Heresy: Nothing New Under the Sun

Kerby Anderson provides an overview of some ancient Christian heresies that are still being embraced today: legalism, gnosticism, mysticism, and marcionism.

In this article we address ancient heresies that still exist in only a slightly different form today. Jesus warned us in Matthew 13:24-25 that the "kingdom of heaven may be compared to a man who sowed good seed in his field." But then there is a twist in the story.

> "But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. But when the wheat sprouted and bore grain, then the tares became evident also."



Later Jesus explained the parable. The wheat is the "people of the kingdom." The tares are the "people of the evil one." The illustration would make sense to people living in the first century. There was even a Roman law against sowing tares in another person's field. Some have called it a "primitive form of bioterrorism."

Jesus is teaching that both true Christians and false Christians will live together. They both may even go to church and seem like Christians. But the false Christians believe and spread heresy within the church and into society.

Paul also warned about false teaching and heresy. In what might have been his last epistle, he warned Timothy that: "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn

aside to myths." (2 Timothy 4:3)

Peter also gave a warning that these false teachers will come from inside the church. "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words." (2 Peter 2:1)

Notice that these heresies and false teachers will arise from among you. They will secretly introduce these heresies. And they will use greed and sensuality to seduce Christians. Jude (1:4) also adds that these false teachers "have crept in unnoticed" and "turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ."

In this article we look at heresies in the past that can be found in a slightly altered form today. Just as believers in the first century were warned about false teachers and destructive heresies, so we need to warn each other today about these heresies in the 21st century.

Ecclesiastes 1:9 reminds us that there is "nothing new under the sun." As we will see below, that is true of these ancient heresies.

Legalism

Legalism is an ancient heresy going all the way back to the first century. Paul in his letter to the Colossians (2:16-17) said, "Therefore, no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath-day things which are a mere shadow of what is to come; but the substance belongs to Christ." He warned them about those in their midst who were taking them captive through the

subtle lies of legalism.

You might notice that what is listed in these verses are not instructions on purity or righteousness. Rather they are specific Old Testament practices that were given to Israel before the coming of Christ. The Passover is a foreshadowing of Christ's sacrifice as the Lamb of God. While the deliverance of Israel is significant, consider how much more significant is Christ's death which provides us with deliverance from the slavery of sin and separation from God. The previous feasts and festivals are no longer necessary now that we have Christ in our lives.

Jesus addressed legalism among the Pharisees and scribes. They established all sorts of rules and regulations that were binding on all Jews. Starting with the law, they set out to compile the various oral traditions and even began to develop interpretations of these laws. In the end, they even had interpretations of the interpretations that were collected in numerous volumes.

By the time of Christ, the Pharisees and the scribes were actually following the traditions of men rather than the law of God. Jesus pointedly asked them, "Why do you break the commandment of God for the sake of your tradition?" (Matthew 15:3) Jesus also condemned the Pharisees by saying, "You also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness" (Matthew 23:28). Jesus therefore accused them, on numerous occasions, of being hypocrites.

Legalism is our attempt to produce righteousness apart from God. We are challenged to follow additional rules and regulations that we believe will merit favor before God. But in the end, these unbiblical rules bind us and drain the joy from our lives.

When we give people an ever expanding "to-do list" that is uncoupled from God's power, we wear people down and ultimately

drive people away from the gospel. Paul warned Timothy that in the last days there would be people “having a form of godliness but denying its power” (2 Timothy 3:5). He counsels him to avoid such people.

Gnosticism

Gnosticism is an ancient heresy that surfaced in the last century, partially because of the discovery of the Gnostic Gospels. The Gnostics were prevalent in the first few centuries after the time of Christ. The word *gnosis* means “knowledge.” The focus was on hidden knowledge that contradicted biblical revelation.

For example, the Gnostics denied the existence of sin. Instead, they proposed that the world was corrupted by the demiurge who created it and rules over it. If they believed in sin, they would say that the only sin is ignorance.

The Gnostics taught that Jesus came not to save the world but to impart special knowledge that would lead us to what they called a “divine pleroma.” If you were fortunately to find this knowledge, then you would achieve salvation.

In the first centuries, the Gnostics presented themselves as Christians and worked to popularize their ideas among the growing church of believers. They also produced their own texts (Gospel of Mary, Gospel of Thomas, Gospel of Judas).

Iraenaeus was a church father who wrote a critique of Gnosticism in AD 180. He explained that the Gnostics used the Bible alongside their own texts to demonstrate their “perverse interpretations” and “deceitful expositions.” They also reinterpreted parables and allegories from the Old Testament in a fraudulent manner.

Nevertheless, Gnosticism appealed to many Christians in the first centuries because it had many elements that were very similar to Christianity. They believed in Father, Son, and

Holy Spirit. They quoted from the Bible. They practiced some of the sacraments.

Many of these same heretical ideas appeal to Christians today. Leaders of progressive Christianity argue that they have a more mature view of God and the Bible. These leaders believe they have special knowledge that allows them to set aside the standard interpretations of biblical passages. One evangelical pastor said: "The church will continue to be even more irrelevant when it quotes letters from 2,000 years ago as their best defense."{1}

The Gnostics and modern heretics claim sources of knowledge outside the Bible. They say we know so much more now that the early Christians. C.S. Lewis refers to this as "chronological snobbery." They assume they know better than any believer in the past.

Today, we have people claiming to know what the Bible really means and invite you to join them as they impart their "special knowledge" to you. More than ever we should be alert to such leaders who will ultimately lead us away from the true Gospel.

Mysticism

Mysticism is another ancient heresy that we still see today. When Paul wrote to the Colossians (2:18-19), he warned them about false teachers who would attempt to seduce them into mystical ideas: "Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God."

The word mysticism comes from the Greek word (*mystes*) for the

mystery religions that existed at the time Paul was writing to these Christians. He is describing someone who is “taking his stand on visions he has seen.” In other words, this is a person who has had some vision and is mixing that vision with the revelation of Scripture.

At the time Paul was writing to a church that was a mixture of Jews and Gentiles. Many were young Christians and may have brought their pagan ideas into the church. This would include the idea that you receive spiritual revelations by entering into an ecstatic state. These Christians also lived in a culture where many claimed they were receiving visions from the gods. If these young Christians did not have discernment, they might actually believe that someone who has these visions was spiritually superior to them.

Mysticism has been a major area of cultural captivity both in church history and even in our present day. We see in Paul’s letter to the church in Corinth, that believers were confused about speaking in tongues and other spiritual manifestations. Some of the believers were essentially “babes in Christ” who could not handle the solid food of God’s word. He reminded them that when they were pagans, they had been led astray (1 Corinthians 12:1-3). Because of their previous exposure to paganism, they were vulnerable to false doctrine.

Throughout church history, certain churches and denominations have brought mystical rituals and practices into their worship experience. They may take the form of chants, icons, or prescribed practices not found in Scripture but part of a tradition that borrows heavily from mystical ideas. And many of these practices are found today not only in North American churches but in churches in other parts of the world.

Mysticism is quite prevalent outside of the church and can have a strong cultural influence on Christians. Many of the books on the best-seller lists over the last few decades dealing with spirituality are not books that promote biblical

Christianity but rather books that promote an Eastern philosophy of religion or the New Age Movement.

Marcionism

Marcionism was taught by a theologian named Marcion in the second century. Although some of his ideas parallel Gnosticism, he made a distinction between the God of the Old Testament and the teachings of Jesus in the New Testament. He taught that the benevolent God of the gospels who sent Jesus was inconsistent with the mean, vindictive, malevolent God of the Old Testament. Hence, he concluded they were two different deities.

He also considered himself a follower of Paul, who he preached was the only true apostle of Jesus Christ. In fact, he even created his own "Scriptures" that included ten of Paul's epistles and the Gospel of Marcion (which was a shorter version and highly edited version of the Gospel of Luke). He emphasized Paul because he felt he freed Christianity from the Jewish Scriptures.

He also rejected most of the orthodox teachings of Christianity. For example, he rejected the ideas of God's wrath and rejected the ideas of hell and judgment. Those ideas, according to him, were tied to the God of the Old Testament, whom he called the Demiurge. That God was merely a jealous tribal deity of the Jews and represented a legalistic view of justice.

A similar idea exists even today. For example, one evangelical theologian said this: "The Bible is an ancient book and we shouldn't be surprised to see it act like one. So seeing God portrayed as a violent, tribal warrior is not how God is but how he was understood to be by the ancient Israelites community with god in their time and place."{2}

We might add that an increasing number of pastors and

Christians no longer want to talk about God's wrath and refuse to teach what the Bible does say about hell and judgment. Books and articles are being written denying the existence of hell. Instead, they teach universal salvation for all.

Jesus talked more about hell than he talked about heaven. In Luke 16 he describes it as a great chasm that does not allow people to cross to the other side. In Matthew 25 he predicts a future in which people will be separated into two groups. One will enter heaven. The others will be banished to "eternal fire."

We live in a world where heresy, false teaching, and a false gospel are proliferating. That is why we need to develop biblical discernment. Paul said he was amazed that some of the early Christians adopted "a different gospel" which he said was a distorted gospel of Christ. He added, "If we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed" (Galatians 1:6-8).

These ancient heresies are being preached today. We need to return to the essential gospel and sound biblical teaching.

Notes

1. "Rob Bell Suggests Bible Not Relevant to Today's Culture | CBN News," www1.cbn.com/cbnnews/us/2015/February/Rob-Bell-Suggests-Bible-Not-Relevant-to-Todays-Culture accessed 2/5/2023.
2. Peter Enns, *The Bible Tells Me So: Why Defending Scripture Has Made Us Unable to Read It* (NY: Harper One, 2014).

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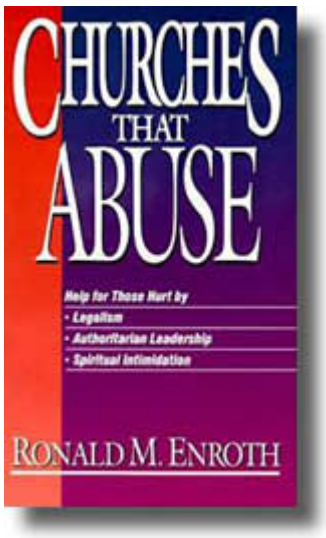
Abusive Churches

What characterizes abusive churches is their cultic method of ministry. Although outwardly orthodox in their theology, these churches use abusive and mind control methods to get their followers to submit to the organization. In this article Dr. Pat Zukeran covers eight characteristics of abusive churches.

This article is also available in Spanish.



We are all familiar with traditional cults such as the Mormons and the Jehovah's Witnesses. There are, however, other groups with cultic characteristics that do not fit the same profile as the traditional cults. Sometimes called "abusive churches" or even "Bible-based cults," they appear outwardly orthodox in their doctrinal beliefs. What distinguishes these groups or churches from genuine orthodox Christianity is their abusive, cultic-like methodology and philosophy of ministry.



In his book *Churches That Abuse*, Dr. Ronald Enroth carefully examines several of these churches throughout the United States. He reveals the cultic methods these groups use and points out several distinguishing marks of abusive churches. At this point I will briefly introduce each of these characteristics and some of my own. Later, I'll discuss all these characteristics in detail.

First, abusive churches have a control-oriented style of leadership. Second, the leaders of such churches often use manipulation to gain complete submission from their members. Third, there is a rigid, legalistic lifestyle involving numerous requirements and minute details for daily life. Fourth, these churches tend to change their names often,

especially once they are exposed by the media. Fifth, denouncing other churches is common because they see themselves as superior to all other churches. Sixth, these churches have a persecution complex and view themselves as being persecuted by the world, the media, and other Christian churches. Seventh, abusive churches specifically target young adults between eighteen and twenty-five years of age. The eighth and final mark of abusive churches is the great difficulty members have in getting out of or leaving these churches, a process often marked by social, psychological, or emotional pain.

Those involved in a church that seems to reflect these characteristics would be wise to evaluate the situation thoroughly and leave the church if it is appropriate. Staying may increase the risks of damaging your family relationships and multiplies the likelihood of losing your perspective. Members of such churches often develop a distorted view of reality, distrust everyone, and suffer from stress, fear, and depression. Some former members even continue to experience these things after escaping from an abusing church. There are also several documented cases in which associating with an abusive church has led to the deaths of individuals or their relatives.

Some of these groups have networks of many sister churches. In some cases these groups have split off from more mainstream denominations. Occasionally the new groups have even been denounced by the founding denomination. Such groups often disguise themselves by frequently changing the name of their organization, especially following adverse publicity. This practice makes the true nature of these organizations more difficult to determine for the unsuspecting individual. Some abusive churches have college ministries all across the country. On some university campuses such student movements are among the largest groups on their respective campuses.

It is important that Christians today know the Bible and know

how to recognize such churches so as not to fall into their traps. In order to help people become more aware of churches which may be abusing their members, I now want to go through in more detail the eight characteristics I mentioned earlier.

Control-Oriented Leadership

A central feature of an abusive church is control-oriented leadership. The leader in an abusive church is dogmatic, self-confident, arrogant, and the spiritual focal point in the lives of his followers. The leader assumes he is more spiritually in tune with God than anyone else. He claims insight into Scripture that no one else has. Or, he may state that he receives personal revelations from God. Because of such claims, the leader's position and beliefs cannot be questioned; his statements are final. To members of this type of church or group, questioning the leader is the equivalent of questioning God. Although the leader may not come out and state this fact, this attitude is clearly seen by the treatment of those who dare to question or challenge the leader. The leader of the movement often makes personal decisions for his followers. Individual thinking is prohibited; thus the followers become dependent on the leader.

In the hierarchy of such a church, the leader is, or tends to be, accountable to no one. Even if there is an elder board, it is usually made up of men who are loyal to, and will never disagree with, the leader. This style of leadership is not one endorsed in the Bible. According to Scripture all believers have equal access to God and are equal before Him because we are made in His image, and we are all under the authority of the Word of God. In 1 Thessalonians 5:21 believers are directed to measure all teachings against the Word of God. Acts 17:11 states that even the apostle Paul was under the authority of the Bible, and the Bereans were commended because they tested Paul's teachings with the Scriptures. Leaders and laity alike are to live according to Scripture.

Manipulation of Members

Abusive churches are characterized by the manipulation of their members. Manipulation is the use of external forces to get others to do what someone else wants them to do. Here manipulation is used to get people to submit to the leadership of the church. The tactics of manipulation include the use of guilt, peer pressure, intimidation, and threats of divine judgment from God for disobedience. Often harsh discipline is carried out publicly to promote ridicule and humiliation.

Another tactic is the "shepherding" philosophy. As practiced in many abusive churches this philosophy requires every member to be personally accountable to another more experienced person. To this person, one must reveal all personal thoughts, feelings, and discuss future decisions. This personal information, is not used to *help* the member, but to *control* the member.

Another means of control is isolation. Abusive churches may cut off contact between a new member and his family, friends, and anyone else not associated with the church.

How different this style of leadership is from the leadership of Jesus, the Good Shepherd who lovingly, gently, humbly, and sacrificially leads His sheep.

Rigid, Legalistic Lifestyle

The third characteristic of abusive churches is the rigid, legalistic lifestyle of their members. This rigidity is a natural result of the leadership style. Abusive churches require unwavering devotion to the church from their followers. Allegiance to the church has priority over allegiance to God, family, or anything else.

Often members are required or pressured to attend Bible studies five, six, or seven days a week. There is a

requirement to do evangelism; a certain quota of contacts must be met, and some churches even require members to fill out time cards recording how many hours they spent in evangelism, etc. Daily schedules are made for the person; thus he is endlessly doing the church's ministry. Former members of one church told me they were working for their church from 5:00 am to 12:00 midnight five days a week.

Members of such churches frequently drop out of school, quit working, or even neglect their families to do the work required by the church. There are also guidelines for dress, dating, finances, and so on. Such details are held to be of major importance in these churches.

In churches like these, people begin to lose their personal identity and start acting like programmed robots. Many times, the pressure and demands of the church will cause a member to have a nervous breakdown or fall into severe depression. As I reflect on these characteristics I think of Jesus' words concerning the Pharisees who "tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger" (Matt. 23: 4). What a contrast from the leadership style of Jesus who said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you. . . .For my yoke is easy and my burden is light" (Matt. 11:28-30).

Frequent Changing of Group/Church Name

A fourth characteristic of abusive churches is a pattern of constantly changing the name of the church or campus ministry. Often a name change is a response to unfavorable publicity by the media. Some abusive churches have changed their name several times in the course of a few years.

If you are in such a church, one that has changed its name several times because of bad publicity, or if you feel unceasing pressure to live up to its demands, it is probably

time to carefully evaluate the ministry of the church and your participation in it.

Denouncing All Other Churches

Let us now take a look at the fifth characteristic: abusive churches usually denounce all other Christian churches. They see themselves as spiritually elite. They feel that they alone have the truth and all other churches are corrupt. Therefore, they do not associate with other Christian churches. They often refer to themselves as some special group such as, "God's Green Berets," "The faithful remnant," or "God's end-time army." There is a sense of pride in abusive churches because members feel they have a special relationship with God and His movement in the world. In his book *Churches That Abuse*, Dr. Ron Enroth quotes a former member of one such group who states, "Although we didn't come right out and say it, in our innermost hearts we really felt that there was no place in the world like our assembly. We thought the rest of Christianity was out to lunch." However the Bible makes it clear, that there are no spiritually elite groups or churches. Ephesians 4:36 states, "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope, when you were called, one Lord, one faith, one baptism; One God and Father of all."

The Christian church universal is united by the same God, the same Holy Spirit, and the fundamental beliefs of the Bible which include such things as the Trinity, authority of the Bible, the death and resurrection of Jesus, the deity of Christ, justification by faith alone, and so on. In these central truths we stand united. A church which believes itself to be elite and does not associate with other Christian churches is not motivated by the spirit of God but by divisive pride.

Persecution Complex

The sixth characteristic follows naturally. Because abusive churches see themselves as elite, they expect persecution in the world and even feed on it. Criticism and exposure by the media are seen as proof that they are the true church being persecuted by Satan. However, the persecution received by abusive churches is different from the persecution received by Jesus and the Apostles.

Jesus and the Apostles were persecuted for preaching the truth. Abusive churches bring on much of their negative press because of their own actions. Yet, any criticism received, no matter what the source—whether Christian or secular—is always viewed as an attack from Satan, even if the criticisms are based on the Bible. This makes it difficult to witness to a person in such a church for he will see your attempt to share the gospel with him as persecution. Often in cases like these, when I am accused of persecuting, I simply reply, "I am here talking to you with the Word of God which you say you believe. How can this be persecution?" This approach often helps in continuing the dialogue with a member of an abusive church who has been brainwashed to believe that all opposition is persecution.

Targeting Young Adults

The seventh characteristic of abusive churches is that they tend to target young adults ages 18-25 who are in the middle class, well educated, idealistic, and often immature Christians. Young adults are the perfect age group to focus on because they are often looking for a cause to give their lives to, and they need love, affirmation, and acceptance. Often these churches will provide this, and the leaders frequently take the role of surrogate parents.

Painful Exit Process

The eighth characteristic is a painful and difficult exit process. Members in many such churches are afraid to leave because of intimidation, pressure, and threats of divine judgment. Sometimes members who exit are harassed and pursued by church leaders. The majority of the time, former members are publicly ridiculed and humiliated before the church, and members are told not to associate in any way with any former members. This practice is called shunning.

Many who leave abusive churches because of the intimidation and brainwashing, actually feel they have left God Himself. None of their former associates will fellowship with them, and they feel isolated, abused, and fearful of the world. One former member of a particular campus ministry said, "If you leave without the leadership's approval, condemnation and guilt are heaped upon you. My pastor told me he thought it was satanic for me to leave and wondered if I could continue my salvation experience."

Let me conclude this discussion by sharing some practical ways of reaching those who are involved in abusive churches. First, we must begin with prayer. Witnessing to those brainwashed in abusive churches is often intimidating and difficult. Often leaders will not allow an individual member to meet with an outsider unless accompanied by an older, more experienced person who is trained in debating and/or intimidation. Therefore, we must pray (1) for a chance to speak with the individual{1} and that he would be open to what we have to share.{2}

Second, lovingly confront the person and surface some biblical issues. Often, abusive churches have a bizarre teaching or a theological error that can be pointed out. In his book *Churches That Abuse*, Dr. Ron Enroth documents several examples of this. For instance, the leader of one church had strange teachings based on his claims of extra-biblical revelations

from God.{3} These included dietary laws, sexual behavior, home decorations, and others. The leader of another group called doctors "medical deities." He also claimed medicines had demonic names and if taken, opened a person up to demonic influence.{4} Pointing out errors, inconsistencies, and bizarre beliefs may open the individual's mind and prompt him to begin asking questions.

Third, share articles you may find in the newspaper or in magazines on the particular church under discussion. The book that I have often quoted from, *Churches That Abuse*, is an excellent resource. The key is to get the individual to start asking questions and research answers for himself. Tell him to test everything with the Scriptures and not to be afraid to ask questions. If the leader is afraid or hesitant to answer a member's honest questions, the maturity of that leadership may be suspect.

Jesus, however, said that truth is a means of freedom, not bondage. He said, "You shall know the truth, and the truth shall make you free" (John 8:32).

Notes

1. Ronald Enroth, *Churches That Abuse* (Grand Rapids, Mich.: Zondervan, 1992), p. 118.

2. Ibid., p. 181.

3. Ibid., p. 128.

4. Ibid., p. 170.

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Law and Grace: Combating the American Heresy of Pelagianism

The American Church has fallen under the error of Pelagianism. *Law and Grace do not represent two plans of God, but two phases of the same plan of redemption: preparation and fulfillment.*

"For the Law was given through Moses; grace and truth were realized through Jesus Christ." (John 1: 17, NASB)

A young college student once told me that a pastor's son argued with him that no religion—and especially not Christianity—was about faith in any God, but rather the good works that we do for others. Christianity, so the preacher's boy said, concerned doing to others what we would have done to us; it does not even matter if God exists or not, only the good we do for people counts—philanthropy, morality and being a good person matters most, not faith in Jesus Christ as the Son of God.

What the young theologian argued was that all religions are basically the same. They are moralistic[1], which means they inspire people to do good works and that any metaphysical aspect, such as who God is or what he may have done for humanity is irrelevant. Similarly, we often hear that people choose to do evil and that they are not born that way, it is the environment that makes us corrupt—that we are not corrupt by nature.

This all sounds like common sense, but amounts to a denial of the central Christian belief in salvation by grace through faith alone. If we are not sinners by nature but only by choice than we can conceivably make more good choices than evil ones in order to redeem ourselves and then there would be

no need for faith or a savior. Good works and keeping either the internal law of conscience or the old Mosaic Law would suffice.

Salvation by Grace Through Faith Alone

Salvation by grace through faith provides the great distinctive of the Christian faith compared to the other world religions. In contrast, the monotheistic religions Islam and Judaism both present a path of works salvation through obeying either the Torah or the Qur'an. The pantheistic religions, like Buddhism and Hinduism, believe in a rigorous path of enlightenment. While they subscribe to a unique theological heritage and may even be saved, many within the Christian sphere tend to under–appreciate and even unintentionally deny God's free and eternal gift of salvation through a well–meaning but misdirected emphasis on the Mosaic Code, also called the Law (or the Ten Commandments) or other moral and legal codes that operate in a similar fashion, as measuring sticks for salvation.

Christians continually misunderstand and misuse the Law, thus placing themselves and others in bondage to a *de facto* works salvation mentality. The Apostle Paul argued that we did not begin with the Spirit in our salvation only to be perfected by "the flesh" in the works of the Law (Galatians 3: 3). Paul repeatedly identified legalism as a work of the flesh or sinful human nature and worldliness. He spoke of "the elemental principles of the world" (Galatians. 4: 3 and Col. 2: 8, 20) not as secularism, or so called "worldly" practices such as dancing, smoking or movie attendance, as Christians do today. Rather, worldliness according to these passages was the religiosity of the Judaizing heresy that imposed legal restrictions on believers such as circumcision (as seen in *Galatians*) or dietary restrictions, festivals and Sabbath observance or angel worship (in *Colossians*). Paul rejected his great religious inheritance, status and fame as a Pharisee,

considering it all a work of the flesh, so that his righteousness would not derive from the Law, but from Christ (Philippians 3: 1–9). Religious legalism represents as great a threat to grace in the New Testament than any libertine license for sin.

Works salvation indicates a profound insecurity concerning individual freedom in the world's religions and a desire to impose an authoritarian structure. Christians are not guiltless either, as they harbor the same tendencies to impose the Mosaic Code or some form of it on Christians and non–Christians alike. For example, Torah Observant Christians, *Reconstructionism*, *Theonomy*, and *Covenant Theology* all hold to a continuity between law and grace that brings Christians back under the legal and moral requirements of the Mosaic Code. The persistence of Christians who want to commit themselves to the Law, even after 2000 years of Christian history, indicates the Church's misunderstanding of the role of the Law after Christ and the Church's uneasiness with its own belief in grace.

The Role of the Law Today: Instructive, *not* Operative

Preachers and theologians are known to say "We are still under the 10 Commandments" or "The moral law is still in effect, but the rest has been fulfilled by Christ." Although, these explanations offer some guidance on what to do with the 800 pound gorilla in the room– with the theology of grace–they ultimately cannot avoid inconsistencies either with the Law or with the New Testament principle of grace, God's unconditional love.

The Mosaic Law was given to Israel on Mount Sinai as their Constitution and guide to holiness; it was never capable of bringing eternal salvation, but served as a teacher to the preservation of Israel in the Promised Land while demonstrating God's righteous character. It was a temporary

operating system, so to speak, that was necessary in order to display human sinfulness and point to humanity's need for grace. But, crucially, it was destined to pass away or be retired once the plan of God came to fruition in the Life of Christ (Galatians 3). It showed only humanity's guilt, yet foreshadowed in its practices the promise of God's ultimate work of grace (Hebrews 8: 5; 10: 1). Once grace arrived in the work of Christ, the Law was no longer necessary (Hebrews 8: 6). The Law only pointed to human need for grace or the presence of sin. The Law shows people their unrighteousness. God demonstrates his mercy only after explaining and portraying his righteousness. God gives the Law first to demonstrate sin and *then* sends his Son to reveal His love and grace.

The Mosaic Law functions similarly to natural law or general revelation in demonstrating humanity's need for God, the absence of God from the human heart (Romans 1 & 2). The Law and general revelation both perform a preparatory role: either telling humanity it does not know God, as with general revelation, or revealing humanity's sin, as with the Law (Romans 3). They give no saving knowledge, but function only to condemn and never to save. Law and Grace do not represent two plans of God, but two phases of the same plan of redemption: preparation and fulfillment.

One Law, Indivisible, With Grace for All

There is only one Law, which must be accepted as a whole. The unity of the Law applies equally to either its total fulfillment in Christ or to the possibility that the Law remains operative after Christ. The Law cannot be subdivided into different sections such as moral, ceremonial and civil that were applicable before Christ and those sections still applicable after Christ. Any theological approach to the Law that states its partial effectiveness misunderstands the unity of the Law and the work of Christ that has already fulfilled

the Law in its entirety. One either keeps the whole Law or does not (Galatians 3: 10; James 2: 10; Matthew 5: 19; Deuteronomy 27: 1; 28: 1; 30: 8). Likewise, either Christ fulfilled the Law or he did not. Nowhere in the New Testament does it say the Law was partially fulfilled in Christ, leaving the Church to fulfill the rest. A change in one aspect of the Law, such as the Old Testament Priesthood, necessitates the inauguration of a new law and not merely a partial change in the old law (Hebrews 7: 12). Paul argued against the *Judaizers*, who imposed legal restrictions on Christians, that if they accepted one part of the Law they were "under obligation to keep the whole Law" (Galatians 5: 3).

Any return to the Law rejects faith in Christ and even creates a hindrance to the progression of the plan of God in history. The Book of Hebrews gives a dire warning to all who return to these former elements: "For if we go on sinning willfully after we receive the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of judgment.… Anyone who set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much more severe punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified and has insulted the spirit of grace?" (Hebrews 10: 26–29).

Does Retirement of the Law Mean God Changed?

The problem many express with notion of the Law's retirement is based on this conclusion: God cannot change, so how can He, in effect, repeal his own law? The Law was given in order to maintain Israel as a separate people who would act as a conduit through whom God would send his Messiah to reach the whole world. "When the fullness of time came, God sent forth His Son, born of a woman, born under the Law" (Galatians 4:

4). *The Law was by its very nature temporary and conditional to Israel as an operative system in the history of God's plan of universal redemption.* Once the Law and Israel achieved their purposes, or were "fulfilled" in Christ they became obsolete (Hebrews 8: 13). The Law had an expiration date, a shelf life that only lasted until Messiah arrived. The Law played a preparatory role for the coming of Christ; it never had the power to save, but only to condemn in identifying and demonstrating human sin and inadequacies. Its function was to ready mankind for salvation. The Law is good and holy, but it is also obsolete and incomplete (Romans 7; Galatians 3).

Good News! The Law is Fulfilled in Christ

The Law was not abolished, repealed or revamped in any way in the new age of grace. Jesus himself says that he did not come to destroy [*katalyō*] or subvert the Law, but to fulfill [*plēroō*] it (Matthew 5: 17), which means to complete, to finish, accomplish or expire. Paul repeats Jesus' declaration by stating that "Christ is the end [*telos*] of the law," meaning he is the termination or conclusion of it (Romans 10: 4). Jesus does not change the Law nor add to it which he himself admonishes against (Matthew 5: 17–19). The Law was fulfilled in Christ, meaning he met all of its requirements and standards as well as the subsequent punishments for failure. He lived the Law for humanity, keeping it perfectly as our representative before God, and died for all of us, meeting its requisite punishment for sin. Jesus' last words on the cross "It is finished [*teleō*]" (John 19: 30), marks the completion and fulfillment of the Law and effectively completes all of its requirements, obligations or demands for us. Any attempt to place believers back under the Law, even partially, amounts to a rejection of the work of Christ. "You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace" (Galatians 5: 4).

The Law is no longer operative because all its demands were satisfied. Its expiration date has matured and it is no longer in effect since the death of Christ. The Law then has no direct application in the new age of grace. The Law is to the Church what the *Articles of Confederation* is to the United States. They serve great historical value in providing a history that led to the creation of the U.S. Constitution and contain pertinent principles of government decentralization to learn from—but no one is obligated to abide by them any longer. As a system of government it has been retired. The Mosaic Law, like the *Articles of Confederation*, today serves a strictly instructive role; it retains an honorary position as *system emeritus*.

Although, the Law as a binding system has been retired in the plan of God's redemption, it serves an important role in the advice and instruction readers learn from it. The Law offers examples of righteousness and models of holiness. Paul noted that "whatever was written in earlier times was written for our instruction" (Romans 15: 4). He adds that the history of Israel serves as an example of learning for the Church today (I Corinthians 10: 6) and that "All Scripture is …profitable for teaching … and for training in righteousness" (I Timothy 3: 16). The Church looks back to the Law for guidance and for the meaning of holiness and righteousness, but never applies the Law in the same way as Israel did as a civil nation. The New Testament writers use the Law as examples of righteousness in the reiteration of the Ten Commandments (Romans 13: 8–10; James 2: 8–11). The Law must be used "lawfully" (I Timothy 1: 8) as instruction and not as a binding operating system.

To argue for subdivision in the Law such as ceremonial, dietary, moral, sacrificial, etc., in essence denies the Law's instructive capacities today. The Law is either obsolete in its entirety or it is operative in its entirety and if it is obsolete yet still instructive, it is instructive in its entirety today. The Law has not been abrogated, as if God

somehow made a mistake. Again it was fulfilled, and hence has accomplished its purpose; its *telos* and reason for existence has been realized. The Law was then retired; it serves now only to instruct in righteousness and to demonstrate sinfulness.

The Law never comes to the Church today unmodified from its original context in ancient Israel. If the so–called "moral law" was binding, then its enforcement and punishment must also be binding. Partial Law advocates must change the meaning of the Law to make it palatable. Every system that adopts an operative role for the Law modifies it to some extent through illegitimately subdividing the Law into convenient sections, in a clear case of selective morality, where only some principles from a given system are conveniently chosen and partially applied through abandoning its original meaning and context to fit a contemporary understanding. For example, Sabbath observance is now on Sunday instead of Saturday or the commandment against adultery applying to a monogamous Christian context instead of its original Hebrew polygamous one.

Without enforcement of the Law there is, in reality, no Law. The Church cannot honestly say it is somehow under the obligations of the Law if also does not keep its enforcement. This is where the entire operative approach to the Law breaks apart into utter incoherence in relation to the New Testament principle of grace. The penalty for most infractions against the Law was death by stoning and was often administrated by a civil and religious authority (Deuteronomy 17). Since the Church does not inherit Israel's civil authority, enforcement of the Mosaic Law becomes impossible[2]. (See my article on the prophetic voice of the Church here.)

As the premiere Law of all time, greater than the Code of Hammurabi, greater than the Qur'an, greater than Roman law (Galatians 3:21), the Mosaic Law offers itself as instruction and example for individual morality and civil society, but

requires no uncontestable obligation regarding its adoption and enforcement. The Law ceases to be a legalistic code that must be enforced to the letter upon pain of death. Instead, it *speaks* as the Word of God. *It now brings life instead of death.* In Christ "the ministry of death" transforms into "the ministry of the Spirit" and life" (2 Corinthians 3).

A New Commandment

Though the Law was fulfilled, accomplished and expired in Christ, and its requirements and penalties no longer directly apply today. This does not mean the Church lives lawlessly and without moral standards. The fulfillment of the Law in Christ means the fulfillment of the Law in his Body, the Church. Jesus and both the Apostles Paul and James stated that the commandment of love fulfills the Law (Matthew 22: 37–40; Mark 12: 29–31; Romans 13: 8–10; Galatians 5: 14; James 2: 8). "Love … is the fulfillment [*plērōma*] of the Law" (Romans 13: 10) The Church, as well as Christ, bring a completion and conclusion to the Law. Jesus left the Church with a new commandment of love that fulfills the old Law. Just as the old Law marked the distinction of Israel as a holy people from the rest of the pagan nations (Deuteronomy 28: 1–2), so the new commandant of love distinguishes the Church from a hostile world system: "A new commandant I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 14: 34, 35).

The old Law was not a failure, so that God had to begin again with a New Commandment of Love. The Law was as Paul said, "weak … through the flesh," (Romans 8: 3), meaning it was simply incapable of producing anything other than the recognition of sin and condemnation (Romans 7: 7–13). It could never save and transform humanity. For that purpose God sent his Son and "condemned sin …in order that the requirement of the Law might be fulfilled [*plēroō*, completed, finished or

accomplished] in us who do not walk according to the flesh [sinful human nature] but according to the Spirit" (Romans 8: 4).

Because believers now have the Holy Spirit, they are new creations (2 Corinthians 5: 17) and the Law is accomplished in them. This does not mean Christians live perfectly as Christ did, but that there are no moral or legal requirements that they must meet as a sign of their acceptance by God; instead of living up to a standard, they live out of the sufficiency of Christ. They are guided by the Holy Spirit to accomplish the New Commandment of Love, also called "the law of the Spirit" (Romans 8: 2), "the law of faith" (Romans 3: 27), "the law of Christ" (Galatians 6: 2) and "the royal law" (James 2: 8), reflecting the image of God in Christ. *Jesus did not leave a legal code to regulate every aspect of life, like Moses; instead he gave the Church an orientation of love and freedom.* Law compels obedience through fear of punishment. It dominates the individual's will so that his choices are not his own. Grace inspires obedience through the revelation of God's love; "the goodness of God leads to repentance" (Romans 2: 4). Law is for the immature or those who cannot act responsibly without it. They need to be told what to do in external and institutional codes. Grace is for the mature who act according to the Law of the Spirit or the spirit of the Law residing internally in every believer. They live by the Spirit at a higher standard of personal accountability to God and not according to the letter of the Law (Matthew 19). Law is for the lawless, not the righteous (I Tim 5: 5-10).

The Internal Law of the Spirit

The Law of the Spirit expresses the fulfillment of the Old Testament promise that the Law will be written on the hearts of God's people in a new covenant after God fills them with his Spirit and forgives their sin (Jeremiah 31: 31–34; Ezekiel 36: 24–27; Hebrews 8: 7–13; 12: 24). Believers are not

accountable to the Law, but may approach God through Jesus Christ, the Great High Priest and Mediator between God and man (I Timothy 2: 5; Hebrews 4: 14; 7: 18-19). Grace supplies believers with a greater righteousness and accessibility directly to God, in contrast to the Law of Moses, because as grace fulfills all the requirements of the Law, it also provides both personal transformation and purity of heart through faith. It is not enough to simply *not* commit murder or adultery. One must not harbor hate or lust also (Matthew 5). The Law—is now internalized in believers through the Holy Spirit.

The new Law of the Spirit (i.e., the Law of Love) continues where the old Law left off. But this new law is different from the old because it can only be accepted by faith, a committed trust in the unseen Word of God (2 Corinthians 4: 16—5:7; Hebrews 11: 1—12: 3) as a gift of God's grace, which makes the old Law a law of works, not a law of faith (Romans 3: 27). Abraham understood that "the just shall live by faith" (Romans 1:17). Anyone living righteously knew it even when they were under the Law—that keeping the Law was impossible, requiring grace (Romans 4). The Law required moral and legal perfection, complete and total obedience or works, requiring human effort in order to achieve acceptance with God. Any attempt to work one's way back to God on the basis of keeping the Law disqualifies one from salvation by grace through faith (Romans 3—5). "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly" (Galatians 2: 21).

Christians are not justified by grace through faith, only to be sanctified by works either the works of the Law or any other code of conduct. Theologically, Evangelicals typically divide the term salvation into three stages: *justification*, a positional salvation that can never be revoked; *sanctification*, a lifestyle that reflects justification, and *glorification*, the end result of salvation when believers are

restored to the complete image of God in the *eschaton*[3]. The Church often struggles the most with the middle stage of sanctification, asserting the need for a code of conduct as many Evangelicals do or even a sacramental merit system as Roman Catholics accept that measures the believer's progress and growth towards Christlikeness. Although most Evangelicals will hotly deny that they are setting up a new works salvation system in their codes, the practical effects are the same: justification is by faith and sanctification is by works.

The Ontology of Salvation

Grace represents a temporal discontinuity in the plan of God within an overall eternal continuity. The coming of Christ was a radical disruption in the nature of things (ontology) and punctuated history with grace. The new age of grace, only foreshadowed and hoped for in the previous time, was always in view in God's plan of redemption. But until the coming of Christ there was no tangible mechanism to dispense Grace to humanity. Law never acts as a means of salvation, even if there was someone who kept it perfectly, such as Saul of Tarsus (Philippians 3: 6) .

Good behavior does not eradicate the guilt of original sin, simply doing more good works to outweigh our evil ones will do nothing to accomplish salvation, which is the whole substance of the ancient debate between law and grace from Jesus and the Pharisees, to Paul and the Judaizers, to Augustine and Pelagius to the Reformers and the Catholics. It manifests today in the Free Grace Gospel versus Lordship Salvation position as well as the numerous attempts to reassert the principle of law in the Church to act as a hedge against *antinomianism* and moral *libertinism*.

The human condition remains so stricken with sin that only a divine intervention will save people from condemnation. No amount of good deeds—even if they were perfect—could erase the curse of sin inherited from the First Adam (Romans 5: 12–21).

Salvation must be ontological and not simply moral. There must be a change in *being* and not merely a change in *doing*. This means there must be a change in the spiritual condition of people and not simply a moral or behavioral change. God does not forgive sin without compensation for sin. Salvation requires more than just a divine act of will to rescue humanity, which then translates to morality and law (or contemporary manifestations of *moralism* and *legalism)*. This bears out in the New Testament in the struggle between law and grace or works and faith. One position focuses on *ontology* (the transformation of the spiritual condition or essence) and the other on morality (human effort or works). Salvation focuses on either God or man; either God saves humanity by grace or humanity contributes through its merits to its own forgiveness and restoration.

Human nature tends to self–righteousness and belief in its own ability to earn the grace of God expressed in morality and law, or what Paul called "works." Morality means the choices people make based on what they think is right or wrong. Law, that is "Policy" in human terms, is the morality of a few people enforced on the majority, through institutional and legally binding codes of behavior. The modern world has adopted a humanistic perspective that sees humanity as preeminent, not God; it has abandoned ontology and metaphysics.[4] In lieu of metaphysics, the modern world uses morality and law as a guide to life; it creates an understanding of God in its own moral image as glorified law–giver and not the Spirit who changes hearts, minds and lives. Thus Christianity and all religion are reduced to morality as opposed to faith, which is irrelevant to the modern world.

Christianity appears increasingly moralistic and legalistic where a code of behavior replaces living faith in God. This manifests in everything from health and eating rules and dress codes, to Prohibition and club or church membership; middle

class family values become identical with Christianity: ideals such as a high work ethic, patriotism, and belief in *Christian America*. Voting becomes a sacred duty, keeping the Ten Commandments becomes emphasized, along with political activism, and so forth. None of these are bad, but they are never a replacement for faith. Yet, they often are made the test of faith and their presence is often mistaken for a vital life in Christ. These things represent morality and even Christian morality, but morality should never be confused with faith and salvation. Salvation is not morality, it is an ontological change in the condition of the human heart and its relationship with God through the Spirit that is freely given and accepted by faith alone. Morality does not constitute the elements of faith, it follows faith as a natural consequence (Ephesians 2: 8–10), and must never be the measure of faith (Romans 14; 1 Corinthians 8; 10: 12–33).

Moralism: The American Heresy

The common sense approach to religion in America argues that people are responsible for their own actions and therefore can make amends for their misdeeds with good deeds. Although, this position is not false, we need to seek to correct and learn from our mistakes, it makes no difference to one's spiritual condition, which can only change by faith in the person and work of Christ.

Theologically speaking, most of the American Church has followed the classic heresy known as Pelagianism,[5] a belief that denies the inherent sinful condition. Pelagius the fourth century monk and arch opponent of St. Augustine argued that original sin does not exist as the guilt humanity inherits from the First Adam and that Adam's sin was his own. The human race cannot be held accountable for a sin they did not commit. People are born innocent into a corrupt environment and only become sinful after they have sinned. On the surface this doctrine appears rational and fair, but cuts the heart out of

the principle of grace and throws all religion back into a legalist and moralist mode. Without a notion of original sin, today called "radical evil," or "total depravity," or simply the "sinful human nature," it makes perfect sense that the way back to God is through being a good person or moral reformation. As theologian Paul Tillich noted "[Pelagianism] … is always effective in us when we try to force God down to ourselves. This is what we usually call 'moralism,'…. Pelagius said that good and evil are performed by us; they are not given [or an ontic condition, meaning we are not born into a state of sin; rather we become sinners through our own misdeeds or sins]. If this is true then religion is in danger of being transformed into morality."[6]

The principle of grace advocated by the Apostle Paul, St. Augustine and the Reformers radically opposes moralism and makes salvation a matter of a divine intervention in the human condition that can be received only by faith. Works do nothing to alter the human condition of sin and condemnation. No moral or legal remedy exists that will change our basic sinful selves. Moral transformation (works) follows faith, but has no causal effect on salvation or loss of salvation. What God gives in grace he will not revoke (Rom 8: 26-39; 11: 29). Grace is not an excuse or license for sin. Those who argue that way simply do not understand grace and its transforming effects on moral character, nor have they ever participated in it (Rom 6). "For sin shall not be master over you, for you are not under law, but under grace" (Rom 6: 14)!

Endnotes

1. For an article on how Millennial generation Americans display, among other traits, a tendency to be what sociologist Christian Smith dubs moralistic therapeutic deists, see: www.probe.org/is-this-the-last-christian-generation/

2. Lawrence Terlizzese, *Romney vs. Obama and Beyond: The Church's Prophetic Role in Politics*, Probe Ministries, 2012,

www.probe.org/romney-vs-obama-and-beyond-the-churchs-prophetic-role-in-politics/.

3. The time when God completes His plan of redemption.

4. Martin Heidegger. *Being and Time* (New York: Harper & Row, 1962), 44.

5. Paul Tillich, *A History of Christian Thought* (New York: Harper & Row, 1968), 124-25.

6. Ibid., 125.

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Complete in Christ and Captive to Empty Deception

Steve Cable examines four types of cultural captivity that holds Christians in bondage: naturalism, legalism, mysticism and asceticism.

Problem of Captivity

God has laid a powerful vision on Probe Ministries, calling us to free the minds of fifty million culturally captive Christians and build them into confident ambassadors for Christ by the year 2020. Our survey analysis has shown that cultural captivity is a growing problem within the church.{1} To be effective in this mission, we need to understand the different forms cultural captivity can take individually and collectively.

Does the Bible provide any insight into cultural captivity and

the tools for setting believers free? In an earlier article, we looked at the differing types of cultural captivity: carnal, confused, compromised, and contented Christians.{2} In this article we will see insights from the second chapter of Colossians.

In Colossians 2:8, Paul warns the local Christians, "See to it that no one takes you captive through philosophy and empty deception," and then he reminds them that they are "complete in [Christ]."{3} What does this thing look like that can capture someone who is complete in Christ? How can I avoid it or free myself from it in the power of Christ? Surely, the Christians in Colossae were asking the same things. Paul thought as much for he points out four different views that may take genuine Christians captive and keep them from doing their part in the war of ideas.

In Colossians 2:1-4, Paul warns us that we need a true knowledge of "Christ, in whom are hidden all the treasures of wisdom and knowledge." If we don't completely understand the fullness of Christ and His work of redemption, we are setting ourselves up for those who would "delude you with persuasive arguments."{4} We must fully grasp that Christ alone is necessary and sufficient for our salvation. We must believe it in the day to day living of our lives—being "rooted and grounded in Him."{5}

In the remainder of the second chapter of Colossians, Paul lists four specific ways that our thinking can be taken captive by the philosophy of men through persuasive arguments. It is important to remember that these arguments are called "persuasive," meaning that they appear to make good sense and have the power to sway our thinking. It is only by examining these arguments in the light of Christ's truth that their falsehood comes to light. I want to examine each of the four, considering how they would appear to the Colossian Christians of that day and how they might play out in this decade.

The examples of cultural captivity exposed by Paul and still relevant to our lives today are naturalism, legalism, mysticism and asceticism. We'll begin with naturalism.

Naturalism: Captive to Scientific Deception

The first type of cultural captivity highlighted in Colossians is found in our key verse, chapter 2 verse 8:

> See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

This verse has the only occurrence of the word "philosophy" in the Bible. The Greek word literally means "the investigation of truth and nature"{6} as emphasized by the remainder of this verse. Thinking in accordance with the tradition of men and the elementary principles of the world can captivate us. The ways in which man explains how the world works and how we fit into it can be a deceptive trap.

In Galatians 4:3, Paul tells us that apart from Christ we are held in bondage by the elementary principles of the world. When we try to limit the forces at work in our universe to simply those elementary forces operating in our daily lives, we are missing out on the powerful work of Christ in our world far above and beyond the everyday forces of nature.

So what are the elementary principles that lure us into captivity today? Certainly, one of the most influential is neo-Darwinism. As discussed in many articles at Probe.org, neo-Darwinism says the world is the result of the strictly natural processes of random mutations and natural selection. This theory attempting to describe the current diversity and complexity of life on this earth is the dominant view in our

society. It is seen by many as the culmination of understanding our existence in this world. In fact, it is full of problems, having no plausible explanation for 1) the existence of a life-supporting planet, 2) the first occurrence of life on this planet, or 3) the irreducible complexity of life forms on this planet.

I would suggest that those Christians who put Christ's role in our creation at a level below that of these elementary principles are allowing themselves to be taken captive. If one believes these principles are lord over Christ instead of the other way around, that person is living practically as a citizen of this earth rather than as a citizen of heaven.

Legalism: Captive to Self-Made Godliness

A second form of cultural captivity, identified in the letter to the Colossians, is legalism. Paul writes:

> Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—things which are a mere shadow of what is to come; but the substance belongs to Christ (Col 2:16-17).

Paul was warning against those attempting to take Christians captive through the subtle lies of legalism, telling the new, Gentile followers that believing in Christ was a good start, *but* you also need to follow some of the laws of Moses if you are to be righteous before God.

Notice that the items listed in this verse are not instructions on purity and righteous behavior. Rather, they are specific practices given to Israel as precursors of the coming Messiah. For example, the festival of Passover is a marvelous foreshadowing of Christ's sacrifice of Himself as the Lamb of God to deliver us from slavery to the world of sin and separation from God. But, why celebrate the Passover when one can celebrate the real event? These behaviors designed to

prepare us for the coming of Christ are no longer necessary now that we have the presence of Christ in our lives.

In the American culture, legalism appears to have been more prevalent in the nineteenth and twentieth centuries than it is today. But there are certainly forms of legalism which take people captive today. If you are more interested in passing laws to make some form of Christian behavior the law of the land than you are in changing the hearts of men through the gospel of Jesus Christ, you may be captive to legalistic thinking.

Another form of legalism is the practice of picking only parts of the truth as applicable to you. Jesus noted in Matthew 15:3-6 that this type of legalism was present in the Pharisaical view of committing their resources to God so that they would not have to help their mothers and fathers. Today, I can customize my religious beliefs to conform to what I expect from my religion rather than what my religion sets as a standard for my life. The National Survey of Youth and Religion tells us that over fifty-one percent of 18- to 23-year-olds in American say "it is okay to pick and choose their religious beliefs without having to accept the teachings of their religious faith as a whole."{7}

Mysticism: Captive to Man's Composite View of God

Earlier, we saw naturalism and legalism as two forms of cultural captivity for Christians. Now we will consider another form which can take us captive, mysticism. In Colossians 2:18-19, Paul writes:

> Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom

> the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

Here Paul is describing someone who drifts away by delighting in self-derived sources of truth, that is, "visions he has seen," and other religious practices not taught by Christ. This person delights in mixing together teachings from different religions to come up with one's own personalized religious experience. But Christ calls us to worship the Father and the Son, not angels or our own self sacrifice.

Your first reaction may be that this is not a major area of captivity for today's Christians. However, when we begin to consider examples of this type of thinking, we realize that it is very prevalent in our society.

For example, consider the millions of people who joined Oprah Winfrey in extolling and following the teachings of Eckhardt Tolle, author of *A New Earth, Awakening to Your Life's Purpose*. Tolle teaches a version of Eastern mysticism which he discovered in a vision. Taking his stand on visions, he teaches we are all part of the universal life force to which we should desire to return. He selectively misquotes Jesus throughout the book, identifying Him as one of the early proponents of this mystic religion. Most of Tolle's followers come from Christian backgrounds, professing to be Christians trying to find a way to integrate his teaching with the teachings of Jesus.

One feature of Tolle's teaching is the view that Jesus was one of many who are bringing a form of truth to us. He believes Buddha, Krishna, Mohammed are all trying to communicate the same truth in different ways. This viewpoint is seen in the National Study of Youth and Religion where over seventy percent of American 18- to 23-year-olds disagreed with the idea that only one religion was true. In our study of American born-agains between 18 and 40, we found that less than half of these born-agains believe that Jesus is the only way to

heaven, not Mohammed or Buddha.

Asceticism: Captive to Focusing on the Flesh

A fourth form of cultural captivity identified in Colossians is asceticism. The *American Heritage Dictionary* defines asceticism as "the doctrine that a life of extreme self-denial and austerity releases the soul from bondage with the body and permits union with the divine." Asceticism was promoted in Jesus' time by the Essenes of the Jewish culture and the Stoics of the Greek culture.

Since our hope is rooted in an imperishable life in heaven, one could adopt the view that this earthly body needs to be denied in light of our heavenly home. However, Paul warns us:

> If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, "Do not handle, do not taste, do not touch!" (which all refer to things destined to perish with use) – in accordance with the commandments and teachings of men? These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence (Col 2:20-23).

Paul warns the Christians at Colossae not to fall for the idea that we must remove our body from all pleasures of the world to partake of the divine. He points out that obsession with self-abasement and severe treatment of the body actually focus our attention on the flesh. Thus, our focus is on eliminating fleshly indulgence rather than on living lives that please Jesus.

In our post-modern American culture, severe treatment of the body does not appear to be attractive to most young adults

(except for extreme cases such as anorexia). Perhaps, though, it is evidenced by some forms of the "buy green" movement. What we do see is the opposite extreme, where an emphasis on bodily enhancement for the here and now takes our focus off the work of Christ. Of course, in other parts of the world such as South America, extreme asceticism is practiced among some believers.

We have seen four types of false thinking that could take Christians captive in Colossae of the first century and can in America today. The four types are naturalism, legalism, mysticism, and asceticism. If we recognize these forms of captivity, as Christians, we can be free of them. We must ask ourselves, Does this way of thinking add anything to the fullness of Christ? If I am already "complete in Him",{8} how can these add-ons make me more complete? Obviously they cannot. So leave them behind and "as you have received Christ Jesus as Lord so walk in Him."{9}

Notes

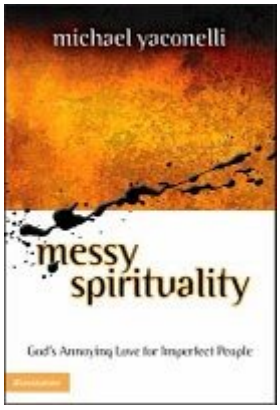
1. Steve Cable, "Emerging Adults and the Future of Faith in America,"; "Emerging Adults Part 2: Distinctly Different Faiths," ; "The True State of American Evangelicals in 2011," .
2. Cable, "Examining Our Cultural Captivity," www.probe.org/examining-our-cultural-captivity/.
3. Colossians 2:10
4. Colossians 2:4
5. Colossians 2:7
6. *Vine's Expository Dictionary of New Testament Words*.
7. www.thearda.com/Archive/Files/Descriptions/NSYRW3.asp. "The National Study of Youth and Religion," www.youthandreligion.org, whose data were used by permission here, was generously funded by Lilly Endowment Inc., under the direction of Christian Smith of the Department of Sociology at the University of Notre Dame.
8. Colossians 2:10

9. Colossians 2:6

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Messy Spirituality: God's Annoying Love for Imperfect People

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Messy Spirituality is about exactly that. It's a story of and a guide to rightly rejecting neat, sanitized spirituality, breaking out of the plastic shrinkwrap of systemitized religion, and embracing abundant life with all its messes, failures, complexities, questions, joys, triumphs, tensions, paradoxes… which requires us to embrace grace. It requires the sometimes desperate acknowledgment of our constant need of grace, which turns us into people of Grace—the people we're all supposed to be from Eden, people of God.

Romans 12:2 warns against allowing the world to squeeze us into a particular pattern, a box that doesn't let the Light in and keeps us from real living. Yaconelli recognizes that we're not only in danger of the world trying to make us into what the world wants us to be: well-meaning Christians and churches often squeeze everybody into one-size-fits-all patterns of spirituality. This small book says big things about what it means to be spiritual and to walk with God.

Messy Spirituality derives from Yaconelli's own journey from

legalism to liberty and the years of experience he has as a pastor of a small fellowship full of misfits. Jesus calls us to live faith-full lives. But too often we live fear-full lives. We're called to be radically different (as opposed to merely civilly different). Yaconelli helps us think through these things, and he does so with patience and humility, humor, earthy-ness, wisdom, and love.

This blog post originally appeared at
reneamac.com/2009/06/09/messy-spirituality/

Why Kids Leave the Church After High School

The Youth Transition Network has released the results of research about why 70% of students in high school youth groups have left the church within a year after high school graduation.

One big reason is the unrealistic expectations that our young people sense from parents and church authority figures. When asked, "What does it mean to be a good Christian," students responded with a long list of do's and don'ts, always and nevers:

- No sex
- No secular music
- No fun
- No profanity
- No bad attitudes
- Be perfect

- Be a virgin
- Be wholly devoted to God
- Be righteous
- Be a role model
- Don’t doubt
- Have all the spiritual answers
- Always be positive
- Always be in a good mood
- Wear proper clothing
- Go to church all the time
- Always read your Bible
- Always be praying
- Know the whole Bible
- Get along with everyone
- Always be happy
- Never talk back
- Do not fail
- Do not fail
- Do not fail

Wow. And that’s a PARTIAL list! If someone said to you, “This is what it means to be a Christian,” would you want to sign up?

What’s also heartbreaking is what ISN’T on the list:

Reveling in God’s love for me
Appreciating His gifts of grace and mercy
Loving God back because I am so moved by His tender love for me

No wonder so many students live a “goody-two-shoes” Christian life on Sundays and Wednesday nights, and a completely other, separate life the rest of the week! No wonder they don’t see the point of staying connected to a church once their parents stop making them go.

So many of our students feel that they can’t be successful

Christians. They think it's hopeless to live up to the expectations they sense. They think that being a Christian is just too hard.

Sounds like they need to be introduced to what grace looks like. Sounds like they need to have it modeled to them. Sounds like the rest of us need to embrace it ourselves and live it out so they can see it up close and personal, and see why following Jesus is so much more than checking off the boxes on our spiritual report cards!

This blog post originally appeared at blogs.bible.org/engage/sue_bohlin/why_kids_leave_the_church_after_high_school on April 28, 2009.

"How Do We Deal With Our Son's Long Hair at Church?"

I have a teenage son who is wearing his hair long, just to the top of his shirt collar. He is an awesome son who loves God and witnesses along his daily walk in life. I have heard people at church say things to other kids like "If you don't get your hair cut you're going to look like _____." And one parent even told their son "I don't want you hanging around with the crazy long hair boy." He has even heard things himself. I know him better than most, because he is my son. How do we as parents handle this within our church? I feel like everyone is looking to us to make him cut his hair. Are we as a Christian family setting a wrong example? I know God looks at the heart.

Well, I write this to you as the mom of a former teenager who

came to church one Sunday with his hair not only long but GREEN . . . when my husband was chairman of the board of elders!

There are certain areas where it's safe for our kids to display the fact that they are different and distinct from us, and hair is one of those areas. It's not a moral issue, it's not a character issue, it's a cultural issue. When you can see that his heart is good and that he loves the Lord, the hair thing just doesn't matter. . . because in a few years he will choose differently, I'll bet.

If I were in your shoes, I would not say anything to the other people in your church because it really isn't any of their business. And if they said something to me, I would smile and say, "You know, it's not the way I would choose for him to wear his hair, but we're so proud of his heart and his character that it just outshines the length of his hair. We'd rather have a son with long hair who walks with the Lord than a son with short hair who ignores Him."

And then tell yourself that it's unfortunate that the people in your church are being judgmental and shallow, because they are.

For what it's worth,

Sue Bohlin

P.S. The Lord took care of the hair thing with our son in time. . . he developed severe male-pattern baldness while in college. He's now completely bald on top and, since he's in the Air Force, it's shaved WAY short.

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