have outdone them today in our world of excess and perversion. But note how Lot was rescued from among these "sensual" and "unprincipled

men" before the judgment fell. The activities of these twin cities were described as "lawless deeds." 8. They were all doing their own thing. They didn't want to be under the authority of God's Word. But praise God, Lot was snatched out before the judgment fell even as believers in Jesus Christ living in this world with similar symptoms will be caught up at the coming of Jesus Christ before the judgment falls.

Then Peter SUMMARIZES in verse 9 by contrasting how the judgment will affect the godly and the unrighteousness. There is no escape for the ungodly. They will experience God's wrath upon them, though it may seem long in coming. But the godly, those who believe in Jesus Christ and obey the Word of God, will be "rescued" from the "temptation" or the testing, the trial, the tribulation. This to me is strong support for the pre-tribulation rapture of the church. Cf. Rev. 3:10.

CONDEMNED BECAUSE OF THEIR CHARACTER 10-19:

I will not do an exegesis of this passage; however, it would be profitable for a Christian to study it to note the characteristics of heretics and thus be aided in the identification of them. I would recommend in this case the reading of the New American Standard Version. Most of these qualities could be placed under the headings of self-centeredness and vanity. It brings to my mind what shall be experienced by the ungodly at the Great White Throne, Rev. 20:11-15. Here the proof will be in the pudding, so to speak. The life-styles of the unbeliever will be proof of the fact that they are unbelievers. So the way of life of the heretics is proof that they are heretics. Before we leave this area, I must say a word about Ba-

laam. While pretending to be subject to the Lord, he desired the money which Balak offered him if he would curse Israel for him. He is like the people of the world who say, "I'll do anything for money." And we have more and more of these people around us. They also make such statements as "Money talks." Erdman says concerning Balaam, "he is like men who try to serve God and gold." They hide their covetousness under a cloak of Christian profession. Re: Dr. Moon, Rev. Ike, Sweet Daddy Grace, Father Divine.

CONVERSION A SHAM 20-22:

These heretics have a knowledge of Jesus Christ. But it is only centered in their intellect. They do not have a new nature. They have never been born again. Ironside says in describing them, "simply a profession." I quote Spurgeon—"If that dog or that sow had been born again and had received the nature of a sheep, it never would have gone back to the filth here depicted." Dr. Bob Jones, Sr. made a statement about this, and I'll paraphrase it: You can take a pig and give him a bath and perfume him, but the first chance he gets he'll go back and roll in the mud puddle. That's just the nature of a pig.

The passage which we have just studied is symptomatic of the last days as also described in II Tim. 3:1-7 and I Tim. 4:1-5. This is apostasy, and heresy is synonymous with apostasy. It is a willful turning away from the faith after having a knowledge of it.

How do you handle a heretic? Bring him to Christ and lead him into study of the Bible. If you can't do this, don't waste too much time with him.

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PERTINENT QUESTIONS AND ANSWERS

John E. Dahlin, Editor

QUESTION . . . What constitutes the main error of the Charismatics of our time?

ANSWER . . . The people who are identified with the Charismatic Movement have erred in placing the continuous emphasis on a single gift (speaking in tongues) when the more important New Testament gifts have been given the priority. In Paul's great doctrinal Letters, Romans, Galatians, Ephesians and Colossians the gift of tongues is not even mentioned. An even-handed emphasis is needed in the church. Paul made this clear in the words: "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

QUESTION . . . Wherein is the biggest mistake of those associated with the Charismatic Movement?

ANSWER . . . The excellent article in this issue of *The Discerner* by Rev. George Darby is a clear exposition on this matter. It should be read carefully for pertinent information. But in a brief answer to the question, it appears that the Charismatic Movement leads to ecumenicalism, and the willingness to surrender the Scriptural position of separation, in order to get together with all charismatics, including the Roman Catholics.