

spiritual counterfeits project

MAY 19 1978

P.O. Box 4308
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May 12, 1978

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Inter Varsity Press
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Dear Jim,

We spoke briefly over the phone when you were attempting to contact Brooks Alexander of the Spiritual Counterfeits Project in Berkeley, California. During our conversation it came to light that the SCP Newsletter was on your desk and that you had read the Local Church article describing responses to The God-Men. You expressed an interest in expanding the work of The God-Men and becoming the publisher-distributor for the modified work.

Since our conversation, you have expressed to Brooks a desire to construct a critique inabling the evangelical community to respond to Local Church advances. Brooks has asked me to write you for suggestions on possible formats and production times, because Al Hyde and I will be handling the revision work. Brooks mentioned that you thought a waiting period may be helpful because the Local Church, over the course of time, will provide more opportunity for assessing their social character in the midst of the Western evangelical community.

The letter I have enclosed for your reading is an example of many letters we are continuing to receive in response to The God-Men. Christians, because of L.C. mirror images, are having difficulty responding to Local Church relationships. The M.C.C.S. is fortunate to have sensitive and compassionate leadership capable of arriving at a sound decision and providing an excellent document to guide their fellowship. It is an SCP goal and a biblical obligation to avoid character assassination and report on the doctrinal content of groups we critique. Yet the many actions of the Local Church, as illustrated in the M.C.C.S. situation, draws attention to its character. It seems that many people are benignly tolerant of Local Church biblical vocabulary and practices. They are caught by surprise when the relationship they maintain with the L.C. undergoes a character change and a division threatens the established Christian fellowship. Many Christians are bewildered and do not have the tools to assess the L.C. posture and movement when facing this divisiveness.

It may be appropriate (I ask your counsel and instruction) to carefully document some of the divisive L.C. activity and match up the threefold test for determining truth proposed in 1 John 2. 1 John 2 addressed Christians who were experiencing similar problems that contemporary Christians are experiencing with the L.C.: a disturbing element in the church caused a breakdown in harmony and

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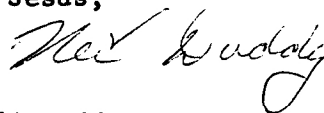
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a watering down of truth. John proposed a threefold test for teachers and their teaching: Vs. 3-6 - is the teacher's walk with God credible?; Vs. 7-1 - are the teacher's relations to the body of Christians harmonious?; and Vs. 18-24 - are the teachings within the apostolic framework?

We think this is a possible format for critiquing the public relations of the L.C. and one which is derived from Scripture. We would provide a biblical tool for Christians on how to discern mirror images of Christianity and how to draw Christians away from those distorted images.

I ask your counsel on the issue of critiquing L.C. public relations and any other suggestions you have regarding a revision of The God-Men. We are pursuing our research, simply accumulating data and position papers. We believe that God has used the SCP booklet in view of the responses we are receiving, and are confident that your wisdom will enable us to be more effective servants.

In Jesus,



Neil Duddy

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