

The DISCERNER

"HEREBY KNOW WE THE SPIRIT OF
TRUTH AND THE SPIRIT OF ERROR"

AN INTERDENOMINATIONAL HERESY-EXPOSING QUARTERLY

CONTENTS VOL. XIV, No. 2

April • May • June 1992

-
2. **ECKANKAR**
—by Stacy Reger (*Student at Northwestern College*)
6. **BIBLE LIGHT ON SATAN AND DEMONS**
—by George R. Brunk II
8. **CULTS INVADING FORMER SOVIET UNION**
—Christianity Today Reports
11. **YOU CAN LEAD ROMAN CATHOLICS TO CHRIST**
—Reviewed by Ewald Eisele
12. **12 STEPS TO DESTRUCTION**
—Reviewed by Ewald Eisele
15. **TWO NEW ITEMS**
15. **BOOK NOTICES**

ECKANKAR

by Stacey Reger

Eckankar, otherwise known as the "Ancient Science of Soul Travel," was founded in 1964 by Paul Twitchell (Enroth 59). Although Eckankar claims to be the "oldest religious teaching in all the world," one can easily see by looking at Twitchell's life that this claim is not true (Gross 2). Before commenting on the beliefs of Eckankar, it is important to know the detailed history of this relatively new cult which stems mainly from the life of Paul Twitchell. Then one also should know and may wonder if Eckankar is a religion or a cult. According to Joan Johnson, it is a cult: "Unlike traditional religions, the primary goals of most cults seem only to be growth and wealth" (7). This definitely seems to be true of Eckankar. Also, the members tend not to be interested in charity work, which is another characteristic of a cult (7). To begin with, the history of Eckankar (which is basically the history of Paul Twitchell) will be discussed; an author in Enroth's book also states this fact: "The story of Eckankar is really the story of Paul Twitchell . . ." (Enroth 60).

Normally in an account of a person's life, it would begin with that person's date of birth. But as Christopher Lane points out, there are five contrasting accounts of Paul's birth date (11). Out of the five, his birth date must be one of

the following three: 1908, 1909, and 1910 (13). It could not be 1912 because this date is inconsistent with other facts relating to his earlier life, such as when he began college (12). Also, the alleged 1922 birth date is presumably incorrect because of the unreliable sources it came from (11). Two of these include Gail Atkinson (Paul Twitchell's second wife) and Brad Steiger (the author of Twitchell's biography) (Lane 11). The "proof" of Twitchell's birth in 1922 was found on his first marriage certificate, which is believed to have been written to convince his young wife (Gail) that he was not so many years older than herself (12). Actually, there is very little information known about the personal life of Paul Twitchell; only information that is in his biography by Brad Steiger, which is not an accurate account because it contains mostly Twitchell's own words (8). Twitchell had begun inventing his own past, as one can conclude from the fact that Steiger's biography only rarely agrees with official information from the government or Twitchell's family (Enroth 60).

In the early 1940's, Paul Twitchell had joined the Navy, and in 1942 had also married Camille Ballowe (Lane 16). In 1945, the Twitchell's had moved to Washington, D.C. with Mr. Twitchell's journalism job, and were

attending many churches and religious services (17). Around 1950, Paul and Camille Twitchell joined the "Self Revelation Church of Absolute Monism" (18). In 1955, Swami Premanda requested Twitchell to leave the Church. That same year, Paul and Camille were separated; their marriage ended in divorce five years later (19). This was the time when Paul Twitchell came into contact with the teacher who would influence his spiritual life the most: Kirpal Singh. Years later Twitchell creates his own movement based mainly on the teachings of this man and also of Ruhani Satsung (19). But that does not happen before he takes interest in another Spiritual movement at the same time: Scientology.

In the late 1950's, Ron Hubbard, the founder of Scientology, was teaching about out-of-the-body experiences, which Twitchell recalls in many of his Eckankar writings (Johnson 36, Lane 22). Twitchell was not interested in Scientology for long, especially since Kirpal Singh was taking tours of the United States. In 1963, Paul Twitchell asked his bride-to-be, Gail Atkinson, to attend one of the "satsangs" (Lane 22). After attending several of these meetings, Paul Twitchell presented Miss Atkinson to the "Ruhani Satsang master" to receive her "initiation into the path of surat shabd yoga" (22). Shortly after this initiation, Paul Twitchell broke off all ties between himself and Kirpal Singh and his group (23). This is where Twitchell's own movement comes into view.

Derived from Ruhani Satsung, Scientology, and several other religious and occult groups, Eckankar was begun by Paul Twitchell in 1965 (Lane 25). One can now see that Eckankar is not the "oldest religious teaching," since it is

made up from many different religions (Enroth 63). Also, Twitchell himself contradicts that the cult is an ancient teaching: "Eckankar, which I formed out of my own personal experience, is the term I use for the philosophy I have developed for the Cliff Hanger" (qtd. in Lane 26). According to Twitchell, Eckankar did not officially begin until October 22, 1965; this is when the "Rod of Power" was passed by Rebazar Tarz to Paul Twitchell, appointing him the "971st Living Eck Master," or the "Mahanta" (Enroth 62). After Twitchell's out-of-town lecturing began, he began to attract many followers, which in turn brought with them a large sum of money (Lane 28). Along with his lectures, Twitchell began to write several books on Eckankar, including two well-marketed ones: An Introduction to Eckankar and Eckankar: The Key to Secret Worlds. As a result of Paul Twitchell's correspondence courses, his enthusiasm, and the decade in which Eckankar began, there was rapid growth in the Eckankar movement (29). The late 60's was not a happy time among Americans, and they were especially tired of the "orthodox" religions. Eckankar was different from the current popular Eastern mythologies in one important way; it remained a "Western-based movement" while integrating the popular karma, shabd yoga, and reincarnation from the Eastern mythologies.

In 1965 when Twitchell appointed himself the "Living Eck Master," he had said he would serve a five-year "mission" and after that he would appoint a new master. When those five years were over in 1970, Twitchell did not want to give up his position and authority; so he claimed that the second trainee had failed his test to become a Hanata,

therefore he was given a five-year extension by the "Sugmad," or "Highest Lord" (Lane 30). Next he claimed that the new Mahanta-in-training was only a child and would not be revealed for another fifteen years; however, instead of keeping his title as the Living Eck Master for the next fifteen years, he "translated" (Eck word used for death) that same year (Enroth 63). Only a month after Twitchell's death, Darwin Gross was proclaimed the new Living Eck Master by Twitchell's widow, Gail Atkinson Twitchell. This was even more astonishing to many Eckists because of the fact that Gross had only been in Eckankar a relatively short time, since 1969 (Lane 32). No one mentioned again the child that was supposedly in training for the "Mahanta" position.

Eckankar grew rapidly during Gross' leadership, but after only ten years of leadership as the Mahanta, Gross decided (with the help of his advisory council) to step down from leadership (Enroth 63). Therefore, on October 22, 1981, Harold Klemp became the new Living Eck Master. Darwin Gross, however, still lectured as an Eck Master, also (Enroth 63).

With an historical overview of Eckankar now understood, one needs to know about the beliefs that maintain Eckankar and its members. The purpose of life, according to Paul Twitchell: "... is to lift Soul upward into the highest world, the universe of all universes ..." (Twitchell 5). Since the verb "lift" is used in this context, it seems to mean that one raises his soul into the "highest world" by his own effort. "Soul" is defined by Twitchell as "... the individualized self, the true awareness of the spiritual being" (5). Also, Eckankar does not believe this Soul enters the body of an unborn

child; thus, they agree with abortion. "The whole point is that Soul, which is that individual spark of God, does not enter the body while it is in the womb of the female, but only after the child has been brought into the outer world, and sometimes later than that" (Gross 37). The "Word of God" in Eckankar is also known as Shabda, Basni. It is the Eckist's security, and should one have this Word of God flowing from the temple within himself, then he should be protected from bad experiences (Gross 20).

One can get a grasp on what the Eckist believes by Gross' own definition of Eckankar: "... the Ancient Science of Soul Travel, is the movement of the inner consciousness which travels through the lower states until it ascends into the etheric states" (26). Eck, on the other hand, "... grows out of the experience of Soul Travel. The subject gains the state of religious awareness at his own volition via the spiritual exercises of Eckankar" (26).

The members of Eckankar believe their movement is the only way to God. As Darwin Gross contends: "Eck is the shortest way to God ... Whenever a man pursues creeds, priests and organizations, he will find a religion of some sort, but never the way to enter the kingdom of God as stated by the great Eck Masters" (Gross 27). Thomas Flamma also states in his book that the: "prime purpose of making known the existence of Eckankar is to allow individuals the opportunity to experience this direct path to God ..." (232). Again, he is supporting that Eckankar is the quickest and only way to God.

Another strong belief held by all Eckists is their respect of the Living Eck Master. They uphold him so high that they seem to put him equal with God. Twitchell says this of the

Living Eck Master:

The Living Eck Master is the only man, or should I say being, who is capable of manifesting both individualism and universalism in their full expressions. He is law unto himself, does what he pleases, has what he wants, comes and goes absolutely at his own will, and asks no favors of any man. (67)

If this is the description of just another normal human who has the title "Living Eck Master," he is quite an extraordinary man! Phil Morimitsu also tells of his encounter with "Wah Z," which is the spiritual name for the current Living Eck Master, Harold Klemp. Wah Z was giving advice to Morimitsu when saying ". . . for even in your loneliest times, he loves you more than you will ever know" (52). The Living Eck Master had better be very special to each Eckist, because Gross suggests that "self-surrender" by everyone to the Living Eck Master's "radiant form" is the key to spiritual success (47).

Today Eckankar is believed to be one of America's largest spiritual movements (Lane 8). It was originally centered in Las Vegas, Nevada, but after Paul Twitchell's death and the coming of Darwin Gross, it was moved to Menlo Park, California. Its main headquarters is currently in Minneapolis, Minnesota (Lane 6). The actual number of people who belong to Eckankar with paid memberships is between 40 and 60 thousand. However, there are supposedly around 3 million followers throughout the world, according to Eckankar's own census (Lane 6).

The Bible has many strong oppositions to the cults, but one in

particular stands out against Eckankar with its simple but assertive message. John 14:6 says that "No man comes to the Father, but by me." This is in direct contrast to the Eckist's claims that only through Eckankar one can find the "direct path to God" (Morimitsu 232). Also contrary to the Bible is Eckankar's view of God. According to Twitchell, "we do not, and cannot, know God" (qtd. in Enroth 67). But the God of the Bible is a personal God: He loves the people He has created and wants to be with them. He communicates with them and one way He does this is through the Bible (2 Timothy 3:16). Another even more important way He has communicated to us is by sending His Son, Jesus Christ, to the earth. Hearing this great truth should be enough to keep anyone from joining the controlling Eckankar, and lead them toward the One true God.

Works Cited

- Andres, Rachel, and James R. Lane. Cults and Consequences. Los Angeles: Commission on Cults and Missionaries, 1988.
- Enroth, Ronald, et al. A Guide to Cults and New Religions. Downers Grove, IL: InterVarsity Press, 1983.
- Flamma, Thomas. Metaphysics A Bridge to Eckankar. Menlo Park, CA: IWP Publishing, 1981.
- Gross, Darwin. Your Right to Know. Menlo Park, CA: Illuminated Way Press, 1979.
- Johnson, Joan. The Cult Movement. New York: Franklin Watts, 1984.
- Lane, Christopher. The Making of a Spiritual Movement. Del Mar, CA: Del Mar Press, 1991.
- Morimitsu, Phil. In the Company of Eck Masters. Crystal, MN: Illuminated Way Publishing,

BIBLE LIGHT ON SATAN AND DEMONS*by George R. Brunk II*

We are reading about what is called the "spiritual warfare" movement. Some observers believe that there is an unhealthy obsession with demonic powers among some believers today.

It is true that the Bible does admonish believers to "fight the good fight of faith and lay hold on eternal life" (I Tim. 6:12). In addition to that, the Bible teaches the following:

1. To be sober and watch, because Satan goes about as a roaring lion, seeking whom he may destroy (I Pet. 5:8).
2. That if we resist Satan, he will flee (James 4:7).
3. To put on the whole armor of God, that we might be able to quench all the fiery darts of the wicked (Eph. 6:11).
4. To accept the guardianship and deliverance of the Lord (Col. 1:13).
5. Not to give heed to seducing spirits and doctrines of devils (I Tim. 4:1).
6. Not to give place to Satan (Eph. 4:27).

It is indeed true that the believers are engaged in a fight against the powers of darkness. But there are some questions that deserve careful consideration. How much, if at all, should Christians dabble in demonic affairs? How far should Christians go in seeking to engage Satan and demonic powers in combat? What, if any, New Testament justification is there for Christians binding Satan or casting

him out? Is there any example in the Bible of Jesus (or anybody else) casting demons out of a believer? So far as we know, the answer to that question is negative.

Do we have any evidence that demonic powers are able to possess a genuine believer? Are not demonic powers limited to their oppressive attacks from without? The answer appears to be an unequivocal yes.

The Example of Jesus

We maintain that Jesus gave us a model of dealing with Satan. Our Lord did not bind him, nor did he denounce him, but rather met him with the power of the Holy Scriptures. We maintain that believers will be victorious if they follow the example of Jesus.

Jesus, however, did cast out demons and He also authorized the apostles to do the same.

The Example of the Apostle Paul

The Apostle Paul had the power to cast out demons. We do not, however, read that he ventured to bind Satan. His personal experience with satanic powers is expressed in I Thessalonians 2:18 where he says, "Wherefore, we would have come unto you, even I, Paul, once and again; but Satan hindered us."

Still another pertinent passage is in II Corinthians 12:7-9 which reads as follows: "And lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me lest I should be exalted

above measure. For this I besought the Lord thrice, that He might depart from me. And He said unto me, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." We cannot be certain what this "thorn" was. Some scholars believe that it was some person who hounded Paul at every turn of the road. Others believe that it may have been an evil spirit. Still others believe that it was some physical affliction. At least, we know that this was a messenger of Satan. Did God use Satan in this instance? To say so would seem to be going too far. We see here the sufficiency of God's grace under such circumstances.

It is evident that Paul did not "take authority" over this situation nor did he "bind" Satan.

On the Nature of Demons

They are evil (Judges 9:23; I Sam. 18:9-10); intelligent and wise (I Kings 22:22-24; Acts 16:16); powerful (Mark 5:1-18); disembodied spirits (Rev. 16:13-16); they possess men and can be cast out (Mark 10:7; Mark 16:17); and are individuals (Mark 16:9). They have knowledge (Matt. 8:29; Luke 4:41; Acts 19:15); faith (James 2:19); feelings (Matt. 8:29; Mark 5:7); fellowship (I Cor. 10:20-21); doctrines (I Tim. 4:1); wills (Matt. 12:43-45); miraculous powers (Rev. 16:13); emotions (Acts 8:7); desires (Matt. 8:28-31); and other soul and spirit faculties.

The Work of Demons

They possess people and cause dumbness and deafness (Matt. 9:32-33; Mark 9:25); blindness (Matt. 12:22); grievous vexation (Matt. 15:22); lunacy and mania (Matt. 4:23-24; 17:14-21; Mark 5:1-18);

uncleanness (called unclean spirits 21 times, Luke 4:36); supernatural strength (Mark 5:1-18); suicide (Matt. 17:15; John 10:10); convulsions (Mark 9:20); lusts (John 8:44; Eph. 2:1-3; I John 2:15-17); counterfeit worship (Lev. 17:7; Deut. 32:17; II Chron. 11:15; Psalm 106:37; I Cor. 10:20; Rev. 9:20); error (I John 4:1-6; I Tim. 4:1); sicknesses and diseases (Matt. 4:23-24; 15:22); deceptions (I Tim. 4:1-2; I John 4:1-6); lying (I Kings 22:21-24); heresies (I Tim. 4:1); false doctrines (I Tim. 4:1); wickedness (Luke 11:26); fear (II Tim. 1:7); love of world (I John 2:15-17; I Cor. 2:12); bondage (Rom. 8:15); discord (Matt. 13:39; I Kings 22:21-24); violence (Matt. 17:15); betrayals (John 13:2; I Kings 22:22-23); oppression (Acts 10:38); sin (John 8:44; I John 3:8); persecution (I Peter 5:8; Rev. 2:10); jealousy (I Sam. 16:14; 18:8-10); and every other evil they possibly can, to work against man and God.

They can teach (I Tim. 4:1); steal (Matt. 13:19; Luke 8:12); fight (Eph. 4:27; 6:10-18; I Pet. 5:8); become fierce and wrathful (Matt. 8:28; Rev. 12:12); go out and come back into men as they will, unless cast out and rejected (Matt. 12:43-45); travel (Mark 5:7, 12); speak (Mark 1:34; 5:12; Acts 8:7); and do many other things when in possession of bodies.

They are called devils (Mark 16:17); familiar spirits (Lev. 20:6); unclean spirits (Mark 1:27); evil spirits (Luke 7:21); and seducing spirits (I Tim. 4:1).

They are made subject to Christ and believers by the atonement, the name of Jesus, and the Holy Spirit (Matt. 8:16-17; 12:28; Mark 16:17; Luke 10:17; Acts 19:15). Thousands of them can enter into and take possession of one man at the same time (Mark 5:9). They must be

discerned, tested, resisted, and rejected by believers (I John 4:1-6; I Cor. 12:10; Eph. 4:27; 6:10-18; I Pet. 5:8-9). They have more than ordinary intelligence (Matt. 8:29). Their rightful place is in the abyss (Luke 8:31; Rev. 9:1-21). They have personality (Luke 8:26-33); are disembodied (Matt. 12:43-45); are Satan's emissaries (Matt. 12:26-29); and are numerous (Mark 5:9). They can enter into and control both men and beasts (Mark 5:1-18) and seek embodiment (Matt. 12:43-45; Luke 8:32). Demon possession and demon influence are different (Matt. 4:23-24 with 16:21-23). Demons know their fate (Matt. 8:31-32) and recognize those who have power over them (Acts 19:13-17). They fear God (James 2:19); inflict physical maladies (Matt. 12:22; 17:15-18); wage war on saints (Eph. 6:10-18) and influence men (I Tim. 4:1-5; II Pet. 2:10-12).

There are demon spirits for every sickness, unholy trait, and doctrinal error known among men. They must be cast out or resisted in order to experience relief from them. Disease germs, which are closely allied with unclean spirits, are really living forms of corruption which come into the bodies of men bringing them to death. Just as refuse breeds maggots, so man in his fallen state of corruption breeds germs through unclean living and contact with corruption in the fallen

world. They are agents of Satan, corrupting the bodies of his victims.

Traffic with demon spirits is forbidden in both Testaments (Lev. 19:31; 20:6; Deut. 18:10; Isa. 8:19-21; I Chron. 10:13-14; Luke 4:41; Acts 16:16; I Tim. 4:1-5; II Pet. 2:1-3; I John 4:1-6).

Conclusions

There is no evidence in the Scripture that demonic powers are permitted to possess faithful believers. This means that if a believer has an affliction or even an area of need (such as a high temper), it is not scriptural to try to solve that physical or spiritual problem by casting out a demon. It is clear that believers may be oppressed by demonic powers from without, but God has made provision for victory. Demon spirits must be discerned, resisted, and rejected by believers (I Cor. 12:10; Eph. 4:27; 6:10-18; I Pet. 5:8, 9; I John 4:1-6). Furthermore, it is abundantly evident that demons are aware of their deserved eternal fate (Matt. 8:31, 32; Luke 8:33; Rev. 9:1-21). Believers need to realize that Satan is already a defeated foe and that ample provision has been made for the victory of the believer over all satanic designs and purposes.

—Reprinted with permission
from *Sword and Trumpet*

★ ★ ★ ★

Christianity Today Reports:

CULTS INVADING FORMER SOVIET UNION

"Cults are everywhere. The people are ready to accept some form of religion. The only question is, What religion will they follow? The Moonies or Hare Krishnas? Jehovah's Witnesses or Mormon?" reports the January 13 *Christianity Today* in an article titled 'New

Kingdoms for the Cult-Aberrant and unorthodox groups join Christians in filling Eastern Europe's spiritual vacuum.' Such cults as the Jehovah's Witnesses, Mormons, Unification Church (Moonies), Hare Krishna, Christian Science and Transcendental Meditation are not

Christian. They reject the Trinity and maintain that Jesus Christ is not true God and true man. The cults teach that man gets to heaven by his good life and work rather than by trusting only on the merits of Jesus Christ. All the cults have been fabricated by men and are not founded on God's revealed Word, the Bible.

"*Christianity Today* reports that the famed Mormon Tabernacle Choir completed a highly successful tour through Eastern Europe and the Soviet Union last summer.

"*C. T.* says that the Mormon publication '*The Ensign*' said the choir's appearances revolved around a carefully planned, four-point strategy for spreading the Mormon message to formerly communistic countries.

"*C. T.* notes: 'First, the choir elicited waves of advanced publicity;' second, its musical message drew people in; third, national dignitaries were invited to receptions and dinners held in several countries; finally, top U.S. Mormon leaders offered more information about their church at eight informal gatherings, reportedly attended by thousands.

"If the Mormon campaign sounds highly organized, it is. And like that also, Latter-day Saints, other aberrant Christian groups, sects, and Eastern religions have big plans for growth in former Eastern Bloc countries.

Spiritual Vacuum

"'Cults are everywhere,' says Daryl McCarthy, executive director of the International Institute for Christian Studies, which sets up educational exchanges throughout Eastern Europe. 'The people are ready to accept some form of religion. The only question is, What

religion will they follow? The Moonies or Hare Krishnas? Jehovah Witnesses or Mormons?'

"Virtually all of those groups are mounting organized campaigns to gain disciples in Eastern Europe and the Soviet Union. And as they return from the mission fields, the stories they tell sound much like those of many Western evangelicals.

"There is no doubt that Christian evangelists are experiencing real success in making converts. But so are others. Experts admit that success—at least in terms of number of responses—is not hard to achieve in countries where religion has been repressed for so long.

"'A massive spiritual vacuum exists throughout Eastern Europe and the Soviet Union,' says Gordon Melton, who heads the Institute for the Study of American Religion, based in Santa Barbara, California. 'In the past 45 years, a steady but growing stream of Eastern teachers and new Western esoteric teachers have opened their centers in Europe,' Melton says. Now those groups are taking their message to their former communist neighbors via slick, Westernized promotional techniques. And naive listeners often raise their hands or sign on the dotted line to join whatever new movement comes along.

"Hare Krishnas now plaster Moscow's walls with full-color posters. A pop music band of Krishna followers tours Eastern Europe singing songs and passing out literature. In the summer of 1990, the band gave multi-projector slide shows to crowds in Romania, where more than 6,000 people showed up.

"One Krishna missionary, writing in Back to Godhead magazine, recalled an experience:

'During the chanting of Hare Krishna at the end (of one performance), many (Romanians) literally jumped out of their seats. They flooded the stage with flowers—a tradition for a performance appreciated. The holy name of Krishna had melted their hearts.'

"The Children of God are saturating the street corners of Sofia, Bulgaria, with posters and thousands of leaflets. Already the group claims more than 2,000 youthful adherents there (see 'Fertile Ground for False Teaching,' p. 40). A young man who finally left the Children of God expressed his concern in a letter to the Christian Research Institute (CRI) of San Juan Capistrano, California: 'You'll be surprised to know that such cults are flooding now the excommunist countries of East Europe. I left (the Children of God) five months ago. The problem with them now is that in Bulgaria they still haven't revealed their cultic nature. They seem still quite evangelical, and unfortunately many Christians join them.'

Government Approval

"Other groups have campaigned for acceptance by newly established governments. The former U.S. ambassador to Poland, David Kennedy, a Latter-day Saint, helped gain official recognition for the Mormon church in that country. Among other efforts, Mormons are now helping Polish farmers learn skills for marketing their produce.

"Kennedy apparently has also been influential in opening other areas of Eastern Europe to Mormonism. For instance, while East Germany was still under communist control, the Mormons received permission to build a temple there. And according to an

evangelical missionary to Albania, 60 percent of the new recruits in the Albanian division of the U.S. State Department are Mormons.

"Mormon influence has also extended to Soviet Armenia, where last year local officials gave the church a plot of land in Yerevan, near Mount Ararat, in gratitude for aid offered after the 1988 earthquake. A Mormon temple will be built there.

"In the past year, Sun Myung Moon, leader of the Unification Church; Daisaku Ikeda, leader of a large Buddhist sect; and Sri Chinmoy, a popular New Age guru in the U.S., have all met with Soviet leader Mikhail Gorbachev.

"Moon promised Gorbachev he would pump money into the ailing Soviet economy. In exchange, he was allowed to fly more than 1,400 Soviet students for field trips in the U.S. More than 800 eventually committed to study full time under Moon. Moon is also reportedly offering \$100,000 to any Soviet university that will allow his scholars to teach there. Many are accepting his proposal.

"Other groups are using recently unshackled media in their proselytizing efforts. L. Ron Hubbard's video, An Introduction to Scientology, has been translated into Czech, Polish, Serbo-Croatian, Hungarian, and Russian. More than 50,000 copies of the key works of theosophy are being produced for shipment to Russia.

Kind and Smiling People

"Beyond the strategies some groups are using, it appears many Eastern Europeans are being influenced most by what they deem to be the sincere, wholesome lifestyles of some religious groups. As the Jehovah's Witnesses held conventions throughout Eastern

Europe last summer, they constantly received comments like one that appeared in an article in a Prague newspaper: 'You are not likely to meet so many kind and smiling people in Prague at any other time than during the second week in August,' which was the week of the Witnesses' convention. The Witnesses are one of the fastest growing groups in the formerly communist countries, claiming 18,293 converts at 30 conventions last year alone.

"Robert Johnson, a minister in charge of public relations at the Watchtower Society's Brooklyn headquarters, told *CHRISTIANITY TODAY* that most of their work is being done by indigenous Jehovah's Witnesses, who operated for years undercover. In 1946, there were over 4,000 Witnesses preaching in the Soviet Union. In the late 1930s, there were more than 2,000 in Romania, 1,000 in Poland, and hundreds in Czechoslovakia and Hungary.

'FERTILE GROUND FOR FALSE TEACHING,' another article in the January 13, 1992 CT says:

YOU CAN LEAD ROMAN CATHOLICS TO CHRIST:
(New World Order Edition. By Wilson Ewin. 159pp., Paper, \$9.50)

The author of this valuable book has been a pastor, evangelist and missionary for years among the French Catholic population of Quebec. He has not only been given a burden for those held captive in the Roman Catholic Church, but has also honed to near perfection the ministry to which our Lord has assigned him. I say "near perfection" simply because our author himself, says:

Perhaps you have questions that remain to be answered. This is natural. Only the

"Bulgaria is a very delicious cake for the cults,' says Ben Peevi, a Pentecostal pastor from the north-central town of Russe. For most Bulgarians, anything from the West deserves attention, especially if it is slickly packaged. And that notion has opened the door to an influx of primarily American-made religious groups. Mormons, Jehovah's Witnesses, the Children of God, and the Unification Church of Sun Myung Moon have found Bulgaria particularly receptive to their brands of belief. The Mormons have at least 14 centers throughout the country. Some 2,000 youth in the capital city of Sofia have joined the Children of God.

"What is most disturbing to Peevi, however, is that evangelical Christians have not been immune to the message of such groups. 'Most young Christians in our country are totally ignorant of our (church's) distinction from cults,' he says."

REPRINTED FROM
The Christian News,
Jan. 13, 1992, pg. 9

★ ★ ★ ★

Master-Evangelist, the Lord Jesus Christ, is complete. He never makes mistakes. You and I, on the other hand, should be always seeking to eliminate the element of failure. Some of our mistakes can be avoided by personal study of the problem. Others will only be solved in the wonderful school of experience. Never be discouraged. Read Hebrews 12:1-2 in case you do (p. 128).

Evangelist Ewin has written only that which has been proven to be effective and comes from his attendance for years in the hard school of experience. He shares these things with us in language we can readily understand. This is not a deep theological tome but a practical "how to" manual.

Great emphasis is placed on knowing and understanding the religious system of the Roman Catholic Church as well as the hearts of her adherents. There are fifty-one pages given to this. Frankly, this reviewer, who thought that he knew all about Catholics and their Church, learned many new things. You will too, and in such an easy-reading way.

Author Ewin lists twenty-one topics in chapter six, "Opposition," with which you may have to deal when witnessing to a Roman Catholic. Each is explained in detail. Each contains a wealth of information regarding the Roman Church. Each is saturated with Scripture references to use in the discussion of the subject. This one chapter is worth the price of the book because of the application of familiar Scripture portions to specific teachings of the Roman Church. This author knows the Word and is a very able teacher. In a day when, even among evangelicals, doctrine and a Biblical emphasis is disappearing, this Catholic-winning-

manual holds high the written revelation.

That there have been changes in the Roman Catholic Church even a pagan would understand. While there has been no change in its basic doctrines, there have been cosmetic changes made in order to entice the unwary and the naive. The greatest change has been the introduction of an entirely new entity, the Charismatic Catholic. The author gives us the history of how this has come about and then deals with the problems involved and the questions that are so often asked. Now understand, he uses the Word. He is totally Biblical in his approach and points out that it is not Wilson Ewin but it is "thus saith the Lord" in His Word. In this reviewer's contacts he has had to deal with the same questions. Especially the all-too-common one, "Are Charismatic Catholics really saved—born again?" Well, the answer is simple, but first another question which shall provide the answer. What do they believe, and what do they do, and how does this agree or disagree with the Word of God? After all, that is the final authority.

If you have any contact with Roman Catholics—and who doesn't?—and if you care for their souls, you need this book. You may order it from our office by name—\$5.50 plus \$1.05 postage.

★ ★ ★ ★

12 STEPS TO DESTRUCTION:

(Codependency/Recovery Heresies. By Martin and Deidre Bobgan. Santa Barbara, CA: Eastgate Publishers, 1991. 247pp., Paper, \$9.95)

This book is much needed, not only because of the increasing influence of the New Age, but also because so many "Christians," "Christian Churches" and denominations are forsaking the

inspired Word of God and are running after a host of worldly psychologies.

The authors have at least seven other books to their credit. In this one, there are eleven readable and

challenging chapters. Every pastor should have and READ this book as should any lay-person who has contact with someone who is thinking of joining a recovery program or entering a treatment center for codependency or addiction.

Most of the opinions given by the authors regarding individuals and psychological theories are based on, or backed up by, Scripture. The book is full of the Word. The documentation is excellent and no one will be able to put this one aside and say that they were not enlightened.

Each chapter is divided into several sections. In chapter one, the reader is introduced to general facts and figures:

The codependency/recovery movement is one of the newest and largest offshoots of the addiction treatment industry and Alcoholics Anonymous' Twelve-Step program. Every week 500,000 self-help meetings are held in this country. The fastest growing of these 'free, confessional meetings' is Co-dependents Anonymous. There are over 1800 Co-dependents Anonymous in this country, as well as other self-help groups, such as Adult Children of Alcoholics (ACOA) and Al-Anon. There are also numerous workshops, conferences, treatment centers and therapists. And it must be admitted that the professionals are glad to have the business (p. 3).

And as the world goes, so goes the church in this newest rage of psycho-heresy. Not to be outdone, many psychologists, psy-

chiatrists, and treatment centers offer the same theories and therapies under the guise of being Biblical. And churches are joining ranks with Twelve-Step addiction and codependency/recovery programs.

John Bradshaw, a leading recovery guru, claims that "Codependency is a plague upon the land." He dramatically adds, "The Black Plague doesn't even compare to the ravages of our compulsions caused by codependency" (p. 4).

The purpose of the book is explained on page six:

In this book, we will look at relationships in dire need of repair, at habitual attitudes and behaviors that characterize those who are now calling themselves "codependent," and at the remedies and religious ideas offered through Twelve-Step recovery programs, therapy, and self-help books. And we will contrast them with what the Bible says. The purpose of this book is to point out the dangers of popular codependency and addiction recovery programs in order to encourage both Christians and non-Christians to turn to the Word of God and the work of the Holy Spirit in the midst of problems (p. 6).

The right Way and the right One, to go to for problem-solving, the Lord Jesus Christ, is stressed many, many times. The question is asked, as the title to one of the chapter's divisions, "If Jesus is the Answer, Why Look Elsewhere?"

In the next section, "The Psychological Way or the Spiritual Way," the authors say:

It is disheartening to see conservative churches, denominations and fellowships running after psychological theories and therapies and acting as if Jesus Christ is not enough, as if the Holy Spirit indwelling a believer is impotent, or nearly so, and treating the Word of God as only useful for minor problems or theological questions.

In chapter two the first section is, "What Is Codependency?" There are nine definitions given which are quotations from the writings of people involved in the Codependency/Recovery Heresies. The main thought in all of these is that one is a codependent if they are involved with the case or responsibility for someone else to the extent that they neglect their own selves. It is also indicated:

The prime target is women and they are eager participants. One person estimates that 65 percent of the codependency market is female (p. 20).

In a subsection the title is, "Is Codependency a Disease?" The explanation is given that, "Many people who believe that chemical addictions are diseases also believe that codependency is a disease" (p. 23). The authors explain and quote another:

Anne Wilson Schaefer reveals her faith in the disease myth in the dedication of her book *Codependence: Misunderstood Mis-treated*:

To those persons who are suffering from this

previously unnamed disease and who have not known that they have a disease that can be treated and from which they can recover (p. 24).

Since so many believe that codependency is a disease it has been assigned to the category of mental illness. The authors object:

But mental illness is in itself a misnomer . . . since the mind is not a physical organ, it cannot have a disease. While one can have a diseased brain, one cannot have a diseased mind . . . (p. 25).

However, calling codependence a disease makes it a very lucrative business. The authors quote Melinda Blau from her "Adult Children Tied To The Past":

Between 1978 and 1984, the number of private residential treatment centers in the country increased 350%, and caseloads quadrupled. Thanks to the marketing genius of the recovery industry, these rehabs, with their promises of "renewal" and "hope," are becoming the spas of the '90's (p. 26).

Literature regarding the codependency/recovery movement draw many prospective patients. The authors remark:

However, the most blatant connection between books and treatment centers can be seen in the Christian market, such as Toxic Faith, Love Is A Choice, and Pat Springle's Codependence are examples of the crass commercialism involved in the psychology, codependence/recovery movement.

This heresy is in the same error as the many self-esteem doctrines being propagated in the churches today. In chapter three there are a number of references made to, as well as quotations from, co-dependency writers. The central idea that is projected is that if an individual has an emotional problem it is because of low self-esteem. The authors use almost all of the last ten pages of the chapter to quote and enlarge on one Scripture passage after the other to show that, "Biblical love for others comes first from God's love . . ." (p. 58).

The original Twelve-Step program was formulated by Bill Wilson and was used to start Alcoholics Anonymous. The last eight chapters are devoted to an explanation of the steps and, for each one, the alternative as it is found in the Bible.

In step five the programs get as close to the Bible as they ever will. It states, "Admitting to God, to ourselves, and to another human being the exact nature of our wrongs" (p. 163). The only problem is that they have the wrong god. The twelve step god can be any form of some kind of higher power. The Bible says that there is only one God who can help an individual and take care of his or her main problem, which is sin.

The last two chapters, "Commitment to Recovery" and "Religions of Recovery" are a fitting postlude to the entire book. In the last chapter the sad truth is revealed:

Copying Twelve Step programs is not a Biblical way to renew or revitalize a local congregation. Nevertheless there are churches that are actively adopting Twelve Step programs for their entire congregations. Call them whatever you will: Twelve Steps to Wholeness; Twelve Steps to Spiritual Growth; Twelve-Step Christianity. These programs constitute just one more way the church tries to attract the world by becoming just like the world. Christians are thus further enticed into thinking like the world and becoming like the world.

Every church should have this book in their library. It should be read by every pastor who has a concern for those God has given as his responsibility.

We have this book in stock. Order it by name—\$9.95, and \$1.05 postage.

★ ★ ★ ★

TWO NEW ITEMS

In 1986 we printed in the Discerner an article by Dr. Thomas D. S. Key, "A Biologist Looks At The Book Of Mormon." This exceptional paper has now been put in a small eight-page fold-out. The pages are 8 1/2 x 5 1/2. This article contains information not usually found in books about Mormonism and should be in the hands of everyone who has an interest in combating this cult.

One ministry that used them reported that it was helpful in winning over 500 Mormons to Jesus Christ. We can let you have them for 50 cents each or 3 for \$1.00, plus postage.

Another much-sought-for item is the printing of "The Spirit of Truth and the Spirit of Error" that includes, as did the original, Seventh

RELIGION ANALYSIS SERVICE, INC.

P.O. Box 806

Brainerd, MN 56401

Address Correction Requested

Non Profit Org.
Permit No. 795
U.S. Postage
PAID
Minneapolis, MN

Day Adventism. Other cults in this chart are: Christian Science, Spiritualism, Russellism (now known as Jehovah's Witnesses), Theosophy, Mormonism and Modern Theology. You may remember that, after the first printing, Unity was the substitute for Seventh Day Adventism. This is not only a collectors item (we are not selling them as such) but, especially, a right handy tool for those who are concerned about the Adventists who have embraced "Another Gospel." You may obtain these for 35 cents each, or 3 for \$1.00 postpaid. Larger quantities for 25 cents, plus postage. Order by the title, Spirit of Truth #1.

★ ★ ★ ★

THE SATANIC REVIVAL—by Mark I. Bubeck. The resurgence of devil worship has exploded in virtually every part of the country. The ritual abuse of animals and

sometimes human beings has been testified to by law enforcement officials nation-wide. Just about every kind of violence, including rape, sodomy, mutilation of children as well as adults, which sometimes result in violent death, have been recorded. Mr Bubeck shows how a spiritual revival among Bible-believing Christians is the only way this flood-tide of evil will be stopped. 264pp, \$9.00; please order by name.

★ ★ ★ ★

ANSWERS TO CATHOLIC CLAIMS—by James R. White. This book has for its central theme Biblical authority. The Roman concept of tradition is examined and found to be in conflict with the Word of God. An important book for everyone who would desire to have a better understanding of Catholicism. 164pp, \$9.95.