

DENOMINATIONAL DOCTRINES

Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a study of the major denominations existent today.
 - A. Further study will be directed at those that are considered “cultic” in nature.

COURSE ASSIGNMENTS:

1. The book, Modern Churches and The Church, by J. Porter Wilhite is to be read during the quarter with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be submitted to instructor no later than the beginning of class day during the finals week.
3. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 50% of your total score.
 2. Any additional credit will be at the instructor’s discretion.
4. Memory Verses:
 - A. The following verses are to be committed to memory:

Psalm 127:1
Matthew 16:18, 19
Acts 20:27, 28
1 Corinthians 1:10
Ephesians 4:23, 24
Ephesians 4:3-6

- B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.
5. Recommended Reading:
 - A. Catholicism Against Itself
 - B. Churches of Today In Light of the Scriptures, L.G. Tomlinson
 - C. Creeds of the Churches, John H. Leith, editor
 - D. Handbook of Denominations, Frank S. Mead
 - E. Modern Churches and the Church, J. Porter Wilhite
 - F. Out of the Labyrinth, L.H. Lehmann
 - G. The Kingdom of the Cults, Walter Martin
 - H. The Four Major Cults, Anthony A. Hoekema
 - I. Larson’s Book of Cults, Bob Larson
 - J. History and Mysteries of Religion Through the Ages, J. Porter Wilhite
 - K. Some Modern Cults, Sects, Movements and World Religions, Garland Elkins & Thomas Warren, editors

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INTRODUCTION:

1. The New Testament teaches the concept of the church.
 - A. The word church comes from “ekklesia” meaning, “from ek, out of, and klesis, calling . . . the whole company of the redeemed throughout the present era. . .” (Vines, n.d., pp. 85, 86).
2. There are numerous prophecies concerning the coming of the New Testament church - Isaiah 2:2, 3 (740-700 B.C.); Micah 4:1, 2; Joel 2:28-32; Daniel 2:44; 7:13, 14.
3. The teachings of Jesus reflected the coming “ekklesia” - Matthew 3:1-3; 4:17; 10:7; Luke 10:9; Matthew 16:13-19; Mark 9:1; Luke 24:46-49.
4. The unity desired by God is clearly taught within the New Testament - John 17:11, 21-23; Ephesians 4:4; Colossians 1:18; 1 Corinthians 1:10; Philippians 1:27; 1 Peter 3:8.
5. Yet the New Testament, just as clearly, predicts that men would make changes in the church - Acts 20:28-32; 1 Thessalonians 2:3, 4; 2 Corinthians 11:12-14; 1 Timothy 4:1, 2; 2 Timothy 4:3, 4; 2 Peter 2:1, 2; Jude 4-6; 1 John 2:18, 19; 4:1, 2.
 - A. Actually, hundreds of changes have taken place in the last 2,000 years.
6. We will seek to study this theme by doing so under five headings: (1). Catholicism, (2). Protestantism, (3). Pentecostalism, (4). Cultism, (5). Ecumenism.
 - A. In doing so, we will examine various aspects of each group and seek to give Biblical response to all error.
 - B. We will not seek to exhaust all information; but will attempt to give sufficient information so as make students aware of those errors taught by each group.
7. Our purpose is not to degrade these groups, but to examine their beliefs in light of the teachings of the New Testament.

BODY:

1. CATHOLICISM:

- A. The Catholic attitude toward authority.
 1. The Catholic system of authority is Hierarchy (i.e. the rule of the priesthood).
 2. The end of such a system is the Pope (Dearden, 1968, p. 32).
 - A. He is the chief priest.
 - B. The order is the Pope, Priests and people.
 - C. The doctrine of the Pope is based on a misunderstanding of Matthew 16:18 as him being a successor to Peter.
 3. A nine-point breakdown of the Catholic hierarchy.
 - A. Pope (Devine, 1976, p. 11; Kohmescher, 1980, p. 5).
 - B. Cardinals (Devine, 1976, p. 10).
 - C. Curia - cabinet.
 - D. Tribunals - administer punishment.
 - E. Apostolic Legates - ambassadors to Capitals.
 - F. Councils.
 - G. Episcopacy - Bishops rule over territories.

- H. Prelates - local authorities, i.e. priests and deacons.
- I. Religious orders.
- 4. The doctrine of the Primacy of Peter (Dearden, 1968, p. 27).
 - A. The doctrine is that Christ made Peter the chief apostle and the Popes from then until now have all been Peter's successors (Devine, 1976, p. 5; Romain, 1984, p. 16).
 - B. Misused Scriptures which are used to support this belief.
 - 1. Peter is named first in the list of apostles - Matthew 10:2, 3 (Dolan, 1933, pp. 199, 200).
 - 2. Peter is thought to be the rock upon which the church was built - Matthew 16:18, (Dolan, 1933, p. 203).
 - 3. It is believed that Peter received special power because he was singled out by Jesus as the Pope - Luke 22:24-32 (Dolan, 1933, pp. 201, 202).
 - 4. Peter received a special appearance - Luke 24:33, 34 (Dolan, 1933, p. 200).
 - 5. Peter is charged to "feed my sheep" - John 21:15-17 (Dolan, 1933, p. 202).
 - C. Certain scriptures which Catholics believe teach that Peter was the first Pope.
 - 1. Peter took the initiative in replacing Judas - Acts 1:15-26.
 - 2. He was the primary speaker at Pentecost - Acts 2.
 - 3. He was the leader, mentioned before John - Acts 3, 4.
 - 4. There was virtue in Peter's shadow - Acts 5:15.
 - 5. Peter disciplined Ananias and Sapphira - Acts 5.
 - 6. He also disciplined Simon - Acts 8.
- 5. A refutation of the Catholic claim of Peter's primacy (Dolan, 1933, p. 199).
 - A. Scriptural "proof" examined (Dolan, 1933, p. 203).
 - 1. Matthew 16:18, 19
 - A. The Greek clearly shows that the "rock" (feminine), was not Peter (masculine).
 - B. Jesus made the same promise to others that he had made to Peter indicating that all of the other Apostles had the same power as Peter - Matthew 18:18; John 20:23; Matthew 20:25-27.
 - 2. A Pope is not mentioned in either Matthew 23:8-10 or Ephesians 4:11.
 - 3. There is no indication that Peter ever claimed or exercised authority over the others.
 - 4. There is nothing mentioned in Acts about the primacy of Peter - Acts 8:14; 15:2.
 - 5. There is nothing in Paul's writings concerning Peter being a pope - 1 Corinthians 1:12; 9:5; 2 Corinthians 11:5; Galatians 2:11-14.
 - B. Historical development of the Papacy.
 - 1. The Catholic principle of "Praenotanda" (Devine, 1976, p. 2).
 - A. "Praenotanda" is the idea that the Bible contains only the seed of Christianity.
 - B. The Catholic church is the full growth from the seed in the New Testament - Roman, pp. 10, 11.

- C. It does not matter that the Catholic Church and the New Testament church differs.
- 2. A Historical survey of the development of the Papacy.
 - A. Early references (basis of “tradition”).
 - 1. Clement of Rome (A.D. 96), perhaps suggested that Peter and Paul had been to Rome together.
 - 2. Ignatius, wrote, “I do not enjoin you as Peter and Paul did” (Letter, A.D. 110).
 - 3. Dionysius, Bishop of Corinth (A.D. 170), to the Romans, stated that Peter and Paul started the church in Corinth and Rome and was killed at Rome.
 - 4. Irenaeus, Bishop of Lyons (A.D. 185), said that Peter and Paul preached and founded the church in Rome.
 - 5. Clement of Alexandria (A.D. 190), wrote that Peter preached at Rome, and Mark in his gospel recorded what was said.
 - 6. Tertullian of Carthage (A.D. 220), wrote that Peter and Paul went to Rome and died there.
 - 7. Gaius, quoted by Eusebius (A.D. 377, 388), said that Paul and Peter started the church at Rome, were killed there, and their bones were there.
 - 8. Origen of Alexandria (186-255), said that Peter went to Rome, and died there, being crucified head down and that Paul died there also.
 - B. Was Peter Bishop of Rome?
 - 1. Epiphanius (A.D. 375) gives a list of Roman Bishops’ beginning “. . .first Peter and Paul, apostles and bishops.”
 - 2. Tertullian (A.D. 200) has Clement appointed bishop by Peter.
 - 3. Irenaeus (A.D. 185) wrote, “. . .the blessed apostles then having formed and builded the church. . .”
 - 4. A Roman presbyter (A.D. 210), referred to Victor as the 13th bishop at Rome from Peter.
- C. The primacy of Peter.
 - 1. By A.D. 400 there was the idea that grace was given out only by the bishops who had received their appointment in succession for the apostles. There was no one man who was called Pope at this time.
 - 2. Leo the Great (A.D. 450) insisted that the bishop of Rome was supreme over the whole church because Peter was the founder of the Church of Rome.
 - A. This was sustained by Emperor Valentinian III in A.D. 454.
- D. The doctrine of the Papacy.
 - 1. The Vatican Council of 1870 declared that the teachings of the Roman Pontiff were divinely endowed with infallibility. Notice several summary statements from that council (Romain, 1984, p. 20).
 - A. Christ appointed Peter prince of the apostles and visible head of the church.

- B. Peter was the first Pope and still rules through his successors.
 - C. The Roman pope has supreme power over all churches.
 - D. When the pope speaks officially, he is speaking by revelation.
- 6. The general theory is that Peter went to Rome in A.D. 42 and remained there until his death by Nero in A.D. 67.
 - A. See Acts 12:23.
 - 1. Peter and James were imprisoned in Jerusalem (Acts 12:1, 2, 5) and this was in A.D. 44.
 - 2. Paul went to Rome in 61 or 62 - Acts 28:30.
 - A. Why did he not mention Peter?
 - 3. Paul was in Rome again in 67, yet no mention of Peter.
 - 4. Peter wrote 2 Peter in 67 and it clearly shows a Jewish flavor.
- 7. Scriptures which refute the Catholic view of the Papacy.
 - A. Jude 3 - The faith was completely given in the 1st century.
 - B. John 14:26 - The apostles would be taught all things.
 - C. John 16:12, 13 - The apostles would be guided in all the truth.
 - D. Galatians 1:6-10 - Any teacher of any gospel different from the apostles is not of God and is condemned by God.
 - E. 2 Peter 1:3, 4 - God revealed all things which pertained to life and godliness during the 1st century.
- B. Catholic attitudes toward the Bible.
 - 1. Oral tradition is equal to the scriptures.
 - A. They adhere to The Apostles Creed; The Nicene Creed (Welch, 1977, p. 164; Dearden, 1968, p. 41; Romain, 1984, pp. 11, 13, 16).
 - 2. Only the church can determine the proper interpretation of the scriptures.
 - A. See "The Cardinal's Advice" - Appendix # 1, p. 115.
 - 3. The Bull of Excommunication (1869) condemns all who produce or possess any non-Catholic religious books.
 - 4. The proper use of the Bible.
 - A. Read it - 2 Peter 3:16; Colossians 4:17; Ephesians 3:3.
 - B. Correctly interpret it - 2 Peter 3:16; 1 Timothy 2:15.
 - C. Form convictions out of what we read - Romans 10:17.
 - D. Defend those convictions - Jude 3.
- C. Their view of the Virgin Mary (Devine, 1976, p. 5; Romain, 1984, p. 39; Welch, 1977, p. 168).
 - 1. She was immaculately conceived.
 - 2. She is on the same level as the Godhead.
 - 3. Luke 1:48 teaches that it was intended that Mary was to be a mediatrix.
 - 4. Brief history of the development of this doctrine concerning Mary.
 - A. By c. A.D. 150, she was thought to be the anti-type of Eve - "The mother of life."
 - B. By the 4th century she was the type and ideal of virginity - "The Virgin Mary."
 - C. At the Council of Ephesus (A.D. 431) she was called "The Mother of God."
 - 1. She was thought to be the queen of heaven (Romain, 1984, pp. 40, 41).

2. Prayers were made to her.
3. Churches and altars were built in her name.
- D. Christ's deity was emphasized over His humanity.
 1. They forgot His humanity.
 2. Jesus was perceived as one unable to be sympathetic.
 3. Mary, on the other hand, was viewed as one who would be sympathetic.
- E. By the 11th century it was believed that Jesus listened to Mary and God listened to Jesus, so they prayed to Mary.
- F. In 1854, Pius IX proclaimed the doctrine of Immaculate Conception.
- G. Pius XII (1950) proclaimed the Bodily Assumption.
5. A refutation of Mary being a mediatrix.
 - A. A scriptural analysis of Mary.
 1. Luke 1:47 - Mary sees her need for a savior.
 2. John 2:4 - Jesus did not admit that Mary had any special claim over Him.
 3. Matthew 2:11 - The wise men worshipped the baby Jesus, not the mother.
 4. Luke 2:44 - Mary lost Jesus in Jerusalem as any human mother could.
 5. Genesis 30:13 - Leah used the same words to describe herself, but was not a mediatrix.
 - D. Their view of the nature of the Church (Dearden, 1968, p. 27; Dolan, 1933, p. 157).
 1. The Catholic Church views itself as a visible church, a society instituted by God, and worshipping him by external observances which have developed into a complex ritual.
 2. Four claims in this quotation which reveals their view of the Catholic Church.
 - A. The Roman Catholic Church is The Church.
 - B. The only true worship is their "complex ritual."
 - C. One must be a Catholic to be a Christian.
 - D. The church is composed of those who have embraced the external Catholic Church, who have submitted themselves to the hierarchy of the Catholic Church and who practices its rites.
 3. The Bible church.
 - A. Scriptural references
 1. Ephesians 1:20-23 - Jesus is the head of the church, the body.
 2. Ephesians 2:11-13; 4:1-7; 5:25-27 all refer to the church.
 3. Acts 20:28 - The church is a blood bought institution.
 4. Hebrews 12:28 - The church is the heavenly Jerusalem.
 - E. The view of the Catholic Church concerning the relation of the Old Testament to Christians today.
 1. They believe that we live by the whole Bible and make no distinction of Old and New (Devine, 1976, p. 4).
 2. The truth of the matter is that the Old Covenant was done away.
 - A. The Old Covenant was given only to the Jews - Ephesians 2:11, 12; Romans 2:14; Galatians 3:23-25.
 - B. The Old Covenant was temporary; to last only until Christ should come -

- Galatians 3:19; 24, 25; 2 Corinthians 3:14.
- C. The Old Covenant was typical - Hebrews 10:4.
- D. The Ten Commandments were part of the old covenant which was done away.
1. Exodus 20:10 - The keeping of the Sabbath was one of the Ten Commandments.
 2. Nehemiah 9:13, 14 - Mentions that the Sabbath was "made known" on Sinai, thus, it is not an eternal covenant from the "beginning."
 3. Deuteronomy 5:1-14 - The covenant was not made before Horeb, and included the Sabbath.
 4. Exodus 34:28 - The Ten Commandments were a part of the Old Covenant.
 5. Deuteronomy 4:13 - The covenant, the Ten Commandments, the two tables of stone, all refer to the same thing.
 6. Deuteronomy 9:9-11 - The tables of the covenant are the tables of stone.
 7. 1 Kings 8:9-12 - In the Ark of the Covenant were the tables.
 8. Jeremiah 31:31, 32; Hebrews 8:6-13 - God would make a New Covenant different from the Old.
- F. The Catholic view of the Holy Spirit.
1. The Catholic Church teaches that the Holy Spirit works through the pronouncements of the Pope (Dearden, 1968, p. 52).
 2. Actually the Holy Spirit works through the Word of God - 1 Corinthians 1:21; Romans 10:17; Acts 11:14; John 20:30, 31; 1 Peter 1:23-25.
- G. The Catholic view of the relation between the Catholic Church and the individual.
1. There is no individual freedom (Dearden, 1968, p. 67).
 2. They give no place given for any teaching other than theirs.
- H. The Catholic view of miracles.
1. Catholics claim to perform miracles, (Honeycutt, 1982, p. 304).
 - A. Honor is given to the relics of the martyrs, associating miracles with the bones of the martyrs and artifacts of the early church.
 - B. In Europe one can purchase relics that, they claim, bring special powers.
 2. The Scriptures teach:
 - A. Miracles in the 1st century were performed to confirm the word of God - Mark 16:20.
 - B. 2 Thessalonians 2:9, 10 - Possible for deceiving things to happen.
 - C. Matthew 7:20-23 - Not all who perform miracles are children of God.
 - D. Acts 2:42 - There is a pattern of apostolic truth in the New Testament.
 - E. 1 John 4:1, 6 - Not to believe every spirit; apostles were the standard.
 - F. Hebrews 2:2-4 - God bears them witness.
 - G. Galatians 1:6-10 - Do not follow any other teaching than that from the apostles.
- I. The Catholic concept of worship.
1. Terms of Catholic Worship.
 - A. Sacraments - there are seven (About, 1975, pp. 6-9; Devine, 1976, pp. 6-9; Paul, n.d., p. 19).
 1. Baptism (The First Sacrament)

2. Holy Eucharist (Sacrificial Banquet)
 3. Penance (Sacrament of Reconciliation)
 4. Confirmation (Gift of the Holy Spirit)
 5. Sacred Anointing (Sacrament of the Sick)
 6. Marriage
 7. Holy Orders (Priesthood)
- B. Sacramentals - there are numerous, depending on where you look.
1. "Sacramentals are holy things or actions of which the Church makes use to obtain for us from God, through her intercession, spiritual and temporal favors." (Catholicity, 1996).
 2. Agnus Dei, "A name given to the formula recited thrice by the priest at Mass (except on Good Friday and Holy Saturday) in the Roman rite." (Catholic, n.d.).
 3. Ashes, "A number of passages in the Old Testament connect ashes with mourning." (Catholic, n.d.).
 4. Bells, ". . . The use of bells has had a long history in marking a variety of ceremonies in the Church. . ." (Sacramentals).
 5. Candles, "Altar candles express devotion and the lighting of the Baptismal candle from the Christ candle is part of Christian initiation. (Sacramentals).
 6. Cross, "The Sign of the Cross is the most important of the Sacramentals, being a symbol of our deliverance from the power of Satan, and an emblem of God's mercy manifested through the crucifixion of our Saviour on the cross of Calvary." (Why).
 7. Crucifix, "The Cross is the most important of Catholic emblems. It symbolizes the redemption of mankind and our holy faith, because Jesus Christ, our Redeemer and our God, died on a cross. It is used on our churches, schools, institutions, altars, vestments, etc., as a symbolic ornament; and when blessed, either as a cross or a crucifix, it becomes a great sacramental of our religion." (Why).
 8. Holy oils, "The blessing of oils has traditionally been done on Holy Thursday by the bishop. The oil of Chrism is used in baptisms, confirmation, and orders. It is also used in blessings and consecrations. Oil of the Catechumens is used in baptism. The oil of the Sick is used in the sacraments of healing/anointing." (Sacramentals).
 9. Holy water, "A common sacramental is blessed water (holy water) that is used for baptizing and to recall our baptism." (Sacramentals).
 10. Incense, "Incense is symbolic in its burning (zeal and fervor), its fragrance (virtue) and its rising smoke (acceptable prayer). . ." (Sacramentals).
 11. Palms, "A Christian symbol of victory." (Catholic).
 12. Religious medals, ". . . are often worn as a necklace to commemorate, memorialize, and inspire us about God, Mary or one of the saints." (Sacramentals).
 13. Rosary, "is a certain form of prayer wherein we say fifteen decades or tens of

Hail Marys with an Our Father between each ten, while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption.” (Catholic).

14. Scapulars, “The scapular (from Latin, *scapula*, shoulder) forms a part, and now the most important part, of the habit of the monastic orders.” (Catholic).
15. Vestments, “. . . are to be worn by the clergy in performing the ceremonies of the services of the Church.” (Catholic).
- C. Feasts signify mourning.
- D. Festivals signify rejoicing.
- E. Special books, Missals, Book of Common Prayer.
2. Definitions of the key concept of worship - Sacerdotalism (of or pertaining to the priest).
 - A. Basic idea is God works only through the hands of the priest.
 - B. Sacramentalism refers to the acts of worship of the priests.
3. A study of the seven sacraments (Romain, 1984, pp. 28, 29; Devine, 1976, p. 5; Dearden, 1968, p.18; Paul, n.d., p. 19).
 - A. The Catholic sacrament of baptism.
 1. Designed to remove original sin or Adamic sin.
 - A. Romans 5:12 is interpreted to teach that all men have Adam’s original sin.
 - B. They believe that babies are born sinful and interpret Ephesians 2:3 to teach so.
 2. A refutation of this.
 - A. Paul, in Romans 5, taught that Christ reversed what Adam did.
 - B. Guilt is not transferable - Ezekiel 18:20; Romans 7:9, 13; 1 John 3:4; James 1:13.
 3. Catholic baptism is not actually baptism but sprinkling (Romain, 1984, p. 29).
 - A. Bible baptism is immersion - John 3:23; Acts 8:38; Romans 6:4, 5.
 - B. The Catholic sacrament of confirmation (Paul, n.d., p. 19).
 1. A laying on of hands for the purpose of the bestowal of the Holy Spirit.
 - A. Acts 8:14-17; 19:5, 6; Hebrews 6:1-3; 2 Corinthians 1:21 used as proof texts.
 2. In refutation, only the apostles could grant the Holy Spirit by the laying on of hands - Acts 8:14-20; 2 Corinthians 12:12; 2 Timothy 1:6; Romans 1:11.
 - C. The Catholic sacrament of the Holy Eucharist (Devine, 1976, p. 7).
 1. There are six major parts to this doctrine.
 - A. The real presence of the body of Christ in the bread of the Lord’s Supper is thought to be supported by John 6:52 (Paul, n.d., p. 17).
 - B. Transubstantiation is the idea that by the priest blessing the bread it literally becomes the body of Christ in the mouth of the one eating it (Romain, 1984, p. 33).
 - C. The sacrifice of the mass is the presentation of the flesh of Christ to God as a perpetual sacrifice of the body of Christ (Kohmescher, 1980, p. 10).
 - D. Communion under one kind is the serving of only the bread to the

- communicant and not the wine.
- E. The worship of the host is lifting up of the blessed, transubstantiated bread (host) and the worshipping of it (Kohmescher, 1980, p. 10).
- F. Only an ordained priest can administer the Holy Eucharist of Mass (Paul, n.d., p. 7).
- 2. The teachings of the Bible.
 - A. John 6:26, 27 - Christ taught a spiritual application, not physical.
 - B. 1 Corinthians 11:25 - Transubstantiation did not take place.
 - C. Matthew 26:29 - After Jesus' blessing, it was still the original elements.
 - D. John 2:1-11 - An actual transubstantiation from water to wine was very evident to the participants by their senses.
- 3. Catholic teaching is that the sacrifice of the mass was to be repeated, but this contradicts plain scriptural teachings.
 - A. Hebrews 1:3 - After Christ's sacrifice, He sat down on the right hand side of God.
 - B. Hebrews 6:6 - Christ is not to be crucified afresh over and over.
 - C. Hebrews 7:25 - Jesus is ever living - not ever dying.
 - D. Hebrews 9:12 - Jesus entered the Holy Place only once.
 - E. Hebrews 9:24 - Jesus is now in heaven mediating for us.
 - F. Hebrews 10:10 - We are sanctified through the offering of the body of Jesus once for all.
 - G. Hebrews 10:12 - He offered one sacrifice for sin for ever.
 - H. Hebrews 10:14 - By one offering He perfected for ever the sanctified.
- D. The Catholic sacrament of Auricular Confession (Paul, n.d., pp. 26, 27, 39, 40).
 - 1. Penance (Done at least yearly or is to be denied "Christian burial" at death).
 - A. The basic belief is that the church can remit sins or refuse to remit sins based on John 20:21 and Matthew 16:19.
 - B. Penance means that the priest, in the place of God, can forgive sins and give the sinner some act to do to remove the temporal sin.
 - 2. A refutation of this.
 - A. The doctrine assumes apostolic succession which has been proven wrong.
 - B. God does not punish sins which He has forgiven - Jeremiah 31:31-34; Micah 7:18, 19.
 - C. Hebrews 10:19 - We can come boldly before God with out a priest.
 - D. James 5:16 - Faults are to be confessed to one another.
 - E. Acts 8:18-24 - Simon told to pray to God himself.
- E. The Catholic sacrament of Extreme Unction (Called sacred anointing).
 - 1. Extreme unction is supposed to cleanse a man from sin just before he dies based on James 5:14, 15.
 - 2. Yet James 5:14, 15 is not teaching how to prepare for death but for life.
 - A. Elders, not priests, are mentioned.
 - B. No ritual or formula given.
- F. The Catholic sacrament of Holy Orders.

1. This is the ordination of men to certain offices to qualify them to perform their duties as priests.
 2. Once again, apostolic succession is assumed.
 3. 1 Peter 2:5 - All Christians are priests under the New Covenant.
- G. The Catholic sacrament of Marriage.
1. Marriage is not acceptable to God unless performed by a Catholic priest.
 2. Ephesians 5:23-31; Matthew 19:4-6 - nowhere teach the necessity of a priest.
- J. The Catholic doctrine of Purgatory (Devine, 1976, p. 5; Romain, 1984, p. 31; Rosten, 1975, p. 47).
1. Purgatory is a place in which those who die in grace or friendship with God, but who have a blemish of venial sin or a temporal debt for sin unpaid (Honeycutt, 1982, p. 374).
 - A. Here the soul is said to be purged, cleansed, and made ready for an eternal union with God.
 - B. The suffering of Purgatory is intense, but, according to their doctrine, it is a suffering of love.
 - C. Souls in Purgatory are not turned from God; they are deprived of the vision of God, yet they are united with Him by love.
 - D. Venial sin - a voluntary sin which does not destroy the union with God yet retards man from obtaining eternal union with Him.
 2. The Biblical view.
 - A. Luke 16:22-26 - A great gulf is fixed and no crossing is allowed.
 - B. 2 Corinthians 5:10 - Judged according to what we have done.
 - C. Hebrews 9:27 - Judgment follows death, not purgatory.
- K. The Catholic doctrine of conversion, which suggests that salvation is only found in the Catholic Church (Kohmescher, 1980, pp. 5, 24; Honeycutt, 1982, pp. 274, 275, 277).
1. Three steps of conversion, all of which are considered supernatural:
 - A. Prospective convert is stimulated by a variety of motives and influenced by external grace to investigate the credentials of Catholicism.
 - B. "The good will to believe."
 - C. The "Act of faith" - "I believe what the Church teaches because God has revealed it" (Solomon, 1965, p. 83).
 2. Following these three steps the conversion is completed.
 - A. Then the sacrament of baptism is administered and the convert is formally received into the Catholic Church.
 - B. On certain occasions, Protestant baptism is accepted as valid (Solomon, 1965, pp. 84, 85).
 - C. When not accepted the convert must receive conditional baptism, go to confession and receive conditional absolution.
 3. Biblical conversion.
 - A. Acts 2:38-41, 47 - Where is the conditional baptism?
 - B. Acts 3:19 - Note what conversion involves.

C. New Testament conversion involves belief, repentance, confession, and baptism.

M. Catholics teach the general theory of evolution (Romain, 1984, pp. 45-48).

2. PROTESTANT REFORMATION

- A. While the power of the Catholic Church was increasing, and the pope was reaching his greatest power (A.D. 1200-1300), there were other forces at work to destroy the power and influence of Catholicism.
 - 1. The Crusades, Renaissance, and increasing trade weakened the hold of Catholicism over so many people.
 - 2. Political change and Nationalism weakened the Catholic Church also.
 - 3. The new view of Humanism was in conflict with Catholicism.
 - 4. Martin Luther's reaction against immorality in Rome and his own guilt led him to understand salvation by grace through faith by his Bible study and he rejected the hierarchal system.
 - 5. Tetzel's sale of indulgences caused Luther to protest by posting his 95-point thesis, see Appendix # 2, p. 116.
 - 6. The Catholic Church's reaction to this led finally to Luther's great activity in spreading his newly learned doctrines.
- B. Three basic principles were developed by Luther's movement against Romanism.
 - 1. The priesthood of all believers.
 - A. 1 Peter 2:5, 9; Revelation 1:6 - All Christians are priests.
 - B. Hebrews 10:19 - We can, ourselves, go into the presence of God through Christ.
 - 2. The all-sufficiency of the scriptures.
 - A. 2 Timothy 3:16, 17 - The Bible is all that we need for guidance in spiritual matters.
 - B. Luther's knowledge of Greek and Hebrew prevented him from being misled by the Latin version.
 - 3. Salvation by faith only.
 - A. Luther did, to some degree, realize that obedience was necessary.
 - B. Yet he did not fully realize what was to be obeyed.

3. LUTHERANISM:

- A. Luther's attitude toward the Bible left something to be desired.
 - 1. His statement, "The Bible alone is the religion of Protestants" was not fully executed in his teachings (Kraus, 1978, p. 61).
 - A. In 1529, Luther wrote the Longer and Shorter Catechisms.
 - B. In 1530, the Augsburg Confession was written by Philip Melanchthon as was the Apology of The Augsburg Confession.
 - C. In 1537, the Smalcald Article of Faith was written by Luther, Melanchthon, and others.
 - D. In 1577, the Formula of Concord was written (see the following Web Site for further information (Concord, 2011).

2. Luther, to a great degree, was a Mystic, therefore causing problems in his theology.
 - A. This limited his concept of Christ to a great degree.
 - B. He called the book of James a “strawy” book and rejected it.
 1. This probably had something to do with James’ discourse on faith and works.
 - C. He exalted the gospel account by John higher than the other accounts.
3. He held to the belief that the Bible allowed everything which it did not specifically forbid.
4. His theology was dominated by the thinking of Augustine instead of the Bible (Leith, 1963, pp. 74-77).
5. What the proper attitude toward Biblical interpretation should be.
 - A. Interpret it as you would any other book - 2 Peter 3:16.
 - B. Handle it rightly - 2 Timothy 2:15.
 - C. Realize that revealed truth was given so that others could read and understand - Ephesians 3:3-5.
 - D. The writings of Paul, etc., were commandments of God - 1 Corinthians 14:37.
- B. Luther’s view of salvation.
 1. Luther taught that a person must know three things to be saved:
 - A. What one ought to do and what one ought not to do.
 - B. It is impossible to live in this way by our own strength.
 - C. How one can obtain aid to so live as to go to heaven.
- C. Luther believed in justification by faith alone (Kraus, 1978, p. 19; Leith, pp. 62, 69).
 1. He believed this involved a personal experience with God.
 - A. This came about at the point when one developed faith in Jesus.
 - B. Herein entered Luther’s mystic concept as he felt that grace came into one’s heart directly from God independent of any outward observance.
 2. A refutation of the “faith only” doctrine of salvation follows:
 - A. “Not. . . by faith alone” - James 2:24.
 - B. Hebrews 11 - note an action in every example of faith.
 - C. Biblically speaking man is saved by faith at the point of submission to God’s will - Hebrews 5:9.
 - D. Baptisms part:
 1. “Into Christ” - Galatians 3:27; Romans 6:2-5.
 2. “Unto the remission of sins” - Acts 2:38; 22:16.
 3. “Into the body” - 1 Corinthians 12:13; Acts 2:47.
- D. Luther’s belief concerning baptism examined:
 1. He advocated Augustine’s idea that infants were depraved and, therefore, in need of baptism (Kraus, 1978, pp. 14, 15; Leith, 1963, pp. 68, 70, 71, 121; Luther, 1943, pp. 170, 173, 174, 176, 212).
 - A. He practiced infant baptism by sprinkling or pouring.
 - B. He thought that baptism was necessary in order for babies to go to heaven.
 2. A refutation of this concept follows:
 - A. Prerequisite to baptism:
 1. Prospects for baptism must be taught - Matthew 28:18-20.

2. They must be able to “receive” the word - Acts 2:41.
3. They must have developed faith prior to baptism - Mark 16:16.
4. They must be capable of repentance - Acts 2:38; 17:30; 2 Peter 3:9.
5. Confession of Christ is also necessary - Romans 10:9, 10.
- B. Hereditary depravity is unscriptural (Luther, 1943, pp. 176, 178).
 1. Sin is not transferable from one person to another - Ezekiel 18:20.
 2. Jesus taught that little children are fit for the kingdom - Matthew 18:1-6.
- C. Contrary to the teaching infant baptism does not take the place of circumcision for infants as per the Old Testament teaching on circumcision.
 1. The apostles removed circumcision - Acts 15:1-6.
 2. Baptism is not a “sealing” - Ephesians 4:30.
 3. If it takes the place of circumcision, why sprinkle baby girls?
- D. What about the household baptisms in the book of Acts?
 1. Cornelius (Acts 10), note they all “feared” God.
 2. Crispus (Acts 18:8), note they all “believed.”
 3. Jailer (Acts 16:29-34), they also “believed.”
 4. Lydia (Acts 16:13-15), but:
 - A. Was Lydia married? Yes? Prove it!
 - B. Did she have children, if married? Yes? Prove it!
 - C. If so, were they infants? Yes? Prove it!
 - D. If so, were they with her? Yes? Prove it!
 - E. If so, were they baptized? Yes? Prove it!
3. “Baptism,” in the New Testament meant to immerse.
 - A. Actually, the word “baptize” has only one meaning - to immerse, to dip or plunge.
 - B. The numerous forms of the root word “bapto” all mean to dip.
 - C. The word “sprinkle” comes from the word “rhantizo.”
 - D. While the word “pour” comes from the word “cheo.”
 - E. The word “baptize” never includes the idea of anything other than its intended meaning.
 - F. The symbolism of baptism demands immersion.
 1. Baptism is a burial - Romans 6:4.
 2. It is a washing - Hebrews 10:22.
 - G. The account of the conversion of the Ethiopian treasurer (Acts 8:35-40), clearly indicates that baptism was an immersion.
- E. Luther’s concept of worship examined:
 1. He believed in both a “free” and “planned” worship.
 - A. To him there was the “sacramental” part of worship - God spoke to man through songs and sermons.
 - B. And there was the “sacrificial” part of worship - where the congregation spoke through prayer and offering.
 - C. It was overlooked that when singing is conducted it teaches one another - Colossians 3:16.

2. His ideas about the Lord's Supper were contrary to the New Testament teachings (Leith, 1963, pp. 111, 123; Luther, 1943, p. 200).
 - A. He believed that sins were remitted in the observance of such.
 - B. He believed in "consubstantiation" which is the doctrine that the substance of the body and blood of Christ coexist in and with the substance of the bread and fruit of the vine of the Lord's Supper (Leith, p. 71; Kraus, pp. 42, 43).
 - C. However, 1 Corinthians 11:23-29 and Luke 22:19, 20 teach that the supper is a memorial.
 1. There is nothing miraculous about it.
- F. Brief Historical outline.
 1. The Lutheran church dates its beginning at October 31, 1517 when Luther nailed his 95 thesis on the Castle Church in Wittenberg, Germany in protest against the sale of indulgences.
 2. Lutherans first began in the United States in December of 1619 when a Christmas service was held at Hudson Bay.
 3. The numerous Lutheran synods began in 1784.
 4. However in 1910, there began a unified effort to bring all these groups together.
 5. Yet this did not accomplish what was desired as there are several Lutheran groups; American Lutheran Church, Lutheran Church In America, Church of the Lutheran Brethren of America, Church of the Lutheran Confession, Evangelical Lutheran Synod, The Association of Free Lutheran Congregations, The Lutheran Church - Missouri Synod, Protestant Conference, Apostolic Lutheran Church of America, and Wisconsin Evangelical Lutheran Synod.

4. PRESBYTERIAN:

- A. Presbyterianism traces its historical roots to the theology of John Calvin (1509-1564).
 1. Calvin was a French reformer and contemporary with Martin Luther.
 2. He, no doubt, influenced the Protestant Movement more than any other man.
 3. The entire doctrine known of as "Calvinism" is based upon the beliefs of John Calvin, "'Calvinism' is a term used to designate, not the opinions of an individual, but a mode of religious thought or system of religious doctrines of which the person whose name it bears was an eminent expounder." (McFetridge, 1989, p. 3, quoting Archibald Hodge).
- B. Presently, in the United States, there are numerous Presbyterian groups.
 1. The Presbyterian religion dates back to 1706 in the United States.
 - A. In 1729, they adopted the Westminster Confession of Faith with the Larger and Shorter catechisms.
 2. Presently, there are nine differing Presbyterian groups in the U.S.
 - A. Primarily, all follow the Westminster Confession of Faith with certain variations being noted.
- C. The Calvinistic theology is basically the doctrine of Augustine, who lived A.D. 354-430, and was a leader in the religious movements at that time.
 1. The basic theology is found in the Westminster Confession of Faith.

- A. This “confession of faith” resulted from the Westminster Assembly, which met at Westminster, England, from 1643 to 1649.
- 2. There are five major phrases of Calvinism defined in this Confession:
 - A. T – Total Depravity.
 - B. U – Unconditional Election – Predestination.
 - C. L – Limited Atonement.
 - D. I – Irresistible Grace.
 - E. P – Perseverance – Once saved, always saved.
 - 1. Certain groups hold to these but with reservations.
- D. There is nothing in their attitude of the Bible that we can take issue with as expressed by the Westminster Confession of Faith.
 - 1. Everything we need to know is in the Bible (Westminster, 6.006).
 - 2. Let Scripture interpret Scripture (Westminster 6.009).
 - 3. The Holy Spirit, through the Word, is the final authority (Westminster 6.010).
 - A. However, what is said there and done are two different things.
- E. Presbyterian belief pertaining to salvation.
 - 1. Predestination, (Confessions, 5.052).
 - A. Their definition.
 - 1. God had ordained whatsoever comes to pass (Westminster 6.011, 6.012).
 - 2. Whosoever is saved or lost is determined by God (Westminster 6.016).
 - 3. This cannot be changed (Westminster 6.017).
 - 4. God must directly call the sinner before he can be saved (Westminster 6.019).
 - B. Problems with this theory.
 - 1. If God ordained all things, He ordained:
 - A. Satan’s deception.
 - B. Cain’s murder of Abel.
 - C. Lies and stealing.
 - D. Murder, rape, etc.
 - 2. God contradicts Himself - Exodus 20; Hebrews 6:18.
 - C. Study of key words:
 - 1. “Predestinate” - “foreordained” (ASV).
 - A. “Prohorizo” - “to mark off beforehand.”
 - 1. Used in Romans 8:29, 30; Ephesians 1:5, 11; Acts 4:28.
 - B. “Tasso” - “to line up to take ones place” (a military word.).
 - 1. Used in Acts 13:48.
 - C. “Proprapho” - “to write before.”
 - 1. Used in Jude 4.
 - D. “Proetoimazo” - “to be prepared ahead of time.”
 - 1. Used in Ephesians 2:10.
 - D. Study of key passages:
 - 1. Romans 8:28-30 - refers to God’s eternal plan and purpose.
 - A. See Titus 1:2; 2 Timothy 1:9; 1 Corinthians 2:7; Genesis 3:15; Acts 2:23; 1 Peter 1:2.

2. Ephesians 1:3-6 - discusses God's plan of adoption.
3. 2 Thessalonians 2:13, 14 - discusses sanctification.
4. Acts 13:48 - "as many as were ordained" - "tasso" - i.e., "lined up in place, ready."
5. Revelation 17:8, cf. 13:8; 1 Peter 1:19, 20; Revelation 3:5.
6. Some people God foreknew would obey the gospel:
 - A. Cornelius, Ethiopian Eunuch, Corinthians (Acts 18:10), Macedonians.
7. No indication that God predestinated some to be saved and some to be lost.
 - A. The distinction must be seen between foreknowledge and predestination.
 - B. How does the nature of God fit into the predestination theory?
 1. Is God the author of sin?
 - A. If theory is correct, He is.
 2. Does God want any to be lost?
 - A. See Romans 2:11, Acts 10:34; 2 Peter 3:9.
 - B. If theory is correct, He does.
 3. Does God cause any to sin?
 - A. See 1 Timothy 2:4; Hebrews 6:18, 19, James 1:17.
 - B. If theory is correct, He does.
 4. Is God glorified by sin and the fall of man?
 - A. See Genesis 6:5, 6; Romans 6:1; 3:8.
 - B. If theory is correct, He is.
2. Total Depravity.
 - A. Their definition.
 1. Man is "wholly defiled in all parts of soul and body" (Westminster 6.032).
 2. Man is "utterly indisposed, disabled, made opposite to all good and wholly inclined to all evil" (Westminster 6.034; Heidelberg 4.007, 4.008).
 3. Their appeal to scripture for proof.
 1. Proof texts - Ephesians 2:1-3; Psalms 51:5; 58:3.
 2. Questions on proof texts:
 - A. If man is totally depraved, how could evil men become worse and worse?
 1. See 2 Timothy 3:13.
 - A. When?
 - B. Not mentioned.
 - B. Would it be possible for the devil to be worse than men, if men were totally depraved?
 1. If so, how?
 - C. Their theory of the passing on of Adam's sin to all men (Westminster 6.033, 6.019).
 1. Sin and guilt are not passed on - Ezekiel 18:20; Isaiah 53:6; Romans 7:9; 3:12.
 2. Cornelius, Ethiopian Eunuch and Paul were not inclined to all evil.
 3. Psalms 51:5; 58:3 do not teach sin from birth.

- A. Hyperbole – obvious exaggeration.
 - B. Shows evidence of life's destruction.
 - D. "Man has wholly lost all ability of will to any spiritual good. He is not able by his own strength to convert himself or prepare himself thereto" (Westminster 6.061).
 - 1. Some truth to this in that God does the saving.
 - 2. However, man has not wholly lost all ability of will to any spiritual good.
 - A. Consider Cornelius (Acts 10); the Eunuch (Acts 8).
 - B. See Luke 8:16; Luke 18:15, 16.
- 3. Irresistible Grace.
 - A. Their definition.
 - 1. "God, and by His grace alone, enables man freely to will and to do" (Westminster 6.062).
 - 2. By the grace of faith the elect are enabled to believe and this is the work of the Spirit.
 - B. Biblical teachings:
 - 1. Romans 10:17.
 - 2. John 20:30, 31 - produces faith.
 - 3. Acts 2:40 - salvation is man's choice.
- 4. Perseverance (Westminster 6.094-6.096).
 - A. Their definition.
 - 1. Based logically in the doctrines of predestination and irresistible grace.
 - 2. Similar to Baptist's doctrine of the impossibility of apostasy.
 - B. Biblical teachings:
 - 1. Galatians 5:4.
 - 2. 1 Timothy 4:1 - apostasy.
 - 3. 1 Corinthians 10:12 - warning to Christians.
 - 4. Hebrews 6:4-6 - possibility of falling away.
 - 5. 2 Peter 3:17.
 - 6. Romans 11:22 - some fell.
 - A. Perseverance would represent a total loss of free will.
 - 1. Suppose I am saved but do not want to be?
- 5. Limited Atonement.
 - A. Their definition.
 - 1. Also a logical conclusion of predestination and irresistible grace.
 - 2. God has called only those whom He has predestinated to life (Westminster 6.064).
 - 3. This is God's own arbitrary choice (Westminster 6.065).
 - 4. Contradicts their own creed (Westminster 6.057).
 - B. Biblical teachings:
 - 1. Romans 2:11; Acts 10:34 - God is no respecter of persons.
 - 2. Hebrews 2:4; John 1:29 - Christ died for all.

3. 2 Peter 3:9 - God does not want any to perish.
4. Titus 2:11 - Grace is for all men's salvation.
5. John 3:16 - "whosoever believeth."
6. 1 Timothy 2: 4 - God "wills" that all men be saved.
6. The confession of the "Apostles' Creed" is necessary for salvation (Westminster 4.022).
 - A. The church of the New Testament is built upon the confession of the Lordship of Jesus - Matthew 16:14-19; Acts 8:36-39.
7. Salvation is at the point of faith alone (Westminster 4.061, 4.065).
 - A. Note James 2:14, 17, 19, 22, 24, 26; John 1:12.
8. Baptism is non-essential for salvation (Westminster 6.158).
 - A. Note Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21.
 - B. Infant baptism (Confession, 1983, 9.51; Heidelberg 4.074; Shorter 3.23).
9. Three modes of baptism:
 - A. Sprinkling, pouring, and immersion (Westminster 6.156).
 - B. John 3:5 - called a "birth."
 - C. Acts 8:36-39 - a "going down into" and a "coming up out of."
 - D. Acts 22:16 - involves a washing.
 - E. Romans 6:4 - involves a burial.
 - F. Romans 6:5 - involves a planting.
 - G. Colossians 2:12 - involves a resurrection.
 - H. Ephesians 5:26 - involves a cleansing.
- F. Worship of the Presbyterian Church.
 1. No weekly observance of the Lord's Supper (Westminster 6.161-6.168).
 2. Biblical teachings:
 - A. Leviticus 24:5-9 - as the shewbread was eaten each week so is the Lord's Supper to be.
 1. Keep in mind that the things of the law were a shadow of things to come - Hebrews 10:1.
 - B. Acts 2:42 - early church was steadfast here.
 - C. Acts 20:7 - first day of the week.
 1. Same phraseology as is found in 1 Corinthians 16:1, 2.
 - D. John 6:53 - no life in us if we do not commune.
 1. Calvin believed "...that no meeting of the church is held without the word, prayer, the dispensation of the Supper, and alms." (Calvin, 2008, p. 929).
 - A. Westminster Confession of Faith 6.066, 6.067.
 - B. See remarks on limited atonement, etc. above.

5. BAPTIST CHURCH HISTORY:

- A. The Baptists can only trace their roots back to London, England in the years 1607-1609, even though, they claim succession from the John the Baptist.
 - 1. The Baptist religion was begun by John Smyth.
 - 2. At present, there are numerous different Baptist churches in the United States.
 - A. They constitute one of the major Protestant forces in the world.
 - 1. There are approximately 100,000 Baptist churches involved in these major groups.
 - 2. The membership is reported to be somewhere around forty-six million in the World Alliance of Baptist Churches, with a total of up to 100 million in membership when considering all Baptist Churches.
- B. Early in the 17th century, scattered groups of people appeared advocating the convictions of faith of the Baptist church.
 - 1. The name is found in various forms in Germany and Switzerland during this time.
 - A. Pedobaptist - However, it is said that these were not Baptists in the modern day usage of the word due to their practicing infant baptism.
 - B. Anti-Pedobaptist - This group opposed infant baptism.
 - C. Anabaptist - Practiced baptism of adults who had been baptized as children.
 - 2. The Armenian Baptists trace their history to Amsterdam in 1609.
 - 3. The Particular, or Calvinistic Baptists, arose about 1638.
 - A. The above two groups united in 1891.
 - 4. Three years following the founding of the Particular Baptist, a third body, the Immersion Baptist broke away and in 1644 wrote a confession of faith that is still used by many Baptist groups.
- C. The first Baptist church in America was founded at Providence, R.I. by Roger Williams in the year 1638 or 39, (Duncan, 1958, pp. 2-4).
 - 1. The second Baptist church in America was at Newport, R.I. being established by John Clarke in the year 1641 (Duncan, 1958, pp. 4, 5).
 - A. Following this an Armenian preacher by the name of George Whitefield challenged their strength.
 - B. However, their Calvinistic views withheld.
 - 2. It was at this time, that a dispute arose among them producing a division.
 - A. At this point, the Old Light, or Regular Baptists, arose.
 - 1. These distrusted revivals and emotionalism.
 - B. Also the New Lights, or Separates, arose demanding a reformed membership.
 - 1. Thus a fight for religious freedom in the new land arose.
 - 3. Following the signing of the Constitution the friction died down bringing in a new atmosphere of unity in a foreign mission crusade.
 - A. At this stage, the first Protestant missionary board in America was formed.
 - 1. This board was made up of Baptist, Reformed, Congregational and Presbyterian Church members.
- D. In 1814, the Baptists organized their own separate General Missionary Convention (Duncan, 1958, p. 1).

1. This represented a national Baptist fellowship.
2. It was followed by other organizations which served to weld them together.
 - A. A General Baptist Convention.
 - B. A General Tract Society.
 1. Later to be called the American Baptist Publication Society.
 - C. Various foreign and home missionary societies.
 - D. An Education Society.
 - E. The Baptist Young Peoples' Union.
3. Certain problems arose in the home mission societies, due the feeling that they were not evangelizing the southern territories.
4. Then division arose over the subject of slavery.
 - A. In 1845, the southerners seceded to form their own Southern Baptist Convention.
 1. This gave rise to the Southern and Northern Baptist Conventions.
- E. The overall doctrines of the Baptist church have been incorporated in two confessions of faith.
 1. The Baptist churches of London wrote the Philadelphia Confession in 1689.
 2. While the New Hampshire State Baptist Convention drew up another confession in 1832, (Leith, 1963, pp. 334-339).
 - A. See Abstract Principles (1859) (Leith, 1963, pp. 339-343).
 - B. See 1925 Statement of Baptist Faith (Leith, 1963, pp. 343-352).
 3. The older confession is strongly Calvinistic in nature while the newer is only moderately so.
- F. History of John Smyth:
 1. Following his rebaptism of himself and others into the Anabaptist or Baptist churches he tried to make them into Mennonites, of who he was in past association with.
 2. However, he went too far.
 - A. Baptists, they were willing to be.
 1. But not Mennonites.
 - B. This led to his excommunication from the Baptist Denomination.
 1. He later died in 1612.

6. FREE WILL BAPTIST:

- A. This group began in two stages:
 1. The southern movement, otherwise known as the Palmer Movement, began in 1727 at Chowan, North Carolina.
 - A. Organized by Paul Palmer.
 2. The northern movement, otherwise known as the Randall Movement, began in 1780 at Durham, New Hampshire.
 - A. Organized by Benjamin Randall.
 - B. This group progressed more rapidly into the west and the southwest.
 3. In 1910, the northern movement (often referred to as the northern line), merged with the Northern Baptist denomination taking with them half of its 1,100 churches, all its denominational property, and several colleges.

- A. In 1916, representatives of what was left of the northern line reorganized into the Cooperative General Association of Free Will Baptists.
- 4. The southern churches organized into new associations and conferences and finally into a General Conference in 1921.
 - A. These then merged into the National Association of Free Will Baptists in 1935.
- B. Doctrines of the Free Will Baptists - "Salvation" is offered to all, not just the elect. This is why they refer to themselves as "Free Will Baptists" as opposed to the Calvinistic teachings of election and predestination.
 - 1. Salvation is at the point of faith alone.
 - A. Hebrews 11:6.
 - B. James 2:17-26.
 - C. "All men are required to believe in Christ; and those who yield obedience to this requirement become the children of God by faith." (Treatise, 1935, p. 17).
 - 2. Those that are immersed by a proper administrator and accepts the church covenant become members.
 - A. How do you determine who is a proper administrator?
 - B. 1 Corinthians 1:14, 15.
 - C. Nothing is said in the New Testament concerning the one who does the baptizing.
 - 3. Repentance precedes faith (Leith, 1963, p. 338; Turner, 1956, pp. 84, 86, 87).
 - A. Mark 1:15 is used as proof text.
 - 1. Fails to take into account the fact that the death, burial, and resurrection (i.e. the gospel, 1 Corinthians 15:1-4), had not come to pass yet.
 - 2. Therefore, before the cross they were told to repent and believe the gospel when it came.
 - B. Note Acts 2:38; 3:19.
 - 1. Note that faith is not even mentioned in Acts 2:38 due to it having already been mentioned in verse 37.
 - 4. Baptism is non-essential to salvation (Davidson, 1930, pp. 17, 22, 23; Leith, 1963, p. 338; Hiscox, 1890, pp. 20, 21).
 - A. Mark 16:15, 16.
 - B. Acts 2:38.
 - C. Galatians 3:26, 27.
 - 1. If one can be saved without baptism, then they can be saved without a Savior because baptism puts one in Christ.
 - D. 1 Peter 3:21.
 - 5. Use of mechanical instrumental music in worship.
 - A. Note Ephesians 5:19; Colossians 3:16.
 - B. History confirms the fact that the early church did not use such in its worship.
 - 1. Introduced in 670, but was "thrown out."
 - 2. In 755, an organ was sent to Pepin, King of the Franks by Greek Emperor Constantine Copronymus.
 - 6. Use of special singers, choirs, etc. during worship.
 - A. This is entertainment.

1. Watch the papers and see how it is advertised.
- B. Singing is to involve one another - Ephesians 5:19.
- C. Worship is an individual response, not collective, nor is it passed to another.
7. Lord's Supper not practiced on a weekly basis (Hiscox, 1890, p. 20).
 - A. Note Acts 20:7, 11; 2:42; 1 Corinthians 11:20-29; 1 Corinthians 16:1, 2.
8. Multiple contributions.
 - A. 1 Corinthians 16:1, 2.

7. MISSIONARY BAPTIST:

- A. The Missionary Baptists began in the 19th century.
 1. Under the Missionary Baptist there are smaller branches that make up this organization.
 - A. Certain "Fundamentalist" groups.
 - B. The Association Baptist (A.B.A.).
 1. Formed in 1905 as the Baptist General Association.
 2. Organized in 1924 as the A.B.A. at Texarkana.
 3. The members are mostly located in the southwest.
 - A. However, a few congregations are found in every state.
 - C. Conservative Baptist Association of America.
 1. Formed on May 17, 1947 in Atlantic City, N.J.
 - D. North American Baptist Association.
 1. Formed in 1950 at Little Rock, AR., by a secession from the A.B.A.
 2. In 1968, they changed their name to the Baptist Missionary Association.
- B. Doctrines of the Missionary Baptist Church:
 1. As to the origin of the M.B.C., the closest that you can get them to say when and where the church was established was in Palestine while Jesus was on earth.
 - A. Note Matthew 16:18; 1 Corinthians 10:4; Acts 20:28; Acts 2:47.
 2. Some will say that the church was established at the time John the Baptist baptized Jesus, making the church a Baptist church.
 - A. Further, they say that God calls John a Baptist.
 - B. Note carefully Matthew 3:1; 14:2; Mark 1:4; Matthew 14:10; John 3:30.
 3. Salvation comes at the point of time in which faith comes.
 - A. Luke 6:46; Matthew 7:21; 1 John 2:3 (plural); Romans 10:17; James 2:24; Romans 10:10 (unto); Acts 2:38 (unto, to, toward).
 1. Unto - "Eis" - "For, to, toward," (Thayer, 1885, pp. 183-187).
 - A. "For," R.S.V.
 - B. "For," N.A.S.V.
 2. If "eis" should be translated "because," why is it that no good version translates it that way?
 4. Baptism is an immersion, but it is not essential to one's salvation.
 - A. It only serves as a means of entrance into the Baptist church.
 - B. Note, though, if one cannot become a Baptist without being immersed, and baptism is non-essential, then the Baptist church is non-essential.

1. This results in placing the Baptist religion exactly where they attempt put New Testament baptism (Turner, 1956, p. 118).
- C. Consider the following scriptures: John 3:5; Mark 16:16; Acts 2:38; 1 Peter 3:21; Ephesians 1:7 (redemption); 2 Timothy 2:10 (salvation); Galatians 3:27 (into); Romans 6:3 (into).
 1. Since redemption, all promises, and salvation are in Jesus, and the only two places that tell how to get into him say by baptism, how can we that baptism is non-essential?
5. They also teach that there is nothing in a name; one is as good as another.
 - A. In other words, it doesn't make any difference what we call ourselves.
 - B. Note Acts 4:12; Matthew 16:18; Acts 20:28.
6. They teach the impossibility of apostasy (Leith, 1963, p. 337; Turner, 1956, p. 93).
 - A. Note Acts 1:25; 1 Corinthians 9:27; 1 Corinthians 10:12; Hebrews 12:15; 2 Peter 1:1-5.
7. Closed communion.
 - A. 1 Corinthians 11:18-20 is given as a prove text.
 1. They have this context to say that if there are sects, divisions, or heresies present at the Lord's Table one is forbidden to eat of it.
 2. Therefore, the only alternative is a closed communion.
 - B. Note the following scriptures on communion: Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; Acts 2:46; 20:7, 11; 1 Corinthians 11:23-34.
8. Multiple contributions.
 - A. Note 1 Corinthians 16:1, 2; 2 Corinthians 9:7.
9. Titles such as "Reverend."
 - A. Psalm 111:9; Matthew 23:6-9; Hebrews 12:9; 1 Corinthians 4:15; Ephesians 4:16.
10. Use of mechanical instrumental music in worship.
 - A. 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 13:21; 2:12.

8. PRIMITIVE BAPTIST:

- A. Began through the efforts of certain Baptists, who rejected administrative bodies over several churches.
 1. This led to the rejection of Associations and Conventions that attempted to have this kind of a leadership over them.
 2. They also rejected Sunday Schools as being unscriptural.
 3. This movement was begun by the Kuhukee Association in North Carolina in 1827.
- B. The Primitive Baptists are also known as "Old School," "Regular," "Anti-mission," and "Hard Shell."
- C. Membership is granted only after examination and vote of the congregation.
 1. Ministers must be "called of God" and come under the laying on of hands before they can administer the two "ordinances" of the church, i.e. the Lord's Supper and baptism.
 - A. All other "clergymen," who have not these qualifications, are denied the right to

- administer such “ordinances.”
- B. No theological training is demanded of their ministers.
 - 1. There is no opposition to such either.
- D. Doctrines of the Primitive Baptist Church:
 - 1. In general, they believe that by Adam’s fall all became sinners and that human nature is completely corrupt (Davidson, 1930, p. 3; Leith, 1963, pp. 335, 340, 346).
 - A. They also teach that man cannot, by his own effort, regain favor with God.
 - B. Also, the theory of election is taught by this group (Leith, 1963, pp 337, 340, 347; Davidson, 1930, p. 3; Turner, 1956, p. 95).
 - 1. You will recognize the above points as the major points of Calvinism.
 - 2. The two Biblical “ordinances” held to by this group are the Lord’s Supper and baptism.
 - A. All Baptists believe that a person must be baptized in the name of the Father, Son, and the Holy Spirit.
 - 1. This is so in order that they may join the Baptist church.
 - B. This signifies that one believes in the death, burial, and resurrection.
 - 3. They believe that all church societies are the invention of men and are to be denied fellowship.
- E. Adamic Sin (Turner, 1956, pp. 44, 45, 46).
 - 1. Passages that refute Adamic sin: 2 Peter 3:9; 1 Timothy 2:3, 4; Hebrews 5:9; 2 Thessalonians 1:8; 1 John 2:3, 4; Colossians 3:25; Acts 10:34.
 - 2. If this theory is true then man is not responsible for his actions.
 - 3. They give Romans 9:10-13 as a “proof text.”
 - A. Does not teach that God loved Jacob and hated Esau before their births.
 - B. Paul’s words refer to two different quotations from the Old Testament which clearly shows that the passage above does not refer to Jacob or Esau as individuals.
 - 1. Genesis 25:23 - the elder shall serve the younger.
 - 2. Malachi 1:1-3 - Jacob have I loved, but Esau have I hated.
 - C. The combination of these two passages states something that God has not said.
 - 1. Note that Genesis 25:21-23 says nothing concerning either Esau or Jacob and God loving one and hating the other before their birth.
 - 2. Likewise it doesn’t say anything about one man being stronger than the other.
 - 3. Neither does it say that the elder man shall serve the younger man.
 - D. What the Lord did say was that there were two nations involved in this.
 - 1. The statement of Paul was some 1400 years after the death of Esau and Jacob.
 - 2. Also, we see that God blessed the descendants of Jacob, i.e. the nation of Israel, while He lay to waste that which belonged to Edom, the descendants of Esau.
 - 3. There is not one scripture that says that Esau personally served Jacob.
- F. Scriptures which refute the preservation of saints theory (Turner, 1956, p. 93): Luke 8:13; John 6:66; Galatians 5:4; 2 Peter 1:10; 1 Corinthians 10:12; 9:27; Galatians 4:9-11.
 - 1. Note that there are twenty-one of the twenty-seven New Testaments books written to

Christians.

- A. Much of these twenty-one books are warnings relative to faithfulness.
- B. If it is impossible for man to fall from grace, why did God waste all this space on the matter?
- G. Foot washing is also practiced as a part of their worship.
 - 1. John 13:1-11 is used as their “proof.”
 - 2. Foot washing was an act of courtesy, friendship, and or love - 1 Timothy 5:10.
- H. The Primitive Baptists do oppose the use of mechanical instrumental music in worship.
- I. Conclusions on Baptist Religion:
 - 1. We have only touched the hem of the garment relative to the Baptist religion.
 - A. As mentioned in the beginning, there are a number of different Baptist Groups.
 - 1. We have only talked about three of the major ones.
 - 2. There are still some of these left like the Southern Baptist Convention.
 - B. However, since their theology is similar to that which we have examined I see no reason to go on with this group.
 - 2. One other point on the Baptist religion, and then we’ll move on.
 - A. As a group, in general, they are all of the premillennial thought.
 - B. However, this material is dealt with in the course on Eschatology.

9. THE METHODIST CHURCH:

- A. Originated by Charles and John Wesley at Oxford University in 1729.
 - 1. Presently there are twenty-three Methodist groups in the United States.
 - A. Of these the United Methodist Church is the strongest numerically.
- B. In 1739, Wesley drew up a set of General Rules which are still held by modern Methodists.
- C. The first self-sustaining Methodist Society in London was organized in 1740.
 - 1. The first such Society in America was about 1766.
- D. A Deed of Declaration gave legal status to a yearly Methodist Conference in 1784.
- E. The first General Conference in America was in 1792 made up solely of ministers.
- F. The World Methodist Council was organized in 1881.
 - 1. It was designed to draw the whole movement closer together in fellowship and devotion.
- G. In 1939, there was a joining of three existing Methodist groups at Kansas.
 - 1. Methodist Episcopal Church.
 - 2. Methodist Episcopal South.
 - 3. Methodist Protestant Church.
 - A. They formed the Methodist Church.
 - B. The uniting conference of 1939 adopted a new constitution in three sections:
 - 1. Articles of Religion (Articles, 1964, pp. 36-43).
 - A. Drawn up by John Wesley and based on the thirty-nine Articles of Religion of the Church of England.
 - 2. General Rules
 - A. These covered the conduct of church members and the duties of church

Officials.

3. Articles of Organization and Government

A. This section outlines the organization and conduct of conference and local churches.

H. In 1968, the Methodist Church merged with the Evangelical United Brethren Church to form the United Methodist Church at Dallas, Texas, April 23.

I. Doctrines of the Methodist Church:

1. "The Holy Scriptures contains all things necessary to salvation." (Wesley, 1939, p. 37).

A. Good idea, but not practiced.

B. If so then there would be no Articles of Religion, etc.

1. 2 Timothy 3:16, 17; 2 Peter 1:3; Galatians 1:6-9; Revelation 22:18, 19.

2. Original sin (Articles VII, VIII).

A. Yet the 1894 version stated, "All men are conceived and born in sin."

1. Later versions have removed this.

2. However, this actually removes their need for infant baptism.

B. Note that even though they deny Adamic sin, they still hold to the tenet that man is "inclined to evil, and that continually."

1. See Acts 8 and 10; also Luke 8:16; 18:15, 16; Acts 2:40.

3. Faith only (Articles IX).

A. See James 2:17-26; Matthew 7:21; Romans 6:16-18.

4. The Methodist Church is "A Church of Christ" (Historical, 1964, p. 7; Articles, XIII).

A. The church of Christ was begun by Jesus (Matthew 16:18), not Wesley (Historical, 1964, p. 7).

B. The church of Christ began at Jerusalem (Acts 1:4-8), not England (Historical, 1967, p.7).

C. The church of Christ began during the first century - Matthew 16:18, 19; Acts 20:28, not 1729 (Mead, 1951, p. 183).

D. The church of Christ wears Christ's name, not man's (Historical, 1967, p. 7).

5. Baptism (Articles, XVII; General, p. 558).

A. New Testament baptism is a "burial" - Romans 6:3, 4; Colossians 2:12.

1. From the Greek word "baptizo."

2. Pouring and sprinkling will not fit the bill.

B. New Testament baptism is for believing adults or children, not infants - Mark 16:16; Hebrews 11:6; Luke 13:3; Acts 2:38.

6. Membership - #106-2, 107, 1713 (Sacrament of baptism), 114-2, 4.

A. The New Testament teaches that the one who is baptized is a member of the church then - Acts 2:47; 1 Corinthians 12:13; Colossians 1:18; Acts 8:36-39; 16:33.

7. Teachings on holidays - #1716.

A. The New Testament nowhere authorizes such - Galatians 4:10, 11; Colossians 2:16, 17; Mark 16:9.

B. History confirms that the birth of Christ was sometime during the fall months.

8. Use of titles (i.e. Reverend) - #414.
 - A. Psalm 111:9
9. The Lord's Supper (Articles, XVIII, #1715, 1717).
 - A. See Matthew 26:26-29; 1 Corinthians 11:20-29.
 - B. The phrase "sacrament" is carried over from Catholicism.
10. Use of choirs during services (Articles, #233-3; #278-4).
 - A. See Ephesians 5:19; Colossians 3:16.
11. Use of mechanical instrumental music (Articles, #247-2).

10. FRIENDS (QUAKERS):

- A. Founded by George Fox, born 1624 in Fenny Drayton, Leicestershire, England (Alexander, n.d., p. 3; Hinshaw & Allman, n.d., p. 1).
 1. He sought spiritual truth and peace but was unable to find them in the religious groups of his time.
 2. He then found them in a new religion begun by himself.
 - A. "When all my hopes in them [i.e. churches and churchmen] were gone. . . then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.'" (Mead, 1951, pp. 141, 142; Alexander, n.d., p. 8).
 - B. This became what is referred to as the "Inner Voice" or "Inner Light" of Quakerism (Kenworthy, n.d., p. 5).
 1. This is based upon John 1:9 (Alexander, n.d., pp. 8, 9).
- B. At first they were known as "Children of Truth," "Children of Light," "Friends of Truth," and finally the "Religious Society of Friends" to which was added "Commonly called Quakers."
 1. The term "Quaker" resulted from Fox calling on a man to "tremble at the word of the Lord." (WYM, n.d., p. 2).
 2. The first "Friends" in America were Ann Austin and Mary Fisher, who arrived in Massachusetts in 1656.
 3. During the nineteenth century there were several divisions:
 - A. The "Hicksite" in 1827-28.
 1. Led by Elias Hicks.
 - B. The "Wilburite" in 1845.
 1. Led by John Wilbur.
 - C. The "Primitive" in 1861.
- C. Friends' teachings relative to the so-called "Inner Light."
 1. See 2 Timothy 2:15; Matthew 22:29; John 12:48.
- D. Concerning their Book of Discipline, Faith and Practice.
 1. They claim "Friends never had a creed as something to be repeated or as a standard of admission to membership." (WYM, n.d., p. 2).
 - A. Yet they refer you to the Book of Discipline, Faith and Practice "For more comprehensive statements of the Friends' faith." (WYM, n.d., p. 3).
 2. See 2 Timothy 3:16, 17; 2 Peter 1:3; John 12:48.
- E. Friends' personal encounters with God.

1. "We believe that true religion involves an immediate, inward, personal encounter with God. . ." (Hinshaw, n.d., p. 5).
 2. If 2 Timothy 3:16, 17 and 2 Peter 1:3 are true, exactly what benefit is there to such a "personal encounter with God?"
- F. Friends' teachings relative to the Holy Spirit.
1. Services were/are the result of the "leading of the Spirit" (WYM, n.d, pp. 3, 4).
 2. "The indwelling Spirit guides and controls the surrendered live." (Book, 1986, p. 9).
 3. "Conviction for sin is awakened by the operation of the Holy Spirit causing the soul to feel its need of reconciliation with God." (Book, 1986, p. 8).
 4. "Christ Himself baptizes the surrendered soul with the Holy Spirit, enduing it with power, bestowing gifts for service." (Book, 1986, p. 8).
 5. ". . .it is its (the church's - R.W.S.) duty to recognize and foster. . ." spiritual gifts. (Book, 1986, pp. 29, 30).
 6. How does the Spirit direct other than through the Word?
 - A. Once again, see the above passages.
- G. Friends' usage of mechanical instrumental music (WYM, n.d., p. 4).
1. Ephesians 5:19; Colossians 3:16.
- H. No outward "ordinances" practiced (Book, 1986, pp. 9, 24, 25, 58, 59).
1. Baptism is not practiced.
 - A. Mark 16:16; Acts 2:38; 1 Peter 3:21.
 2. The Lord's Supper is not celebrated (Book, 1986, pp. 26, 27, 59).
 - A. Matthew 26:26-29; 1 Corinthians 11:24-26; Acts 2:42; 20:7.
- I. Adamic inherited sin is taught (Book, 1986, pp. 20, 21).
1. Passages that refute Adamic sin: 2 Peter 3:9; 1 Timothy 2:3, 4; Hebrews 5:9; 2 Thessalonians 1:8; 1 John 2:3, 4; Colossians 3:25; Acts 10:34.

11. EPISCOPALIANS:

- A. The Episcopal Church traces its origin to the Church of England.
1. Essentially it is the "self-governing American branch of the Anglican Communion" (Mead, 1951, p. 130; Atwater, 1917, p. 61).
 2. It is viewed by many as a "bridge church" between Roman Catholicism and Protestantism.
 - A. This is accomplished by utilizing the Catholic sacraments and creeds, while rejecting the authority of the Pope.
 3. The Episcopal Religion began during the years 1531-1539 as Henry VIII, then King of England, sought to justify his divorce from Catherine, and later marriage to Ann Boleyn.
- B. Episcopalians accept two creeds - The Apostolic Creed and the Nicene Creed.
1. Also "the articles of the church of England, with the exception of the twenty-first and with modification of the eighth, thirty-fifth, and thirty-sixth, are accepted as a general statement of doctrine, but adherence to them as a creed is not required." (Mead, 1951, p. 134; Atwater, 1917, pp. 82, 86; Leith, 1963, pp. 266-281).
 2. 2 John 9-11; 2 Timothy 3:16, 17; 2 Peter 1:3 clearly show that the scriptures are to be

- adhered to instead of some man-made creedal statement.
- C. Episcopalians have two sacraments - baptism and the Lord's Supper.
 - 1. Remember these are a part of the Thirty-nine Articles.
 - 2. Baptism:
 - A. The Episcopal Church recognizes "any baptism" (Atwater, 1917, p. 68).
 - B. Requirements for baptism:
 - 1. Renouncing the devil and his works.
 - 2. Belief in Jesus.
 - 3. Acceptance of Jesus.
 - 4. Belief in the Articles of the Christian Faith.
 - 5. Desire to be baptized.
 - 6. Admission of desire to obey God's will (Atwater, 1917, pp. 70, 71; Prayer, 1945, p. 277).
 - C. Baptism is either by pouring or immersion (Mead, 1951, p. 134).
 - D. Infants and children are baptized (Atwater, 1917, pp. 64, 65).
 - E. For a refutation of the above points, refer to pages 8, 9, 12, 14, 15, etc. on baptism as previously studied.
 - 3. The Lord's Supper:
 - A. Essentially, teaches the same thing as the Presbyterians do in relation to the Lord's Supper.
 - 1. See Article XXVIII of the Thirty-nine Articles (Leith, 1963, p. 276).
 - 2. Refer to previous notes on this.
 - D. Episcopalians believe in apostolic succession and direct authority from Jesus (Atwater, 1917, p. 66).
 - 1. In refutation of this, we realize that not all "churches" which have "bishops" are successive of the New Testament church.
 - A. Actually, no scripture states the principle adhered to herein.
 - B. Authority comes from the scriptures - 2 Timothy 3:16, 17; 4:1, 2; 1 Peter 4:11 - not through succession.
 - E. Episcopalians believe in a separate priesthood or "clergy" (Atwater, 1917, p. 107).
 - 1. The New Testament teaches that each Christian is a priest - 1 Peter 2:1-5, 9.
 - F. Episcopalians observe what is called the "Christian Year" (Atwater, 1917, pp. 149-151).
 - 1. The New Testament warns concerning the setting aside of certain "holy days" - Galatians 4:9-11.
 - G. Episcopalians have a questionable understanding concerning scripture (Atwater, 1917, pp. 167, 168).
 - 1. Either "all scripture is given by inspiration (i.e. God-breathed), of God" or it lies! - 2 Timothy 3:16.
 - A. If it is "inspired," it is absent of so-called "limitations."
 - 2. Evolution is clearly taught in contradiction of the Bible - Genesis 1, 2; Exodus 20:11; Mark 10:6; Colossians 1:16, 17.
 - H. Episcopalians teach "original sin."
 - 1. See Article IX, of the Thirty-nine Articles (Leith, 1963, pp. 269, 270).

2. Refer to previous notes on this.
- I. Episcopalians teach that man is justified by faith only.
 1. See Article XI, (Prayer, 1945, p. 605).
 2. Refer to previous notes on this.

12. AMISH – MENNONITES:

- A. Most people would not consider a study of the Amish and the Mennonites so much a study of denominations, as they would a study of distinctive life-styles.
 1. However, both groups are as much distinctive denominations as is any of the other groups that we have studied.
 2. Both groups consider themselves as distinctive “Christian” groups.
- B. The Amish and the Mennonites trace their origin to Catholicism.
 1. The first congregation of the group which is now known of as the Amish - Mennonite was organized January 21, 1525 at Zurich, Switzerland, by Conrad Grebel, Felix Matz, George Blaurock, and others.
 2. They had been followers of Ulrich Zwingli, who is well known in the ranks of the reformers of the Catholic Church.
 3. In 1523, they withdrew from the leadership of Zwingli over certain doctrinal issues, with infant baptism being the major one.
 - A. They were referred to as Anabaptist (Rebaptizers) because they rebaptized all who had been baptized as infants who came their way.
 4. In 1534, the first Anabaptist congregations were organized in Holland by Obbe Philips.
 - A. In 1536, Philips baptized Menno Simmons, a converted Catholic priest, who became the most prominent leader of the “Obbenites,” as these people were known as in Holland and North Germany.
 - B. Menno left the Catholic Church January 12, 1536.
 1. Later a price was put on his head by the Inquisition.
 5. The name “Mennonite” dates from 1550.
 - A. Although in Holland they were referred to as “Doopers,” the Dutch equivalent for the English “Baptist.”
 6. Following this some of the Flemish Mennonites settled in England at the invitation of King Henry VIII.
 - A. There they became pioneers in the weaving industry and forefathers of the Baptist movement in England.
 7. In 1683, thirteen Mennonite families came to “Penn's Paradise” following the offer of William Penn, who had acquired Pennsylvania from the English Crown.
 - A. They settled at Germantown, which is now a part of Philadelphia.
 8. The Amish division took place in 1693.
 - A. It is claimed by these groups that the differences “have almost always been ones of practice rather than basic Christian doctrine.” (Good, 1979, p. 7).
 - B. The division came about over the belief that the Mennonites were simply getting too worldly.

1. In 1693, Jacob Ammon, a young Swiss Mennonite bishop, broke with the Mennonites and formed another, more conservative group, which was to soon take on his name, just as the Mennonites had taken on Menno's name.
- C. Numerous divisions in the Mennonite religion:
1. Beachy Amish Mennonite Church:
 - A. Began in 1927 in Somerset County, Pennsylvania.
 - B. Led by Moses M. Beachy, who was a Mennonite Bishop.
 - C. Are similar, to some degree, to the Old Order Amish in their dress and general attitudes.
 - D. Their discipline is milder and more relaxed.
 - E. They attend services in church buildings, have Sunday Schools, and support missionary work.
 2. Church of God in Christ (Mennonite):
 - A. In 1859, John Holdeman separated himself from the Mennonite church and began preaching Holy Ghost baptism, more adequate training of children in the fundamentals, the discipline of unfaithful members, avoidance of apostates, and the condemnation of worldly minded churches.
 - B. This group accepts the Eighteen Articles of Faith which were drawn up at Dordrecht, Holland, in 1632.
 3. Conservative Mennonite Conference:
 - A. Started out as the Conservative Amish Mennonite Church and was known by that name until 1954.
 - B. It accepts the Dordrecht Confession of Faith and the 1963 Mennonite Confession of Faith.
 - C. It is more "liberal" than the Old Order Amish in the use of meetinghouses, Sunday Schools, evening and continued meetings, and the use of English instead of German in their services.
 - D. Their first conference was held in 1910 at Pigeon, Michigan.
 4. Evangelical Mennonite Brethren:
 - A. Formerly referred to as the Conference of Defenseless Mennonites of North America.
 - B. Established in 1873-1874 by Russian immigrants.
 - C. Group concentrates heavily on mission work.
 5. Evangelical Mennonite Church:
 - A. Formerly referred to as the Defenseless Mennonite Church.
 - B. Founded about 1865 under the leadership of Henry Egly.
 - C. Teachings emphasized regeneration, separation, nonconformity to the world, and nonresistance.
 - D. It is largely an evangelistically minded group.
 6. General Conference Mennonite Church:
 - A. Organized in 1860 at Wayland, Iowa.
 - B. Places a strong emphasis upon local congregational autonomy and rejection of the traditional Mennonite regulations concerning attire.

- C. They are recognized as being liberal in conduct.
- 7. Hutterian Brethren:
 - A. A result of the teachings of Jacob Hutter, who advocated communal ownership of property.
 - 1. Hutter was burned as a heretic in 1536 in Austria.
 - B. They are very similar to the Old Order Amish in faith and practice.
- 8. Mennonite Brethren Church of North America:
 - A. Organized in 1860 in the Ukraine.
 - B. Arrived in small groups in the U.S., reaching Kansas in 1876.
 - C. United with the Krimmer Mennonite Brethren in 1960.
- 9. Mennonite Church:
 - A. By far, the largest group of Mennonites in the U.S.
 - B. Founded by German immigrants in Germantown, PA., in 1683.
 - C. Adopted the Dortrecht Confession of Faith in 1725.
 - 1. In 1921, a separate Fundamentals of the Christian Faith was adopted.
 - 2. In 1963, the Mennonite Confession of Faith was adopted.
 - A. Revisions have come since then with the Confession of Faith in a Mennonite Perspective in 1995.
 - D. We will discuss the present Confession of Faith later.
- 10. Old Order Amish Mennonite Church:
 - A. We will discuss as a major separate group later.
- 11. Old Order (Wisler) Mennonite Church:
 - A. Named after the first Mennonite bishop in Indiana, Jacob Wisler.
 - B. Separated from the Mennonite Church in 1872 by following the lead of Wisler.
 - 1. Separated over the use of English in services and the introduction of the Sunday School.
- 12. Reformed Mennonite Church:
 - A. Organized in Lancaster County, PA., in 1812 under the leadership of John Herr.
 - B. Teaches that there is but one true church.
 - C. Several ordinances are found (Mennonite, 1963, p. 8).
 - 1. Baptism.
 - 2. The Lord's Supper.
 - 3. Foot washing.
 - 4. The holy kiss.
 - 5. Laying-on of hands in ordination.
 - 6. Veiling of Christian women.
 - 7. Anointing the sick with oil.
 - 8. Christian marriage.
 - D. None of these ordinances serve as a means of salvation.
 - 1. Instead they are for edification purposes.
 - E. Water baptism is practiced as an outward testimony of the baptism of the Holy Spirit (Mennonite, p. 10).
 - 1. Pouring is the "mode" of baptism used (Mennonite, 1963, p. 10).

- F. Communion services are “closed communion” services (Mennonite, 1963, p. 10).
- G. They follow the majority of Mennonite doctrines such as nonresistance, pacifism, forbiddance of voting or holding governmental offices (Mennonite, 1963, pp. 13, 14).
- 13. Unaffiliated Mennonites:
 - A. Extremely wide in their emphasis on matters of doctrines and practice.
- D. Examination of Mennonite beliefs and practices as per the Confession of Faith, 1963.
 - 1. Article Two:
 - A. Claims to “accept the Scriptures as the authoritative Word of God” yet requires “the Holy Spirit as the infallible Guide to lead men to faith in Christ. . .” (Faith, 1963, pp. 9, 10).
 - B. See Romans 10:17; 2 Peter 1:3; 2 Timothy 3:16, 17; Revelation 22:18, 19 which clearly indicate that such an involvement of the Holy Spirit is not necessary.
 - 2. Article Four:
 - A. Claims God “subjected man to a moral test as a means of bringing him to full spiritual maturity” (Faith, 1963, p. 11).
 - B. One should be careful in saying that God “subjected man” to such.
 - 1. It is one thing to say God allowed such and a totally different thing to say that God caused such.
 - 2. One implies intention while the other implies permission.
 - 3. Study James 1:13-15 carefully on this.
 - C. Further claims “that children are born with a nature which will manifest itself as sinful as they mature. . .Before the age when children are accountable to God, their sins are atoned for through the sacrifice of Christ.” (Faith, 1963, pp.11, 12).
 - 1. Here a “modified” Calvinistic view which leads to confusion.
 - A. On one hand, they have the sins of children “atoned for through the sacrifice of Christ.”
 - B. While on the other hand, they claim “children. . .are not lost.” (Wenger, 1977, p. 48).
 - 2. Refer to previous pages of notes for scriptures which refute this idea.
 - 3. Also, keep in mind that there are no scriptures which speak of the “sins” of children being “atoned for through the sacrifice of Christ.”
 - 4. Further, keep in mind that only those who obey the gospel have their sins atoned for - Mark 16:16; Romans 1:16; Hebrews 5:9; 1 Peter 3:21, etc.
 - 3. Article Six:
 - A. Mennonites teach election and eternal security (Wenger, 1977, p. 13).
 - B. Refer to previous notes for comments on this.
 - 4. Article Seven:
 - A. Mennonites teach a direct operation of the Holy Spirit in conversion and transformation into the Christian life (Faith, 1963, p. 13).
 - B. Compare to 1 Peter 1:23; Romans 10:17; 12:2; 2 Timothy 4:2; Hebrews 4:12, etc.
 - 5. Article Eight:
 - A. Article eight deals with the nature of “The Church of Christ” through “Spirit-

- led conferences.” (Faith, 1963, p. 15).
1. No such doctrine taught in the New Testament.
 2. Instead elders are to oversee individual congregations - Acts 20:28; 1 Timothy 3:1-7; Titus 1:5-11; Hebrews 13:7, 17; 1 Peter 5:2, 3.
- B. Mennonites have a false understanding concerning the “Ceremonies and Practices” of the church (Faith, 1963, p. 16).
1. Foot washing was not a practice of the early church as a religious “ordinance.”
 - A. Instead, it was a means of service or hospitality - John 13:1-17; 1 Timothy 5:10.
 2. The “holy kiss” was nothing more than a greeting which followed the eastern custom of kissing a visitor or loved one - Genesis 27:27; 29:9-11, 13; 33:4; 45:15; Exodus 4:27; Luke 15:20.
 - A. Passages which speak of the “holy kiss” do so in order to distinguish between a kiss of passion and one of brotherly/sisterly regard - Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14.
 - B. “The kiss is common in eastern lands in salutation, etc., on the cheek, the forehead, the beard, the hands, the feet, but not the lips. . . There is reason to believe that, as a rule, men only thus greeted men and women, women.” (ISBE, 1915, Vol. III, pp. 1813, 1814).
 3. The veiling of the Christian woman binds more than what Paul binds – 1 Corinthians 11:1-16.
 - A. Once again, we are dealing with the sanctioning of an eastern custom by Paul.
 - B. It seems that women were told to wear a veil - no way to escape this conclusion.
 - C. But the point is not what they did, but why they did it.
 1. The veil showed subjection of the woman to the man then.
 2. It would not do so today.
 4. Their idea of anointing with oil fails to meet the Scriptural reason for doing such.
 - A. Carefully study James 5:13-15, on this.
 - B. Then ask yourself the question, “What is the purpose for doing such?”
 1. Not for medicinal reasons, for what would pouring oil on a sick person accomplish?
 2. Not for miraculous healing as “the prayer of faith shall save the sick.”
 - C. It seems that the pouring of oil upon one was simply a sign of faith that the one who was ill was about to return to his normal activities.
 1. Basically we are looking at daily toiletry - 2 Samuel 12:20; Daniel 10:3; Matthew 6:17; Ezekiel 16:9.
6. Article Ten:
- A. The Mennonite doctrine of “regional overseers” is incorrect (Faith, 1963, p. 18).
 - B. No where, in all of the New Testament, is there Scriptural evidence of anyone,

much less Timothy, ever serving as such

1. Actually, a careful study of the New Testament reveals that God intended that elders be ordained to oversee the work of individual congregations - Acts 20:28; 1 Timothy 3:1-13; Titus 1:5-9; Hebrews 13:7, 17; 1 Peter 5:2, 3.

7. Article Eleven:

A. Mennonite belief concerning baptism being “an ordinance of Christ which symbolizes the baptism of the Holy Spirit” is incorrect (Faith, 1963, p. 19).

1. Bible baptism (i.e. water baptism), results in forgiveness of sins - Acts 2:38; 1 Peter 3:21, et al.
2. The baptism of the Holy Spirit can only be shown to have come upon two groups of people at the very most.

A. The Apostles on Pentecost - Acts 1:26-2:4.

1. Acts 2 does not teach that the 120 (Acts 1:15) were baptized in the Holy Spirit.
2. Likewise, it does not teach that the 3,000 (Acts 2:41) received such.

B. The house of Cornelius - Acts 10:1-48.

1. To be honest I am not completely convinced that this records an account of a baptismal measure of the Holy Spirit.
2. But if it does, notice that the Spirit came before water baptism - Acts 10:44-48.

C. There is no promise of a baptismal measure of the Holy Spirit for all Christians.

B. Further, Bible baptism doesn't symbolize “divine cleansing from sin and guilt.”

1. Bible baptism results in forgiveness of sin - see above.

C. Mennonite practice of “baptizing” by pouring fails to follow New Testament practice.

1. Bible baptism was/is an immersion - John 3:23; Acts 8:38; Romans 6:4, 5.
2. Remember, also, that the Greek word “baptize,” and its various forms, speak of a dipping, plunging or immersion while other Greek words refer to pouring, with none being used in texts translated baptize, baptism, etc.

8. Article Thirteen:

A. The Mennonite doctrine that claims that foot washing is “an ordinance instituted by the Lord Jesus” for the church, fails to produce evidence (Faith., 1963, p. 20).

1. That washing of feet was, and had been for hundreds of years before Jesus, a custom is common knowledge.
2. Jesus' washing of the disciples' feet in John 13:4-17 was a compliance with this custom and a show of the humility of Jesus.
3. Nowhere does Jesus teach such as he did with the Lord's Supper (Matthew 26:29; Mark 14:25; Luke 22:19, 20), that this was to be perpetually observed.
4. No where does a Biblical writer refer back to the events of John 13, indicating that Jesus was setting forth a perpetual “ordinance” as Paul did relative to the Lord's Supper - 1 Corinthians 11:23-29.
5. Later writings indicate that foot washing was still considered a custom –

- 1 Timothy 5:10.
- A. This passage would lose its force if foot washing was commanded, instead of customary.
9. Article Fourteen:
- A. The Mennonite doctrine relative to the length of hair for men and women is based upon custom instead of doctrine (Faith, 1963, pp. 20, 21).
- B. Study 1 Corinthians 11:1-16.
1. Note especially Paul's conclusion in v. 16.
10. Article Seventeen:
- A. The Mennonite doctrine forbidding "the use of any and all oaths" lacks support from the Scriptures (Faith, 1963, pp. 22, 23).
- B. Notice Deuteronomy 5:11; 6:13; Leviticus 19:12.
- C. Reasons for the principle outlined in Matthew 5:33-37:
1. To teach respect for the Lord.
2. Restricted oaths to vital matters.
- A. Definition of an oath - a confirmation of things doubtful by calling God to be a witness of truth and an avenger of falsehood - Hebrews 6:16; Matthew 23:16-22.
3. Designed to stop the use of oaths in ordinary conversation by the Scribes and Pharisees.
- D. Must see Jesus' words in conjunction with the entirety of the Scriptures.
1. Genesis 24:3; 49:29 (the word "charged" required an oath); 50:25; Matthew 26:63.
2. Note the use of oaths by Paul: Romans 9:1; Galatians 1:20 (Paul affirms his own truthfulness); 2 Corinthians 1:23; 1 Thessalonians 5:27.
- E. Summary:
1. The Bible forbids vain oaths.
2. The Bible forbids swearing by the creature.
3. The Bible suggests that the Christian should live their life in such a way so that their word is seen as their bond - Ephesians 4:25.
11. Articles Eighteen and Nineteen:
- A. The Mennonite doctrine of nonresistance, which forbids serving "in any office which employs the use of force" fails in its search for Biblical support (Faith, pp. 23, 24).
1. Likewise, so does the following, "Nor can we participate in military service, or in military training, or in the voluntary financial support of war." (Faith, 1963, pp. 23, 24).
- B. What has to be seen is that pacifism is not taught in the New Testament.
1. The appeal to "love" to argue in favor of non-retaliation is ridiculous!
2. Let me illustrate my point thusly - You love your wife and daughter, some fiend breaks into your house to rape one or both, does "love" require that you stand by and allow it to happen?
- A. If so, "love" for whom?

3. Keep in mind that the pacifistic view says “that the servants of God may accept the assistance of those whom God has ordained to be His ministers unto them for good, but they may not call upon them nor rely upon them for the carrying out of the purposes of God.” (Rogers, 1971, p. 27).
 - A. So the one who “loves,” cannot even call the police to come to the aid of his wife and daughter.
 4. There are several instances where Paul did indeed call upon the civil government - Acts 22:22-29; 23:12-24; 25:9-12.
 - A. Was he wrong for doing so?
 5. An appeal, to Jesus’ words in Matthew 5:38-42, to argue in favor of pacifism misses the intent of the Master’s words.
 - A. Verse 39 – “Resist not evil” - refers to personal vengeance and the prohibition of such. Has nothing to do with self-preservation or protection of others.
 - B. Verse 39 – “but whosoever shall smite thee on they right cheek, turn to him the other also” - the slap on the face is regarded as the grossest of insults, but it does not imperil one’s life (1 Kings 22:24; Lamentations 3:30; John 19:3; 2 Corinthians 11:20). The point deals with insult instead of personal injury. Jesus refused to retaliate in such cases (John 18:22, 23).
 6. Note what Jesus said about protection of one's personal items in Matthew 24:43.
 - A. Does it seem logical that Jesus would illustrate a point with a sinful practice?
 - B. Does it seem logical that Jesus would teach such concerning material things, but would forbid self-protection?
12. Article Twenty:
- A. The Mennonite doctrine dealing with “The Final Consummation” is incorrect in at least two areas (Faith, 1963, pp. 24, 25).
 1. The doctrine “that at death the righteous enter at once into conscience joy and fellowship with Christ.”
 2. The doctrine that at the second coming of Jesus He will “cleanse the world by fire.”
 - B. Immediate fellowship with Christ puts one in heaven at the moment of death.
 1. Luke 16:19-31 puts man in Abraham’s bosom at death.
 2. Luke 23:43 placed the thief on the cross in Paradise with Jesus.
 - A. This Paradise was not heaven - John 20:17; Acts 2:27, 31.
 - B. At the second coming all the dead in Christ will rise to be with the Lord - 1 Thessalonians 4:13-18.
 - C. The “cleansing of the world” concept simply associates the Mennonites with other believers in premillennialism.
 1. Jesus now reigns - Revelation 1:5, 6.
 2. We are presently in the last days - Hebrews 1:1, 2.
 3. The church is not an after-thought - Matthew 16:13-19.

4. Christ's first coming was not a failure - Galatians 4:4, 5; John 17:1-14.
5. Israel of today is not a physical Israel but a spiritual one - Romans 2:28, 29; 9:6, 25-33; 10:1-3; 11:5, 13-26; Galatians 3:7-9, 28, 29.
6. Nothing is said in the Scriptures about a "cleansing of the earth."
 - A. Instead it is said to "pass away" - 2 Peter 3:10-12.
13. Irregularity of observance of the Lord's Supper.
 - A. Normally observed twice yearly (Wilhite, 1956, p. 183).
 - B. Refer back in notes for remarks on weekly observance of the Lord's Supper.
- D. Examination of Amish beliefs and or practices.
 1. Actually, there is little difference in the theology of the Amish and the Mennonites.
 - A. What differences there are in the area of the rejection of modern attitudes and conveniences.
 1. They claim that their differences "have almost always been ones of practice rather than basic Christian doctrine." (Good, 1979, p. 7).
 2. One difference is that most Amish do not believe in the building of special places for worship.
 - A. Their services are, therefore, held in the homes of the Amish people.
 - B. The typical Amish church district consists of about ninety members, several ministers, a deacon and a Bishop, who is the leader of the congregation (Smith, 1959, p. 10).
 - C. "The church officials, who have no theological training or special education, are selected from the men of the congregation by the drawing of lots. . ." (Smith, 1959, p. 10).
 - D. "Church services are held every other Sunday." (Smith, 1959, p. 10).
 - E. Their services normally "start about 8:30 A.M. with the singing of hymns, in unison, without the benefit of musical accompaniment, which is forbidden." (Smith, 1959, p. 10).
 1. "The singing is slow, chant-like and in unison, four part-singing is taboo." (Smith, 1959, p. 10).
 3. Refer back to the discussion of the doctrines of the Mennonites in order to study the doctrines of the Amish.

13. NAZARENES:

- A. History of the Nazarenes:
 1. "The history of the Church of the Nazarene, therefore, properly begins with the story of what was called the 'holiness movement' of the nineteenth century." (Smith, 1962, Introduction).
 2. Consider the Historical Statement (Manual, 1985, pp. 15-20).
 3. Note that this "statement" is clear in stating the specific purpose of the founding of the Nazarene Church - to promote the "Wesleyan doctrine."
 - A. This, of course, is the doctrine of John Wesley who is seen as the founder of the Methodist Church and the Wesleyan Religion.
 - B. Compare this statement to 1 Corinthians 3:11.

4. In looking at the dates of the founding of the New Testament church and the Nazarene Church, we see a major difference.
 - A. The New Testament church was established around A.D. 30-33 (Acts 2) while, admitted by the Nazarene Manual, the Nazarene Church was established in 1885 (See number III in Historical Statement).
 - B. The New Testament church was established in Jerusalem while the Nazarene Church was established in Los Angeles, California.
 5. Further merges with other holiness groups continued as is reflected in points V-XII in the Historical Statement.
- B. Discussion of various doctrines of the Nazarenes.
1. We will first look at the Articles of Faith as listed in the Nazarene Manual.
 - A. The Holy Spirit - Article III (Manual, 1985, p. 24).
 1. How so?
 2. It is clear that the Spirit works through the Scriptures (John 17:17; Romans 1:16; 2 Timothy 3:16, 17; 4:2), and not through some supernatural endowment of the Spirit upon people.
 3. Compare Article III to Article IV as they are almost at odds with one another.
 - B. Sin, Original and Personal (Original Sin, or Depravity) - Article V (Manual, 1985, p. 25).
 1. Review previous notes on Original Sin theory.
 - A. Note Scriptures which make the distinction between sins.
 1. None exists!!
 2. Notice that they "believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit."
 - A. Show Scriptures which say that the Baptism of the Holy Spirit, even if it was granted it is for today, which it isn't, accomplishes this.
 1. None exists!
 - B. Study the baptism of the Holy Spirit in Acts 2 and see if there is any indication of a forgiveness of sins associated with it.
 3. Remember sin is the "transgression of the law" (1 John 3:4) and not some inherited concept.
 - C. Atonement - Article VI (Manual, 1985, p. 26).
 1. Where in the Scriptures do you find the idea that "The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocency. . .?"
 2. "Children in innocency" have committed no sin!
 - A. Thus the only thing left is the unscriptural concept of their having inherited it, which has clearly been shown to be error.
 - D. Free Agency - Article VII (Manual, 1985, p. 26, 27).
 1. Nazarenes are correct in claiming that man has the "ability to choose between right and wrong. . ."
 - A. But they are incorrect in implying that man cannot affect his own salvation by works of faith - Acts 2:40; Mark 16:16; 2 Peter 3:9; Romans 1:16.

1. This is designed to support their theory of irresistible grace.
- B. Actually, they almost contradict themselves in this Article on free agency.
2. Note that the Nazarenes do not believe in all of the Calvinistic doctrines.
 - A. They believe that one can fall from grace and be eternally lost.
- E. Repentance - Article VIII (Manual, 1985, p. 27).
 1. Notice they believe repentance “is demanded of all who have by act or purpose become sinners against God.”
 - A. This clearly omits the doctrine of “original sin” and the ability of such “sin” to be forgiven through repentance, etc.
 2. While here, it is important to note, that according to Nazarene doctrine the so-called “mourner's bench” system of redemption is viewed as the Scriptural way of being saved.
 - A. It is common among the holiness people to hear them speak of “seekers” who are left still “seeking” justification at the altar (mourner's bench), due to an inability to “pray through.”
 - B. This doctrine essentially teaches that one who believes in God and repents of their sin, must “pray through” for salvation.
 1. It is at that time that they are justified and become adopted by God.
 - C. It is interesting to compare this idea to the statement in Article VII relative to man's inability to “turn himself. . .by. . .works to faith. . .” to redemption.
 - D. Study all the occasions where people were saved in Acts and see if the concept of “praying through” is seen - Acts 2:36-41; 8:5, 12; 8:13; 8:26-39; 9:3-18, 22:16; 10:1-48; 16:13-16; 16:25-34; 18:8.
 - E. Concentrate upon Saul's conversion - Acts 9:3-18; 22:16.
 1. Never has a Nazarene preacher told anyone to do what Ananias told Saul to do.
- F. Justification, Regeneration, and Adoption - Article IX (Manual, 1985, pp. 27, 28).
 1. Notice that according to Nazarene doctrine justification is only related to “the penalty of sins committed.”
 - A. Again not dealing with so-called “original sin.”
 2. Number 10, dealing with regeneration, causes you to wonder if man did not possess the capability “of faith” before “regeneration.”
 - A. The Bible teaches that “faith cometh by hearing” (Romans 10:17), instead of by regeneration.
 3. Number 12, dealing with justification, gets the “seekers” before us.
 - A. Notice the total disregard of anything pertaining to baptism.
 1. We'll have more to say about this later.
 4. This is sometimes referred to as the “first work of grace” or the “first blessing.”
 - A. It is accomplished through prayer which, according to them, puts away past sins.
- G. Entire Sanctification - Article X (Manual, 1985, pp. 28, 29).

1. Here is where the Nazarene gets rid of his/her “original sin.”
2. It is also where they believe they attain a state of perfection.
 - A. This is accomplished by being “brought into a state of entire devotement to God, and the holy obedience of love made perfect.”
 1. Note that “This experience is also known by” various terms representing its different phases, such as “Christian perfection, perfect love, heart purity, the baptism with the Holy Spirit, the fullness of the blessing, and Christian holiness.”
3. Note that the Corinthians were sanctified in Jesus (1 Corinthians 1:2), yet they were carnal (1 Corinthians 3:1), incestuous (1 Corinthians 5:1), and corruptors of the Lord’s Supper - 1 Corinthians 11:20, 21.
4. Their idea of sanctification is often referred to as the “second work of grace” or the “second blessing” which is accomplished by a return to the altar for further prayer.
5. Think about this for a moment.
 - A. Articles IX and X actually teach that a person is first “regenerated” and later “sanctified.”
 - B. Since John Wesley stated, “Every man born into the world now bears the image of the devil, in pride and self will; the image of the beast, in sensual appetites and desires.” (Wesley) this results in one becoming a child of God at the point of regeneration, but still bearing “the image of the devil.”
 1. Can you believe it?!
 - C. This further results in man remaining in a state of condemnation until this second, so-called, “work of grace.”
 1. Wesley stated, “We are condemned before we have done good or evil, and under curse ere we know what it is.” (Taylor, n.d., p. 8).
 2. Compare this to Romans 8:1.
6. No where does the Bible teach such a theory.
 - A. For example, Paul stated “that death passed upon all men” due to Adam’s transgression - Romans 5:12.
 1. If Nazarene doctrine is correct, Paul should have said that “sin passed upon all men.”
 - A. But he did not!
 - B. Jesus came to destroy the effect of Adam’s sin (Romans 5:12-21), and to bring life and immortality - 2 Timothy 1:10.
 1. This being the case, if all men were born in sin because of Adam’s sin, then since the death of Jesus all men are born redeemed.
 2. We must accept one of two choices if what they are saying is true.
 - A. Total depravity or universalism.
 - C. We might also ask as to how all this relates to Jesus as a human?
 1. Luke traces the genealogy of Jesus back to Adam - Luke 3:23-38.
 - A. If all of the posterity of Adam have inherited the sin of Adam, what

about Jesus?

2. Be it argued that the genealogy argument fails because Joseph was not the father of Jesus, note the following:
 - A. First, Matthew's genealogy is designed to show the genealogy of Joseph.
 1. Note that Joseph's father was Jacob - Matthew 1:15.
 - B. Second, Luke's genealogy was designed to show the genealogy of Mary back to Adam.
 1. Luke 3:23 refers to Joseph as being the son of Heli.
 2. Since he could not be both the son of Jacob and Heli, another view must be seen.
 - A. That is that Heli was actually Mary's father, Joseph's father-in-law.
 - C. Third, when one compares the two records they are quick to see the many differences suggesting what I am saying.
 - D. It should also be seen that sanctification is effected by the offering of the blood of Jesus Christ (Hebrews 10:14) and not by a baptism of the Holy Spirit.
 - E. Compare Nazarene doctrine to the Bible on 1 Corinthians 6:9-11:
 1. Note the progression:
 - A. Nazarene Doctrine - First experience involving faith, repentance, "seeking," justification; Second experience involving sanctification.
 - B. Biblical Doctrine - "Washed, sanctified, justified."
- H. Baptism - Article XIII (Manual, 1985, p. 31).
 1. Nazarenes suggest that baptism "is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ. . ."
 - A. This takes us back to the "mourner's bench" where the Nazarene believes a person is actually saved through having prayed through.
 1. This "saved" person is then "baptized," "signifying acceptance of the benefits of Jesus Christ."
 - B. Compare this theory to Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21.
 1. Note the relationship of baptism to forgiveness of sin.
 2. They further claim that baptism is "a symbol of the new covenant. . ."
 - A. Yet the New Testament nowhere suggests that this is the case.
 3. They further teach that "young children may be baptized. . ." without any Biblical proof of such.
 - A. Refer to previous notes on this.
 4. Then they claim that "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant."
 - A. This, of course, lacks Biblical proof also.
 - B. Here, too, refer to previous notes.
- I. Divine Healing - Article XV (Manual, 1985, pp. 31, 32).

1. Here, at times, we run into the problem with how Divine Healing is perceived as something totally absent of the necessity of physicians.
 - A. Compare this to Matthew 9:12; Colossians 4:14.

14. PENTECOSTALISM:

A. History of Pentecostalism:

1. During--the nineteenth century America “gave birth” to numerous religious movements.
 - A. To mention the major ones would be to mention Mormonism, Adventism, Christian Science, and Pentecostalism.
2. As we study the latter of these four movements, let us be aware that we are dealing with a movement that was/is not confined to a particular denomination.
 - A. Instead, Pentecostalism has found itself in practically every religious group existent today, including the churches of Christ.
 - B. What began as a small decentralized fellowship now is a worldwide charismatic movement.
3. Pentecostal historians are not exactly in agreement “as to where, when, and under whose leadership the Pentecostal movement began.” (Nichol, 1966, p. 18).
 - A. Certain ones point to 1896 and a so-called revival in Cherokee County, North Carolina.
 - B. Others point to New Year’s Eve, 1899 and Topeka, Kansas.
 - C. Others point to January 1, 1901 and Charles Fox Parham, the director of Bethel Bible College, in Topeka, Kansas.
 - D. While still yet others point to the Azusa Street Mission in Los Angeles, California and the year 1906.
 - E. The majority of Pentecostals will use the 1901 date and location listed above.
4. When tracing the origin of the Pentecostal Movement one must, actually, go back in time much earlier than any of the dates above.
 - A. “The first clear signs of renewal interest in what would become Pentecostalism emerged out of the Methodism associated with John Wesley in England in the eighteenth century.” (Jorstad, 1973, p. 11).
 - B. “An even closer kinship exists between Pentecostalism and the Holiness movement from which it evolved.” (Nichol, 1966, p. 5).
 - C. “Many of the first Pentecostal leaders had originally been in the Holiness Movement.” (Nichol, 1966, p. 7).
 - D. Actually, throughout the eighteenth and nineteenth centuries we see a movement toward what now is seen as the Pentecostal Movement.
 1. Even during the sixteenth century, there were infrequent appearances of glossolalia (tongue-speaking) among radical Anabaptists in Germany.
5. Today Pentecostalism is a major religious movement in America.
 - A. The Full Gospel Business Men’s Fellowship (FGBMFI), started by Oral Roberts and Demas Shakarian, is a major part of the Pentecostal Movement.
 - B. There are many Pentecostal “Churches” in existence today with many of them

using names that “do not always include the word 'Pentecostal' in their names.”
Mead, 1951, p. 209).

- C. The single largest group among the Pentecostals would be the Assemblies of God which was founded at Hot Springs, Arkansas in 1914.
- D. There is presently no major Pentecostal group in America that was founded after 1932.
- B. “New-Pentecostalism”:
 - 1. The so-called “new-Pentecostalism,” which is nothing more than a revitalization of Pentecostalism, began with an Episcopalian by the name of Dennis J. Bennett in Van Nuys, California, in 1960 (Jorstad, 1973, p. 17).
 - A. This renewed interest in Pentecostalism came after a several year period of which no inroads in mainline American Protestantism was seen.
 - B. There are numerous differences between the “old-Pentecostals” and the “new-Pentecostals.”
 - 1. One of the major ones centers on the speaking in tongues as proof of the Baptism in the Holy Spirit.
 - A. The “old” ones insist on such, while the “new” do not (Jorstad, 1973, p. 19).
 - 2. Another has to do with women serving in leadership roles.
 - A. The “old” forbidding such, while the “new” follow present trends.
 - 3. Twelve differences are given on pages 22 and 23 of the book cited above.
- C. Basic beliefs of Pentecostals considered.
 - 1. Holy Spirit Baptism.
 - A. Statements from Pentecostal books.
 - 1. “Every Pentecostal believes in the reality of a present-day experience for believers such as was received by the early disciples on the Day of Pentecost (Acts 2:4). . .it is called the baptism with the Holy Spirit.” (Nichol, 1966, p. 8).
 - 2. “The doctrine and practice of the Baptism in the Holy Spirit give Pentecostalism, in its old and new forms, its unique character within Christianity. Without it, there simply would be no Pentecostalism; with it, the Pentecostals are convinced they have the miracle-working powers of God through the Holy Spirit as the evidence of their faith.” (Jorstad, 1973, p. 58).
 - 3. “The baptism in the Holy Spirit is clearly promised the believer in the Word of God.” (Freeman, n.d., p. 5).
 - B. Holy Spirit Baptism Considered.
 - 1. The Apostles received the Holy Spirit the same as all Christians, but the Holy Spirit empowers people as He sees fit - 1 Corinthians 12:11.
 - A. Only the Apostles were empowered through a baptismal measure - 2 Corinthians 12:12.
 - B. Thus the Pentecostal phenomena happened only to the Apostles.
 - 1. Acts 2: 1 - The “they” were the Apostles, not the 120 - Acts 1: 26.
 - 2. Acts 2:7 - The Apostles were the Galileans who were separated from

- the crowd - Acts 1:14.
3. Acts 2:14, 15 - “these are not drunk” were the “eleven” - v. 14.
 4. Acts 2:37, 47 - The Apostles were the standard.
2. The “baptism” of the Holy Spirit was the total saturation of the Apostles only on the day of Pentecost.
 3. The purpose of the Baptism of the Holy Spirit.
 - A. To “enthroned” the Apostles - Matthew 19:28; 2 Corinthians 12:12; Acts 8:17, 18.
 - B. To give power to witness - John 14:26; 16:12, 13; Matthew 16:19; John 16:12; Acts 1:8; 1 Corinthians 2:4.
 - C. To make ambassadors out of the Apostles - 2 Corinthians 3:6; 5:18-20; 1 Corinthians 2:11-13.
 - D. To “clothe” the Apostles with power - Luke 24:49; Acts 1:8.
 - E. To mark the Apostles as authentic witnesses - 2 Corinthians 12:12; Hebrews 2:4.
 4. What the purpose was not.
 - A. Not to baptize “into Christ” or to make Christians.
 - B. Not for the eradication of evil nature (even if such existed).
 - C. Not to forgive sins.
 - D. Not to “fill with the Holy Spirit.”
 5. The “pouring” on “all flesh” was fulfilled through the “baptism” of the Apostles.
 - A. Acts 2:38 - The Holy Spirit came on Pentecost to be available to any that obeyed the gospel - Acts 5:42.
 - B. The Holy Spirit “baptized” the Apostles with power as a sign to the crowd.
 6. Both the “pouring” and the “baptizing” in the Spirit were fulfilled once for all on the Day of Pentecost.
 - A. Only the Apostles were “baptized” in the Spirit on Pentecost.
 1. This resulted in the Spirit being made available to “all flesh.”
 - B. Jesus administered both the “pouring” and the “baptizing.”
 1. The Spirit is “given” today to all who obey - Acts 2:38; 5:32.
 2. Glossolalia (Tongue Speaking).
 - A. Statements concerning Glossolalia.
 1. “To summarize, a person who is baptized with the Holy Spirit will always signify this by speaking in tongues; thereafter, he may never so speak again . . .” (Nichol, p. 13).
 2. “SOMETHING IS MISSING IN YOUR SPIRITUAL LIFE IF YOU HAVE RECEIVED THE HOLY SPIRIT YET HAVE NOT SPOKEN IN TONGUES.” (Jorstad, 1973, p. 79, emp. theirs).
 - A. See “twenty Bible reasons for speaking in tongues” (Jorstad, 1973, pp. 85, 86).
 3. “. . . our desire is to help the thousands of Christians who have received the baptism in the Holy Spirit to understand more clearly **why they should**

continue to speak regularly in tongues after their initial experience. . .”
(Freeman, p. n.d., 7, emp. theirs).

4. “Most ‘classic Pentecostals’ believe that ‘speaking in tongues’ is the most certain ‘sign’ of the Baptism in the Holy Spirit.” (Sherwood, n.d., p. 17).
- B. “How to material” on speaking in tongues available.
 1. The following came from the “Rainbow Revival Church” in Los Angeles.
 - A. “Usually Jesus baptizes believers with the Holy Ghost while they are praising the Lord, and their words change from words of praise to unknown tongues, which is proof that they have received the Holy Ghost, We suggest these words of praise to use while seeking the baptism. To try to say words of praise too perfectly hinders the Holy Ghost from speaking in his heavenly language thru you. **SAY THE WORDS OUT LOUD!** As you praise God, do **NOT** try to stop stammering. In fact the more you get the words of praise mixed up, the easier it is for the Holy Ghost to take control of your tongue and speak in unknown tongues thru you. **SAY THE WORDS OUT LOUD!** As you praise God, do **NOT** try to stop stammering. In fact the more you get the words of praise mixed up, the easier it is for the Holy Ghost to take control of your tongue and speak in unknown tongues thru you...*Glory to God, hallelujah glory to God, hallelujah glory to God, praise precious Jesus, Prince of Peace, praise precious Jesus, I love you Jesus, I love you Jesus, I love you Jesus, I love you Jesus Saviour save sinful souls, sanctify saints to serve thee, praise God the Father, God the Son and God the Holy Ghost. Praise I beseech blessed baptizer bestow bountiful baptismal blessings, glory to Jesus, glory to Jesus, glory to Jesus, glory to Jesus, while wholeheartedly worshipping, willingly waiting, Jesus baptize me with the Holy Ghost. While wholeheartedly worshipping glory to God, gracious generous giver of good gifts. Glory to God.*” (Merideth, 1972).
 2. As one reads the above tongue twister, they might wonder how the Apostles managed to get by without the “Rainbow Revival Church” and its “Do It Yourself Kit”!
 - C. Glossolalia considered.
 1. This is not a question of what God can do.
 - A. If He wanted mankind to speak in tongues, then they could.
 2. It is not a question of whether the Holy Spirit “lives” in the Christian today.
 - A. Instead, it is a question of whether tongues are a part of the promise to us today.
 3. “Tongues” are mentioned in seven chapters in the New Testament - Mark 16; Acts 2, 10, 19; 1 Corinthians 12, 13, 14.
 4. Is Glossolalia for the church today as a part of the promise of the Holy Spirit?
 - A. Five assumptions made by the Pentecostals:
 1. The promise of the Holy Spirit means tongue speaking and is for us today as well as for Christians in the first century.

2. The promise of the Holy Spirit in Acts 2:38 included miraculous gifts.
 3. We need these gifts today to confirm the Bible and the faith.
 4. The “Tongues” of 1 Corinthians 12-14 are not languages but, rather, “ecstatic utterances” unintelligible to man.
 5. “Tongues” were given to edify the speaker.
- B. Arguments against “Ecstatic Speech.”
1. It is important to understand that not all Pentecostals accept the above kind of reasoning.
 - A. “The term **unknown** does not occur in the original, but was added by the translators. These are true languages. . .” (Freeman, n.d., p. 19, footnote. emp. theirs).
 2. The word “tongue” (“glossa”) does not even mean “unknown” or “ecstatic speech.”
 - A. Try to substitute “ecstatic speech” for tongues in Acts 2:8, 11.
 - B. Acts 10, shows it was not ecstatic speech because Jews knew Cornelius was “magnifying God.”
 3. All the arguments given for “ecstatic speech” in 1 Corinthians 14 would be equally true of a foreign language.
 - A. Note the arguments below:
 1. Verses 2, 28 - speech addressed to God.
 2. Verse 2 - the speaker was speaking mysteries.
 3. Verse 4 - the speaker edifies himself and not others.
 4. Verse 14 - the speaker’s understanding is unfruitful.
 5. Verse 19 - speech not understood by the hearers.
 6. Verse 23 - outsiders call it “madness.”
 - B. Each of these could be said of a foreign language.
 4. If “tongues of angels” (1 Corinthians 13:1) is for today, why not claim the gift of tongues of men?
 - A. Foreign missionaries would not have to study a foreign language.
 1. While in Tanzania, I met a Church of God missionary who had trouble mastering the language.
 - B. Foreign “Christians” coming to America could speak perfect English without study.
 5. “Ecstatic Speech” is not meant in 1 Corinthians 14.
 - A. If we can desire the one gift of “tongues,” we can desire all of the spiritual gifts - 1 Corinthians 14:1.
 - B. The speaker in 1 Corinthians 14:20 was “speaking to himself,” so he did understand.
 1. This is contrary to the Pentecostal idea of “Bypassing the Mind” as discussed in the following quote, “One immediately wonders, ‘What Possible value can speaking in tongues have, if I have no idea what I am saying?’ According to the Bible, even though you do not understand what you are saying, your spirit

is in a state of prayer (1 Corinthians 14:14).” (Jorstad, 1973, p. 87).

2. This statement is quite interesting as it is compared to the following statement, “Catholic Pentecostals, as others in the movement, are more concerned with tongues as a gift of prayer. In fieldwork the researcher frequently hears Catholic Pentecostals tell of a new depth in their prayer lives. They find themselves, they say, praying at a deeper level than they have prayed before, and they are greatly drawn to prayer.” (Jorstad, 1973, p. 95).
 - A. I can’t help but to wonder how they know their prayers are “at a deeper level than they have prayed before” if they have no idea what they are saying?
 - B. Isn’t consistency a rare jewel?!
- C. “Tongues” is for the edification of the church.
 1. There can be no edification if there is no understanding - 1 Corinthians 14:5.
 2. There is no profit unless doctrine is communicated - 1 Corinthians 14:6.
 3. There is no value unless “speech easy to be understood” - 1 Corinthians 14:7-11.
 4. There is no value unless the message is interpreted - 1 Corinthians 14:13, 14.
- D. The speaker was to “pray that he may interpret” - 1 Corinthians 14:13.
 1. “Tongues” were not to be used unless “interpreted.”
 2. If we assume from this Scripture alone, that the gift of interpretation came in answer to prayer rather than by the laying on of the apostles’ hands, we have conflict with other Scriptures.
 - A. There would never have to be a no-interpreter situation such as in 1 Corinthians 14:28.
 - B. The Romans would not have to wait for Paul to come to receive spiritual gifts - Romans 1:11.
 - C. Philip would not have had to wait for the apostles Peter and John to arrive, he could have simply told the Samaritans to pray - Acts 8:14-17.
 3. The “Pray that he may interpret” (v. 13) takes us back to verse 1 and the “desire the gifts.”
 - A. These gifts came through the laying on of the apostle’s hands - 2 Timothy 1:6; Acts 8:17, 18; Romans 1:11; Acts 19:1-6.
 - B. A man could then “desire” and “pray” for the gift, but

- receive it by the laying on of the Apostles' hands.
4. This verse, then, cannot be correctly used to teach that tongues and interpretations came through prayer only.
 - E. "Understanding is unfruitful" (1 Corinthians 14:14) does not mean that the tongue speaker could not understand himself.
 1. "Unfruitful" means "does not bear fruit" (Matthew 13:22; Titus 3:14), because he is not communicating with his audience.
 2. Clearly, from the text, we see that understanding is necessary to edification and fruitfulness.
 - F. Paul instructed the first century Christians to pray and sing in such a way that it would bear fruit - 1 Corinthians 14:15.
 1. Prayers must be understood to do this - 1 Corinthians 14:16.
 2. Hearers must be edified in prayer as well as in speaking - 1 Corinthians 14:17.
 - G. There is no value in unknown speech - 1 Corinthians 14:19.
 - H. Self-edification is childish - 1 Corinthians 14:20.
 - I. Isaiah referred to the Assyrian language - 1 Corinthians 14:2.
 - J. Tongues were a sign to be used for a benefit of outsiders - 1 Corinthians 14:22.
 - K. Ecstatic speech was not distinctive, but was used by other religions - 1 Corinthians 14:2.
 - L. Tongues were not to be spoken unless there was an interpreter present - 1 Corinthians 14:28.
 - M. God is not the author of unintelligible speech - 1 Corinthians 14:33.
 6. 1 Corinthians 12:28 - all "gifts" stand or fall together.
 - A. If one believes in the necessity of gifts today, they must also accept the need for Apostles today.
 - B. Pentecostals deny the need for such.
 7. Ephesians 5:18 - commanded to be "filled with the Spirit," but Luke 1:15, 41, 67, show three people filled with the Spirit who yet did no miracles.
 8. Romans 8:16 - The Holy Spirit bears witness "with" our spirits and not "to" our spirits.
 - A. No indication here that the Holy Spirit bears witness through some "feeling."
 - B. He bears witness through the Word of God.
 9. Conclusions:
 - A. No ecstatic tongues then or now from God.
 - B. Tongues were never designed or intended for devotional use.
 - C. Tongues were not designed to continue.
 1. Instead they were designed to last only through the apostolic age.

- D. They did not all speak in tongues then.
 - 1. Therefore, they are not part of “faith” or being “filled with the Spirit.”
- 5. Tongues were for the first century only.
 - A. The definition according to the Bible.
 - 1. Mentioned first in Mark 16:17-20 where Jesus promised “tongues” along with several other “signs” to confirm the Word.
 - 2. Seen first in Acts 2:1-11, where “tongues” meant languages.
 - B. “Tongues” were always a “sign” of something new and not for self-edification.
 - 1. “Tongues” are for a “sign” to the “unbelievers” - 1 Corinthians 14:22, 23.
 - A. Acts 2 - Tongues convinced the unbelieving crowd that the Apostles were speaking God’s Word - new revelation.
 - B. Acts 10:44, 45 - Tongues convinced the unbelieving Jewish Christians accompanying Peter and convinced the Apostles that the Gentiles could enter the kingdom - new revelation.
 - C. Acts 19:1-6 - Tongues guaranteed to the crowd that Paul was an authentic apostle with the true message of Christ - new doctrine - 1 Corinthians 12:12.
 - D. Hebrews 2:1-4 - Tongues were a consistent practice in apostolic times of revelation of God’s new truths.
 - 2. Reasons why signs were used in the early church.
 - A. There was no New Testament.
 - B. The twelve Apostles could not be everywhere.
 - C. See Acts 8:17, 18; 19:1-6; Romans 1:11; 2 Timothy 1:6.
 - D. This clearly shows that the “gifts” were confined to the apostolic age and limited to that age - 1 Corinthians 13:8-10.
 - 3. The “Faith” was completed in the first century.
 - A. Jude 3; Galatians 1:6-9; John 20:30, 31; 14:26; 16:12, 13 - The apostles knew “all the truth” that God intended to reveal.
 - B. We no longer need “serpents, poisons and tongues” to know the authenticity of the message.
 - 4. These “signs” were written so that we might believe and have life.
 - A. “Signs” have accomplished their purpose.
 - B. We can now believe Jesus without tongues, etc., and can have life without such phenomena.
 - C. Thus, there is no Biblical purpose for tongues today.
- 3. The real issue at hand is that there are two different kinds of religion involved - Objective and Subjective.
 - A. Objective Religion.
 - 1. The Bible teaches that Objective religion is the true kind.
 - A. This is seen by consideration of how God intends for us to use the Bible.

1. Read it - 2 Peter 3:16; Ephesians 3:3, 4; 1 Corinthians 14:37;
2 Thessalonians 2:14, 15; Acts 17:11; 1 John 4:1, 6; 1 Thessalonians 5:27; Colossians 4:16, etc.
 2. Correctly, interpret it - 2 Timothy 2:15; 1:13; Titus 2:8; 2 Peter 3:16.
 - A. Use normal rules of language, as people all over the world read any given book in various language translations and draw the same conclusions.
 - B. The Bible does not have a special set of laws or rules of interpretation that sets it apart from all other literature.
 3. Form convictions from this - Romans 10:17; John 20:30, 31;
2 Thessalonians 2:15; 2 Timothy 3:16, 17.
 4. Defend those convictions - Jude 3; Galatians 1:6-10; Romans 16:17, 18.
2. The reasons Objective religion is the right one.
- A. Apostolic authority - Matthew 16:18, 19; John 14:26; 16:12, 13; Acts 2:42; Ephesians 2:20.
 1. Jesus made it clear that he would use the Apostles to bring Truth into the world.
 2. The Truth would be completely given to them.
 3. They would be the standard of right and or wrong as they would be speaking His Word.
 - B. The Bible - 2 Timothy 3:16, 17.
 1. The Bible constitutes a library of inspired documents written by men of God.
 2. Therefore, the Bible must be viewed as the basis of all we believe and practice.
- B. Subjective Religion.
1. A clear picture in history of subjective religion being found in many peoples and various religions.
 - A. Ancient pagans.
 1. The Encyclopedia Britannica, Vol. 22, states that “ecstatic speech” (tongues) is found among various peoples of primitive cultures.
 2. Jimmy Jividen writes of cults which had “tongues” even before the time of Christ (Jividen, 1971, p. 43).
 3. Whatever, could be done without the authority of Jesus could not be of him, hence, ecstatic speech could not be the “tongue” promised by him in Mark 16:17-20.
 - B. Modern pagans.
 1. Once again, we refer to brother Jividen’s book, pp. 74ff.
 2. “Tongues” are found among Eskimos, Chinese, East Africans, Indians, Moslems, etc.
 3. All used to “prove” the authenticity of various religions.
- C. Problems for tongue-speakers.

1. "Tongues" are used to "prove" authenticity.
2. How then, does one know which doctrines are actually true among the ones taught by such diverse groups as Mormons, Mohammedans, and Pentecostals?
 - A. Mark 16:20 shows that tongues were to confirm revelation.
 1. The Mormons claim this use of tongues today (as do others).
 2. How does one refute such?
 - B. Since many of the doctrines taught today, by tongue-speaking people are contradictory and or erroneous, would God confirm such by the same gift that He used to confirm Truth in the first century?
3. The concept of false teachers must be understood.
 - A. Is it possible for people to teach error while all the time believing they are teaching truth?
 - B. What about Galatians 1:8, 9; John 12:48; 2 Timothy 3:16, 17; John 16:12, 13?
 1. How are these Scriptures reconciled with the view, "I don't care what the Bible says, I can feel it"?
4. One must realize the possibility of being deceived.
 - A. See 2 Corinthians 11:13-15; Matthew 7:20-23; 2 Thessalonians 2:11, 12; Matthew 24:11; Romans 16:17, 18; Ephesians 4:14; 2 Peter 3:16, 17; 1 John 4:1, 6.
5. We must also understand the need to "test" the prophets - 1 Thessalonians 5:21; Jude 3; 1 John 4:1.
- D. The problem is the source of feeling, not the feeling themselves.
 1. Feelings are fine - Galatians 5:22, 23.
 2. But, feelings are not valid unless they express reality.
 - A. The basis or reason for the feeling must be measured rather than the feeling itself.
 3. We must be careful to never confuse some feeling with the authentic "fruit of the Spirit" engendered by the Word of God.
 - A. The basic error is in thinking that speaking in tongues is a part of the indwelling of the Spirit.
 - B. It must be seen that the "fruit" of the Spirit results from the Spirit using the Word to create, love, confidence, assurance, etc. within us.
 4. We know nothing of the Holy Spirit, except what we read in the Bible.
 5. One must not confuse "feelings" with God's answers to prayers.
- F. Experimental religion (tongues, etc.) is a tool of the Devil which promises instant salvation and cheap grace to those who refuse to submit to God's Word
4. Conclusions: Tongues are a part of an unscriptural, ungodly subjective type of religion which is clearly condemned by the Lord in the New Testament.
 - A. The tongues movement is based on a misunderstanding and perversion of the gift of tongues taught in the Bible.
 - B. Subjectivism is wrong because it causes people to dispense with the authority of Jesus in the Bible and places the issue of Truth and error on some kind of feeling.

1. It further ignores the obvious possibility of being deceived, along with the obvious difficulties caused by the fact that tongues are used as proof of all kinds of doctrines and religions.
 - A. All this ignores the fact that accepting this kind of phenomena as proof of one doctrine obligates one to accept all such claims to Truth.
- C. There is nothing in the Bible at all to indicate that tongues ever were “ecstatic speech” - obviously they were languages.
- D. Tongues:
 1. Were to cease (1 Corinthians 13:8) “when that which is perfect had come” (that is, when their purpose had been fulfilled).
 2. Their purpose was to confirm apostolic preaching - John 14:26; 20:30, 31; Jude 3, etc.
 3. Their purpose was fulfilled when the apostles had gone; hence, the purpose of tongues also was done away.
 4. They ceased when the Apostles died.
- E. Tongues are not essential to spirituality.
 1. We can be “filled with the Spirit” (Ephesians 5:18) without having miraculous powers - Luke 1:15, 41, 67; John 10:41.
 2. We are not cheated at all in not having “gifts” of the Spirit.
- F. Ecstatic speech would prove nothing, since many non-“Christian” religions practice such and did in the time of Jesus.
4. Miraculous Healing:
 - A. The view that miraculous healing is for today.
 1. Such does not indicate a belief that the Bible teaches that miraculous healing will cease.
 2. Proponents of modern-day miraculous healing point out the many references in the Bible, to healing as support of their practices.
 3. They believe its purpose is to enable man to be more spiritual as a confirming sign.
 4. It is believed that such modern-day healing is a part of the atonement from Isaiah 53:5.
 - B. The view that the Bible does not teach miraculous healing today.
 1. Definition - we need to make a proper distinction between divine healing and miraculous healing.
 - A. Divine healing - God heals in some way using providence.
 - B. Miraculous healing - God outwardly heals instantly by the laying on of hands for the purpose of confirming the word of God and is always a sign - Mark 16:17-20.
 2. A refutation of “miraculous” healing.
 - A. Some things about which we are not talking:
 1. What God is able to do?
 2. Will God answer prayer concerning healing?
 3. Does God heal?

- B. The nature of the miracles of Jesus:
 - 1. Jesus had power over nature - Matthew 8:26; John 2:1-11.
 - 2. He had power over the demons - Matthew 8:16.
 - 3. He had power over material things - Matthew 14:15-21.
 - 4. He had power over disease - Matthew 9:35.
 - 5. He had power over death - John 11:43.
- C. The purpose of Jesus' miracles:
 - 1. To prove that he was the Son of God - Acts 2:22.
 - 2. To show that he had the authority to forgive sins - Matthew 9:6.
- D. The nature of the apostles' miracles:
 - 1. They healed all manner of disease - Luke 6:18.
 - 2. They cast out devils - Mark 6:13.
 - 3. They imparted the power to heal by the laying on of hands - Acts 8:14-20.
 - 4. They raised the dead - Acts 9:36-41; 20:7-12.
 - 5. They could put a curse on blasphemers - Acts 6:11.
- E. The purpose of the miracles of the apostles:
 - 1. To prove that they were apostles - 2 Corinthians 12:12.
 - 2. To confirm the word which they preached - Hebrews 2:1-4; Mark 16:19, 20.
- F. The powers of the early church:
 - 1. Nine gifts of the Spirit in the church at Corinth - 1 Corinthians 12:1-11.
 - 2. They possessed these gifts in spite of their poor spiritual condition - 1 Corinthians 3:1-3.
- G. These miraculous powers were conferred by the laying on of the apostles' hands - Acts 8:14-20; 2 Timothy 1:6.
- H. These miraculous powers were to last only through the apostolic age.
 - 1. The power was passed on only by the apostles - Acts 8:14-18.
 - 2. The purpose was to confirm new truth - Mark 16:19, 20.
- I. Through the written signs, we receive the same faith that the early Christians did - John 20:30, 31.
- J. We are to prove all things - 1 Thessalonians 5:21.
 - 1. This is essential due to the fact that man can be deceived - Matthew 7:21-23.
- K. Later "miracles," were never used to confirm earlier doctrines.
- L. Scriptures used by believers in miraculous healers:
 - 1. Luke 11:13; Acts 8:17-20; 2 Corinthians 12:12.
 - 2. Romans 8:16 - the Holy Spirit bears witness "with" our spirit not "to" our spirit.
 - 3. James 5:14, 15 - no laying on of hands mentioned.
 - 4. John 14:12 - it would be hard to do greater miracles than Jesus did.

5. Matthew 12:39; Mark 16:20 - signs would accompany the preaching of new revelation.
6. Isaiah 53:5 - assumes the "healing" here is physical rather than spiritual redemption.
 - A. Isaiah is speaking of the healing of the soul.
 - B. If physical healing of the body, the physical condition of the body would indicate the condition of the soul.
 1. This would result in Christians having no sickness or disease.
 2. But Paul, Timothy, Epaphroditus and Trophimus were all afflicted with defects and illness.
 - C. Matthew 8:17, quotes this passage in reference to Jesus' healing, but as a sign of His deity.
 - D. Redemption of the body is in the future - Romans 8:24.
 - E. If Isaiah 53:5 refers to all redeemed, no Christian would need glasses or false teeth.
- M. Why are difficult cases turned away by miraculous healers?
- N. Why are so-called healings today not permanent?
- O. A summary of the healings of the Bible:
 1. Jesus healed all who came to Him.
 2. His healings were instantaneous.
 3. Jesus' cures were organic and not just functional - outside and observable.
 4. Healings were to confirm the Word in the Bible, but today some are using the Word to confirm their "healings."
 5. New Testament cures required no special atmosphere.
 6. New Testament cures required no financial expenditures.
 7. Healings were complete.
- P. The same claims of miraculous healing are used to "prove" Catholicism, Mormonism, Buddhism, and others.
- Q. List the healings recorded in the New Testament under these categories: (1) Jesus', (2) Apostles', (3) churches', (4) Devil's, and notice the following conclusions:
 1. Miracles were signs to confirm some message.
 2. Miraculous healings were not for all people.
 3. They healed in the presence of their enemies.
 4. Those who worked miracles did not testify concerning their own miracles, but preached the Word of God.
 5. Deception is possible:
 - A. Simon - Acts 8.
 - B. Matthew 7:21-23 - "Many cast out devils". . ."I never knew you."
 - C. 2 Thessalonians 2:9-12 - men can be deceived by lying miracles.
- R. Deception - how not to be deceived:
 1. Ephesians 2:2 - are they obedient or disobedient?

2. 2 Thessalonians 2:10 - do they love the Truth?
3. Matthew 7:21-23 - do they love to do the will of God?
4. 1 John 4:1-6 - prove the spirits by determining if they follow the teachings of the apostles.
5. Romans 16:17, 18 - do they cause divisions by teaching error?
- S. Questions for the miraculous healers:
 1. Define a miracle - different from divine healing.
 2. Does God answer prayer?
 3. Did God heal by miracles in the first century?
 4. For what purpose? - Mark 16:17-20; Hebrews 2:4; Acts 5:16, etc.
 5. Describe first century healing.
 6. Who healed them? - Acts 8:14-20; 1 Corinthians 12.
 7. Does God promise such healing today? (No apostles)
 8. Can Satan use miraculous healings today? - 2 Thessalonians 2:9-12.

15. CULTS:

- A Cultism runs rampant today (Please see The Four Major Cults by Anthony Hoekema, as much of this material has been gleaned from his book.)
 1. Cultism has existed long before November of 1978, and Jonestown, Guyana (Appel, 1981, p.3).
 - A. We became more aware of it then.
 2. There are some 101 New Age Cults and Religions (Marrs, 1990).
 3. Cults may take many forms, but, basically, we can define cultism as a movement which distorts or warps orthodox faith to the point where truth becomes perverted into a lie.
 - A. Baalen, stated that "the cults are the unpaid bills of the church." (Baalen, 1938, p. 12).
 1. By this, he implies that if the church had done her work, the cults would not exist.
 4. There are numerous reasons why people are attracted to the false doctrines and practices of the cults:
 - A. Love of Darkness - John 3:19-21.
 1. Certain cults appeal to the sensual side of man.
 - B. Spiritual Immaturity - 1 Corinthians 3:1, 2; Ephesians 4:14; Hebrews 5:11-14.
 - C. Spiritual Subversion - Galatians 1:6-9; 2 Corinthians 11:13-15; Colossians 2:18.
 - D. Intellectual Pride - 2 Corinthians 11:3, 4; 1 Corinthians 1:19-21.
 5. A Language Barrier:
 - A. In order to understand the cults, one must be willing to learn a "new language."
 1. Common biblical words and phrases take on new meanings with the cult member.
 2. "The average non-Christian cult owes its very existence to the fact that it has utilized the terminology of Christianity, has borrowed liberally from the Bible, almost always out of context, and sprinkled its format with evangelical clichés

and terms wherever possible or advantageous. Up to now this has been a highly successful attempt to represent their respective systems of thought as 'Christian.'" (Martin, 1965, p. 20).

- B. To understand what a cult member is saying one must constantly ask them what they mean when they use a common everyday term.
 - 1. Even the simplest of terms cannot be overlooked.
- B. Earmarks of the Cults:
 - 1. Modern day religious cults have certain "earmarks" that are common among them.
 - A. If we know these "earmarks" we can prevent ourselves, and others, from being trapped by them.
 - 2. Consideration of "earmarks":
 - A. Usually, built upon the personality of a modern prophet.
 - 1. When discussing "Bible" with certain cult members names, such as Joseph Smith, Ellen G. White, Herbert W. Armstrong, Charles Taze Russell, Mary Baker Eddy; Sun Myung Moon, etc., etc., etc., will be heard more often than the Lord's.
 - 2. Cultism could not exist without the teachings of the personality that began the cult.
 - B. Usually, built upon so-called additional revelation.
 - 1. The Book of Mormon, Science and Health With the Key to the Scriptures, The New World Translation, and the Divine Principle are examples of such so-called "additional revelation."
 - 2. These writings are esteemed as high as or higher than the Bible with these groups.
 - C. A stress of the lack of dependability of the English Bible.
 - 1. In order to propagate their errors through their books of "revelation," doubt must be cast upon the Bible in its present form.
 - D. Doctrinal Ambiguity.
 - 1. "Hidden" doctrines are constantly revealed when one studies the cults.
 - A. These doctrines are not only withheld from the general populace, but, also, from the rank and file member of these groups.
 - 1. And, especially, the newer converts.
 - 2. For example:
 - A. Mormon leaders are not quick to teach that God was a man who became God.
 - B. Herbert W. Armstrong's doctrine, that man will become god, is not known to many rank and file listeners of the World Wide Church of God radio program.
 - C. The Jehovah Witnesses are slow to mention their belief that Jesus came in 1914.
 - 3. These types of doctrines are withheld from the converts until they have been properly brainwashed to accept whatever they are told.
 - E. Exclusivism.

1. Cult members are almost always at odds with the rest of the “religious world.”
 2. As a matter of fact, they are usually aggressive in their attack of other “religions.”
 3. Persecution is welcomed and gloried in.
- F. A perversion of the person of Jesus.
1. The cults almost always have poor Christology.
 - A. The J. W.’s deny His deity.
 - B. Adventists claim He is Michael the Archangel.
 - C. Christian Scientists deny he came in the flesh.
 - D. Mormons deny the virgin birth.
 - E. Armstrongism denies His unique Sonship.
 - F. Theosophy places Jesus on a level equal to Buddha, Confucius, etc.
- G. The use of difficult passages as proof texts.
1. Mormons use 1 Corinthians 15:29 to support their baptism for the dead theory.
 2. Jehovah Witnesses build a whole doctrine on the 144,000 of Revelation 7:4-8 and 14:1-5.
 3. Armstrongism takes the so-called ten lost tribes of Israel and comes up with its British Israelism theory.
 4. The Adventists made a doctrine on the cleansing of the sanctuary.
 5. By such “proof texting,” cults are able to “defend” polygamy, soul sleeping, Sabbath keeping, annihilation, baptism for the dead, eternality of matter, degradation of the black race, baptism of the Holy Spirit, celestial marriage and dozens of other such false doctrines.
- H. A misunderstanding of the nature of man.
1. Two ideas here:
 - A. First, certain cults see man as nothing more than an animal without an eternal soul.
 - B. Second, others see him as eternal in the same way that God is eternal.
 1. They are actually claiming that man will become a god someday.
 2. This is especially seen in many of the newer, New Age associated groups.
- I. Date setting.
1. Adventists have Jesus coming in 1844.
 2. The J. W.’s had the end of the Gentiles in 1914.
 3. The World Wide Church of God has set numerous dates, only to have them fail.
- J. Attempts at keeping the people believing in a continual revelation process.
1. Revelation has come at very convenient times in the past.
 2. For example:
 - A. When the United States outlawed polygamy, God “revealed” to Mormons it was to cease.
 - B. Following the publicizing of the Mormon position on blacks serving as priests they received a “revelation” from God that it was now okay.

- K. Plagiarism.
 - 1. The Book of Mormon's basis is found in the writings of a backslidden Congregational preacher by the name of Solomon Spaulding.
 - 2. The Book of Abraham is a perversion of the Book of the Dead.
 - 3. Mary Baker Eddy's Science and Health With Key to the Scriptures is a plagiarism of Phineas P. Quimby's Science of Man, and Dr. Francis Lubar's The Medical Physical Religion of Hegal.
 - 4. Plagiarism is also seen in the writings of Herbert W. Armstrong and Ellen G. White.
- L. Advocacy of the doctrines of premillennialism.
 - 1. The majority of cults thrive on the doctrine of the earthly reign of the cult.
- M. A perversion of the doctrine of the need for atonement.
 - 1. Christian Scientists deny the need of salvation because all is mind.
 - 2. Mormons teach that Christ's atonement was for Adam's sin, and redemption for personal sin is worked out by one's own good works.
 - A. There is also the need, at times, for one to shed his blood in death in order to be redeemed.
 - 3. Armstrongism teaches that past sins are removed by Christ, but salvation is now earned by observing the Ten Commandments.
- N. A misunderstanding of the person of the Holy Spirit.
 - 1. To the Christian Scientist the Holy Spirit is the divine science.
 - 2. To the J. W. and Armstrongism, the Holy Spirit is but the power of God.
 - 3. To the Mormons the Holy Spirit is the highest order of matter or substance.
- O. A misunderstanding of life after death and retribution.
 - 1. To the Mormon the righteous become gods.
 - A. Further, all men, except the most sinful will go to heaven.
 - 1. Here is where one must ask, "What do they mean by heaven as they believe in three "heavens"?"
 - 2. The J. W.'s claim the second death is extinction.
 - 3. The Adventists believe in soul sleeping and annihilation.
 - 4. Armstrongism denies the existence of hell.
 - 5. The Christian Scientist denies the reality of, and the need of, a judgment day.
- P. Distinguishing "prohibitions" that cement the followers together.
 - 1. Mormons forbid the use of coffee and tea.
 - 2. Jehovah Witnesses forbid birthday celebrations, blood transfusions, and saluting the flag and pledging the allegiance.
 - 3. Christian Scientists frown upon members going to Doctors.
 - 4. Armstrongism forbids involvement in politics, scouts, P.T.A., and the eating of certain meats.
 - 5. Adventists forbid the eating of pork.
- Q. Although I have only mentioned five or six specific cults, this does not mean that others do not have some of these "earmarks."
 - 1. I simply wanted to center in on the major ones and the ones that we will be

- studying.
- 2. By the way, referring to these groups as “cults” is specific to each author.
 - A. As such, some may want to dispute individual references.
 - B. However, based on the criteria above, each of these groups fall within the classification so far as I am concerned.
- C. Things to know when confronting the cults.
 - 1. The basis of the proper approach.
 - A. Based upon 1 Peter 3:15.
 - 1. Do not fear the “enemy”.
 - 2. Prepare yourself for the job before you.
 - 3. Provide an answer for what you believe and practice religiously.
 - 4. Do this in gentleness and reverence.
 - 2. The practice of the early church.
 - A. They preached and defended their practice - Acts 4:5-22; 5:30; 7:1-60; 10:39.
 - B. They used the basis of opposition to their belief as a means to begin to teach.
 - 1. Judaism - Acts 2.
 - 2. Paganism - Acts 8:9-13; 13:4-13; 14:8-18; 16:16-18; 17:16-34.
 - 3. Problems within - Acts 15:5, 19, 20, 23-29; 20:28-31; 21:18-26.
 - 3. The necessity of teaching the cultist.
 - A. They are lost.
 - B. No forbiddance of such teaching found in 2 John 10, 11.
 - 4. What we need to do to prepare ourselves.
 - A. Focus on individual cult.
 - 1. I.e. Jehovah’s Witnesses, Mormons, Seventh Day Adventists, etc.
 - 2. Study and refute apologetically their doctrines.
 - 3. Understand their terminology.
 - B. Focus on the area of discernment.
 - 1. You must discern what the cultist means.
 - 2. You must be careful that the cultist doesn’t misuse what you have said.
 - A. Remember, cultists redefine terms or words.
 - B. The correct understanding is that which coincides with the Bible.
 - C. Certain words mean one thing to the Christian while altogether something else to the cultist.
 - 3. Biblical examples of discernment problems - Acts 14:8-28; 17:16-34.
 - C. Focus on hermeneutics.
 - 1. Proper interpretation of the Bible is extremely important - 2 Timothy 3:16, 17; Acts 8:27-37; 17:10-12; 18:24-28.
 - D. Have a sound doctrinal knowledge in order to teach the truth - 1 Timothy 4:1-16; 2 Timothy 3:16, 17.
 - 1. Example of false doctrine - Armstrong teaches that the Bible nowhere teaches the eternity of hell.
 - A. In doing so, they refer to the passages where the word “Hades” is found.
 - B. They claim that since the Bible nowhere says that Hades is eternal, then hell is

- not eternal.
- C. However, the Bible uses the word Hades to describe the intermediate state of the dead while it uses the word Gehenna to speak of the final abode of the unrighteous dead.
- D. The problem is a basic misapplication of these two words.
- E. We must have the ability to show the Bible to be superior to the “extra-revelation” books.
 - 1. I.e. such books as The Book of Mormon, The Divine Principle, etc.
 - 2. These books do not clarify the Bible as claimed.
 - A. They go beyond it.
 - 3. This involves a study of evidences.
 - A. The Bible can be shown to be true historically.
 - B. While books like the Book of Mormon, et al., fail miserably here.
 - C. The Bible can be verified historically and prophetically to be true.
 - 1. All the rest lack such proof.

16. MORMONISM:

- A. History:
 - 1. Began Fayette, New York on April 6, 1830 (Sacred, 1975, p. 1).
 - 2. Begun by Joseph Smith, Jr.
 - A. Smith was born Dec. 22, 1805, at Sharon, Vermont.
 - 1. He was the fourth of nine children.
 - B. Bruce Kinney stated, “His parents and relatives were all poor, ne’er-do-well visionaries, guided by dreams, seeking hidden treasures and often in conflict with the officers of the law. Joseph was regarded by his neighbors as the worst of the lot.” (Kinney, 1912, p. 17).
 - C. At the age of twenty, Smith purchased a “seeking stone,” otherwise called a “peep stone,” by which he claimed he could locate hidden treasure.
 - D. In 1827, he found Emma Hale, whom he persuaded to elope with him.
 - E. From the age of ten to fifteen he showed no indication of any religious attitude.
 - 1. It was during this time that his mother, two brothers and one sister joined the Presbyterian Church (Testimony, 1978, p. 2).
 - F. In 1820, he went into the woods near Palmyra, N. Y., where his parents had moved when he was ten, to ask God which religious group he should join.
 - 1. He claims that both God and Jesus visited him telling him that “All churches are an abomination in the sight of God.” (Apostasy, 1983, pp. 13, 14; Sacred 1975, p. 1; Testimony, 1978, pp. 3-5).
 - A. By the way, records show that in New York State Smith sought membership in a Methodist Church.
 - 1. This seems to be strange activity for a man who had been previously told by God not to join any such group.
 - G. On September 2, 1823, he claims another appearance of an angel to him in his bedroom (Sacred, 1975, p. 1).

1. This was the angel Moroni.
 2. Moroni allegedly told Smith that he would receive a book which would “contain the fullness of the everlasting gospel.” (Mediator, 1980, p. 8).
 - A. This book was to be written on two golden plates.
 3. He was also to receive two stones, the Urim and Thummin, in silver bowls, which he would use to translate the text of the plates.
 4. According to Smith, Moroni appeared three times that night (Testimony, 1978, pp. 8-13).
- H. On September 3, 1823, an angel appeared again and told him he could tell his father of these events (Testimony, 1978, pp. 13, 14).
1. On September 22, 1827 the plates were delivered to his keeping.
 - A. Previous to this time they had been buried by Moroni, while he was still mortal, in the Hill Cumorah, in New York (Mediator, 1980, p. 7).
 - B. The plates from which Smith allegedly translated the Book of Mormon had been hidden from 421 A.D. until 1827.
 1. Depending upon whether they were of gold or brass, they weighed from 250 to 750 lbs.
 2. Yet Smith allegedly ran the three miles home, knocking down three men who attempted to take them from him, dislocating his thumb.
 3. Along with the plates he carried the breast plates, the Urim and Thummin, and the sword of Laban that he had also found.
 2. In March of 1826, in Bainbridge, N.Y., a trial found Smith guilty of being a disorderly person, an imposter, and of using a peep stone to “find” treasure.
 - A. Three defendants testified that he could “find” treasure by viewing a peep stone placed within a hat.
 1. Although later, the following also stated that Smith used a “peep stone.”
 - A. Willard Chase, December 11, 1833.
 - B. Isaac Hale, March 20, 1834.
 - C. William Stafford, December 1933.
- I. In 1827 and 1828, he began to translate the plates.
1. In 1879, his wife revealed how he did this.
 - A. He sat with his head buried in a hat containing a peep stone.
 - B. What was “revealed” to him from within was written down by another.
 - C. All the time this was going on the plates laid on the table near him.
- J. In 1829, the first edition of the Book of Mormon came out.
1. Subsequent editions have gone through numerous corrections.
- K. In 1830, Smith organized the “Church of Christ,” which was the original name given by him (Testimony, 1978, pp. 27, 28).
- L. Smith was assassinated in Carthage, Illinois June 27, 1844.
- B. The Book of Mormon:
1. Smith claims the Book of Mormon relates the story of people who lived on this continent prior to Columbus (America, 1980, pp. 1, 8; What, 1982, pp. 25, 26).

- A. He claims that the Jaredites left the tower of Babel prior to the confusion of tongues and sailed to this land.
- B. A second migration involved Jewish people migrating from Jerusalem.
 - 1. This was Lehi (A supposed prophet), and his family who left Jerusalem about 600 years before Christ.
 - 2. Lehi supposedly had two sons, Nephi and Laman.
 - A. Nephi was good - produced the Nephites - white skinned people.
 - B. Laman was bad - produced the Laminites - cursed with brown skin.
 - 3. The Laminites destroyed the Nephites and when Columbus found America he found decedents of the Laminites who had become Indians.
- 2. The origin of the plates that the Book of Mormon was allegedly translated from is said to be that the Nephites had received words from God and wrote them in “reformed Egyptian Hieroglyphics” because the Hebrew took up too much space.
 - A. Smith was given the Urim and Thummin to use in the translation of the book.
 - B. Those who recognize Egyptian language deny that these plates were written in such.
 - C. Smith claimed that the Book of Mormon was the most correct of any book on earth because it was translated by the gift and power of God - Book of Mormon, introduction page.
 - 1. Yet when one compares the original Book of Mormon with the present-day translation they will find 3,913 places where changes have been made to remove mistakes.
 - A. Jerald and Sandra Tanner, once Mormons themselves, have documented these changes (Tanner, 1980).
 - 1. This book can be ordered from Utah lighthouse Ministry.
 - B. By the way, Sandra Tanner is the great-great-granddaughter of Brigham Young.
- 3. The Book of Mormon claims that the American Indian is Jewish by descent.
 - A. The Mormons claim that the Smithsonian Institution has used the Book of Mormon to place the American Indian historically.
 - 1. However, the Smithsonian Institution denies such.
 - A. I have a letter from the Smithsonian Institution which clearly indicates such and asks for the names of any who use their name in such a way as the Mormons have in the past.
 - B. Actually, they claim that the American Indian is Mongoloid, instead of Jewish.
 - C. It has also been shown that the Mormon claim would not be genetically possible.
- 4. There is no archaeological evidence to support the Mormon claim concerning the Indians.
 - A. The Book of Mormon is written to allegedly “cover a period of from nearly two thousand years before Christ to about four hundred years after Christ” (Flint, 1966, p. 4).

1. Claims are made of intricate road systems, steel, etc., being in existence then.
- B. Yet there has been no artifacts found to sustain such claims.
 1. The Mormon archaeological books are based on pictures taken somewhere else.
5. Three witnesses:
 - A. Mormons claim that three men were specially endowed by God to serve as direct witnesses that the plates were true (Testimony, 1978, pp. 22-26).
 1. These three witnesses were Oliver Cowdery, Martin Hams, and David Whitmer.
 - B. It is interesting that all three of these so-called witnesses eventually repudiated Mormonism to a certain degree.
 1. Cowdery stated at Norton, Ohio, in 1839 that he had left the Mormon Church.
 2. Harris also claimed to have left them.
 3. Whitmer stated that he left the Mormons in 1838.
 - A. He later wrote a book in which numerous Mormon doctrines and practices are called into question (Whitmer, 1887).
 1. Photographic copies of the original 1887 edition are available today from various places.
 - C. Joseph Smith, Hyrum Smith, and Sidney Rigdon all attest to the fact that all three eventually turned from Mormonism.
 6. Things which support the Bible but disprove the Book of Mormon:
 - A. No archaeological evidence to support the Mormon claim.
 1. As previously stated, the Book of Mormon is written to allegedly cover a period of time from 600 B.C. to A.D. 421 involving the continent of North America.
 - A. Look up the following places in the encyclopedia or on the Internet and see if they are to be found:
 1. Land of Helam (Mosiah 23:35).
 2. Ammonihah (Alma 8:8).
 3. Land of Zarahenla (Alma 53:10).
 4. Nephiah (Alma 62:18).
 2. Archaeology serves as proof of the Bible.
 - A. Excavations at Ebla and Syria have unearthed bills of lading from shipments to the cities of Sodom and Gomorrah.
 - B. Numerous other cities such as Jericho, Hazor, Megiddo, Bethel and Jerusalem have all been located.
 3. None of the cities named in the Book of Mormon that are unique to it have been located.
 - B. The people of the Book of Mormon have not been located.
 1. People mentioned in the Bible have been proven to exist.
 2. People such as Nephi, Laman, Lemuel, Ishmael, Zenos, Zerahemah, and Zoram are unheard of except in Mormon literature.
 - C. Numismatics stand against the Book of Mormon.

1. The various monies mentioned in the Bible have been shown to be authentic.
2. The Book of Mormon, in Alma 11: 5-19, mentions the senine of gold, the seon of gold, the shum of gold, and the Jimnah of gold.
 - A. Further, the Book of Mormon mentions the senum of silver, amnor of silver, the exron of silver, and the omti of silver.
 - B. Others are listed as the shiblon, the shiblum, and leah.
3. None of which have been proven to have existed.
- D. Science has proven the Bible to be true and has disproved the Book of Mormon.
 1. The Bible has been scientifically and medically proven to be true.
 - A. See Leviticus 17:11-14; Deuteronomy 23:12, 13; Psalms 8:8; Isaiah 40:22; Job 25:5; 26:7.
 2. The Book of Mormon speaks of spring steal years before Christ - 1 Nephi 16:18.
 3. The Book of Mormon speaks of electricity - 1 Nephi 17:53.
 4. The Book of Mormon speaks of the compass - 1 Nephi 18:12.
 - A. Remember, the Book of Mormon allegedly records history from some 2,000 years before Christ until around 400 years after Christ.
- E. Prophecy condemns the Book of Mormon.
 1. The Bible has been proven to be prophetically true.
 - A. Over 300 prophecies found in the Old Testament concerning Christ.
 - B. Their fulfillment verifies the authenticity of the Bible.
 2. The Book of Mormon fails here.
 - A. Note Jacob 6:6-9, written concerning Christ, and appears to have been written after the birth of Christ.
 - B. Ephesians 3:8-10 speaks of these matters as a mystery prior to the coming of Christ.
7. Source of origin of the Book of Mormon.
 - A. Numerous suggestions as to exactly where the Book of Mormon came from.
 1. However, few critics of the Book of Mormon suggest that it actually originated with Smith as its original author.
 - B. Many of those who have written against the Book of Mormon believe that it originated from the pen of a retired Congregational Preacher by the name of Solomon Spaulding in 1810.
 1. Spaulding wrote two books.
 - A. The first was called Manuscript Story and the second Manuscript Found.
 2. It is believed that Sidney Rigdon stole the manuscript from a printer by the name of Patterson, who lived in Pittsburgh (Kinney, 1912, pp. 52, 53).
 3. Numerous individuals testified that Smith had read Manuscript Found.
 - A. John Spaulding (Solomon's brother), Martha Spaulding (Solomon's sister-in-law), Henry Lake (Solomon's business partner), Aaron Wright, Oliver Smith, Nahum Howard, Artemus Cunningham, John N. Miller, Matilda Davidson (Solomon's widow), and others.
 4. Some believe that Spaulding first wrote the book which was stolen by Rigdon

who reworked it, with the help of Smith and Cowdery.

- C. Some believe that it originated from Ethan Smith's "View of the Hebrews" which was published in Poultney, Vermont.
 - 1. Many similarities are seen:
 - A. Both set forth the Hebrew origin of the American Indian.
 - B. Both talk of an ancient book buried in the ground.
 - C. Both speak of prophets and seers.
 - D. Both mention the Urim and Thummin and a breastplate.
 - E. Both speak of ancient Egyptian inscriptions.
 - F. Both talk of a civilized and a barbaric element in the population.
 - G. Both have references to the destruction of Jerusalem.
 - H. Both talk of the gathering of Israel "in the last days."
 - I. Both quote extensively from Isaiah.
 - J. Both speak of a great Gentile nation rising up in America in the last days to save Israel.
 - K. Both speak of the practice of polygamy among the early people.
 - L. Both speak of widespread ancient civilization on the American continent.
 - M. Both speak of an appearance of a white God on the American continent.
- C. Mormon Division:
 - 1. Utah Mormons - i.e. Church of Jesus Christ of Latter Day Saints.
 - A. First called The Church of Christ.
 - B. Then The Church of Jesus Christ.
 - C. Then The Church of God.
 - D. Then The Church of the First Born.
 - E. Then on May 3, 1834 it was named The Church of the Latter Day Saints.
 - F. And finally on April 26, 1838 it was renamed The Church of Jesus Christ of Latter Day Saints.
 - 2. Reorganized Church of Jesus Christ of Latter Day Saints.
 - A. Headquarters in Independence, Missouri.
 - B. Resulted from the taking over of the Mormon Church by Joseph Smith's wife following his death.
 - C. They accept the Book of Mormon and Doctrine and Covenants as revelation.
 - 1. They reject the Pearl of Great Price and the so-called Inspired Version of the Bible.
 - 2. They also reject polygamy and the plurality of gods.
 - 3. Church of Christ, Temple Lot.
 - A. Located in Independence, Missouri also.
 - B. Located where Smith had placed a corner stone in 1831 to indicate the future location of the Temple of the future Zion.
 - C. As seen above, this group continues to bear the original name.
 - 4. Bickertonites and Strangeites.
 - A. Bickertonites:
 - 1. Came from the followers of Sidney Rigdon.

2. Organized by William Bickerton in 1862.
3. Conducts missions among Indians in the U.S. and Canada.
- B. Strangeites:
 1. Founded by James J. Strange.
 - A. Strange ruled as “King” over some 3,000 followers on Machinac Island, Michigan.
 - B. He claimed that he was Smith’s personal choice to succeed him.
 - C. He also claimed to receive revelations.
 - D. In 1856, he was shot to death by two of his followers.
 1. These were hailed as heroes by antagonistic neighbors on the mainland.
- D. Is The Book of Mormon Superior to the Bible?
 1. Mormonism’s claim is that the Book of Mormon is more correctly translated than the Bible.
 - A. See Article of Faith #8, Appendix # 3, p. 121.
 - B. See 1 Nephi 13:26b-27.
 - C. “Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original.” (Pratt, 1946, p. 196).
 2. This alleged “perversion” of the Bible has come at the hands of the “great and abominable church” - 1 Nephi 13:26a.
 - A. According to the “Missionary Pal,” this is the Catholic Church (Ropp, 1977, p. 23).
 3. They further claim that the Bible does not contain all of God’s Word to mankind - 2 Nephi 29:3-10.
 - A. See also Article of Faith #9.
 - B. Richards, suggests that there are other “scriptures besides those contained in the Bible and in the Book of Mormon.” (Richards, 1962, p. 59).
 4. Some important points of consideration:
 - A. First, when confronted by the subterfuge of “incorrect translation,” one should inquire deeper into the matter.
 1. For example, ask the one making such a statement if he/she reads and speaks the Biblical languages.
 - A. If they do not, and they don’t, inquire of them how they know their claim is true.
 2. Secondly, note that their claim makes a liar out of God - Matthew 5:18.
 5. Sincere prayer over the Book of Mormon.
 - A. Note Moroni 10:4.
 - B. Doctrine and Covenants 9:8.
 1. The sole basis for belief in the Book of Mormon is a feeling.
 2. Thus, feelings overrule facts.
 - C. In order to teach the Mormons, we must get them to consider things intellectually.
- E. Doctrinal Problems of the Mormons:
 1. The Mormon Concept of Deity:

- A. According to Mormon theology God is the Father, Son and the Holy Spirit.
 - 1. When said this way, it sounds “orthodox.”
 - 2. But when a study of this theory is conducted, we see differently.
- B. The Christian doctrine of the “Trinity”:
 - 1. Defined as “Within the nature of the one God there are three eternal persons, the Father, the Son, and the Holy Spirit.”
 - 2. Judaism and Christianity are in agreement on this.
 - A. Note Deuteronomy 6:4.
- C. One must put the Mormon claim to test.
 - 1. Mormon theology is that Joseph Smith was a prophet of God.
 - A. Likewise, Brigham Young was considered to be the voice of God by his own statement.
 - 2. What did they teach on this matter?
 - A. It is important to see exactly what the early leaders said, and what the early Mormons believed.
 - 1. If the teachings can be shown to be false, then the prophets are deemed to be false prophets, and the entire system fails - Deuteronomy 18:22.
 - B. The entire system is based on one man’s attestation of the authenticity of the appearance of the angel Moroni, etc.
 - 1. To refute Joseph Smith is to refute Mormonism.
 - C. Joseph Smith’s last sermon included the following remarks:
 - 1. “God was once as we are now, and is an exalted man.”
 - 2. “He was once a man like us.”
 - 3. “Yes, the God Himself, the Father of us all, dwelt on an earth the same as Jesus Christ did.”
 - 4. “You’ve got to learn to be gods yourself.”
 - A. These statements were made only a few days before his death.
- D. Mormons use passages which say that God has eyes, ears, nose, and feet to “prove” Him to be human - Eyes - Genesis 6:8 - Ears - Genesis 44:18 - Nose - Isaiah 65:5 - Feet - Exodus 24:10.
 - 1. Psalms 91:4 - “feathers” - is God a chicken?
 - 2. Deuteronomy 4:24 - “consuming fire” - is God a volcano or blast furnace?
 - 3. John 6:35, 48 - “bread of life” - is God a loaf of bread?
 - 4. John 10:9 - “door” - does God have hinges?
 - 5. John 15:1 - “vine” - is He a fruit or a vegetable?
 - 6. The problem is, they argue from the finite to the infinite in Genesis 1:26.
 - A. I.e. if man is made in God’s image, then God is man.
 - B. Note John 4:24 - “God is Spirit. . .”
 - C. See also Ecclesiastes 12:7 showing the death of the flesh while the “spirit returns to God”.

1. Therefore, man is created in the spirit image of God.
- E. Man may become a God.
1. Thus, the doctrine of polygamy to accommodate the need to have bodies for the pre-existing souls.
 2. This idea follows the mythology of Greek, Indian, and other pagan nations.
 3. This gives way to the idea of eternal sex, "Sex. . .is an eternal quality which has its equivalent everywhere. Since we have a Father, who is our God, we must also have a mother, who possesses the attributes of Godhead." (Widtsoe, n.d., p. 565).
- F. Mormon religion is polytheistic in nature:
1. The Father is a God.
 2. The Son is a God.
 3. The Holy Spirit is a God.
 4. Every male Mormon member of the priesthood is striving to become a God himself with multiple wives and eternal sex.
 - A. Undoubtedly appeals to the carnal side of man.
 5. Smith stated, "In the beginning the head of the Gods called a council of the Gods and they came together and concocted a plan to create the world to people it." (Journal, n.d., Vol. VI, p. 5).
 - A. Young stated, "Gods exist and we had better strive to prepare to be one with them." (Young, n.d., p. 35).
 - B. He identified the God of the Mormons by "revelations", "Hear oh inhabitants of the earth, Jew and Gentile, saint and sinner, our Father Adam came into the garden of Eden, he came into it with a celestial body and brought Eve, one of His celestial wives with him. He is our Father and our God, and the only God with whom we have to do." (Young, n.d., pp. 50, 51).
 1. This is the Adam-God doctrine (We'll discuss a little later).
 2. It is historic Mormon theology, yet denied by most Mormons today.
 3. Keep in mind though, Young supposedly made this statement by "revelation."
 - C. Lorenzo Snow stated in poetical form: "As man now is, God once was; As God now is, man may be. A son of God, like God to be. Would not be robbing deity." (Snow, 1919, p. 71).
 1. It is claimed that this "truth" is taught in Doctrine and Covenants, Sec. 121, vrs. 28 and 32.
 - D. The Uniform System for Teaching Families (Mormon Missionary teaching material), pp. D-3, 5 states, "Every person ever born on this earth lived in this premortal existence. We did not have physical bodies of flesh and bone as we now have. We lived as spirit-children of our Heavenly Father...We testify to you that God

is the father of our spirits, and that we lived with him before this life.” (Ropp, 1977, p. 15).

- G. When Mormons say, “We believe in God” we must ask, “Which one?”
1. This will bring to the forefront their polytheism.
 2. Watch for an attempt to say that you do not understand what the polytheist is.
 - A. They claim they do not worship a multiplicity of gods and, therefore, are not polytheistic.
 - B. It must be pointed out that polytheism is the belief in a plurality of gods, not necessarily the worship of such.
 3. Mormon texts used to “prove” the existence of a plurality of gods considered.
 - A. 1 Corinthians 8:4-6
 1. Note carefully the word “called.”
 2. Calling something one thing or the other does not make it so.
 - B. 2 Corinthians 4:4
 - C. Exodus 7:1
 1. Note “to Pharaoh.”
 - A. Pharaoh was a pagan, a polytheist.
 - B. By the end of the ten plagues, Moses would look like a god to Pharaoh.
 - D. By the way, it might be good to inquire, based upon Pratt’s statement, how present day Mormons know that these Scriptures are “unperverted”.
 1. It appears that only those Scriptures which they are able to use as “proof” of their false doctrines were passed over when the Catholics were busy “perverting” the Bible.
 - A. And if you believe that, I have some ocean-front property for sale.
 4. Mormon gods progress while the God of the Bible remains the same eternally.
 - A. They claim that God has progressed from a state of manhood to godhood.
 1. This doctrine is referred to as Eternal Progression - Appendix 4, p. 123.
 2. Remember it was Joseph Smith who first stated, “As man is, God once was; as God is, man may become.”
 3. “. . .God progressed to godhood. He *was* a man. He had a father. He became a god through obedience to the laws and ordinances of the universe. . .It is not only true that God became God, but it is also true that His doing so was not unusual. . .Joseph Smith said that God was not God from all eternity. . .” (Spencer, 1984, pp. 50-52).

- B. Malachi 3:5
- C. Psalms 90:2
 - 1. The Mormon god has a beginning, while the Biblical God does not.
- D. Isaiah 9:6
 - 1. Father of eternity.
- E. Exodus 3:14, 15
 - 1. Connect to Galatians 4:8 which shows what true deity is.
 - 2. Note also the phrase "Eternal One."
 - 3. By nature God is only one God.
- F. Gods (little g), can be made, but are not deity.
 - 1. Isaiah 43:10; 44:6, 8; 45:22
- G. John 10:30-38
 - 1. Psalms 82:6
 - A. Gods - Elohim - translated gods, God, mighty ones, rulers, judges, depending on context.
- D. Contradictions in Mormon literature on this subject:
 - 1. Unitarianism:
 - A. In the Book of Mormon - Mosiah 7:27; Ether 3:14.
 - B. In Smith's Translation of the Bible "...and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it." Luke 10:23, so-called "Inspired Version."
 - 2. Monotheism:
 - A. The Pearl of Great Price, Book of Moses 2:1.
 - B. Smith's "Inspired Version" "corrected" several passages in order to eliminate any suggestion of polytheism - Genesis 6:1, 2; Exodus 22:28; Luke 3:38.
 - 3. Polytheism:
 - A. The Pearl of Great Price, Book of Abraham, 4:1-5:20.
 - B. Doctrine and Covenants 132:37.
- E. The Book of Mormon is silent about the many Gods theory.
 - 1. Instead, it teaches the unity of the Father, Son, and the Holy Spirit - Mosiah 15:3, 4; Alma 11:44; Moroni 7:1, 2; 2 Nephi 31:21; Alma 11:28, 29.
 - 2. The Book of Mormon teaches that God is a changeless deity - Mormon 9:9, 10, 19; Moroni 8:18; 3 Nephi 24:6.
 - 3. Likewise, the Bible teaches contrary to this theory - Deuteronomy 6:4; Isaiah 44:6, 8; 45:5; John 1:1; 17:3; 1 Corinthians 8:4.
- F. The Adam - God Theory:
 - 1. Theory introduced April 9, 1852 by Brigham Young.
 - 2. Basic premise was that Adam was Michael the Archangel and the God of this world.
 - A. "Within Mormon angelology Adam is Michael the Archangel, the Ancient of Days." "The Social Psychological Basis of Mormon New Orthodoxy."

(Master's thesis, by Own Kendall White, Jr., University of Utah, June 1967, pp. 101-104, Tanner, 1980, p. 193).

- B. "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . He is Michael, the Arch-angel, the Ancient of Days! . . . He is our Father and our God, and the only God with whom we have to do." (Young, Vol. 1, pp. 50, 51).
- C. The Millennial Star, vol. 15, p. 801 stated, ". . . Adam is really God! And why not?" (Tanner, 1980, p. 195).
- D. The following "hymn" was published in 1856.
 - 1. It was titled "We Believe In Our God."
 - A. "We believe in our God the great Prince of His race, The Archangel Michael, the Ancient of Days, Our own Father Adam, earth's Lord, as is plain, Who'll counsel and fight for his children again. We believe in His Son, Jesus Christ, who in love to his brethren and sisters, came down from above to die to redeem them from death, and to teach to mortals and spirits the Gospel we preach." (Tanner, 1980, p. 177).
- E. "Concerning the item of doctrine alluded to by elder Caffal and others viz., that Adam is our Father and God, I have to say do not trouble yourselves, neither let the Saints be troubled about that matter. . . If, as Elder Caffal remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, the Prophet and Apostle Brigham has declared it, and that is the Word of the Lord." (Millennial Star, Vol. 15, p. 482, 534, Geer, 1979, p. 71).
- 3. All of this is later denied.
 - A. LeGrand Richards wrote in a letter dated May 11, 1966, "Your - third question: 'Is the Adam God Doctrine, as taught in the Journal of Discourses, true?' Answer: No." (Tanner, Shadow or Reality, 1972, p. 178).
 - B. Spencer W. Kimball denounced the Adam-God doctrine in October, 1976, "We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance is the Adam-god theory." (Church News, Geer, 1979, p. 74).
- 4. One who is familiar with the Bible quickly sees through this.
 - A. Adam was a sinful man - Genesis 3:17; 1 Corinthians 15:22.
 - 1. Keep in mind, though, they have an attempted dodge around this.
 - A. Apostle John A. Widtsoe stated, "The co-called 'fall' became a necessary, honorable act in carrying out the plan of the Almighty." (Joseph Smith - Seeker After Truth, p. 160, Tanner, 1980, p. 192).
 - B. Joseph Fielding Smith said, ". . . the fall of man came as a blessing in disguise. . . it is not always a sin to transgress a law." (Doctrine

of Salvation, vol. 1, pp. 114,115, Tanner, 1980, p. 192).

2. It can also be seen that Michael and God are two distinct personalities - Jude 9; Revelation 12:7.

G. Adam was the Father of Jesus by sexual intercourse.

1. Brigham Young stated on April 9, 1852 that “Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven.” (Journal of Discourses, vol. 1, pp. 50, 51, Tanner, 1980, p. 199).
2. J.A. Widtsoe made a feeble attempt to deny that Young ever taught such.
 - A. He claimed that only “Enemies of the church or stupid people could ever reach such a conclusion.” (Tanner, 1980, p. 199).
3. Yet, it can be proven that Young did indeed teach such:
 - A. Joseph Smith stated, “They tell us the Book of Mormon stated that Jesus was begotten of the Holy Ghost. I challenge that statement. The Book of Mormon teaches no such thing. Neither does the Bible. It is true that there is one passage that states so, but we must consider it in the light of other passages with which it is in conflict.” (Joseph F. Smith, Doctrines of Salvation, Crane, 1976, p. 76).
 - B. “The birth of the Savior was as natural as are the birth of our children: It was the result of natural action. He partook of flesh and blood - was begotten of His Father, as we were of our fathers.” (Brigham Young, Journal of Discourses, 8:115, Crane, 1976, p. 77).
 - C. “Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us. That he came to this world in a resurrected [sic] body &c more hereafter.” (On the Mormon Frontier, The Diary of Hosea Stout, vol. 2, p. 435, Tanner, 1980, p. 200).
 - D. “I believed, along with all other Mormons, that Jesus is merely one of God’s billions of sexually begotten sons. . .I did not then know of Mormonism’s secret teaching that God came to earth with a fleshly body and ‘overshadowed Mary causing her to conceive.’” (Geer, 1979, p. 16).
 - E. “The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the lawful wife of God the Father. . .” (Orson Pratt, The Seer, 1946, p. 158, Geer, 1979, p. 61).
 - F. “Christ was begotten by an Immortal Father in the same way that mortal men are begotten by mortal fathers. . .Christ was born into the world as the literal Son of this Holy being; he was born in the same personal, real, and literal sense that any mortal son is born to a mortal father. . .he was begotten, conceived and born in the normal and natural course of events. . .” (Bruce McConkie, Mormon Doctrine, pp. 547, 742, Geer,

- 1979, p. 63).
- G. "What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven." (Brigham Young, Journal of Discourses, Vol. 1, pp. 50, 51, Geer, p. 68).
 - 4. Both the Bible and the Book of Mormon teach that Mary came to be with child by the Holy Spirit - Luke 1:35; Alma 7:10.
 - H. According to Mormonism God possessed a physical body of flesh.
 - 1. See Doctrine and Covenants 130:22.
 - 2. "He is our Father. . .and was once a man in mortal flesh as we. . .God has once been a finite being" (Brigham Young, Journal of Discourses, Vol. 7, p. 333, Tanner, 1980, p. 175).
 - 3. ". . .God. . .is a personal Being, a holy and exalted man, a glorified, resurrected Personage having a tangible body of flesh and bones, an anthropomorphic Entity. . ." (Bruce R. McConkie, Mormon Doctrine, p. 250, Tanner, 1980, p. 177).
 - 4. "God ' . . .passed through the experiences of mortal life, including death and resurrection. . . ' and is an exalted man who 'occupies space, has a body, parts and passions, can go from place to place, can eat, drink and talk as well as man; does not differ materially in size.'" (Geer, 1979, p. 51, quoting from Principles of the Gospel, High Priest's 3rd Year Course of Study for Quorums of the Priesthood, p. 13).
 - A. Note, also, that the above quotes picture God as being a resurrected Being.
 - 5. Scriptures which clearly deny such to be true - John 4:24; Luke 18:26-28.
 - A. Book of Mormon passages which deny such - Alma 11:38, 39; 18:26-28; 22:9-11; Mormon 9:9-11; Moroni 8:18.
 - I. God was once a baby having a Father and Mother.
 - 1. "I believed in a 'Father in heaven who was begotten on a previous heavenly world by His Father.'" - Orson Pratt, The Seer p. 132, "The God of Mormonism was once a helpless, burping baby - born to Mormon parents who brought Him up to. . .at the age of eight, the child-God supposedly had to undergo baptism by immersion for the remission of His sins. . .At about the age of twelve, God the Father, was ordained a deacon. . ." (Geer, 1979, pp. 8, 9).
 - 2. "I want to reason a little on this subject. . .If Jesus was the Son of God, and John discovered that God the Father of Jesus Christ had a father, you may suppose that He has a Father also. Where was there ever a son without a Father?" (Joseph Smith, History of The Church, Vol. 6, p. 476, Geer, 1979, p. 53).
 - 3. ". . .then we shall go back to our Father and God, who is connected with one who is still farther back; and this Father is connected with one still further back, and so on. . ." (Journal of Discourses, Vol. 5, p. 19, Tanner, 1980, p.

- 175).
4. "Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other." (Brigham Young, Journal of Discourses, Vol. 9, p. 286, Tanner, 1972, p. 164).
 - A. You can find numerous other quotes in this book on this subject.
- J. God and Jesus were polygamists.
1. "No official guesstimate has ever been made as to the number of God's wives. But if it is as Mormons assert, that it takes nine months in heaven for each of God's wives to bear a spirit-child, and if over three thousand babies are born on this earth every minute, the number of God's wives would not only be an astronomical figure, but I venture to say a ludicrous one." (Geer, 1979, p. 84).
 2. "...Joseph Smith the Prophet taught that Adam had two wives." (Journal of Discourses, Vol. 26, p. 115, Tanner, 1980, p. 249).
 3. "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because, he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him. . ." (Jededia M. Grant, Journal of Discourses, Vol. 1, pp. 345,346, Tanner, 1980, p. 249).
 4. "...Mary, Martha, and others were his wives, and that he begat children." (Orson Hyde, Journal of Discourses, Vol. 2, p. 210, Tanner, 1980, p. 251).
 5. "...it will be seen that the great Messiah who was the founder of the Christian religion, was a polygamist. . ." (Orson Pratt, The Seer, 1946, p. 172, Tanner, 1980, p. 251).
- K. God came from another planet, having been made from the dust of that earth.
- A. "Adam was made from the dust of an earth, but not from the dust of this earth." (Brigham Young, Journal of Discourses, Vol. 3, p. 319, Geer, 1979, p. 70).
2. Mormon Idea of Heaven:
- A. Note chart - The Mormon Idea of Heaven, Appendix # 5, p. 124.
 - B. Realms of deity:
 1. The first estate.
 - A. Where God lives.
 - B. As we have seen, Mormons teach that God had a physical resurrected body.
 1. He lives with His many wives, producing spirit-babies.
 - A. Everyone who lives on earth once lived there as a spirit, but now lives in a physical body.
 - B. Therefore, this is the first place man lived.
 2. The second estate.
 - A. This is the second place man lived.
 - B. Mormons teach the concept of three heavens - Doctrine and Covenants, Sec. 76: Introduction, 70, 71, 88.
 1. The telestial.

2. The terestial.
3. The celestial.
 - A. The celestial is the highest.
- C. Almost everyone, according to Mormon Theology, goes to heaven, i.e. one of the above.
 1. "The gift of the resurrection will come to all men because of the death and resurrection of Christ. . . Christ taught that all will go to different places after the resurrection, depending on how well we have kept his commandments." (Uniform System for Teaching Families, pp. D-13, 17, Ropp, 1977, p. 19).
 2. "...A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of water and the Spirit." - History of the Church, Vol.1, p. 283, (Tanner, 1980, p. 509).
 3. According to Mormon teaching, Jesus lived, died, and rose from the dead to purchase all.
 - A. Therefore, all will be saved.
 1. Bad people go to the telestial kingdom.
 2. Good people go to the terrestrial kingdom.
 3. Mormons go to the celestial kingdom.
 4. This theory is contrary to the teachings of the Book of Mormon, to say nothing of the Bible - 1 Nephi 15:35; Alma 5:24, 25, 39.
- D. Four elements for the Mormon to get started to heaven.
 1. Faith.
 2. Repentance.
 3. Baptism.
 4. The Holy Spirit.
 5. However, these do not get one to heaven.
 - A. Therefore, the Blood Atonement theory of the Mormons that man must atone for certain sins himself by the shedding of his own blood (We will have more on this later).
- F. Five things practiced in order to get into the Temple:
 1. Morality.
 2. Loyalty.
 3. Tithing - Sec. 85:3; 64:23; 119; 120, Doctrine and Covenants.
 4. Word of Wisdom - Sec. 89, Doctrine and Covenants.
 5. Duty - Sec. 20: 68-84, Doctrine and Covenants.
 6. The failure of one of these will keep one out of passing through the temple, which will keep them out of the celestial heaven.
- G. Three things to be done after entering the Temple:
 1. Baptism for the dead.
 - A. "Strange it is that with the rather frequent mention of temples in the Hebrew scriptures and with the pointed and oft-quoted

- references to baptism for the dead, that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead.” (Richards, 1980, p. 6).
- B. “Joseph Smith himself. . .went into the Mississippi River one Sunday night after meeting, and baptized a hundred. I baptized another hundred.” (Wilford Woodruff, *The Deseret Weekly*, vol. 42:554, Tanner, 1980, p. 512).
 - C. “We drew a little nearer and heard several names repeated by the elders as the victims were doused, and you can imagine our surprise when the name George Washington was called.” (Charlotte Haven, *Overland Monthly*, Dec., 1890, pp. 629, 630, Tanner, 1972, p. 451).
 - D. “Baptism of the living, for the dead, is performed in the temples of the Lord erected to his name and at his command in this dispensation.” (Richards, LeGrand, 1980, p. 177).
 - E. “Those saints who neglect it [i.e. baptism for the dead, R.W.S.] in behalf of their deceased relatives, do it at the peril of their own salvation.” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 193, Hoekema, 1963, p. 65).
 - F. The “greatest commandment given us, and made obligatory, is is the temple work in our own behalf and in behalf of our dead.” (Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 2, p. 149, Tanner, 1980, p. 517).
 - G. Baptism for the dead is taught in the Doctrine and Covenants 124:29, 30, 33; 127:5-7; 128:1-3, 5, 12-18.
 - I. Yet the Book of Mormon teaches to the contrary - Alma 34:32-35.
 - 1. It is interesting that even though the Book of Mormon supposedly contains the “fullness of the gospel,” it never mentions the doctrine of baptism for the dead.
 - J. The primary Bible passages used to support this theory are 1 Corinthians 15:29 and 1 Peter 3:18-20.
 - 1. 1 Corinthians 15:29
 - A. There have been over thirty interpretations given to this passage through the years (I’ll list three or four of the major ones).
 - 1. The word dead in the phrase, “baptized for the dead,” refers to Christ.
 - A. Thus, the question, “If Christ be not raised, why be baptized for him?”
 - B. The word dead, in this passage, is from the Greek root word “Nekros,” which is plural, which means “baptized for the dead (ones)”.
 - 2. The word baptism should be understood metaphorically

referring to the sufferings of the early Christians.

- A. Theory violates the hermeneutical rule that words should be given their usual and ordinary meaning, unless something within the context demands a figurative interpretation.
 - 1. There is no such thing found within.
- 3. The Mormon theory that this text teaches baptism by proxy.
 - A. First, this theory totally disregards the context - resurrection.
 - B. Secondly, it perverts the significance of baptism as taught in the New Testament.
 - C. Third, it disregards the New Testament teaching relative to the plan of salvation.
 - 1. The New Testament teaches that faith is a prerequisite to salvation, and that baptism is only administered to believers - John 8:24; Hebrews 11:6; Mark 16:16.
 - 2. The New Testament teaches that repentance is a prerequisite to salvation - Luke 13:3, 5; Acts 2:38; 17:30; 2 Peter 3:9.
 - 3. The New Testament teaches the necessity of confession as a prerequisite to salvation - Matthew 10:31, 32; Romans 10:9, 10.
 - 4. The New Testament teaches the necessity of baptism of live, repentant, confessing people - Matthew 7:21; Hebrews 5:9; Mark 16:15, 16; Acts 2:38; Matthew 28:18-20, etc.
 - 5. The New Testament teaches that man will be judged in accordance with what he has done in his body - Romans 14:12; 2 Corinthians 5:10.
- B. Tertullian (A.D. 160-220) wrote of heretics who took this passage to mean that Christians were to be baptized in the place of unsaved dead people in order to save them (Tertullian, 48).
 - 1. As a matter of fact, this custom did prevail for some time following the time of Paul.
 - A. There is, though, no evidence that it prevailed during the time of Paul.
 - 2. It seems that as the Mormons have done so recently, others, following Paul's death, and during the second century, interpreted his words to favor such a theory and practiced such.

- A. Two specific groups practiced such:
 - 1. The Cerinthians, followers of Cerinthus.
 - 2. The Marcionites, followers of Marcion.
 - B. Both of these groups were considered to be heretics.
- C. There is no historical record of the practice of such found in the “orthodox Christian community” in the centuries which immediately follow.
- D. Further, the New Testament fails to speak of such a doctrine unless this one passage encompasses the totality of such teaching.
 - 1. If we grant such to be true, which we are not willing to do, then we must answer the following questions that cannot be answered.
 - A. Who was being baptized?
 - B. For whom?
 - C. Why were they doing it?
 - D. What affects did they believe it had for those whom it was being done?
- E. In order to understand what Paul is teaching, we must allow the passage to stay within its context.
 - 1. That context being the resurrection instead of baptism.
 - 2. At the point in time that Paul wrote 1 Corinthians, some in the church at Corinth were questioning the resurrection of the dead.
 - A. Many of them had come out of paganism, which taught that the seat of evil was the body.
 - B. And to leave the body was the answer to the problem of evil.
 - 3. Paul’s point was designed to prove the resurrection of the body.
 - A. He alluded to their baptism as a picture of a burial and a resurrection.
 - B. His basic question was, if there is no resurrection, why be baptized?
 - 4. This being based upon the fact that if there is no resurrection, then Jesus still remained within the tomb, and salvation could only be something hoped for, instead of realized.
- 2. 1 Peter 3:18-20
 - A. The Mormon theory is that the gospel is preached to those who have died.
 - 1. This “gospel” involves baptism for the remission of sins.

2. Since these are incapable of being baptized for themselves, someone does it by proxy for them.
 - A. “. . . men who had not obeyed the gospel while in the flesh, had to have the gospel preached to him. When he understands and accepts the gospel in the spirit world, or paradise, the ordinance of baptism and the laying on of hands for the gift of the Holy Ghost can be performed vicariously for him in a temple by some living person.” (Richards, L. 1980, p. 182).
 - B. See also, Doctrine and Covenants 57:10; 76:73; 128:5.
- B. Here, as with 1 Corinthians 15:29, much confusion is seen over exactly what is meant.
 1. Certain commentators think that this relates to the time in which Jesus was in the Hadean world (Acts 2:27), believing that he spoke to the unsaved of Noah’s era, giving them another chance.
 - A. They are unsure of how many actually listened to this preaching though.
 1. “The good news was announced to them that they might live; then may we not dare to hope that some at least listened to that gracious preaching, and were saved even out of that prison by the power of the Saviour’s cross?” (Spence & Exell, 1977, Vol. 22, p. 135).
The Pulpit Commentary,
 - B. One must ask, with this view in mind, Why only give this group such a chance? Why not do the same for all?
 1. Would this not make God a respecter of persons?
 - A. See Acts 10:34.
 - C. What about Hebrews 9:27?
 2. Others think a scribal error was made in the dropping of the phrase “Enoch Kai,” meaning Enoch also, which would have suggested that Enoch had preached to the imprisoned spirits.
 - A. Moffatt provides this reading, “It was in the Spirit that Enoch also went and preached to the imprisoned spirits. . .” (Moffatt, 1913, p. 294).
 - B. Although this might solve the problem with the

Mormon idea, it must be admitted that there is no manuscript verification for such a reading.

3. Still yet others believe that Jesus preached to fallen angels during the time immediately following his death.
 - A. They connect this passage to 2 Peter 2:4 and Jude 6.
 1. In Jude 6 the word “hell” is not “Gehenna,” speaking of the eternal place of the unrighteous dead, but “Tartarus,” the intermediate state of the unrighteous dead.
 - A. Greek mythology speaks of Tartarus as a murky abyss beneath Hades, for fallen angels.
 - B. These do not believe that Jesus preached the gospel to the angelic beings.
 1. This is so because angels are not included among those for whom Christ died - Hebrews 2:16.
 - C. It is believed that Jesus preached a message of proclamation of victory over Satan and the fallen angels.
 4. On this passage I am not sure if it wouldn’t be better to agree with Martin Luther, who simply said that he didn’t know what it meant.
 - A. However, let me tell you what I think Peter is saying:
 1. It seems that Jesus was involved in the preaching to the antediluvian people.
 2. They are referred to here as “spirits” because at the time Peter is writing they are in a disembodied state.
 - A. This does not need to suggest that they were in such a state when the preaching was done.
 3. They are referred to as being in “prison” due to the same reason.
 - A. There is no suggestion that these were in “prison” when the preaching was done.
 2. Endowments
 - A. Secret blessing and sealing.
 - B. Assigning of a Patriarch.
 3. Celestial marriage
 - A. The “crowning glory” of Mormonism.
 - B. Mormon marriage binds eternally.
 - C. At death Mormon men go to some inhabited planet, with

their wives, and become Gods of their planet.

1. There, they produce children and fill up their planet.
2. This is referred to as "The Law of Eternal Progression."
3. If one is not married for time and eternity, at death they only become angels.
4. Women are restricted to go only so far as their husband attains.
5. Many Mormon men "marry" the wives of non-Mormon men so they will become their wives following death.
 - A. The present idea is that Mormon men have one wife for time and numerous wives for eternity.

C. None of this, though, is in harmony with the Book of Mormon - 1 Nephi 15:35; Alma 5:24, 25, 39.

3. Mormon Idea of Hell:

- A. Reserved for Satan, his angels, and a few apostate Mormons.
- B. Smith initially took a very strong stand against the Universalist's idea of hell.
 1. This is seen in the Book of Mormon - Alma 1:3,4; 42:16; 2 Nephi 28:22, 23; Mosiah 3:38, 39; 3 Nephi 27:11, 17.
- C. However, within a year he had completely changed his mind.
 1. See Doctrine and Covenants 19:6 dated March, 1830.
 - A. This "endless torment" does not mean torment with no end - verses 10-12.
- D. Brigham Young taught there would be no women in hell, "I doubt whether it can be found, from the revelations that are given and the facts as they exist, that there is a female in all the regions of hell." (Journal of Discourses, vol. 8, p. 222, Tanner, 1980, p. 507).
- E. Joseph Fielding Smith taught that there is some sort of a Purgatory.

4. Mormon Idea Concerning Salvation:

- A. Basic belief is that at one's conversion to Mormonism they receive forgiveness of past sins.
 1. See Article 3 and 4 of the Articles of Faith.
- B. Salvation is seen as being twofold: "Salvation is twofold: General - that which comes to all men irrespective of a belief (in this life) in Christ - and, Individual - that which man merits through his own acts through life and by obedience to the laws and ordinances of the gospel." (Doctrine of Salvation, vol. II, pp. 302, 303, Hoekema, 1963, p. 60).
- C. Baptism's role in salvation:
 1. See Article 4 of the Articles of Faith.
 2. See Doctrine and Covenants 19:31; 20:74; 84:74.
 3. Infant baptism is opposed - Moroni 8:8, 14; Doctrine and Covenants 68:27.
- D. Blood atonement in connection with salvation:
 1. "There is not a man or woman who violates covenants made with their God that will not be required to pay the debt. The blood of Christ will never wipe that out. Your own blood must atone for it." (Journal of Discourses, vol. 4, p.

- 385, Martin, 1963, p. 16).
2. "... This is loving our neighbor as ourselves; if he needs help him, if he wants salvation and it is necessary to spill his blood on earth in order to be saved, spill it." (Journal of Discourses, vol. 4, Martin, 1963, p. 17).
 3. See Geer, 1979, pp. 100-115 for a lengthy detailed discussion of this.
 4. Crimes worthy of death:
 - A. Murder.
 - B. Adultery and immorality.
 - C. Stealing.
 - D. Using the Name of the Lord in vain.
 - E. For not receiving the gospel.
 - F. For marriage to an African.
 - G. For covenant breaking.
 - H. For apostasy.
 - I. For lying.
 - J. For counterfeiting.
 - K. For condemning Joseph Smith or consenting to his death.
 1. See Tanner, 1980, pp. 493-501 for discussion and documentation on these.
 5. See Tanner, 1972, pp. 398 - 404 for in depth discussion and documentation.
 5. Mormonism advocated the theory of an accursed race of people until 1978.
 - A. The Juvenile Instructor, vol. 3, p. 157 stated, "... black skin is a mark of the curse of heaven placed upon some portions of mankind. . ." (Tanner, 1980, p. 291).
 - B. See Alma 3:6; 2 Nephi 5:21, 22; Abraham (Pearl of Great Price), 1:21-27.
 - C. "Not only was Cain called upon to suffer, but because of his wickedness he became the father of an inferior race. A curse was placed upon him, and that curse has been continued through his lineage, and must do so while time endures." (Joseph Fielding Smith, The Way To Perfection, p. 101, Crane, 1976, p. 87).
 - D. "Cain slew his brother. Cain might have been killed, and that would have put a termination to the line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin. . ." (Brigham Young, Journal of Discourses, vol. 7, pp. 290,291, Crane, 1976, p. 88).
 - E. "Do I want my children cursed as to the priesthood? If there is one drop of Negro blood in my children, as I have read to you, they receive the curse." (Race Problems As They Affect The Church, Tanner, 1980, p. 298).
 - F. Entire theory rooted in prejudice:
 1. An open examination of early Mormon history, reveals that the doctrine concerning the blacks grew out of prejudice.
 2. At first, the early Mormon Church had no real doctrine concerning blacks.
 - A. By the year 1833, though, members began to compromise with regard to blacks in order to appease their slave-holding neighbors.

- B. By 1836, Joseph Smith was endorsing the idea of slavery.
 - C. By 1851, slavery became an accepted practice in the territory of Utah.
- G. Following a great deal of discussion on the matter President Spencer W. Kimball received a “revelation” to which he stated, “. . . all worthy male members of the church may be ordained to the priesthood without regard for race or color.” (Deseret News, June 9, 1978, p. 1A, Crane, 1976, p. 87).
- 6. Masonry in comparison to Mormonism:
 - A. Smith’s early writings are filled with material condemning secret societies.
 - 1. However, by 1838 it was clear that he had changed his mind.
 - A. After he had moved to Nauvoo, he became a Mason, formed the council of Fifty, and established the secret temple ceremony.
 - B. In his History of the Church, vol. 4, p. 551 he stated, “In the evening I received the first degree in Free Masonry in the Nauvoo Lodge. . .” (Tanner, 1980, p. 535).
 - 2. At the time of his death, Smith was said to have given the Masonic signal of distress, “My God, my God, is there no help for the widow’s son” in hopes he would receive assistance from other Masons.
 - B. When one studies Mormonism, along side of Masonry they cannot help but to see the many similarities.
 - 1. Tanner lists twenty-seven parallels between the ritual of the Masons and the Mormon temple ceremony (Tanner, 1972, pp. 486-489; Tanner, 1980, pp. 536-541).
 - C. The connection between Mormonism and Masonry can be briefly summarized as follows:
 - 1. Both have secret ceremonies that are performed in secret temples.
 - 2. The “Masonic emblems” are displayed on the walls of the Mormon temple.
 - 3. The Mormon temple ritual is similar in many ways to that used by the Masons.
 - 4. Joseph Smith, along with numerous prominent members of the Mormon Church, was members of the Masonic Lodge.
 - 5. Temple ceremonies were actually performed in the Masonic hall.
- 7. With this, we conclude our study of the Mormons.
 - A. Not because we have run out of material, but because we have run out of patience.

17. JEHOVAH’S WITNESSES:

- A. History:
 - 1. Movement is similar to a movement of the early fourth century (319), led by Arius of Alexandria.
 - A. This movement contested the deity of Jesus.
 - B. Arius was condemned at the council of Nicea in 325.
 - 2. The theory was revitalized in the late 1800's by Charles Taze Russell.
 - A. Russell was born February 16, 1852 in Allegheny, Pennsylvania to Joseph L. and Anna Eliza Russell.

- B. At the age of fifteen, he quit school and became a partner with his father in a chain of clothing stores.
 - 1. He never went beyond the seventh grade in school.
- C. By now he had joined the Congregational Church.
 - 1. However, he expressed doubts relative to two of their doctrines:
 - A. Eternal torment
 - B. The Existence of Hell
 - 2. He subsequently left the Congregational Church and gave up on the Bible.
- D. At the age of eighteen, he attended an Adventist Meeting.
 - 1. There he heard a “message” that “reestablished” his faith in the Bible.
 - 2. That “message” was the Adventist teaching that man does not have a soul that survives death, and the wicked are annihilated.
- E. In 1872, he organized a Bible Class with six members in Pittsburgh, Pa.
 - 1. In 1876, he was elected the “Pastor” of that group.
 - 2. In 1879, he named the group “Zion’s Watchtower.”
 - 3. In 1884, he named the group “Zion’s Watchtower Tract Society.”
 - A. This Society published the first in a series of seven books entitled Studies In The Scriptures.
 - 1. The sixth volume was published in 1904, and the seventh was published in 1917.
 - A. The seventh volume, The Finished Mystery, caused a split in the organization.
 - B. The smaller group eventually became The Dawn Bible Students Association.
 - 4. In 1896, it became the “Watchtower Bible and Tract Society.”
- F. In 1908, the headquarters were transferred to Brooklyn, New York.
 - 1. There they purchased 17 Hicks Street which became known as the Brooklyn Tabernacle.
- G. The membership of this organization grew dramatically during the years 1942-52.
 - 1. In North America, it doubled.
 - 2. In South America, it multiplied some fifteen times.
 - 3. In the Atlantic Islands, it multiplied some twelve times.
 - 4. In Asia, it multiplied five times.
 - 5. In Europe and Africa, it multiplied seven times.
 - 6. And in the Pacific Islands, it multiplied six times.
- H. Scandal hit the movement on a large scale in the so-called Miracle Wheat Scandal.
 - 1. Russell filed a law suit against the Brooklyn Daily Eagle claiming they had written incorrectly concerning him.
 - A. On January 29, 1913 Russell lost the libel suit.
 - 2. He also brought suit against J.J. Ross, of the James Street Baptist Church of Hamilton, Ontario.
 - A. Ross had written a pamphlet denouncing Russell’s theology and personal

- life.
- B. J.F. Rutherford served as Russell's lawyer.
- C. During the trial, many falsehoods were brought out pertaining to Russell.
 - 1. Russell had claimed high scholarship.
 - A. It came out in the trial that he had actually attended only seven years of public school, having quit school at about the age fourteen.
 - B. He also claimed to have been "ordained" as a preacher, which was untrue.
 - 2. During the trial he was forced into admitting that he could not read the Biblical languages, which he had previously said he could.
- I. Russell died October 31, 1916 aboard a transcontinental train near Pampa, Texas.
- J. Following his death he was succeeded by Judge J.F. Rutherford, a Special Judge of the Eighth Judicial Circuit Court in Booneville, Missouri.
 - 1. Rutherford did not agree with everything Russell taught.
 - A. In 1929, he condemned any attempt to find God's will outside of the Bible.
 - 1. He therefore denounced Russell's interpretation of the pyramid theory.
 - A. This resulted in some friction in the organization.
 - 2. In 1931, a complete break was made with Russell.
 - A. It was then that Rutherford changed the name of the organization to the present name, Jehovah's Witnesses.
 - B. However, except for the pyramid prophecy idea, and a few other minor differences, the major theological system stayed the same.
 - 3. In 1933, Rutherford challenged the Pope, or any qualified representative, of the Catholic Church to debate him on the plight of the Jehovah's Witnesses.
 - A. He further offered to pay half the cost of radio time to debate the Federal Council of the Church of Christ on the subject of persecution.
 - 1. This Council, of course, had no connection to the true churches of Christ.
 - 4. Near the end of his reign, Rutherford's rule was not a smooth one.
 - A. Olin Moyle, head of the Witness' legal staff, sued Rutherford and several members of the Watchtower's Board of Directors in 1939.
 - 1. This was for libel to which he won a settlement of \$25,000.00 in 1944.
 - 5. Rutherford was much more a prolific writer than was Russell.
 - A. Russell's writings had been distributed over a period of sixty years.
 - 1. During these years, some fifteen to twenty million copies had gone forth.
 - B. Rutherford, in half the time, produced many times the above amount.
 - 1. He wrote over one hundred books and pamphlets.
 - 2. As of 1941, they had been translated into eighty languages.
 - 6. On January 8, 1942, Rutherford died of cancer at his mansion "Beth Sarim" in San Diego, California.
 - A. At that time, Nathan Homer Knorr was elected their third president.
 - 1. The system continued as usual.

2. There were no theological changes made.

B. Doctrinal Problems:

1. The denial of the Godhead or the Trinity.

A. The J.W.'s deny that Jesus is deity, suggesting that He was the first of God's creation, and a perfect human, but not deity.

1. See New World Translation - John 1:1.

2. "Hence he is called 'the only begotten Son' of God, for God had no partner in bringing forth his first-begotten Son, He was the first of Jehovah God's creations. . . Thus he is ranked with God's creation, being first among them and also most beloved and most favored among them. He is not the author of the creation of God; but, after God had created him as his firstborn Son, then God used him as his working Partner in the creating of all the rest of creation." (Let, 1946, pp. 32, 33)

3. "Thus, Jesus had an existence in heaven before coming to earth. But was it as one of the persons in an almighty, eternal triune Godhead? No, for the Bible plainly states that in his prehuman existence, Jesus was a created spirit being, just as angels were spirit beings created by God. Neither the angels nor Jesus had existed before their creation. . . Yes, Jesus was created by God as the beginning of God's invisible creations." (Should, 1989, p. 14).

4. ". . . the Word was a powerful godlike one. . . He is also God's 'only-begotten' Son, in that he is the only one directly created by Jehovah God. . . This child, Jesus, was not God, but God's Son. He was a perfect human. . ." (Truth, 1952, pp. 24, 47, 48).

5. "This means that he was created before all the other spirit sons of God, and that he is the only one who was directly created by God." (You, 1982, p. 58).

B. They say that there was a time when Jehovah was all alone in the universal space.

1. "There was, therefore, a time when Jehovah was all alone in universal space. All life and energy and thought were contained in him alone." (Let, 1946, p. 25).

2. "The Scriptures definitely show that immortality belonged originally to Jehovah God alone. Christ Jesus was first to receive immortality as a reward for his faithful course on earth. . ." (Let, 1946, p. 74).

C. They assert that Michael, the archangel, came to be identified as Jesus.

1. "So the evidence indicates that the Son of God was known as Michael before he came to earth and is known also by that name since his return to heaven where he resides as the glorified spirit Son of God." (Reasoning, 1985, p. 218).

2. "Scriptural evidence indicates that the name Michael applied to God's Son before he left heaven to become Jesus Christ and also after his return." (Aid, 1969, p. 1152).

3. See Colossians 1:15-17, noting the insertion of the word [other], in the New World Translation of the Holy Scriptures.

D. They teach that Jesus did not possess an immortal soul.

1. "By this statement of Scripture it is clearly seen that even the man Christ Jesus was mortal. He did not have an immortal soul: Jesus, the human soul, died. . . Jehovah God alone has always been immortal, and he bestowed immortality on Jesus Christ at his resurrection. . . The Scriptures definitely show that immortality belonged originally to Jehovah God alone. Christ Jesus was first to receive immortality as a reward for his faithful course on earth. . ." (Let, 1946, pp. 71, 72, 74).
- E. They claim that if Jesus died, and he was God, then God was dead.
 1. "One of the most mysterious things is the question, Who ran the universe during the three days that Jesus was dead and in the grave. . . If Jesus was God, then during Jesus' death God was dead and in the grave." (Let, 1946, p.109).
- F. They deny that Jesus was raised bodily, insisting that he came forth merely as a "divine spirit creature."
 1. "On the third day of his being dead in the grave his immortal Father Jehovah God raised him from the dead, not as a human Son, but as a mighty immortal spirit Son,. . . God raised him to deathless life as a glorious spirit creature." (Let, 1946, pp. 40, 41).
- G. They say that Jesus is a god, but not the mighty God.
 1. ". . . he was a mighty one, although not almighty as Jehovah God is;. . . Being a mighty one and holding this high official capacity as Logos and being before all other creatures, he was a God, but not the Almighty God, who is Jehovah." (Let, 1946, pp. 32, 33).
 2. ". . . Jesus is not Almighty God." (You, 1982, p. 40).
- H. They deny an equality of Jesus and the Father.
 1. "Prior to coming to earth, this only-begotten Son of God did not think himself to be co-equal with Jehovah God; he did not view himself as 'equal in power and glory' with Almighty God. . ." (Let, 1946, p. 34).
 2. "When Jesus was on earth he certainly was not equal to his Father,. . . After Jesus' death. . . he was still not equal to his Father. . . even since his resurrection Jesus Christ is not equal with his Father." (Truth, 1952, pp. 22, 23).
- I. They claim that Jesus was a spiritual son.
 1. "By his water baptism Jesus showed his submitting of himself to do God's will; and now God consecrated him by his holy spirit. By acknowledging him as his beloved son, God begot Jesus to be his spiritual Son once more instead of a human Son." (Let, 1946, p. 38).
- J. They deny the personage of the Holy Spirit, claiming that He is an active force.
 1. "God's spirit or active force. . . So the holy spirit is the invisible active force of Almighty God which moves his servants to do his will." (Let, 1946, pp. 42, 108).
 2. "As for the 'Holy Spirit,' the so-called 'third Person of the Trinity,' we have already seen that it is, not a person, but God's active force." (Truth, 1952, p. 24).

3. "...this is not a person but God's active force." (You, 1982, p. 40).
 4. "...it is logical to conclude that the holy spirit is the active force of God." (Reasoning, 1985, p. 381).
- K. Scriptures which indicate a plurality in the Godhead - Genesis 1:26; Isaiah 43:10, 11; Genesis 11:7; Isaiah 6:8; Matthew 3:16,17; 28:19; Philippians 2:7; John 5:23.
1. The Witnesses' problem in understanding the Deity of Jesus is rooted in their interpretation of the word death.
 - A. As we will see later, their idea of death is the cessation of consciousness or destruction.
 1. Thus, with this view of death in mind, they have problems understanding the concept of deity connected with the death of Jesus.
- L. The fact of the identity of Jesus as deity in human form is seen in the following passages - Isaiah 7:14; 9:6; Micah 5:2; John 1:1, 14; 8:58; 18:5; cf. Exodus 3:14; and Hebrews 1:3; Philippians 2:11; Colossians 2:9; and Revelation 1:8, 17, 18.
1. When one advocates a false doctrine he is often "tripped up" by his own doctrine as can be seen from the following, "Recently, the Jehovah's Witnesses made another attempt to explain who the Alpha and Omega is, and accidentally proved that Jesus is Jehovah! In an Awake article (August 22, 1978, p. 28), entitled, 'Who Is Alpha and Omega?' they wrote, 'Finally, at Revelation 22:12, 13, we read: 'Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is. I am Alpha and Omega, the first and the last, the beginning and the end.' This quotation appears among others that are ascribed to an angel and to Jesus Christ. . . Since the context does not necessitate our attributing the words of Revelation 22:12, 13 either to an angel or Jesus, they could have originated with another speaker. Consistent with the rest of the Book of Revelation, 'the Alpha and the Omega must be the Almighty God.' Six weeks after the article was published in Awake, in which the Jehovah's Witnesses say the speaker of Revelation 22:12-13 is the Almighty God, they gave Jesus credit for being the speaker! They wrote, 'Also, in his final revelation concerning "the things that must shortly take place,' Jesus stresses the suddenness with which he comes:. . . 'Look! I am coming quickly' . . . 'Look! I am coming quickly' (Rev. 22:7, 12, 20). In response to these last expressions of our Master, surely each one of us joins with the apostle John in saying: 'Amen! Come, Lord Jesus'" (Watchtower, October 1, 1978, p. 15, Martin, 1953, pp. 59, 60).
 2. They further add to their problem on this in their New World Translation of the Christian Greek Scriptures (NWT).
 - A. On page 661, they refer the reader to Revelation 1:17 in cross reference to Hebrews 13:8.
 1. In doing so, they declare that the Christ of Hebrews 13:8 is the First and Last of Revelation 1:17, who by their own rendition of Revelation 1:8 is "Jehovah God."
 2. Either there are two Firsts and Lasts, which is impossible since

Jehovah affirms that He alone is the First and the Last (Isaiah 48:12), or they are identical.

- B. When this is connected to Jesus' claim to be the "I AM" in John 8:58, it pretty much settles the matter.
 - 1. You can note, Isaiah 51:12 and 52:6 for further proof on this.
 - 2. Should the argument be made that the phrase "I AM" of John 8:58 be understood as the rendering in New. . ."Jesus said to them: 'Most truly I say to YOU, Before Abraham came in to existence, I have been.'" - please note the following.
 - A. The footnote in New World Translation . . . , p. 312, states, "I have been. . .after the aorist infinitive clause. . .and hence properly rendered in the perfect indefinite tense."
 - 1. Standard grammatical terminology is not used and neither is the argument given documented from standard grammars.
 - 2. Also, the term perfect indefinite is nothing more than an invention of the author of the footnote.
 - B. Further, this idea contradicts the reaction of the Jews who heard him make the statement.
 - 1. Had the Jews understood Him to say that he pre-existed Abraham as an angelic being, then they could not have sought to stone Him legally - John 8:59.
 - A. Under the Law there were but five cases in which stoning was legal:
 - 1. Having a familiar spirit - Leviticus 20:27.
 - 2. Cursing (blasphemy) - Leviticus 24:10-23.
 - 3. False prophets who lead to idolatry - Deuteronomy 13:5-10.
 - 4. Stubborn son - Deuteronomy 21:18-21.
 - 5. Adultery and rape - Deuteronomy 22:21-24; Leviticus 20:10.
 - B. As legalistic Jews, the only possible violation that they could have seen in this was the second violation.
 - 1. The argument by the J.W's that they were going to stone Him because He called them children of the devil (John 8:44) fails.
 - A. They did not make an attempt to stone Him on other occasions when He called them sons of vipers - Matthew 12:34; 23:33.
 - C. It should be noted that they made another attempt to stone Him in John 10:33, accusing Him of making Himself God - John 10:30, 36.
 - D. See also John 5:18; Matthew 26:63, 65; John 19:7.
 - 1. On John 19:7, etc., keep in mind there was no provision

- for the stoning of those who claimed to be the Son of God.
2. The Jew's understood that statement to infer equality with God, and thus the desire, in accordance with the Law, to stone Him.
2. Now that we have seen clear evidence that Jesus is indeed God, the J.W. theory that Jehovah alone existed eternally fails - Isaiah 43:10.
 - A. Note also John 17:5, cross referencing this with Isaiah 42:8 and 48:11.
 1. This "glory" that Jesus spoke of was not something new since He affirmed that He possessed it, with ("para," Greek) the Father even before the world came into existence.
 3. As to the idea, that Jesus did not possess an eternal soul note Hebrews 13:8, along with the above passages.
 - A. Also note Luke 23:46; Acts 7:59.
 1. Did Jesus commit His breath to God?
 4. As to Him being Michael, it must be kept in mind that only deity was to be worshipped.
 - A. The Law forbade the worship of graven images - Exodus 20:3-5; Deuteronomy 15:7-9.
 - B. Jesus refused to worship Satan - Matthew 4:10; Luke 4:8.
 - C. The worship of the beast in Revelation 14:9-11 is forbidden.
 - D. The New Testament records three instances where worship is offered to individuals only to be rejected by them:
 1. Cornelius - Acts 10:25, 26.
 2. John the Apostle falls to worship the one who speaks to him - Revelation 19:10.
 3. John falls at the feet of the angel who has been showing him the events of the book of Revelation - Revelation 22:8, 9.
 - E. It is important to note that not once did Jesus refuse worship when it was offered Him:
 1. The leper - Matthew 8:2.
 2. Jairus - Matthew 9:18.
 3. The disciples - Matthew 14:33.
 4. The Canaanitish woman - Matthew 15:25.
 5. The man born blind - John 9:35, 38.
 6. The women who ran from the empty tomb - Matthew 28:9, 17
 - F. The following passages in the New World Translation serve to disprove this position - Revelation 5:11-14; 19:10, 11; 22:8; Isaiah 43:10.
 - G. The writer of the Book of Hebrews states that Jesus is greater than the angels - Hebrews 1:4.
 1. As to why this is true, is clearly set forth in Hebrews 1.
 - A. He is God - v. 3.
 - B. He is the Son - v. 5.

- C. Angels worship Him - v. 6.
 - D. Refers to Jesus as God - v. 8.
 - E. Verses 10-13 originally referred to Jehovah on Psalms 102:26-28.
 - 1. Here they are used in reference to Jesus.
- 5. As to Jesus being a god, but not the “mighty God,” notice the following.
 - A. Isaiah 9:6
 - 1. The J.W.’s argument is based upon the absence of the article in the Hebrew text, “mighty,” therefore Jehovah, is not meant, according to them.
 - A. With this in mind we must ask, “Are there two ‘mighty Gods?’”
 - B. Note Isaiah 10:21 where Isaiah (without the article) declares that “Jacob shall return” unto the “mighty God,” and it is clearly seen that Jehovah is by His own word to Moses “the God of Jacob” - Exodus 3:6, KJV.
 - 1. Then compare Jeremiah 32:18 (with the article), the prophet declares that He (Jehovah) is “the Great, the Mighty God” (two forms of saying the same thing).
- M. Consideration of John 1:1.
 - 1. “In [the] beginning the Word was, and the Word was with God, and the Word was a god.” (New World Translation, p. 1151).
 - 2. The J.W. argument surrounds the absence of the definite article in John 1:1.
 - A. Yet, if the definite article was present then it would exclude the Father and the Holy Spirit as the definite article excludes everything else.
 - B. If it was intended for John 1:1 to say what they claim, a god or one of many gods, then an indefinite article would have been used.
 - 1. No manuscript known uses such.
 - 3. It is easily verified that the omission of the article with Theos does not mean that “a god” other than the one true God is meant.
 - A. Consider the following Scriptures, where the article is not used with Theos and see if the rendering “a god” makes sense - Matthew 5:9; 6:24; Luke 1:35, 78; 2:40; John 1:6, 12, 13, 18; 3:2, 21; 9:16, 33; Romans 1:7, 17, 18; 1 Corinthians 1:30; 15:10; Philippians 2:11, 13; Titus 1:1.
 - 4. At times, people will stoop to being somewhat less than honest in order to “prove” their points.
 - A. This is seen in relation to this point on page 776 of New World Translation of the Christian Greek Scriptures, where the writers state, “On page 761 Robertson’s Grammar says: ‘Among the ancient writers. . .[ho theos] was used of the god of absolute religion in distinction from the mythological gods.’” thus leaving the impression that the Greek Scholar Robertson was in support of their position on John 1:1 (Robertson, 1930. p. 761).
 - 1. However, they failed to finish the quote where Robertson went on to say, “In the New Testament, however, while we have PROS TON THEON (John 1:1, 2) it is far more common to find simply THEOS,

especially in the Epistles.” (Robertson, 1930, p. 761, emphasis added, R.W.S.).

5. Even the J.W.’s have a problem being consistent with their own literature on this.
 - A. With the 1969 publication of The Kingdom Interlinear Translation of the Greek Scriptures, the J.W. have literally backed themselves into a corner on this passage.
 - B. In this Interlinear, they render John 1:1 as follows, “In beginning with the Word, and the Word was toward the God, and god was the Word.”
 1. Across the page they give the normal rendering as per the New World Translation.
 - C. “The Word (Christ who became flesh, see v. 14) is called God on one side of the page and a god on the other.” (Martin, 1953, p. 51).
6. Be it argued, that the “G” of “God” is an upper case “G” on the first usage and a lower case “g” on the second usage in the manuscripts it should be pointed out that such is not true.
 - A. All Greek manuscripts were consistent in the use of either all capital letters or all small letters.
7. Biblical writers often did not use the article with Theos - Matthew 4:3, 4; 12:28; Luke 20:37,38; John 3:2; 13:3; Acts 5:29, 30; Romans 1:7, 8, 17-19; 2:16, 17; 3:5, 22, 23; 4:2, 3.
8. Consider the following translations, etc.
 - A. King James - God
 - B. Amplified - God
 - C. Living New Testament - Yahweh
 - D. 1611 King James - God
 - E. New King James - God
 - F. New International - God
 - G. American Standard - God
 - H. New American Standard - God
 - I. Good News - God
 - J. Simple English Bible - God
 - K. Revised Standard - God
 - L. Philips - God
 - M. Jerusalem - God
 - N. New American Catholic - God
 - O. English Standard - God
 - P. Englishmans’ Greek New Testament - God
 - Q. Berry’s Greek-English Interlinear - God
 - R. A.T. Robertson - Word Pictures in the New Testament - God
9. In conclusion, on this point, it is interesting to note that when one makes an attempt to find out the names of the persons who served on the translation committee of the New World Translation they are met with silence.

- A. It has been found out, that those who did serve on the translation committee did so with extreme bias.
- B. Further, it has been determined that five of the known members are Nathan H. Knorr, chairman, Fred W. Franze, George G. Gangos, Milton C. Hershel, and A.D. Schroder.
 - 1. These five men were brought up on court charges in Scotland in November of 1954.
 - A. It was determined then that with the exception of Franze, who had attended two years and dropped out of the University of Cincinnati after the second year none had any college education.
 - B. It was also determined that not a one of them was capable of reading Hebrew, Greek, or Aramaic, or possessed any translation ability, even though in the trial Franze initially claimed otherwise.
 - 1. Thus they “translated” a text they could not read.
 - 2. Dr. Edgar Goodspeed, a Greek and Hebrew scholar of some notoriety whose endorsement they sought and were refused, “Their grammar is regrettable.”
- N. As to the denial of the personage of the Holy Spirit, we submit the following:
 - 1. In study of certain passages even within the New World Translation raises some important questions.
 - A. “But the helper, the holy spirit, which the Father will send in my name, that one will teach YOU all things and bring back to YOUR minds all the things I told YOU.” - John 14:26.
 - 1. Notice the dropping of the capital letters and the reference to “the holy spirit which. . .”
 - 2. We need to ask how an active impersonal force is supposed to “teach . . . all things?”
 - B. “However, when that one arrives, the spirit of truth, he will guide YOU into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to YOU the things coming.” - John 16:13.
 - 1. Here they kind of drop the ball, don’t they?
 - A. Notice the use of the personal pronoun he.
 - 2. Even is we overlook this, how is an active impersonal force going to “guide. . .into all truth?”
 - C. “Also, do not be grieving God's holy spirit, with which YOU have been sealed for a day of releasing by ransom.” - Ephesians 4:30.
 - 1. How does one go about “grieving” an active impersonal force?
 - 2. The NWT of Acts 5:3, 4 clearly indicates that the Holy Spirit is God - “But Peter said: ‘Ananias, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that

you purposed such a deed as this in your heart? You have played false not to men, but to God.”

3. There can be little doubt then, that the Holy Spirit is personified within the Scriptures in the same way that God is.
2. The resurrection of Christ:
 - A. They claim that Jesus was raised a “divine spirit being,” or as an “invisible spirit creature” (Let, 1946, pp. 40, 41).
 - B. They further claim that the body of Jesus either “dissolved in gases or is preserved somewhere as a memorial to God's love.”
 - C. Yet the Scriptures, teach a bodily resurrection - John 2:21; 20:25, 26; Luke 24:39, 44; John 10:18.
 - D. They use 1 Peter 3:18, and other such unconnected verses to prove their point.
 1. Compare to Romans 4:24; 6:4; 1 Corinthians 15:15.
 - E. On John 10:18, the Greek word “soma” always means body.
 1. Never soul (psuche) or spirit (pneuma) as claimed by them.
3. The atonement of Christ:
 - A. They argue that the atonement is not wholly of God.
 1. Instead, they claim that is based upon somewhat of a half God - half man concept.
 - B. They say Jesus removed the effects of Adam's sin, but the work of atonement will not be fully completed until the survivors of Armageddon return to God through free will and become subject to the theocratic rule of Jehovah.
 1. Get a copy of my notes on Eschatology and give some time to a study of Premilliniasm.
3. The physical return Of Christ:
 - A. They claim that Jesus returned to the temple in 1914 and cleansed it by 1918 for judgment upon sinful men and Satan's organizations.
 - B. They further claim that as he did not rise physically, neither did he return physically, and neither will he do so.
 - C. Thayer, when discussing the Greek word “parousia,” says that it refers to the second coming of Christ in a visible form to raise the dead (Thayer, p. 490).
 1. The Greek word “epiphaneia” (appearing), as found in Titus 2:13, is more correctly translated “manifestation” or “visible” from “phanero,” “to make manifest, or visible, or known.”
 - D. The Old Testament bears out the physical return of the Messiah - Zechariah 12:10, 14:4 (compared with Matthew 24:30; Acts 1:9-12; Revelation 1:7).
4. Jehovah's Witnesses and human government:
 - A. They refuse to pay homage in any way to the flag of any nation.
 1. Further, they refuse to defend their own individual nations from assault.
 - B. Note Paul's discussion in Romans 13:1-7.
 1. Paul stressed that the “higher powers” are allowed and sanctioned by God.
5. They have an incorrect view on the existence of Hell and eternal punishment, teaching the hell is nothing more than the grave (Let, 1946, pp. 89, 91, 92, 93, 95, 97, 99;

- Truth, 1952, p. 42; You, 1982, p. 82).
- A. Their beliefs are not based upon sound or valid knowledge of the original languages.
 1. Grammatically they use poor reasoning and seldom check beyond the dictionary and lexicon stage.
 - B. According to them, Hell is “Sheol,” the grave, where mortals wait the resurrection.
 1. Their argument is that in translation, one word means one thing and has no variety of meaning.
 - A. This, of course, is not true.
 - B. For example, the Hebrew word “lechem” is translated bread 238 times, 1 time as feast, 21 times as food, 1 time as fruit, 5 times as loaf, 18 times as meat, 1 time as provision, 2 times as victuals, and 1 time as eat.
 2. Their idea that death is a state of unconsciousness or extinction is not found in the Bible.
 - A. Instead, death is portrayed as separation.
 - B. It is a conscious existence as can be seen from Matthew 17:1-3.
 1. Moses and Elijah talked with Christ.
 2. How could they have done so if they were in a non-existent state?
 3. They claim that the Greek word “Gehenna” means “everlasting death or “everlasting destruction” (Truth, 1952, p. 44; You, 1982, p. 89).
 - A. The following refer to a place of everlasting conscious torment - Matthew 8:11, 12; 13:42, 50; 22:13; Luke 13:24-28; 2 Peter 2:17; Jude 13; Revelation 14:9-11; 19:20.
 4. They claim that Luke 16:19-31 is nothing more than a parable, and that it represents an event which was fulfilled in 1918.
 1. The rich man represents the “clergy.”
 2. Lazarus represents the “faithful body of Christ,” i.e. them.
 3. Yet, it is easy to see what the story is designed to represent.
 6. They maintain a guarded orthodoxy on the subject of the Devil, deviating in only one major place.
 - A. They declare that at “the end of Satan is complete annihilation” (Let, 1946, pp. 55, 56).
 7. To the Jehovah’s Witness, the soul is not an eternal entity.
 - A. The root of the problem is in their understanding that the soul is merely a principle of life.
 8. Concerning the Kingdom of Heaven, they claim that 1914 was the end of the Gentile times and the beginning of the reign of the invisible heavenly King, Jesus Christ.
 - A. There is evidence, that Russell formulated this whole hoax that is obtainable from the July 19, 1950 copy of The Watchtower, pp. 216,217.
 - C. Numerous predictions have been made over the years by the J.W.’s that did not come true.

1. They predicted that Abraham, Isaac, Jacob and other “faithful ones of old” would be resurrected to life in 1925 (Millions, 1920, p. 88).
2. In 1929, they built Beth Sarim, a house for the Old Testament worthies who were supposed to be resurrected in a very short time (Wikipedia).
3. In 1941, it was recommend that Witnesses put off marriage until after Armageddon, which was soon to come (Watchtower).
4. In 1975, they predicted that Armageddon was to come that year.

17. WORLD WIDE CHURCH OF GOD (ARMSTRONGISM)

INTRODUCTION:

- A. “Armstrongism” is often referred to as “A Theory of Confusion.”
- B. The World Wide Church of God is supported by a small group referred to as the “little flock” (Armstrong, 1985, p. 45).
 1. They teach that Jesus came not for the purpose of saving the world, but for the purpose of calling out a “little flock.”
 2. This “little flock” would be the one and only true church of God.
 3. Its purpose is to witness in order to prepare for their work which lies ahead.
 4. That work is evangelism during the so-called millennium.
- C. Background of “Armstrongism.”
 1. Its founder, Herbert W. Armstrong, was born into a Quaker family (Armstrong, 1985, p. 11).
 - A. They attended the First Friends Church of Des Moines, Iowa.
 - B. He was evangelical while young.
 - C. But then entered a career in advertising (Armstrong, 1985, pp. 11-15).
 1. The business wiped out in 1920’s.
- D. He then moved to the Pacific North West where he transitioned from advertising to “ministry.”
 1. His wife, Loma, met a woman who held to Sabbath Day worship which Mrs. Armstrong accepted (Armstrong, 1985, p. 15).
 - A. She then taught this to her husband Herbert.
 2. Following this he came to seven fundamental conclusions that were the result of “Divine Revelation” (Armstrong, 1985, pp. 10, 11).
 - A. God does exist.
 - B. Evolution is false.
 - C. The Bible is the inspired record book to man.
 - D. Sabbath day keeping is binding as the sign that identifies us as God’s people.
 - E. Annual holy days and festival days are binding.
 - F. The wages of sin is death.
 1. Not in hell.
 2. Similar to the doctrine held by the Jehovah’s Witnesses, he believed that eternal punishment was annihilation.
 - G. Eternal life is by God’s grace imparted to us by His Holy Spirit through a direct measure.

- E. Following this he began to search for a “true church” which taught as he believed.
 - 1. One was the Church of God, headquartered in Stanberry, Missouri.
 - A. It had 50 members in Oregon.
 - B. It published the Bible Advocate.
 - 2. He “tested” them by sending in an article which they published.
 - A. Then he sent in a 300 page manuscript on the Lost Ten Tribes, which was not published.
 - 1. He maintained that the head of the group admitted he was correct but would not publish the manuscript.
 - 3. In June of 1931, he conducted campaigns in Eugene, Oregon.
 - A. He stated that he was then ordained as a minister of Jesus Christ.
- F. On the first Sunday of 1934, the “Radio Church of God” began in Eugene, Oregon.
 - 1. In February of 1934, he mimeographed the first copy of the Plain Truth.
 - A. He stated that this was the first time since A.D. 69 that the truth was heard publically.
 - B. He claimed that Simon (Acts 8:9-24), began in 33 A.D. to detract from the word (Armstrong, 1985, pp. 43, 44).
 - C. He started teaching that all not compatible with his beliefs were taught by the so-called church fathers which brought in the error.
 - D. He said he had to start his own church in order to teach truth because no one else did.
 - 1. “Only one work that is preaching the true gospel of God, the rule and reign of God to the nations, this is that work. Every other work rejects His rule through His laws, there is no exception. Yes, this is the work of the true church of God. All others are Satanic counterfeits.” (Armstrong, 1959).
- G. Varied teaching of Herbert W. Armstrong.
 - 1. Ten Tribe Theory (Anglo-Israel Theory relative to the so-called ten lost tribes),
 - A. In the past, there are three major groups which teach this theory:
 - 1. James Lovell in Fort Worth, Texas.
 - A. Edited the Kingdom Digest.
 - 2. Howard Rand, Haverhill, Massachusetts.
 - A. Destiny Publishers.
 - 3. Herbert Armstrong
 - B. History of the theory:
 - 1. Began with Richard Brothers (1757-1824).
 - A. He assumed the title of “The Nephew of the Almighty” (History).
 - B. He claimed to be a descendant of David.
 - C. He “prophesied” he would be revealed as the prince of the Hebrews in 1795.
 - D. He wrote a book entitled, “The Correct Account of the Invasion of England By The Saxons.”
 - 1. This book sought to prove that England was the descendant of the lost tribes.

C. What is the theory?

1. Armstrong says that there is a distinction between the Jew and Israel (Armstrong, 1967).
 - A. He claimed, that the Jew came from Judah and Benjamin while Israel represents the remaining ten tribes.
2. He further claimed, that when the ten tribes were taken captive by the Assyrians, who were overtaken by Babylon, they were dispersed and lost (Armstrong, 1967, p. 7).
 - A. He claimed they existed among the various nations until their migration to England.
3. He further claimed, that England is Ephraim and America is Manasseh, and the blessings that God has for Israel is reserved for England and America.
 - A. According to them, this is the key to understanding prophecy.

D. The reasoning for theory:

1. Jeremiah 31: 21 - claims this indicates wherever the tribes went they left their waymark.
 - A. Armstrong suggested that this is especially found in Europe.
 - B. He claimed, that the Danube River, Danzig, and the Danes were named when the tribe of Dan dwelt in the area (Armstrong, 1967, pp. 116-118).
2. The word “engle” in the Hebrew refers to the bullock sacrificed by Israel.
 - A. However, Armstrong claimed that “engle” meant “land,” with the name England being developed from the word.
3. He claimed, that Isaac’s sons came to Britain.
 - A. When you drop the vowel “I” from Isaac and you get sac, so “Sac’s” sons were Saxons or the children of Isaac (Armstrong, 1967, p. 116).
4. The Hebrew word “barith,” which is translated covenant, is treated in a similar way.
 - A. The word for man is “ish.”
 - B. The word for man of the covenant is “barithish.”
 1. Drop a couple letters and guess what you have?
 - A. British (Armstrong, 1967, pp. 116, 117).
5. What the Bible teaches on this.
 - A. The Ten tribes were taken in 722-721 B.C. by Assyria.
 - B. Judah was taken in 586 B.C. by Babylon.
 - C. However, Babylon was later conquered Assyria.
 1. At which time, all twelve tribes were represented.
 - A. Consider Daniel 1:1-3.
 1. Judah is mentioned in verses 1 and 2.
 2. While Israel is mentioned in verse 3.
 2. When Judah returned to Jerusalem, after the Babylonian captivity, there were large numbers of Israelites who also went - Ezra 6:17; 7:7; 8:35; Zechariah 8:13.
 3. There was no indication of any “lost tribes” when Jesus was on the

- earth.
- A. Jesus sent the disciples to the lost sheep of the house of Israel - Matthew 15:24.
 - 1. See also Acts 2:5, 32; 26:7.
 - B. Paul was of the tribe of Benjamin, which means it was not “lost” - Acts 21:39; Romans 11:1.
 - 1. Further, he called himself an Israelite - Romans 11:1.
 - 2. He identified himself with the Israelites in Romans 10:1.
 - 4. The tribes scattered in A.D. 70 with the siege of Jerusalem by Titus.
 - 5. Garner Ted Armstrong, Herbert’s son, was not convinced of this theory.
 - A. He stated that it was not essential to salvation.
 - B. He stated that the U.S. is not Manasseh.
 - C. He, further, stated that the coronation of the Queen of England did not necessarily mean what his father claimed.
 - 2. “Armstrongism” begins with the concept of a creative God.
 - A. God is seen as dual in nature - Father and Son (Armstrong, 1985, pp. 34-36).
 - B. At the end, man will be made God by keeping the feast days, the Sabbath, and the Ten Commandments.
 - 1. Allegedly, God entered the picture in the form of Christ to show man’s necessity of keeping these things in order to be born again (Armstrong, 1985, p. 39).
 - A. No one is born again in this life time.
 - 2. If man does the above, he will be raised and made God.
 - C. They reject the doctrine of the Godhead (Trinity) in order to get others into the theory (Armstrong, 1985, pp. 42-43).
 - D. The Holy Spirit is seen as a divine spiritual love instead of a “person” (Armstrong 1985, pp. 47, 93).
 - E. Jesus possessed sinful flesh.
 - 1. Yet, He repudiated it so as to set us an example.
 - 2. It is believed that the blood of Christ does not fully save any man.
 - 3. It is alleged that His death forgives men past sin at baptism, but he must keep the feast, etc., in order to be born again.
 - 4. Jesus was raised a spirit.
 - 5. They claim that the only unique thing about Jesus is His conception.
 - F. According to their teachings, salvation comes by:
 - 1. Repentance.
 - 2. Faith.
 - A. Notice how they get their “cart before the horse” here.
 - 3. Baptism for the remission of past sins.
 - 4. Receiving the Holy Spirit.
 - A. The “Seed” is planted in man but not germinated until the resurrection.
 - 5. Keep the commandments.

- A. I.e. the feasts, Sabbath, the Ten Commandments, etc.
 - B. The “Seed” (i.e. Holy Spirit), cannot become life if this is not accomplished.
- 6. Resurrection
 - A. I.e. the new birth.
 - B. Man then experiences “salvation through resurrection” (Armstrong, 1985, pp. 102-112).
- H. Biblical response to these theories.
 - 1. God as a dual nature.
 - A. On the Hebrew word Elohim Armstrong claims this simply means God, a kingdom, a family.
 - B. Yet, the Hebrew word Elohim is used as follows:
 - 1. As the name of the Creator - Genesis 1:1.
 - 2. In the realm of creation - Psalms 96:5.
 - 3. Men referred to as Elohim - Genesis 33:10; Exodus 7:1.
 - 4. Rulers referred to as Elohim - Exodus 21:6; 22:8-10.
 - 5. Distinction between Creator and creation.
 - A. When Elohim is used, this is seen - Genesis 3:8; Revelation 21:1-8.
 - B. No implication that man ever becomes God.
 - C. Jesus the Son:
 - 1. Must see the distinction between man and or angels, being sons of God and Jesus being the Son of God.
 - A. Jesus is the Son of God due to His essence and nature because He is deity.
 - B. Man can be the sons of God because they are born again - John 3:1-7; Revelation 21:7.
 - C. Angels are sons of God due to creation.
 - D. There are numerous inconsistencies when their theory is applied to the Bible.
 - 1. Isaiah 44:6; 45:5; 45:21
 - A. Jehovah is the only One.
 - 2. Elohim and Jehovah refer to the same “person.”
 - A. Elohim refers to God’s power.
 - B. Jehovah is used in covenant passages.
 - 2. Man becoming God “proof texts” considered (Armstrong, 1985, pp. 37, 85).
 - A. It is important to realize that they muddle these to get their theory.
 - B. Ephesians 3:14, 15; John 17:11; 1 John 3:1.
 - C. Remember, Satan is the first one to come to this idea - Genesis 3:5.
 - 3. The Holy Spirit:
 - A. No biblical reference to Him as a “divine spiritual love.”
 - B. When mentioned, the pronoun is masculine while the noun is neutered.
 - C. He is affected as a person by the acts of others:
 - 1. Resisted (Acts 7:51); grieved (Ephesians 4:30); blasphemed (Mathew 12:31, 32); wills (1 Corinthians 12:11); searches (1 Corinthians 2:10); makes intercession (Romans 8:26); speaks (Acts 21:11); calls and commissions men

(Acts 13:2).

- D. Attributes of Deity ascribed to the Holy Spirit.
 - 1. He performs divine works - 1 Corinthians 12; Acts 5:3, 4.
 - 2. He speaks - Isaiah 6:9; Acts 28:25, 26; Jeremiah 31:31-34; Hebrews 10:15-17.
- 4. Jesus:
 - A. Not merely unique due to His conception.
 - B. He did not possess "sinful flesh."
 - C. He is unique due to:
 - 1. His being the God-man (i.e. incarnate) - John 1:1, 14.
 - 2. His works - John 10:38.
 - 3. His sinlessness - 2 Corinthians 5:21; Hebrews 4:15; 7:26; 1 Peter 1:19.
 - 4. His bodily resurrection - John 2:19; 20:26-29; Luke 24:39.
- 5. The Sabbath and Law:
 - A. Word translated 75 times in the Old Testament.
 - B. First mention of this is Exodus 16:23, as it relates to man.
 - C. Found 35 times in the Old Testament as it refers to the ceremonial observances and not merely the Sabbath day rest.
 - D. Used in the Greek New Testament over 60 times, but never after Acts 18:4.
 - E. Facts needed to be understood to put all this together:
 - 1. Initiated in Genesis 2:1-3.
 - 2. Its purpose is given in Deuteronomy 5:15.
 - 3. One day of rest is good for man - 6 days' work - 1 day rest - Exodus 20:9-11; 23:12; 34:21; Deuteronomy 21:12-15.
 - 4. Given to Israel - Exodus 31:13, 17.
 - 5. Sabbath for man, not man for the Sabbath - Mark 2:23-28.
 - 6. Was a shadow of things to come which were fulfilled in Jesus - Colossians 2:13-17.
 - A. Like the Lord's Supper which took the place of the Passover.
 - F. Points on the first day of the week being the day of worship today:
 - 1. Jesus arose from the dead on the first day of the week - John 20:1.
 - 2. He appeared to His disciples on the first day of the week - John 20:19.
 - 3. Pentecost on the first day of the week - Leviticus 23:16; Acts 2:1.
 - 4. The Lord's Supper was observed on the first day of the week - Acts 2:42; 20:6, 7.
 - 5. The Corinthian collection was taken up on the first day of the week - 1 Corinthians 16:1-3.
 - 6. John was in the spirit on the first day of the week - Revelation 1:10.
 - 7. Mentioned by Ignatius in 110 A.D.; Justin Martyr in 100-165 A.D.; Barnabas in 120-150 A.D.; Philip Schaff in his History of the Christian Church states that there is not one dissenting historical voice against this.
 - G. On the idea that the ceremonial law was satisfied while the moral law is still

binding:

1. No such distinction seen in the New Testament.
 2. Jesus alluded to both areas:
 - A. Moral law - Mark 10:19.
 - B. Ceremonial law - Luke 5:12-16.
 3. Paul mentioned both - Colossians 2:16, 17; Galatians 2:19; 3:1-5; Ephesians 2:14-16.
 4. The writer of the Book of Hebrews mentioned both - Hebrews 7:11, 12, 18.
- H. On the concept, that salvation is yet future or potential:
1. Romans 5:9 - future tense.
 2. 1 Corinthians 15:1, 2 - present tense.
 3. Acts 2:47; 2 Corinthians 2:15 - present tense.
 4. Luke 7:48-50; Ephesians 2:8, 9; 1 Peter 1:23; Hebrews 9:26-28; Romans 8:14, 16 - past tense.

18. CHRISTIAN SCIENCE

- A. The Christian Science religion differs from other cults and main stream religions in the following ways:
1. Its non-evangelistic approach.
 - A. They do not use media as Armstrongism and others do.
 - B. Their approach is based on “enlightenment.”
 1. The Christian Science Reading Rooms, etc., serve these purposes.
 2. It demands a loyalty to Mary Baker Eddy.
 3. Its theology is based upon a metaphysical emphasis.
- B. The life of Mary Baker Eddy, founder of Christian Science.
1. Christian Science depends upon the authority of Mary Baker Eddy as the Israelites looked upon Moses (Questions, 1974, pp. 28, 29).
 2. Eddy “ordained” that the “Bible and Science and Health” be the “Pastor over The Mother Church,” which indicated a sense of equality (Eddy, 1920, p. 58).
 3. Claims her writings are clearer and more important than previous writings.
 4. Claims she is equal with Jesus.
 - A. Claims she has experienced similar things as Jesus.
 1. A similar “resurrection” following a fall and three day wait in 1866.
 2. She allegedly “bears” the sins of others as Jesus did.
 5. At first she was referred to as “Mother,” but this was dropped in 1903, (Eddy, 1920, pp. 64, 65).
 - A. They changed the wording of the model prayer to say, “Our Father-Mother God. . .” (Eddy, 1875, p. 16).
 6. Historical facts concerning Mary Baker Eddy.
 - A. Born Mary Ann Baker, July 16, 1821, at Bow, New Hampshire.
 - B. Married George W. Glover on December 11, 1843.
 1. He died of Yellow fever.
 - C. Married Daniel M. Patterson on June 21, 1853.

1. She later divorced him.
- D. Married Asa Yobert Eddy in 1877.
 1. He died in 1882 of chronic heart ailment.
- E. In 1875, she wrote the manuscript for Science and Health With Key To The Scriptures.
- F. She founded the Massachusetts Metaphysical College in Boston in 1881.
 1. From 1881 to 1889 4,000 students passed through this school at \$300.00 per student.
- G. In 1882, she had only 50 followers.
 1. By 1896, she had over 400 societies and churches.
 2. The number of Christian Science adherents and churches has been decreasing over the past several years (Barrett, 2009).
- H. She died December 3, 1910 of pneumonia.
 1. By then, she had an estimated three million dollars from the sale of various items.
- C. Sources of her theology:
 1. Her father, Mark Baker, was a strict Calvinist.
 - A. At an early age, she rejected the doctrines of eternal punishment and hell.
 2. Her health was quite bad during her youth.
 - A. Much of her theology is based upon illness and the denial of such.
 3. At the age of 15, she moved to Tilton, New Hampshire.
 - A. There she made contact with some of the “Shaker” religious persuasion, whose “prophetess” was Ann Lee.
 - B. Many points of this sect were incorporated into her theology, such as:
 1. Prayed to God as both masculine and feminine.
 2. Ann Lee was considered by the Shakers as greater than Christ and was greatly revered by them.
 - A. Eddy described her mission as superior to that of Christ.
 - B. She placed herself on an equal plane with Him.
 3. Shakers referred to Ann Lee as “Mother.”
 - A. Mrs. Baker was likewise referred to as “Mother.”
 4. Shakers named their first church the “Mother church.”
 - A. So did Mary Baker Eddy (Eddy, 1920, pp. 15, 29; Questions, 1974, pp. 29, 30).
 5. Shakers held that audible prayers were an inferior type of prayer.
 - A. So did Eddy (Eddy, 1875, pp. 11, 12).
 6. Shakers held that Ann Lee had the gift of miraculous powers.
 - A. Eddy applied the same to herself.
 4. She met Phineas Parkhurst Quimby October 18, 1862.
 - A. He was born February 16, 1802 in Lebanon, New Hampshire.
 1. In 1859, he moved to Portland, Maine where they met.
 - B. Eddy was “healed” by Quimby in November of 1862 (Milmine, 1909, pp. 56, 57).
 - C. Quimby died in January of 1866.

1. One month following his death, Eddy falls on a slick sidewalk, claims to have been given three days to live (Questions, 1974, pp. 26, 27).
 - A. She, allegedly, called for the Bible, reads Matthew 9:2 and is healed.
 - B. It is at that moment that she “discovered” Christian Science.
- D. Information concerning her “healing.”
 1. Dr. Alvin M. Cushing, her attending physician, denied such an event.
 2. Julius Dresser receives a letter from her two weeks following her supposed healing, stating that her health was failing.
- E. She then begins to utilize the manuscripts and teachings of Quimby.
 1. From 1867 to 1870 she edited, copied, and taught the theories of Quimby.
 2. In 1904, the New York Times published a critique of her theology.
 - A. They obtained a copy of Quimby's material and proved that she had simply rewritten his teachings from 1867 to 1870.
5. The Metaphysical Religion of Hegel.
 - A. Manuscript written by Frances Leber.
 - B. Eddy copied thirty-three pages verbatim, and 100 pages in substance in Science And Health.
6. James Henry Wigin
 - A. A retired Unitarian preacher became her literary advisor from 1886 to 1891.
 - B. He stated in the New York World, Nov. 6, 1906 that, “The misspelling, capitalization, and punctuation were dreadful. But these were not the things that fazed me. It was the thought and the general elemental arrangement of the work. There were passages that flatly and absolutely contradicted things that had preceded. And scattered all through were incorrect references to historical and philosophical matters. I was convinced that the only way in which I could undertake the requested revision would be to begin absolutely at the first page and rewrite the whole thing.” (Hokeman, 1963, p. 176).
 1. Quite an interesting reference to that which was supposed to be inspired.
- D. The theology of Christian Science.
 1. Basic premise is that God exists and He is Spirit.
 - A. Therefore, everything is God because nothing else exists (Eddy, 1875, p. 587).
 1. Evil does not exist, as it is only an allusion (Eddy, 1875, p. 287; Questions, 1974, pp. 16, 17).
 2. Sickness is only allusion (Eddy, 1975, p. 348).
 3. In essence, the only thing that exists is spirit.
 - A. Anything that has to do with matter is allusion.
 2. The Godhead as viewed by the Christian Scientist.
 - A. No belief in such.
 1. Life, truth, and love constitute the triune God (Eddy, 1875, p. 465).
 - B. God is seen as being “all in all” (Eddy, 1875, p. 113).
 3. Jesus Christ as viewed by the Christian Scientist.
 - A. Denies the concept of the virgin birth as being literal in the way that we would see it.

1. They accept it as a spiritual thought (Eddy, 1875, pp. 29, 30, 332).
- B. Denies that Jesus is God, but only the Son of God (Eddy, 1875, p. 361).
 1. Christ is nothing more than a divine idea while Jesus was the material reality of that idea.
- C. They see Jesus as “the highest human corporeal concept of the divine idea, . . .” (Eddy, 1875, p. 589).
- D. When referring to the miracles of Jesus, they state that Jesus actually only removed the allusion.
 1. Miracles are seen as “a phenomenon of Science” (Eddy, 1875, p. 591).
- E. Christian Science denies the death and resurrection of Jesus, viewing it as a “Spiritualization of thought; . . .” (Eddy, 1875, pp. 509, 593).
- F. They deny that Jesus atoned for the sins of man (Eddy, 1875, pp. 23, 25)
4. Their doctrine of man.
 - A. Man is living in an illusionary world since matter is nothing more than mythological (Eddy, 1875, p. 591).
 1. Illness does not exist (Eddy, 1875, pp. 377, 447).
 2. Death does not exist (Eddy, 1875, p. 386).
5. Their belief on the Bible.
 - A. Claims that “ancient versions” have “manifest mistakes” (Eddy, 1875, p. 139).
6. They do not practice water baptism but, rather see baptism as a “purification by Spirit” (Eddy, 1875, p. 581).
7. They do not take the Lord’s Supper, but see communion as “finding one’s conscience unity with God through prayer” (Questions, 1974, pp. 6, 7).
8. Heaven and hell are denied existence in so far as their being literal places (Questions, 1974, p. 6).
- E. Consideration of these matters.
 1. For Biblical refutation, on most of these points, consult material already provided.
 2. To understand their teachings, one must understand they only think of everything as divine science.
 - A. Must be able to show a different way.
 - B. Thus, we begin with God and who He is and what creation is.
 1. Creation - “Bara” - Genesis 1:1.
 2. Distinct difference between the Creator and the created - Genesis 2,3; Psalms 33:6-9; 148:1-5; 2 Peter 3:5-7; Romans 4:17; Isaiah 43:25; 42:8; Exodus 2:24; Numbers 11:1; Genesis 6:5; 2 Timothy 2:19; 1 John 3:20; Jeremiah 29:11; Ezekiel 18:30; 34:20; John 4:24; Genesis 17:1; Hebrews 1:3; Matthew 6:10; Romans 12:2; 1 John 2:17; Hebrews 10:7, 9.
 - A. Therefore, we see God is not all.
 - B. Neither is He a non-personal God.
 2. Point out that their theology is self-refuting.
 - A. Pain is real!
 1. How does one trust his senses if pain is not pain?
 2. If senses cannot be trusted, how does one trust his senses relative to Christian

Science?

3. Point out, historically, that Jesus was divine.
 - A. Show historical proof of His life, death, and resurrection.

19. SEVENTH- DAY ADVENTISM

A. History:

1. William Miller (1782-1849)
 - A. Never joined the Seventh-day Adventist movement.
 1. Yet, the history of the Seventh-day Adventist movement is rooted in his prophecies.
 - B. Born in Pittsfield, Massachusetts.
 1. He became a skeptic early in life.
 2. Yet was “converted” from his skepticism in 1816.
 3. He then began to study the Bible intensively, with the aid of Cruden’s Concordance only.
 4. In 1818, he drew the conclusion that at about 25 years from that time “all the affairs of the present state would he wound up.” (Hoekema, 1963, p. 89).
 - A. He set the date for the coming of Jesus during the Jewish year running from March 21, 1843 to March 21, 1844.
 5. In 1831, he publically stated his views.
 6. In 1834, he became a full-time Baptist preacher.
 7. In August of 1844, Samuel S. Snow, a follower of Miller, launched the “seventh-month movement.”
 - A. He predicted that Jesus would return October 22, 1844.
2. Hiram Edson
 - A. “Millerite” believers, as they were called then, met at Edson’s house October 22, 1844 to wait for the return of Christ.
 - B. Following the “failure” of Christ to return as prophesied, Edson, Franklin B. Hahn and O.R.L. Crosier set upon an “earnest study of the Scriptures.” (Hoekema, 1963, p. 92).
 1. Crosier wrote his conclusions on the subject in the Cincinnati Day-Star on February 7, 1946.
 - A. The Day-Star was an Adventist publication.
3. Joseph Bates
 - A. After having retired, following twenty-one years at sea, he took up residence in Fair Haven, Massachusetts, where he joined the Christian Connection Church.
 - B. After having read an article on the Sabbath by Thomas M. Preble in the Portland (Maine) “Hope of Israel,” Bates was convinced that the seventh day was the proper Sabbath for “Christians” to observe. (Hoekema, 1963, p. 95).
 1. This article was dated February 28, 1845.
 - C. Early in 1846, Bates wrote a forty-eight page tract entitled “The Seventh-day Sabbath, a Perpetual Sign.” (Hoekema, 1963, p. 95).
 - D. In 1847, he wrote a second edition of this tract which discussed the messages of

- the three angels of Revelation 14:6-12.
- E. In January 1849, he wrote a second tract, which was entitled “A Seal of the Living God.”
 - 1. His conclusion was that the sealing of Revelation 7 was the Sabbath.
 - 2. He, also, concluded that the 144,000 “remnants” were the faithful Adventists.
- 4. Ellen G. White
 - A. Born Ellen Gould Hannon in 1827 in Gorham, Maine.
 - B. While still young her family moved to Portland.
 - C. There the family became members of the Chestnut Street Methodist Church.
 - D. At the age of nine, she was struck in the face by a stone thrown by an older girl.
 - 1. She was unconscious for three weeks.
 - 2. Her nose was broken, and her face disfigured.
 - E. In 1840 and 1843, William Miller lectured in Portland on the subject of the Second Advent.
 - F. The entire Hannon family was converted to the teachings of Miller.
 - 1. They were soon withdrawn from by the Methodist Church.
 - G. Ellen experienced her first “vision” in December of 1844.
 - 1. Shortly after this, she experienced yet a second one.
 - 2. She then began a life of public witnessing, counseling, teaching, and writing.
 - H. On August 30, 1846 she married James White, a young Adventist preacher.
 - 1. Four sons were born to this family.
 - L. White’s husband stated that she had from one hundred to two hundred “open visions” in twenty-three years.
 - 1. These “visions” cover almost every belief and activity of the Seventh-day Adventists.
 - M. The present-day Seventh-day Adventists look upon her as a great prophet (Seventh, 1988, pp. 224, 226).
- B. Brief history of the Seventh-day Adventist Church.
 - 1. Through the missionary efforts of Joseph Bates, Adventist groups were started in Jackson, and Battle Creek, Michigan.
 - A. Battle Creek soon became the first headquarters of the movement.
 - B. In 1860, the name Seventh-day Adventist was adopted.
 - C. The year 1863 is recognized as the date of the official organization of the Seventh-day Adventist denomination.
 - 2. Presently, they have approximately one million members in the U.S., with the majority of their members living outside the U.S. (http://www.adherents.com/largecom/com_sda.html).
- C. Seventh-day Adventist source of authority.
 - 1. Their primary teachings are summarized in a set of 22 statements called the “Fundamental Beliefs of Seventh-day Adventist” (Questions, 1957, pp. 11-18) - see Appendix # 6, p. 125.
 - A. The book Seventh-day Adventists Believe. . . lists 27 “Fundamental Doctrines” which serve to replace the previous list with a “more comprehensive summary in

- 27 paragraphs” (Seventh, 1988. p. iv).
2. They claim that the Scriptures constitute their source of authority.
 3. They, further, claim that they do not exalt Ellen G. White’s words to a place of equal value as the Bible (Questions, 1957, p. 89).
 - A. However, they further claim that White had the gift of prophecy and that this gift was one of the identifying marks of the remnant church.
 1. This leads them to the conclusion that the Seventh-day Adventist Church is the remnant referred to in Revelation 12:17.
 4. They claim to test her so-called prophecies to see if they are in harmony with the Scriptures.
 - A. Yet, they claim that her instructions are in harmony with the Word of God.
 - B. They further claim that her writings are “inspired counsels from the Lord.” (Hoekema, 1963, p. 103).
 - C. They insist that the gift of prophecy is a mark of the remnant church.
 - D. They maintain that her writings are not of universal application, as the Bible is.
 1. But, instead, are particularly for the Seventh-day Adventist Church.
 - E. Their actual usage of her writings nullifies their claim.
 1. Actually, Seventh-day Adventists quote more from White than any other author.
 2. Often times, in an attempt to answer a question no Scripture is used.
 - Al. Instead, there will be given a quotation from White.
 - F. Nowhere in Adventist literature do we see an admission that she may have been in error on any point of doctrine.
 - G. D.M. Canright points to some of the problems of the Adventist movement in relation to this point in his book “The Case of D.M. Canright.”
 1. Canright was an Adventist for twenty-eight years (Canright, 1964, p. 9).
 2. He shows that they “will not neglect the study of the Bible and the Testimonies.” (Hoekema, 1963, p. 107).
 3. He further claims that Adventist who rejects or opposes the “testimonies” of White is branded as a rebel fighting against God. (Hoekema, 1963, p. 107).
 4. He stated that the Adventists have another Bible, just the same as the Mormons have.
 - A. This was in reference to the words of White.
- D. Doctrines of the Seventh-day Adventists.
1. Their beliefs about God:
 - A. Of His being of God.
 1. Seventh-day Adventists do not differ from historic “Christianity” in many ways when it comes to their understanding of God.
 - B. Of the works of God.
 1. They reject the Calvinistic view of God’s decrees (Seventh, 1988, p. 21).
 - A. They affirm that man is free to choose or reject the offer of salvation.
 - B. Hoekema sees them as being Arminians (Hokema, 1963, p. 109).
 2. They believe that God created the world in six literal days.

- A. Thus, they reject evolution.
 - 3. They accept the concept of Divine Providence.
- 2. Their beliefs about man:
 - A. The creation of man.
 - 1. Seventh-day Adventists accept the Genesis account of creation (Seventh, 1988, pp. 69-73).
 - B. The constitutional nature of man.
 - 1. They reject the dual nature of man.
 - A. I.e., that man is both physical and spiritual.
 - 2. This leads to a rejection of the immortal soul.
 - C. The condition of man in sin.
 - 1. They teach that man was created sinless.
 - A. They correctly say that at his fall man entered a state of alienation and depravity.
 - 2. They accept the Calvinistic theory of inherited sin (Seventh, 1988, pp. 90, 91).
 - A. They, like other denominations, distinguish between original and actual sin.
- 3. Their beliefs concerning Christ:
 - A. The person of Christ.
 - 1. They affirm the full deity of Jesus.
 - 2. They apply the Biblical name Michael to Christ in His pre-incarnate state instead of to a created angel (Questions, 1957, p. 71).
 - 3. Certain of their earlier teachings leave the impression that they teach that by taking on a human form, Christ assumed a polluted human nature.
 - A. Some later teachings leave the impression that they wish to repudiate this idea (Questions, 1957, pp. 53-64).
 - B. While others seem to leave the impression, they do indeed hold to this position (Questions, 1957, pp. 61, 654).
 - B. Their beliefs concerning the work of Christ.
 - 1. They teach the vicarious, substitutionary atonement of Christ.
 - 2. They teach the novel theory of Investigative Judgment (Questions, 1957, p. 15; Seventh, 1988, pp. 317).
 - A. It is referred to as “the process of blotting out sin” (Hoekema, 1963, p. 117).
 - B. It claims, that Jesus entered the holy of holies of the heavenly sanctuary on October 22, 1844 (Seventh, 1988, pp. 117-325).
 - 1. From the ascension to that date, they claim that Jesus did a work comparable to the daily ministry of the Old Testament priests, which resulted in the forgiveness of sins, but not in the blotting out of sin.
 - 2. October 22, 1844 was, according to them, the date in which Jesus entered upon the “judgment phrase” of His ministry whereby He blots out sin.
 - A. This they compare to the work of the high priest on the Day of

Atonement.

- C. Twenty-two of their Fundamental Beliefs are devoted to this theory.
- 3. Satan is viewed as the Scapegoat in all of this (Seventh, 1988, pp. 318, 319).
 - A. Actually, one cannot say that the sins of the person who has accepted investigative judgment are totally blotted out.
 - B. This will not happen until the time of the “final eradication” or the “final blotting out.”
 - 1. This, allegedly, will occur at the time just before Christ’s alleged return to earth.
 - 2. It will consist of the placing of the sins of all men, both righteous and wicked, on Satan.
- 4. Doctrine of Salvation:
 - A. The Seventh-day Adventist soteriology, on the surface, is basically the same as that of Calvin and Luther.
 - 1. It is difficult to find a clear definition of sanctification in Questions on Doctrine.
 - 2. There is some confusion as to whether they believe in salvation by “grace alone,” or if they see the need for subsequent deeds.
- 5. Doctrine of the Church and Sacraments:
 - A. Doctrine of the church.
 - 1. They call themselves the “remnant church” (Seventh, 1988, pp. 161-168).
 - B. Doctrine of the “sacraments.”
 - 1. Baptism
 - A. They oppose infant baptism (Seventh, 1988, pp. 188, 189).
 - B. Baptism is not for forgiveness of sins (Questions, 1957, p. 12).
 - 1. They claim that it follows repentance and forgiveness of sins.
 - C. It is to be by immersion (Questions, 1957, p. 12).
 - 1. A single immersion, not a triple one.
 - D. Candidates are subject to a public examination (Seventh, 1988, p. 188).
 - 1. Thirteen questions constitute the Baptismal Vow (Manual, 2005, pp. 32, 33).
 - 2. All must be answered in the affirmative or baptism is refused.
 - A. Such things as the following are a part of this “Vow”:
 - 1. Faith in the Trinity.
 - 2. Faith in Jesus Christ as Savior.
 - 3. Faith in the Bible as the inspired Word of God.
 - 4. Assent to the teachings on:
 - A. The Sabbath
 - B. The Spirit of prophecy
 - C. The remnant church.
 - 5. Abstinence from alcoholic beverage, tobacco, coffee, tea, pork, etc.
 - 2. The Lord’s Supper

- A. Is not mentioned in the Fundamental Beliefs.
 - B. The Manual requires observance once every three months (Manual, 2005, p. p. 84, Seventh, 1988, p. 204).
 - C. Foot washing and the Lord's Supper compose what they refer to as the "Communion service" (Seventh, 1988, p. 196).
- 6. Doctrine of the Last Things:
 - A. Individual eschatology
 - 1. The State of man after death.
 - A. Soul sleeping until the resurrection (Seventh, 1988, pp. 352).
 - B. There will be a resurrection of all men, seen in two resurrections (Seventh, 1988, p. 358).
 - 2. Conditional immortality
 - A. They claim that "God only hath immortality" (Seventh, 1988, p. 350).
 - B. According to them, immortality is bestowed upon believers at the second coming of Christ.
 - B. General eschatology
 - 1. Adventists believe in a literal, physical, audible, visible, and personal return..
 - 2. It will be a single coming.
 - A. They reject dispensational premillennialism and the pretribulational secret rapture.
 - 3. They do accept the idea of a millennium (Seventh, 1988, pp. 363-373).
 - A. But they deny, that it will be marked by an earthly reign of Christ over a converted Jewish nation.
 - B. They differ in several respects with the dispensational premillennialist.
 - 4. The Battle of Armageddon will be the final conflict among the nations.
 - 5. The binding of Satan is something that is now occurring,
 - 6. They believe in three resurrections:
 - A. One special and two general.
 - 1. The two general are those of the believers and the unbelievers.
 - 2. The one special, which will occur before the two general ones, will take place just before the second coming of Christ,
 - A. It will involve some unbelievers and believers.
 - 7. The resurrection and transformation of believers.
 - A. They follow the R.S.V. translation of Revelation 20:4.
 - B. On the millennium, they see it as neither earthly nor Jewish, but heavenly.
 - C. They see the wicked being raised at the end of the millennium.
 - D. Through the resurrection of the wicked Satan is to be loosed.
 - E. A second great battle follows in which Satan, the Demons, and the wicked are annihilated.
 - F. The new earth is simply the regenerating and cleansing of the present one (Seventh, 1988, pp. 372, 373).
 - 1. Christ will rule supreme and the all the saints will live with Him on the earth.

APPENDIX # 1



THE CARDINAL'S ADVICE

The following is an excerpt from an address by the cardinals of the Roman Catholic Church in 1503 to Pope Pius III.

“Of all the advice that we can offer, Your Holiness, we must open your eyes well and use all possible force in the matter, namely, to permit the reading of the gospel as little as possible in all the countries under your jurisdiction. Let the very little part of the gospel suffice which is usually read in mass, and let no one be permitted to read more. So long as people will be content with the small amount, your interest will prosper; but as soon as the people want to read more, your interest will fail. The Bible is the book, which more than any other, has raised against us the tumults and tempests by which we have almost perished. **In fact, if one compares the teaching of the Bible with what takes place in our churches, he will soon find discord, and will realize that our teachings are often different from the Bible, and oftener still, contrary to it.**”

From the National Library of Paris, folio number 1068, Volume 2, pages 650-651.

One Catholic writer claims this quote to be a fraud because he was unable to locate the source document. Being also unable to do so, I will caution any wanting to use this quote to verify it. When compared to other Roman Catholic statements concerning the Bible, it does appear to be consistent. See “[Roman Catholic Quotes Regarding the Bible.](#)” For example, in 1606 an enraged Pope Paul V told the Venetian ambassador, “Do you not know that so much reading of Scripture ruins the Catholic religion?”

<http://www.lavistachurchofchrist.org/LVarticles/CardinalsAdviceOnBibleReading.htm>

APPENDIX # 2

Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences

“Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter. In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, when He said poenitentiamigite, willed that the whole life of believers should be repentance.
2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.
3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.
5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.
6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God’s remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.
7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.
10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of

- necessity, great fear; and the smaller the love, the greater is the fear.
15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.
 16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
 17. With souls in purgatory it seems necessary that horror should grow less and love increase.
 18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.
 19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.
 20. Therefore by 'full remission of all penalties' the pope means not actually 'of all,' but only of those imposed by himself.
 21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;
 22. Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.
 23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.
 24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.
 25. The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.
 26. The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.
 27. They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].
 28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.
 29. Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severinus and Paschal.
 30. No one is sure that his own contrition is sincere; much less that he has attained full remission.
 31. Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i.e., such men are most rare.
 32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.
 33. Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;
 34. For these 'graces of pardon' concern only the penalties of sacramental satisfaction, and these are appointed by man.
 35. They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionals.
 36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.
38. Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.
39. It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.
40. True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].
41. Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.
42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;
44. Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.
45. Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.
46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.
47. Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.
48. Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.
49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.
50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.
51. Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.
52. The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.
53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.
54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.
55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56. The 'treasures of the Church,' out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.
57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.
58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.
59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.
60. Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;
61. For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.
62. The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last.
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.
66. The treasures of the indulgences are nets with which they now fish for the riches of men.
67. The indulgences which the preachers cry as the 'greatest graces' are known to be truly such, in so far as they promote gain.
68. Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.
69. Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.
70. But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.
71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed!
72. But he who guards against the lust and license of the pardon-preachers, let him be blessed!
73. The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.
74. But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury of holy love and truth.
75. To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God -- this is madness.
76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.
77. It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.
78. We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.
79. To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of

- indulgences], is of equal worth with the Cross of Christ, is blasphemy.
80. The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.
 81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.
 82. To wit: -- ‘Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial.’
 83. Again: -- ‘Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?’
 84. Again: -- ‘What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?’
 85. Again: -- ‘Why are the penitential canons long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?’
 86. Again: -- ‘Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?’
 87. Again: -- ‘What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?’
 88. Again: -- ‘What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?’
 89. ‘Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?’
 90. To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.
 91. If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.
 92. Away, then, with all those prophets who say to the people of Christ, ‘Peace, peace,’ and there is no peace!
 93. Blessed be all those prophets who say to the people of Christ, ‘Cross, cross,’ and there is no cross!
 94. Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;
 95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

APPENDIX # 3
THE ARTICLES OF FAITH

of The Church of Jesus Christ of Latter-day Saints

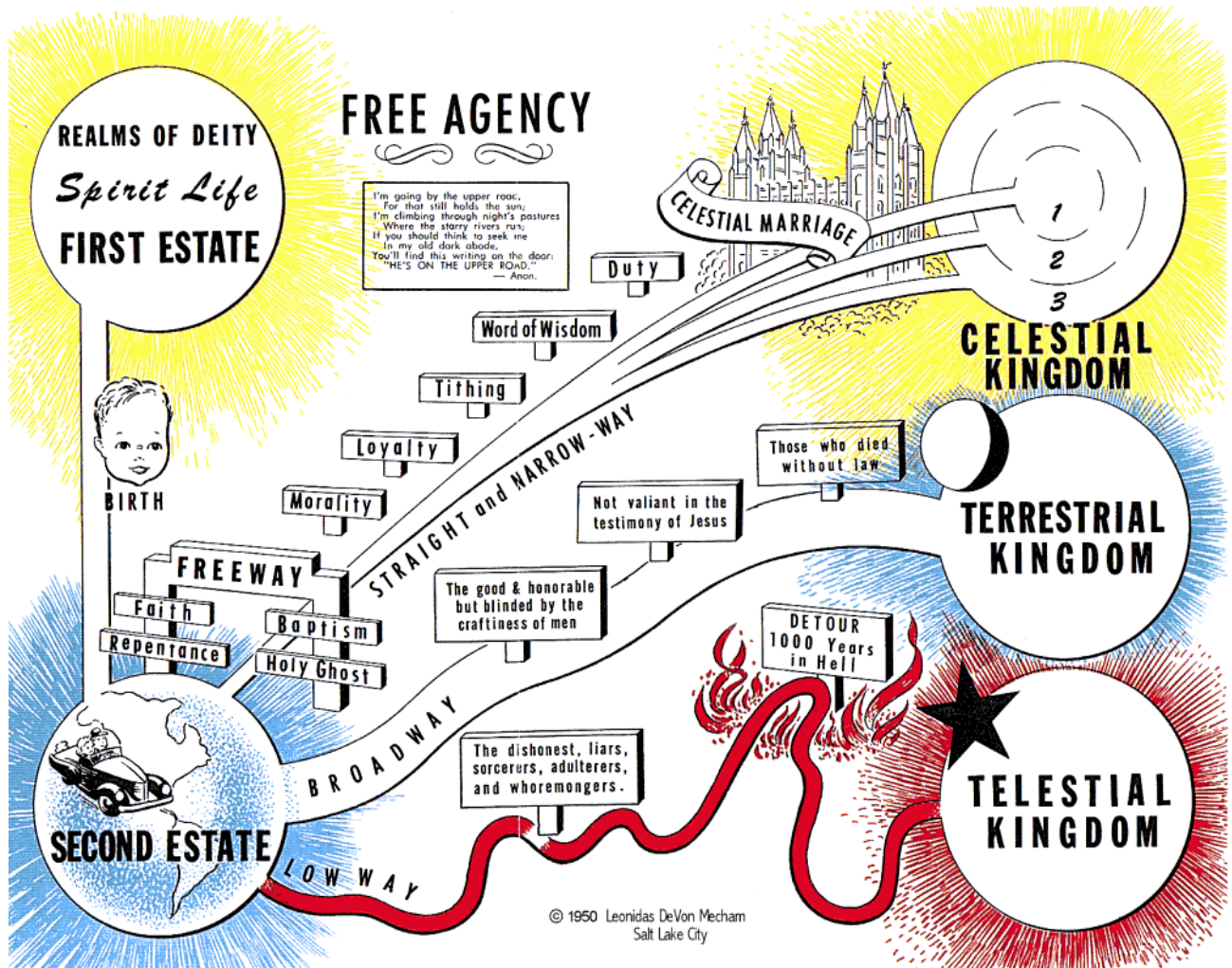
1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying,

honoring, and sustaining the law.

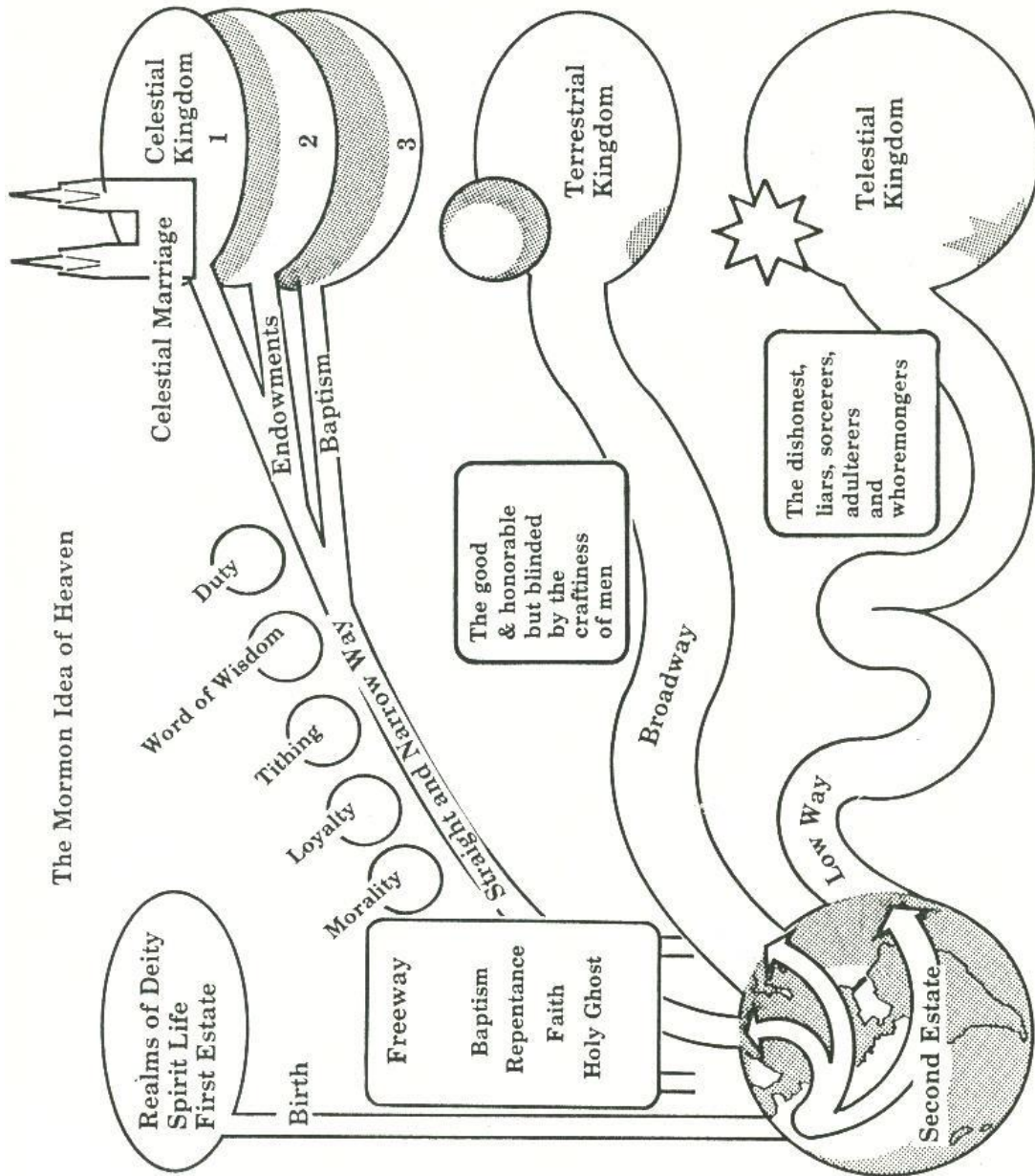
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Joseph Smith

APPENDIX # 4



APPENDIX # 5



APPENDIX # 6

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice (2 Tim. 3:15-17).
2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption (Matt. 28:19).
3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us (John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25).
4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ (John 3:16; Matt. 18:3; Acts 2:37-39).
5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion (Rom. 6:1-6; Acts 16:30-33).
6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age (Ex. 20:1-17).
7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him (Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10).
8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done.

He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth" (Rom. 1:16). This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ (1 John 2:1, 2; 3:4; Rom. 3:20; 5:8-10; 7:7; Eph. 2:8-10; 3:17; Gal. 2:20; Heb. 8:8-12).

9. That "God only hath immortality" (1 Tim. 6:16). Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ (Rom. 6:23). "He that hath the Son hath life" (1 John 5:12). Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality" (1 Cor. 15:51-55).
10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection (Eccl. 9:5, 6; Ps. 146:3, 4; John 5:28, 29).
11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium (John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10).
12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging God's universe of sin and sinners (Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16).
13. That no prophetic period is given in the Bible to reach the second advent, but that the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.
14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel

8:14, its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary, foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment; first, with reference to the dead, and second, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation (1 Peter 4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:35).
17. That the followers of Christ should be a godly people, not adopting the unholy maxims or conforming to the unrighteous ways of the world, not loving its sinful pleasures or countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body- and soul-defiling habit and practice (1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim. 2:9, 10; 1 John 2:6).
18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession (Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15).
19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ (Rev. 12:17; 19:10; 1 Cor. 1:5-7). That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church (1 Cor. 1:5, 7; 12:1, 28; Rev. 12:17; 19:10; Amos 3:7; Hosea 12:10, 13). They recognize that this gift was manifested in the life and ministry of Ellen G. White.
20. That the second coming of Christ is the great hope of the church, the grand climax of

the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destructions of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors" (Matt. 24:33). The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not the Son of man" (Matt. 24:44) will be revealed (Luke 17:26-30; 21:25-27; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44).

21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the configuration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin (Revelation 20; Zech. 14:1-4; 2 Peter 3:7-10).
22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

Christ the Lord will reign supreme, and every creature which is in heaven and on the earth and under the earth, and such as are in the sea, will ascribe "blessing, and honour, and glory, and power" unto "him that sitteth upon the throne, and unto the Lamb for ever and ever" (Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isaiah 35; Rev. 21:1-7; 5:13; Dan. 7:27).

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