



Sentinel

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A LAST DAYS FICTITIOUS REVIVAL LED BY FALSE “CHRIST’S”



What would be the greatest deception pulled on the Christian Church that was looking for God to do something great? Could there be such a close substitute that was wholly false, yet made people think that it was the real thing? Could it be that today, in the disguise of revival, we actually have an apostasy. A radical concept if indeed this is true.

Before we jump to any conclusions, let's look at a few scriptures. In Matt. 24:3-4, the disciples on the Mt. of Olives ask Jesus when will these things be? What will be the sign of your coming and the end of the age? Jesus answered, "Take care that no one, deceives YOU, for many will come in my name saying 'I am the Christ and will deceive many.'"

We see a warning given to the disciples in Mt 24 "False Christ's and false prophets will arise and show great signs and wonders so as to deceive even the elect, if it were possible." The apostles were the elect hand picked for a specific purpose even as we are elect for salvation today. If Jesus warned them first about possibly being deceived, are we any less

susceptible than they were? These false prophets who work by false signs and wonders were to come into the church not just outside. They would rise up from among our own ranks. How else would they deceive the elect unless they were operating from within? So they will have a certain amount of acceptance for the door to be open for them to operate inside the church.

What is even more intriguing about Jesus' statement in Matt. 24:3-4 is that they will say "I am Christ, 'Christed'", The word Christ means anointed (one)". So they will say, "I am anointed" too, they will claim to have power just like him. They will also say Christ (the anointing) is in the inner rooms or out in the wilderness, meaning he will be in different places all over the world. Today we hear the anointing is falling in Toronto, in Pensacola and wherever next. Isn't that exactly what we are hearing from those who are leading the church into this new revival and a "new anointing"? This implicit statement cannot be overlooked as just mere coincidence because this is at the very heart of the revival be-

ing proclaimed by the messengers of this so-called "last great outpouring of the Spirit on all flesh." They have even gone as far as to promote the giving of the anointing from their hands to others as well.

Let us ponder 2 Thess. 2:7 that speaks of the mystery of iniquity that is already at work. It was at work in Paul's day and it is certainly at work in ours. There are two forces at work, godliness (1 Tim. 3:16) and iniquity (2 Thess. 2:7). Both of these forces are competing in the world for each one of us. One is the Holy Spirit the other the Spirit of the Antichrist, the spirit of the world, lawlessness.

The word for "mystery" is "mysterion" which means, something hidden or secret, not easily detected or understood; that is revealed." In 2 Thess. 2:9, Paul writes: "The lawless one is according to the working of Satan, with all power, signs, and lying wonders." This evil working will be equally powerful in terms of its manifestations but it will lie to us. However, we can be awestruck by its strength. What's more, its author and source is Satan who empowers

Continued on page 3



Sentinel is die lyfblad van **KIES** en word kwartaaliks gepubliseer om die gemeenskap in te lig en te waarsku teen misleiding, die ware Evangelie te verkondig en die Kerk bewus te maak van die gevare wat die dwaalleer van die kultes inhou. *Sentinel* is the mouthpiece of **KIES** and is published quarterly to inform and warn the community against deception, to spread the true Gospel and to alert the Church against the heresy of the cults.

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Skryfaanhalings, tensy anders vermeld, is uit die 1983 Afrikaanse Vertaling/Scripture quotations, unless stated otherwise, are from the NASB.

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Redaksioneel/Editorial

A QUICK FOLLOW-UP

Well what do you know—here is the 3rd issue for 2003! What a surprise? Thought we couldn't do it? Even today, miracles sometimes happen.

Because time was of the essence I thought it wise to publish something off the Net as there is such a lot of good material available from some sites. I hope my choice/s will appeal to you. Please write and let us know. You can do it via E-mail if you have the facility, otherwise a normal letter would suffice.

This issue contains an article about the present spate of revival we hear and read about, and some may have even attended some of these. A question that always springs to mind is, "just how true are these?" It is hoped that this article will answer some of these question. No doubt some readers may be upset, but please bear with us and read the material in this whole issue with an open and prayerful mind. It is important that you do not rely on you feelings. These can be very deceptive and emotional. The Bible warns us that "*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*" (Rom 12:2) "*Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.*" (1 Cor 14:20)

In contrast to all the talk about revivals, transformations and what more stand the words of our Lord Jesus Christ, "...when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8)

NEXT ISSUE

If all goes according to plan the last issue for 2003 will contain as main article an analysis and discussion/exposé of a wellknown Pretoria psychologist, Dr Susan

Kriegler's heretical New Age views, teachings and doctrines. No doubt many people, even Christians, must have and still are and will be exposed to her deception.

NEW LOGO

In the last issue we mentioned the new logo and new name. We decided that what was previously an abbreviation for **Kulte Inligting & Evangelisasie Sentrum (KIES)** and **CIEC for Cult Information & Evangelization Centre** will in future be only **KIES**. This will be word, which in Afrikaans means to chose. The same as we had with Escom (which was an abbreviation for Electricity Supply Commission) and the equivalent Afrikaans (Eskom) later became only Escom. The same happened with Sanlam, which was also an abbreviation. The acronym **CIEC**, therefore, falls away and henceforth only **KIES** will be used with the following logo.



Your thoughts and/or comments on this would be highly appreciated.

Oh, yes you may ask what happened to the letters page. Enquiries and comments now-a-days are mostly per electronic mail and are not captured for publication in *Sentinel*. If you would like to see the reinstatement of the letters page, then let us know please. We would gladly do so.

Looking forward to hearing from you.

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Revival from page 1

the lawless One and those who serve him (2 Cor.11: 14). These wonders have an evil source with equal power in terms of their manifestations but they are sent to deceive to us. Those who love of the truth will be immune. You can't always tell a lie from what it looks like or how it feels. Many times it can feel good. Those who trust in experiences will all be fooled because they have no measuring stick. They are not familiar with the word to use it to discern whether something is false, neither do they care to do so. The reason is they don't have a love for the truth. Only those who go to the word will be able to tell the true from the false. To believe it one is immune from the deception means they are already deceived and ripe picking's for anything that is offered from the pulpit.

It is God who has given us the standard in Isa. 8:20 "To the law and to the testimony if they do not speak according to this word, it is because there is no light in them." God's Law Word. One, who discounts His Word, becomes a law unto themselves and is then rendered "lawless". Jesus showed us by example how we must be subject to God, this means to surrender to his leadership in all things. We do not surrender our will to man but to God.

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The purpose of the end time miracles by those who claimed Christ is to deceive us Mt.24: 24. Those who trust in experiences and miracle manifestations have already bought into this model of ministry and have been practicing it for some time. Deut. 13:1-6 "If there arises among you a prophet

or a dreamer of dreams, and he gives you a sign or a wonder, 2 "and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'— which you have not known—' and let us serve them,' 3 "you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. 4 "You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice, and you shall serve Him and hold fast to Him. 5 "But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.

What is Mysticism & Gnosticism?

Mysticism is to contact the spiritual realm by so-called getting into the Spirit. this is learning by the experiential, if it is not felt or sensational or emotional then God is not there. Mystical Christianity equates this with the presence of God. This is a spiritual treadmill where experience takes precedent over faith.

Gnosticism is basing ones knowledge by their experience. That one needs to go into the Spirit for deeper truths. They believe it is wrong to interpret the Bible by the Bible. By the Spirit, direct contact with hearing the voice of god determines the true interpretation and supersedes the written word. The mystics and cults have always sought divine authority within man, placing the inner voice of the spirit over Gods word. When experience becomes the evidence of our relationship with God it is Spiritually counterproductive. It is based on the subjective and not the objective word of God. We need to be careful of a work from the outside instead a work from the inside. We already have it and we need to let him come out, but for this to happen we must die to our self and our desires. This

may mean to put to death your desire to see signs and wonders from your hands.

Satan and his emissaries always challenge the validity of the Word of God. We find their base of operation will be miracles not the teaching of the written word. In Thess.2: 10, we find him working his unrighteous deception among those who are perishing because they did not receive the love of the truth so that they might be saved. Jesus told us emphatically that He is the Truth - The Word is the Truth. If we love Him, we will...continue in His Word. This is an essential in these last times to immerse oneself in the word of truth during this last days deception that overtakes those who do not become disciplined hearers and learners (disciples) of Him.

Peter who was one of the eyewitnesses of Christ revealing his glory and hearing the fathers audible voice which probably could be the greatest sign and wonder said after in 2 Pet 1:19 And so we have a more sure word of prophecy (confirmed), which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; " the prophets is what Peter pointed to as a surety, the word of God is more steady than what we see.

Dan. 11:36-38 "Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done. 37 "He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all. 38 "But in their place he shall honor a god of fortresses (forces, power); and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things." A god of power is worshipped he is moral in that he does not like women but he likes pleasant things. The similarities of those with the new anointing

THE DEIFICATION OF MAN

NEIL RIVALLAND

The Word of Faith/Positive Confession and Dominion theology adopt teachings which are distinctly similar to the metaphysical cults such as: New Thought, Christian Science, Unity School of Christianity, Mind Science, and Religious Science. The doctrine of deification was taught in the church by E.W. Kenyon who believed one is able to reach godhood. Kenyon has taught that man is a little god "in God's class" and therefore can use the same faith-force that God does.(1)

Hagin who popularized Kenyon, not only expanded Kenyon's errors but added to them as well. The progression from bad to worse has continued with people like Kenneth Copeland and Charles Capps, and is now sinking to new depths through ministry leaders as Frederick Price, Benny Hinn, and Robert Tilton. (2)

It is not a scandalous idea to speak about God becoming man in the person of Jesus Christ. The Bible teaches that God "... was made flesh, and dwelt among us. ..." (John 1:14). However, to speak about man becoming God or a god has been considered as the ultimate heresy in the history of the Christian Church. Sadly, there is an influence amongst charismatics that one can attain godhood. Not all charismatics teach this but among the leading preachers who expound the "little god's" theory are Kenneth Copeland, Kenneth Hagin, Robert Tilton, Charles Capps, Fred Price, Benny Hinn, Bill Hamon, and Earl Paulk. Many of these names you will note are popular televangelists who are broadcasting into homes their misrepresented theories about God and misleading many into grave error.

RELIGIONS WHO PROMOTE THE DEIFICATION OF MAN

The Roman Catholic church, the Greek Orthodox church, the Russian Orthodox church, the Mormon church, the "Christian" cults, and the New Age Movement (comprising of a combination of eastern religious practices), believe man can eventually ascend to godhood through various spiritual disciplines. Sadly, this practice is being identified amongst Christians and promoted in the Charismatic church too.

Latter Rain Movement Phenomenon

Adam and Eve where the first to entertain the idea that they could be like god's; the lie the serpent told Eve (Gen. 3:5). This delusion is the self centered world view Satan promotes, which countless others have fallen prey to when influenced to believe that they are in control of their own

destiny, and are in their own right god's. Not only are these teachings unique to cults or non-Christian movements but have unfortunately worked their way into the Christian Church.

The mid-twentieth century phenomenon often referred to as the Latter Rain Movement blended Pentecostal theological distinctives as: baptism of the Holy Spirit with the evidence of speaking in tongues, etc. with their own religious fervor. That a believer could attain sinless perfection was taught by many in this movement, and could make one an "overcomer."

Franklin Hall promoted a baptism that all who received it could be free from sin and sickness called "the Holy Ghost fire." Hall referred to this as "body-felt salvation" which he claimed was "700% greater than ordinary healing power." He said this mighty baptism was designed to save people bodies, free them from sickness, tiredness, body odor, and all human frailties. Hall's teachings raised the hope that recipients of "the Holy Ghost fire" would achieve immortality while in their present flesh-and-blood bodies.(3)

Children of the Latter Rain Movement, such as Manifested Sons of God, openly taught that believers could overcome death altogether.(4) In his book, *The New Charismatics*, Michael Moriarty writes from discussion with a Manifested Sons of God devotee, who claimed that believers in "an immortal state, which some referred to as "godhood," would be attained by those overcomers who received higher revelations and continuous spiritual experiences."

Even though the Latter Rain/Manifested Sons of God no longer exist as a movement their adherents have found refuge in various Charismatic churches around the world.(5)

It can be argued that there is a connection of the "little god's" theory which was taught by the Latter Rain and Manifested Sons of God movement to those teaching it today, who are: charismatics Bill Hamon and Earl Paulk, as well as Kenneth Copeland and Kenneth Hagin.

Immortalization

The Roman Catholic church promote that one is able to eventually reach immortalization through good works, and ascetic exercises. Ascetic exercises are taught to Roman Catholic candidate priests undergoing training, entitled, *Ascetic and Mystic Theology*. Asceticism is the art of mastering "self" and bringing under control all passions, desires and lusts by severe self

discipline, abstinence, or inflicting punishments upon the body. These methods in practice require the scourging of oneself with a wiper known as flagellation, sleeping on a hard board with sticks and stones, wearing a chain around one's bare waste with spikes and weights, pray kneeling on a bag of sharp stones for hours, along with many other disciplines of torture in the process of attaining immortalization. Once the notorious process of immortalization is identified in a person by reputation in their attempt for mastering self righteousness, at death, the Roman Catholic church beautify and canonize* the body of the person. Sometimes the body of those canonized go public for Catholics to revere and pray to. Take for example a Roman Catholic priest, padre Pio, who was found to have the stigmata and claimed to pray and suffer for the sins of others; which the Catholic church calls doing penance for others. That any man should suffer for the sins of others is unfounded in holy Scripture. Only Jesus Christ suffered for the salvation of sinners (Heb. 10:10-18). So what does this make padre Pio? Christ! The Catholic church can just as well say that Christ's sacrifice at the cross was insufficient for salvation, that it needs the likes of men such as padre Pio to secure our salvation. As pious as such men may seem, the Bible calls this false humility "which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col 2:20-23).

Teaching that man is a little god "in God's class" misleads one with the tendency to claim that the more you become sinless by immortalization, the more progress is attained to "godhood." Notice that this teaching causes one to strive by their own efforts to attain a state of sinlessness, and nullifies the grace God has given to us through Christ. The Latter Rain/Manifested Sons of God have taught this. Other extremists from biblical truth teach the very opposite, and that effort is not required here in attaining by the process of immortalization the state of maturity. Taught though is that Christ became sin at the cross, went to hell, become re-created and then born again in hell; this, taught by the Word of Faith/Positive Confession movement from the plagiarized work of E.W. Kenyon. To say Christ sinned makes it easier to accept that man can be a little god, as this reduces Christ to the level of mortal man, and breeds doubt to Christ's divinity and deity one with the Godhead.

Earl Paulk in his book *Ultimate Kingdom* says that this generation now living will experience immortality.(6) He challenges the church to press on to maturity so that this transformation can take place

at Armageddon, which he interprets spiritually to mean "God coming to our rescue." (7) Paulk exhorts the church by saying: "We must move from the natural to the supernatural, from corruptible (carnal) to incorruptible bodies. Entering into immortality comes by either death or a miraculous change. Immortality is our goal." (8)

Paulk says three characteristics have to be established in progress to the state of maturity, that of: discernment, unity, and conquering death by love. (9) Hamon advocates the same kind of maturing process en-route to immortalization, only, he promotes a baptism of fire reserved for the present-truth church in the last days. He encourages believers to be open to new truth, and avoid denominationalism. (10)

Both distort Scriptures around their own opinion to make look what they teach to appear as biblically based. The apostle Peter sternly warns us against those who use the Bible in this manner: "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet 3:15, 16).

Paulk establishes his teaching on immortality by what the apostle Paul wrote in 1 Cor. 15:51-53, but Paul's emphasis is much different from Paulk's. Paul does say we will be supernaturally changed, but says nothing about a process of immortality as Paulk purports, rather, it is a miraculous, instantaneous metamorphosis (an immediate change of our bodies from corruptible into incorruptible). This change will be brought about by God and not by our own efforts. Paulk's view nullifies the grace of God if he says that the process of immortalization that a believer must attain to is the growth to state of maturity. This then makes our relationship to God dependant upon our own efforts. Paul admonished the Galatians for trying to work out their salvation by their human works in observing the law (Gal. 3:1-9), and remaining not in God's grace through faith for salvation (Eph. 2:8, 9).

According to 1 Corinthians 15 this miraculous event will take place when God transforms the Church (vv. 51-53), and translates (raptures) her from the earth. (1 Thes. 4:16, 17). When 1 Corinthians 15 is considered in proper context, the first thing Paul makes the Corinthians aware of is the resurrection of Christ (vv. 1-8), and goes on to tell them not only the validity of Christ's resurrection - as there were some who never believed in the resurrection (v. 12) - but also proving to them the inevita-

bility that the believer will also attain to this (vv. 35-53). Since flesh and blood cannot inherit the kingdom of God, the bodies of those in Christ will be changed for heavenly dwelling (vv. 50, 51).

Paul was not challenging the church to press toward immortality, but was exhorting the Corinthians to get a tight grasp of the truth of the future resurrection that would happen instantaneously to all believers, both the dead and the living (vv. 51-58).

Are Christians "little god's"?

The Bible teaches the deity of God is the co-existence of the Father, the Son, and the Holy Spirit in the unity known as the Godhead - God distinctly three persons in one God. As we have already covered, some leaders assume deity with Jesus Christ, and claim they are able to reach godhood and become little god s. John.10:34 is the verse the little god s theory is drawn from.

Let us look at how this verse should be understood, and see what relation it has regarding someone becoming a little god. Jesus quotes from Psalm 82 relating to the judges of Israel written of in (v. 6). The psalmist exhorts the judges of Israel and prays God to judge the earth. In the exhortation the psalmist entitles the judges as gods who were divinely appointed in Israel as representing God in His authority. When Jesus addresses the Jews in regard to their unbelief in the works that He was doing (John 10:25), and wanting to stone Him for declaring that He and the Father are one - accusing Jesus of blasphemy (v. 30), Jesus reminds them of the divinely appointed judges in Israel of the Old Testament who were considered god s, due to their representation of divine justice in this godlike function. Jesus said, Is it not written in your law, I said, Ye are gods? If he[God] called them[the judge s] gods, unto whom the Word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (vv. 34-36). Jesus tells them that they should not be surprised by the claims He makes, because if they accepted what the Scriptures recorded in Psalm 82, how much more should they receive the written Word incarnate, in person, Jesus Himself.

Moses (Ex. 4:16) and the judges of Israel (Ex. 21:6; 22:8; Psa. 82:6) are called god's because like God they held the power of life and death over men. (11)

It can be proved that what Kenneth Copeland, Kenneth Hagin, Robert Tilton, Charles Capps, Fred Price, Benny Hinn, Bill Hamon, and Earl Paulk teach about being "little god's" is unscriptural, and sadly many naive to what the Scriptures teach are being deceived by these teachers.

NOTES

1. E.W. Kenyon, What Happened from the Cross to the Throne? (Kenyon, 1945, 5th ed.) pp. 62, 173-76
2. Hank Hanegraaff, Christianity in Crisis, (Harvest House Publishers, Oregon, 1993), p. 32.
3. David E. Harrell, All things are Possible (Bloomington: Indiana Univ. Press, 1975), 212-14
4. D.R. McConnell, A different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement (Peabody, Mass.: Hendrickson, 1988), 157
5. Michael G. Moriarty, The New Charismatics (Zondervan Publishing House, Grand Rapids, Michigan), 325
6. Earl Paulk, Ultimate Kingdom: Lessons for Today's Christian From the Book of Revelation (Atlanta: K Dimension, 1986), 120; and Satan Unmasked (Atlanta: K Dimension, 1984), 199, 264
7. Ibid., 120, 145
8. Ibid., 119
9. Ibid., 122-23
10. Bill Hamon, The Eternal Church (Point Washington, Fla.: Christian International Publishers, 1981), 374-75, 394
11. Robert A. Morey, Battle of the Gods (Southbridge, Mass.: Crown Publications, 1989), 182

* Beautification is when bodies are preserved after death, by a chemical which is pumped into it, enabling preservation. I think the chemical is called insulin, but I stand to be corrected. Embalming, also, is done to the bodies for preservation, like covering the surface with a kind of resin, expelling it from any contact with air, and preventing oxidation. Canonization is to admit formally to calendar (add to the list) of saints by authority of the Roman Catholic church.

YE ARE GODS? ORTHODOX AND HERETICAL VIEWS ON THE DEIFICATION OF MAN

by Robert M. Bowman, Jr.

Is the belief that men were created to be "gods", either in this life or in some future exaltation, a Christian teaching? Is it in any sense Christian to speak of the "deification" of man — to say that God created or redeemed man in order to become deity? What do various religious groups who use such language today mean? Are they all saying the same thing? Are all who use such terminology heretics? If not, how do we tell the difference? All of these questions will be ad-

dressed in this article.

DIFFERENT IDEAS OF DEIFICATION

The first step in answering these inter-related questions is to recognize that talk about men being gods cannot be isolated from basic world views, or conceptions of the world and its relation to God. Norman Geisler and William Watkins have pointed out that there are seven basic world views: atheism (no god), polytheism (many gods), pantheism (God is all), panentheism (God is in all), finite godism (a finite god made the world), deism (a God who does not do miracles made the world), and theism, or monotheism (a God who does miracles created the world) which is the biblical view (and is held by orthodox Jews and Muslims, as well as Christians). [1] Not all doctrines can be neatly categorized into one of these seven world views, since some people do hold to combinations of two views; but such positions are inherently inconsistent, and usually one world view is dominant. In this article our concern will be with doctrines of deification which claim to be strictly Christian. (This means that we will not discuss, for example, New Age concepts of deification.) Varieties of such “Christian” views on deification can be found among adherents of monotheism, polytheism, and panentheism.

Monotheistic Deification: It may surprise some to learn that a monotheistic doctrine of deification was taught by many of the church fathers, and is believed by many Christians today, including the entire Eastern Orthodox church. In keeping with monotheism, the Eastern Orthodox does not teach that men will literally become “gods” (which would be polytheism). Rather, as did many of the church fathers [2], they teach that men are “deified” in the sense that the Holy Spirit dwells within Christian believers and transforms them into the image of God in Christ, eventually endowing them in the resurrection with immortality and God’s perfect moral character. It may be objected that to classify as monotheistic any doctrine which refers to men in some positive sense as “gods” is self-contradictory; and strictly speaking such an objection is valid. Indeed, later in this study it shall be argued that such terminology is not biblical. However, the point here is that however inconsistent and confusing the language that is used (and it is inconsistent), the substance of what the Eastern Orthodox are seeking to express when they speak of deification is actually faithful to the monotheistic world view. The language used is polytheistic, and in the light of Scripture should be rejected; but the doctrine intended by this language in the context of the teachings of the fathers and of Eastern Orthodoxy is quite biblical, and is thus not actually polytheistic.

Thus, it should not be argued that any-

one who speaks of “deification” necessarily holds to a heretical view of man. Such a sweeping judgment would condemn many of the early church’s greatest theologians (e.g. Athanasius, Augustine), as well as one of the three main branches of historic orthodox Christianity in existence today. On the other hand, some doctrines of deification are most certainly heretical, because they are unbiblical in substance as well as terminology.

Polytheistic Deification: Two examples of polytheistic doctrines of deification are the teachings of Mormonism and Armstrongism, although adherents of these religions generally do not admit to being polytheistic. The Mormons are very explicit in their “scriptures” that there are many Gods; for example, the three persons of the Trinity are regarded as three “Gods.” [3] Since they believe that many Gods exist but at present worship only one — God the Father — at least one Mormon scholar has admitted with qualifications that their doctrine could be termed “henotheistic.” [4] Henotheism is a variety of polytheism in which there are many gods, but only one which should be worshiped. Thus, the meaning of deification in Mormonism is radically different than that of the church fathers who used similar terms, despite Mormon arguments to the contrary. [5]

The Worldwide Church of God of Herbert W. Armstrong (who died early in 1986) claims to believe in only one God. However, Armstrongism defines “God” as a collective term (like “church” or “family”) referring to a family of distinct beings all having the same essential nature. Presently this “God family” consists of two members, God the Father and Christ, but it is their plan to reproduce themselves in human beings and so add millions or even billions to the God family. [6] Therefore, by the normal use of the words on which our categorizations are based, Armstrong’s world view is also polytheistic.

Panentheistic Deification: An important example of a panentheistic doctrine of deification within professing Christianity is Union Life, founded by Norman Grubb, who at one time was a respected evangelical leader. In 1980 CORNERSTONE, an evangelical magazine, ran an article arguing that Union Life was teaching pantheism or panentheism. [7] Union Life has attempted to argue [8] that panentheism, unlike pantheism, is not heretical (despite Grubb’s admission that he does not know the definition of pantheism! [9]). However, neither pantheism nor panentheism separates the creation from the essential nature of the Creator, though panentheism does posit a differentiation in which the creation is the expression of the Creator. The heretical nature of Union Life is made evident by such statements as, “there is only One Person in the universe,” “everything is God on a certain level of manifesta-

tion,” and “Nothing but God exists!” [10] Therefore, Union Life’s claim to following the traditions of the church fathers [11] is no more valid than that of the Mormons.

Positive Confession: Monotheistic Or Polytheistic? Not all views of the deification of man are easily classifiable. Perhaps the most difficult doctrine of deification to categorize into one of the seven basic world views is that of the “positive confession” or “faith” teachers, including Kenneth Copeland, Kenneth Hagin, Frederick K. C. Price, Charles Capps, Casey Treat, and many others. In brief, the “faith” teaching maintains that God created man in “God’s class”, as “little gods”, with the potential to exercise the “God kind of faith” in calling things into existence and living in prosperity and success as sovereign beings. We lost this opportunity by rebelling against God and receiving Satan’s nature. To correct this situation, Christ became a man, died spiritually (receiving Satan’s nature), went to Hell, was “born again”, rose from the dead with God’s nature, and then sent the Holy Spirit so that the Incarnation could be duplicated in believers, thus fulfilling their calling to be little gods. Since we are called to experience this kind of life now, we should experience success in everything we do, including health and financial prosperity.

Some aspects of this teaching have been documented and compared with Scripture in articles published in previous issues of this journal. [12] Regarding the claim that men are “little gods”, there is no question (as shall be demonstrated shortly), that the language used is unbiblical, but are the ideas being conveyed contrary to Scripture as well? Specifically, is the world view of the “faith” teaching monotheistic or polytheistic?

A simple answer to this question is somewhat elusive. The positive confession teachers have made statements that seem polytheistic, and yet often in the same paragraph contradict themselves by asserting the truth of monotheism. [13] At least two positive confession teachers, Frederick K. C. Price and Casey Treat, have admitted that men are not literally gods and have promised not to use this terminology again. [14] In many cases, the dominant world view appears to be monotheism, with their teachings tending at times toward a polytheistic world view. It seems best, then, to regard the “faith” teaching as neither soundly monotheistic nor fully polytheistic, but instead as a confused mixture of both world views.

This means that the “faith” teaching of deification cannot be regarded as orthodox. Their concept of deification teaches that man has a “sovereign will” comparable to God’s, and that man can therefore exercise the “God kind if faith” and command things to be whatever he chooses. [15] At least one “faith” teacher, Kenneth Copeland, seems to regard God as finite, since he says, speaking of Adam, “His body and God were exactly the

same size.” [16] Again, it is the context in which the doctrine appears that determines whether the teaching is orthodox or heretical. In this case, there seems to be significant evidence to show that some, at least, of the “faith” teachers have a heretical view of God, as well as a heretical view of the nature of the believer. Nevertheless, there also appears to be evidence that not all of the “faith” teachers are heretical in the same sense as, say, Mormonism or Armstrongism.

At this point we will turn to the biblical teaching relating to this subject to see whether the Bible teaches deification at all.

THE BIBLICAL TEACHING

All of the various doctrines of deification discussed above appeal to the same passages of Scripture and the same biblical themes to validate their. Besides the passages where men are called “gods” or “sons of God,” there are the biblical themes concerning men in the image of God; the close relationship between Christ and Christians; and the statement in 2 Peter 1:4 that Christians are “partakers of the divine nature.” In this article we shall discuss each of these texts and themes. Are Men Called “Gods” In Scripture? The Bible in both Old and New Testaments explicitly and repeatedly affirms that there is only one God (e.g., Deut. 4:35-39; Isa. 43:10; 44:6-8; 1 Cor. 8:4-6; 1 Tim. 2:5; James 2:19). Therefore, the Bible most definitely rejects any sort of polytheism, including henotheism. The Scriptures also very clearly teach that God is an absolutely unique being who is distinct from the world as its Creator (e.g., Gen. 1:1; John 1:3; Rom. 1:25; Heb. 11:3). This teaching rules out pantheism and panentheism, according to which the world is either identical to God or an essential aspect of God. Since He is eternal, omnipresent, omnipotent, and omniscient, God is totally unique, so that there is none even like God (e.g., Ps. 102:25-27; Isa. 40-46; Acts 17:24-28). [17] The Bible, then, unmistakably teaches a monotheistic world view.

In the face of so many explicit statements that there is only one God, and in light of His uniqueness, it may seem surprising that anyone would claim that the Bible teaches that men are gods. However, there are a few passages in Scripture which seem to call men “god” or “gods.” Most or all of these, however, are irrelevant to any doctrine of deification. In practice, the question of whether the Bible ever calls men “gods” in a positive sense focuses exclusively on Psalm 82:6 (“I said, ‘you are gods’”) and its citation by Jesus in John 10:34-35.

The usual view among biblical expositors for centuries is that Psalm 82 refers to Israelite judges by virtue of their position as judges representing God; it is, therefore, a figurative usage which applies only to those judges and does not apply to men or even believers in general. If this interpretation is

correct, Psalm 82:6 is also irrelevant to any doctrine of Christian deification.

An alternative interpretation agrees that the “gods” are Israelite judges, but sees the use of the term “gods” as an ironic figure of speech. Irony is a rhetorical device in which in which something is said to be the case in such a way as to make the assertion seem ridiculous (compare Paul’s ironic “you have become kings” in 1 Corinthians 4:8, where Paul’s point is that they had NOT become kings). According to this interpretation, the parallel description of the “gods” as “sons of the Most High” (which, it is argued, is not in keeping with the Old Testament use of the term “sons” of God), the condemnation of the judges for their wicked judgment, and especially the statement, “Nevertheless, you will die as men,” all point to the conclusion that the judges are called “gods” in irony.

If the former interpretation is correct, then in John 10:34-35 Jesus would be understood to mean that if God called wicked judges “gods” how much more appropriate is it for Him, Jesus, to be called God, or even the Son of God. If the ironic interpretation of Psalm 82:6 is correct, then in John 10:34-35 Jesus’ point would still be basically the same. It is also possible that Jesus was implying that the Old Testament application of the term “gods” to wicked judges was fulfilled (taking “not to be broken” to mean “not to be unfulfilled,” cf. John 7:23) in Himself as the true Judge (cf. John 5:22,27-30; 9:39). [18] Those wicked men were, then, at best called “gods” and “sons of the Most High” in a special and figurative sense; and at the worst they were pseudo-gods and pseudo-sons of God. Jesus, on the other hand, is truly God (cf. John 1:1,18; 20:28; 1 John 5:20) and the unique Son of God (John 10:36; 20:31; etc.).

Neither the representative nor the ironic interpretation of Psalm 82 allows it (or John 10:34-35) to be understood to teach that men were created or redeemed to be gods. Nor is there any other legitimate interpretation which would allow for such a conclusion. The Israelite judges were wicked men condemned to death by the true God, and therefore were not by any definition of deification candidates for godhood.

If, then, the deification of man is to be found in Scripture, it will have to be on the basis of other biblical texts or themes, as Scripture gives men the title of “gods” only in a figurative or condemnatory sense.

THE IMAGE OF GOD: AN EXACT DUPLICATE?

One biblical teaching upon which great emphasis is usually laid by those who teach some form of the deification of man is the doctrine of man as created and redeemed in the image of God. Of the many examples that could be given, two will have to suffice. Casey Treat’s claim that man is an “exact

duplicate” of God is based on his understanding of the meaning of “image” in Genesis 1:26-27. [19] The Mormon apologetic for their doctrine that God is an exalted Man and that men can also become Gods typically appeals to the image of God in man, and to the parallel passage in Genesis 5:1-3 where Adam is said to have begotten Seth “in his own likeness, after his own image” (Genesis 5:1-3). [20]

These claims raise two questions. Does the creation of man in the image of God imply that God Himself is an exalted man (as in Mormonism), or perhaps a spirit with the physical form or shape of a man (as in Armstrongism)? And does the image of God in man imply that men may become “gods”? There are several reasons why such conclusions are incorrect.

First, there are the biblical statements which say that God is not a man (Num. 23:19; 1 Sam. 15:29; Hos. 11:9). Second, there is the biblical teaching on the attributes of God already mentioned, according to which God obviously cannot now or ever have been a man (except in the sense that the second person of the triune God became a man by taking upon Himself a second nature different from the nature of deity). Third, in the context of Genesis 1:26-27 and 5:1-3 there is one very important difference between the relationship between God and Adam on the one hand and Adam and Seth on the other hand: Adam was CREATED or MADE by God, while Seth was BEGOTTEN by Adam. To create or make something in the image or likeness of someone means to make something of a DIFFERENT kind that nevertheless somehow “pictures” or represents that someone (cf. Luke 20:24-25). It is therefore a mistake to reason backwards from the creation of man in God’s image to deduce the nature of God. Genesis 1:26-27 is telling us something about man, not about God.

Besides the passages in Genesis (see also 9:6), the Old Testament says nothing else about the image of God. The New Testament teaches that man is still in God’s image (1 Cor. 11:7; James 3:9), but also says that, in some unique sense, Christ is the image of God (2 Cor. 4:4; Col. 1:15). Christians are by virtue of their union with Christ being conformed to the image of God and of Christ resulting finally (after this life) in glorification (2 Cor. 3:18; Rom. 8:29-30), which includes moral perfection (Eph. 4:24; Col. 3:10) and an immortal physical body like Christ’s (1 Cor. 15:49; cf. Phil. 3:21).

Orthodox biblical theologians and scholars do have some differences of opinion as to how best to define and explain what these passages mean by the “image of God.” [21] However, these differences are relatively minor, and do not obscure the basic truth of the image, which is that man was created as a physical representation (NOT a physical REPRODUCTION or “exact duplicate”) of



meaning they were approving of and willing to believe the miraculous signs and wonders. Signs and wonders are not the way to prove what is true; you can't always trust your eyes. The scripture says

the just will live by faith, this is the very opposite of sight and experiences. It comes by hearing the word not by seeing.

Deception takes on many forms; imagine calling something a revival when it is really a departure from the true faith found in the word. What greater deception would there be if people called an apostasy a revival? The apostles had no failures in their miracles, this is quite the opposite of today's anointed healers claims that all will be healed and are not! Manipulating people to muster up faith to get their miracle and continue in faith to keep it or they lose it. This not the way the apostles operated.

Isa. 5:20 "Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!" What looks great from the outside when ingested can make the stomach turn. What greater magician is there than Satan who can convince Eve to eat from the tree, is better than not to. To trust in the showmanship of the master illusionist who is the Deceiver will only divert ones attention from seeking truth. For Christians to believe that every miracle they see in the church is from God is no different. He'd love for them to look to miracle and wonder itself than the word to see if its true.

Satan and his trump card is being played out, we need to remember what 2 Thess. 2:7 says, "the mystery of lawlessness is already at work" and will continue to increase until the

end. Pharaoh had his magicians copy Moses miracles, just as the false prophet and the Anti-Christ will counterfeit the apostles miracles and Jesus'. Jesus' whole warning in Mt.7: 21 and Mt.24 is about the production of miracles as the identification of the mystery of lawlessness. This will be found in the signs and wonders at the end of time, as it reach's its apex then.

Is it revival time or something else entirely? 2 Tim. 3:13 "But evil men and seducers shall wax worse and WORSE, DECEIVING, and BEING DECEIVED."

Remember the Beatles tune" I have to admit its getting better, it's getting better all the time.

The envelope continues to be pushed further, and many are accepting things unheard of a few years ago. Nowhere does scripture teach that things will continue to get better and better before the return of Jesus Christ, instead they will get worse and worse; "Paul says in 2 Thess. "First comes the apostasy" those who fall away from the true faith. More and more people will be deceived as time continues on. Those who are the leaders in the deception will become more engrossed in it and hardened, unresponsive to the truth. The Scriptures are not promoting revival with power but the very opposite for the future overall state of the Church. This does not mean all will succumb to it. However there will be few who have held onto the original faith that the church once held.

Luke 18:8 says, "Nevertheless, when the Son of Man cometh, shall He find faith on the Earth." To be in the faith means to rely on Gods word only for ones instruction and guidance.

Can it be that when Christ comes back and does not find faith on the earth that it will be because there will be no more Word of the Lord , since faith comes from hearing the Word? (Acknowledgement: Let Us Reason Ministries, <http://www.letusreason.org>)

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God in the world. As such, he was meant to live forever, to know God personally, to reflect His moral character—His love—through human relationships, and to exercise dominion over the rest of the living creatures on the earth (Gen. 1:28-30; cf. Ps. 8:5-8).

From the biblical teaching on the image of God, then, there is nothing which would warrant the conclusion that men are or will ever be “gods”, even “little gods,” as the “faith” teachers often put it.

Sons Of God: Like Begets Like? Although men are never called “gods” in an affirmative sense in Scripture, believers in Christ are called “sons” or “children” of God (John 1:12; Rom. 8:14-23; Gal. 4:5-7; 1 John 3:1-2; etc.). Based on the assumption that sons are of the same nature as their father, some conclude that since believers are sons of God, they must also be gods. This reasoning is thought to be confirmed by those passages in John’s writings which speak of believers as being “begotten” or “born” of God (John 1:13; 3:5-6; 1 John 2:29; 3:9; 4:7; 5:1,4,18). As convincing as this argument may seem, it actually goes beyond the Bible’s teaching and is at best erroneous and at worse heretical. The above Scriptures do not mean that the “sonship” of believers is a reproduction of God’s essence in man for the following reasons.

1) In one sense all human beings are God’s “offspring” (Acts 17:28), so that even Adam could be called God’s “son” (Luke 3:38); yet this cannot mean that human beings are gods or have the same nature as God, for the reasons already given in our analysis of the “image of God.”

2) Paul speaks of our sonship as an “adoption” (Rom. 8:15,23; Gal. 4:5), which of course suggests that we are not “natural” sons of God.

3) John, who frequently speaks of Christians as having been “begotten” by God, also tells us that Jesus Christ is the “only-begotten” or “unique” Son of God (John 1:14,18; 3:16,18; 1 John 4:9). At the very least, this means that we are NOT sons of God in the same sense that Christ is the Son of God, nor will we ever be. Christ was careful to distinguish between His Sonship and that of His followers (e.g., John 20:17). For this reason Kenneth Copeland’s assertion that “Jesus is no longer the only begotten Son of God” [22] must be regarded as false doctrine.

4) Finally, the New Testament itself always interprets the spiritual birth which makes believers sons, not as a conversion of men into gods, but as a renewal in the MORAL likeness of God, produced by the indwelling of the Holy Spirit, and resulting in an intimate relationship with God as a Father who provides for His children’s needs (Matt. 5:9,45; 6:8,10,32; 7:11,21; Rom. 8:14-17; Gal. 4:6-7; 1 John 2:29; 3:9; 4:7; 5:1-5).

The biblical doctrine that believers in Christ are children of God is a glorious teaching, to be sure, and what it means we do not yet fully know (1 John 3:2). But we do know something about what it means, as well as what it does not mean. It does mean eternal life with Christ-like holiness and love, in which the full potential of human beings as the image of God is realized. But it does not mean that we shall cease to be creatures, or that “human potential” is infinite, or that men shall become gods.

Union With Christ: Are Christians Incarnations Of God? The doctrine that Christians are adopted sons of God is closely related to the doctrine of the spiritual union between Christ and Christian believers. This union is expressed both as a union between Christ and the individual believer and as a union of Christ and the church. Paul in particular teaches that Christians are “in Christ” (a phrase which occurs over 160 times in Paul’s letters), “with Christ” in His death, burial, resurrection, and ascension (Rom. 6:3-8; Eph. 2:5-6), corporately the “body” of Christ (Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 1:22-23; 4:12; Col. 1:18), that they have Christ, dwelling within (Rom. 8:9-11; 1 Cor. 3:16; 6:17-20; 2 Cor. 13:5; Eph. 3:16-17), and that Christ Himself is their “life” (Gal. 2:20; Col. 3:4). On the basis of this teaching, many have concluded that Christians are in fact either a corporate extension of the Incarnation (as the church) or replications of the Incarnation (as individual Christians). Such a conclusion is often tied to the teaching of some concept of deification. The question is, does the Bible support such a conclusion? As with the doctrine of Christians as the sons of God, such ideas go far beyond the teaching of Scripture. To say that believers are “in Christ” means that they are somehow spiritually united to Christ, not that they ARE Christ. When Paul says that we have been crucified, buried, raised, and ascended with Christ, he is not speaking literally, but means simply that by virtue of our legal identification and close spiritual relationship with Christ we benefit by His death and resurrection. The teaching that the church is the body of Christ is also not to be taken literally, and should not be pressed to imply that the church is Christ or even an essential part of Christ. That the relationship between Christ and the church involves a substantial union without the church becoming Christ is best seen in the figure of the church as the bride of Christ (Eph. 5:28-32): the bride is physically united to her husband, yet they remain distinct. The Spirit indwells the believer, to be sure, but the believer does not become divine as a result, any more than the temple under the old covenant became a part of God simply because His presence filled it (cf. 1 Cor. 3:17). Christ is our life, not in the sense that our individuality is replaced by His person, but in the sense that we have

eternal and spiritual life through our union with Him.

Finally, the notion that each believer is somehow a duplicate of the Incarnation deserves a closer look. The rationale for this view is that an “incarnation” is defined as the indwelling of God in a human being; and since, we are told, this is as true of the Christian as it was of Christ, it follows that the Christian, as Kenneth Hagin puts it, “is as much an incarnation as was Jesus of Nazareth.” [23] The error in this reasoning lies in the definition of “incarnation.” Christ was not merely God dwelling in a human being, a heresy (known as Nestorianism) the early church condemned because it meant that the Word did not actually BECOME flesh (John 1:14) but only joined Himself to a human being. Rather, the incarnate Christ was one person in whom were perfectly united two natures, deity and humanity; the Christian is a person with one nature, human, in whom a separate person, God the Holy Spirit (and through Him, the Father and the Son as well), dwells.

DOES PARTAKING OF THE DIVINE NATURE MAKE US GODS?

In 2 Peter 1:4 we are told that through God’s promises Christians may “become partakers of the divine nature, having escaped the corruption that is in the world by lust.” This text, even more so than Psalm 82, has suggested to many a doctrine of deification. And indeed, if by deification one means simply “partaking of divine nature,” then such “deification” is unquestionably biblical. The question, then, is what does Peter mean by “partakers of divine nature”?

Since the word “divine” is used earlier in the same sentence (“His divine power,” verse 3), where it MUST mean “of God,” “divine nature” must mean God’s nature. The word “nature,” however, should not be understood to mean “essence.” Rather, as the context makes evident, Peter is speaking of God’s moral nature or character. Thus Christians are by partaking of the divine nature to escape the corruption that is in the world because of sinful lust, and are instead to exhibit the moral attributes of Christ (cf. verses 5-11).

DISCERNING ORTHODOX FROM HERETICAL TEACHINGS

It is not always easy to tell the difference between heretical and orthodox doctrines. Often people of different religions use the same or nearly the same words to express widely different ideas. One of the marks of the “cults,” in fact, is the use of Christian terminology to express non-Christian concepts. [24] This is very much the case with deification. How, then, can Christians tell the difference? There are four essential elements to an orthodox view of the relationship between God and man, and any doctrine which compromises or denies these

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teachings is less than soundly orthodox. These four elements are monotheism, trinitarianism, incarnationism, and evangelicism.

Monotheism, as has already been explained, is the view that a single, unique, infinite Being (called God) created all other beings out of nothing, and that this Creator will forever be the only, real, true God.

Trinitarianism is the distinctive Christian revelation of God, according to which the one God exists eternally as three distinct but inseparable persons, the Father, the Son, and the Holy Spirit. [25]

Incarnationism is the teaching that the second person of the Trinity (called the "Word" in John 1:1,14, and the "Son" in Matthew 28:19), without ceasing to be God, became flesh, uniting uniquely in His one undivided person the two natures of deity and humanity.

Evangelicism is the belief that salvation is by grace alone, through faith alone, in Christ alone.

With these four criteria of orthodoxy in mind, how do the various doctrines of deification measure up? The doctrines of the church fathers, as well as of Eastern Orthodoxy, are, as we have already indicated, thoroughly orthodox on all four points. Mormonism and Armstrongism fail on all four counts, and are therefore heretical. Union Life appears to hold to the Trinity and salvation by grace, but sets these doctrines in the context of pantheism; therefore, it too is heretical.

But what shall we say about the "faith" teachers? They do affirm a monotheistic world view and generally affirm the Trinity (though there is some evidence of confusion on that score). Some at least of these teachers consider the Christian to be as much an incarnation as Jesus, and thus fail the third test. Most speak unguardedly of man as existing in "God's class," of being the same "kind" as God, and so forth, even while occasionally making disclaimers about men never becoming equal to God. Are these teachers heretics, or are they orthodox?

It may be that a simple black-or-white approach to this question is inappropriate in some cases. Certainly these teachers are not to be placed in the same category as Mormonism and Armstrongism, since the "faith" teachers affirm monotheism and trinitarianism. Yet too many statements have been made by these teachers which can only be called heretical, though it may be that such statements are due to carelessness or hyperbole and not actual heretical belief. It is to be hoped that the "faith" teachers will recognize the errors of their unbiblical statements and repent of them. Until that time, their doctrine of men being "little gods" is so far from being orthodox that it should not be placed in that category either. How, then,

should we categorize such teachings?

In recent years ministries which specialize in discerning orthodox from heretical teachings have been using the term "aberrational" to describe teachings which do not fit neatly into either the orthodox or heretical category. Specifically, "heretical" teaching explicitly DENIES essential biblical truth, while "aberrational" teaching COMPROMISES or CONFUSES essential biblical truth. Both are in error, but a heresy is an outright rejection or opposition to truth, while an aberration is a distortion or misunderstanding of truth only. Aberrational teachers affirm the essential doctrines of orthodoxy, and then go on to teach doctrines that compromise or are otherwise inconsistent with orthodoxy, while heretics actually deny one or more of the essentials.

If we apply this distinction to the cases at hand, their usefulness becomes apparent. Mormonism and Armstrongism both explicitly reject certain essential teachings of orthodoxy; they are therefore heretical. Union Life rejects monotheism in favor of pantheism; it is also heretical. Many of the "faith" teachers affirm the essentials, but then go on to teach doctrines which undermine their professed orthodoxy; their doctrine is aberrational and false. On the other hand, there are, unfortunately, at least some "faith" teachers (for example, Kenneth Copeland) whose teachings are so opposed to orthodoxy that they can only be regarded as heretical.

It is not always easy to decide whether a teaching is orthodox, aberrational, or heretical. Nevertheless, it can be done, and we should not allow the unpopularity of making doctrinal judgments to deter us from the necessary (if sometimes unpleasant) task of evaluating questionable teaching. In doing so, we must avoid the extreme of labeling as heretics absolutely everyone who uses the term "deification", as well as the extreme of regarding as Christian any doctrine of deification which makes reference to Christ. It is the substance of each doctrine which must be examined as the basis for discerning whether it is orthodox, aberrational, or heretical. Only in this way can the church's calling to "test the spirits, to see whether they are from God" (1 John 4:1) be fulfilled.

Notes:

[1] Norman Geisler and William Watkins, *PERSPECTIVES: UNDERSTANDING AND EVALUATING TODAY'S WORLD VIEWS* (San Bernardino, CA: Here's Life, 1984). [2] See, for example, Gerald Bonner, "Augustine's Concept of Deification," *JOURNAL OF THEOLOGICAL STUDIES*, n.s., 37 (Oct. 1986): 369-386.

[3] Bruce R. McConkie, *MORMON DOCTRINE*, 2nd edition (Salt Lake City, UT: Bookcraft, 1966), 317.

[4] Van Hale, "Defining the Mormon

Doctrine of Deity," *SUNSTONE* 10, 1 (1985), 25-26.

[5] See especially Philip Barlow, "Unorthodox Orthodoxy: The Idea of Deification in Christian History," *SUNSTONE* 9 (Sept.-Oct. 1984), 13-18.

[6] See "A Summary Critique: MYSTERY OF THE AGES, Herbert W. Armstrong," by Robert M. Bowman, Jr., *CHRISTIAN RESEARCH JOURNAL*, vol. 9 no. 3, (Winter/Spring 1987): 28.

[7] "A Case in Point: Union Life," *CORNERSTONE*, 9, 52 (1980), 32-36.

[8] Norman Grubb, "The Question Box," *UNION LIFE* 6 (May-June 1981), 23.

[9] Norman Grubb, "The Question Box," *UNION LIFE* 6 (July-August 1981), 23.

[10] See note 7 above.

[11] Tom Carroll, "The Mystery According to St. Augustine," *UNION LIFE* 10 (Nov.-Dec. 1985), 20-21.

[12] Brian A. Onken, "A Misunderstanding of Faith," *FORWARD* 5 (1982), and Onken, "The Atonement of Christ and the 'Faith' Message," *FORWARD* 7 (1984).

[13] E.g., Casey Treat, *COMPLETE CONFIDENCE: THE ATTITUDE FOR SUCCESS* (Seattle, WA: Casey Treat Ministries, 1985), 319-324.

[14] At private meetings between Walter Martin and Larry Duckworth with Frederick K. C. Price on May 1, 1986, and between Walter Martin and Casey Treat in early April, 1987.

[15] Treat, 82-83, 306-327; *HOLY BIBLE: KENNETH COPELAND REFERENCE EDITION* (Ft. Worth, TX: Kenneth Copeland Ministries, 1972), iii.

[16] *HOLY BIBLE: KENNETH COPELAND REFERENCE EDITION*, lvi.

[17] On the biblical teaching on the nature of God, see *THE NATURE AND ATTRIBUTES OF GOD*, by Robert and Gretchen Passantino of CARIS (write to CARIS, PO Box 2067, Costa Mesa, CA 92628), or this author's outline study, "The Attributes of God," available from CRI (order #DA-250).

[18] E. Jungkuntz, "An Approach to the Exegesis of John 10:34-36," *CONCORDIA THEOLOGICAL MONTHLY* 35 (1964):560.

[19] Casey Treat, *RENEWING THE MIND: THE ARENA FOR SUCCESS* (Seattle, WA: Casey Treat Ministries, 1985), 90.

[20] Barlow (note #5 above), 17.

[21] See G. C. Berkouwer, *MAN: THE IMAGE OF GOD*, Studies in Dogmatics (Grand Rapids, MI: Eerdmans, 1962), 37-118.

[22] Kenneth Copeland, *NOW WE ARE IN CHRIST JESUS* (Ft. Worth, TX: Kenneth Copeland Ministries, 1980), 24.

[23] Kenneth E. Hagin, "The Incarnation," *THE WORD OF FAITH* (Dec. 1980), 14.

[24] Walter Martin, *THE KINGDOM OF THE CULTS*, rev. ed. (Minneapolis, MN: Bethany House Publishers, 1985), 18-24.

[25] Introductory literature on the Trinity is available from CRI.

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