

The Darakbang Heresy? Measures, Gauges and Measurements of Heretical Doctrine: Heretics and Accusers are Equally Evil



Stevri P.N. Indra Lumintang

International Reformed Evangelical Seminary, Theology, Jakarta, Indonesia

ABSTRACT: This article ensures and emphasises that a doctrine's standard, authoritative gauge and objective measurement is heresy. This purpose is motivated by the serious danger of false doctrine and accusations. False doctrine and false accusation are evil and should not be tolerated. This is contrary to the teachings of the Bible. The first and foremost step is to conduct scientific research. This research uses a case study method, namely the accusations of heresy against several Christian religious colleges in Indonesia for collaborating with Darakbang in South Korea. Based on this case study method, it was found that there is no heresy in them based on standardised measures. No authorised institution can legally declare someone or some other institution heretical. The accusers not only do not have and use the standard biblical measure of universal doctrine but also do not have authority as a measure authorised to declare heresy. In addition, none of the writings and accusations were found to be based on scientific measurements (studies). This finding is important as a recommendation for academics to distinguish between false teachings and false accusations so that academics do not become ignorant, evil people who mislead or accuse heretics unscientifically.

KEYWORDS: Darakbang, Heresy, Equally Evil, Measures, Gauges, Measurement

INTRODUCTION

Revealing a heresy in the light of the Bible and traditional theology is laudable, but accusing teaching of being heretical without an objective measurement and process. Jeff Crotts states: "False accusations are a close cousin to false teachings" (Jeff Crotts, 2022). Too quickly and easily people judge or accuse other people or other institutions of being heretical is very dangerous. The Lord Jesus said: "Judge not, that you be not judged. For with the judgement with which you judge, you will be judged, and with the measure with which you measure, it will be measured to you" (Matthew 7:1-2). On the other hand, it is also dangerous to accept false teachings too quickly and easily. The Lord Jesus said: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravenous wolves" (Matthew 7:15). These two parts are the will of the Lord Jesus; they do not contradict each other; that the Lord forbids us *κρίνετε* (krinete) to judge, condemn and punish others without foundation; and also the Lord wants us to beware of false prophets disguised as sheep (*How Should Christian Leaders Handle Accusations and Lies*, n.d.). False accusers and false teachers both come from Satan. This is devastating and cannot be tolerated in the church (Doug Van Meter, 2014).

Lying or false accusations are just as evil as false teachings. Not a few people are lost and destroyed because of false teachings. Likewise, not a few people have also been victimised and even killed because empty (false) accusations instigated them (Tony C. Little, 2014). Heresies and false accusations spread quickly and are malignant like cancer. At first, both heresies and false accusations are unsettling (make noise) and painful, but then destructive, harmful and even deadly. Recently, in Indonesia, especially among many PTKKI leaders, lecturers, and church leaders in Indonesia and Malaysia, there has been a "heated" debate about an evangelistic association in South Korea called Darakbang. South Korean missionaries, enemies of Darakbang, continue to spread false accusations that Darakbang is a heresy because it is without study. One mission agency submitted a letter reviewing its cooperation with a synod because of its alleged collaboration with Darakbang (*An Official Letter from Foundation Y to Synod of Church X Dated February 29, 2024, Number: 31/S.KI-WP/II/2024 Regarding Consideration of Cooperation Agreement*). They intensified their efforts to cause chaos among the leaders and lecturers of theological colleges in Indonesia by inciting Darakbang and his Indonesian counterparts as heretics. They then brought in an expert on heresy from Korea, Tark Ji Il. He spoke at a seminar on Korean heresies on 29 February 2024 at Sandol Church, South Jakarta. After the seminar, the speaker's book was distributed to many school and church leaders in Indonesia (Tark Ji Il, 2024, 26-39). Unfortunately, those invited to the seminar stated to the author that they did not get any accurate data regarding Darakbang as a heresy, only false accusations. Sometime later, the video recording of the seminar on YouTube was deleted because it did not contain or could not prove Darakbang is a heresy.

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After the Second National Congress of the Council of Indonesian *Christian Religious Higher Education* on 8-9 March 2024, the debate on Darakbang as a heresy became more heated. Accusations began to emerge, including the term "several PTKKIs are affiliated" with Darakbang, followed by "empty" arguments spread by those who do not know and do not want to know Darakbang from Darakbang but only know from those who are hostile to Darakbang. Eleven institutions of Indonesian Christian Religious Universities and one association of mission lecturers (STT Presbyterian Medan, STT pelita Kebenaran Medan, STT Misi William Carey Medan, STT Trinity Parapat, STT RAI Batam, STT Real Batam, STT Andatu Jakarta, STT Katharos Bekasi, STT Mitra Bandung, STT Injili Purwokerto, 2024) initiated a Special Webinar entitled Emergency! Indonesia in Danger of Darakbang Heresy. They also invited speaker Tark Ji Il, who spoke from Korea via Zoom meeting (online). Once again, the heresy label on Darakbang is nothing more than a false accusation without basis, evidence, and scientific study. Many articles or brief writings claim Darakbang as a heresy, but they are simply writings with no author's name, no publisher and no year of publication. In the seminar, the organisers, in this case, Andreas Jonathan, presented and named the people and institutions he associated with Darakbang, not least the article's author. Unfortunately, the webinar participants were generally disappointed to find that the webinar contained only false allegations about Darakbang. None of Darakbang's doctrines were declared heretical. Sometime later, the YouTube video was removed, as it did not address the theme and did not fulfil the malicious intentions of the organisers.

The primary and fundamental problem with the accusations of heresy against Darakbang is one of literature. Much of the literature referenced in labelling Darakbang a heresy is simply snippets of sentences taken out of context, short articles without the author's name, publisher and year of publication. Han Chang Deok is also a Korean Pastor who wrote about the supposedly heretical doctrines of Darakbang. Still, his writings do not include any primitive sources from Kwang-Su Ryu or Darakbang leaders. This book is nothing more than a false accusation (Han Chang Deok, 2013; IKCCAH, n.d.). Tark Ji Il's book, "Getting to Know the Cults of Christianity" in South Korea, does not reveal why Darakbang is considered a cult. There are almost no direct quotes from books written by Kwang-Su Ryu (Darakbang) other than people's opinions and accusations without primary sources (Tark Ji Il, 2024:26-39). On the other hand, many writings attempt to argue that Darakbang is not a heresy. Nayong Hwa Kim wrote *The Attic Evangelism is Biblical*, (Nayong Hwa Kim, 2023). and a book entitled *A Correct Understanding of the darakbang Evangelism Movement* written by Kwang-sik Yoon (Kwang-sik Yoon, 2023:2-6). This book contains the objections of the accusers, the answers (arguments) of the Darakbang, and the testimonies of many. No one has discussed Darakbang using a standardised, authoritative gauge and objective measurement of the heresy ascribed to Darakbang. That is why it is essential and urgent to write this article to affirm the standard measures, authoritative gauges, and objective measurements in determining a person and organisation as heresy. This paper contributes to the church in South Korea and Indonesia, in particular, being able to discern false teachings and accusations.

LITERATURE REVIEW

How to spot false teachings and teacher? Is darakbang heresy? Of course, the most essential and fundamental way to recognise false teachings and teachers is to check them against the Bible. Brandon Crowe affirms: "*Understanding the Scriptures is key to avoiding the lies of the false teachers*" (Brandon Crowe, 2016). The Bible is the most authoritative measure of whether a teaching is sound or heretical. In the Bible, we read about the Lord Jesus exposing the false teachers' habit of masquerading as good people, as the Lord analogised that they "disguise themselves as sheep but inwardly they are ravenous wolves" (Matthew 7:15). The way to recognise them is by their character. What they produce, that is, by their fruits, they are known (Mt 7:16). In addition, they perform miraculous signs to lure the hearts of those they want to prey upon (Matthew 24:24). Still, the miraculous signs are false because of manipulation and the work of the powers of darkness that will be revealed. The Lord Jesus exposed the false teachers' mode of disguising themselves as innocent people, like sheep, but they are wolves. The Apostle Paul also identified false teachers as fierce wolves with no mercy (Acts 20:29-32).

Rhyn R. Putman points out eight ways of recognising false teachers (heresy, heretics/cults), namely: (1). False teachers will prey on the spiritually immature; (2). False teachings are due to distorted interpretations of the Bible; (3). False teaching grows out of personal/group ambition and pride; (4). False teaching is motivated by the desire for material gain; (5). False teaching leads to a false way of life (inappropriate and sexual perversion); (6). False teaching is sometimes associated with demonic deception (7). False teachers seek to divide the body of Christ; and (8). False teaching tends to arise from those who turn away from sound doctrine and deviant teachers in the church (Rhyn R Putman, 2022). The 8 (eight) signs that can indicate heretical teachings and teachers are classified into a healthy way of life and heretical teachings. Of course, heretical teachings produce and are seen in a heretical way of life. That is what the Lord Jesus meant by the sentence: "By their fruits, you will know them...Not everyone who calls out to Me: Lord, Lord! will enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matthew 7: 16, 21).

From the eight signs or characteristics of fake teachers put forward by Putman above, the author emphasises some of the things that the author found during his eight years with Darakbang, including some Darakbang literatures, namely: (1). There are no interpretations that deviate from the Am Christian interpretation; (2). Their ambition is worldwide mission and evangelism, reaching 237 nations and 5000 ethnic groups. Their statements do not reveal their arrogance but rather their loyalty to the gospel.

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They emphatically stated that only the gospel, outside of the gospel, is futile and perishable. This is considered pride in the eyes of Korean pastors who are influenced by liberal, humanist and postmodern theology. (3). Darakbang teaches the gospel and awareness of the gospel, encouraging all to give not for the benefit of pastors and missionaries but for evangelising the nations. Mission First Church is a small local church with a congregation of only about a handful of people, but with almost monthly mission trips to preach the gospel in many countries in Asia and Africa. (4). The pure gospel they teach matches their behaviour. To my eyes, I have not seen any symptoms or reports of financial and sexual irregularities. (5). People and or church groups who follow Darakbang's teachings are excommunicated, thus becoming permanently joined to Darakbang, yet Darakbang is accused of dividing the church (Kwang-sik Yoon, 2023: 92-126). These five things reveal that the Darakbang is not a heresy. Based on the preceding description (literature), during eight years with the Darakbang Evangelism Association and ten times attending Darakbang Evangelism conferences in South Korea, the author did not find Darakbang Evangelism leaders, pastors and missionaries falsifying the gospel preached, the way of evangelism and the character of the evangelist. In their ministry, they also do not emphasise miraculous signs, do not seduce or persuade people with material gifts or money, but only Gospel material (Kwang-su Ryu, 2005:4-71; Shin Hyun Kwan, 2018:2-15, 2019a:4-48, 2019b:5-23). Thus, there are no characteristics of deceivers and misleaders in the Darakbang Evangelism Association. Shin Hyun Kwan has repeatedly stated that they go on mission trips to many countries, not to give money, but only for the Gospel and gospel training. They do not teach liberal theology, prosperous theology, or religious pluralism (postmodernism), but only the biblical Gospel.

METHODOLOGY

This research uses a qualitative approach with content analysis and case study methods to achieve the above objectives (Chad Nelson and Robert H. Woods, R.H., 2011a:109-110). Content analysis is a research technique for making conclusions based on text or content analysis in a written and systematic manner (K. Krippendorff, 2004:411-433; Stevri & Danik, 2016:114). Furthermore, the content analysis method is a method that seeks to analyse the content of primary literature, namely the Bible, and secondary literature, namely books and journal articles, that discuss the measures and gauges that determine whether teaching is heretical or not. The steps of content analysis research are as follows: selecting texts relevant to the purpose of this research and then finding the text's message (Chad Nelson and Robert H. Woods, R.H., 2011b:109). Before all these analytical steps were undertaken, the researcher preceded this research by using the case study method. Firstly, researching the phenomenon in its real context using multiple sources, specifically the heresy allegations against Darakbang. Next, to deepen the case, the author analysed parts of the case of accusations against Darakbang about systematic Christian doctrine that is presented in a descriptive-analytical and logical-theological manner with due regard to the sequence of events and the personal relationship of the researcher to the researched Stevri & Danik, 2016:111-112).

RESULTS AND DISCUSSION

Heresi's Accusation Case against the Darakbang Evangelistic Movement

Darakbang Evangelization Movement is a worldwide evangelistic movement in South Korea under the World Evangelization Association. This dynamic organisation has operated in South Korea for the last thirty years. Darakbang is led by Gwang-soo Ryu, a senior pastor of Immanuel Church in Busan city. He completed his studies at Kosin University and Chongshin Theological Seminary (Kwang-Su Ryu, 2017, inside back cover). Darakbang started with evangelism in an elementary school in Busan in 1975, followed by the founding of Immanuel Church in 1987 and basic evangelism training in 1991. From 1992 to 1999, evangelism materials were produced, evangelism schools, evangelism institutes, world evangelism, and missionary training, and the Remnant Theological Seminary was opened. 2000-2009, Evangelism Camp Training was developed to organise the World Remnant Conference. From 2010 to 2017, I organised ministry through RUTC media, intensive evangelistic conferences, and multi-disciple training. From 2018 to 2024, we will reach out to 237 nations and 5000 ethnic groups and continue to send missionaries to the nations (Gangseo-gu, 2023). Darakbang's rapid development has not been free from the many internal challenges that purify it and external challenges that strengthen it in the form of accusations by outsiders that Darakbang is a heresy.

On 24 September 1995, Darakbang was deemed a heresy by Seok Won-tae through an article he published publicly in Kookmin. He is a pastor of Kyunghyang Church and dean of Korea Theological Seminary of the Presbyterian Church of Korea.²² On February 25, 2011, the Heresy Countermeasures Committee of the Reformed General Assembly, headed by Pastor Song-Su Kim, concluded that from its biblical and doctrinal stance, "Darakbang cannot be classified as heresy" (Kwang-sik Yoon, 2023: 14). A lengthy discussion ensued, during which Kwang-su Ryu repeatedly provided answers in the form of clarifications and arguments. On 31 January 2012, the Popular Korean National Newspaper, The Korean Times, reported in Korean that the International Korea Christian Coalition Against Heresy (IKCCAH) declared Pastor Kwang-su Ryu and the Darakbang church an antichrist organisation.²⁴ On December 28, 2012, the Executive Committee of the CCK, after conducting a review, concluded that "The CCK Committee's report on False Practices that designated Pastor Kwang-su Ryu as a heretic was not supported based on the results verify" (Kwang-sik Yoon, 2023:44-45).

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The objections of others to Kwang-su Ryu (Darakbang) include: Kwang-su Ryu claims other revelations besides the Bible; the devil also gives revelations; God still speaks through visions, voices, and dreams; emphasises material blessings; mobilises Angels through prayer; teachings influenced by the heresy of Kidong Kim's concept of Bereanya; unity between sin and Satan, that Satan is the source of sin; the view of the Trinity is incompatible with traditional theology; misunderstanding of the purpose of the incarnation which is to undo Satan's efforts and redemption is the payment of our sins to Satan; the essence of salvation is liberation from Satan's clutches; those who believe in Jesus can bind Satan; salvation is multiple times because if it is only once, it will fall and sin again; five steps to salvation (knowing Jesus, believing, accepting, confessing, and expressing); churches that do not evangelise are Satan's churches; 98% of Korean churches are held captive by Satan (Kwang-sik Yoon, 2023:15-23). These objections are accusations based only on fragments of Kwang-su Ryu's writings and sermons.

On 14 January 2013, the Christian Council of Korea (CCK), led by its own President Jae-Cheol Hong, after conducting research and adopting several studies on Darakbang, held a vote and decided Darakbang was not heretical (Kwang-sik Yoon, 2023: 34-35). However, the CCK's decision was challenged by ten other denominations within the CCK, including the Presbyterian Church of Korea, the Presbyterian Church in Korea (Hapdong), and the Orthodox Presbyterian Church, demanding a re-evaluation. As the heresy label on Darakbang continues to be debated. The most frequent and loud voices are those who are hostile to Darakbang. Because of this, Darakbang has always been considered a heresy. Despite this, Darakbang is progressing and sending out missionaries in many lands.

The most recent book that places Darakbang as one of South Korea's heretics is *Knowing Heresies in Christianity* by Tark Ji Il (Tark Ji Il, 2024:29-39). In this book, Tark Ji Il makes the baseless accusation that Darakbang is a heresy. In addition, he refers to the opinions of several churches in Korea, including the Koryeo, Koshin, Tonghap, Hapdong, Baptist and Methodist churches (Tark Ji Il, 2024:24). He is also a true accuser, without sources. In this book, his and others' opinions about Darakbang are merely allegations based on supposition, conjecture, and interpretation and are very superficial, as they do not show any sources quoted from Darakbang. This book is a complete fabrication, highly subjective by the author. The author repeatedly states that Darakbang is heretical without evidence from Darakbang sources. The author tends to speculate with numbers such as the number of Darakbang churches, only estimating a round number of 500 without citing a source (Tark Ji Il, 2024:33). This is truly the work of a fool. He also states that Darakbang has caused serious ecclesiological problems due to the influence of Darakbang doctrine, but without sharing the Darakbang church doctrine from Darakbang's source (Tark Ji Il, 2024:34). In addition, Tark Ji accused Darakbang of being influenced by the demonology of the Berean cult taught by Ki Dong Kim (Tark Ji Il, 2024:35), and brainwashing Christians with Bible studies without descriptions and sources (Tark Ji Il, 2024:35) He also took issue with Darakbang-specific terms such as the remnant, RUTC, and OMC without citing the source and meaning of the source (Tark Ji Il, 2024:37).

Definition of the Words "Heresi" and "Accuser" According to the Bible: Not Found in Darakbang Evangelism Association

There are several biblical terms for the word heresy. Firstly, the word *ἡρετικὸν* (hairetikon) means a heretic. In the entire New Testament, this word is only found in Titus 3:10-11. The word *ἡρετικὸν* is the author and teacher of sects (factions), who has been repeatedly rebuked. The word "rebuked" in the Greek text *νουθεσίαν* (nouthesian) means to receive warning, rebuke and advice. In this case, a person is declared a heresy after various processes, warnings and reprimands. Of course, these warnings and admonitions are preceded by a scientific research process, so they are free from subjective accusations (George Gillespie, 1613-1648). The phrase "heresy" is found in two texts, namely 1 Corinthians 11:19 and Galatians 5:20. In these texts, after going through the process of being measured by the authoritative measurer (mother church), a heretic or community is separated by or breaks away from the community (mother church) and establishes its group. In this case, heresy causes separation and or schismatic (schismatic).

The word *ἡρετικὸν* (hairetikon) is taken from the word *ἁίρεσις* (heresy) which can be found in the writings of Luke, Paul and Peter meaning sect or school or faction (Acts. 5:17; Acts 15:5), Paul was considered a heresy, a pestilence, a disorder, a sect of Christians (Acts 24:5, 14; Acts 26:5; Acts 28:22); and 2 Peter 2:1) (*Pulpit Commentary*). A heretic abandons the truth held by the Church of God in favour of a doctrine of his own making (*ἁίρεσις*). The tendency to deviate from the doctrine of the Church more and more lethally and to stray further and further from the truth makes the name of heresy more virulent and devastating. They reject fundamental Christian doctrine (core beliefs). This will be dealt with separately after the following subjects.

We have briefly discussed the definition of heresy based on the Bible. The introduction states that the same danger and evil as heresy is the accusation of false accusers. False accuser is another word for Satan. Satan always accuses believers without reason (not objectively). The root of this accusation is lies, and Satan is the Father of lies (John 8:44). The accuser must be a liar. For example, the flyer below is circulating in WhatsApp's group of lecturers and PTKKI leaders, including in the WA group of BMPTKKI, to tend to divide deliberately (Satanic and heresy style) and lie (disguised). The accusers looked for speakers who seemed authoritative in terms of church position and academic degree, as written in the flyer for the discussion with Professor Abraham Oh. Upon confirmation, it turned out to be manipulation by the accusers. Abraham Oh is not a professor but a Korean missionary who teaches at a theological seminary in Yogyakarta (*Diskusi Bersama Prof. Abraham Oh, "Memahami Bidat Darakbang Dan Bahayanya, Minggu, 17 Maret 2024, 17.00-18.00 WIB: <https://Zoom.us/j/9631980000>, Meeting ID: 963 1980*

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0088). Even the institution where he taught was accused by him of being misguided for accepting misconceptions from Darakbang (*WhatsApp Position Statement and Call Dr. Oh Sang Yoon (Abraham Oh) in the Kadesi Group, Staff and Personal Regarding the Presence and Service of the Mission First Church Team (Darakbang) South Korea, 20-22 July 2023, Kadesi Campus, 28 July 2023 Signed By 36 Leaders, Lecturers and Education staff*). Satan is the father of accusers without evidence, the father of liars who manipulate data to seek authority not in the Bible but in the authority of academic professors. The accuser's motive is evil; hence, they use all kinds of evil means for their agenda.

The devil or "accuser" is described as (1) the troublemaker who caused King David to count the number of the Israelites, a secret that only the LORD should know (1 Chron 21:1-2, 16-17); (2) the devil who was allowed to inflict suffering on Job (Job 1:6-2:7); and (3). Satan accused Joshua, the high priest, the LORD's chosen servant (Zech 3:1-2). In the Greek translation of the Hebrew Bible (Septuagint), this enemy of the LORD is called Satan, from the word diabolos, which means "accuser". For two hundred years before Jesus was born, the devil was increasingly recognised by the people as the power of evil against the LORD (Layanan Digital Lembaga Alkitab Indonesia, 2023). The Lord Jesus Himself was accused by the accusers of the most serious charge, which was that Jesus was considered to be working with the power of Beelzebul (Mark 3:22-26). Jesus was arrested because of the accusations of the Jews. Jesus was condemned for baseless accusations and unscientific, unobjective, irrational and unempirical accusations. Jesus was crucified without a single reason to be condemned. That is the work of the accuser (the devil) in God's control, so what happens and is achieved is not the will of the accuser but His will, the will of God.

Satan continues to try to hinder the preaching of the gospel by accusing pure evangelists of heresy. In this case, the accusers are replacing Satan's role of accusing without foundation, evidence, and references. The accusers try to find basis and evidence, but they are all just slides (no sources), just writings without the author's name. Indeed, Satan is unscientific. No author's name, source, publisher's name, year of publication, and seemingly unscrupulous people who spread slander/accusations without basis, evidence and references. Individuals and organisations attacking Darakbang and labelling it a heresy are simply making accusations without basis, objective evidence and references. The allegations against Darakbang are sheer lies.

The Standard Measure of Teaching as Heresi: Darakbang Not Included

Not all forms of biblical misinterpretation and theological misrepresentation are judged and defined as heresy. Not all differences in theological views and doctrines are called heresy. Joseph Tong taught the authors and classified them into four classifications: (1). Errors due to lack of biblical data. (2). Misinterpreting texts that do not address the main core of Am Christian teaching. (3). Differences of opinion regarding doctrines that are not the main core of Christian doctrine. (4). Contradiction and rejection of the core Am Christian doctrines is called heresy. (5). Heretical teaching followed by heretical (immoral) teaching behaviour is called heresy. Usually, a heretical person and group will break away or separate to form a group (sect or heresy). Heresy followed by immoral behaviour of the founder and followers is called cult, cultism or heresy (Joseph Tong, 1998: 134). Thus, heresy is not about differences of opinion or theological outlook, differences in church organisational culture, differences in evangelistic patterns, or differences in praying, but about rejecting any deviation from the core and fundamental Christian doctrines (Jack Kettler, 2018). The perversion of the central doctrines of the Christian faith, followed by the moral perversion of the leaders and people, is called heresy.

Louis Berkhof, in his book *Reformed Dogmatics*, sets out four points of doctrine that can be used as a measure to measure false teachings such as Gnosticism, namely the doctrine of the Trinity, man created in the image of God, the history of redemption (the law written in the heart, the decalogue and the covenant of Christ), the person and work of Christ, emphasising faith in the doctrine of salvation and the end times (Berkhof, 1937:66-73). In other words, the central doctrines of Christianity measure the heresy of a teaching or teacher. McIntire asserts that heresy rejects or goes against a central element of the confessions of the American churches (the creeds) (C.T. McIntire, 1992:172). To examine heresies using the Bible as the primary standard and theology (doctrine am) as the primary supporting standard. By am doctrine, we mean the doctrine recognised by all Christian churches of all ages and places. Thus, it is inappropriate to declare heresy based on the measure of Korean churches and not heresy based on the measure of Indonesian churches. This denies the Bible as the only standard or measure of truth and error.

To identify and recognise cultism, Stevri Indra Lumintang, in his book *The Uniqueness of Christian Theology amid Falsehood*, together with Anthony A. Hoekema in his book *The Four Major Cults*, listed seventeen characteristics of heresy and or heresy, including: 1. Hoekema with his book *The Four Major Cults* listed seventeen characteristics of heresy and or heretics, including: offering a new truth and a new key to interpretation such as the Mormons; manipulate biblical texts, have strong convictions about their exclusive faith, offer other non-biblical guides (books), reject orthodox theology, claim another Jesus, reject the doctrine of the Trinity, have cult leaders, emphasise salvation by works (human effort), prophesy falsely, tend to change their theological views, strongly emphasise end-time doctrines, and the group is led by immoral leaders including polygamy, adultery, debauchery, and financial abuse (Stevri, 2010: 424-431; Loius Berkhof, 1973). In particular, the author has listed several heresies with a measure of heresy placement regarding the doctrine of the Trinity in the book (Stevri, 2024:38-96).

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According to Kwang-Su Ryu, President of Darakbang Evangelization Association, heresy is those who reject Jesus Christ, those who belong to Satan and those who emphasise salvation by good works (1 John 2:20-27).⁴⁶ Furthermore, he affirmed 7 (seven) measures of heresy and heresy, namely: (1). Denial of salvation through Jesus (denying the Trinity). (2). Emphasis on soul death. (3). Denial of the divinity of Jesus Christ. (4). Denial of the perfect redemption of Jesus Christ. (5). Denial of Jesus' physical resurrection. (6). The emphasis is only on the spiritual second coming of Jesus, and (7). Denial of hell (Ryu, 2012:45). Usually, since the past modern era, those who reject all of these except two and six are liberal theologians, universalists and religious pluralists who do not believe and recognise the existence of the supernatural and eternal punishment. How is it possible that Kwang-Su Ryu (Darakbang) has since 2012 defined the measure of heresy and heretics, those who reject the seven fundamental characteristics but are defined by most Korean churches as heretics?

Kettler states the measures of heresy are: (1). Heresies about Scripture - teachings that distort, deny, or add to Scripture in a way that leads to destruction; false claims to apostolic or prophetic authority. (2). Heresies concerning God-teachings that promote false gods or idolatrous distortions of the true God. (3). Heresies concerning Christ-denial of His unique deity, His final work of redemption, His true humanity, and His true identity. (4). Heresies concerning salvation-teaching legalism or immorality; denying the gospel of Christ's death and resurrection; and so on. (5). Heresies about the church-deliberate attempts to keep people away from the fellowship of true Christians; total rejection of the church. (6). Heresies about the future - false prophecies claiming divine authority, claims that Christ's return has already occurred, and the like (Jack Kettler, 2018).

Again, the Bible is the most basic measure and gauge of a Christian doctrine and group being heresy. From the false (weak) doctrine of the Bible goes on to other Christian doctrines. Floyd Talbot asserts false teachings and teachers are other (new) gospels, then other (new) Jesus, other (new) scriptures, then other (new) doctrines of salvation (Talbot, 2020:15). Still about the false gospel, the apostle Paul in Galatians 1: 6-12, identifies it with another gospel, which is not about Jesus Christ, in contrast to what Paul taught, that the one who teaches it is disguised, not a statement of Jesus but of man (Stevri Indra Lumintang, 2020:74-75). It is undeniable that the true gospel has been lost in many churches today and has even been lost in many gospel churches (S. P. N. I. Lumintang, 2022: 195-217). Isn't a church that has lost the gospel a heresy?

Authorised Gauges and Objective Measurement of Teachings Designated as Heresy

Who has the right (authority), who is given the authority by the most authoritative in the world, Indonesia, the churches in Indonesia, to judge and convict a religious person or religious group as a deviant? The government, the Ministry of Religious Affairs, does not have the right because it is against freedom of religion (Constitution and UDHR). Then, several lecturers and leaders of PTKKI voiced (WhatsApp group discussion) that churches in Indonesia should form an institution above all church institutions, named the Islamic Ulama Council (MUI). It was a futile discussion. This is impossible, besides each denomination and the unity of church denominations, besides having their uniqueness, and also because the diversity of churches in Indonesia is very extreme. Therefore, all our cries about those suspected of teaching heresy only reach the point of social judgment (shame), and then the voice is silenced.

The characteristics of a doctrine that can be designated as heresy are: (1). The group's leaders and teachers claim to have received new revelation, and their teaching is based on this revelation they have recorded, e.g., Mormons, Jehovah's Witnesses. (2). The leaders and teachers of such groups reject the authority of the Bible. This is a consequence of the first characteristic before this. (3). Have an outlandish view of the Trinity and Jesus Christ in particular. (4). Reject salvation by grace alone. These four characteristics are essential doctrines of the Christian faith (Norman L. Geisler, 1997:10-11). These four characteristics are the basic principles of Reformed theology, namely by the Bible alone (*sola scriptura*), by grace alone (*sola gratia*), and by Christ alone (*sola kristo*) (Stevri I. Lumintang, 2017:79-95). These four principles are also strictly adhered to by Darakbang (Kwang-sik Yoon, 2023:1-7). These four measures are the absolute measures of true Christian faith.

Surely, the ultimate gauge to measure a particular teaching or a particular teacher or community's teaching, sound or sick, heretical or sound (sound teaching), is the Bible, the only supreme and authoritative standard. Therefore, it is not appropriate to question the heresy of a person or a group of people (church) with things that are not from and about the Bible. Reporting on very rich doctrines with biblical commentary from those considered heretical is not noticed. Still, the accusers only convey heresy labels based on flyers, magazines, articles, and even magazines with a very low level of objectivity but a very high level of marketing, such as the writing of a journalist, John Power, who wrote the *Cult of South Korea* (Power, 2014). So was the provocative and tendentious Seminar, Emergency Indonesia in Danger of Darakbang Heresy, organised by eleven PTKKIs and one association. Prof Tark Ji Il, PhD, will be the speaker. He completed his *Master of Arts* study program from the Catholic-based Graduate Theological Union (GTU) USA, supporting ecumenical and interfaith dialogue, and his *Master of Divinity* from San Francisco Theological Seminary strongly emphasises pluralism (interfaith), and his doctrine from the *University of Toronto*. Indeed, all three are not based on the grip of Evangelical theology, not the same as the faith of the Webinar organizers (Graduate Theological Union; San Francisco Theological Seminary; University of Toronto).

Twelve institutions organising the Webinar sought out allegedly authoritative endorsements, such as Prof. Tark Ji Il, Ph.D., only to disappoint many of the participants and themselves, as it turned out that the speaker could not provide the fundamentals and

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evidence that Darakbang was heretical. The speaker only informed them of the attitude of most (not all) Korean churches that are hurt by Darakbang's perceived loss of the gospel, including churches led by liberal theologians, religious pluralists and the New Age Movement. The twelve organisers of the *Special Webinar* for theologians and church leaders, *Darurat! Indonesia in Danger of Darakbang's Heresy* should have conducted a preliminary study (as in the introduction to the dissertation) so that they would not be disappointed and embarrassed by the theme *Darurat! Indonesia* was in danger of Darakbang's heresy, as it turned out that the speakers could not prove it and only caused an uproar. No measurements (studies) have been conducted yet, and they have concluded with a provocative theme. (Emergency! Indonesia is in Danger of Darakbang Heresy) (*Flyer: Special Webinar for Theology Lecturers and Church Leaders: Emergency! Indonesia in Danger of Darakbang Heresy, Prof. Tark Ji Il, Professor of Heresy Expert Busan Presbyterian University South Korea, Friday, March 22 2024, 18.00-21.00 WIB*) Conclusions without research are foolishness. As a result, both the organisers and speakers of this webinar have washed their hands (sign of innocence) and washed their hands (not willing to take responsibility).

Apart from being unwilling to take responsibility and avoid the consequences of their actions, the twelve institutions organising the *special webinar* have succeeded in causing a big commotion and by the Emergency theme, Christian religious university lecturers committed an act of stupidity, namely concluding without conducting a study, at least a preliminary research. The uproar began before the webinar and in the last minutes until it was extended for ninety minutes, even the next day (attacking each other in the WA group). The anger of those individuals and institutions whose names were mentioned and displayed in the slides could not be contained. The webinar comments were weightless, embarrassing, and just made a mess. Indeed, both misleaders and irresponsible accusers are troublemakers of the Christian community. It is a work of Satan.

The following are some of the webinar participants' comments: "The webinar is very embarrassing; just wait after this irresponsible webinar, especially the STT supporters. Following the most embarrassing seminar (JB), I think not immediately stating names and photos without basis (AEA) will be a problem after this, meaning after the webinar (MS), the organiser of this webinar can be prosecuted under the ITE Law (DS), just think that this time you are watching tiktok (JP), theories that have no basis are nonsense (IB), hahaha this seminar is strange bin funny (YR), so the conclusion of the darakbang is considered heretical in Korea. Still, theologically, there is no problem, huh?" (AY), the recording of this seminar can be used as evidence for legal proceedings for accusing people of heresy. (AY), The recording of this seminar could be evidence for legal proceedings against people who have been accused without academic evidence. Explanations that have no theological basis for accusing, even showing photos and mentioning people's names, can be legally disputed (ND, SV), lest this is just a Korean mission competition (IB); there is only one big question for me: why is it called an emergency in the seminar flyer? (AFN), Why hold an open seminar if you are afraid to discuss the teachings? It's very strange; it's better to explain it now than to share it to prove that their teachings are not heretical (SB); Darakbang is considered heretical because of theoretical heresy or political heresy. (DS), political heresy (Y, AY), if it's just like this, this is a classic story in the course of history (JP) (*These Comments Are the Reactions of Disappointed Participants in the Special Emergency Webinar! Indonesia in Danger of Darakbang Heresy, with Speaker Prof Tark Ji Il, Friday, March 22 2024. JB, AEA, JB, MS, DS, JP, IB, YR, AY, DN, SV, IB, AFN, SB, DS, YA.*)"

Why did this webinar result in disappointment, anger and chaos? Because neither the twelve organising institutions nor the speakers, apart from not having enough information and especially not being able to show the standard measure of a heresy, also because they do not have the authority to measure the heresy or soundness of teaching. Why is this webinar special not suitable for "Emergency! Indonesia is in danger of Darakbang heresy?" Because this theme is not based on pre-research but only on accusations without adequate knowledge and strong evidence. The result made some participants comment that this webinar was "weightless and embarrassing"; the participants even stated that the organisers should be held responsible.

Unobjective, unfounded and unfair allegations

Some Indonesian accusers of Darakbang heresy simply "follow" the opinions of Korean ministers in Indonesia. Particularly the twelve organisers of the Special Webinar entitled *Emergency! Indonesia in Danger of Darakbang Heresy* knows little or nothing about Darakbang, yet they are accusing it. This is Satan's way, accusing without study. This is very sad because the twelve theological higher education institutions in Indonesia did not conduct preliminary research, immediately made accusations and tended to follow the accusations of most South Korean churches. Honesty as a Christian character and objectivity (actually) as a character of theologians and Christian Higher Education institutions are not seen at all in them, except for the blind accusers. Almost all of the accusers' references are articles without the author's name, publisher and year of publication ((tanpa nama penulis); IKCCAH, 2013.). This is completely unobjective and irresponsible.

In addition to not being objective, the accusation of heresy against Darakbang is baseless. What is at issue is not the doctrine or theology of the Darakbang, but rather things that are not core Christian doctrines, not core beliefs, but practices of the Christian faith, such as evangelism, the occult, prayer, and church life. Those that are not core beliefs are made of marginal doctrines, while those that are marginal doctrines are made of core beliefs (Stevri Indra Lumintang, 2018: 2-11). Those who judged Darakbang in this way were lecturers and leaders of Indonesian Christian religious colleges without objective study. Sadly, they are generally of

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evangelical and Pentecostal theology, yet they follow the accusations based on the liberal theological perspective of the Korean accusers. Most sadly, they see heresy in the eyes of Koreans (Darakbang) delivered by the mouths of Koreans who are anti-Darakbang but "close their eyes and ears" with liberal theologians and adherents of religious pluralism, prosperity theology and hyper-grace, not judged and diluted with heresy even though they reject the Bible as the word of God, reject the finality of Christ, reject evangelism for the salvation of sinful (lost) souls, reject the church as the sole agent of God's kingdom mission in the world and so on (Stevri Indra Lumintang, 2018: 2-11). To Darakbang, which they do not know and do not want to know from Darakbang itself, they label it heresy. Darakbang, which upholds the Gospel and pure evangelism, is labelled heretical. Darakbang, which holds to the core beliefs of Christian doctrine, including the Bible, the Trinity, Christ as the only God and Saviour, and salvation as the absolute gift of God, is considered a heresy (Kwang-sik Yoon, 2023:2-6). Unfair and unobjective. Indeed, Satan is unfair and unobjective. The devil is the father of lies, the father of liars.

The Darakbang Creed is the same as the Reformed and Evangelical Creeds

While each denomination of churches and Christian ministries has distinctive doctrines, all recognise the common Christian doctrines. These Christian doctrines are based on the ancient confessions of faith, namely the Apostles' Creed, the Nicene Creed and the Creed of Constantinople. Likewise, the Darakbang Evangelization Association (movement) builds its doctrine on the creeds of the ancient churches. Just as most denominational churches reformulate traditional confessions of faith in their context, so does the Darakbang Evangelization Association (movement). Darakbang is a part of the Presbyterian Church of Korea (Reformed). As such, Darakbang holds to the principles of the Constitution of the Confession of Faith of the Presbyterian Church of Korea (PCK) (Core Belief, n.d.). On 28 December 2012, before the *Christian Council of Korea* (CCK), Kwang-su Ryu made the following profession of faith:

I believe that the Old and New Testament are God's words written under the inspiration of the Holy Spirit, and they are the accurate and infallible law concerning faith and conduct. I believe in one God who exists eternally in three persons: the Father, the Son, and the Holy Spirit. I believe in the virgin birth of our Lord Jesus Christ by the Holy Spirit, his deity with humanity, his sinless life, his redemptive death, and atonement for our sins on the cross, his bodily resurrection, ascension, and his coming again in power and glory to judge the righteous and the unrighteous. I believe that fallen humanity, who has become sinful, can only be redeemed through the work of the Holy Spirit, by which the application of salvation is effective. I believe that forgiveness of sins and eternal life are given as a gift through faith alone, not by human works or efforts and that the righteousness of Christ is imputed to us, erasing the fundamental nature of sin. I believe that the Holy Spirit, who proceeds from the Father and the Son, enables humans to participate in the work of God's salvation, leading them to recognise their sin and misery, and works in us to bear the fruit of all righteousness. I believe that both believers and unbelievers will be resurrected on the final day, with believers experiencing the resurrection of life and unbelievers experiencing the resurrection of damnation. I believe that the members of the Church, the body of Christ, are those who are born again and baptized in the name of Christ under the guidance of the Holy Spirit. I believe that all saints are united in Christ by the Holy Spirit. I believe in the command of Christ to the Church, instructing them to go to all nations and preach the gospel, baptizing them and teaching them all that He commanded. One believe in the second coming of Jesus Christ, who resurrected and ascended, and I believe that every eye will see him (K. S. Ryu, 2012: 73-74).

From the above confession of faith, Kwang-su Ryu (Darakbang) believes in the Bible, God the Trinity, the deity of Christ and the Holy Spirit, the sinfulness of man, the redemptive work of Christ, the application of salvation by the Holy Spirit, the church and the return of Christ. This confession of faith is the same as the general Reformed and Evangelical confession of faith, except that the specificity is to preach the gospel to the nations. There is nothing wrong, let alone heretical, in the confession of faith. The Kwang-su Ryu (Darakbang) confession of faith is very much in line with the Apostles' Creed, the Reformed and Evangelical churches.

In keeping with its contextualisation and uniqueness, Darakbang emphasises its ten articles of faith, namely: God's authority; the protagonist of history; the work of the Holy Spirit; the authority of the Bible, the temple of God (believers); the place where I am on the mission field; the judge of our blessings, curses, life and death; the certainty of death and judgement of all humanity; the existence of life after death; and the evangelist's reward (K. Ryu, 2012:7). Mission First Church (MFC) is one of the local churches, a member of the Darakbang Evangelisation Association (movement). MFC follows the Darakbang Confession of Faith, with their formulation being as follows:

We believe in the absolute sovereignty of God

We believe that Jesus is the Christ, the hero of history

We believe in the work of the Holy Spirit

We believe that the Bible is the word of God

We believe that the Saints are the temple of God

We believe that our field is a true mission field

We believe that life, death, curse and blessing are in the hand of God

We believe in the providence of God as a time-limited life

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We believe in the judgment and eternal afterlife of God

We believe in God's reward and the blessings of the evangelist (Hwan, 2019: 6)

The tenets of the Darakbang Confession of Faith are similar to those of most evangelical churches: God the Trinity, the Bible, the church and its mission, salvation, God's providence, judgement and eternal life, and rewards for believers as evangelists. The Creed measures whether a person or a group of people (church community) is healthy or misguided. (Norman L. Geisler, 1997:10-11). There are no errors, let alone characteristics of heresy, in Darakbang's confession of faith. Like the context and uniqueness of each PCK member, Darakbang also has its contextual demands and uniqueness of confession of faith and doctrine that does not contradict the confession of faith and doctrine of the PCK. The same applies to the churches in Indonesia. All churches under the umbrella of the Fellowship of Churches in Indonesia (PGI) recognise the PGI Common Creed as follows:

We, the Churches in Indonesia, confess that the Triune God, Father, Son and Holy Spirit are at work in the world, creating, nurturing, saving and renewing humanity and the whole universe. In Christ, God redeems all of his creation from sin. Through the power of his Holy Spirit, God calls, unites, and empowers the church to bear witness to the Gospel of the Kingdom of God in the world through the fellowship of love, the struggle for justice and the service of peace, prosperity, and the integrity of creation, while waiting for the fulfilment of the Kingdom of God when the Lord Jesus returns (Majelis Pekerja Harian PGI, 2020:1).

Of course, the PGI Confession of Faith above also leaves comments from Reformed and Evangelical perspectives, especially with the phrase "redeeming all His creation from sin", but that is not the place to discuss it. Nevertheless, the hundreds of PGI member denominations also have their Confession of Faith. Generally, the churches' Creeds under the PGI follow the Apostles' Creed. Likewise, the Guild of Evangelical Churches and Institutions (PGLII) has the following Creed:

(1). The Bible is God's inspired, infallible Word and is the ultimate authority in all aspects of human life. (2). God exists eternally in three persons: the Father, the Son and the Holy Spirit. (3). Jesus Christ is God made flesh, born of the Virgin Mary, holy, perfect, without sin. He died as Redeemer, was buried, rose again from the dead, ascended into heaven, sits at the right hand of God the Father and will come again in power and glory. (4). The Holy Spirit seals believers as children of God and leads them to live holy lives and be able to testify for the Lord Jesus Christ. (5). Human salvation is obtained through faith in the atoning blood of Jesus Christ through the work of the Holy Spirit. (6). The fellowship of the faithful as the body of Christ is the embodiment of the Holy and Amen Church. (7). The resurrection applies to all the dead, for those who believe in eternal life and those who do not believe in eternal destruction (Pengurus Pusat Persekutuan Gereja-Gereja dan Lembaga-Lembaga Injili (PGLII)).

All churches under the PGLII umbrella also have their Confession of Faith according to the context and uniqueness of each evangelical church denomination. Within the PGLII umbrella are Reformed, Evangelical, Pentecostal and Neo-Pentecostal churches (Daftar Gereja-Gereja Anggota PGLII, 2015). What is interesting is the dual membership of both PGI and PGLII church denominations, even the Indonesian Pentecostal Churches Fellowship (PGPI). When viewed from the perspective of Reformed and or Reformed Evangelical theology, many views of Neo-Pentecostal churches are considered deviant (heretical), such as the doctrine of the gift of tongues, second blessing, and so on. At the beginning of the Pentecostal revival, it was considered heretical by the Reformed and Evangelical churches. Likewise, at the beginning of the neo-pentecostal revival in Indonesia, the reformed and evangelical churches generally considered it a cult. Still, after so many years, the heretical label disappeared. That is what the Darakbang Evangelisation Association experienced.

Darakbang Doctrines: No Heresy Found!

As Darakbang is a member of the Presbyterian Church of Korea (PCK), it recognises the PCK Confession of Faith as its constitution. Therefore, Darakbang's doctrines may differ from those of PCK member churches but not contradict them. Differences in doctrine are natural. *First* is the doctrine of the Bible (bibliology). Kwang Su Ryu, president of Darakbang Evangelisation Association states:

The Bible is God's word. The thirty-nine books of the Old Testament and twenty-seven books of the New Testament were written by approximately forty people, spanning fifteen centuries. Even though the forty authors neither lived in the same period nor discussed writing the Scriptures, the 66 books connect with one theme, and all the promises are being fulfilled. The American President Abraham Lincoln stated, "The Bible is the best gift God gave to mankind." Then what does the Bible mainly reveal? It speaks about various things and the answers to life's problems. But the main revelation concerns the 'Kingdom of God. Three elements to a "kingdom" or "nation" exist - a king, the people, and a territory. Jesus Christ is our King. The Bible was written about the King's people and the saints, and there is an enemy against whom we must fight to fulfil God's kingdom. The Bible states that he is Satan (the devil) (Kwang-su Ryu, 2005:54).

Darakbang emphasised: Indeed, the Bible was authored through the divine inspiration of God; it constitutes the word of life, encompassing the wisdom necessary for the salvation of humanity. It holds the exclusive role as the singular guide governing matters of faith and moral obligation" (Kwang-sik Yoon, 2023:2). Therefore, the human mind cannot understand the Bible, and rebirth is the condition for accepting the Bible, the word of God. The Bible helps man realise his sins and transgressions, realises

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God's perfection, and shows how to meet God (Kwang-su Ryu, 2005:55-56). There is nothing wrong with the biblical doctrine of Kwang Su Ryu (Darakbang), except that it is wrong in the eyes of the church controlled by liberal and contemporary theologians.

Second is the doctrine of God. Darakbang strongly emphasises the sovereignty of God, as do most reformed churches (Sproul, 2005:25-37). Allah is a singular God who exists, and it is solely the Lord who merits worship. God's nature is One of self-existence, omnipresence without limitation, differentiation from other duties and all material entities, boundless in existence, wisdom, strength, sanctity, righteousness, compassion, truth and affection while remaining unalterable. As the Creator, God governs over all things. There exists solely one God, and He is indeed the authentic deity (Kwang-sik Yoon, 2023:3). Therefore, all glory is only for God, all praise and honour is only for God, and all results are only for God. This is what Kwang Su Ryu (Darakbang) emphasizes (Kwang Su Ryu, 2019:24). The doctrine of God, according to Darakbang, is no different from the Westminster Confession of Faith (H. Henry Meeter, 2014: 46; *Pasal 2 Ayat 1 Dan 2 Wesminster Confession of Faith*, n.d.). The sovereign God is described in the following four statements by Shin Hyun-Kwan:

(1). God was in the pre-creation world (spirit world, eternity), creating the heavens and the earth by the Word (Gen. 1:1, 31); (2). God created humans uniquely; (3). The creation covenant characterizes the relationship between God and humans; (4). God's governing principle is the right relationship between God, man, and everything. The Right relationship between God and man is one in which God is the creator, ruler, and master of man, and man is God's creature, vicarious ruler, servant or steward of all things (Shin, 2023: 73-75).

The *third* is God the Trinity. For Darakbang, the doctrine of the Trinity is the cornerstone of Christian truth. They believe God is three distinct persons, yet one essence of God. The three persons, Father, Son and Holy Spirit, are not confused, merged or separated. The three are one God, having perfect equality in lordship, authority, and majesty. Therefore, the doctrine of the Trinity affirms there is only one God in three distinct persons, and each person is God (Kwang-sik Yoon, 2023: 3).

Fourth is the doctrine of Christ and salvation. Kwang Su Ryu (Darakbang) states: "God has already opened the way to meet Him through Jesus Christ, who is the complete and perfect Lord of salvation" (K. S. Ryu, 2011:8). Furthermore, Ryu asserted the authority of Jesus that had been prophesied in the New Testament (Gen. 3:15, Ex. 3:18, Is. 7:14, Mat. 16:16), fulfilled in the Covenant (1 John 3:8, John 14:6, 1 Pet. 3:18, John 5:27, Mat. 9:6, Col. 1:13 and Phil. 2:9-11), and materialised in history (John 1:12, 14:16, 16:24, Ro. 8:2, and Acts 1:8). Darakbang strongly teaches the Way of Salvation, from God, by God for God (Kwang-Su Ryu, 2017: 12; Shin Hyun Kwan, 2019: 6). Darakbang believes that Jesus is the Christ, the only (exclusive) saviour and the grace of redemption. Jesus is the true God and man, the only Son of God, becoming man, yet sinless to redeem humanity from the power of sin; therefore, salvation is through Jesus Christ alone (Kwang-sik Yoon, 2023:4). Darakbang holds firm in its belief and teaching that salvation is not attained through works but solely through the grace of God and faith in Jesus Christ. Indeed, Jesus Christ, the Son of God, offered His blood and sacrificed Himself on the cross on behalf of sinners (Kwang-sik Yoon, 2023: 6; Shin Hyun Kwan, 2019: 6).

Fifth is the doctrine of the church. Darakbang recognises the institutional church and teaches believers about its functions: worship in the community, religious education, fellowship among the saints, and evangelism. This is similar to the reformed and evangelical doctrine of the duties of the church (H. Henry Meeter, 2014:50-52). We, the pastors and laypeople who participate in the Darakbang Evangelism movement, serve the institutional church and fulfil their religious duties in the church. Moreover, despite the different denominations, we honour it as God's church. We also believe that God works through pastors and church systems just as He established, worked on, and through the early church through the apostles. We believe in and practice the two commanded sacraments of baptism and the Lord's Supper (Kwang-sik Yoon, 2023:6).

The *sixth* is the doctrine of the end times. Darakbang believes in the imminent return of Jesus Christ and recognises the eternal existence of heaven and hell. Those who believe in Christ attaining salvation will have their sins forgiven, allowing them to enter heaven without facing judgment. In contrast, those who do not believe will undergo judgment, ultimately suffering eternal punishment in hell. The Bible says that judgement will be fulfilled with the Second Coming of Christ, and the eternal kingdom of heaven will arrive after that judgement (Wahyu 21:1-27) (Kwang-sik Yoon, 2023:6). Therefore, the church and all believers who participate in the evangelistic movement spread the gospel of the Kingdom of Heaven to all nations until the second coming of Christ.

From a brief discussion of the confession of faith and its elaboration on the doctrines of Darakbang, the author finds that none of Darakbang's doctrines reject or contradict the Christian doctrine, especially core beliefs, and none are found to be deviations from the Christian doctrine. On the contrary, Darakbang's doctrines are by traditional Christian confessions and doctrines, namely by the Apostles' Creed, the Councils of Nicaea and Constantinople, the Chalcedon formula and the Reformed theological tradition (Stevri, 2019:207-208). This confession of faith and the doctrines of the Darakbang answers the case against the Darakbang Evangelisation Movement as heresy (see earlier discussion of this article: point 1, paragraph 3).

Darakbang is a Political Heresy of the Korean Churches and Received Honours from the Christian Council of Korea (CCK)

On 15 August 2023, the author sent some articles to Dr Shin Hyun Kwan, leader of Mission First Church in Daegu, South Korea. He is also the president of Dangyoung Multiethnic School RUTC, a member of the World Evangelization Association

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(Darakbang). The articles were obtained from several Korean missionaries in Indonesia. The articles state that the World Evangelization Association (Darakbang) is a heresy organisation. The impression is that they are very hostile to Darakbang and its missionaries and organisations, as well as individuals who collaborate with Darakbang. Since I first met him in 2016, Dr Shin has said that the UCKK accuses Darakbang of being a heresy. At that time, I asked him why, and he said it was because many churches in the UCKK embrace liberal theology and religious pluralism. Subsequently, as Dr Shin's response to me, he sent me several articles written by Darakbang theologians and provided written comments via WhatsApp:

Dear Dr. Stevri. Rev. Shin said like this (via Sophie). The first article you sent me was written by an organization(?) which says Darakbang is a heresy. So, they are sending this kind of article to missionaries. Indeed, big Korean denominations still say that Darakbang is a heresy, and they wouldn't unlabel it. However, since Darakbang is still labelled as heresy, the Christian Council of Korea (CCK) declared that Darakbang is not heresy. That is why big denominations left CCK and formed a new organization called the United Christian Churches of Korea (UCKK). But these days, CCK and UCKK are preparing to be united. Anyhow, they are no longer criticizing Darakbang as a heresy, but missionaries there are utilizing the assertion of an organization that still has negative and critical views about Darakbang and trying to block the Darakbang movement there in churches and seminary schools in the mission fields such as Indonesia (Hwan, 2023).

According to Dr Shin's answer above, the problem is not because of heresy or heresy but because of the political problems of the churches in South Korea. The churches in Korea are divided into groups (camps), and each camp attacks and vilifies one another. Therefore, Darakbang was labelled heretical, not because of its teachings, but because it did not belong to the conflicting groups (camps). Antonius Natan, STT LETS Bekasi Lecturer and General Treasurer of Council of Indonesia Christian Religious Higher Education (CICRHE), gave a response in the CICRHE (BMPTKKI) WA Group, based on his experience and observations, stating: "Korean churches are generally noisy and claim each other to be the most correct, and the leaders do not get along, including Korean missionaries who are in Indonesia" (Antonius Natan, 2024). Darakbang was labelled heresy not because of its doctrine, but because of the politics of Korean churches. Joon-Gon Kim, former national director of Campus Crusade for Christ (CCC), emphasized:

I review the material and message thoroughly. The issue wasn't something else but rather a political matter. Regarding the determination that the Darakbang Evangelism Movement is a heresy, I think it calls for church-wide repentance across all denominations. The intention is to focus on evangelism, but even if there are some wounds from the existing denominations, we should somehow move forward together. Pastor Kwang-su Ryu, who leads the Darakbang Evangelism Movement, also stated that he would concede everything and return with all his organization. It's known that the leadership within the church endorsed and promoted this opinion. However, some members who were adversely affected strongly opposed it. As a result, there was a perception within the denomination that it was premature, and the idea of merging was pushed back. It was truly regrettable (Kim, 2023:131-132).

Darakbang is not a church denomination but only a world mission association. Its followers are pastors and congregants from local churches from many South Korean church denominations. This is what makes the majority of Korean churches angry and labelling Darakbang as heresy. However, in front of thousands of members and guests, in 2018, Kwang-su Ryu received the "Proud Leader of the Korean Church, Special Evangelism Grand Prize" Award from the Christian Council of Korea (CCK) (Kwang-sik Yoon, 2023).

At first, almost all new Church institutions and Christian Foundations, such as those in Indonesia, were often suspected and even considered heresy by church institutions and Christian Foundations that previously existed and were registered with the Government. Not a few, the first church denominations in Indonesia that emerged were considered heretical by other denominations that previously existed. This was also experienced by the Indonesian Evangelical Fellowship Foundation (YPPH) in the 1980s. It was considered heretical because of its evangelistic movement, which made PGI member churches feel rivalled and threatened because they were YPPH followers. The author himself experienced when the leaders of mainstream churches called us a heretical sect because we joined prayer groups under the ministry of YPPH (Petrus, 1998: 80). Furthermore, the emergence of the Indonesian Tiberias Church, initially considered heretical, then silenced, is no longer considered heretical (Budi Asali, 2018; *Gereja Tiberias Indone-Sia Dianggap Sesat? Kamu Bukan Sesat, Hanya Menjaga Kekudusan Umat*, 2014). In reality, the presence of new church institutions in a certain area is quickly suspected and even considered heretical by church institutions that previously existed there. Still, then these new churches also do the same thing to the churches that come later.

Author's Empirical Testimonial about Darakbang

Finally, the author of this article considers it necessary to provide empirical data regarding the Darakbang Association. The author is an associate professor of theology at a theological college in Jakarta, which is very strict about maintaining the purity of theology. The author's educational background includes a Bachelor of Theology in 1991, a Master of Divinity in 1996, a Master of Theology in 1999, a Doctor of Ministry in 2003, a Doctor of Theology in Mission in 2007, a Doctor of Theology in Mission in 2011, Doctor of Theology in Systematic Theology in 2011, Doctor of Education Management in 2013 and is currently completing the Doctor of Philosophy in Political Theology program in 2024. This educational background shows that the author is not someone

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who does not know the difference between sound teachings and heretical teachings, between false accusations and political agendas, and between the work of God and Satan. Since the first meeting in 2016 until today, 2024, since the first training in 2017 until today, 2024, and since the first conference until this year, the authors have not heard or read from their written works any heresy or heresy. The author does not see the perverted lifestyle of the Darakbang leaders. Instead, they are willing to spend the funds collected on world evangelisation activities. In the author's eyes, Darakbang's teachings and life are evangelical, according to the Reformed tradition.

Starting from the author's meeting with Rev. Shin Hyun Kwan in Surabaya at the end of 2016. Next, there was an intense meeting with the topic of the meeting always discussing the Bible, evangelism and the New Testament church. He was one of the figures from the Darakbang Association, which the writer later learned was considered heretical by most Korean churches. The label heresy or cultism on Darakbang aroused the writer's curiosity to research it. This encouraged the author to fulfil the Rev.'s invitation. Shin will attend a conference in Korea in 2017. Until 2024, the author has attended conferences and training ten times and taken intentional and intensive Bible and evangelism training classes at his institution. As an associate professor of systematic theology and the author of seventeen theological books, the author states that he has not found any heretical teachings (doctrines) in the literature published by the Darakbang Association, and the teachings of Rev. Shin Hyun Kwan, Rev Par Young Hwan, including the books and teachings of the Founder and President of the Darakbang Association, namely Rev. Kwang Soo Ryu. We must look not from the outside but from the inside.

CONCLUSION

Misleading people with heretical teachings is a crime, and accusing people of being heretical teachers without standards and objective measurement by an authoritative judge is also a crime. Without standard measures, authoritative and objective measurements, labels of heresy and heresy on a person and community are false accusations. Darakbang Evangelism Association (Movement) is a victim of false accusations or outright lies. None of Darakbang's doctrines conflict with general Christian doctrine. Many accusers, theologians and pastors of South Korean churches question marginal matters, such as the pattern of evangelization, the ministry of people bound by the power of darkness, and the characteristics of church life and prayer. Churches and ecclesiastical institutions in this world certainly have unique patterns of service and patterns of church life; of course, the context is different from one another.

Theologians and pastors of most churches in South Korea declared Darakbang a heresy. It turns out that this heresy label is based on non-authoritative measurements, only regarding marginal matters, not related to the core general doctrines, and not based on an objective study of Darakbang from Darakbang. It turns out that this decision is based more on a liberal theological perspective, which has a different understanding of evangelism, church life, and the ministry of delivering people who are bound by the powers of darkness. Liberal theologians are not interested in evangelization (mission) to the nations and do not believe in the powers of darkness. Darakbang, especially doctrinal accusations, have answered each accuser's accusations. Still, then after several objective measurement (study) processes, it was stated that Darakbang does not deserve to be categorized as heresy in terms of doctrine and the Bible. It turns out that political reasons, in general, caused the heresy label on Darakbang; Korean churches were offended by Darakbang's label without the Gospel and were offended because they were not considered the true church by Darakbang and because many Korean churches had lost congregations and moved to lower churches—darakbang movement.

How aggressively did Korean missionaries and theologians come to serve in Indonesia by inciting Indonesian theologians and priests to declare that Darakbang was heresy? Their actions have caused debate and even chaos among the leaders of theological colleges in Indonesia. None of the missionaries and theologians from South Korea conducted objective studies (measurements) and produced scientific works based on research on Darakbang from Darakbang. Apart from mere accusations that have also caused chaos, their efforts are truly the work of Satan, the Father of the accuser. Accusing individuals and educational institutions collaborating with Darakbang of heresy is also a crime under Indonesian law. Accusations without conducting a study (measurement) of the doctrinal beliefs of individuals and institutions collaborating with Darakbang are a crime. Accusing individuals and institutions collaborating with Darakbang of heresy is an act against the law, namely defaming their good name, and an act of defending Satan, namely blocking the preaching of the Gospel carried out by individuals and institutions collaborating with Darakbang.

The standard size is being rejected by Indonesian academics who are Evangelical and Pentecostal theologians and pastors. They concluded that Darakbang was heresy for churches in South Korea, but it was not considered heresy in Indonesia. This conclusion was made only because the Webinar they held could not scientifically prove that Darakbang is heresy. Without realizing it, these academics have set double standards, namely, deviant in Korea and not deviant in Indonesia. They have been influenced by postmodern human thinking, which no longer recognizes the existence of absolute or universal truth but only recognizes subjective and local truth. They do not recognize the existence of standard measures or conduct research on Darakbang from Darakbang. Not a single research has been conducted and produced, but accusations have been made following the behaviour of a child accusing Darakbang. Accusations without standard measures and objective measurements are slander (James 4:11-15). There is only one

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absolute standard measure, namely the Bible. The measure is related to the core of Christian doctrines from the Bible, which have been generally recognized and tested in the history of church doctrine. Therefore, no institution is fit to act on behalf of God to judge others. The government has no measure of authority to judge any religious doctrine. Even national-level church institutions, such as PGI, PGLII, PGPI and MAWI, do not have an authoritative measure to measure all churches, except churches in their respective institutions, and even that is not arbitrary. There is only one appropriate way to use this standard measure: carrying out objective measurements or research about and from the research object itself. Without all these steps, the label of heresy is simply a false accusation, the work of the Devil.

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