
The Quarterly

JOURNAL

PERSONAL FREEDOM OUTREACH



VOL. 10, NO. 1

JANUARY-MARCH 1990

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No Ma'am... That's Not History!

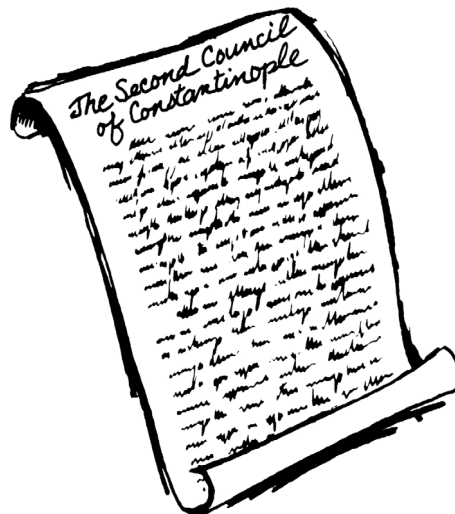
Shirley MacLaine, Reincarnation and Scholastic Dishonesty

by Stephen F. Cannon

The final credits are rolling on **Late Nite with David Letterman**. Yawning, I decide to hang on a few more minutes and see who Bob Costas is interviewing on his NBC talk show **Later**. All thoughts of sleep vanish instantly when I see that his guest is Ms. New Age herself, Shirley MacLaine.

I make a mental wager with myself that as surely as night follows day, before this half hour is over, she will find a way to denigrate Christianity while touting the glories of reincarnation and Eastern mysticism. And voila! About halfway into the show she proves that I have prognosticated correctly (even without benefit of psychic powers). Under the questioning of the host I am treated to this "scholarly" exchange.

Costas: You get a lot of negative feedback from people who feel strongly about Christianity or a more Western view of religion, which basically states that we go through this life and that our soul finds its way to Heaven; so in that sense the experience is finite. And if people were to explore what you are suggesting they would be untrue to



their own religious belief.

MacLaine: Yeah, but, Bob, remember that in 553 A.D. there was an ecumenical council meeting in Constantinople where the teachings of Origen, which are the teachings of the physical reembodyment of the soul, were struck from the Bible by the Emperor ah, Constan...; by the Emperor Justinian and ah, his Empress Theodora. So the Bible

has been written and rewritten many, many times by people like you and me, by folks who have their meetings and they decide that this is maybe not a good idea.

Now the reason that Theodora and Justinian, by the way, the word justice comes from his particular reign in Rome. Ah, the pope boycotted that ecumenical council meeting because the whole thing was stacked, ah, by bishops who were appointed by the Empress Theodora, in order to strike the teachings of Origen, which the early Christian Fathers were teaching from the Bible; because she wanted complete control over the human soul. Whereas the teachings of Origen were talking about men and women — men and women are responsible for their own destiny through time.

So when you say Christian doctrine, what year are you talking about? You see, that's why all of this business of people who object to someone else's view of time, view of God, view of reality, view of life and death, it's all relative. It all really depends on what

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EDITORIALS

DELIVERANCE MINISTRIES AND CULTIC TENDENCIES

Deliverance ministers, those who teach that Christians can be indwelt and controlled by demons who cause the believer to sin, are guilty of cultic tendencies whether they know it or not.

No matter how orthodox these deliverance ministers or counselors are in the rest of their theology, they are blind to their error on the subject of spiritual warfare. In their zeal, these ministers teach and practice things that go beyond scripture and that touch cultic tendencies. No amount of sincerity on their part can erase the inconsistencies that riddle their teaching and practice with regard to spiritual warfare.

For example, deliverance teachers appeal to Ephesians 6 and talk of "warfare." However, Ephesians 6 hints at neither indwelling demons nor exorcism; it presents Satan as an external foe. Here deliverance teachers are guilty of reading into Scripture, a practice called eisegesis, which is a cultic tendency.

Another example of the deliverance teachers' eisegesis is their reading of Ephesians 4:27. Here "place," metaphorically means "opportunity." (*Vine's Expository Dictionary of the New Testament Words*, pg. 185) Deliverance teachers see metaphorical opportunity as a literal place inside the believer's body.

Other cultic tendencies that appear in deliverance teaching are:

1. Mislabeling scriptural categories: Deliverance teaching blames believers' sins on indwelling demons, which must be exorcised if the believer is to be free of besetting sins.

Scripture is clear about "sins of the flesh." Colossians 3:5-9 mentions anger, fornication, lying, and so forth. Christians are told to mortify these and to replace them with godly alternatives such as kindness, forgiveness, mercy and truth. Galatians 6:19-21 talks of the "works of the flesh." Certainly Satan tempts and works through the flesh, but nowhere does Scripture confuse the flesh with demons, much less teach that we can be free of these sins through exorcism.

2. Misuse of source material: In personal correspondence with a deliverance counselor, this writer was told that others for many years held to deliverance teaching. The name of John L. Nevius and the book, **Demon Possession and Allied Themes** was cited for validation of this teaching. Citation of this book was curious since Nevius taught the opposite of deliverance beliefs. Consider these statements:

"In China, the uniform testimony of the supposed demon is... 'I cannot live where Christ is. I must go.' There is something in the very atmosphere of Christianity which is repellent to them ... We believe that Christ is present with his people, and that His Spirit dwells in them. Is it strange then that demons, recognizing Christ's presence with his

people, should instinctively escape from a Christian atmosphere?" (pp. 278, 290)

Commenting on Nevius, Dr. Ben Rogers wrote in his book, **Can A Christian Be Demon Possessed?:**

"It is also the uniform testimony of demons that they fear the one great God and acknowledge the power of Jesus Christ our Lord." (pg. 9)

Deliverance teachers also use sources that disagree with them on many issues but agrees with them that Christians can be demon-possessed.

An example is Moody College's C. Fred Dickason. Dickason says of Ensign and Howe that they are a "valuable resource" (**Demon Possession and the Christian**, pg. 83), have "considerable experience" (pg. 99), are "weighty" (pg. 172), "particularly helpful" (pg. 299), and quotes or cites them on 37 pages, but never hints at all the theological points on which they disagree. The Jehovah's Witnesses are notorious for this practice. (See, **PFO Newsletter**, January-March 1985, "A Lie Grows in Brooklyn.")

3. Manipulation through fear and guilt: "We are talking about those who have been invaded through grounds given in ancestral involvements," writes Dickason on page 347 of **Demon Possession and the Christian**.

A statement such as that could put true fear into the heart of an immature and untrained believer. The idea that believers can be affected by the sins and demon problems of their ancestors raises a whole raft of questions: Which ancestors? Which demons? What about ancestors I didn't even know? How could I ever be sure or free from fear knowing I might have had a drunk or a pervert as an ancestor? How does Mr. Dickason know he doesn't have ancestral demons? These questions don't have biblical answers.

Use of fear and psychological bondage is a favorite cult practice. Ex-Moonie Steve Hassan elaborates:

"The cult member comes to live within a narrow corridor of fear, guilt, and shame. Problems are always the fault of the member, and are due to his weak faith, his lack of understanding, 'bad ancestors,' evil spirits, and so forth. He perpetually feels guilty for not meeting standards. He comes to believe that "evil" is out to get him. In every destructive cult I have encountered, fear is a major motivator. Each group has its devil lurking around the corner waiting for members to tempt and seduce, to kill or to drive insane. The more vivid and tangible a devil the group can conjure up, the more intense is the cohesiveness it fosters." (**Combating Cult Mind Control**, pg. 82)

Like it or not, realize it or not, deliverance teachers are creating confusion and bondage. They are leaning in a cultic direction. In their use of Scripture, their use of sources and their fostering of fear they are to be challenged and confronted.

—GRF

NEWS UPDATE

THE WAY SUSPENDS EMPORIA CLASSES

The Way International, the New Knoxville, Ohio-based sect founded by the late Victor Paul Wierwille, has suspended classes at its college campus in Emporia, Kan., because of declining enrollment. Way college officials did not say when classes would resume.

Donald Wierwille, president of the college and son of the late founder, did not say that the 41-acre site was for sale, but indicated he would consider purchase offers. "If there is an organization that has better use for it than we have, I'd certainly be willing to listen to them," he told the Associated Press.

Wierwille added, "We still are planning to utilize the campus, running weekend seminars and the summer school." The Way College of Emporia was started in 1974 when the site was bought from the United Presbyterian Church. Its enrollment reached a peak of 578 in 1980. Only 20 students enrolled for fall 1988 classes and fewer enrolled for fall 1989.

Wierwille said the drop in enrollment might reflect a decrease in interest in religious education. "Perhaps there is a lack of interest being exhibited in our biblical studies programs. Wierwille said. "Perhaps they are getting their needs met elsewhere." Reports, beginning in the spring 1987, indicated several top Way leaders had been removed from their positions, causing many followers to distance themselves from the group.

—MKG



PSYCHIC ATTEMPTS TO STOP TRAIN

A psychic healer and mentalist from the Soviet Union was killed in Moscow as he tried to use his "powers" to stop a freight train. The train's engineer stated to officials that the psychic, E. Frenkel, "stepped onto the tracks with his arms raised, his head lowered and his body tensed."

The Russian newspaper, Sovetskaya Rossiya, reported on Oct. 1 that "investigators looking into Frenkel's decision to jump in front of a train found the answer in the briefcase he left by the side of the track." Authorities found notes written by Frenkel in which he alleged, "First I stopped a bicycle, cars and a streetcar. Now I'm going to stop a train."

Frenkel claimed that the halting of a train would be the "ultimate test" of his powers. The train did eventually come to a halt, but only after it had run over Frenkel and

emergency braking was applied. The Soviet newspaper did not give the date on which the accident occurred.

—MKG



T.M. IN COURT — AGAIN

Diane Hendel, former practitioner and teacher of Transcendental Meditation, has brought suit against the Maharishi Mahesh Yogi and the TM organization under the Racketeer Influenced and Corrupt Organization (RICO) Act.

Hendel, who was involved with various TM organizations for more than 18 years, maintains that various physical and psychological maladies arose as a result of the practice of T.M. and its corollary teaching known as the Sidhis.

The 11-count suit charges mail and wire fraud, misrepresentation and negligence, calls for a jury trial and damages of more than \$2.5 million. The trial will take place in Federal Court in Washington, D.C.

—SFC



MOUNT CARMEL OUTREACH ESTABLISHES BIBLE ANSWER LINE

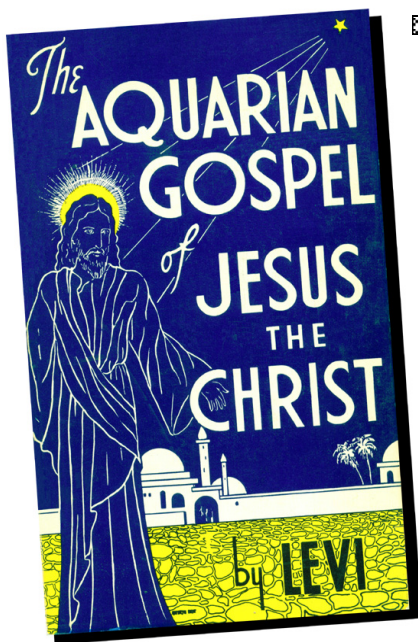
Mount Carmel Outreach, a countercult ministry based in Rockford, Ill., has established a phone message service with more than 250 recorded messages on a variety of subjects, including Christian apologetics, cults in general and specific topics within cultic religions.

Scripts for "The Bible Answer Line" have been provided by major counter-cult ministries across the country, including Personal Freedom Outreach.

Callers to the service may request specific titles or may obtain the "index tape" on the topic of inquiry to familiarize themselves with the titles available.

The message line phone number is (815) 968-CULT (2858). A catalog describing the service and a list of topics may be received by sending a self-addressed stamped envelope to Mount Carmel Outreach, P.O. Box 5761, Rockford, IL 61125.

—MKG



The Aquarian Gospel

A Summary of a Contemporary Pseudo-Scripture

by M. Kurt Goedelman

The Aquarian Gospel of Jesus the Christ contains a variety of New Age thought disguised as an updated Christian Gospel. This "gospel" begins with the birth and early life of Mary, the mother of Jesus, and concludes with the events surrounding Pentecost. In between is, among other things, "a complete record of the 'lost' 18 years [of Jesus] so strangely silent in the New Testament."

The purported author of this work is Levi H. Dowling. However, a publisher's note in the book says "the book was transcribed between the early morning hours of two and six," indicating spirit-induced automatic writing or, as described in the book's introduction, "wireless telegraphy" (pg. 17). The introduction tells the reader that Dowling's commission was to "take up your pen and write," a command he "received from Visel, the Goddess of Wisdom or the Holy Breath." (pp. 14-15)

Dowling, who preferred to be addressed as "Levi," was born in 1844. He was the son of a Disciples of Christ preacher. However, it appears he strayed from Christian belief early. It is claimed that at age 13, Levi debated a Presbyterian elder on the issue of everlasting punishment for the wicked. It also is claimed that young Levi became a student of world religions and "entered into a deeper study of etheric vibration, determined to solve the great mysteries of the heavens."

Perhaps Dowling's motivation in life came from a vision he is said to have experienced. Three times he was told to "build a white city." After 40 years of "study and silent meditation," Dowling is said to have "reached a state of spiritual consciousness that permitted him to enter the domain of these superfine ethers and interpret their mysteries." Thus he was able to build his "white city," **The Aquarian Gospel of Jesus the Christ**.

First published in 1907, four years prior to Dowling's death, **The Aquarian Gospel** claims as its source the Akashic records. These are said to be the "imperishable records of life ... [which] are wholly in the domain of Supreme Intelligence, or Universal Mind." Dowling is purported to have contacted, under the Spirit of Supreme Intelligence's direction, the tones and rhythms of such biblical figures as Enoch, Melchizedek and Jesus of Nazareth. The volume further says all of Dowling's "transcriptions are true to the letter." (Introduction, pg. 17)

The Aquarian Gospel gets its name from astrology. During the rise of the Roman Empire and Jesus' earthly ministry, the sun entered what astrologers call the sign of Pisces, ushering in the "Piscean Age." Nineteen hundred years later, the sun is in the sign of Aquarius, ushering in the "Aquarian Age," which is supposed to bring an advanced stage of spiritual consciousness, wherein the spiritual side of Jesus' lessons may be understood by many.

If the Aquarian Age was a time when many did comprehend Jesus' message, it would be a blessing to the whole world and a time of great revival.

However, the message of **The Aquarian Gospel** is far removed from that of what is found in Scripture.

The Aquarian Gospel tell a story of Jesus' childhood, early education and travels. None of this is found in the Bible. The Aquarian Gospel says Jesus' youth was filled with "traveling and learning from the masters, seers and wise men in the temples and schools of Tibet, Egypt, India, Persia and Greece." All this "learning" gives the book its pantheistic "New Age" flavor.

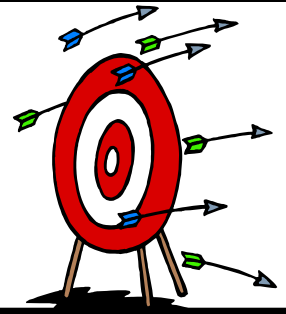
Along the way, **The Aquarian Gospel** expounds a theology of a multifaceted God, "the One, the Three, the Seven:"

"Before the worlds were formed all things were One; just Spirit Universal Breath. And the Spirit breathed, and that which was not manifest became the Fire and Thought of heaven, the Father-God, the Mother-God. And when the Fire and Thought of heaven in union breathed, their son, their only son, was born. This son is Love whom men have called the Christ. Men call the Thought of heaven the Holy Breath. And when the Triune God breathed forth, lo, seven Spirits stood before the throne. These are Elohim, creative spirits of the universe. And these are they who said, Let us make man; and in their image man was made." (Chapter 9, verses 15-20)

Jesus' teachings as told in **The Aquarian Gospel** seriously conflict with those recorded in the Bible. For example, Christ's deity, which is at the very heart of the Christian message, is dismissed as a teaching developed after the time of Christ and his disciples. The book's

(continues on page 7)

Joseph Campbell – MYTHING THE MARK



by Richard Pyle

Joseph Campbell, author of books about myths and subject of the PBS series **The Power of Myth**, has influenced people's spiritual views far beyond what one might imagine. Among his admirers is George Lucas, producer of **Star Wars**, the movie that gave us the line, "May the Force be with You." That sentence reflects as well as any the New Age belief in God as an impersonal force.

Campbell, in his TV series and book of the same name, also severely criticizes orthodox Christianity. Anyone who becomes a critic is fair game for a critique himself and should be tested to see whether his criticism is scholarly, honest and factually accurate. Unfortunately, Campbell failed on all these counts. He regularly misrepresented the Christian faith, calling a teaching Christian that was unbiblical.

For example, Campbell says: "... good, standard Christian doctrine — that at the end of the world there will be a general supplement and those who have acted virtuously will be sent to heaven, and those who have acted in an evil way to hell."¹ This is not Christian doctrine. The Bible says no man is saved by his own works. Instead salvation is found in Christ who lived a perfect life and died to pay for mankind's sins.

Campbell misrepresents the proper Christian view of women: "... Western subjugation of the female is a function of biblical thinking."² "In the biblical tradition ... the female as the epitome of sex is the corrupter."³ The Bible says the female is made in the image of God (Genesis 1:27), that she is of equal value with the male in God's sight, (Galatians 3:28) and that a husband's proper duty toward his wife is to love her with a self-sacrificial love (Ephesians 5:25). The woman is not pictured as the corrupter, that's Satan's role. Adam did

try to blame her (Genesis 3:12), but God didn't accept that excuse. Some Christians have mistreated and abused women, but they have not done so because the Bible commands or condones it.

His description of the Christian view of nature and natural urges also is inaccurate. He says "In the biblical tradition ... every natural impulse is sinful unless it has been baptized or circumcised."⁴ He also says "... nature is thought of as corrupt, every spontaneous act is sinful and not to be yielded to."⁵ The biblical view of nature is that God created nature and then pronounced it good. Man sinned and brought misery and death on himself and to the creation over which he had dominion. Creation has been marred, but still testifies to its creator in all his divinity and power.

In the Christian view, natural human impulses are not in themselves sinful. God has created man with needs and appetites that are acceptable in their proper context and proportion. Sex is acceptable to God when it occurs within the confines of marriage but unacceptable when it occurs during an adulterous affair that destroys a family.

Campbell also errs in presenting his own unsubstantiated opinions and assumptions as facts. For example, he says, "... there is no physical heaven anywhere in the universe,"⁶ which begs the question, "Has he been all over the universe to verify that?"

Campbell says that for 20th century western man, the Bible "... does not accord with our concept of the universe or of the dignity of man,"⁷ a statement that overlooks the millions of people who find it acceptable.

Campbell says the Bible is mostly metaphoric, a collection of myths and stories loosely woven around characters

who may or may not have existed. He regards Bible stories as being on a par with American Indian legends, Eskimo myths and aborigine tales. Campbell calls the virgin birth a symbolic event.⁸ He regards Christ's resurrection the same way.⁹ He calls heaven a metaphor.¹⁰ He says stories of Christ's miracles are poetry, not factual accounts.¹¹ He considers all elements of Christian belief to be metaphors, not facts.¹²

While dismissing much of the Bible as myth and metaphor, Campbell sidesteps the literary difficulty of regarding the Bible as such. There are portions of Scripture that are symbolic. Other parts, however, are clearly not symbolic and shouldn't be interpreted as such. Biblical passages that are prose, straightforward statements of fact or principle, some of which even contain direct statements that the writer intends to be read that way, cannot be interpreted otherwise. An example is Luke's introduction to his Gospel:

"Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the (word). Therefore since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you..." (Luke 1:1-3)

Campbell likewise does not address the difficulties archaeology presents to one who views the Bible as myth. William F. Albright, noted archaeologist and author, wrote of the Bible's historical reliability, "Discovery after discovery has established the accuracy of innumerable details and has brought increased recognition to the value of the Bible as a source of history."¹³ Millar Burrows of Yale wrote, "...archaeological work has unquestionably

strengthened confidence in the reliability of the scriptural record."¹⁴

Further testimony to the Bible's stature is found in its record of fulfilled prophecy. There are numerous biblical prophecies of events that already have taken place. In instances where they can be checked, the prophecies have a record of 100% accuracy with regard to specific events, places and people. Biblical prophecy is more than primitive men sitting around campfires, making up stories about where they came from, where they are going and why life is the way it is.

Having critiqued Christianity's critic, let us move on to analyze what Campbell would set up in place of Christianity, a belief system he defined in "The Power of Myth."

In Campbell's cosmology God is not a personal being, but rather an impersonal force as energy.¹⁵ He speaks of God as "... transcendent ground or energy itself"¹⁶ or that a God is "... a personification of a motivation, power or value system that functions in human life and in the universe ..."¹⁷ For Campbell, the creation or nature is an emanation from this impersonal force.¹⁸ Man, as a part of nature and thus one with the divine force, is divine.¹⁹ He says, "you are god, not in your ego, but in your deepest being, where you are one with the non-dual transcendent."²⁰

In Campbell's view, because man is divine in his innermost parts, man should look inward for truth, authority and guidance. According to Campbell, we should listen to the demands of our hearts,²¹ follow our bliss,²² "... rely on our intuitions, our true being"²³ and get in touch with our real selves.²⁴ This inward journey leaves behind: fears, desires, and duties;²⁵ thou shalt nots;²⁶ ego defined as "... what you think you want, what you will to believe, what you think you can afford, what you decide to love, what you regard yourself as bound to"²⁷ and rules derived from the historical needs and tasks of society, once one is mature enough to have internalized them to some extent.²⁸ In addition to these internalized societal norms, the extent of man's inward or subjective authority is limited in Campbell's system by the requirement to be compassionate, which he defines as seeing yourself in others²⁹ and sharing their suffering.³⁰ Further, he indicates that following our inward

leading should not bring us into the pursuit of bestial self-interest³¹ or living to our animal nature.³²

From the Christian perspective there are many difficulties with Campbell's system. First, if God is an impersonal force, why is the most complex and highly developed manifestation or emanation of that force — man — distinctly personal? In Christian terminology — how can personal man be made in the image of impersonal God? Indeed the unique diversity of all creation speaks of a personal creator, not an impersonal force, being behind it all. Why would an impersonal force emanate anything? Did this force desire company or fellowship? Did it have a sense of creativity? If so, doesn't that begin to make it personal, not impersonal?

One might ask about the poverty of life under an impersonal force. Can it hear our prayers and pleadings? Is it moved with compassion at our suffering? As an impersonal force does it have any empathy with or identification with or understanding of the fears and trials in the lives of us personal beings? Isn't it much better to have life under the living God of the Bible, who tells his people to boldly bring their prayers and petitions before Him that they may "... receive mercy and find grace to help us in our time of need?" (Hebrews 4:16)

Campbell would have us believe that man's goal is getting in touch with that divine force that spawned us all, being one with it or "dissolved in identification" with it.³³ Is this desirable? Is it a desirable thing to be dissolved in identification with an impersonal force, bask into a great energy field, presumably giving up those things that make one a personal being — identity, individuality, and uniqueness? Isn't much better the Christian's pursuit — eternal life with God where individuality, uniqueness, and identity are maintained but purified of that which contaminates, purified of greed, hate, selfishness and self-ambition?

Campbell creation as being one with the force from which it emanates. This makes him a pantheist. In the biblical view, God the creator is distinct from his creation. While the creation reflects God and we can learn something of Him by studying it, creation is not God any more than a painting is the painter.

In Campbell's system, man is divine. However, human history and experi-

ence testify that man is not divine but fallible and finite. The multiple failures and inabilities of individuals and the corporate crimes and tragedies of society prove that man is fallen and incapable of mounting God's throne.

The biblical position is that though man is made in the image of God and has been given dominion over the Earth, man is not God. As God said through Ezekiel: "In the pride of your heart you say, 'I am a God; I sit on the throne of a god in the heart of the seas! But you are a man and not a God, though you think you are as wise as a God.'" (Ezekiel 28:18-20)

Satan said to Eve in the garden of Eden, "You will be like God." (Genesis 3:5) He used the prospect of attaining divinity as an inducement to disobey God.

In Campbell's system, where each man is divine and looks to himself for truth, authority and direction, there is no basis for judging the morality of another's actions, even actions as heinous as Adolph Hitler's. Under Campbell's system, one can say that in murdering 6 million Jews that he was following his own inner leading, doing what he thought was right.

Campbell does try to set limits on where one's inner leadings may lead, but the limits are flawed. The requirement that one must not act in base self-interest, for example, does not pass the "Hitler test." Hitler may have believed he ordered the murder of concentration camp victims not in his own interest but in the interest of the world. Campbell's requirement that we internalize societal norms is valueless. To what extent do we internalize society's norms? If each man is God, what societal norm can bind him?

Campbell also requires that behavior be circumscribed by compassion. He defines compassion as seeing one's self in others and sharing in their suffering. Neither aspect of this definition of compassion requires that one do anything about the suffering of his fellow-man, instead it would seem that it would be enough in Campbell's system to merely empathize and sympathize with another's pain. Much better is the Christian definition of compassion, which requires that one love his fellow man with the same devotion with which he loves himself and that he

express this love by satisfying others' needs.

Campbell's limits on the extent of one's inner leading then are too vague and can't prevent harmful behavior.

The biblical records contains the history of a time when men looked within for truth. It was one of the most sorrowful and chaotic times in the history of Israel. It was the period covered by the book of Judges, a time of war and turmoil and moral laxity. Much of these troubles resulted from the fact that it was a time when "... every man did that which was right in its own eyes." (Judges 21:25)

Endnotes:

1. Joseph Campbell with Bill Moyers, **The Power of Myth**, Edited by Betty Sue Flowers, Doubleday, New York, 1988, pg. 226.
2. The Power of Myth, pg. 172.
3. Ibid, pg. 47.
4. Ibid.
5. Ibid, pg. 99.
6. Ibid, pg. 56.
7. Ibid, pg. 31.
8. Ibid, pg. 176.
9. Ibid, pg. 57.
10. Ibid,.
11. Ibid, pg. 142.
12. Ibid, pg. 219.
13. Albright, William F., The Archaeology of Palestine, Revised edition, Harmondsworth, Middlesex; Pelican Books, 1960; pp. 127-128, quoted in **Evidence Demands a Verdict** by Josh McDowell, Campus Crusade for Christ, San Bernardino, Calif., 1972, pg. 68.

14. Millar Burrows, **What Mean These Stones?** Meridian Books, New York, 1956; pg. 1 quoted in **Evidence Demands a Verdict**, pg. 69.
15. **The Power of Myth**, pg. 207, 54.
16. Ibid, pg. 213.
17. Ibid, pg. 22.
18. Ibid, pp. 53, 54.
19. Ibid, pg. 210.
20. Ibid, pg. 211.
21. Ibid, pg. 147.
22. Ibid, pp. 229, 148.
23. Ibid, pg. 14 of the Introduction.
24. Ibid, pg. 143.
25. Ibid, pg. 162.
26. Ibid, pg. 154.
27. Ibid, pg. 149.
28. Ibid, pg. 154.
29. Ibid, pg. 214.
30. Ibid, pg. 174.
31. Ibid, pg. 160.
32. Ibid, pg. 174.
33. Ibid, pg. 210.

Aquarian Gospel

(continued from page 4)

introduction states that "Orthodox Christian ecclesiastics tell us that Jesus of Nazareth and the Christ were one; that the true name of this remarkable person was Jesus Christ. They tell us that this man of Galilee was the very eternal God clothed in flesh of man that men might see his glory. Of course this doctrine is wholly at variance with the teachings of Jesus himself and of his apostles." (pg. 13)

In addition, the introduction says the "Aquarian Masters in council" deny the biblical teaching that Jesus, from his birth in Bethlehem, was the Christ. (Luke 2:11) Rather than accepting the scriptural position, it says: "Jesus was not always the Christ. Jesus won his Christship by a strenuous life ... We recognize the facts that Jesus was man and that Christ was God, so that in very truth Jesus the Christ was the God-man of the ages." (pg. 14) The Christship bestowed upon Jesus, making him the "God-man," is in no way unique for the reader is told to "look to the Christ within who shall be formed in every one of you, as he is formed in me." (pg. 14)

The Aquarian Gospel further disparages Christ's nature in this passage, where Jesus isn't even given the title "a god.": "And all the people were entranced, and would have worshipped Jesus as a God; but Jesus said, 'I am your brother man just come to show the way to God; you shall not worship man; praise God, the Holy One.'" (9:23-24)

Further heresies from this Aquarian "Jesus" include his denial of a literal heaven and hell: "God never made a heaven for man; he never made a hell; we are creators and we make our own." ... "your heaven is not far away; and it is not a place of metes and bounds, is not a country to be reached; it is a state of mind ... the devil and the burning fires are both the works of man, and none can put the fires out and dissipate the evil one, but man who made them both." (33:8-9; 39:18)

The Aquarian Jesus also expresses a belief in reincarnation. This gospel tells of an encounter between Jesus and a band of wandering musicians. This Aquarian Jesus comments:

"From whence this talent and this power? In one short life they surely could not gain such grace of voice, such knowledge of the laws of harmony and tone ... These people are not young. A thousand years would not suffice to give them such divine expressiveness, and such purity of voice and touch ... And they have come again to learn still other lessons from the varied notes of manifests." (37:9-16)

The Aquarian Gospel tries to present an imaginative account of the events of four biblical Gospels and the opening chapters of the Book of Acts but anyone with the slightest knowledge of the Bible will recognize that **The Aquarian Gospel** plays fast and loose with the facts given in Scripture.

Take the crucifixion, for example. Dowling reinterprets Matthew's and Mark's narratives of Jesus' cry from the cross, "Eloi, Eloi, lama sabachthani

("My God, my God, why have you forsaken me?" Matthew 27:45-46; Mark 15:33-34). **The Aquarian Gospel** reads: "Now, at the sixth hour of the day, although the sun was at its height, the day became as dark as night;... And when the sun refused to shine and darkness came, the Lord exclaimed, Heloi! Heloi! lama sabachthani (Thou sun! thou sun! Why hast thou forsaken me?)" (171:1,3). The biblical account of Jesus' cry illustrates the agony Jesus felt in bearing the weight of mankind's sins and his Father's abandonment. **The Aquarian Gospel** omits any reference to Christ's atoning work on the cross, reducing his cry of anguish to a complaint that it had suddenly become dark.

The Aquarian Gospel's account of how Christ died also contradicts Scripture. All four Gospels agree that when Jesus died, he cried out with a loud voice and gave up his spirit (Matthew 27:50, Mark 16:37, Luke 23:45, John 19:30). However, **The Aquarian Gospel** says "A Roman soldier in compassion said, 'This agony is all too great; relief shall come.' And with a spear he pierced his heart and it was done; the son of man was dead." (171:10)

The Bible accounts say that the Roman soldiers broke the legs of those crucified with Jesus to ensure death, but did not break Jesus' legs because he already was dead. The Bible does say that when a soldier pierced Jesus' side with a spear, a mixture of blood and water poured from the wound, further evidence that he already was dead (See: **Evidence That Demands A Verdict**, Vol. I, by Josh McDowell, pp. 203-208;

Passport Magazine, April-May 1987, "A Medical Report: On The Physical Death of Jesus Christ," by William D. Edwards, M.D.; Wesley J. Gabel, M.Div.; and Floyd E. Hosmer, M.S., AMI, pp. 3-6, 10-11.)

The Aquarian Gospel also contradicts the Bible in its account of Christ's resurrection. Like many cults, **The Aquarian Gospel** teaches a spiritual, not bodily, resurrection, of Christ. In the resurrection, Christ made good his claim when he said, "Destroy this temple and in three days, I will raise it up ... He spoke of the temple of his body." (John 2:19,21) A spiritual rather than bodily resurrection would make Christ a false prophet and would cast doubt on all his other claims.

The Aquarian Gospel says the soldiers guarding the Lord's tomb "saw the body of the Nazarene transmute; they saw it change from mortal to immortal form and then disappear." (172:39) **The Aquarian Gospel** also tells of many appearances by the resurrected Christ to his disciples, family and followers plus Caiaphas, Annas and other ruling Jews (177:1-19), and the various "masters, seers and wise men" in India, Persia and Greece. (chap. 176, 178)

In each post-resurrection appearance, chapter headings in **The Aquarian**

Gospel announce Jesus' manifestations to be "fully materialized," making way for the Lord to offer as proof of his resurrection his hand, feet and side and to partake of food.

To both the cautious reader or one who may not be as discerning, **The Aquarian Gospel** has no redeeming value. The careful reader will be alerted to such errors as found in the opening statement that "Augustus Caesar reigned and Herod Antipas was ruler in Jerusalem." As Dr. Edgar J. Goodspeed has stated, "This opening sentence of the new gospel does not encourage any high hopes as to its historical value. It is generally accepted that Antipas never ruled in Jerusalem but in Galilee." (**Strange New Gospels**, pg. 26)

Not just Bible scholars and historians will be put off by this book's inaccuracies. For example, in a post-resurrection appearance of Christ to Mary, **The Aquarian Gospel** identifies Mary not as Mary Magdalene but as Mary the mother of Jesus. (173:13-20) If Dowling, in writing **The Aquarian Gospel**, was simply recording information given to him by the spirit entities, one has to question the reliability of the "spirit guides" he used.

It brings to mind a recent cartoon advertisement that lampooned the New

Age concept of spirit "channeling," saying "Just because they're dead, doesn't mean they're smart." The ad went on to describe that "there are idiot entities," and offered a product which will help people test to see if their spirit contact is truly "a brilliant mind from afar or just another astral couch potato."

It is not difficult to imagine, in the New Age realm of thinking, that if Dowling's work was provided from spirit messengers from beyond, he got in contact with "astral couch potatoes." However, such practices cannot be made light of considering the biblical injunctions against them. (Deuteronomy 18:9-12)

The Aquarian Gospel will be useful only to those looking to find validation for their denial of the biblical Jesus, in favor of one who is conformed to their hollow and deceptive philosophies. The latter, "Aquarian," Jesus and his teachings are those of which the Apostle Paul warned, as he instructed the Corinthians to be alert because there would be those who would come preaching another Jesus, another Spirit and another Gospel, from the ones which he preached. (II Corinthians 11:4)



History
(continued from page 1)

you see as true for you. What is difficult, is when some very strict, narrow, limited fundamentalist point of view is so harsh that it makes no room and no freedom and no democratic allowance for anyone else's point of view. That can be very hard on the world; that's what causes war!

And just as voila!, the old adrenaline starts pumping. I have heard this accusation made repeatedly in my conversations with and research on New Age adherents. But, as I hear America's most vociferous missionary of New Age philosophy repeat this old saw, I decide to respond with a resounding, "No ma'am, that's not history!"

The Advocates

The ideas expressed by Maclaine above are not new ones. I believe that

she was only repeating supposed facts written by other New Age advocates.

In his book, bashing historic biblical Christianity, liberal English clergyman and quasi-reincarnationist Leslie D. Weatherhead states:

"It is important, as we examine the idea of reincarnation, to realize the immense support for what I have written above which is provided by the fact that it was accepted by the early church for the first five hundred years of its existence. Only in A.D. 553 did the second Council of Constantinople reject it, and only then by a narrow majority. If some view of reincarnation had not been held in the early church it would have been pointless to discuss it in a church council.... Origen, a great scholar of the church (A.D. 185-254) accepted it. Augustine (A.D. 354-430), an even greater authority, accepted it, and speaks of his infancy that "succeeded another age of mine that died before it." St. Jerome

supported it in his "Letter to Avitus." Reference to "The Catholic Encyclopedia" informs me that St. Francis of Assisi (1181-1226) accepted it. And belief in reincarnation, according to a priest writing in "The Liberal Catholic" is accepted by many Roman Catholics and has never been declared heretical by any Ecumenical Council."²

Theosophist Anna Winner: "It was not until some five centuries after the origin of Christianity, when it had long been the state religion of Rome, that the belief in reincarnation was formally declared to be not according to orthodox dogma."³

Authors Head and Cranston muse: "That Origen taught the preexistence of the soul in past world orders of this earth and its reincarnation in future worlds is beyond question."⁴

In her book, **Out on a Limb**, Maclaine reports a conversation with her friend and spiritual mentor David who states:

“The theory of reincarnation is recorded in the Bible. But the proper interpretations were struck from it during an ecumenical council meeting of the Catholic Church in Constantinople sometime around 553 A.D., called the Council of (sic) Nicea. The council members voted to strike those teachings from the Bible in order to solidify Church Control.”⁵

The problem with the above accusations of editing the Bible and eradication of reincarnation from the doctrine of the early church would be laughable if Christians in general knew a little church history. However, because of widespread historical ignorance, many are unfortunately confounded by such statements.

There are several questioned that must be asked to determine if there is scholastic dishonesty on the part of the advocates cited above. Was there a widespread belief of reincarnation in the early church and did many of the church fathers, especially Origen, teach this doctrine? Was the Bible edited to remove verses that taught reincarnation? Was all of this concocted in the Church Councils of the third through the fifth centuries?

Before we attempt to answer those questions, it would be helpful to examine:

The Formulation of Christian Doctrine

The benchmark of all doctrine is the revealed Word of God in the Bible. Under the tutelage of the Holy Spirit, Jesus and the Apostles clarified the message of the Old Testament. It was revealed through them that the entire plan of God is centered in the person and work of Jesus Christ. This revelation is the New Testament.

As this revelation was written and began to be disseminated throughout the known world, it began to be interpreted and misinterpreted. Because of its broad appeal and success in winning converts, many pagan religions incorporated parts of the Bible into their own belief systems. This gave rise to many counterfeit Christian sects and spurious gospels.

As the early church grew, it was constantly having to confront pseudo-Christian Churches. The early Christian

scholars — the church Fathers — wrote entire volumes refuting false claims and exposing their heretical beliefs. These apologetic writings became the first step in the formulation of doctrine for historic, orthodox, biblical Christianity.

This dialectic began soon after the birthing of the church and has continued since. A biblical truth would be proclaimed, it would be assaulted and reinterpreted to fit some preconceived ideas (usually of pagan origin, such as Gnosticism) and then Christian scholars would have to answer that assault and bring the teaching back to what the Scriptures actually said.

Erdmans’ Handbook to the History of Christianity points out on page 107, “The pioneering challenge of heresy did much to shape Christian orthodoxy — a rounded, systematic exposition of the implications of basic Christian convictions.”

As the church became more organized, the writings of these Christian scholars would be appealed to in connection with the Scriptures, and certain doctrines would be established. Those who were in general agreement with the established doctrines were considered orthodox, those not were condemned as heretics.

It must be understood, also, that while the early Christian scholars had the benefit of being closer to the direct teaching of the Apostles, these men were not inspired as were the biblical authors. Any doctrine, whether it be of a Church Father or a modern-day theologian, must be compared diligently with Scripture. Where their writings meet with the benchmark, they are good. Where not, they must be abandoned. This applies doctrines from Calvin, Luther, Augustine or Origen.

Origen and His Doctrine

One cannot undertake a study of the history of the Christian Church without encountering the theology and ideas of Origen. Born in Alexandria, Egypt, in 185 A.D. to Christian parents, Origen was taught a respect for the Scriptures from his youth that would never fade.⁶ Not only was there Christian instruction, but Origen’s father also taught him the Greek philosophies. After his father’s martyrdom, Origen, then 17, even made his living for a while by teaching Greek literature.⁷

Possessor of a keen and eager mind, a strict ascetic lifestyle, and an indefatigable constitution, Origen wrote profusely. His works include Bible translations, commentaries on Scripture, apologies, and theological treatises. Unfortunately, “Today we possess only some portions of his immense work, and the greater part of it has come down to us only by means of translations, the accuracy of which is by no means certain”.⁸ We do, however possess enough of his works to chart a clear course of his theology and unfortunately for New Agers it leads directly away from reincarnationist thought.

That Origen took a very high view of the inspiration of the Scriptures is undeniable. His monumental parallel Bible **Hexapla** took years to compile. This work gave in parallel columns the Hebrew Old Testament, a Greek transliteration of the Hebrew, the Septuagint, and three other Greek versions. Origen’s love for Holy Writ led church historian Williston Walker to state: “The vast majority of his writings took the form of commentary on Scripture, And even his occasional ‘systematic’ writings proceeded by a method which was largely exegetical. ... Perhaps Origen’s most significant gift to the churches was the principle by which he lived, of **sola scriptura**.”⁹

It is also true that this complex thinker brought to his Christianity elements of Greek Philosophy — Middle Platonism — that was prevalent in his day. It was speculative theology formed from a synthesis of Hellenistic and Christian thought that prompted Origen to formulate a doctrine of the preexistence of the soul. This doctrine would earn him church condemnation several hundred years after his death. It would also provide, albeit mistakenly, a basis for reincarnationists to assert that their belief was taught in the early church.

Preexistence vs. Transmigration

Briefly, reincarnation (Greek **metempsychosis**; English **transmigration**) is the belief that the soul of man is divine and eternal and is ever evolving back into an absolute oneness with God through a system of cause and effect (law of karma) lifetimes. Because man is so mistaken in his thinking and because of this is so far removed from God, it will take many, many lifetimes to progress to the point of being released

from these multiple births. As one body dies, the soul transmigrates into another and so on until release.

This belief system and elements of it have been traced to almost every ancient culture. Greece was no exception. From the Orphic Mystery Schools through Pythagoras, Empedocles and down to Plato and beyond transmigration was widely held in Hellenistic thought.¹⁰ As mentioned above, it was the influence of Hellenism coupled with certain Scriptures that led Origen to develop his doctrine of preexistence. Latourette writes: "Inevitably, like so many of the early Christian thinkers, nurtured as they were in Greek philosophy, and indeed, like still others in succeeding centuries who were familiar with Greek thought, in his writings and in the formulations of his religious beliefs Origen bore the unmistakable impress of the Greek heritage. Yet Origen believed that he found the truth primarily in the Scriptures and in what had been transmitted in orderly succession from the Apostles."¹¹

And the truth that he found both in these Scriptures and the teachings of the Apostles did not include reincarnation.

"He did of course reject the Pythagorean metempsychosis, which teaches that human souls pass into the bodies of animals (**Contra Celsum V**, xlix; **VII**, xxx), he also set aside Plato's hypothesis of a transference of souls from one human to another (**Contra Celsum IV**, xvii)."¹² Further, in his commentary on Matthew, under the heading entitled "Relation of John the Baptist to Elijah — the Theory of Transmigration Considered," we read: In this place, it does not appear to me that by Elijah the soul is spoken of, lest I should fall into the dogma of transmigration, which is foreign to the Church of God and not handed down by the Apostles, nor anywhere set forth in the Scriptures. For observe (Matthew) did not say, in the 'soul' of Elijah, in which case the doctrine of transmigration might have some ground, but 'in the spirit and power of Elijah.'¹³

The above is most understandable. Although Origen did teach the preexistence of the soul, and even though he did derive that doctrine from the influence of Greek thought, he never held to the doctrine of reincarnation. A short examination of the extant works of this

scholar, or a cursory examination of various histories of the early church show the contrary to be true. To continually make assertions to the contrary is nothing short of scholastic dishonesty!

The pre-existence that Origen taught more closely resembles some aspects of Mormonism than those of reincarnationists. "Finally, Origen accepted an old tradition of interpretation, already exploited by Philo, which held that the two accounts of creation in the opening chapters of Genesis reflected, in fact, two stages of divine creation, the first concerned with the appearance of the immaterial, intelligible order and the second with the formation of the visible cosmos. Accordingly, it was Origen's conviction that God's original creation was a society of immaterial' spirits', finite because created, self-determining because rational. ... Evil intruded when these spirits, becoming satiated with the vision of God, chose to fall away from their own happiness, God, into a self-willed state of separateness, variety, and multiplicity. Some became demons and others angels and yet others the souls of human beings, but all, to one degree or another, fell from their original focused identity into distraction and alienation. As a consequence and symbol of their altered state, God then brought into being the physical, visible cosmos, to be for these creatures a second-best world — a world in which harmony was imposed on disorder and in which the fallen spirits could be 'schooled' back to their original glory."¹⁴ This doctrine was only one of several that brought the wrath of the Roman emperor Justinian (A.D. 482-565) on Origen.

The second Council of Constantinople that was mentioned by MacLaine above was convened to deal primarily with reconciling those in the church who held that Christ had only one nature (Monophysites), with those that believed He had two (Chalcedonians). The condemnation of Origen as a heretic was primarily a political move to appease the Chalcedonians.¹⁵ Absolutely no scriptural editing took place. This council did not even concern itself with the canon of the Scriptures.

Origen did not believe in reincarnation. He was not anathemized because of reincarnation: "If anyone maintains

the fabled preexistence of souls and the monstrous restoration that follows from it; let that one be anathema!"¹⁶ And to MacLaine's statement regarding the second Council of Constantinople: "where the teachings of Origen (which are the teachings of the physical reembodiment of the soul were struck from the Bible by the Emperor Justinian and his Empress Theodora," we must send a resounding "No ma'am, that's not history!"

To Head and Cranston we respond: Yes, Origen clearly taught the preexistence of the soul, but as we have seen, it was not in the "past world orders of this earth" but in the spirit world before the creation of this earth! And the assertion that he taught "its (soul) reincarnation in future worlds" is at best poor scholarship, and at the worst scholastic dishonesty!

In light of the above, Leslie Weatherhead's statement, "Only in A.D. 553 did the second Council of Constantinople reject it (reincarnation)... . Origen, a great scholar of the church (A.D. 185-254) accepted it," is shown to be false. One must wonder that if he could be so wrong in his assertion about Origen, what of his assertions about the other church fathers mentioned. Was there a widespread belief in reincarnation in the early church?

Gnosticism, Reincarnation, and Christianity

As mentioned above, the writings of the first- and second-century Christian Fathers were penned to refute the claims of pseudo-Christian sects. The lion's share of this theological warfare was directed against a wide-ranging world view known as "Gnosticism". Early thought to have been established by Simon the magician mentioned in the book of Acts,¹⁷ it is now known to have had a much earlier genesis, and was not confined to the Christian church.¹⁸ However, into the growing church it came in crisis proportions.

"It was not so much that the Christians toyed with Gnosticism as that the Hellenistic world was trying to integrate Christ into its thinking without being profoundly changed by him, and proposed Gnosticism to the church as a means to this end. Jesus and his first disciples made such an overwhelming impact on the Mediterranean world that

it could not be ignored, but his message was so contrary to Hellenistic culture that it could not simply be accepted, and so the effort was made to adapt it to the culture.¹⁹ The church, of course, rightly rejected these overtures.

It is impossible in the space allotted to define or even adequately summarize Gnostic beliefs because they represented "less a specific set of teachings than a religious mood of world rejection coupled with what might best be called a transcendentalist state of mind."²⁰ Suffice to say, that in the writings of the Fathers (who quoted Gnostic sources extensively), the recent archaeological finds of the Nag Hammadi Library and extant Gnostic literature, we have abundant evidence that reincarnation was a prevalent belief among the **Gnostics**, not the New Testament Church!²¹

As to the assertions by Weatherhead that Jerome, Augustine and other church fathers taught the doctrine: "No sir, that's not history!"

Justin Martyr (A.D. 100-165): In his dialogue with Trypho the Jew, in chapter IV while discussing "souls", this conclusion is reached.

Trypho: "Therefore, souls neither see God nor transmigrate into other bodies... **Justin:** "You are right, I replied."²²

Irenaeus (A.D. 135-202): In his **Against Heresies**, Irenaeus condemns Carpocrates and his followers, calls them mad, irreligious, and impious because "They deem it necessary, therefore, that by means of transmigration from body to body, souls should have experience of every kind of life as well as every kind of action..."²³ In the same volume, he devotes an entire chapter to the refutation of transmigration. The chapter title says it all: "Absurdity of the Doctrine of the Transmigration of Souls."²⁴

Jerome (A.D. 331-420): It has been charged that Jerome's letter to Avitus shows his belief in transmigration. Albrecht cites, "Actually Jerome's letter to Avitus severely criticizes Origen for his Platonic ideas and nowhere condones the teaching of reincarnation. In his **Letter to Demetrius** he also refutes Origen's teaching on pre-existence..."²⁵

Augustine (A.D. 354-430): Because he was in a Gnostic Sect and steeped in

Platonic thought prior to his conversion to Christianity, Augustine was certainly in a position to tout reincarnationism. However, he never did. In fact in his letter to Optatus he wrote, "For it is impossible that you should hold the opinion that it is for the deeds in a former life that souls are confined in earthly and mortal bodies."²⁶

Once again it is seen from the writings of those that are supposed to be reincarnationists, that they thoroughly opposed the doctrine. And once again we are forced to ask the question: Poor scholarship or scholastic dishonesty?

An Edited Bible?

The last question to be asked, and the one most easily dealt with, is: Was the Bible edited to excise the teaching of reincarnation? The first negative to this question comes from biblical textual criticism.

There is in existence today multiplied thousands of whole and partial manuscripts of the New Testament that go back to within 100 years of the events of the Gospel. Some of these were found only recently. It takes a real stretch of the imagination to believe that with all of these there would not have been at least one manuscript found that would contain the verses that were supposed to have been edited out.

Also, if the church took such great pains to edit out references to reincarnation, where are references to that effect in the edicts of the different church councils that we have today? We have seen that early Christian scholars were not shy about naming names when it came to heresy. I have given ample evidence that transmigration was dressed and rejected by the ante- and post-Nicene Fathers and the church at large. However there exists no literature from the early ecumenical councils that indicates reincarnation was widespread in the church and needed to be dealt with. Gnosticism was the deadly foe; the doctrine of transmigration was only a corollary to that movement.

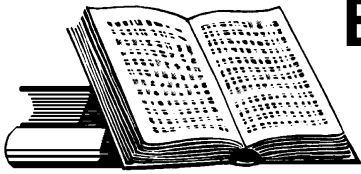
The burden of proof of for extensive editing of reincarnation out of Holy Writ falls squarely on the shoulders of those making this charge. To date that proof is sadly lacking.

What are we to say then regarding the scholarship of those advocating the teaching of reincarnation by Jesus, the Apostles and the early Christian church? It somewhat stretches the bounds of credulity to think that these writers and speakers make their assertions without benefit of research. I would like to believe that the worst accusation that we can level against them is ignorance of the subject. If these advocates did investigate the writings of the Fathers and church history and still make their statements, then the only conclusion that can be drawn is that they have a hidden agenda and are being deliberately deceitful.

It is imperative that Christians, in these perilous times, become more aware of the history of our beliefs. We desperately need to know from whence we have come so that we are not defeated by the mistakes and the deceptions of the past.

Endnotes:

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2. Leslie D. Weatherhead, **The Christian Agnostic**, (New York; Abingdon Press, 1965) pp. 296-297.
3. Anna K. Winner, **The Basic Ideas of Occult Wisdom**, (Wheaton, Ill.; Theosophical Publishing House, nd) pg. 56.
4. Joseph Head and S.L. Cranston eds., **The Phoenix Fire Mystery**, (New York; Warner Books, 1977) pg. 145.
5. Shirley MacLaine, **Out on A Limb**, (New York; Bantam Books, 1983) pg. 237.
6. Jules Lebreton and Jacques Zeiller, **The History of the Primitve Church**, (New York; The Macmillan Co. 1946) pg. 929.
7. Kenneth Scott Latourette, **A History of Christianity**, 2 vols., (New York; Harper and Row, 1953) Vol. 1, pg. 149.
8. Lebreton and Zeiller, pg. 297. 9. Williston Walker et al, **A History of the Christian Church**, (New York; Charles Scribners' Sons, 1918) pg. 90.
10. See especially McClintock and Strongs' **Encyclopedia of Religion and Ethics, section on Transmigration**.
11. Latourette, Vol. I, pg. 150.
12. Lebreton and Zeiller, pg. 938.
13. Allan Menzies, ed., **The Ante Nicene Fathers**, (Grand Rapids; Eerdmans, 1978) Vol. I, pp. 474-475.
14. Walker, pp. 91-92.
15. *ibid*, pp. 176-179.
16. Jon F. Dechow, **Dogma and Mysticism in Early Christianity**, (Macon; Mercer University Press) pg. 454.
17. Acts, chapter 8.
18. Walker, pp. 61-70.
19. Harold O.J. Brown, **Heresies**, (Garden City; Doubleday, 1984) pg. 56.
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21. See especially **The Pistis Sophia**, Book I, Chapter 7 and Book III, Chapter 125.
22. Alexander Roberts and James Donaldson, eds, **The Ante Nicene Fathers**, (Grand Rapids; Eerdmans, 1975) vol 1. pg.197.
23. *ibid*, pg. 351.
24. *ibid*, pg.409.
25. Mark Albrecht, **Reincarnation**, (Downers Grove; InterVarsity Press, 1982) pg. 47.
26. Philip Schaff, ed., **Nicene and Post Nicene Fathers of the Christian Church**, (Grand Rapids; Eerdmans, 1979) pg. 283.



BOOKS IN REVIEW

THE WAR WITHIN

A Biblical Strategy for Spiritual Warfare

by Jay Adams

Harvest House, 1989, \$6.95, 151 pages

The land is littered with extremist books on spiritual warfare and demonology. Descriptions of bizarre behavior and even fabrications make up much of what is called "deliverance" literature.

Fortunately, Jay Adams returns readers to a safe, biblical ground as he discusses Satan and his relationship to believers in Christ. Adams pulls no punches in criticizing self-appointed exorcists. He deplores the extremes of the exorcism mentality and tells of the proper biblical means to resist Satan and demons.

Adams describes the battle that takes place within every believer. He exposes Satan's tactics and gives a clear scriptural program for overcoming "the world, the flesh, and the devil." Adams masterfully describes the struggle of the Christian life. Adams tells of Satan's regular patterns and what he can and cannot do to the believer. The book is practical and relevant. If one could own just one book on spiritual warfare, **The War Within** would be this reviewer's choice.

—GRF



WHY YOU SHOULD BELIEVE IN THE TRINITY

by Robert M. Bowman, Jr.

Baker Book House, 157 pages, \$7.95

No cult ever has been as aggressive as the Watchtower Society has been in denigrating the doctrines of the deity of Jesus Christ and the Trinity of God. At last summer's district assemblies, the Society distributed copies of its latest anti-Trinitarian work called **Should You Believe in The Trinity?** This 32-page booklet is full of half-truths and misquotes that an unschooled reader might find logical and reasonable.

That is why Robert Bowman's new book, **Why You Should Believe in The Trinity**, is so important. Bowman's book, a direct rebuttal of the Watchtower publication, dismantles Watchtower logic and half-truths and presents the facts about the Trinity. Bowman's book also provides the bibliography the Watchtower's booklet omits, which allows the reader to learn how the Watchtower misuses scholarly work and history to support its heretical doctrines.

Why You Should Believe in The Trinity is not exhaustive treatise on the Trinity. It is a book with a clear-cut purpose. While Watchtower leaders will regard this book as "apostate" material and Jehovah's Witnesses will be forbidden from reading it, Bowman's book could be presented to a Jehovah's Witness in a non-threatening way. A "thinking" Jehovah's Witness might take the challenge, read the book and, with the Holy Spirit's power, take a second look at the claims of Jesus Christ as the eternal God.

—PRB



ANOTHER GOSPEL

by Ruth A. Tucker

Zondervan Publishers, 462 pages, \$19.95

For more than two decades Walter Martin's **Kingdom of the Cults** was the most comprehensive hard-cover volume on the cults. Today there is an alternative in Ruth Tucker's **Another Gospel**.

While the author may be unfamiliar to some in the counter-cult field, she is no stranger to the subject. She received her Ph.D. from Northern Illinois University and has taught on the major cults on both a graduate and undergraduate level. She also is a visiting professor at Trinity Evangelical Divinity School in suburban Chicago.

Tucker's work examines the major cults of our day, including the Mormon Church, The Watchtower Society, Seventh-Day Adventism, Christian Science, The Way International, Unity School of Christianity, The Unification Church and several others. The book also gives the New Age Movement a lengthy treatment.

Three appendices add to the book's value. They give an analysis of lesser-known cults, a quick reference to cult theology, and a survey of the major doctrines of orthodox Christianity. Numerous photographs and illustrations, detailed endnotes, an index and bibliography all add to the book's value.

This book covers much ground and, in doing so, makes a few minor errors. (For example, page 130 announces that Frederick W. Franz took over the Watchtower's top position in 1975. Franz succeeded Nathan H. Knorr upon Knorr's death in 1977.) Nonetheless, the book's treatment of the subject and its style and scope make it an asset to cult researchers.

—MKG



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