

# The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING  
UNBIBLICAL TEACHING & MOVEMENTS

Volume 41, Number 1

January • February • March 2021

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Hare Krishna

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*"Hereby know we the spirit of truth  
and the spirit of error" 1 John 4:6*

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## **The Discerner**

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Cult Ministry

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## WITH THIS ISSUE

We want to thank our generous supporters who continue to bless Religion Analysis Service with their gifts and prayers!

Our lead article in this issue of The Discerner is by Katherine Beim-Esche. She is a former member of the Christian Science cult. Katherine does a great job exposing the false teachings of Christian Science regarding Christ's resurrection.

Our second article is by Sharon Lindbloom of Mormon Research Ministries. Sharon explains how the Mormon Church continues to support and teach a heresy at the heart of its cultic doctrine—the false teaching that Christians, through faithful obedience to Mormonism's gospel—can become a god themselves. This false teaching is known by the Church of Jesus Christ of Latter-day Saints as the Law of Eternal Progression. It is the penultimate Satanic heresy, repeating the lie of the Devil in the Garden of Eden that “ye shall be as gods” (Genesis 3:5, KJV).

This issue's final article is by David Cloud of Way of Life ministries. David is a prolific author and staunch supporter of conservative biblical beliefs. David provides a biblical critique of the wayward teachings of the influential psychologist Karl Jung.

And this issue's Bible Quiz will test your knowledge of Modern Israel history. *See how you do!*

Be of good courage, And He shall strengthen your heart, All you who hope in the LORD.

(Psalm 31:24)

*Steve Lagoon*

President, Religion Analysis Service

# DO CHRISTIAN SCIENTISTS CELEBRATE EASTER?

by Katherine Beim-Esche

Like many of you who celebrate Easter, I grew up wearing special spring dresses, coloring eggs, and receiving a basket of goodies. However, it was not until I left Christian Science during my first Easter as a follower of Jesus Christ that I experienced true Easter joy.

The words and impact of “He is Risen!” are profoundly different for believers in Christ and here is why: Christian Science alters the message, meaning, and magnitude of arguably the most important day of the Christian calendar.

## The Message

When Christian Scientists say “He is Risen!”, it is important to consider what they mean. While Bible believers affirm that the world was created as good and perfect, Christian Scientists believe that “all” is good.

### 1. What Christian Science Teaches About Easter

Christian Scientists deny the physical reality of creation and of humanity in particular. They deny both the possibility of evil (forbidden trees) and the reality of evil in Genesis 2 and 3.

Sin, illness, and death do not exist. To Christian Scientists, Jesus is the “Way-shower”. When he overcame the grave, He proved “the nothingness of the material world”. It’s not completely clear whether they believe Jesus actually died on the cross (there’s different teaching on this), but they do believe that Jesus was working out His healing in the tomb and His battle with the illusion of evil (referred to as the Mortal Mind). When He rose from the grave, Jesus’ healing was complete.

The exclamation “He is Risen!” thus points to Jesus’ success in overcoming Mortal Mind. *Jesus’ resurrection sets in motion their unending and mentally tortuous task to do the same.* So Jesus’ resurrection proves that Christian Science works; Christian Science is true.

## **2. What Biblical Christianity Teaches About Easter**

Followers of Jesus Christ believe that God created our physical world as good and perfect. We believe in the reality of evil because Genesis 2 and 3 tells how sin entered the world with the disobedience of Adam and Eve. We also believe Genesis 3:15 when God promises to save mankind and destroy all evil through the seed of the woman.

These prophecies recur with increasing specificity throughout the Old Testament, telling how God will send a Savior who will redeem mankind. Throughout the Gospels, Jesus shows us that He is the Messiah who will fulfill this prophecy bringing salvation and the end of sin and death.

On the third day after Jesus is crucified and died, He rises from the grave, showing his astonished followers that He is without a doubt God, the Savior of the world. He has overcome the grave and is victorious over evil as prophesied. Followers of Jesus exclaim, “Christ is Risen!” God has been faithful to his promise; God is victorious over evil!

### **B. The Meaning**

#### **1. What Christian Science Teaches About The Resurrection Of Jesus Christ**

For Christian Scientists, the joy that “Christ has Risen” is short-lived. This is because they emphasize the action of Jesus rising rather than his death as a “once for all” substitute for sin.

Imagine watching an Olympic Marathoner win a race and then turn to you and say “Okay, you’ve seen me do it. Now it’s your turn.” Your excitement quickly becomes fear, frustration, and shame as you clumsily attempt to run. So it is with the resurrection of Jesus and Christian Science.

Armed only with inspiration to have hope, Christian Scientists must overcome Mortal Mind on their own. *The resurrection is an example to follow, not something done on their behalf.* The exclamation, “Christ is risen!” becomes a starting bell to a marathon that no one can win. For them “Christ is Risen” is a call to run as hard as they can: “Ready, set, go!”

#### **2. What Biblical Christianity Teaches About The Resurrection Of Jesus Christ**

Believers see Jesus’ resurrection as the single event that changes all of history.

Jesus carried and bore all of our sins on the cross. He died so we wouldn't have to pay the punishment for our sins. We are redeemed by faith in Him alone. He is the long-awaited promised Savior sent from God.

As Jesus arises on Easter morning, He secures the victory over the grave, and as those who trust in Him, we share in that victory. Our Easter joy overflows as we celebrate this incredible gift of grace. It's not because of anything we did or even could do. The work has been done for us thus the race is won because "Christ has Risen!" Something has happened and now everything is different. "It is finished."

## **C. The Magnitude**

### **1. What Is At The Heart Of Easter For The Christian Scientist**

For the Christian Scientist, the very essence of Easter is different.

The resurrection is not personal to the Christian Scientist. Nothing is accomplished or lifted from the Christian Scientist's shoulders by the resurrection. The resurrection is also then not essential to the life of the Christian Scientist. The resurrection does not point to the climax of their story, rather it serves as an instructional diagram to help them in their own individual race.

Essentially stripped of its overarching victory, the exclamation of "Christ is Risen" to the Christian Scientist provides an encouragement with a mandate to action to "go and do likewise."

### **2. What Is At The Heart Of Easter For Biblical Christianity**

Followers of Jesus Christ believe the crucifixion and resurrection are the climax of the biblical story. His death and resurrection are the sole means through which we are saved from our sin.

The Old Testament looks forward to this moment while most of the New Testament looks back to it. Because Jesus died and rose again, everything in the world is different. Jesus' resurrection is a deeply personal pronouncement of God's grace to each one of us and a merciful invitation into relationship with the real, living God.

Followers of Jesus proclaim "He is Risen! He is Risen Indeed!" with overwhelming awe and gratitude. We rejoice in the finality of Jesus' victory over the grave and the beauty of our resulting redemption.

## **Scriptures To Consider (ESV)**

As believers we freely encourage others to join in the celebration of what God has done, to “repent and receive this good news.”

### **Matthew 16:21**

From that time Jesus began to show His disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

### **Romans 6:3–11**

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

### **1 Corinthians 15:22–26**

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

### **RAS Comments:**

Katherine is the founder and director of the *Fellowship of Former Christian Scientists*. Growing up as fourth-generation Christian Scientist she attended Principia, a school for Christian Scientists, from preschool through her first year of college.

Katherine started questioning her Christian Science faith and ultimately left after September 11, 2001, when faced with the undeniable reality of evil in the world. Several years later, the Lord

pursued her and she came to know Jesus Christ as her Savior at a Bible-based Presbyterian in America (PCA) church. She was baptized and began studying at Covenant Seminary where she earned an MA. She felt called to start the Fellowship Of Former Christian Scientists (FFCS) connecting people with a Christian Science background with Christ-centered resources, care, and community.

Visit Katherine's ministry website at <https://ffcsministry.org>.



# THE UNBIBLICAL HEART OF MORMONISM IS ALIVE AND WELL

by Sharon Lindbloom

## Introduction

The August 2020 issue of *Ensign* magazine includes two back-to-back articles that reference the Mormon doctrine of human beings becoming like God. An apostle of The Church of Jesus Christ of Latter-day Saints (LDS) is quoted in “Seeing Yourself in the Great Plan of Happiness” by Seventy Brian K. Taylor:

*Our entire perspective of ourselves, our worth, and what we can make of our lives is altered for good when we come to understand that we are God’s children and that we can become like Him.*  
(*Ensign*, August 2020, 37)

On the following page, Mr. Taylor explains that in reading the Book of Mormon he “*was able to see further and understand more—that grace for grace, my Heavenly Father and my Savior would bless me to become even as They are...*” (ibid, 38).

On page 39, an article headlined “He is the Way” (no author named) says, “*Before we were born, Heavenly Father presented a plan for us to become like Him.*” And on page 42, following a center-spread graphic, the article concludes, “*By following Him, we can become like God and return to Him one day.*”

While it would be helpful for readers to know what it means to “become like God,” the only statement in these articles that even approaches a definition is in Mr. Taylor’s article when he writes, “*...become even as They are—holy and full of joy forever!*” (38). The Mormon doctrine of becoming like God surely is that, but includes so much more.

## Becoming Like God

The LDS church published an online essay in 2014 titled “Becoming Like God” in which it is explained:

Through the Atonement of Jesus Christ, all people may ‘progress toward perfection and ultimately realize their divine destiny.’ Just as a child can develop the attributes of his or her parents over time, the divine nature that humans inherit can be developed to become like their Heavenly Father’s.

In order to get a fuller understanding of the LDS doctrine of becoming like God, or of developing one's divine nature to become like Heavenly Father, it's helpful to look at how this core teaching of Mormonism has been described by additional church authorities.

## **LDS Doctrine**

LDS scripture states:

... [they] shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths...and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. (D&C 132:19–20)

Joseph Smith agreed, and in 1844 taught that not only can human beings become like God, God was once like human beings and later achieved His Godhood:

We have imagined and supposed that God was God from all eternity, I will refute that idea...he was once a man like us; yea, that God himself the Father of us all, dwelt on an earth the same as Jesus Christ himself did...Therefore, in like manner, you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you... (King Follett Discourse)

Joseph Smith's prophetic successor, Brigham Young, explained in greater detail:

We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in heaven (*Journal of Discourses* 3:93). When they receive their crowns, their dominions, they then will be prepared to frame earth's like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God" (*Journal of Discourses* 18:259).

LDS Church manuals have carried this doctrine forward, tying the human achievement of Godhood to the church's unique practice of "celestial marriage." Stating on page 1 that marriage is a "laboratory for godhood", the church's 1992 *Achieving a Celestial Marriage Student Manual* went on to teach:

In the relationship of husband and wife and parent and child we begin to approach the divine calling of godhood. Our Heavenly Father and mother live in an exalted state because they achieved a celestial marriage. As we achieve a like marriage we shall become as they are and begin the creation of worlds for our own spirit children. (65)

*Gospel Fundamentals*, a book published by the Mormon church in 2002 (and available on the church's website) says:

To live in the highest part of the celestial kingdom is called exaltation or eternal life. To be able to live in this part of the celestial kingdom, people must have been married in the temple and must have kept the sacred promises they made in the temple. They will receive everything our Father in Heaven has and will become like Him. They will even be able to have spirit children and make new worlds for them to live on, and do all the things our Father in Heaven has done. (201)

Another church manual (also available on the LDS church website) includes a story about a visit to a kindergarten class made by the church's fifth prophet, Lorenzo Snow. President Snow noted:

These children are now at play, making mud worlds, the time will come when some of these boys, through their faithfulness to the gospel, will progress and develop in knowledge, intelligence and power, in future eternities, until they shall be able to go out into space where there is unorganized matter and call together the necessary elements, and through their knowledge of and control over the laws and powers of nature, to organize matter into worlds on which their posterity may dwell, and over which they shall rule as gods. (*Presidents of the Church Student Manual: Religion* 345, 90–91, 2004).

## **LDS Rationale**

According to the authoritative teachings of the LDS church, “becoming like God” is synonymous with “becoming a God.”

It includes “growing up” from the lowliness of humanity to the achievement of the glory of Godhood. It includes inheriting “thrones, kingdoms, principalities, and powers, [and] dominions.” It includes “the [self-]creation of worlds for our own spirit children.” It includes ruling “as gods” over our worlds and our posterity.

According to Mormonism, this is exactly the path our God has followed and exactly what He has achieved. Human beings may follow

in their Heavenly Father's footsteps, becoming just as He is—becoming *like* God, becoming *a* God.

The LDS church's above essay *touches* on the fulness of the Mormon doctrine of “becoming like God,” but does not flush it out. The essay's third paragraph, partly quoted above, merely hints at a clear doctrinal statement on this topic that was provided by a former First Presidency.

On page 130 of the *Achieving a Celestial Marriage* manual, under the headings “Men are Gods in embryo. We have the Potential to Become like Our Heavenly Parents”, there is this official doctrinal statement:

*Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of our earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages of aeons, of evolving into a God. (The First Presidency [Joseph F. Smith, John R. Winder, Anthon H. Lund], 'The Origin of Man,' Improvement Era, Nov. 1909, p. 8)*

## Conclusion

The 2014 church essay states that “*The doctrine of humans' eternal potential to become like their Heavenly Father is central to the gospel of Jesus Christ.*”

*This* is the unbiblical heart of Mormonism. It directly conflicts with the inerrant, inspired, and infallible truth of many Scripture verses including Isaiah 43:10 (NIV, underline added) that plainly states:

“You are my witnesses,” declares the LORD,  
and my servant whom I have chosen,  
so that you may know and believe me  
and understand that I am he.  
*Before me no god was formed,  
nor will there be one after me.*

The fact that *Becoming Like God* is noted and repeated several times in the August 2020 *Ensign* magazine confirms that “The Grand Destiny of the Faithful”—that is, the goal of becoming gods just like Mormonism's Heavenly Father—remains alive and well in the Mormon church.

Isaiah 44:6 (NKJV) further renounces this false teaching and restates Biblical truth once again:

Thus says the LORD, the King of Israel,  
And his Redeemer, the LORD of hosts:  
I *am* the First and I *am* the Last;  
Besides Me *there is* no God.

**RAS Comments:**

For further information, visit the Mormonism Research Ministry website <http://mrm.org>.

# **A CRITIQUE OF FAMED-PSYCHOLOGIST CARL JUNG**

By David Cloud

## **Introduction**

Carl Gustav Jung (1875–1961), the founder of analytical psychology, has been influential, not only in society at large, but also in the New Age movement and within almost all aspects of Christianity.

Jung has influenced both modernists and evangelicals. His writings are influential within the contemplative movement. He has been promoted by Paul Tillich, Morton Kelsey, John Sanford, Thomas Moore, Joseph Campbell, John Spong, Richard Foster, Agnes Sanford, and Gary Thomas, to name a few. Jung's psychological typing provides the underpinning for the Personality Profiling part of Rick Warren's SHAPE program, which is used by countless churches and churches and institutions.

## **Jung's Impact On Psychology And The World**

Jung (pronounced Young) has been called “the psychologist of the 21st century” (Merrill Berger, *The Wisdom of the Dreams*, front cover).

Ed Hird says, “One could say without overstatement that Carl Jung is the Father of Neo-Gnosticism and the New Age Movement” (Ed Hird, “Carl Jung, Neo-Gnosticism, and the Meyers-Briggs Temperament Indicator (MBTI), March 18, 1998”; reprinted in *Who's Driving the Purpose Driven Church* by James Sundquist, Appendix C).

Jeffrey Satinover says:

“Jung's direct and indirect impact on mainstream Christianity—and thus on Western culture—has been incalculable. It is no exaggeration to say that the theological positions of most mainstream denominations in their approach to pastoral care, as well as in their doctrines and liturgy—have become more or less identical with Jung's psychological/symbolic theology” (*Homosexuality and the Politics of Truth*, p. 240, quoted from Ed Hird).

Jung collaborated with Sigmund Freud from 1907 to 1912, but after a falling out, they went their separate ways.

## **Jung's Studies**

In true New Age fashion, Jung explored Hinduism, Buddhism, Taoism, I Ching, Astrology, Spiritualism, Gnosticism, Alchemy, Dream Interpretation, Mandala Symbolism, Theosophy, Greek Mythology, and more. He spent time in India studying eastern religion and folk lore. He wrote the first introduction to Zen Buddhism. He amassed one of the largest collections of spiritualistic writings found on the European continent (Jeffrey Satinover, *The Empty Self*, p. 28).

Jung used the divination methods of I Ching in the 1920s and 1930s, and the training program of the Jung Institute of Zurich originally included this practice (Richard Noll, *The Jung Cult: Origins of a Charismatic Movement*, 1994, p. 333, quoted from Ed Hird). In a letter to Freud, Jung said, "I made horoscopic calculations in order to find a clue to the core of psychological truth...I dare say that we shall one day discover in astrology a good deal of knowledge which has been intuitively projected into the heavens" (Richard Webster, *Why Freud Was Wrong*, 1995, p. 385). Beginning in 1911 Jung quoted G.R.S. Mead, a practicing Theosophist, "regularly in his works through his entire life" (Richard Noll, *The Jung Cult*, p. 69).

## **Jung's Early Years**

Jung communicated with spirits all his life. He "experienced precognition, clairvoyance, psychokinesis, and haunting" (Harper's *Encyclopedia of Mystical and Paranormal Experience*).

His mother and maternal grandmother were "ghost seers". His mother spent much of her time in her separate bedroom, "enthralled by the spirits that she said visited her at night" ("Carl Jung," Wikipedia). Her family was heavily involved in séances. For many years, Jung attended séances with his mother and two female cousins (John Kerr, *A Most Dangerous Method: The Story of Jung, Freud, and Sabina Spielrein*, 1993, pp. 50, 54, quoted from Ed Hird). His grandmother, Augusta Preiswerk, "fell into a three-day trance at age twenty, during which she communicated with spirits of the dead and gave prophecies" (Harper's *Encyclopedia of Mystical and Paranormal Experience*).

In his childhood, Jung had a dream in which Christ appeared in a vile form that we will not describe. Instead of judging this as blasphemous, he accepted it as divine revelation and allowed it to draw him from the biblical Christ. He said, "Lord Jesus never became quite real for me, never quite acceptable, never quite lovable, for again and again I would think of his underground counterpart, a

frightful revelation which had been accorded me without my seeking it.” (Memories, Dreams, Reflections, Vintage Books, 1989, p. 13).

Even as a boy, he was drawn to Hindu gods because he “had an obscure feeling of their affinity with my ‘original revelation’” (p. 17).

In his childhood, Jung also felt that he had two personalities, one was himself the schoolboy and the other was a man from the 18th century. This other personality, named Philemon, had a life of its own and talked with Jung. In his autobiography Jung said,

“Philemon represented a force which was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought...At times he seemed to me quite real, as if he were a living personality. I went walking up and down the garden with him, and to me he was what the Indians call a guru” (Memories, Dreams, Reflections, p. 183).

Obviously, this was a familiar spirit.

Jung was confused about who or what was speaking to him. He said, “Who was it speaking in me? Whose mind had devised them? What kind of superior intelligence was at work?” (p. 14). Amazingly, he acknowledged that these experiences were “an initiation into the realm of darkness” (p. 15), but he did not renounce them.

Jung also talked to a female spirit within him that he called “anima.” “I was greatly intrigued by the fact that a woman should interfere with me from within. My conclusion was that she must be the ‘soul,’ in the primitive sense...I called her the ‘anima’...I felt a little awed by her. It was like the feeling of an invisible presence in the room. ... What the anima said seemed to me full of a deep cunning...For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I would then ask the anima: ‘Now what are you up to? What do you see? I should like to know.’ After some resistance she regularly produced an image” (Memories, Dreams, Reflections, pp. 186–187).

## **Jung’s Later Years**

At about age 40, Jung wrote *Septem Sermones* (The Seven Sermons to the Dead) by dictation from demons. He describes this in his autobiography in the following amazing words:



“It became with a restlessness, but I did not know what it meant or what ‘they’ wanted of me. There was an ominous atmosphere all around me. I had the strange feeling that the air was filled with ghostly entities. Then it was as if my house began to be haunted. My eldest daughter saw a white figure passing through the room...The whole house was filled as if there were a crowd present, crammed full of spirits...They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question: ‘For God’s sake, what in the world is this?’ Then they cried out in chorus, ‘We have come back from Jerusalem where we found not what we sought.’ That is the beginning of the Septem Sermones. Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghostly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over.” (Memories, Dreams, Reflections, pp. 190, 191).

Jung had violent episodes when a rage would come over him. He also had the gift of divination. He says, “In the course of my life it has often happened to me that I suddenly knew something which I really could not know at all.” (p. 51). He told of one situation at a wedding meal when he told what he thought was a made-up story but it turned out to be the perfect life experience of a man who was sitting at the table.

When Jung had a breakdown following his separation from Sigmund Freud and was nearly suicidal, he renewed communication with Philemon, who became his guide. Jung said, “Philemon represented a force which was not myself...It was he who taught me psychic objectivity.” (James Sundquist, *A Review of the Purpose Driven Life*). Philemon appeared to Jung variously as “an old man with the horns of a bull...and the wings of a fisher” and as Elijah and as Salome. The latter addressed Jung as Christ (C.G. Jung: *Analytical Psychology: Notes of the Seminar Given in 1925*, Princeton University Press, 1989, pp. 86, 98).

After Jung’s split from Freud, he suffered a six-year-long breakdown “during which he had psychotic fantasies” and experienced “numerous paranormal phenomena” (Harper’s Encyclopedia).

## **His Father Was A Christian Pastor**

Jung's father was a pastor. In fact, there were eight pastors in Jung's family tree. In spite of this, Jung rejected faith and the doctrine of the grace of Christ.

“At that time, too, there arose in me profound doubts about everything my father said. When I heard him preaching about grace, I always thought of my own experience [his own “revelations”]...I had many discussions with my father...But our discussions invariably came to an unsatisfactory end. They irritated him, and saddened him. ‘Oh nonsense,’ he was in the habit of saying, ‘you always want to think. One ought not to think, but believe.’ I would think, ‘No, one must experience and know’...Church gradually became a place of torment to me...I grew more and more skeptical, and my father's sermons and those of other parsons became acutely embarrassing to me...My doubts and uneasiness increased whenever I heard my father in his emotional sermons speak of the ‘good’ God, praising God's love for man and exhorting man to love God in return...The arch sin of faith, it seemed to me, was that it forestalled experience.” (Memories, Dreams, Reflections, pp. 42, 43, 44, 45, 94).

## **Jung's Beliefs Regarding World Religions And God**

Jung considered all religions to be myths. But he felt they were useful. He believed that the secret of life is found “at the mystical heart of all religions”, and that it consists of a “journey of transformation” to find the true self and bring it into harmony with the Divine.

Jung said that Jesus, Mani, Buddha, and Lao-Tse are all “pillars of the spirit” and that he “could give none preference over the other.” (John Dourley, C.G. Jung and Paul Tillich, p. 65).

Jung came to believe in pantheism. “Nothing could persuade me that ‘in the image of God’ applied only to man. In fact it seemed to me that the high mountains, the rivers, lakes, trees, flowers, and animals far better exemplified the essence of God than men...” (Memories, Dreams, Reflections, p. 45). He believed that “nothing separated man from God.” (p. 45). Jung, in fact, became an idolater. He carried a little stone and secretly adored it. He says, “What I dimly felt to be my kinship with stone was the divine nature in both, in the dead and the living matter.” (p. 68).

To Jung, God was unknowable. “My ‘religion’ recognized no human relationship to God, for how could anyone relate to something so little known as God” (p. 57).

### **What Else Did Jung Believe In And Explore?**

Jung believed in the “Collective Unconscious,” which is supposedly the universal consciousness of mankind that lies at a subconscious level. It apparently consists of the sum total of man’s thinking since he evolved from animals, and through psychiatry and mystical religion, man can delve into this realm. Jung defined the collective consciousness as “the sediment of all the experience of the universe of all time, and is also the image of the universe that has been in process of formation from untold ages.” (Collected Papers on Analytical Psychology, “The Psychology of Unconscious Process,” p. 432).

This, of course, is one of the foundational doctrines of the New Age, and doubtless came from Jung’s study of eastern religion and various forms of occultic mysticism such as Theosophy.

The “collective unconscious” is pure myth. Richard Webster wisely observes that “the Unconscious is not simply an occult entity for whose real existence there is no palpable evidence. It is an illusion produced by language—a kind of intellectual hallucination.” (Richard Webster, *Why Freud Was Wrong*, p. 250, quoted from Ed Hird).

Jung was heavily involved in trying to understand “the psyche” through dream analysis. It is a part of “depth psychology” which seeks to understand the hidden or deeper parts of human experience. He believed that dreams reflect both the personal and the “collective” unconscious and that they contain revelations as well as fantasies.

Jung held to the blasphemous gnostic belief that good and evil can be reconciled.

“For Jung, good and evil evolved into two equal, balanced, cosmic principles that belong together in one overarching synthesis. This relativization of good and evil by their reconciliation is the heart of the ancient doctrines of Gnosticism, which also located spirituality, hence morality, within man himself. Hence ‘the union of opposites’.” (Satinover, *Homosexuality and the Politics of Truth*, p. 240).

Jung held to the New Age-emerging church principle that “both paths are right” (Dourley, C. G. Jung and Paul Tillich, p. 279). The emerging church calls this “orthoparadoxy.”

Jung believed in reincarnation and “drew many of his beliefs from the Tibetan Book of the Dead.” (Harper’s Encyclopedia of Mysticism).

Jung believed in the power of visualization. He said that holding the mental images of Jesus and Mary has power for overcoming negativity and producing good (Bob Guste, *Mary at My Side*, p. 58).

Jung believed we are entering the Age of Aquarius. In a 1940 letter to Godwin Baynes he said, “1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age” (Merrill Berger and Stephen Segaller, *The Wisdom of the Dreams*, p. 162, quoted from Ed Hird).

Jung “feared greatly for the future of humankind, and said the only salvation lay in becoming more conscious” (Harper’s). This is a reference to attaining a higher state of consciousness through psychology and mysticism.

Later in life, Jung became interested in UFOs and wrote a book on the subject entitled *Flying Saucers: A Modern Myth of Things Seen in the Skies*.

Jung was married to the same woman for 52 years, but he had illicit relationships with other women.

His last words were, “Let’s have a really good red wine tonight.” (<https://www.psychologytoday.com/us/blog/understanding-grief/201704/collection-last-words>)

## **Conclusion**

The loudest warning against psychiatry we have ever read came from Carl Jung’s own pen. He said, “All of my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912.” (*Memories, Dreams, Reflections*, p. 192).

Thus, by his own testimony, Jung’s psychiatry evolved directly from demonic activity.

[The previous article is excerpted from our book *The New Age Tower of Babel*, available from Way of Life Literature.]

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## **RAS Comments:**

From the website: “Established in 1974, Way of Life Literature is a fundamental Baptist preaching and publishing ministry based in

Bethel Baptist Church, London, Ontario, of which Wilbert Unger is the founding Pastor. Brother Cloud lives in South Asia where he has been a church planting missionary since 1979. David Cloud, Way of Life Literature, P.O. Box 610368, Port Huron, MI 48061: 866-295-4143 [fbns@wayoflife.org](mailto:fbns@wayoflife.org).”

This article received formatting changes to include new headers, paragraph breaks, and an updated website link for Jung’s last words. We have not altered the content.

## **IF CHRIST BE NOT RISEN:**

### **1 CORINTHIANS 15**

By Terry C Hulbert

If there is no resurrection, then Christ did not rise. If Christ did not rise from the dead, then no human being can hope for life after death. In man’s perpetual flight from the facing of future judgment he has often retreated to the trite aphorism, “What heaven there is, I have right now; what hell there is, I experience now.” Such reasoning is a simple, but very ineffective escape mechanism and makes necessary a tortuous twisting of Scripture.

The fallacy committed in this thinking is that of “arguing in a circle.” If we do not wish to face a conscious eternity in a resurrected body, we simply deny human resurrection. If this be denied, then Christ’s resurrection must be ruled out to maintain consistency. And if Christ did not rise physically, then there is no literal physical resurrection and the original premise is sustained, that our heaven and hell are but states of mind as we sojourn here for our threescore years and ten.

This fallacious sequence is violently interrupted by God’s revelation in I Corinthians 15. More is at stake than the issue of eternal blessing and judgment if Christ did not literally rise from the dead. In verse 13 Paul admits for the moment the hypothesis that there is no physical resurrection and then carries the argument forward to its logical involvements. The most serious of these is the denial of Christ’s resurrection. To deny this is to precipitate more undesirable results than the superficial thinker would anticipate. Let us evaluate the tremendous consequences listed in this passage if Christ did not rise, though Peter, the five hundred brethren, and others still living at the time of the writing had so testified.

## **1. Our preaching is in vain**

From the perspective of nineteen centuries, liberal theologians have found it expedient to emphasize almost exclusively the Sermon on the Mount and similar teachings of Christ which possess a tremendous ethical impact. The high moral ideals of these utterances are held up before a struggling and depraved humanity as the determining factor as to whether he, in this life, enjoys a state of mind called “heaven” or an emotional impasse of frustration referred to as “hell.” Such theology, which omits Christ’s substitutionary propitiation and physical resurrection Paul characterizes as “vain.” His word is *kene*, “empty.” The force of this term is seen in the verb form used in Philippians 2:6, “Who . . . emptied himself.” Just as Christ voluntarily emptied himself of the independent use of his attributes, so men in Paul’s day and ours desire to empty the gospel of all its impelling dynamic and purpose. Quite opposed to this liberal idea of living up to a code of “Christian principles” the message of the gospel is that of a co-crucifixion and co-resurrection with Christ. The physical resurrection of Christ is the basis of every New Testament appeal to and enablement for a new kind of life.

## **2. Your faith is also vain**

The emptiness of the tomb assured the fullness of faith. Notwithstanding the current and flippant “Just have faith,” the Bible at every turn points to the object toward which the faith is to be directed. Humanism emphasizes the subject doing the believing, as though some emotional or mental state (glibly labeled “faith”) in a fallen creature could transform him into a child of God. On the contrary, God always emphasizes the object of faith, the One on whom a man is invited to believe. For example Paul did not instruct the jailer to “have faith,” but to “believe *on the Lord Jesus Christ*.” The objective basis of faith is a resurrected Savior, and without such a One, so-called “faith” is most “empty.” It is empty in the sense that the effectiveness is dependent upon the subject doing the believing, an idea very popular with the unrepentant.

## **3. We are false witnesses of God**

The present tense of this passive verb indicates a characteristic condition always evident, even to the casual observer. The gravity of this conclusion rests upon the association of the words “false witness” and “God.” Hebrew 6:18 claims, as indeed does all Scripture, that it is impossible for God to lie. God does not descend to the use of perjury to promulgate his gospel. Nor is He responsible for false claims. Thus, if these apostles were sent from Him and by Him to be witnesses (Acts

1:8, 4:20), then either Christ rose from the dead as they claimed, or God is not only fallible, but maliciously deceptive.

#### **4. Your faith is in vain and ye are yet in your sins**

Not only is faith futile as a means of applying salvation, but there is no such thing as salvation. “The wages of sin is death.” Since “All have sinned” we all owe a debt. As the personal substitute for every sinner Christ went to the cross and then to the grave. He became the debtor and paid the tremendous obligation of a sin- saturated race of men. Further, He not only took our debt upon Himself, but He actually paid for it in full when He suffered. This suffering, though it included excruciating physical pain, involved separation from God to an infinite degree, being exactly equivalent to the second death of Revelation 20:6, 14. Since He fully and completely discharged the debt man owed to God, it follows that when the transaction was completed, neither He nor any who would believe on Him owed anything to God for sin. If the debt then was paid, the prisoner could no longer be held. As long as the debtor is in prison it is presumed that the debt has not been paid. Thus if Christ did not rise, and was therefore being held prisoner, it could only indicate that God was still not satisfied with the offering of the “Lamb of God”; that Christ was not accurate when He said, “It has been finished,” and that as Paul here points out, “Ye are still in your sins.” The physical resurrection of Christ from the dead is God’s receipt of payment in full for sin committed.

A progression is to be noted in the words Paul uses in v. 14 and in v. 27. In the former reference “vain” is a translation of *kene*, “empty.” In the latter he uses *mataia*, which draws attention to the effect of the action, being best rendered “useless.” Thus in v. 14 faith is “empty” because of the lack of a worthy object, and in v. 17 faith is “useless” because of the lack of a meaningful result.

#### **5. Then they which are fallen asleep in Christ are perished**

The logical results of a denial of Christ’s physical resurrection is seen in v. 18 with reference to the believer who had died, and in v. 19 with re the believer who is still living, an incidental parallel to the arrangement of John 11:25, 26. The term “sleep,” when used as a euphemism for death is applied in Scripture only to believers. There is no question concerning the unbelievers perishing (John 3:18) and so there would be no purpose in noting here that perishing would be a result unless believers were in view in the verse.

To deny Christ’s resurrection is to encourage the believer to close his eyes in the joy of salvation, and the assurance of seeing the Lord, only

to have him awake to the torments of perdition. Death then, even for the believer, would not be, as Paul claims, “far better,” but rather “far worse” if Christ did not rise bodily from the tomb.

The tense of *appolumi*, “perish” even excludes the anesthesia of annihilation. It does not indicate an unconsciousness, not yet still the final end of the personality, but only that state of the lost after death. Everywhere this is mentioned in Scripture, it is described as being conscious, painful, and completely cut off from God.

## **6. If in this life only we have hope in Christ we are of all men most miserable**

Morality swings on the hinges of immorality and bodily resurrection. Self-denial in this life fails if there is no physical resurrection to a future state. The pains and privations of the saints may have spiritual compensations here, but they are scarcely justified without being related to the values of eternity. Paul was not a Stoic, denying for the sake of denying; nor was he an Epicurean, indulging for the sake of indulging. Virtue does not have its own reward; and vice does not have its own excuse. Neither is absolute in itself, but is always relative to the eternal God and our ceaseless relationship to Him.

Paul uses the perfect compound *elpikotes esmen*, “we have hoped, and the effect of this action remains to the present.” If only this life is considered, such a hope in a dead Christ (if He be not raised) produces not the transformed, reborn, scintillating sons of a heavenly Father, but pitiful, despondent, resentful and disillusioned misfits in a society of miserable men.

From the gloom of these six logical involvements of a yet-dead Christ, Paul lifts us to the glory of the overwhelming conviction that Christ has risen and that He is now alive, and that the one grand conclusion of this premise is that we, too, shall be physically raised from the dead.

Adam *died*, and all in his family have been born spiritually dead and physically dying. Christ *arose*, and all in His family have been born again spiritually, and will know no end to personal conscious fellowship with the Father. Christ became not just one more decaying corpse in an oriental crypt, but the first fruits of sleeping believers. Death for His own is not separation but sleep. It is not gloom but glory. It is not frustration but fellowship. “But now is Christ risen from the dead.” I Cor. 15:20.



## BIBLE QUIZ: MODERN ISRAEL

1. Often credited as the Founder of the Modern Zionist Movement:
  - a. Benedict Spinoza
  - b. Theodor Herzl
  - c. Rabbi Abba Hillel Silver
  - d. Hannah Arendt
  
2. The Balfour Declaration of 1917 advocated England's support for:
  - a. Jews to be accepted as full citizens in countries around the world
  - b. Jews to migrate to the United States
  - c. Jews be given a national homeland in Palestine
  - d. Jews should be allowed to participate in the International Olympics
  
3. Another name for the Holocaust is:
  - a. Shoah
  - b. Matzah
  - c. Tefellin
  - d. Tallit
  
4. In addition to a plan for Jerusalem, United Nations Resolution 181 in 1947 declared:
  - a. Support for two independent Palestinian states: One for Israel, One for Arabs
  - b. Support for an independent national state for Israel alone
  - c. Support for an independent national state for Arabs alone
  - d. Support for the right of Jews to have pilgrimages to Jerusalem

5. Israel declared its national independence on:
- a. May 14, 1945
  - b. May 14, 1948
  - c. October 4, 1957
  - d. July 7, 1963
6. What country *did not* attack Israel when it declared its national statehood?
- a. Russia
  - b. Egypt
  - c. Syria
  - d. Iraq
7. Which person was not a Jewish leader in Israel during its national formation?
- a. Golda Meir
  - b. David Ben-Gurion
  - c. Chaim Weizmann
  - d. Louis Brandeis
8. Which is not true of the Six Day War of 1967?
- a. Syria attacked Israel from the Golan Heights
  - b. Israel took control of Gaza, Jerusalem, and the Sinai Peninsula
  - c. The Israeli military destroyed the airfields of Egypt, Syria, and Jordan
  - d. Robert Zimmerman performed a "Concert for Peace" at the wailing wall in Jerusalem
9. Which is not true of the 1973 Yom Kippur War?
- a. Egypt and Syria struck Israel in a surprise attack on the high holy day of Yom Kippur
  - b. The United States airlifted supplies in support of Israel
  - c. United States Secretary of State Henry Kissinger demanded an Israeli surrender
  - d. UN Resolution 242 called for Israel to withdraw from the West Bank & Gaza

10. Which United States President presided over the Camp David accords, which led to a peace treaty between Israel and Egypt in 1979?

- a. John F. Kennedy
- b. Richard Nixon
- c. Gerald Ford
- d. Jimmy Carter

### Answers:

1, b; 2, c; 3, a; 4, a; 5, b; 6, a; 7, d; 8, d; 9, c; 10, d.

### Personal Notes on the Articles:

Please feel free to email us at [info@ras.org](mailto:info@ras.org) if you have any questions or comments.

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