

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

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HOW CULTS SHOULD BE EVALUATED

Prof. John E. Dahlin, Editor

In previous articles I have discussed the phenomenal expansion of the cults during recent decades; and, in addition, I have pointed out their successful propaganda in gaining followers to their false systems. They have been especially successful among people who are naive or uninformed on Biblical truths.

During the many years that I have directed the work of Religion Analysis Service, I have been determined to find the most effective means in combating these groups, which are deceiving a number of people in every community. Some of our efforts have been reasonably successful in achieving the objective which we have sought.

In this article I will share with you those techniques which experience has demonstrated to be the best methods in dealing with people who are deceived or troubled by the propaganda which is skillfully used by the cultists. In my discussion, I am not mainly concerned with winning the arguments when engaged in a confrontation with the propagandists of false teaching. It is preferable, I believe, to achieve more permanent remedial steps in getting such people to return to the Scriptural position. This is much more important than

winning an argument, although this has some relative merit.

First, then, is for us to establish doctrinal teaching in our Christian ministry. It is clear that people are deceived because of having lacked basic doctrinal teaching. When they face these clever propagandists they often become victims by accepting the false teachings. It is essential that Christian people have a solid doctrinal position on which to stand. This is true within religious denominations, and also with individuals. Let me provide an illustration: The second largest religious denomination in the United States has boastfully stated that their National organization has not been doctrinaire in its church policy. Statistics reveal that the denomination has lost nearly one-million members in recent years. I do not imply that this large number was lost to the cults, but its instability has led a large number to move over to other groups, doubtlessly some to the cults. It brings satisfaction for me to read that at their present convention the big denomination decided to shift the objectives to a more conservative program. When Bible doctrine is neglected, people get confused and turn to new appeals which sound

plausible. All cultic groups sugarcoat their presentation, and people are often victimized. Doctrinal preaching and teaching are essential to bring spiritual stability to people within the church and in the religious institutions.

It is well for the American churches to give consideration to incorporating Bible doctrine into the program of their congregations. As a pastor for many years, I gave Bible doctrine a leading place in my preaching and teaching ministry. In looking back, that is, over my ministry, I have not been aware of losing people to the cults. Doctrinal emphasis brought stability to the congregations. There is no shortcut in winning the battle against the cults. The peddlers of false teachings find it extremely difficult to gain followers among people who are knowledgeable on what the Bible teaches. Scores of Scripture passages will verify this statement.

Secondly, Scripturally-based literature is one of the very best tools in our struggle against the cultic systems in our time. Religion Analysis Service was founded upon the position of using well prepared literature in the work of opposing false systems of religion. We have worked continually for over four decades in making available to organizations and individuals the literature needed in combating the inroads of the present-day cults. As far as our knowledge extends, we have the most complete literature on the cults in the United States. During these years we have specialized in

getting the best material available on the cults. Our 34-page Catalog lists, in categories, this unusually wide selection of books, pamphlets, and other effective printed material, all of which have been carefully selected and evaluated. From the many scores and scores of communications yearly received, we know the great spiritual value of such literature. People's lives have been changed, and also they have been set free from the cultic delusion. The many testimonies received each year would fill a book, if printed. We have reached many, not only throughout our country, but also in many other lands. In a lesser way, of course, we reach people widely, but somehow, it is on a pattern of the radio broadcasters, who reach people throughout the world. Without the literature we would have reached only a fraction of what our outreach has been through the printed page.

Sound literature has an outreach which is remarkable, and we thank God for this channel which we may use for the glory of the Lord.

The cults have made their strongest concentration on the utilization of printed material. Some of it is well put together and also colorful in appearance. The cultists seem to have adequate funds for their vast promotional program. The Jehovah's Witnesses have the most massive distribution program among the present-day cults. In the areas canvassed by two and two witnesses they stand unmatched in ringing doorbells and in persistence in reaching out to people in our country, and in many other areas of the world.

Proper Ways to Evaluate Cults

It is altogether clear that the liberal element in religious groups follow the mild method in the discussion of cultic organization. They do not any more than give the cultists a light slap on the wrist, figuratively speaking. In other words, they do not objectively deal with the false religious systems. In contrast, the Scriptures point out the fundamental deviations of the cults from the basic Scriptural truths. The Apostle Paul, in referring to the false systems, charge them with teaching "doctrines of demons" (I Tim. 4:1); Peter, who refers to false groups, states that they are presenting "damnable heresies" (II Pet. 2:1). And the Apostle John in speaking about the spurious teachers, provides these words: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed. He that biddeth him godspeed, is partaker of his evil deeds" (II Jn. 10:11). If we paraphrase these words, we would say "shut the door to such propagandists and extend no hospitality to them." The lesson is that we should be firm and unyielding in a confrontation with these peddlers of error. According to the Scriptures cited, and other Scriptures, we should never compromise our position in such a confrontation. These agents of false doctrines may give lip-service to the Bible, but actually they pursue entirely a different road.

Generally they claim infallibility in their founders and the writings which they present. This is the reason they are called "cults." A clear illustration of their false position comes in a statement by Rev. Moon, the head of

the Unification Church. He says their group holds similar beliefs as those of the mainline religious denominations. This is completely false, but it is being used as propaganda in deceiving people. In my years of study of the cults, and the Unification Church, I find their church was launched by Rev. Moon, and his Unification Church has no doctrines which are similar to what Bible-believing Christians believe. In the International Conferences held in the Orient, their printed program is permeated with the teachings of the Unification Church.

A prominent man of the Unification Church wrote to me last fall that he had signed up for the journey to Japan and Korea. But when he read our literature, he immediately canceled the trip, and he profusely thanked me for telling him about the errors of the Unification Church. He was thankful to get light and he returned to God's truth.

A recent book was sent to me by the Tyndale House Publishers of Wheaton, Illinois, and was written by Ruth Gordon. She tells the story how the cult did ruin her life for many years. In reading the book she gives the detailed account of what terrible suffering she endured under the cult which is known as *The Children of God*. Her book is entitled *Children of Darkness*. The author puts it all out in the open. A responsible publisher printed the book and the foreword was written by a Presbyterian minister. Her story is a sad presentation of a great spiritual tragedy in her life through a ruthless cultic group, which bear the innocent title *The Children of God*.

This kind of activity of a cult gives us a clue why the Biblical writers bore down so severely on these systems of delusions which they warn us to avoid.

Even able and intelligent writers have some complimentary things to say on cults. At Northwestern University in the Graduate School, I took a course under Dr. Charles Braden, Professor of Religion and Philosophy. He was a cultured gentleman. Dr. Braden wrote a book on the cults. He had specialized in this study. For many years he spent months with cultic groups to gain more knowledge about them. Usually a summer was spent with each cultic group. He wrote the book, which probably is in every public library. Unfortunately, he gave the book the title, *These Also Believe*. This gave a kind of status or equality for the cults. Of course, he did point out some things among them as not being complimentary. But the cults were classified as believers. This known scholar died at an advanced age. Evidently, his enlightenment was not sufficient for him to classify the cults in the place where they belong, based on the principal writers of the New Testament. The book does have some needed information on the cults, however.

I wrote for him a theme, or a thesis on the subject "What I Believe and Why I Believe as I do." It was a comprehensive discussion on doctrinal subjects. Many students and other interested persons have read it and have been impressed. He handed it back to me after a week or two with a grade, straight "A", and he said, "while I do not agree with you on what you have written, I have recognized the depth of your discussion and the amount of preparation you put into it." But the very significant thing he said was, "I know that not one single member of the Seminary faculty (40 in number) believes as you do." Obviously, all were liberal even four decades ago. This confirms what I have written, namely, that liberals make room for cults in their evaluation of people's beliefs.

When a fine person as Dr. Braden would classify cultists among those who believe, it is time that we awaken to the apostasy which has taken such a wide sweep across America. Let us stick to the Scriptural classification of people and institutions, as well as those who are generally identified with Christianity but are not born again.

LIVING IN A NUCLEAR AGE

Prof. John E. Dahlin

Christians Need Unhesitating Confidence

The best example from the Scriptures to bolster our position in these times is the account of Paul's magnificent attitude demonstrated at the time of his shipwreck. The grain-laden freighter on which he was

sailing was overtaken by one of these violent Mediterranean storms. Following two weeks of such a hurricane, the members of the once brave crew were resigned to a certain death. The passage in Acts points out that as far as they were concerned "all hope was gone." They had been

reconciled to the inevitable—a watery grave in the Mediterranean sea. In that darkest hour of despair the apostle Paul stepped forth with these bracing words “Be of good cheer, for I believe God” (Acts 27:25). In other words, he recited his creed. These are days when we, too, need to recite our creed and declare our beliefs. A pussy-footing, stammering, negative, and compromising brand of Christianity simply won’t suffice in these vexing days of unbelief. A positive message is the crying need of this hour. All is not lost: the points of the compass still point the right way; the multiplication table has not changed, and truth has not abdicated from this earth.

Many of us evangelicals vigorously disagree with the philosophy of John Dewey, who taught that truth is relative—not absolute. This is a dangerous concept since we cannot survive if we are stripped of the absolutes. We lift up our hearts in thanks to God that the fundamental landmarks are all there. We have this verified in the Scripture: “Jesus Christ the same yesterday, today, and forever” (Heb. 13:8). The Psalmist puts it in almost identical words, “But thou art the same, and thy years shall have no end” (Ps. 102:24). It is unhesitating confidence we need in these days. In the Epistle to the Hebrews we are exhorted, “Cast not away your confidence, which hath great recompense of reward” (Heb. 10:35).

Must Combat the Spirit of Futility

Many people are resigned to the position that all is futile. They are abject and seemingly swept along by a spirit of hopelessness. The dark clouds overhanging the world at pres-

ent cause multitudes great anxiety and often pessimism reigns. Someone has defined a pessimist as one who blows out the light to see how dark it gets.

Christians simply must be optimistic and they should repeat with emphasis the words of the Psalmist, “The Lord of hosts is with us, the God of Jacob is our refuge” (Ps. 46:7). God has not vacated His throne; He still superintends the affairs of the universe. We must be able to take it on the chin, as it were, despite the fact that the world is rocking and reeling as a drunken man. Indeed, all is not lost: The Holy Spirit is here, and He indwells His Church and each believer. Furthermore, Jesus Christ is our Advocate ever present before the throne of God. The primary need, it seems to me, is to combat the spirit of futility which grips multitudes, including believers.

Must be Willing to be in the Minority

As Christians we need to be committed to the position of readiness in casting our lot with the minority. Let us remember it was the majority that crucified our Lord. Usually the judgment of the majority is faulty. Enoch, who walked with God in one of the darkest periods of history, was in the minority. Elijah also was alone, humanly speaking, when he stood on Mt. Carmel and conducted the test of the gods. Daniel, the man of God, was in the minority at the time the king’s decree was published forbidding men to worship anyone but the ruler of Babylon. Fortunately, Daniel had a backbone, and not a string of cartilage which you find in some persons, figuratively speaking. Martin Luther was in the minority when he appeared before that august body at

Worms. He stood his ground: "Here I stand, I cannot do otherwise, so help me God." The world has never been the same since he took that historic stand in 1520.

This seems to be a day when Christianity is popularized. People are prone to climb onto the band-wagon with the majority, whose position for the moment may be popular. Not very many are willing to "go outside His camp bearing His reproach." It is exceedingly popular to federate. Ecumenicalism seems to be in the air. A massive world church is being built with the hope that it will make a major impact upon the world, and yet we find the Bible admonishing us as believers "to come out from among them and be separate." One simply cannot run both with the hound and the hare. The separated church, when it has been in the minority, has shined the brightest for Christ. The Church of Smyrna is a clear example of that position. The need today is to encourage God's people to demonstrate a willingness to be in the minority. I see no other alternative if we are to remain loyal to our Lord and fulfill our God-given mission on earth.

Capacity for Clear Discrimination

As believers we simply must be able to discriminate between the true and the false, the chaff and the wheat, also between the genuine and the spurious. We are specifically admonished by John to do this, "Beloved, believe not every spirit, but try the spirits, whether they are of God. Many false prophets have gone out into the world" (I Jn. 4:1).

The reason that millions of people fall for the present activities of cults and "isms" is that they lack the

capacity of discrimination. Never has the need been greater than now to check people's credentials. These cultists and deceivers always put forth that which seems plausible, and invariably they sugar-coat their pills of false doctrine in order that naive people may accept them. All across America I have seen once active and useful church people being swept into one or the other of these new-fangled concepts. We sorely need Paul's admonishment, "Therefore, my beloved, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord" (I Cor. 15:58).

Need for Strong Convictions

Coupled with the capacity for discrimination is the need of being know-so Christians. There are entirely too many in our day who prefer to be spectators, and this position they take at a time when great issues are debated and when much is at stake. In this respect they are like the people who followed the throng on Calvary's road. Most of them had no great convictions; they simply were there. The eyes of such people often become as big as grapefruit, but on the other hand, their brain becomes dwarfed and is no bigger than a split pea. Our fellowmen usually welcome a voice of certainty, and they listen to men who have the courage to say, "Thus saith the Lord." The person who is sure of his subject still commands attention. Somehow, dogmatism is not a popular position in a day when theology is diluted. Many people, even preachers, do not know what they believe. Numerous questionnaires prove the lack of conviction on the part of most clergymen.

Few there are who are ready to say with Paul, "I know whom I have believed . . ."

Many years ago I heard Admiral Richard Byrd at Detroit, Michigan, who spoke in a fascinating way concerning the Antarctic regions. He spoke with conviction because he had experienced conditions near the South Pole. We who have met Jesus Christ ought to have far greater experiences, and we should unhesitatingly declare the wonders of redemption in Him. When a friend asked the renowned scientist Michael Faraday during his last illness, "What are your speculations now?" "Speculations," he replied with a note of indignation, "I have no speculations: I have certainties."

A Christian who possesses convictions will also remain a victor, never a victim. In more than 60 years of ministry, which have taken me to most parts of this land and to some other countries, I have found a growing number of people who have become victims of fears, and not only fears, but victims of a diluted theology which has rationalized the Bible. This is unwarranted, I think, for we are called upon to be world conquerors. Rightly John says, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I Jn. 5:4). If I were to build a local church, I would ask the trustees to allow me to place over and above the outside entrance, and also above the entrance on the inside, these words, in bold letters, a *Victor or a Victim*. Surely this is the manner in

which many people both come to and leave the church each week. It might be wholesome to dramatize the matter by placing such a statement so that every church-goer would see it, and perhaps think seriously about that matter. There actually is no middle way or neutral position to take in the Christian life.

Now let us come back to Peter's words, which constitute the text, "What manner of persons ought ye to be?" In reading the whole context, the apostle is talking about the climactic developments at the conclusion of the dispensations. Even atomic heat seems to be alluded to in the verses. It is a sobering presentation. Are we doing as Peter suggests, "Looking for and hastening unto the coming of the day of God?" Nothing so fortifies us to meet times like these as a conviction that the coming of the Lord is near. Pre-millennialists, and more specifically, pre-millennial pre-tribulation-rapturists, have every reason to be optimistic in these latter days. The imminence of Christ's return is the blessed hope; it bolsters us in facing unprecedented moments of history. Tragically, behind the pulpits, and within many seminaries today, there are a number of men who do a great deal of hedging on the subject of the Lord's Return. We must not yield to the voices that clamor to be heard, especially those who urge us to surrender our convictions on the authority of the Scriptures and the literal, imminent coming of our Lord. Only people of great convictions and spiritual certainties are equipped to live in a nuclear age.

HAVE YOU RECEIVED THE BAPTISM?

by Dr. Roy E. Knuteson

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Ask the average evangelical congregation, "How many of you know you are saved and going to heaven?" and almost every hand will go up in testimony to their certainty. But ask the same assembly, "How many of you have received the baptism of the Holy Spirit?" and there will be some hesitancy. Very few will raise their hands. Why do so few Christians understand this important doctrine? It seems to be one of the most widely misunderstood truths in the entire Word of God. But it shouldn't be, for the Bible clearly explains this vital work of the Holy Spirit.

Spirit Baptism: What Is It?

One of the greatest and most far-reaching works of God in this age is the baptism of the Holy Spirit. It is so tremendously important that John the Baptist announced it as the next great act of God in the prophetic calendar (see Matt. 3:11). Jesus Christ commanded His disciples to do *nothing* until they had received it (see Acts 1:4, 5). Since such importance is attached to this single ministry of the Holy Spirit, we should carefully study its exact meaning.

Strangely, however, this truth has been neglected, ignored and grossly misunderstood by the great mass of professing believers. Much of the confusion that centers around this ministry of the Spirit results from misunderstanding of the words God chose to describe it.

The Words God Chose

The word "baptize," transliterated from the Greek term *baptizo*, means to "immerse, overwhelm, or submerge." Behind it lies the concept of *identification*. Once a substance has been completely overwhelmed, or

immersed, into another body or substance, it loses its own identity and becomes part of another. So the baptism of the Holy Spirit is a work of identifying believers completely with someone or something.

The Holy Spirit is the administrator of this baptism (see I Cor. 12:13). John prophetically declared in Mark 1:8: "I indeed baptize you with water, but he [Jesus] shall baptize you with the Holy Spirit."

You may ask, "How can the Holy Spirit be the administrator of this baptism, when it is clearly stated that Jesus is the baptizer?"

The apparent dilemma is solved when we remember that the Spirit is subordinate in ministry to both the Father and the Son. This is why Jesus could announce that He would *send* the Holy Spirit (see John 16:7). Jesus Christ is the sovereign controller of the works of God, and the Holy Spirit is the one who accomplishes the work. Thus, the Lord Jesus can baptize with the Holy Spirit, while the Spirit does the actual baptizing work.

Some Christians have tried to distinguish between a baptism "by" the Spirit (see I Cor. 12:3) and a baptism "with" the Spirit (see Acts 1:5). But the term in both verses is *en pneumate*. We cannot build two separate doctrines of Spirit baptism on one phrase.

Spirit Baptism Defined

Much confusion results from failing to distinguish this work from other related ministries of the Spirit. In order to clearly see the distinctions, let us first state exactly what is meant by the baptism of the Holy

Spirit. At this point, we are not left to mere speculation, because the Bible itself defines it clearly. In I Corinthians 12:13, we are told: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

So the baptism of the Holy Spirit is that divine operation which places the believer into the mystical body of Christ, the Church, and makes him one with all other believers.

In order to fully comprehend the significance of this baptism, let us contrast it briefly to related ministries of the Spirit.

Not Regeneration

Many of God's undertakings on behalf of men occur at one and the same time. This is true with regeneration and Spirit baptism. Baptism places the believer "in Christ" (see Gal. 3:27; Col. 2:12), while regeneration places Christ's life *in* the believer (see John 17:23; Rev. 3:20). Through the process of regeneration we receive eternal life (see I John 5:11, 12), but through Spirit baptism those who have this life are united forever with Christ.

While these works are simultaneous and occur in the believer the moment he trusts in Christ, they still remain distinct, separate ministries of the Holy Spirit.

Not Indwelling

It is the consistent testimony of Scripture that every believer in this age receives the Spirit when regenerated (see Rom. 8:9; I Cor. 6:19). Jesus prophesied of this when He spoke of the Spirit's coming, by stating: "I will pray the Father and He shall give you another Comforter,

that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17).

The Holy Spirit's residence within the believer is not the same as the believer's position within the body of Christ. The Spirit's indwelling ministry makes the victorious life possible, while the baptism provides an exalted position, with many accompanying blessings.

Not Filling

A number of contrasts exist between the ministries of baptism and filling which clearly point out the necessary distinctions.

First, there is no Bible verse which commands us to be baptized by the Holy Spirit. There is no need for one, since every Christian is already baptized by one Spirit into one body. But a definite injunction is given regarding filling. Paul said, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). This distinction does away with any "seeking for the baptism."

Second, the baptism is a single operation of the divine Spirit, whereas the filling is a continual process. No scriptural example can be cited to warrant more than one baptism. Yet, over and over again the early disciples were *filled* with the Holy Spirit (see Acts 2:4; 4:8, 31; 9:17; 13:9). The baptism brings the believer into an unalterable and eternal position—it is not repeatable. But filling affects the Christian's experience, and is repeatable. Baptism, it can be said, affects your standing; filling, your state before Christ.

Third, the baptizing work of God's Spirit affects *all* believers, while filling, regrettably, does not. Paul declared that by "one Spirit are we *all* baptized into one body." This was the experience of all the believers at Pentecost. However, since carnality is so rampant among professing Christians, no one would claim that everyone is "filled with the Holy Spirit."

Perhaps some of the confusion results from sincere Christians having used the word "baptism" when actually they meant "filling." It is as important to be scripturally correct in our terminology as it is to be accurate in our doctrine. Both will ultimately affect our Christian experience and practice.

No Prerequisites

The all-important question is: Have you received this baptism? Lest you think that this blessing is only for an elite spiritual class of people, let us be reminded that spirituality is not a prerequisite.

This may seem inconsistent with the Spirit's holy character, but a brief examination of two passages of scripture will support this truth.

Paul emphatically declared to the Corinthians: "By one Spirit are we all baptized into one body" (I Cor. 12:13), yet in this same book he rebuked those same Christians for their carnality (3:1-3).

A further examination of this epistle reveals that many of those believers were involved in various sins and disorders, yet they had received "the baptism." The experience of the Corinthians refutes the idea that his blessing is for a select few.

This work of God on our behalf parallels the work of salvation, which is not accomplished because of our own merits, but because of God's abundant grace. We are "in Him" because of grace, not because of our works.

Many Bible students point out that the disciples at Pentecost received the baptism because they prayed and "tarried" for God's Spirit (see Acts 1:4, 14). Please note, however, that the prayer meeting did not cause the Spirit's descent; it was, rather, the natural response of a group of believers fellowshiping together, waiting for God's promise. Incidentally, they were engaged in a business meeting during a portion of this time. They had not been told to pray, but to "wait" (Luke 24:49; Acts 1:4), which simply meant that they were not to engage in ministry until the Spirit came.

The Spirit did not come because of their prayers or spiritual stature before God—He came at a divinely scheduled time (see Acts 2:1), in accordance with the divine promise (see Luke 24:49).

Tongues Not The Sign

Recently, a friend insisted he had received the "baptism," for as he put it, "I have spoken in tongues." No one will deny that the disciples at Pentecost spoke in "tongues" when the Holy Spirit came upon them (see Acts 2:1-4). However, these "tongues" were natural languages of that day, not ecstatic utterances as is the case today. In fact, wherever "tongues" are mentioned in the Bible, it is always a reference to a natural and known language.

When Cornelius and his friends received the Gospel and the accompanying ministry of the Spirit, they spoke with tongues and magnified God (see 10:46). Likewise, the Ephesian disciples "spoke with tongues, and prophesied" (19:6) when they received the Holy Spirit. These are the only occurrences of speaking in tongues in the Book of Acts, and on each occasion these supernatural utterances are coupled with the Holy Spirit's indwelling and baptizing work. How then can it be stated that speaking in tongues is not the sign of the baptism?

A careful study must be made of the contexts of each of these three passages. In each case where tongues were displayed, there were Jews present who doubted the validity of the Spirit's presence in others. In agreement with this, Paul stated in I Corinthians 14:21: "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord."

The law was given to Israel, and the display of tongues is cited here as a specific sign to that nation. In verse 22, Paul stated that the sign of

"speaking in tongues" is for "unbelievers." Following Paul's logic, we conclude that these unbelievers are Israelites. But then, Paul warned them against using tongues in the assembly when unbelievers are present (v. 23). Here he evidently referred to unbelieving Gentiles, who would think the Corinthians were "mad." So we conclude that "speaking in tongues" is not a "sign" for all, and certainly not for Gentiles, but for unbelieving Jews. Hence, it cannot be claimed as a necessary result of having received the Spirit's baptism.

If speaking in tongues, prayer and spiritual standing are not requirements for receiving Spirit baptism, how is it received? The baptism of the Holy Spirit is received at the time of conversion. It is an instantaneous, supernatural work coincidental with salvation which every believer shares in the moment he places his faith in the finished work of Jesus Christ.

If you have placed your faith in Jesus Christ for salvation, you can answer with confidence, "Yes, I have been baptized by the Holy Spirit according to His promise!"

HOW TO STOP THE CREATIONISTS

by Dr. Henry M. Morris

Evolutionists are sparing no expense in their efforts to destroy creationism.

* * * *

A wave of hysterical anticreationism has been growing in America in recent years, as a reaction to the revival in the past 20 years of belief in special creation and a personal Creator-God.

Professor Kendrick Frazier has even advocated the extremist position that a professor should have the right "to fail any student in his class, no matter what the grade record indicates," if that student believes in creation. Even more alarming is his contention that a school should have the right of "retracting grades and possibly even degrees," if a student

later on should espouse creationism "after passing the course or after graduating" (see *Skeptical Inquirer*, Vol. 8, 1983, pp. 2-5).

Note also the following amazing opinion by Professor John W. Patterson of Iowa State University: "Creationists often complain that their theories and their colleagues are discriminated against by educators . . . As a matter of fact, creationism should be discriminated against . . . No advocate of such propaganda should be trusted to teach science classes or administer science programs anywhere or under any circumstances. Moreover, if any are now doing so, they should be dismissed . . . I am glad this kind of discrimination is finally catching on, and I hope the practice becomes much more vigorous and widespread in the future" (*Journal of the National Center for Science Education*, Fall, 1984, p. 19).

Discrimination on the basis of race, sex or even "sexual preference" is bad, according to prevailing standards of the world, but discrimination against those who believe in a supernatural God who created the world is good! Perhaps Dr. Patterson's views are colored somewhat by the fact that he has been defeated so severely by Duane Gish and other creationists in scientific debates on creation/evolution.

These may be extreme examples, but there is no doubt that anticreationist hysteria has become a major phenomenon of our times. In the past several years, more than 40 anticreationist books have been published, not to mention frequent inflammatory anticreationist articles in just about every newspaper and magazine

in the country. The recent anticreationist decision by the U.S. Supreme Court in effect banned any teaching in the public schools that might imply belief in a supernatural God. The ACLU has promised a lawsuit against any school district that dares to present creation even as a scientific alternative to the evolutionism that now dominates schools and textbooks almost everywhere. Evolutionists are sparing no expense in their efforts to destroy creationism.

Well, we can tell them how to destroy creationism once and for all without going to all this time and trouble and cost. Just give us one real scientific proof of evolution! Creationists are not at all afraid of any genuine facts of science, and evolutionists insist that evolution is a scientific fact; so why can't they cite even one proof—or even any unequivocal scientific evidence—of evolution?

The fact is that *there is no such evidence*. Therefore, they must resort to bombast, distortion and intimidation instead. Evolution is their religion, and they must defend their faith at all costs. Christians, in the meantime, urgently need to wake up to see what is really going on.

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BOOK NOTICES—New Books in Stock

MYSTERY MARK OF THE NEW AGE — Texe Marrs. here is a book that exposes the darkness of the New Age Movement and uncovers Satan's bold design for world domination. Much has been said about the "Mark of the Beast" but this book tells not only about that mark but also all of the other symbols and marks used in this demonic system including pentagrams, triangles, twisted crosses and others. Many of these symbols are illustrated in this interesting and informative book. 287 pages, \$8.95

AMERICA: THE SORCERER'S NEW APPRENTICE — Dave Hunt & T. A. McMahon. Another book on the New Age Movement? For years this movement has been called a fad—something that will pass away much as other movements of the past. This presentation by the authors will put to rest all of those notions. America is not only in a precarious position, it is in danger of being enslaved by the very devilish Eastern mysticism that it is accepting, and sometimes embracing as from on High. The authors are making an attempt to warn America of what they consider "... a Trojan horse that will eventually bring doNn Western civilization." Every American, but especially every Christian, should be aware of the facts presented here. 293 pages, \$8.95

ARE THESE THE LAST DAYS? — Robert Glen Gromacki. Without exception everyone is interested in the future—what will tomorrow bring? Christians, especially, are interested in the study of prophecy. There have been so many theories about "The End Times" and what will happen, and when. The author of

this book puts to rest much of the speculation and presents a Gibleal answer to many questions. Good reading. 149 pages, \$3.50

FAITH MISGUIDED, Exposing the Dangers of Mysticism — Arthur L. Johnson. The many misunderstandings spawned by mysticism have gained respectability within the evangelical community, according to the author, and need to be confronted. These philosophies place experience and emotions above the inerant Word of God. Though mysticism is sometimes called "just another cult," it has had a real effect on many Christians who have never even heard of it. The author shows that many of the fallacies prevalent in churches today have originated from mysticism, how it and they started, and why it cannot be mixed with God's Word. 156 pages, \$6.95

EVANGELISM: The Trojan Horse of the 1990's — Wilson Ewin. This is a small 20-page pocket-size booklet that critiques the current trends in mass evangelism. I quote from one paragraph, "Beginning some 40 years ago, a Trojan horse was wheeled out and parked on the field of evangelism. It became identified as ecumenical evangelism—the grouping together of believers with the unregenerated in efforts to preach the gospel. Masses of evangelicals were charmed and many began to cooperate. The early trend of the 1950's has now become common practice in mass evangelism." The author has many quotes from newspapers and news magazines. 21 pages, \$6.00

A CALL TO DISCERNMENT — Jay E. Adams. The sub-title is,

"Distinguishing Truth from Error in Today's Church." The author is director of Advanced Studies at Westminster Theological Seminary and had published over 50 books. He states the reason for this one: "Christians today are inundated with more spiritual instruction than ever before. It comes from books, magazines, seminars, tapes, television evangelists, pastors and Bible teachers within our churches. In addition to the bombardment of conflicting statements and teachings, many Christians are confused and distressed by recent scandals involving noted Christian personalities." A most-needed gift in the church today is the gift of discernment. 139 pages, \$5.95

THE MORMON CORPORATE EMPIRE — John Heinerman & Anson Shupe. This monumental study, listed in our catalog on page 24, is now in paperback. The sub-title is: "The Eye-Opening Report on the Church and its Political and Financial Agenda." 294 pages, \$11.95

OUIJA: The Most Dangerous Game — Stoker Hunt. If you think that the Ouija Board is a harmless game you need to find out who answers the questions it is asked! Here is a book that investigates the history and legacy of this "game" that has inspired murders, madness, obsession and possession. 156 pages, \$7.95

THE COMING RUSSIAN INVASION OF ISRAEL — Thomas S. McCall & Zola Levitt. This is an updated release of an original publication of 1974. This one includes the latest events in the history of the nation and its neighbors including the Rus-

sian invasion of Afghanistan; the Iran-Iraq war; the growing threat of the North African country of Libya; and a number of less publicized events that bring the world closer to the days prophesied by the prophet Ezekiel. 94 pages, \$4.95

THE TRUTH ABOUT MORMONISM: Is It A Christian Church? — Hugh Pyle. The general public knows very little of this wealthy, fast-growing religion. It is involved in a desperate effort to be recognized as a Christian church. The author removes some of the mystery of Mormonism by comparing its teachings with Biblical Christianity. 80 pages, \$2.95

THE MAZE OR MORMONISM — Walter Martin. First published in 1962 but much more up-to-date, this book is enlarged to provide any Christian with a firm understanding of the many doctrines and practices of the Mormon cult. 374 pages, \$7.95

THE THREENESS AND ONENESS OF GOD: An Examination of the "Jesus Only" Movement & the Local Churches of Witness Lee — James Bjornstad. Published in Belfast, this little booklet contains much enlightening information on the two subjects considered. 23 pages, \$6.00

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PERTINENT QUESTIONS AND ANSWERS

John E. Dahlin, Editor

QUESTION . . . Do the Scriptures predict an immense expansion of the cults as we approach the End-Times?

ANSWER . . . The New Testament makes this solemn prediction in several of the Letters. Paul makes this clear in his writings. In II Tim. 3:11-13 the Apostle refers distinctly to the delusions of the latter-days. II Peter in chapter 2:1-3, the writer refers to the damnable heresies of the end-times. Both John and Jude mention the false teachings with their anti-Christian doctrines becoming conspicuous in the end of the age. In His Olivet Discourse, Matthew chapter 24, our Lord points out the same development will characterize the end of the age.

QUESTION . . . Will the cults develop a very special pattern of delusions in the final period?

ANSWER . . . As this period is approaching, demonology will become a special form of delusions. Paul makes special mention of this development in I Tim. 4:1. Many able scholars believe that some of the present-day cultists are persons energized by demon power. Worshiping the devil is on the increase in these days of apostasy. Demonology must be included in the interpretation of cultic work.