

“Is A Course in Miracles Heretical? How Do I Talk to My Friend Who Believes It?”

My friend says he believes in “A Course in Miracles.” I’ve been trying to help him to start to read the Bible instead so he sees the truth about Jesus. I’ve read [your article](#) that says the Course is anti-biblical and the work of an evil spirit.

I wonder now if this text is heretical also—not only anti-biblical? Also I’d be happy if you would describe more what heretical really mean according to the Bible. Because I think that I’ve read in the Bible that we shouldn’t associate with people who are heretics.

I really would be glad if my friend would become a christian who believes in Jesus Christ described in the Bible. So I’m wondering what attitude I should have towards him. I’ve read about Paul who in his apologetical work in Athens speaks about the unknown God worshipped in Athens. Is a similar approach good in this case? To speak about that all the love he wants is in fact in the Biblical Jesus?

Or is it better to simply declare that I believe ACIM is the work of evil? But if it’s heretical—can I associate with him more than to just state my faith in order to help come to believe in the Biblical Jesus Christ?

Thank you for your inquiry regarding *A Course in Miracles* as it relates to heresy. Allow me to give you a definition of heresy from which I tend to operate. I trust you will find it adequate! A heresy is a crime of perception—an act of seeing something that, according to some custodian of reality, is not truly there. Heresy, therefore, is always relative to an orthodoxy.

In the case of ACIM it is a heresy of orthodox Christianity. That is to say that the teachings of The Course are opposed to biblical orthodoxy. An example would be that The Course teaches that “no one is punished for their sins, and the Sons of God are not sinners” (p. 88). The Bible teaches a different understanding of man and his relationship to sin. Romans 3:10 tells us that no one is righteous. Romans 3:23 tells us that all have sinned. The word all is all inclusive—it means everyone, no one is exempt. We have all sinned. Our sin has separated us from God (Isaiah 59:2).

Another example that clearly shows us how different or unorthodox The Course is related to the Bible is the idea that “the separation is a faulty formulation of reality, with no effect at all” (p. 241). Ephesians 2: 1-3 tells us that we were dead in our transgressions and sins. Spiritual death is to be separated from God. Without God’s intervention those of us who are without God are destined to eternal death. The Course erroneously teaches that we are not really separated from God, but that our perceived separation is a faulty understanding of who we really are—we are One! There is no separation. The Bible, on the other hand, is quite clear—we are self-deceiving if we do not recognize our sin and its result, our separation from a holy Creator God.

There are numerous other examples that could be pointed out as opposing teachings between the two texts (The Course and the Bible); some are included in my article. According to Helen Schucman The Course was given to her by Jesus. She sat in a trance state and auto-wrote what he dictated. However, the teachings of Ms. Schucman’s “Jesus” are diametrically opposed to the teachings of Jesus in the Bible. Therefore, if we view the Bible as being orthodox (Truth), then we would by definition consider the teachings of The Course as heresy. In other words we have two Jesuses at play. One as represented by Ms. Schucman in The Course and another as revealed in the scriptures—the Bible: an authentic Jesus as the Bible reveals

and a false “Jesus” found in the pages of ACIM.

The Law of Non-contradiction comes into play at this point. The Law of Non-contradiction simply states that two opposing statements cannot be true at the same time. They can be true at one point in history, but not concurrently. It also says that two opposing views can both be in error or that one of the two may be correct, but once again they both cannot be true at the same time. In our case we believe the Bible to be True and since the Bible teaches doctrine that opposes the teachings found in ACIM then The Course must be in error and exemplifies false teaching. The “Jesus” of ACIM is a false Christ (see Matthew 24: 20-24).

In regards to your concern whether you should continue your relationship or friendship with a friend who accepts ACIM as a legitimate teaching of Jesus, allow me to make a brief comment. I would continue to interact with them and allow them to share their thoughts. If they showed a desire to continue seeking God’s Truth I would lovingly point out to them the discrepancies between the two texts. Once I had established the inconsistencies between the two I would then attempt to help my friend come to an awareness of the Law of Non-contradiction. Once I have had success regarding the above I would, then, begin a discussion concerning the trustworthiness of the scriptures. I would recommend Josh McDowell’s text *The New Evidence that Demands a Verdict*. It can be found at your local Christian bookstore or on Amazon.com. It is well worth the read and it will be a tremendous resource for you in sharing with your friend. [Ed. note: Also check out the [“Reasons to Believe” section](#) of the Probe website.]

If your friend, on the other hand, is not open to dialoguing and openly sharing his or her thoughts and beliefs about The Course and God’s revealed Word then I would reconsider another course of action. I would remain open to them and offer my friendship, but they would not be my confidant or my closest of friends. I would be cordial and agreeable as long as they

continued to show an openness concerning their knowing God's Truth. I believe Paul's example on Mars Hill is highly instructive for us and how we might proceed in sharing our faith with someone who stands outside orthodoxy.

I pray that you would have God's favor as you share your faith with your friend. May the Holy Spirit guide and direct your ways as you make Him known to those whom you come into contact.

Blessings,

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