

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

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THE RENEWED THRUST OF THE UNIFICATION CHURCH

Prof. John E. Dahlin, Editor

The Unification Church was originated by Sun Myung Moon several decades ago. It started at Pusan, Korea, in the southern tip of the peninsula. Rev. Moon and his group built a small hut of rock, mud, and cardboard boxes. It became the first unification church established approximately forty years ago. Rev. Moon's teaching was centered in his publication known as "Divine Principle." The expansion has been phenomenal during the past four decades. In fact, it has reached out into most of the areas of the world. It is not necessary for me to go further into the history of this cult, yet it is a development which needs to be understood and analyzed.

Rev. Moon has developed certain skills as a promoter and is gaining many followers during the present generation. In this article I will deal almost exclusively with the Unification Church in the recent decade. It should be noticed that Rev. Moon and his top leaders have taken a bold step to counteract his unfortunate experience a few years ago. This followed his release from the prison at Danburg, Connecticut. His sentence was for 18 months. Rev. Moon was found guilty by a Federal Court and

received a term in prison. This was later reduced, and he spent less than one year in prison. He was found guilty of tax evasion and for not reporting the interest on money which he had deposited in a bank. The money was deposited in his name. His attorneys challenged the prosecution by claiming the deposit of these funds was for the Unification Church, even though the deposit was in his name. The Federal Court refused to accept this argument and the Supreme Court declined to intervene and review the case. Numerous religious groups rallied to Rev. Moon's support, but to no avail. It brought in turn much sympathy for Rev. Moon, and frequently it was considered an unconstitutional verdict by the court. The federal courts, however, have a remarkable record of fairness and justice in their history. It appears very doubtful that the courts followed an arbitrary pattern in the disposition of Rev. Moon's case.

As a result of this situation, the Unification Church witnessed an unfavorable impact, and a great deal of the influence of Rev. Moon's Church was lost. This, then, is the background or the reason for the ac-

tion taken by his church in an attempt to restore confidence again in the Unification Church. It was decided to mail a select package praising the Unification Church. I estimated that the package sent to me cost at least \$50.00. The same literature was sent to thousands of clergymen and also layleaders throughout the country. There was no lack of funds in the attempt to counteract the loss of confidence in the Unification Church. To what extent this procedure changed the thinking of people regarding the Unification Church cannot be determined. At least this action put the work of Rev. Moon on the map, as it were.

The International Conference For Clergymen

This arrangement was made for the year 1987 by having a continued series of conferences, known officially as INTERNATIONAL CONFERENCES FOR CLERGY. This includes conferences arranged from June to early December. These are 11-day conferences held widely, and clergymen from numerous denominations are included in the invitation. They will be ongoing all fall, and are underwritten by the Unification Church, except the individual air fare of \$350.00. These conferences are held in Korea and Japan. Obviously many clergymen are interested in a trip to the Orient and will accept the generous invitation.

The Agenda At These Conferences

The literature mailed to thousands of people is carefully explained. In conformity to all literature by the Unification Church, people are told that the organization sponsoring the conferences (Rev. Moon and his

group) holds beliefs which are essentially like those of religious denominations. Obviously this is a false propaganda in order to convince people that Rev. Moon is not a heretic, but holds theological positions similar to many other groups. Nothing could be further from the facts. I have carefully studied the various cults for one-half a century. I have not found that the Unification Church holds a single doctrine that is in accord with Bible-believing churches. I urge you not to be deceived by this slippery propaganda. Even at these conferences most of the subjects being discussed are clearly related to that which is being taught within the Unification Church.

How May We Oppose The Popularized Call For Unity?

One of the most frequent exhortations of the Unification Church is the emphasis and call for unity. Cooperation and the achievement of international oneness is the goal. Rev. Moon's idealism envisions a time when all fragmentations of religious groups will be removed within the domain of Christianity. The New Testament provides a complete picture of the end-times. I hope that you as readers are not carried away by popular slogans, and clever propaganda by the liberals and all the off-centered organizations in our time. A journey to Orient for 11 days may be exceedingly helpful with reference to scenery and geographical places of interest, and to see at close range the culture of Oriental people is also profitable, but that is not the main thrust of these conferences which are arranged. In examining the printed program, one realizes quickly it is the Unification Church of Rev. Moon which will serve as the achiev-

ed mastery in propaganda tactics. Even prominent people, who offer their testimonies with reference to previous conferences, are brainwashed and completely misguided regarding world-wide church unity. It is tragic that so many people are being misled through propaganda and have become victims of false teachings.

In An Abridged Manner, We May Ask What Is The Scriptural Position on Unity?

Let us examine what the greatest authority of all has to say on the subject of unity, namely, the statements of Jesus Christ.

In dealing with relationships He said, "Think not that I am come to send peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. 10:34-35). In a time of test of dedication, it requires a cleavage in the highest of all intimate relationships, such as the family. Christ also repudiated the leadership of the Jewish nation. In words He scorched them for their hypocrisy and pride. He reprimanded them for maintaining the inflexible traditions. When some of the crowds departed from him, He asked His Disciples, "Will you also go away?" He allowed them the option of choice. They were, however, determined to stay with Him. Peter responded in the words, "To whom shall we go? Thou hast the words of eternal life" (Jn. 6:66-67). Christ was not a compromiser, and He was not a promoter of external unity. With Him, Spiritual principles were all-important. To the Roman Church Paul writes, "Come ye out from

among them and be ye separate saith the Lord . . ." (Rom. 6:17). He was discussing right relationships. Unity in the Scripture is limited to those who are saved. The spiritual unity referred to in Scripture is within a boundary. It includes those who are regenerated and fully committed to Christ. It is not unity in the present popularized pattern that is advocated so frequently in our age. The Scriptures do not include the nominal adherents of Christianity. The Biblical call is to separation, and never to external unification. Unity established on popularity and expedience has no Biblical support. Unity must be based on spiritual principles and doctrinal purity and not on the framework established by non-Christians, or by pious religious leaders, who mainly are concerned with massiveness in churchianity.

How Will The Unification Program End?

At no point are the unity groups at such variance with the Bible-believing people as that of final unification of all religions. The groups advocating full unification believe the end results will be God's kingdom on earth and the ideal age. Those rejecting the present unification believe it will end in a colossal failure and include the take-over by the satanic forces in the great tribulation period. Those wholly committed to Christ also believe the kingdom will come as predicted by Christ. It will not come through the ingenuity of men, but entirely through God's arrangement. It will be completely independent of the present day feverish activity of religious groups, who believe that the kingdom is within reach of men, particularly through religious unity. There is no way to

reconcile these opposite positions. Fortunately the prophetic Scriptures tell us precisely how the present dispensation will end.

The great apostasy and falling away will precede the end-time, and obviously prior to the Messianic Kingdom. Paul writes concerning the great falling-away as the end-time approaches. See II Thess. 2:3. In chapter 3, in Second Timothy, Paul predicts the prevailing conditions during the latter days. It is a graphic presentation. Jude devotes the entire Epistle to discussing the end-time events. In His Olivet discourse, our Lord depicts the series of end-time events. See Matt. 24. Most of these predictions are having a preliminary fulfillment in our time. There is absolutely no revelation that the Kingdom will come through men's ecumenical achievement. Paul rightly states that "perilous times will come." There is no reference to world conversion. The fact is we have more heathens today than during all previous generations. In the Asian nations of two billion people only a small percent are Christians. There are nearly twice as many Mohammedans in the world today. Every writer of the New Testament Scriptures refers to fearful times as the dispensation comes to a close. Doubtlessly millions will be saved even during the final period, but this

will not greatly change the figures, substantially. Numerically, the world's spiritual situation will not improve as we approach the final period. The problems confronting the nations have never been worse than in the past few decades. We are losing ground every year in coping with mankind's major problems. It is an idealistic dream of Rev. Moon, and all the liberals of our time to anticipate a break-through of righteousness by the concentrated efforts of men's ecumenical planning. The Book of Revelation depicts the condition of mankind as this dispensation comes to a close. It is a striking portrayal, and awesome in its presentation.

I am not a believer in a do-nothing approach with reference to our time and the immediate future. All of us should do our very best for Jesus Christ and in presenting the Word of God to this generation; however, it is not within reach of man to change God's blueprint for the ages. The best efforts of men cannot derail what God has decreed. Fortunately we have the light of the Holy Scriptures to guide us through these perilous days in which we live. Church union and major federations will not bring in the Kingdom. It will come as our Lord has predicted and promised. I will abide His time for the solution to the major problems of the world.

IS THE TEACHING OF CREATIONISM IN THE PUBLIC SCHOOLS A LOST CAUSE?

Prof. John E. Dahlin

A cloud of discouragement has enveloped numerous communities in America since the Supreme Court of the United States recently ruled that the Louisiana Act was unconstitu-

tional. That state law had become a test case on the Louisiana Act which had become extremely controversial. The law required a balance of teaching in the public schools of the

state with regard to teaching of evolution versus creationism. It was called the *Balanced Treatment Act*. The law was passed by an overwhelming majority in the state legislature. It mandated that when evolution was being taught in the public schools that it be balanced with an equal treatment by teaching scientific creationism. The law did not require that both subjects be scheduled in the public school, that is, regularly taught. This goes back to 1981, when the struggle began in earnest, with both sides being engaged in the debate on the controversial subject. On the side of evolution, *The American Civil Liberties Union* became the leading exponent in the struggle against the Creationism Act that had been passed in the Louisiana Legislature, and that the law violated the constitutional position of the separation of church and state. The struggle became bitter for a number of years.

Let me brief you on the background which led to the presentation of the matter before the nation's highest tribunal, The Supreme Court. The supporters of evolution spent enormous sums to have the law overruled. The defenders of creationism were required to spend considerable sums of money in defense of the law of Louisiana. We remember when Dr. Henry Morris from California took a leading part in the support of creationism. His well-known organization of scientific scholars gave full support to the cause of creationism. Many other groups worked to defend the teaching of creationism in the public schools. In the recent history of the ongoing struggle, the anti-creationism people have spread the propaganda that the

fundamentalists have been engaged in a conspiracy to bring creationism into the public schools, and religion through the backdoor of the educational system in America. Nothing could be further from the truth.

The first test case came before the Louisiana State Supreme Court. The highest court in that state ruled in favor of creationism. Next, the supporters of evolution brought the matter before The Federal District Court in New Orleans. That court ruled that the Louisiana Act was "frivolous" and must not go into effect.

Next, the creationists appealed to the Fifth District Court of appeals at New Orleans. The side for creationism lost the appeal by an eight to seven ruling. This situation actually compelled the supporters of creationism to make an appeal to the United States Supreme Court. A large group of attorneys was brought together in order to achieve the nullification of the law. The creationists also had a good representation of attorneys to defend their side. Both sides presented their arguments vigorously. The opponents of creationism used every legal device or trick to discredit the Louisiana Act. They tried their best to make the arguments on creationism sound ridiculous.

The Ruling of the Court

The Supreme Court ruled that the Louisiana Act was unconstitutional. The majority opinion stated that the idea presented by those arguing for academic freedom was a sham, as that side sought to establish religion firmly in the educational systems of the country. The two dissenting justices, Rehnquist and Scalia, were appointed to the Supreme Court by

President Reagan. They are brilliant jurists and provided a convincing dissent. We see now the reason why the liberals, and the left-wing element in the Senate, and in the country at large, are so determined to prevent the confirmation in the Senate of Judge Robert Bork to the vacant place in the Supreme Court. The appointee is a known conservative and a brilliant scholar. In a vociferous manner they have attacked Robert Bork. They realize the possibility of providing a five to four majority of the conservative element in the Court. This is altogether possible after a long period of control by the liberals within the high Court.

There is some satisfaction in the ruling of the present Court on the Balanced Treatment Act under the law which was reviewed. Many have overlooked the full presentation of the Supreme Court. While it struck down the Louisiana Act, it did not present any extreme point with the ruling. It is true that the two dissenting views of the ruling of the Court used the words, "It was repressive." Often the dissenting opinions of the Court becomes the majority opinion in time. The majority opinion asserted that the teaching under the controversial **Balanced Treatment Act** in Louisiana was unconstitutional and nullified by the majority opinion. It states, nevertheless, in its opinion that the teaching of religion in the public schools is not prohibited under present law. It was the equal treatment provision, considered rigid, which was rejected by the court. An article appeared by the educator Bill Keith, in a recent issue of the Christian Herald, in which he pointed out there still is ample room in the public institutions to legally

discuss all basic subjects which are fundamental in the teaching profession. This includes religion, according to Mr. Keith. The Court also made clear that the subject matter should not be crippled in the teaching process by fear of violating the principle of the separation of church and state. It is **the indoctrination of specific views of religion** which is unconstitutional in our American system. Anything that leads to an establishment of a religious policy is prohibited. The writer mentions, in his article, that he has encountered practically no opposition to teaching religion objectively, or in a factual manner. I think Mr. Keith's statement is correct. By the majority opinion of the Court, the door is open to teach all courses of general interest, and that includes religion. We should take cognizance of this special information given to the public by the Supreme Court. The American Civil Liberties Union was jubilant by the recent decision of the Supreme Court. They are trying to establish an atheistic realm in place of the historic position held. In our bicentennial celebration of the establishment of our constitutional system we find that no non-religious sphere was intended by our founding fathers. Even Benjamin Franklin, who was a deist, introduced a motion that prayer be offered to God in a crisis moment during the Constitutional Convention at Philadelphia. It is the excessive emphasis of a certain religious doctrine that is disallowed under the present ruling of the Court. The well-known writer from Britain, Sir Malcolm Muggeridge, lately has provided us with the words which I think are apropos in this situation: "Future generations may laugh at this generation for em-

bracing evolution and teaching that subject in the public educational institutions." Many eminent scientists also reject the theory of evolution as the right explanation of the origin of man. The liberal element in America thinks it has the right now to suppress the teaching of religion in the public educational institutions.

A broader position of the Constitution: Certain historical practices have been followed with no interference by the Supreme Court, and they all have a direct religious association. All elected and appointed federal positions within the government take the oath of office with the hand on the open Bible. This is done despite the over-emphasis on the separation of the church and state. It is obviously not a total separation that must be practiced. Every session of Congress is daily opened with prayer, and a chaplain for each legislative branch of government is employed and paid by the federal government. In addition, we have regular chaplains for all the armed branches, and they are paid from the national treasury. Our currency is engraved with the statement "In God We Trust." Significantly we have a National Day of Thanksgiving and Prayer—a day proclaimed by the President of The United States. In recent decades there has developed a minority in the country who advocate the elimination of all these religious provisions within the American system. These groups have not made very much of an impact on our country. What I have pointed out is that religion has been a part of our American way of life. What I regret is that some modification has developed that curtails our religious practices, at least to some extent. Our entire

constitutional system is based on the recognition of Christianity. Both our historic documents, The Declaration of Independence and the Constitution, reveal such a recognition by our founding fathers. In our early period, the Bible was a very vital book associated with the educational program. Somehow, more and more secularization of the American Society has become an unfortunate reality in recent decades. This trend is not a wholesome development. One of the best known historians in the land said recently, "The American college graduate of today, speaking of the average, is a total secular person." During my eight years spent at several of our universities, even 40 years ago, I saw the trend towards secularization and the materialization of our American way of life. I was one professor among 22 selected from higher educational institutions in 16 states for a paid fellowship study of the heartbeat of our national economic development. I found an even greater emphasis on materialism, and not a word on spiritual and moral concerns.

I can easily understand why so many Bible-believing people are worried that the non-spiritual forces will achieve a full take-over of our American Historic way of life. The last final ruling of our high Court was not yet ready to ban religion completely in our educational institutions. I do not believe we have reached that point, at least at the present. This leaves us time to work harder than ever in selecting carefully our public leaders, especially our federal legislators and the President of the United States. While unfavorable criticisms are freely given

on Reagan's administration, at least he holds officially the position of the Bible-believing Christians on the importance of the Bible and Christianity in our country.

This, then, provides for you an honest overview of recent developments that have a great

significance to our country. The bicentennial observance of our marvelous constitution is the right time to evaluate the present situation facing 240 million Americans. I trust the article will be informative and helpful to you.

THE GREAT AMERICAN DREAM RELIGION

by Roy E. Knuteson, Ph.D
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A new movement is sweeping America and shaping the faith of millions. It is the Great American Dream Religion, otherwise known as the "health and wealth gospel." It is religion that is deeply rooted in the Charismatic movement. It is a system of faith that can only be received where people are oriented toward the great American dream of prosperity and success.

The leading proponents of this kind of "gospel" are Kenneth Hagin of Tulsa, Oklahoma, Kenneth Copeland of Fort Worth, Texas, Jerry Savelle, a former Copeland associate also of Fort Worth, Fred Price of Los Angeles, and Marilyn Hickey of Denver, Colorado. All of these are recognized leaders with regular radio and television ministries with wide exposure throughout the United States. Their particular teachings have affected thousands of Charismatic-style churches.

Three Main Teachings

In the tradition of the main-line Pentecostals, all of these teachers place a major emphasis upon physical healing, which they prefer to call "divine healing." The second teaching is financial prosperity for

everyone. This includes the receiving of anything you desire or ask for. Kenneth Copeland says: "You can absolutely believe God for anything in the world and get it." A neighboring pastor to me declared on his radio program that he had asked for a particular high-priced sports car, which he named and described in detail, including color. He received it! It was later revealed that his gullible congregation gave it to him after he had made that public declaration. Of course, they couldn't let their leader fail! It is a "give me" version of Christianity.

The third main teaching is known as "positive confession," which means that whatever you say out loud and in faith, you will receive. God, they say, is obligated to supply whatever you name and claim. Jerry Savelle states: "If I am not prospering, it is not God's fault, it is mine." To receive healing, for example, a person simply claims it and declares it done, even though all the symptoms still remain. Anything less than this kind of an attitude is considered a "negative confession," or a statement that a person really didn't have the desire or the faith in the first

place. Praying that "the Lord's will be done" is also considered a negative confession of resignation.

This so-called "faith movement" has characteristics very similar to the positive-thinking teachings of Norman Vincent Peale and Robert Schuller. It is evidenced in the preaching of Pat Robertson, Oral Roberts, T. L. Osborn, Charles Capps and many others. It was a central theme in Jim Bakker's ministry. Indeed, it sounds remarkably like the heretical teachings of Mary Baker Eddy, the founder of Christian Science.

The Roots of This Heresy

The spiritual rootage of this movement goes back into the previous century when early pentecostal-style preachers taught that faith was the key to all miracles, healings, and prosperity. One of the early pioneers of this teaching was E. W. Kenyon who ministered widely in the United States in the last part of the 1800's. In his book, *The Two Faiths*, he wrote: "Our faith is measured by our confessions. Making a positive confession of God's word creates a supernatural force. Faith counts a thing done before acted upon. This compels God's action." Kenneth Hagin openly admits to his heavy reliance upon Kenyon's books.

Aimee Semple McPherson propagated the same gospel of health and wealth in the 1920's and 30's. Others who have echoed this teaching include the late Kathryn Kuhlman and A. A. Allen. But, it was Kenneth Hagin who systematized this teaching in its present form and who has been the main impetus for its continuance through his Rhema Bible Institute, his many books and

seminars, plus his radio and television broadcasts. In addition, there are thousands of churches across America who have satellite dishes next to their buildings to receive the television transmissions from Bob Tilton's Word Of Faith Satellite Network in Dallas, Texas. All of this has given tremendous impetus to this faith movement.

Exaggerated Claims

This great American dream religion teaches that God wants all of His children to be healthy and wealthy all the time. In fact, they now claim that if a person continues this "positive confession" throughout life, he will even "die healthy." Using such Scriptures as "with his stripes we were healed" (I Peter 2:24), and "that you may prosper and be in health" (3 John 2), many greatly exaggerated claims are made to insure the fulfillment of the Great American Dream. For example Kenneth Copeland says in his book *The Laws of Prosperity*: "Do you want a hundred-fold return on your money? Give it (implied: "to me") and God will multiply it back to you... the returns are staggering, 100 to 1. Everyone who invests in the gospel has a right to expect the staggering return of one hundred-fold."

Problems

One of the major problems with this kind of teaching is that it relies heavily on a few verses of the Bible taken entirely out of their context. This is especially true of I Peter 2:24, Matthew 8:17, and 3 John 2. It is not a scripturally-based movement. Very conveniently, it also skirts around Paul's testimony about his "thorn in the flesh" and his failure to heal some of his travelling companions, in-

cluding Timothy. It also overlooks his own statement about suffering extreme hardships and poverty, (2 Corinthians 11:27).

These faith teachers also realize failure and in a recent broadcast, Kenneth Hagin was complaining about the large number of genuine healings that had failed. They were lost through lack of faith! He told of people whose legs were lengthened, whose goiters disappeared, and whose internal cancers were healed, only to return again. Indeed, some of the symptoms never left, he said, because the confession was not continual in spite of failing health.

While most all of these teachers support the use of doctors and medicine, they seem to suggest in their writings and sermons that these doctors are only a stop-gap means for Christians until they reach a higher level of faith. Kenneth Hagin, Jr. advises: "Take medicine until you have enough faith in you to where you don't have to take it."

In real life, it just doesn't work that way. Witness the operations that Oral Roberts has undergone in hospitals outside his own complex in Tulsa. Thousands of disillusioned ex-charismatics are discovering the same experience in daily living. In

spite of all the spectacular claims and testimonies there is a tremendous fall-out occurring in this movement. Many have become so burnt-out that they will no longer go near any church anymore. As one former faith-healer (who recently lost his healed eyesight) told me personally: "The woods is full of disillusioned people just like me."

Recent analyses of the faith-movement have revealed that the actual lasting results of the health and wealth gospel are on a par with the published results of Christian Science practitioners. No better and no worse. It is a religion of mind over matter. It is a religion of theatrics more than hermeneutics. It is based on experience, rather than the careful exposition of God's Word.

Perhaps the best evidence that this is not of God is that it simply will not work world-wide. It is not a universal "gospel." In the poverty and famine-ridden areas of our world, this "name it and claim it" theology is not even tried or preached. This in itself, proves that this is just another "wind of teaching" (Ephesians 4:14) which is blowing many here and there in religious experience. It is the Great American Dream gone wild.

TAKING THE WRONG ROAD IN LIFE

Many of you have had the experience of driving your car on a street and you came suddenly to a dead-end. You could turn neither to the right nor to the left. Your only alternative was to turn around and go back to the street from which you came. You made the mistake of going in the direction which had no road

open ahead. You did this possibly because you were in a hurry, or unfamiliar in that area. Moreover, you were perhaps trying to take a shortcut to your destination.

The wise man writes, "There is a way that seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). In life there are

certain dead-end situations. In other words, there is the wrong road, which may seem right, but it does not lead to heaven. The direction which some people take, leads them away from eternal life and glory. This is the road of the cults, which generally are zealous and sacrificial in their religious activities. Instead of being committed to the Word of God as the only way which leads to salvation, they blindly follow the teachings of their leaders. It appears that each cult gives direction to the people which they must follow. The Book of Mormon and other writings, especially of the founding father, Joseph Smith, and his successors, must be followed. The Jehovah's Witnesses have their own writings such as the Watchtower magazine, and their translation of the Bible to follow, despite the fact that most scholars state the translation is faulty. The Seventh-day Adventists follow their early leader, namely, Ellen White, whose writings are considered inspired by God. They say her writings are authoritative in all matters. Herbert Armstrong's writings constitute the authority of that cult, known as The World-Wide Church of God.

Christian Science provides Mary Baker Eddy's "Key to the Scriptures" as being authoritative in all matters. Sun Myung Moon has his guide book, "Divine Principle" as the foundational teaching of his "Unification Church." All the cults use certain selected passages from the Scriptures (taken out of context) to give strength to their own teachings.

During several decades of study of the various cults I have not found a single one of them right in the teachings concerning the person of

Jesus Christ. Our Lord's Deity is compromised and minimized. In the work of our magazine, I check on cultic writings continually. We seek to provide the unvarnished facts of all cultic deviation from the Scriptural truth. The major test is on their belief concerning the Lord Jesus Christ. With that being flawed, it is obvious that many other areas of the Scriptures are misinterpreted by the cultic groups. As may be expected, the grace of God and salvation through the redemptive work of Christ is treated inadequately by such groups. In some of them practically all the basic doctrines of the Scriptures are misinterpreted in an unscriptural manner. The tragedy is that approximately 20 million people in our country are associated with these many cults. They are on the wrong road. Their reliance on the Redemptive Truths of Scriptures are by-passed and substituted with the writings of the unscriptural teachings of these cults; and good works are given a major emphasis in their teachings. This is in direct contradiction of Galatians 2:8 and many other Scriptures. In John's gospel (Ch. 10:9), Christ points out that He alone constitutes the only door of salvation. The road of the cults is one of confusion all the way. For example, Herbert Armstrong has written that the true Gospel was lost for 1900 years, or until it was restored by him in 1934 when he received the vision and revelation of the true Gospel. He and the other cults have the audacity to make these irresponsible statements. Jesus stated especially the road that leads to eternal life, "I am the way, the truth, and the life" (Jn. 14:6). In contrast to this He

warned: "Enter in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many are there who go in

thereat" (Mt. 7:13). A warning against the false prophets is given in the same chapter. There is no excuse for taking the wrong road.

We Must Contend !

By Rev. J. Enos Windsor, D.D., Th.D.

"Beloved . . . contend earnestly for the faith which was once for all delivered unto the saints."

(Jude 3; A.R.V.)

Jude, the *lowly* apostle—a "slave of Jesus Christ," had a dilemma that frequently confronts every preacher of the Gospel. He wanted to write the Church about the common salvation.

Of course he did. So does every truly born-again, Spirit-filled ambassador of Christ today. That is our business—our stock in trade. But Jude was dissuaded by the Spirit. For the time being he was faced with a priority. He must write and exhort that each member of the early Church must be more than *in* the Faith. He must be a contender *for* the Faith.

Let us be clear in our thinking. Jude's position apprises us of two things: First, that there is only one Faith. It is the body of doctrine and belief "once for all delivered." There are no more systems of saving faith. Let us keep that in mind. There are no future "mightier" revelations. God has spoken, and His truth is the Bible—His veritable Word. If we want to know what God says about any theme, we must turn to the Scriptures.

The second thing that Jude makes clear is that this Faith had then, and would always have, its enemies. It would never be sufficient for Christians to just know this and do nothing about it. We must never be caught in a defensive position,

but always be found on the offensive. We must contend earnestly, fervently—even vehemently—for the Faith.

In order that we might be able to recognize the enemies against whom we are to contend, Jude tells us a further two things:

First, that these enemies would arise from within the Church. They would be "certain ment crept in unawares." After they were in the flock, they would "turn the grace of God into lasciviousness."

Brethren in Christ, this is a truth we need to have written with fresh emphasis upon our hearts and minds. Methinks we have forgotten that the Church cannot be hurt from outside, but always from the inside. Judas Iscariot betrayed Christ from the vantage point of "one of the flock." The "damnable heresies" about us today all claim the name "Christian"; all "use," or *abuse*, the Bible; all speak in glib terms of God, Christ, and righteousness. But discerning minds *know*, now as then, these "certain men." We know that while they use our terminology, they are not of us, and do not walk together *with* us.

The second thing Jude makes clear is how we shall recognize them. He says they deny "the only Lord God and our Lord Jesus Christ."

Peter, in speaking on this self-same theme, says they deny "the Lord that bought them." (II Peter 2:1.) Both of these statements mean the same thing. They set

forth the two outstanding marks to be found in every heresy.

First, they deny the Lord. The personality of Jesus Christ is attacked. He is only a man. He was not born of a virgin. He was born with a sinful nature. He was never God. He was not God until He rose from the dead. He was a failure. He was an impostor, etc., etc. They are determined He will not be the historic and perfect Christ of Christianity.

Then they attack the very work He came to do—His atonement upon the Cross for man's redemption. This logically follows. If Jesus of Nazareth was not Christ, He could not redeem. Here begins all the

vagaries of the heresies. With them, man is not a sinner, needs no redemption, is his own saviour. Therefore, the Bible is no longer God's book, and so a pure humanism takes the place of Divine revelation and redemption.

These two things—denial of Christ and His atoning work on the Cross—are to be found in every false teaching.

Against these things and their promulgators, you, and I *must* contend! We must contend honestly, authentically, fearlessly, efficiently, continuously, and victoriously.

God is still on the side of His truth. They that know their God will do exploits.

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PERTINENT QUESTIONS AND ANSWERS

John E. Dahlin, Editor

QUESTION . . . How do we explain the successful Expansion of the Cultic Groups especially at a time when they are at variance with most of the regular denominations?

ANSWER . . . The cults take an advantage of the fact that numerous people are ill-informed in Biblical matters, while often the main-line churches fail such a situation to be helpful to these misguided people. The cultic groups also give particular attention to those people who are dissatisfied within their churches. Often evangelicals fail to appeal to them. Many of these people are gullible and naive to believe that which the cultists offer them.

QUESTION . . . Are the people in this generation more restless than those in earlier years by seeking the new religious formulas offered to them by the spurious groups?

ANSWER . . . Many of these people have spiritual needs which need to be met. Often the regular churches fail to manifest a real concern for those who are misdirected by the present-day propagandists who seem to appeal to such people with inner spiritual need. There are more answers to such questions than are set forth in this section, but there is a lack of space here for a wider discussion of these matters.