

THE KINGDOMS OF THE FRAUDS
The Major Religions And Cults Of The World

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PREFACE

In earlier periods of my life God gave me the opportunity to observe and converse and work with people from many different world views. JW's, Mormons, Bahai, Scientologists, Roman Catholics, Russian Orthodox, Lutherans, Atheists, Agnostics, secular humanists were all acquaintances of mine and many were considered to be my friends. God did not, however, give me the gift of evangelism. He did give me a desire to see men saved for which although many gospel presentations were made, I had very few positive responses. I was, however, given the gift of Observation. No, you won't find this in any table or mention of spiritual gifts. He gave me interest in why people think the way they do, and the results of that thinking. The consequences of many in these world groups because of their belief systems shall be cast into the Lake of Fire, Rev 20:11-15. A later book, *Muslim Evangelism*, was written to help those so led by God to understand Muslim (Islamic) Theology and contrast it with the Good News, The Gospel Of The Grace Of Christ Jesus, (Grk. TO EUAGGALION TOU XARITOS XRISTOU IHSOU).

This book discusses, often in much detail, more than 40 groups of world believers. This discussion includes 23 world Religions (We have called Scientology a world religion). The 16 Cults identified as well as the 23 World Religions, are categorized in accordance with their belief in Biblical Theology. Additionally, various other groups are also identified and their major conflicts with Biblical Theology identified. These groups have names like The Ancient Magi, the Adepts of the Mystery Religions, the followers of Confucius and Zoroaster, the Templars, the Rosicrucians, the Illuminati, and the Hermetic Freemasons **all worshiped Lucifer**. In return, he gave them wealth and power. Most Masons have no understanding of the mysterious Arcanum Arcanorum^a, but they are used by those who do. The occult religions are only part of our problem. The Council on Foreign Relations, the Bilderbergers, the Trilateral Commission, the Club of Rome, all these are Satan's tools to be fully consummated during the Day of Jacob's Trouble – The Tribulation period. We have also included a short sequence on Biblical Theology Proper. Finally, but up front is a partial but meaningful exegesis of 1 Cor 15, where the **Gospel Is Defined**, and two Appendices titled: APPENDIX A - Bibliology - Revelation, Inspiration, Illumination - A Pattern Of Evidence; and APPENDIX B - Is Jesus God - What Saith The Scripture? In our original book, we also included 39 appendices, one for each of the major groups identified. These are given to our registered students as a part of their DVD free books.

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^a arcanum ar-ca-no-rum: *ARCANUM ARCANORUM*; : the mystery of mysteries; *specifically* : the one ultimate secret supposed to lie behind all astrology, alchemy, and magic

DEDICATION

Which God Do We Serve?

It is apparent that the U.S. today is far different than the U.S. of our founding fathers.

Some of us serve the god of Secular Humanism (The god of this world). Some serve the god of Atheism (Me, Myself, and I, the atheistic trinity). Others serve the god(s) of agnosticism (the god(s) of ignorance). A few, but growing number serve the god of Islam and their offshoot Baha'ism, A few serve the gods of paganism (Buddhism, Shintoism, Zoroasterism, etc.). A great many serve the god(s) of Liberal Christian theology. (These we now find in most of the mainline denominations.) And many serve the god(s) of Spiritism/Spiritualism/Occultism/Satanism, who's Head is the god of this world, Satan. Last but not least a great many serve the god(s) of the various cults – most are offshoots of Christianity: (The Latter-Day Saints (Mormonism), The Watchtower Tract and Bible Society, Christian Science, The Christadelphians, The Children of God, (The Family), The Love Family, Religious Science (Science of the Mind), The Unification Church (Moonies), The Way International, Unity Church (Unity School of Christianity), Armstrongism (The Worldwide Church of God and its offshoots), Rosicrucianism, Free Mason's, Swedenborgianism (The New Church of Emanuel Swedenborg), Theosophy, Scientology, New Thought, est (Erhard Seminars Training), New-Age-ism, etc.

Our Freedom has allowed these False Religions, Cults and Secular Humanists to Flourish. These have all chosen the “Broad Way”

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

Finally, a relative few serve the God of The Bible,
The God of our Founding Fathers.
To these few this book is dedicated.

TABLE OF CONTENTS

Sect. No.	TITLE	Page No.
	PREFACE	iii
	TABLE OF CONTENTS	v
	TABLES	xxii
	FIGURES	xxii
	ASSIGNMENTS	xxii
1.0	The Gospel	1
1.1	The Gospel Defined	1
	Text – 1 Cor 15:1	1
	Word Study – 1 Cor 15:1	1
	Commentaries – 1 Cor 15:1	3
	(barnes)	4
	(ExpositorBible)	6
	(Carlson)	10
	(Gill)	10
	(Hodge)	12
	(JFB)	14
	Text – 1 Cor 15:2	14
	Word Study – 1 Cor 15:2	15
	Commentaries – 1 Cor 15:2	17
	(barnes)	17
	(Gill)	18
	(JFB)	18
	(RWP)	18
	(Trapp)	19
	Text – 1 Cor 15:3	19
	Word Study – 1 Cor 15:3	19
	Commentaries – 1 Cor 15:3	21
	(barnes)	21
	(ExpositorBible)	22
	(Gill)	26
	(Hodge)	26
	(JFB)	27
	(RWP)	27
	(Trapp)	27
	Text – 1 Cor 15:4	27
	Word Study – 1 Cor 15:4	28
	Commentaries – 1 Cor 15:4	29
	(barnes)	29
	(Gill)	29
	(Hodge)	30
	(JFB)	30
	(RWP)	30
	(Trapp)	30
	Text – 1 Cor 15:5	30
	Word Study – 1 Cor 15:5	30
	Commentaries – 1 Cor 15:5	31
	(barnes)	31
	(Gill)	32
	(Hodge)	32
	(JFB)	33
	(RWP)	33
	(Trapp)	33
	Text – 1 Cor 15:6	33
	Word Study – 1 Cor 15:6	33
	Commentaries – 1 Cor 15:6	36
	(barnes)	36
	(Gill)	36

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
(Hodge).....		37
(JFB).....		37
(RWP).....		37
(Trapp).....		37
Text – 1 Cor 15:7		37
Word Study – 1 Cor 15:7		37
Commentaries – 1 Cor 15:7		39
(barnes).....		39
(Gill).....		39
(Hodge).....		39
(JFB).....		40
(RWP).....		40
(Trapp).....		40
Text – 1 Cor 15:8		40
Word Study – 1 Cor 15:8		40
Commentaries – 1 Cor 15:8		41
(barnes).....		41
(Gill).....		42
(Hodge).....		43
(JFB).....		43
(RWP).....		43
(Scofield).....		43
(Trapp).....		43
Text – 1 Cor 15:9		43
Word Study – 1 Cor 15:9		43
Commentaries – 1 Cor 15:9		46
(barnes).....		46
(Gill).....		46
(Hodge).....		47
(JFB).....		47
(RWP).....		47
(Trapp).....		47
1.2 An Historical Problem Passage.		48
Text – 1 Cor 15:29		49
Word Study – 1 Cor 15:29		49
Commentaries – 1 Cor 15:29		51
(barnes).....		51
(Gill).....		52
(Hodge).....		54
(JFB).....		55
(RWP).....		55
(Trapp).....		55
(Carlson).....		55
1.3 The Resurrection Body - A Mystery.....		56
Text – 1 Cor 15:51		56
Word Study – 1 Cor 15:51		56
Commentaries – 1 Cor 15:51		58
(barnes).....		58
(Gill).....		59
(Hodge).....		59
(JFB).....		60
(RWP).....		60
(Trapp).....		61
Text – 1 Cor 15:52		61
Word Study – 1 Cor 15:52		61
Commentaries – 1 Cor 15:52		63
(barnes).....		63
(Gill).....		63
(Hodge).....		64
(JFB).....		64

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
(RWP).....		65
(Scofield).....		65
Resurrection, Summary:.....		65
(Trapp).....		65
Text – 1 Cor 15:53.....		66
Word Study – 1 Cor 15:53.....		66
Text – 1 Cor 15:54.....		68
Word Study – 1 Cor 15:54.....		68
Commentaries – 1 Cor 15:54.....		71
(barnes).....		71
(Gill).....		71
(Hodge).....		72
(JFB).....		72
(RWP).....		72
(Trapp).....		72
Text – 1 Cor 15:55.....		72
Word Study – 1 Cor 15:55.....		73
Commentaries – 1 Cor 15:55.....		74
(barnes).....		74
(Gill).....		75
(Hodge).....		75
(JFB).....		76
(RWP).....		76
(Trapp).....		76
Text – 1 Cor 15:56.....		76
Word Study – 1 Cor 15:56.....		76
Commentaries – 1 Cor 15:56.....		78
(barnes).....		78
(Gill).....		78
(Hodge).....		78
(JFB).....		79
(RWP).....		79
(Trapp).....		79
Text – 1 Cor 15:57.....		79
Word Study – 1 Cor 15:57.....		79
Commentaries – 1 Cor 15:57.....		82
(barnes).....		82
(Gill).....		82
(Hodge).....		82
(JFB).....		83
(RWP).....		83
(Trapp).....		83
Text – 1 Cor 15:58.....		83
Word Study – 1 Cor 15:58.....		83
Commentaries – 1 Cor 15:58.....		86
(barnes).....		87
(Gill).....		88
(Hodge).....		88
(JFB).....		88
(RWP).....		89
(Trapp).....		89
2. The Major World “Religions”.....		91
2.0 Christianity.....		91
2.0.1 Statement Of Faith.....		91
2.0.2 Spiritual Gifts And The Church.....		95
2.0.2 Witchcraft, Mediums, Image Worship, Human Sacrifice, And Necromancy.....		102
2.0.3 Baptize - Baptism, H2O Or The Holy Spirit, Which Is Effectual?.....		103
2.1 Bahai - Or Islam In A Brown Bag!.....		105
2.1.1 Background Of Bahai.....		105
2.1.2 The Bahai Beliefs.....		107

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.1.3	The Bahai Writings.....	107
2.1.3.1	The Bahai Writings By Their Authors.....	107
2.1.3.2	The Bahai Canonical Texts.....	108
2.1.4	Mystical teachings.....	108
2.1.4.1	Covenant of Bahá'u'lláh.....	108
2.1.4.2	The Bahai Teachings.....	109
2.1.5	Our Criticisms.....	109
2.1.5.1	Mohammud and the Bahai ‘prophets’ Erred in their ‘prophecy’.....	109
2.1.5.2	Mohammud, The Bab, and Baha-ullah brought broader and more advanced revelation.....	110
2.1.5.3	No Defined Godhead – Or, Any god for us.....	110
2.1.5.4	Humanistic ‘Salvation’ vs. Monotheistic Salvation.....	110
2.2	Buddhism – Another Humanistic Sect Of The 6th Century BC.....	111
2.2.1	Background.....	111
2.2.2	Education.....	112
2.2.3	Beliefs.....	112
2.2.3.1	Buddhist View on Death and Rebirth.....	112
2.2.3.2	Grieving.....	113
2.2.3.3	Karma.....	113
2.2.3.4	Preparing for death and Buddhist rituals associated with dying.....	114
2.2.3.5	Rebirth.....	115
2.2.3.6	Nirvana.....	115
2.2.3.7	Heaven.....	115
2.2.3.8	Human life.....	115
2.2.3.9	Asura.....	115
	Hungry Ghost.....	115
2.2.3.10	Animals.....	116
2.2.3.11	Hell.....	116
2.2.4	Our Criticisms.....	116
2.2.4.1	Reincarnation vs. Resurrection.....	116
2.2.3.2	No eternal soul.....	116
2.2.4.3	Many gods.....	116
2.2.4.4	Humanistic Atonement.....	117
2.2.4.5	Many Judgments – Deaths for each person.....	117
2.3	Confucianism The Humanists of the 6th Century BC.....	118
2.3.1	Its Core – Non-Theistic Humanism.....	118
2.3.2	Its Ethics.....	121
2.3.3	Our Criticisms.....	121
2.3.3.1	No God.....	121
2.3.3.2	The Goodness of Man.....	122
2.3.3.3	Humanism.....	122
2.4	Hinduism The Treasury Of Spiritual Laws - Or Whatever Works.....	123
2.4.1	The Hindu Concept(s) of God(s).....	123
2.4.2	The Writings Sacred to Hinduism.....	123
2.4.3	The Thuggee’s – A Hindu Cult Of Kali.....	124
2.4.4	Hare Krishna A Modern Pseudo-Christ Movement.....	124
2.4.4.1	Beliefs and history.....	125
2.4.4.2	Krishna is described as the source of all the avatars.....	126
2.4.4.3	Hare Krishna mantra.....	126
2.4.4.4	Seven Purposes Of ISKCON.....	127
2.4.4.5	Four regulative principles.....	128
2.4.5	Our Criticisms.....	129
2.4.5.1	Many gods.....	129
2.4.5.2	Reincarnation.....	129
2.5	Islam The Largest Of The Non-Christian World Religions.....	130
2.5.1	Islam’s Founder - Muhammad.....	130
2.5.2	The ‘Faith’ of Islam.....	130
2.5.3	Islamic Bright Spots.....	131
2.5.4	Our Criticisms.....	132
2.5.4.1	A Religion Of Works.....	132
2.5.4.2	A Rigorous Monotheism No Son.....	132

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.5.4.3	Scripture Is Quran + Portions Of The Bible.....	132
2.5.4.4	Mohammud is a False Prophet.....	132
2.6	Jainism – Ascetic Humanists.....	134
2.6.1	The Jain Scriptures.....	134
2.6.1.1	Loss of the scriptures.....	134
2.6.1.2	Preservation of the scriptures.....	135
2.6.1.3	The nature of Jain scripture.....	135
2.6.1.4	Jain “Personology” Of Pantheism.....	135
2.6.1.4.1	<i>Ahimsa</i> (Non-violence).....	135
2.6.1.4.2	<i>Satya</i> (Truthfulness).....	135
2.6.1.4.3	<i>Asteya</i> (Non-stealing).....	136
2.6.1.4.4	<i>Brahmacharya</i> (Celibacy).....	136
2.6.1.4.5	<i>Aparigraha</i> (Non-possession, Non-materialism).....	136
2.6.2	Our Criticisms.....	137
2.6.2.1	‘Salvation’ Through Human Self Effort.....	137
2.6.2.2	Pantheism.....	137
2.6.2.3	Reincarnation.....	137
2.6.2.4	Many Deaths And Many Judgments.....	137
2.6.2.5	Extreme Asceticism (Celibacy).....	137
2.6.2.6	Universe and Natural laws Are Eternal.....	137
2.6.2.7	Ascetic Humanistic Pantheism.....	137
2.6.2.8	Uncertain Writings.....	137
2.7	Judaism – The Pre-Cursor From Whence We Sprung!.....	140
2.7.1	Judaistic Scriptures.....	140
2.7.1.1	The Torah.....	142
2.7.1.2	The Neviim.....	142
2.7.1.3	The Ketuvim.....	142
2.7.2	Judaistic Theology.....	144
2.7.2.1	13 Principles of Faith.....	144
2.7.2.2	The Atonement.....	145
2.7.3	Our Criticisms.....	145
2.7.3.1	The Messiah will come.....	145
2.7.3.2	No atonement.....	145
2.7.3.3	Salvation Through Humanism.....	145
2.7.3.4	Gnosis.....	145
2.8	Shinto – The Religion Of Japan.....	146
2.8.1	CREATION.....	146
2.8.2	The Kami - the gods or spirits.....	147
2.8.3	Death For A Shintoist.....	148
2.8.4	The Shinto Doctrine Of ‘Sin’ – Impurity Kegare.....	148
2.8.5	The Shinto Doctrine Of Purification.....	148
2.8.5.1	By Water Purification.....	148
2.8.5.2	By Imi – Avoidance.....	149
2.8.6	Shinto Amulets And Protective Items.....	149
2.8.7	Our Criticisms.....	149
2.8.7.1	Polytheistic.....	149
2.8.7.2	Mutability.....	149
2.8.7.3	False Worship.....	149
2.8.7.4	Pantheistic.....	149
2.8.7.5	False Hamartiology.....	149
2.8.7.6	Representative Worship.....	149
2.9	Sikhism Or The Sikhs Of India.....	150
2.9.1	Background.....	150
2.9.2	Sikh Beliefs.....	150
2.9.2.1	General.....	150
2.9.2.2	Specific.....	150
2.9.2.3	More Specific.....	152
2.9.3	Sikh Practices.....	153
2.9.4	Our Criticisms.....	153
2.9.4.1	False Salvation.....	153

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.9.4.2	False Bibliology.....	153
2.9.4.3	Reincarnation.....	153
2.9.4.4	False Anthropology/Eschatology.....	153
2.10	Taoism - A Cultural Provider For China.....	154
2.10.1	Background.....	154
2.10.2	Chinese deities.....	154
2.10.3	Texts - Their Origins.....	155
2.10.3	Texts – The Books – Daozang.....	155
2.10.4	Their Numbers.....	155
2.10.5	Rituals and Sacrifices.....	156
2.10.6	Our Criticisms.....	156
2.10.6.1	Pantheistic.....	156
2.10.6.2	False Soteriology.....	156
2.10.6.3	Spiritism.....	156
2.11	Zoroastrianism.....	157
2.11.01	Zoroastrianism Scriptures.....	157
2.11.02	Zoroastrianism Theology.....	157
2.11.2.1	The Presence Of Evil.....	157
2.11.2.2	End time beliefs in Zoroastrianism.....	157
2.11.2.3	Missionary Activities.....	158
2.11.3	Our Criticisms.....	158
2.11.3.1	False Gods.....	158
2.11.3.2	False Judgment.....	158
2.11.3.3	No Atonement.....	158
2.12	The Coptic Orthodox Church.....	160
2.12.1	What is the Coptic Orthodox Church?.....	160
2.12.2	What does the Coptic Orthodox Church believe?.....	160
2.12.3	About The Coptic Orthodox Church Dogmas.....	160
2.12.4	The Seven Sacraments Of The Coptic Orthodox Church.....	163
2.12.5	Our Criticisms of Coptic Dogma.....	163
2.12.5.1	A Very Biblically Weak Eschatology.....	163
2.12.5.1.1	Is The Church On Earth In Rev. From 4:2 – 19:6?.....	163
2.12.5.1.2	The Day Of Jacob’s Trouble.....	164
2.12.5.4	One Baptism For The Forgiveness Of Sins.....	165
2.12.5.3	A Dreadful Hermeneutic.....	166
2.12.5.4	Prayer To The Saints.....	166
2.13	Eastern Orthodox Church.....	167
2.13.1	Introduction.....	167
2.13.2	Its Government.....	167
2.13.3	Its History.....	167
2.13.4	Its Goal.....	167
2.13.5	Its Scriptures.....	167
2.13.6	Its Doctrines.....	168
2.13.7	Its Icons.....	170
2.13.8	Our Criticisms.....	171
2.13.8.1	UnBiblical Revelation.....	171
2.13.8.2	Confused Bibliology.....	171
2.13.8.3	No Personal Interpretation of ‘Scripture’.....	171
2.13.8.4	Sola-Scriptura Is Wrong.....	171
2.13.8.5	False Soteriology - Universal Salvation.....	171
2.13.8.6	False Soteriology – False Doctrine Of Redemption.....	171
2.13.8.7	Veneration Of Saints.....	171
2.13.8.8	Prayers To Others Than God.....	171
2.13.8.9	Prayers For The Dead.....	171
2.13.8.10	Representative Worship.....	171
2.12.5.5	Universal Salvation vs. The Great White Throne Judgment.....	171
2.14	Roman Catholic Church.....	173
2.14.1	Its Leadership.....	176
2.14.2	Autonomous particular churches.....	176
2.14.2.1	The Latin Church and Eastern Catholic Churches.....	176

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.14.4	Dioceses, parishes and religious orders.....	178
2.14.5	Membership Statistics Catholicism by Country.....	178
2.14.6	Catholic Worship and liturgy.....	179
2.14.6.1	Celebration of the Eucharist.....	179
02.14.04	Structure Of The Roman Rite Mass.....	180
2.14.7	Doctrine.....	180
2.14.8	Apostolicity.....	180
2.14.9	The Seven Sacraments of the Catholic Church.....	181
2.14.10	Our Criticisms.....	183
2.14.10.1	A Faulty Soteriology.....	183
2.14.10.2	The Sacrament of The Eucharist.....	183
2.14.10.3	Representative Worship.....	183
2.14.10.4	Extra-Biblical Revelation.....	183
2.14.10.5	Seven Sacraments.....	183
2.14.10.6	Worship of (Mariolatry) The Queen of Heaven.....	183
2.14.10.7	Apostolic Succession (Popery) Celibacy.....	183
2.14.10.8	Faulty Soteriology.....	183
2.14.10.9	Prayers to other than God.....	183
2.14.10.10	Prayers for the Dead.....	183
2.15	Russian Orthodox Church.....	184
2.15.1	Structure And Organization.....	184
2.15.2	Iconostasis.....	185
2.15.3	Ecumenism and Interfaith relations.....	186
2.15.4	33 letters of the Cyrillic alphabet and their English pronunciation guide.....	186
2.15.5	Beliefs.....	187
2.15.5.1	The Nicene Creed.....	187
2.15.5.2	The Basic Doctrines.....	188
2.15.5.3	The Structure Of The Church.....	188
2.15.5.4	Worship And Sacraments.....	188
2.15.5.5	The Church And The World.....	188
2.15.6	Our Criticisms.....	189
2.15.6.1	Prayer.....	189
2.15.6.2	A Faulty Soteriology.....	189
2.15.6.3	The 7 Sacraments.....	189
2.15.6.4	Faulty Pneumatology.....	189
2.16	The Anglican Church.....	190
2.16.1	Introduction And History.....	190
2.16.1.1	Definition.....	191
2.16.1.2	Theories.....	191
2.16.2	Doctrine.....	193
2.16.2.1	Catholic and Reformed.....	193
2.16.2.2	Guiding principles.....	193
2.16.2.3	The Articles Content.....	194
2.16.2.4	The Thirty Nine Articles – A Summary.....	194
2.16.2.5	Specific Anglican Beliefs.....	194
2.16.2.6	Sacramental doctrine and practice.....	195
2.16.2.7	Eucharistic theology.....	195
2.16.3	Anglican Services.....	196
2.16.4	Continuing Anglicanism.....	196
2.16.5	Our Criticisms.....	197
2.16.5.1	The Sacraments.....	197
2.16.5.2	Baptismal Regeneration.....	197
2.16.5.3	Non-Biblical Authority.....	197
2.16.5.4	Apocrapha – Extra-Biblical Revelation.....	197
2.16.5.5	Ordination Of Women To The ‘Priesthood’.....	197
2.16.5.6	Ordination Of And Marriage Of Homosexuals.....	197
2.17	Scientology – A 20th Century Gnostic Cult.....	200
2.17.1	Background And Beliefs.....	200
2.17.1.1	Their Doctrine Of Man.....	200

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.17.1.2	Another Feature (Like a Very BAD Movie) Of Their Anthropology, Soteriology, And Eschatology.	201
2.17.1.3	Their Doctrine Of ‘Partial’ Creation - .Xenu.....	Error! Bookmark not defined.
2.17.1.4	Attributes Of Clear.	202
2.17.1.5	The Eight Dynamics.	203
2.17.1.5.1	The First Dynamic Is SELF.	204
2.17.1.5.2	The Second Dynamic Is CREATIVITY.	204
2.17.1.5.3	The Third Dynamic Is GROUP SURVIVAL.	204
2.17.1.5.4	The Fourth Dynamic Is SPECIES.	204
2.17.1.5.5	The Fifth Dynamic Is LIFE FORMS.	204
2.17.1.5.6	The Sixth Dynamic Is The PHYSICAL UNIVERSE.	204
2.17.1.5.7	The Seventh Dynamic Is The SPIRITUAL DYNAMIC.	205
2.17.1.5.8	The Eighth Dynamic Is The Urge Toward Existence As INFINITY.	205
2.17.3	A Personal Epithet.	206
2.17.4	Our Criticisms.....	206
2.17.4.1	False Bibliology.....	206
2.17.4.2	False Theology Proper.	206
2.17.4.3	False Angelology.	206
2.17.4.4	False Soteriology.	206
2.17.4.5	False Pneumatology.	206
2.17.4.6	False Christology.	206
2.17.4.7	False Anthropology.....	207
2.17.4.8	False Eschatology.	207
2.17.4.9	Scientology is a Very Dangerous, Devilish, Gnostic, Humanistic, Psychological, Mind-Control, Cult.	207
2.18	Spiritism, Spiritualism, And The Occult.	208
2.18.1	Introduction To Spiritism.	208
2.18.1.2	Basic Tenets Of Spiritism.	209
2.18.1.2.1	Beliefs about Jesus.....	209
2.18.1.2.2	Evolution and karma.....	209
2.18.1.2.3	Mediumship.	209
2.18.1.2.4	Psychography.	210
2.18.1.2.4.1	Types of psychography.	210
2.18.1.2.4.2	Indirect psychography.	210
2.18.1.2.4.3	Direct psychography.	210
2.18.1.2.5	Spiritist practice.....	211
2.18.1.3	Our Criticisms.	211
2.18.1.3.1	Denies The Miraculous.....	211
2.18.1.3.2	Reincarnation.....	211
2.18.1.3.3	False Creation Theory.	211
2.18.1.3.4	Mediums Claim To Communicate With The “Dead”.....	211
2.18.2.5	False Bibliology.....	211
2.18.2.5	False Eschatology.....	211
2.18.2	Spiritualism.	212
2.18.2.1	Spiritualism – Background And Overview.....	212
2.18.2.2	Beliefs.....	212
2.18.2.2.1	Mediumship and spirits.	212
2.18.2.2.2	Spiritualism Compared With Other Religions.	213
2.18.2.2.2.1	Spiritualism Differences From Christianity.	213
2.18.2.2.2.2	Spiritualism Differences From Judaism.	213
2.18.2.2.2.3	Spiritualism - Differences From Islam.	214
2.18.2.2.2.4	Spiritualism - Differences From Hinduism.	214
2.18.2.2.2.5	Spiritualism - Differences From Spiritism.	214
2.18.2.2.2.6	Spiritualism - Differences From The Occult.	214
2.18.2.3	Origins Of Spiritualism.	214
2.18.2.4	An Old Acquaintance E. Swedenborg and Mesmer.	214
2.18.2.5	Our Criticisms.	215
2.18.2.5.1	False Bibliology.....	215
2.18.2.5.2	Mediums Communicate With The Dead”.....	215
2.18.2.5.3	False Soteriology.....	215

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.18.2.5.4	Deny The Bodily Resurrection.....	215
2.18.2.5.5	Extra-Biblical Revelation.....	215
2.18.3	The Occult.....	216
2.18.3.1	Occult – It’s Definition.....	216
2.18.3.2	Occult - What Does the Bible Say?.....	216
2.18.3.3	Occult – Can I Help Someone Escape The Occult?.....	216
2.18.3.4	Channeling.....	217
2.18.3.4.1	Channeling – Historical Origins.....	217
2.18.3.4.2	Channeling – Practices And Beliefs.....	217
2.18.3.4.3	Channeling – Christian Response.....	217
2.18.3.5	Celestine Prophecy.....	217
2.18.3.5.1	Celestine Prophecy - New Age Guidebook.....	217
2.18.3.5.2	Celestine Prophecy - Energies And Auras.....	218
2.18.3.5.3	Celestine Prophecy - Is Spirituality Really Relative?.....	218
2.18.3.6	Crystal Healing.....	218
2.18.3.6.1	Crystal Healing - What Is It?.....	218
2.18.3.6.2	Crystal Healing - Who Does It And Does It Really Work?.....	219
2.18.3.6.3	Crystal Healing - What's Wrong With It?.....	219
2.18.3.7	The Ouija Board.....	220
2.18.3.7.1	Ouija Board - The History Of The Ouija Board.....	220
2.18.3.7.2	Ouija Board - The Deception.....	220
2.18.3.7.3	Ouija Board - The Truth: Are They Evil?.....	220
2.18.3.8	Out Of Body Experience – Or Astral Projection.....	221
2.18.3.8.1	Out Of Body Experience - What Is It?.....	221
2.18.3.8.2	Out Of Body Experience - Why Do People Seek It?.....	221
2.18.3.8.3	Out Of Body Experience - What Does The Bible Teach Us?.....	221
2.18.3.8.4	Out Of Body Experience - Is There Potential Harm?.....	221
2.18.3.9	Palmistry.....	222
2.18.3.9.1	Palmistry – What Is It?.....	222
2.18.3.9.2	Palmistry – How Is Palm Reading Used?.....	222
2.18.3.9.3	Palmistry – What Are The Spiritual Concerns?.....	222
2.18.3.10	Satan Worship.....	223
2.18.3.10.1	Satan Worship – What Are The Realities?.....	223
2.18.3.10.2	Satan Worship – The Satanic Bible And What Satanist’s Believe.....	223
2.18.3.10.3	Satan Worship – A Way Out.....	224
2.18.3.11	Tarot Cards.....	224
2.18.3.11.1	Tarot Cards: What Are They?.....	224
2.18.3.11.2	Tarot Cards: What's In A Deck?.....	224
2.18.3.11.3	Tarot Cards: What's The Harm?.....	225
2.18.3.10.4	Tarot Cards: No Hope For The Future.....	225
2.18.3.11	The Voodoo Religion.....	226
2.18.3.11.1	Voodoo Religion – The History.....	226
2.18.3.11.2	Voodoo Religion – The Priesthood And Rituals.....	226
2.18.3.11.3	Voodoo Religion – The Beliefs.....	226
2.18.3.11.4	Voodoo Religion – How Does It Compare With Christianity?.....	227
2.18.3.12	Wicca And Wicca Spells. (Trouble).....	227
2.18.3.12.1	What Is Wicca And What Are Wicca Spells?.....	227
2.18.3.12.2	Wicca Spells - Mind Control.....	227
2.18.3.12.3	Wicca ‘Spells’ Separation From God Or Wicca = SFG.....	228
2.18.3.12.4	Modern Examples Of Demon Possession.....	230
2.18.3.12.5	Occult Science.....	230
2.18.3.13	Our Criticisms.....	231
2.18.3.13.1	False God Consciousness.....	231
2.18.3.13.2	The Following ‘Features’ Of The Occult, New Age, Spiritism, And Spiritualism, That Are Contrary To Biblical Christianity.....	231
2.18.3.13.3	Who Is Satan?.....	231
2.18.3.13.4	Where Did Satan Originate?.....	231
2.18.3.13.5	What Are Some Of His Programs?.....	231
2.18.3.13.6	What Spiritual Weapons Are Used To Thwart The Plans Of All These Occult Activities?.....	231

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
2.19 Other Non-religious Worldviews - The New Age		234
2.20 Atheism - Me, Myself & I.....		235
2.21 Agnosticism – The god of Ignorance		236
2.22 Secular Humanism.		237
2.22.1 Opening Pandora’s Box – Or – The Mystery Cults Revealed.		237
2.22.1.1 The Humanist Manifesto II (1973) by Paul Kurtz and Edwin H. Wilson.....		237
2.22.2.2 To Continue With Pandora.		240
2.22.2.3 Pandora’s Secret Revealed.		241
2.22.3 What More Do We Need?		243
3.0 The Christian Cults.....		246
3.0.1 Introduction		246
3.1 Mormonism – A Shadow Of Reality – Another 19th Century Gnostic Cult.		247
3.1.1 Introduction.		247
3.1.2 The BELIEFS of the Later Day Saints - Mormons:.....		247
3.1.2.1 The 13 Articles of Faith.....		248
3.1.2.2 From the mormonnewsroom.org/mormanism-101:.....		249
3.1.2.2.0 What Are The Core Beliefs Of The Church Of Jesus Christ Of Latter-Day Saints?250		
3.1.2.2.1 The BOOK OF MORMON.		250
3.1.2.2.2 Do Latter-day Saints believe in modern-day prophets?.....		251
3.1.2.2.3 Do Latter-day Saints believe that the apostles receive revelations from God?....		251
3.1.2.2.4 Why do you “baptize for the dead”?.....		251
3.1.3 Criticism Of The LDS Mormon Faith.		252
3.1.3.1 The First Century Apostles And New Testament Writers.		252
3.1.3.2 The Early Church Fathers and Extra-Biblical Revelation.		252
3.1.3.3 From Valentine By St. Alphonsus M Liguori “The History of Heresies and Their Refutation”.		252
3.1.3.4 But What Of The Gnostics And Other Heretics?.....		253
3.1.3.5 LDS Archaeology.		256
3.1.3.6 Archaeology And The Book Of Mormon.		256
3.1.3.6 Changing Their Revelations.		260
3.1.3.7 But, Are Mormons Gnostics?		261
3.1.3.8 A Plurality Of Mormon gods.		264
3.1.3.9 A Plurality Of Redeemers.		266
3.1.3.10 The Holy Ghost In Mormon Theology.		266
3.1.3.12 The Adam God Doctrine.		267
3.1.3.13 Why Go Through This Exercise?		271
3.1.3.14 The Atonement.		272
3.1.4 Our Criticisms.....		273
3.1.4.1 False Theology Proper.....		273
3.1.4.2 False Bibliology.....		273
3.1.4.3 False Soteriology.		273
3.1.4.4 False Anthropology.		273
3.1.4.5 False Christology.....		274
3.1.4.6 False Angelology.....		274
3.1.4.7 False Pneumatology.....		274
3.1.4.8 False Ecclesiology.		274
3.1.4.9 False Eschatology.....		274
3.2 The Watchtower Society of Jehovah’s Witnesses.		276
3.2.1 They are dedicated to God to do his will		276
3.2.2 They believe the Bible is God’s Word		276
3.2.3 Their Name.		276
3.2.3.1 The name as related to a courtroom drama.		276
3.2.4 Their Number.		277
3.2.5 Our Criticisms.....		277
3.3 Christian Science – Or Mary Baker Eddy, A Jezebel of the 19th Century.		279
3.3.1 Introduction.		279
3.3.2 Beliefs and practices.		279
3.3.3 Theology.....		280
3.3.3.1 Christian Science differs from conventional Abrahamic theology.....		280
3.3.3.2 Christ and the Trinity.....		280

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
3.3.3.3	The Atonement.....	281
3.3.3.4	The Hereafter.....	281
3.3.4	Response To Claims Of Christian Science.....	282
3.3.4.1	Section 3.3.1 Introduction.....	282
3.3.4.2	Section 3.3.3 Theology.....	282
3.3.4.3	Section 3.3.3.2 Christ and the Trinity.....	282
3.3.4.4	Section 3.3.3.3 The Atonement.....	283
3.3.4.5	Section 3.3.3.4 The Hereafter.....	283
3.4	Christadelphianism – A Cult.....	286
3.4.1	Introduction.....	286
3.4.2	History.....	286
3.4.2.1	Nineteenth century.....	286
3.4.2.2	Twentieth century.....	288
3.4.2.3	Today.....	289
3.4.3	Organization.....	289
3.4.3.1	Fellowships today.....	289
3.4.3.2	Estimates of numbers:.....	290
3.4.4	Beliefs.....	290
3.4.4.1	Birmingham Amended Statement of Faith.....	290
3.4.4.2	The Bible.....	291
3.4.4.3	God.....	291
3.4.4.4	Jesus.....	292
3.4.4.5	Salvation.....	292
3.4.4.6	Life in Christ.....	293
3.4.4.6.1	The Commandments of Christ.....	293
3.4.4.6.2	Rejection of some mainstream doctrines.....	293
3.4.4.6.3	Other Historical Groups And Individuals With Some Shared Doctrines.....	294
3.4.4.6.4	Modern “Mainstream” Theology Developing Similar Beliefs.....	295
3.4.4.7	Practices and worship.....	296
3.4.5	Our Criticisms.....	296
3.4.5.1	The Mortality Of The Human Soul.....	296
3.4.5.2	Their Denial Of The Personal Pre-Existence Of Christ.....	296
3.4.5.5	They Deny The Personhood Of The Holy Spirit.....	296
3.4.5.4	They Deny The Person Of Satan.....	296
3.4.5.5	They Deny The Biblical Doctrine Of Hell.....	296
3.4.5.6	Atonement By Representative Participation.....	297
3.4.5.7	Believers Do Not Go To Heaven When They Die.....	297
3.5	est - (Erhard Seminars Training) Now The Landmark Education.....	298
3.5.1	Introduction And Background.....	298
3.5.1.1	Early life (1935–1971).....	298
3.5.1.2	Influences.....	299
3.5.1.3	est And Mind Control.....	300
3.5.1.4	est Lives Destroyed.....	301
3.5.1.4.1	Mind Control.....	301
3.5.1.4.2	est-Cetera.....	301
3.5.1.4.3	est Era (1971–1984).....	301
3.5.1.4.4	Werner Erhard Foundation (1973–1991).....	302
3.5.1.4.5	Werner Erhard and Associates (1981–1991) and "The Forum".....	302
3.5.1.4.6	1991 – Present.....	302
3.5.1.4.7	An Example Of Mind Control.....	303
3.5.2	Our Criticisms.....	303
3.5.2.1	Extreme Human Subjectivism.....	303
3.5.2.2	Extreme Messiah Complex.....	303
3.5.2.3	Est Mind-Control Therapy.....	304
3.6	Rosicrucianism – Another Gnostic Cult.....	305
3.6.1	Introduction And Background.....	305
3.6.1.1	Origins.....	305
3.6.1.2	Reception.....	305
3.6.2	Rose-Cross Degrees in Freemasonry.....	306
3.6.2.1	Modern Groups.....	308

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
3.6.3	Their Beliefs And Criticisms.....	309
3.6.3.1	The Nature of God.....	309
3.6.3.2	The Nature and Work of Jesus Christ.....	310
3.6.3.3	The History And Destiny Of Mankind.....	311
3.6.4	Our Criticisms - A Special Assignment:.....	316
3.7	Swedenborgianism.....	317
3.7.1	Background Of Emanuel (god with us) Swedenborg.....	317
3.7.2	Some Of His Beliefs.....	317
3.7.3	Swedenborg's Writings, Or Books.....	318
3.7.4	Criticism.....	319
3.7.4.1	The Organization Of The Church Of The New Jerusalem.....	320
3.7.4.2	The Scriptures Of The Church Of The New Jerusalem.....	320
3.7.4.3	The Occult Theology Of Swedenborg.....	321
3.7.4.4	DOCTRINES.....	322
3.7.4.4.1	The Holy Scriptures — the Word of God.....	322
3.7.4.4.2	The Trinity of God.....	322
3.7.4.4.3	The Vicarious Atonement.....	323
3.7.4.4.4	The Destiny of Man.....	324
3.7.5	Some Answers To Swedenborg.....	324
3.7.5.1	Comments By Dr. Charles Hodge.....	325
3.8	The Family International - AKA, The Family Of Love, The Children Of God.....	330
3.8.1	Overview.....	330
3.8.2	History.....	330
3.8.2.1	The Children of God (1968–1977).....	330
3.8.2.2	The Family of Love (1978–1981).....	331
3.8.2.3	Flirty Fishing.....	331
3.8.2.4	The Family (1982–1994).....	332
3.8.2.5	Transformation in the 1990s.....	333
3.8.2.6	The Family (1995–2003).....	334
3.8.2.7	The Family International (2004–present).....	334
3.8.3	Beliefs.....	336
3.8.3.1	The Scriptures.....	336
3.8.3.2	Evangelism.....	336
3.8.3.3	Moral Codes.....	336
3.8.3.4	Eschatology.....	337
3.8.3.5	Recent teachings.....	337
3.8.3.6	Prophecy (Eschatology).....	337
3.8.3.7	Spirit Helpers.....	338
3.8.3.8	The Keys of the Kingdom.....	338
3.8.3.9	Loving Jesus.....	338
3.8.4.1	A Personal Note.....	339
3.8.5	Our Criticisms.....	340
3.8.5.1	Immorality From The Top-Down.....	340
3.8.5.2	Erroneous Bibliology.....	340
3.8.5.3	Spirit ‘Helpers’.....	340
3.8.5.4	The Keys Of The Kingdom.....	341
3.8.5.4	Mind-Control.....	341
3.9	Theosophy – A Cult Of Pantheistic Gnosticism.....	342
3.9.1	Introduction.....	342
3.9.1.1	Etymology.....	342
3.9.2	History.....	342
3.9.2.1	Antiquity and Medieval ending c. 1450CE.....	342
3.9.2.2	Theosophy in early modern Europe beginning in the 1500s.....	343
3.9.2.3	Enlightenment Theosophy, 1650-1775.....	343
3.9.2.3	The Nineteenth Century.....	344
3.9.2.4	The Twentieth Century To Present.....	344
3.9.2.5	Common Characteristics.....	344
3.9.2.5.1	<i>Esotericism</i> :.....	345
3.9.2.5.2	<i>Theosophy</i> :.....	345
3.9.3	Blavatskyan Theosophy And The Theosophical Society.....	346

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
3.9.3.1	Overview Of Blavatsky's Teachings.....	346
3.9.4	Criticisms Of Helena Blavatsky And The Theosophical Society.....	346
3.9.4.1	Helena Blavatsky's Skeptics.....	346
3.9.4.2	Post-Blavatskyan Theosophy And New Religious Movements.....	347
3.9.5	Our Criticisms.....	347
3.9.5.1	A Pantheistic Gnostic System.....	347
3.9.5.2	Occult Practices.....	347
3.9.5.3	A Hodgepodge Of Beliefs And Practices.....	347
3.10	Transcendental Meditation – Esoteric Spiritism.....	348
3.10.1	Introduction And Background.....	348
3.10.2	T.M. History.....	349
3.10.3	Technique.....	350
3.10.3.1	Maharishi Effect.....	350
3.10.4	The Movement.....	351
3.10.5	Research.....	352
3.10.6	Our Criticisms.....	352
3.10.6.1	Mantra Recitations.....	352
3.10.6.2	Charlatans Or Magicians.....	352
3.10.6.3	Mind-Control.....	352
3.11	The Unification Church (The Moonies).....	354
3.11.1	Introduction And Background.....	354
3.11.1.1	Origins in Korea.....	354
3.11.1.2	International expansion.....	354
3.11.1.3	Trouble With U.S. Law.....	355
3.11.1.4	21st century.....	356
3.11.2	Beliefs.....	359
3.11.2.1	Sex And Marriage.....	361
3.11.3	Relations with other religions.....	362
3.11.3.1	Judaism.....	362
3.11.3.2	Christianity.....	363
3.11.3.3	Islam.....	363
3.11.3.4	Interfaith activities.....	363
3.11.4	Related organizations.....	364
3.11.5	Political activities.....	365
3.11.6	Future church leadership.....	365
3.11.7	Our Criticisms.....	366
3.11.7.1	The Nature Of God Reflected in Man And The Universe.....	366
3.11.7.2	Soteriology/Christology.....	366
3.11.7.3	False Doctrine In Use Of The Word Resurrection.....	366
3.11.7.4	The New Birth Obtained Partly By Works.....	366
3.11.7.5	Jesus Christ Is The Second Adam.....	366
3.11.7.6	Moon, A False Messiah.....	367
3.11.7.7	Moon Is The Messiah.....	367
3.11.7.8	Moon Is Dead!	367
3.12	Unity School of Christianity.....	369
3.12.1	Introduction And Background.....	369
3.12.1.1	History.....	369
3.12.1.2	Overview of Unity.....	369
3.12.2	Basic teachings.....	370
3.12.2.1	Five basic ideas.....	370
3.12.2.2	God.....	370
3.12.2.3	Jesus.....	371
3.12.2.4	The Nature of Humanity.....	371
3.12.2.5	The Bible.....	371
3.12.2.6	Affirmative Prayer.....	371
3.12.3	Relationship to Christianity.....	371
3.12.4	Notable members.....	372
3.12.5	Our Criticisms.....	372
3.12.5.1	False Theology – “God is not capable of anger”.....	372

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
3.12.5.2	A False Hamartiology – “Our essential nature is divine and therefore we are inherently good”.....	372
3.12.5.3	A False Hermeneutic.....	373
3.12.5.4	False Pneumatology/Anthropology.....	373
3.12.5.5	A False God.....	373
3.12.5.6	A False Doctrine Of God.....	373
3.12.5.7	A False Soteriology/Anthropology.....	373
3.13	The Way International.....	375
3.13.1	Introduction.....	375
3.13.2	History.....	375
3.13.3	Beliefs And Criticisms.....	376
3.13.3.1	Victor Paul Wierwille’s Spiritual Quest!.....	376
3.13.3.2	Core Beliefs.....	378
3.13.4	Our Criticisms.....	381
3.13.5	More Criticism and cult allegations.....	382
3.13.5.1	Inadequate Revelation.....	382
3.13.5.2	An Un-Biblical View of Revelation, Inspiration, Illumination.....	382
3.13.5.3	Wierwille’s ‘hermeneutic’ is False.....	382
3.13.5.4	False Pneumatology/Anthropology.....	382
3.13.5.5	A False God – Attributes.....	382
3.13.5.6	False Doctrine Of God – God Is One In Person – Anti-Trinity.....	382
3.13.5.7	False Christology – “Jesus Is Not God.”.....	383
3.13.5.8	False Pneumatology.....	383
3.13.5.9	A Confused Soteriology.....	383
3.13.5.9.1	Improper Repentance.....	383
3.13.5.9.2	False Hamartiology.....	384
3.13.5.10	False Spiritual Gift.....	384
3.13.5.11	No Conscious Existence After Death.....	384
3.13.5.12	Deny That The Upon Death The Immediate Soul And Spirit Of A Beliver Is Transferred To Heaven.....	384
3.13.6	Additional Criticisms Warranting Cult Status.....	385
3.14	The Worldwide Church Of God – Armstrongism.....	386
3.14.1	Introduction And Background.....	386
3.14.2	A New Direction And A Split.....	387
3.14.3	Their Beliefs, Armstrong/(Gerald Flurry) vs. Joseph W. Tkach.....	388
3.14.3.1	Note on the Sincerity of WCG Doctrinal Changes:.....	392
3.14.3.2	Note on the Philadelphia Church of God:.....	393
3.14.3.3	Note on the United Church of God:.....	395
3.14.4	Our Criticisms.....	395
3.14.4.1	Theology Proper Was Originally Demolished.....	395
3.14.4.2	False Christology.....	395
3.14.4.3	Salvation is conditional.....	395
3.14.4.4	Confused Terminology - UnBiblical Meaninings.....	396
3.14.4.4.1	Confusing Terms.....	396
3.14.4.4.2	Very Confused Soteriology/Eschatology.....	396
3.14.4.5	Heaven (under Armstrong).....	397
3.14.4.6	Hell.....	397
3.14.4.7	Soul Death.....	397
3.14.4.8	British Israelism - (under Armstrong).....	397
3.14.4.9	The WCG is still a cult!.....	397
3.15	The Church Of Religious Science - Science Of Mind The Teachings Of Ernest Holmes. (Pantheistic Syncretism).....	398
3.15.1	Introduction.....	398
3.15.2	History.....	398
3.15.3	Teaching And Practice.....	399
3.15.4	Beliefs.....	400
3.15.4.1	The Religious Science Credo.....	400
3.15.4.2	Core Concepts.....	401
3.15.5	Organizations.....	402
3.15.6	Our Criticisms.....	402

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
3.15.6.1	False Theology Proper.....	402
3.15.6.2	False Trinity.....	402
3.15.6.3	False Pneumatology.....	402
3.15.6.4	False Anthropology – Their Doctrine Of The Soul.....	402
3.15.6.5	A False Heaven.....	403
3.15.6.6	A False Appreciation Of God’s Goal For Life.....	403
3.15.6.7	A Subjective God Consciousness.....	403
3.15.6.8	False source of Revelation.....	403
3.15.6.9	Mind Power for Healing, and Control of Conditions.....	403
3.15.6.10	A False Christ.....	403
Appendix A - Bibliology - Revelation, Inspiration, Illumination - A Pattern Of Evidence.....		407
A1.0 Definitions.....		408
A1.1 Revelation (Special):.....		408
A1.2 Inspiration:.....		408
A1.2.1	Verbal Inspiration:.....	408
A1.2.2	Plenary Inspiration:.....	408
A1.3 Illumination:.....		408
A2.0 A Pattern Of Evidence For Old Testament Inspiration.....		409
A3.0 A Pattern Of Evidence For New Testament Inspiration.....		410
A3.1 The Promise Of Revelation.....		410
A3.2 The Reception Of Revelation.....		410
A3.3 The Authorization Of Revelation.....		410
A3.4 A Partial Fulfillment Of John 16:12-13.....		410
A3.5 The Authoritative Equality Of The O.T. And The Apostle's Writings.....		411
A3.6 The Ultimate Source Of Paul’s' Revelations.....		411
A3.7 The Form Of Paul’s' Revelations.....		411
A3.8 The Hiatus Of New Revelation.....		411
A3.9 Peter Equates Paul’s' Writings With The Rest Of Scripture.....		411
A3.10 Paul's Writings Are The Word Of God.....		411
A4.0 Some Revealed Purposes Of The Word Of God.....		411
A4.1 Faith A Product.....		411
A4.2 The New Birth.....		411
A4.3 The Believer's Sanctification.....		411
A4.4 The Basis Of Judgement Of Unbelievers.....		411
A - REFERENCES.....		412
Appendix B - Is Jesus God - What Saith The Scripture?.....		413
B - IS JESUS GOD - WHAT SAITH THE SCRIPTURE?.....		414
B - A Selected Set Of O. T. Texts.....		414
B - GENESIS 01:01.....		414
B - TEXTS - Genesis 01:01.....		414
B - Gen 01:01 -	Authorized Version 1769 (KJV).....	414
B - Gen 01:01 -	Biblica Hebraica Stuttgart (BHS).....	414
HEBREW WORD STUDY - Genesis 01:01.....		414
B - Gen 1:1 -	Septuagint Version - WBS - Editor Alfred Rahlfs.....	416
B - GREEK WORD STUDY Genesis 01:01 - Septuagint.....		416
B - EXODUS 3:14.....		418
B - TEXTS - Ex 3:14.....		418
B - Ex 3:14 -	Authorized Version 1769 (KJV).....	418
B - Ex 3:14 -	Biblical Hebrew (BHS).....	418
B - Ex 3:14 -	Septuagint (LXX).....	418
GREEK WORD STUDY Ex 3:14 - Septuagint.....		418
B - HEBREW WORD STUDY Ex 3:14 - Septuagint.....		421
B - JOB 05:17.....		423
B - TEXTS - Job 05:17.....		423
B - Job 05:17 -	Authorized Version 1769 (KJV).....	423
B - Job 05:17 -	BHM.....	423
B - HEBREW WORD STUDY - Job 05:17.....		423
B - Job 5:17 - Septuagint Version - WBS - Editor Alfred Rahlfs.....		424
B - Isa 44:06.....		425
B - TEXTS Isa 44:06.....		425

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
B - Text Isa 44:06 - Authorized Version 1769 (KJV)		425
B - Texts Isaiah 44:6 - BHS		425
B - HEBREW WORD STUDY Isa44:6		425
B - Barnes Suggests:		427
B - TEXTS Isaiah 44:6 -LXX		427
B - Isaiah 44:6 -LXXE		427
B - Isaiah 44:6 -LXX		427
B - GREEK WORD STUDY Isaiah 44:6 -LXX		428
B - A Selected Set Of N. T. Texts		430
B - John 01:01-05		430
B - TEXTS John 01:01-05		430
B - John 1:1-5 - Authorized Version 1769 (KJV)		430
B - John 1:1-5 - Wescott & Hort Greek Text		430
B - John 01:01 - Byzantine Majority Greek Text		431
PERSPECTIVE PRINCIPLES OF BIBLICAL INTERPRETATION		433
The principle of the Priority of the Original Language		433
B - John 08:23-24		435
B - TEXTS John 8: 23-24		435
B - John 8: 23-24 - Authorized Version 1769 (KJV)		435
B - John 8:23-24 - Byzantine Majority Greek Text		435
B - John 08:56-59		435
B - TEXTS John 8:56-59		435
B - John 8:56-59 - Authorized Version 1769 (KJV)		435
B - John 8: 56-59 - Byzantine Majority Greek Text		435
B - John 20:28-31		436
B - TEXTS John 20:28-31		436
B - John 20:28-31 - Authorized Version 1769 (KJV)		436
B - John 20:28 - Byzantine Majority Greek Text		436
B - Acts 01:10-11		436
B - TEXTS Acts 01:10-11		436
B - Acts 01:10-11 - Authorized Version 1769 (KJV)		436
B - Acts 01:10-11 - Byzantine Majority Greek Text		437
B - A GRAMMATICAL COMMENT FOR Titus 02:13, 1 John 05:20, and 2 Peter 01:01.		437
B - Titus 02:13		437
B - TEXTS Titus 02:13		437
B - Titus 02:13 - Authorized Version 1769 (KJV)		437
B - Titus 02:13 - Byzantine Majority Greek Text		437
B - WORD STUDY Titus 02:13		437
B - 2 Peter 01:01		440
B - TEXTS 2 Peter 01:01		440
B - 2 Peter 01:01 - Authorized Version 1769 (KJV)		440
B - 2 Peter 01:01 - Byzantine Majority Greek Text		440
B - WORD STUDY 2 Peter 01:01		441
B - COMMENTARIES 2 Peter 01:01 -		443
B - Poole comments		443
B - ATRWP comments with:		444
B - 1 John 05:20		444
B - TEXTS 1 John 05:20		444
B - 1 John 05:20 - Authorized Version 1769 (KJV)		444
B - 1 John 05:20 - Byzantine Majority Greek Text		445
B - WORD STUDY 1 John 05:20		445
B - COMMENTARIES 1 John 05:20 -		450
B - (Barnes) Notes:		450
B - (JFB) Says:		451
B - (RWP) Comments:		452
(Vincent_NTWordStudies) adds:		452
B - 2 John 01:07		452
B - TEXTS 2 John 01:07		452
B - 2 John 01:07 - Authorized Version 1769 (KJV)		452
2 John 01:07 - Byzantine Majority Greek Text		453

Carlson, et.al.	The Kingdoms Of The Frauds	The CFBC
B - The Gnostic Doctrine of a Physical Resurrection		453
B - A SHORT SUMMARY FROM THE REVELATION OF JESUS CHRIST		453
B - Rev 01:08.....		453
B - TEXTS Rev 01:08.....		453
B - Rev 1:8 - Authorized Version 1769 (KJV)		453
B- Rev 01:08 - Byzantine Majority Greek Text.....		454
B - Rev 22:12-13.....		454
B - TEXTS Rev 22:12-13.....		454
B - Rev 22:12-13 - Authorized Version 1769 (KJV)		454
B - Rev 22:12-13 - Byzantine Majority Greek Text		454
ENDNOTES		455

TABLES

<u>Table No.</u>	<u>TITLE</u>	<u>Page No.</u>
02.00.01	Spiritual Gifts	100
02.14.01	Table Of Concepts For The Roman Catholic Church.	174
02.14.02	Catholic Churches Listed by Rite (Liturgical Tradition)	175
02.14.03	Table Of Christianity.	177
02.15.01	Eastern Christianity – A Compendium Of Information.	185
02.15.02	The Russian/Cyrillic To English Alphabet	186
02.15.03	The Russian/Cyrillic To English Pronunciation Guide	187
03.01.01	The Usage Of επιγνωσις: Full Experiential Knowledge, In The NT.	255
03.01.02	Van Barren’s List Of 16 Characteristics Of Mature Gnosticism.	263
03.01.03	A Comparison Of The Inspired Texts By Joseph Smith.	264
	B – Table Of Comparison Showing The Deity Of Jesus Our LORD	454

FIGURES

<u>Figure No.</u>	<u>TITLE</u>	<u>Page No.</u>
02.00.01	The Believers Two Natures – Rom 7:1-25.	97
02.00.02	A BELIEVER’S CROWNS	98
02.00.03	The Resurrections And Judgments Of The Bible	99
02.00.04	Dr John Clark-Letter On Mind Control Cults.	101
02.01.01	Mandarin Chinese Pictographs – “Eight Mouths In A Boat”, “Come”, “Righteousness”	106
02.07.01	Jabal Al Lawz – The real Mt. Sinai, In Arabia, Gal 1:17, 4:24-25.	141
03.01.01	Letter From Smithsonian – Statement Regarding The Book Of Mormon.	259
03.01.02	The Parchment Of John, Section 7 Of The Doctrine And Covenants	261
03.11.01	Hymns That Proclaim Our Lord Jesus As The second Adam.	366

ASSIGNMENTS

	<u>Page No.</u>
Assignment 01 – 1 Cor 15:1-8 – The Gospel Defined.	48
Assignment 02 – 1 Cor 15:9-58 – Aspects Of Resurrection.	90
Assignment 03 – The Major World Religions Part 1 – Another Look At Christianity.	104
Assignment 04 – The Major World Religions Part 2 Bahai - Jainism.	139
Assignment 05 – The Major World Religions Part 3 – Judaism - Zoroastrianism.	159
Assignment 06 – The Major World Religions Part 4 - The Coptic Orthodox Church - The Anglican Church.	198
Assignment 07 – The Cults Part 1- Scientology – The Occult.	232
Assignment 08 – The Cults Part 2 – Mormonism – Christian Science.	285
Assignment 09 – The Cults Part 3 – Christadelphianism – Swedenborgianism.	329
Assignment 10 – The Cults Part 4 – The Family International – Transcendental Meditation.	353
Assignment 11 – The Cults Part 5 – The Unification Church – The Church Of Religious Science.	404
Assignment 12 – All The Major Religions And Cults Of The World. – Review.	406

1.0 The Gospel

Gospel comes from the Greek word: 2098 εὐαγγέλιον euaggelion yoo-ang-ghel'-ee-on from the same as 2097; TDNT-2:721,267; {See TDNT 268} n n

AV-gospel 46, gospel of Christ 11, gospel of God 7, gospel of the Kingdom 3, misc 10; 77

1) a reward for good tidings

2) good tidings

2a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God

2b) the glad tidings of salvation through Christ

2c) the proclamation of the grace of God manifest and pledged in Christ

2d) the gospel

2e) as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings

This good news is what must be proclaimed to all who will listen. A study of its simplicity and yet its complexities is necessary so the counterfeits we may contact might be determined. This book is about these counterfeits and what we must do to counter their Satanic counterfeits.

1.1 The Gospel Defined

Here is the only place in the Bible where the "GOSPEL" is DEFINED. Of course, it is probably the longest theological passage on the proof of our salvation, the Resurrection of Jesus the Messiah from the dead. The complete treatment of this Chapter is available on request but it is felt that enough is presented to give the complete definition of the Gospel. This is done in three parts. Part 1 The Gospel Defined. Part 2 An Historical Problem Passage. And Part 3 The Resurrection Body - A Mystery.

Text – 1 Cor 15:1

1 Corinthians 15

1 ¶ (ASV) Now I make known unto you brethren, the {1} gospel which I {2} preached unto you, which also ye received, wherein also ye stand, {1} See marginal note on 1 Co 4:15. 2) See marginal note on 1 Co 1:17 { (ASV)

1 ¶ (AV) Moreover <1161>, brethren <80>, I declare <1107> (5719) unto you <5213> the gospel <2098> which <3739> I preached <2097> (5668) unto you <5213>, which <3739> also <2532> ye have received <3880> (5627), and <2532> wherein <1722> <3739> ye stand <2476> (5758); (AV)

1 ¶ (BYZ) γνωρίζω <1107> (5719) {V-PAI-IS} δε <1161> {CONJ} υμιν <4771> {P-2DP} αδελφοι <80> {N-VPM} το <3588> {T-ASN} ευαγγελιον <2098> {N-ASN} ο <3739> {R-ASN} ευηγγελισαμην <2097> (5668) {V-AMI-IS} υμιν <4771> {P-2DP} ο <3739> {R-ASN} και <2532> {CONJ} παρελαβετε <3880> (5627) {V-2AAI-2P} εν <1722> {PREP} ω <3739> {R-DSN} και <2532> {CONJ} εστηκατε <2476> (5758) {V-RAI-2P} (BYZ)

1 ¶ (BYZa) Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, (BYZa)

Word Study – 1 Cor 15:1

80 αδελφος adelphos *ad-el-fos'* from **1** (as a connective particle) and delphus (the womb); TDNT-1:144,22; {See TDNT 21} n m

AV-brethren 226, brother 113, brother's 6, brother's way 1; 346

1) a brother, whether born of the same two parents or only of the same father or mother

2) having the same national ancestor, belonging to the same people, or countryman

3) any fellow or man

4) a fellow believer, united to another by the bond of affection

5) an associate in employment or office

- 6) brethren in Christ
 6a) his brothers by blood
 6b) all men
 6c) apostles
 6d) Christians, as those who are exalted to the same heavenly place

1107 γνωρίζω *gnorizo gno-rid'-zo* from a derivative of **1097**; TDNT-1:718,119; {See TDNT 157} v
 AV-make known 16, declare 4, certify 1, give to understand 1, do to wit 1, wot 1; 24

- 1) to make known
 1a) to become known, be recognised
 2) to know, to gain knowledge of, have thorough knowledge of
 2a) in earlier Greek it means "to gain a knowledge of" or "have thorough knowledge of"

1161 δε *de deh* a primary particle (adversative or continuative); ; conj
 AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

- 1) but, moreover, and, etc.

1722 εν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
 1) in, by, with etc.

2097 ευαγγελίζω *euaggelizo yoo-ang-ghel-id'-zo* from **2095** and **32**; TDNT-2:707,267; {See TDNT 268} v
 AV-preach 23, preach the Gospel 22, bring good tidings 2, show glad tidings 2, bring glad tidings 1, declare 1, declare glad tidings 1, misc 3; 55

- 1) to bring good news, to announce glad tidings
 1a) used in the OT of any kind of good news
 1a1) of the joyful tidings of God's kindness, in particular, of the Messianic blessings
 1b) in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation
 1c) glad tidings are brought to one, one has glad tidings proclaimed to him
 1d) to proclaim glad tidings
 1d1) instruct (men) concerning the things that pertain to Christian salvation

2098 ευαγγελιον *euaggelion yoo-ang-ghel'-ee-on* from the same as **2097**; TDNT-2:721,267; {See TDNT 268} n n
 AV-gospel 46, gospel of Christ 11, gospel of God 7, gospel of the Kingdom 3, misc 10; 77

- 1) a reward for good tidings
 2) good tidings
 2a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God
 2b) the glad tidings of salvation through Christ
 2c) the proclamation of the grace of God manifest and pledged in Christ
 2d) the gospel
 2e) as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings

2476 ἵστημι *histemi his'-tay-mee* a prolonged form of a primary *σταω stao stah'-o* (of the same meaning, and used for it in certain tenses); TDNT-7:638,1082; {See TDNT 744} v

AV-stand 116, set 11, establish 5, stand still 4, stand by 3, misc 17, vr stand 2; 158

- 1) to cause or make to stand, to place, put, set
 1a) to bid to stand by, *set up*
 1a1) in the presence of others, in the midst, before judges, before members of the Sanhedrin;
 1a2) to place
 1b) to make firm, fix establish
 1b1) to cause a person or a thing to keep his or its place

1b2) to stand, be kept intact (of family, a kingdom), to escape in safety

1b3) to establish a thing, cause it to stand 1b31) to uphold or sustain the authority or force of anything

1c) to set or place in a balance

1c1) to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed)

2) to stand

2a) to stand by or near

2a1) to stop, stand still, to stand immovable, stand firm

2a1a) of the foundation of a building

2b) to stand

2b1) continue safe and sound, stand unharmed, to stand ready or prepared

2b2) to be of a steadfast mind

2b3) of quality, one who does not hesitate, does not waiver

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force;
; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
1) and, also, even, indeed, but

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite
article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form
of the article **3588**); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389
1) who, which, what, that

3880 παραλαμβάνω paralambano *par-al-am-ban* '-o from **3844** and **2983**; TDNT-4:11,495; {See TDNT 424} v
AV-take 30, receive 15, take unto 2, take up 2, take away 1; 50

1) to take to, to take with one's self, to join to one's self

1a) an associate, a companion

1b) metaph.

1b1) to accept or acknowledge one to be such as he professes to be

1b2) not to reject, not to withhold obedience

2) to receive something transmitted

2a) an office to be discharged

2b) to receive with the mind

2b1) by oral transmission: of the authors from whom the tradition proceeds

2b2) by the narrating to others, by instruction of teachers (used of disciples)

4771 συ su *soo* the person pronoun of the second person singular; ; pron

AV-thou 178; 178

1) you

5213 υμιν humin *hoo-min* ' irregular dative case of **5210**; ; pron

AV-you 598, ye 13, your 6, not tr 2, misc 3; 622

1) you

TVM: Second Aorist **5780**, Active **5784**, Indicative **5791**, Count: 2138 plus 1 in a variant reading in a footnote

TVM: Aorist **5777**, Middle **5785**, Indicative **5791**, Count: 88

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

TVM: Perfect **5778**, Active **5784**, Indicative **5791**, Count: 514

(barnes)

1st Corinthians CHAPTER 15

This important and deeply interesting chapter, I have spoken of as the *third* part of the epistle. See the Introduction. It is more important than any other portion of the epistle, as it contains a connected, and laboured, and unanswerable argument for the main truth of Christianity, and, consequently, for Christianity itself; and it is more interesting to us as mortal beings, and as having an instinctive dread of death, than any other portion of the epistle. It has always, therefore, been regarded with deep interest by expositors, and it is worthy of the deepest attention of all. If the argument in this chapter is solid, then Christianity is true; and if true, then this chapter unfolds to us the most elevated and glorious prospect which can be exhibited to dying, yet immortal man.

There were, probably, two reasons why the apostle introduced here this discussion about the resurrection.

First. It was desirable to introduce a condensed and connected statement of the main argument for the truth of Christianity. The Corinthians had been perplexed with subtle questions, and torn by sects and parties; and it was possible that in their zeal for sect and party, they would lose their hold on this great and vital argument for the truth of religion itself. It might be further apprehended, that the enemies of the gospel, from seeing the divisions and strifes which existed there, would take advantage of these contentions, and say that a religion which produced such fruits could not be from God. It was important, therefore, that they should have access to an argument plain, clear, and unanswerable, for the truth of Christianity; and that thus the evil effects of their divisions and strifes might be counteracted.

Secondly. It is evident, from 1Co 15:12, that the important doctrine of the resurrection of the dead had been denied at Corinth, and that this error had obtained a footing in the church itself. On what grounds, or by what portion or party it was denied, is unknown. It may have been that the influence of some Sadducean teacher may have led to the rejection of the doctrine; or it may have been the effect of philosophy. From Acts 17:32, we know that among some of the Greeks, the doctrine of the resurrection was regarded as ridiculous; and from 2Ti 2:18, we learn that it was held by some that the resurrection was passed already, and, consequently, that there was nothing but a spiritual resurrection. To counteract these errors, and to put the doctrine of the resurrection of the dead on a firm foundation, and thus to furnish a demonstration of the truth of Christianity, was the design of this chapter.

The chapter may be regarded as divided into four parts, and four questions in regard to the resurrection are solved.

1. Whether there is any resurrection of the dead? 1Co 15:1-34.
2. With what body will the dead rise? 1Co 15:35-51.
3. What will become of those who shall be alive when the Lord Jesus shall come to judge the world? 1Co 15:51-54.
4. What are the practical bearings of this doctrine? 1Co 15:55-58.
- I. The dead will be raised, 1Co 15:1-34. This Paul proves by the following arguments, and illustrates in the following manner:
 1. By adducing reasons to show that Christ rose from the dead, 1Co 15:1-11.
 - a. From the Scripture, 1Co 15:1-4.
 - b. From the testimony of eye-witnesses, 1Co 15:5-11.
 2. By showing the absurdity of the contrary doctrine, 1Co 15:12-34.
 - a. If the dead do not rise, it would follow that Christ has not risen, 1Co 15:13.
 - b. If Christ is not risen, he is preached in vain, and faith is reposed in him for nought, 1Co 15:14.
 - c. It would follow that the apostles would be false witnesses and wicked men; whereas, the Corinthians had abundant reason to know the contrary, 1Co 15:15.
 - d. The faith of the Corinthians must be vain if he was not risen, and they must regard themselves as still unpardoned sinners, since all their hope of pardon must arise from the fact that his work was accepted, and that he was raised up, 1Co 15:16,17.
 - e. If Christ was not risen, then all their pious friends who had believed in him must be regarded as lost, 1Co 15:18.
 - f. It would follow that believers in Christ would be in a more miserable condition than any others, if there was no resurrection, 1Co 15:19.
 - g. Baptism for the resurrection of the dead would be absurd and in vain, unless the dead arose; it would

be vain to be baptized with the belief, and on the ground of the belief that Christ rose, and on the ground of the hope that they would rise, 1Co 15:29.

- h. It would be in vain that the apostles and others had suffered so many toils and persecutions, unless the dead should rise, 1Co 15:30-32.

In the course of this part of his argument, {1Co 15:20-28} Paul introduces an *illustration* of the doctrine, or a statement of an important fact in regard to it — thus *separating* the argument in 1Co 15:19 from the text, which occurs in 1Co 15:29. Such interruptions of a train of thinking are not uncommon in the writings of Paul, and indicate the *fulness and richness* of his conceptions, when some striking thought occurs, or some plausible objection is to be met, and when he suspends his argument in order to state it. This interjected portion consists of the following items:

1. A triumphant and joyful assurance that Christ had in fact risen; as if his mind was full, and he was impatient of the delay caused by the necessity of slow argumentation, 1Co 15:19,20.
 2. He *illustrates* the doctrine, or shows that it is reasonable that the certainty of the resurrection should be demonstrated by one in human nature, since death had been introduced by man, 1Co 15:21,22. This is an argument from *analogy*, drawn from the obvious propriety of the doctrine, that man should be raised up in a manner somewhat similar to the mode in which he had been involved in ruin.
 3. He states the *order* in which all this should be done, 1Co 15:23-28. It is possible that some may have held that the resurrection must have been already passed, since it depended so entirely and so closely on the resurrection of Christ. Compare 2Ti 2:18. Paul, therefore, meets this objection; and shows that it must take place in a regular order; that Christ rose first, and that they who were his friends should rise at his coming. He then states what would take place at that time, when the work of redemption should have been consummated by the resurrection of the dead, and the entire recovery of all the redeemed to God, and the subjection of every foe.
- II. What will be the nature of the bodies that shall be raised up? 1Co 15:35-51. This inquiry is illustrated,
1. By a reference to grain that is sown, 1Co 15:36-38.
 2. By a reference to the fact that there are different kinds of flesh, 1Co 15:39.
 3. By a reference to the fact that there *are* celestial bodies and earthly bodies, 1Co 15:40.
 4. By the fact that there is a difference between the sun, and moon, and stars, 1Co 15:41.
 5. By a *direct statement*; for which the mind is prepared by these illustrations, of the important changes which the body of man must undergo, and of the nature of that body which he will have in heaven, 1Co 15:42-50. It is
 - a. incorruptible, 1Co 15:42;
 - b. glorious, 1Co 15:43;
 - c. powerful, 1Co 15:43;
 - d. a spiritual body, 1Co 15:44;
 - e. it is like the body of the second man, the Lord from heaven, 1Co 15:45-50.
- III. What will become of those who shall be alive when the Lord Jesus shall return to raise the dead?
Ans. They shall be changed instantly, and fitted for heaven, and made like the glorified saints that shall be raised from the dead, 1Co 15:51-54.
- IV. The practical consequences or influences of this doctrine, 1Co 15:55-58.
1. The doctrine is glorious and triumphant; it overcame all the evils of sin, and should fill the mind with joy, 1Co 15:55-57.
 2. It should lead Christians to diligence, and firmness of faith, and patience, since their labour was not to be in vain, 1Co 15:58.

Verse 1. Moreover, brethren, {a} I declare unto you the gospel which I preached unto you, {b} which also ye have received, and {c} wherein ye stand;

Ver. 1. **Moreover.** But, (δε). In addition to what I have said; or in that which I am now about to say, I make known the main and leading truth of the gospel. The particle δε is "strictly adversative, but more frequently denotes transition and conversion, and serves to introduce *something else*, whether opposite to what precedes, or simply continuative or explanatory." — *Robinson*. Here it serves to introduce another topic that was not properly a continuation of what he had said, but which pertained to the same general subject, and which was deemed of great importance.

I declare unto you. γνωρίζω. This word properly means, to make known, to declare, to reveal, {Lu 2:15 Ro 9:22,23} then to tell, narrate, inform, {Eph 6:21 Col 4:7,9} and also to put in mind of, to impress, to confirm. **See**

Barnes "1Co 12:3". Here it does not mean that he was communicating to them any new truth, but he wished to remind them of it; to state the arguments for it, and to impress it deeply on their memories. There is an *abruptness* in our translation which does not exist in the original. *Bloomfield*.

The gospel. See Barnes "Mr 1:1". The word here means the *glad announcement*, or *the good news* about the coming of the Messiah, his life, and sufferings, and death, and especially his resurrection. The main subject to which Paul refers in this chapter is the resurrection; but he includes in the word gospel, here, the doctrine that he died for sins, and was buried, as well as the doctrine of his resurrection. See 1Co 15:3,4.

Which I preached unto you. Paul founded the church at Corinth, Ac 18:1, and seq. It was proper that he should remind them of what he had taught them at first; of the great elementary truths on which the church had been established, but from which their minds had been diverted by the other subjects that had been introduced as matters of debate and strife. It was fair to presume that they would regard with respect the doctrines which the founder of their church had first proclaimed, if they were reminded of them; and Paul, therefore, calls their attention to the great and vital truths by which they had been converted, and by which the church had thus far prospered. It is well, often, to remind Christians of the truths which were preached to them *when* they were converted, and which were instrumental in their conversion. When they have gone off from these doctrines, when they have given their minds to speculation and philosophy, it has a good effect to *remind* them that they were converted by the simple truths that Christ died, and was buried, and rose again from the dead. The argument of Paul here is, that they owed all the piety and comfort which they had to these doctrines; and that, therefore, they should still adhere to them as the foundation of all their hopes.

Which also ye have received. Which you embraced; which you all admitted as true; which were the means of your conversion. I would remind you that, however that truth may now be denied by you, it was once received by you, and you professed to believe in the fact that Christ rose from the dead, and that the saints would rise.

And wherein ye stand. By which your church was founded, and by which all your piety and hope has been produced, and which is at the foundation of all your religion. You were built up by this, and by this only can you stand as a Christian church. This doctrine was vital and fundamental. This demonstrates that the doctrines that Christ died "for sins," and rose from the dead, are fundamental truths of Christianity. They enter into its very nature; and without them there can be no true religion.

{a} "I declare" Ga 1:11

{b} "which also ye have received" 1Co 4-8

{c} "wherein ye stand" 1Pe 5:12

(ExpositorBible)

THE RESURRECTION OF CHRIST —

I. ITS PLACE IN THE CHRISTIAN CREED

PAUL having now settled the minor questions of order in public worship, marriage, intercourse with the heathen, and the other various difficulties which were distracting the Corinthian Church, turns at last to a matter of prime importance and perennial interest: the resurrection of the body. This great subject he handles not in the abstract, but with a view to the particular attitude and beliefs of the Corinthians. Some of them said broadly, "There is no resurrection of the dead," although apparently they had no intention of denying that Christ had risen. Accordingly Paul proceeds to show them that the resurrection of Christ and that of His followers hang together, that the resurrection of Christ is essential to the Christian creed, that it is amply attested, and that although great difficulties surround the subject, making it impossible to conceive what the risen body will be, yet the resurrection of the body is to be looked forward to with confident hope.

It will be most convenient to consider first the place which the resurrection of Christ holds in the Christian creed; but that we may follow Paul's argument and appreciate its force, it will be necessary to make clear to our own mind what he meant by the resurrection of Christ and what position the Corinthians sought to maintain.

First, by the resurrection of Christ Paul meant His rising from the grave with a body glorified or made fit for the new and heavenly life He had entered. Paul did not believe that the body he saw on the road to Damascus was the very body which had hung upon the cross, made of the same material, subject to the same conditions. He affirms in this chapter that flesh and blood, a natural body, cannot enter upon the heavenly life. It must pass through a process which entirely alters its material. Paul had seen bodies consumed to ashes, and he knew that the substance of these bodies could not be recovered. He was aware that the material of the human body is dissolved, and is by the processes of nature used for the constructing of the bodies of fishes, wild beasts, birds; that as the body was sustained in life by the produce of the earth, so in death it is mingled with the earth again, giving back to earth what it had received. The arguments, therefore, commonly urged against the Resurrection had no relevancy against that in which Paul believed, for it was not that very thing which was buried which he expected would rise again, but a body different in kind, in material, and in capacity.

But yet Paul always speaks as if there were some connection between the present and the future, the natural and the spiritual, body. He speaks, too, of the body of Christ as the type or specimen into the likeness of which the bodies of His people are to be transformed. Now, if we conceive, or try to conceive, what passed in that closed sepulchre in the garden of Joseph, we can only suppose that the body of flesh and blood which was taken down from the cross and laid there was transformed into a spiritual body by a process which may be called miraculous, but which differed from the process which is to operate in ourselves only by its rapidity. We do not understand the process; but is that the only thing we do not understand? All along the line which marks off this world from the spiritual world mystery broods; and the fact that we do not understand how the body Christ had worn on earth passed into a body fit for another kind of life ought not to prevent our believing that such a transmutation can take place.

There are in nature many forces of which we know nothing, and it may one day appear to us most natural that the spirit should clothe itself with a spiritual body. The connection between the two bodies is the persistent and identical spirit which animates both. As the life that is in the body now assimilates material and forms the body to its particular mould, so may the spirit hereafter, when ejected from its present dwelling, have power to clothe itself with a body suited to its needs. Paul refuses to recognise any insuperable difficulty here. The transmutation of the earthly body of Christ into a glorified body will be repeated in the case of many of His followers, for, as he says, "we shall not all sleep, but we shall all be changed *in a moment, in the twinkling of an eye.*"

Secondly, we must understand the position occupied by those whom Paul addressed in this chapter. They doubted the Resurrection; but in that day, as in our own, the Resurrection was denied from two opposite points of view. Materialists, such as the Sadducees, believing that mental and spiritual life are only manifestations of physical life and dependent upon it, necessarily concluded that with the death of the body the whole life of the individual terminates. And it would rather appear as if the Corinthians were tainted with materialism. "Let us eat and drink, for tomorrow we die," can only be the suggestion of the materialist, who believes in no future life of any kind.

But many who opposed materialism held that the resurrection of the body, if not impossible, was at all events undesirable. It was the fashion to speak contemptuously of the body. It was branded as the source and seat of sin, as the untamed bullock which dragged its yokefellow, the soul, out of the straight path. Philosophers gave thanks to God that He had not tied their spirit to an immortal body, and refused to allow their portrait to be taken, lest they should be remembered and honoured by means of their material part. When Paul's teaching was accepted by such persons, they laid great stress on his inculcation of the mystical or spiritual dying with Christ and rising again, until they persuaded themselves this was all he meant by resurrection. They declared that the Resurrection was past already, and that all believing men were already risen in Christ. To be free from all connection with matter was an essential element in their idea of salvation, and to promise them the resurrection of the body was to offer them a very doubtful blessing indeed.

In our own day the resurrection of Christ is denied both from the materialist and from the spiritualist or idealist point of view. It is said that the Resurrection of Christ is an undoubted fact if by the resurrection be meant that His spirit survived death and now lives in us. But the bodily resurrection is a thing of no account. Not from the risen body flows the power that has altered human history, but from the teachings and life of Christ and from His devotement of Himself even unto death to the interests of men. Christ lay in His grave, and the elements of His body have passed into the bosom of nature, as ours will before long; but His spirit was not imprisoned in the grave: it lives, perhaps in us. Statements to this effect you may hear or read frequently in our day. And either of two very different beliefs may be expressed in such language. It may, on the one hand, mean that the person Jesus is individually extinct, and that although virtue still flows from His life, as from that of every good man, He is Himself unconscious of this and of everything else, and can exert no new and fresh influence, such as emanates from a person presently alive and aware of the exigencies appealing to His interference. This is plainly a form of belief entirely different from that of the Apostles, who, acted for a living Lord, to whom they appealed and by whom they were guided. Belief in a dead Christ, who cannot hear prayer and is unconscious of our service, may indeed help a man who has nothing better to help him; but it is not the belief of the Apostles.

On the other hand, it may be meant that although the body of Christ remained in the tomb, His spirit survived death, and lives a disembodied but conscious and powerful life. One of the profoundest German critics, Keim, has expressed himself to this effect. The Apostles, he thinks, did not see the actual risen body of the Lord; their visions of a glorified Jesus were not, however, delusive; the appearances were not the creations of their own excitement, but were intentionally produced by the Lord Himself. Jesus, it is believed, had actually passed into a higher life, and was as full of consciousness and of power as He had been on earth; and of this glorified life in which He was He gave the Apostles assurance by these appearances. The body of the Lord remained in the tomb; but these appearances were intended, to use the critic's own words, as a kind of telegram, to assure them He was alive. Had such a sign of His continued and glorified life not been given, their

belief in Him as the Messiah could not have survived the death on the cross.

This view, although erroneous, can do little harm to experimental or practical Christianity. The difference between a disembodied spirit and a spiritual body is really unappreciable to our present knowledge. And if anyone finds it impossible to believe in the bodily resurrection of Christ, but easy to believe in His present life and power, it would only be mischievous to require of him a faith he cannot give in addition to a faith which brings him into real fellowship with Christ. The main purpose of Christ's appearances was to give to His disciples assurance of His continued life and power. If that assurance already exists, then belief in Christ as alive and supreme supersedes the use of the usual stepping-stone towards that belief.

At the same time, it must be maintained that not only did the Apostles believe they saw the body of Christ, by which indeed they first of all identified Him, but also they were distinctly assured that the body they saw was not a ghost or a telegram, but a veritable body that could stand handling, and whose lips and throat could utter sound. Besides, it is not in reason to suppose that when they saw this appearance, whatever it was, they should not at once go to the sepulchre and see what was there. And if there they saw the body while in various other places they saw what seemed to be the body, what world of incomprehensible and mystifying jugglery must they have felt themselves to be involved in!

It is a fact then that those who knew most both about the body and about the spirit of Jesus believed they saw the body and were encouraged so to believe. Besides, if we accept the view that though Christ is alive, His body remained in the grave, we are at once confronted with the difficulty that Christ's glorification is not yet complete. If Christ's body did not partake in His conquest over the grave, then that conquest is partial and incomplete. Human nature both in this life and in the life to come is composed of body and spirit; and if Christ now sits at God's right hand in perfected human nature, it is not as a disembodied spirit, but as a complete person in a glorified body, we must conceive of Him. No doubt it is a spiritual influence which Christ now exerts upon His followers, and their belief in His risen life may be independent of any statements made by the disciples concerning His body; at the same time, to suppose that Christ is now without a body is to suppose that He is imperfect: and it must also be remembered that the primitive faith and restored confidence in Christ, to which the very existence of the Church is due, were created by the sight of the empty tomb and the glorified body.

In the face of such chapters as this and other passages equally explicit, modern believers in a merely spiritual resurrection have found some difficulty in reconciling their views with the statements of Paul. Mr. Matthew Arnold undertakes to show us how this may be done. "Not for a moment," he says, do we deny that in Paul's earlier theology, and notably in the Epistles to the Thessalonians and Corinthians, the physical and miraculous aspect of the Resurrection, both Christ's and the believer's, is primary and predominant. Not for a moment do we deny that to the very end of his life, after the Epistle to the Romans, after the Epistle to the Philippians, if he had been asked whether he held the doctrine of the Resurrection in the physical and miraculous sense as well as in his own spiritual and mystical sense, he would have replied with entire conviction that he did. Very likely it would have been impossible to him to imagine his theology without it. But —

'Below the surface stream, shallow and light, Of what we say we feel — below the stream, As light, of what we think we feel, there flows With noiseless current strong, obscure and deep, The central stream of what we feel indeed;'

and by this alone are we truly characterised. This, however, is not to interpret an author, but to make him a mere nose of wax that can be worked into any convenient shape. Probably Paul understood his own theology quite as well as Mr. Arnold; and, as his critic says, he considered the physical resurrection of Christ and the believer an essential part of it.

Considering the place which our Lord's risen body had in Paul's conversion, it could not be otherwise. At the very moment when Paul's whole system of thought was in a state of fusion the risen Lord was preeminently impressed upon it. It was through his conviction of the resurrection of Christ that both Paul's theology and his character were once for all radically altered. The idea of a crucified Messiah had been abhorrent to him, and his life was dedicated to the extirpation of this vile heresy that sprang from the Cross. But from the moment when with his own eyes he saw the risen Lord he understood, with the rest of the disciples, that death was the Messiah's appointed path to supreme spiritual headship. As truly in Paul's case as in that of the other disciples faith sprang from the sight of the glorified Christ; and to none could it be so inevitable as to him to say, "If Christ be not risen, then is our preaching vain, and your faith is also vain." From the first Paul had put the resurrection of Christ forward as an essential and fundamental part of the Gospel he had received, and which he was accustomed to deliver.

And, generally speaking, this place is assigned to it both by believers and by unbelievers. It is recognised that it was the belief in the Resurrection which first revived the hopes of Christ's followers and drew them together to wait for the promise of His Spirit. It is recognised that whether the Resurrection be a fact or no, the Church of Christ was founded on the belief that it had taken place, so that if that had been removed the Church could

not have been. This is affirmed as decisively by unbelievers as by believers. The great leader of modern unbelief (Strauss) declares that the Resurrection is "the centre of the centre, the real heart of Christianity as it has been until now"; while one of his ablest opponents says, "The Resurrection created the Church, the risen Christ made Christianity; and even now the Christian faith stands or fails with Him If it be true that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave, not of a man, but of a religion, with all the hopes built on it and all the splendid enthusiasms it has inspired" (Fairbairn).

It is not difficult to perceive what it was in the resurrection of Christ which gave it this importance.

1. First, it was the convincing proof that Christ's words were true, and that He was what He had claimed to be. He Himself had on more occasions than one hinted that such proof was to be given. "Destroy this temple," He said, "and in three days I will raise it again." The sign which was to be given, notwithstanding His habitual refusal to yield to the Jewish craving for miracle, was the sign of the prophet Jonah. As he had been thrown out and lost for three days and nights, but had thereby only been forwarded in his mission, so our Lord was to be thrown out as endangering the ship, but was to rise again to fuller and more perfect efficiency. In order that His claim to be the Messiah might be understood, it was necessary that He should die; but in order that it might be believed, it was needful that He should rise. Had He not died, His followers would have continued to expect a reign of earthly power; His death showed them no such reign could be, and convinced them His spiritual power sprang out of apparent weakness. But had He not risen again, all their hopes would have been blighted. All who had believed in Him would have joined with the Emmaus disciples in their hopeless cry, "We thought that this had been He who should have redeemed Israel."

It was the resurrection of our Lord, then, which convinced His disciples that His words had been true, that He was what He had claimed to be, and that He was not mistaken regarding His own person, His work, His relation to the Father, the prospects of Himself and His people. This was the answer given by God to the doubts, and calumnies, and accusations of men. Jesus at the last had stood alone, unsupported by one favouring voice. His own disciples forsook Him, and in their bewilderment knew not what to think. Those who considered Him a dangerous and seditious person, or at best a crazed enthusiast, found themselves backed by the voice of the people and urged to extreme measures, with none to remonstrate save the heathen judge, none to pity save a few women. This delusion, they congratulated themselves, was stamped out. And stamped out it would have been but for the Resurrection." Then it was seen that while the world had scorned the Son of God, the Father had been watching over Him with unceasing love; that while the world had placed Him at its bar as a malefactor and blasphemer, the Father had been making ready for Him a seat at His own right hand; that while the world nailed Him to the cross, the Father had been preparing for Him 'many crowns' and a name that is above every name; that while the world had gone to the grave in the garden, setting a watch and sealing the stone, and had then returned to its feasting and merriment, because the Preacher of righteousness was no longer there to trouble it, the Father had waited for the third morning in order to bring Him forth in triumph from the grave."

This contrast between the treatments Christ received at the hands of men and His justification by the Father in the Resurrection fills and colours all the addresses delivered by the Apostles to the people in the immediately succeeding days. They evidently accepted the Resurrection as God's great attestation to the person and work of Christ. It changed their own thoughts about Him, and they expected it would change the thoughts of other men. They saw now that His death was one of the necessary steps in His career, one of the essential parts of the work He had come to do. Had Christ not been raised, they would have thought Him weak and mistaken as other men. The beauty and promise of His words which had so attracted them would now have seemed delusive and unbearable. But in the light of the Resurrection they saw that the Christ "ought to have suffered these things and so to enter His glory." They could now confidently say, "He died for our sins, and was raised again for our justification."

2. Secondly, the resurrection of Christ occupies a fundamental place in the Christian creed, because by it there is disclosed a real and close connection between this world and the unseen, eternal world. There is no need now of argument to prove a life beyond; here is one who is in it. For the resurrection of Christ was not a return to this life, to its wants, to its limitations, to its inevitable close: but it was a resurrection to a life forever beyond death. Neither was it a discarding of humanity on Christ's part, a cessation of His acceptance of human conditions, a rising to some kind of existence to which man has no access. On the contrary, it was because He continued truly human that in human body and with human soul He rose to veritable human life beyond the grave. If Jesus rose from the dead, then the world into which He is gone is a real world, in which men can live more fully than they live here. If He rose from the dead, then there is an unseen Spirit mightier than the strongest material powers, a God who is seeking to bring us out of all evil into an eternally happy condition. Quite reasonably is death invested with a certain majesty, if not terror, as the mightiest of physical things. There may be greater evils; but they do not affect all men, but only some, or they debar men from certain enjoyments and a certain kind of life, but not from all. But

death shuts men out from everything with which they have here to do, and launches them into a condition of which they know absolutely nothing. Anyone who conquers death and scatters its mystery, who shows in his own person that it is innocuous, and that it actually betters our condition, brings us light that reaches us from no other quarter. And He who shows this superiority over death in virtue of a moral superiority, and uses it for the furtherance of the highest spiritual ends, shows a command over the whole affairs of men which makes it easy to believe He can guide us into a condition like His own. As Peter affirms, it is "by the resurrection of Jesus Christ from the dead we are begotten again unto a lively hope."

3. For, lastly, it is in the resurrection of Christ we see at once the norm or type of our life here and of our destiny hereafter. Holiness and immortality are two aspects, two manifestations, of the Divine life we receive from Christ. They are inseparable the one from the other. His Spirit is the source of both. "If the Spirit that raised up the Lord Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall, also quicken your mortal bodies through His Spirit that dwelleth in you." If we have now the one evidence of His indwelling in us, we shall one day have the other. The hope that should uplift and purify every part of the Christian's character is a hope which is shadowy, unreal, inoperative, in those who merely know about Christ and His work; it becomes a living hope, full of immortality in all who are now actually drawing their life from Christ, who have their life truly hid with Christ in God, who are in heart and will one with the Most High, in whom is all life.

Therefore does Paul so continually hold up to us the risen life of Christ as that to which we are to be conformed. We are to rise with Him to newness of life. As Christ has done with death, having died to sin once, so must His people be dead to sin and live to God with Him. Sometimes in weariness or dejection one feels as if he had seen the best of everything, experienced all he can experience, and must now simply endure life; he sees no prospect of anything fresh, or attractive or reviving. But this is not because he has exhausted life, but because he has not begun it. To the "children of the Resurrection," who have followed Christ in His path to life by renouncing sin, and conquering self, and giving themselves to God, there is a springing life in their own soul that renews hope and energy.

(Carlson)

Here is the unique place in the Bible where the Gospel is DEFINED. It encompasses the Death, Burial, and Resurrection of The Only-Begotten Son of God, Jesus, The Messiah, This sacrifice is sufficient for the sins of the world (1 Jo 2:1-2) but is only efficient for those who believe and are Born Again (Jo 3:3, 5, 7, 16). Also, a factor in this Gospel is the certain return of Jesus in His Resurrection Body (Ac 1:10-11) which those who believe will also receive (15:51-58, Phil 3:20-21).

(Gill)

INTRODUCTION TO 1 CORINTHIANS 15

The apostle, in this chapter, recommends the Gospel, and gives a summary of it, proves the resurrection of Christ, and by various arguments establishes the doctrine of the resurrection of the dead, and answers objections made unto it. He also sets forth the glory there will be upon the bodies of risen saints, and the change that will be made on living ones; and concludes with an exhortation to perseverance in faith and holiness. As his chief view is the doctrine of the resurrection, he introduces this by recommending the Gospel in general, or by observing that this is a principal doctrine which should be remembered and retained, because it was the Gospel which he had preached, and they had received, and had hitherto persevered in, 1Co 15:1 and besides was essential to salvation, and the means of it, by which they would be saved, if they retained it, except their faith in it was in vain, as it would be should they drop it, 1Co 15:2. And moreover, the apostle had received it by divine revelation, and had faithfully delivered it to them, and therefore it became them to hold it fast; the sum of which were the death, burial, and resurrection of Christ, agreeably to the Scriptures of the Old Testament, 1Co 15:3,4 and then he reckons up the eyewitnesses of the latter, as first Peter, then the twelve disciples, then five hundred brethren at one time; next James, and all the apostles; and last of all himself, 1Co 15:5-8 of whom he speaks in a very diminishing style, describing himself as an abortive, affirming himself to be the least of the apostles, and unworthy to be in that office, or bear that name, giving this as a reason for it, because he had been a persecutor of the church of Christ, 1Co 15:9 wherefore he ascribes the dignity he was raised to entirely to the free grace of God; and yet he magnifies his office, and observes, that the gifts of grace bestowed upon him were not in vain, and that he was a more abundant labourer than the rest of the apostles, and had more success; but then he freely declares that all he had, and all he did, were by the grace of God, 1Co 15:10. But however, not to insist upon the difference between him and other apostles; he observes, that the subject matter of their ministry was the same, namely, a suffering and risen Saviour, and who was also the object of the faith of the believing Corinthians, 1Co 15:11 wherefore the apostle proceeds to blame some among them for denying the doctrine of the resurrection from the dead, seeing it was a principal part of the ministry of the Gospel, that Christ was risen from the dead, 1Co 15:12 whereas that would not be true, if there

is no resurrection of the dead, 1Co 15:13 but that Christ is risen, is not only evident from the testimonies of eyewitnesses before produced, but from the absurdities that follow upon a denial of it, as that the preaching of the Gospel was a vain thing, and faith in it also, 1Co 15:14 yea, the apostles would be no other than false witnesses of God, testifying that he raised up Christ, when he is not risen, if the dead rise not, 1Co 15:15 which argument is repeated, 1Co 15:16 and other absurdities following such an hypothesis are added; as besides what was before mentioned, that faith becomes hereby a vain thing, such as have believed in him must be in an unregenerate state, and both under the power and guilt of sin, 1Co 15:17 nay, not only so, but such who are dead in Christ, or for his sake are lost and perished, 1Co 15:18 and even those of the saints who are alive must be the most unhappy and miserable of all mortals, 1Co 15:19. But inasmuch as it is a certain point that Christ is risen, it is as clear a case that the saints will rise, which is argued from Christ being the firstfruits of those that are fallen asleep in him, which secures their resurrection to them, 1Co 15:20 and from his being their covenant head, as Adam was to his posterity; so that as all his offspring died in him, all the saints will be quickened by Christ, death coming by the one, and the resurrection by the other, 1Co 15:21,22. And whereas it might be objected, if this is the case, why did not the saints, who were dead before the resurrection of Christ, rise from the dead when he did, or quickly after? To which it is answered, there is an order observed agreeable to the firstfruits and lump: Christ, the firstfruits, is first, and then they that believe in him, 1Co 15:23 and this will not be until the second coming of Christ, and the end of all things, when all the elect of God shall be gathered in; and then they will be raised and presented to the Father complete in soul and body, and all rule and authority among men will cease, 1Co 15:24. But in the mean while Christ must reign until all enemies are subject to him, and the last of all that will be destroyed by him is death; which is another argument proving the resurrection of the dead; for if death is destroyed, the dead must rise, and never die more, 1Co 15:25,26 That all things will be put under the feet of Christ, every enemy, and so death, is proved from a testimony out of Ps 8:6. But to prevent a cavil, and secure the honour of God the Father, he is excepted from being subject to him, 1Co 15:27 so far is he from being so, that the Son shall be subject to him, and appear to be so as Mediator, by giving up the account of things to him; the end of which is, that God, Father, Son, and Spirit, may be all in all, 1Co 15:28. The resurrection of the dead is further argued from the sufferings of the saints and martyrs of Jesus, for the sake of him and his Gospel, and particularly this doctrine of it, which are first figuratively expressed under the notion of a baptism, 1Co 15:29 and then more literally and clearly signified by being in jeopardy, and exposed to danger of life continually, 1Co 15:30 and which is exemplified in the case of the apostle himself, who was liable to death daily, 1Co 15:31 of which he gives a particular instance in his fighting with beasts at Ephesus. Moreover, another absurdity would follow upon this, should this doctrine not be true; and that is, that a loose and licentious life, such an one as the Epicureans live, would be encouraged hereby, 1Co 15:32 from which the apostle dissuades; partly from the pernicious effect of it, which he shows by a passage cited out of one of the Heathens, 1Co 15:33 and partly from its being contrary to a righteous conversation, and from the stupidity, sinfulness, and ignorance, which such a course of life, upon such principles, declares, 1Co 15:34. And then the apostle proceeds to answer questions, and remove objections relating to the resurrection of the dead; which questions and objections are put, 1Co 15:35 which suppose the thing to be impossible and absurd, and to which answers are returned, first by observing, that grain which is sown in the earth first dies before it is quickened, and that it does not rise up bare grain as it was sown, but in a different form and shape, with additional circumstances greatly to its advantage; and has a body given by the power, and according to the pleasure of God, and suitable to the nature of the seed; by which is suggested, that in like manner the body first dies, and then is raised; , and though the same body, yet it is raised in a different form with different qualities, by the power, and according to the will of God; and therefore seeing there are every year such innumerable instances in nature, of dead and putrefied grain being revived, it need not be thought incredible, impracticable, and absurd, that God should raise the dead, 1Co 15:36-38 and that the body, though the same shall rise different from what it was when laid in the grave, is illustrated by the difference of flesh in men, beasts, fishes, and birds; which, though all of it flesh, differs from each other; and so will the flesh of the body, in the resurrection, differ from the flesh it is now clothed with, 1Co 15:39. And the same is further illustrated by the difference there is in the heavenly and earthly bodies, in the sun, and moon, and stars, and in one star from another; all which have respect to the same, showing not any difference there will be in risen bodies among themselves, but in risen bodies from what they now are, 1Co 15:40,41 as appears by the accommodation of these similes to the resurrection of the dead; and which differences are clearly expressed, the present bodies being corrupt, dishonourable, weak, and natural, the risen ones being incorruptible, glorious, powerful, and spiritual, 1Co 15:42-44. And that the risen bodies will be spiritual, the apostle proves, by comparing Adam and Christ together; the one had a natural body, the other had a spiritual body after his resurrection, 1Co 15:45 the order of which is given, the natural body of Adam was before the spiritual body of Christ, 1Co 15:46. Their original is also taken notice of, the one being of the earth, the other from heaven, 1Co 15:47 and so accordingly the offspring of the one, and of the other, are different; the offspring of the first Adam are earthly like him, and have a natural body, as he had; the offspring of the second Adam are heavenly, as he was, and will have a body like to his; for as they bear the image of the first man, from whom they

naturally descend, by having a natural body like to his, so they must bear the image of the second man, the Lord from heaven, by having a spiritual body fashioned like to his glorious body, 1Co 15:48,49. And there is an absolute necessity for this, seeing bodies, in their present state, and case, as natural, mortal, and sinful, cannot be admitted into the possession of the kingdom and glory of the Lord, 1Co 15:50 but inasmuch as all will not die, and so be raised again, but some will be alive at the coming of Christ and the resurrection of the dead, a difficulty arises how the living saints will come by spiritual bodies, in order to inherit the kingdom of God, without which they cannot inherit it: this difficulty the apostle removes, by making known a secret never divulged before, that at the same time the dead will be raised, which will be at the sounding of a trumpet; in a moment, at once the living saints will be changed, and become immortal and incorruptible, as the raised ones, 1Co 15:51,52 for so it must be that these corruptible and mortal bodies be clothed with incorruption and immortality, either by the resurrection of them, or a change upon them, when either way they will become spiritual, 1Co 15:53. And hereby some prophecies in Isaiah and Hoses will have their accomplishment, 1Co 15:54,55 on the mention of which, some things in them are explained, as that sin is the sting of death, and the law is the strength of sin, which regard the prophecy in Hosea, 1Co 15:56 and the victory obtained over death, which is mentioned in the prophecy of Isaiah, is ascribed to God, who gives it through Christ, to whom thanks are returned for it, 1Co 15:57. And the chapter is concluded with an exhortation steadfastly to abide by the cause of Christ, and in his service; to which the saints are encouraged from this consideration, that they will find their account in it, 1Co 15:58.

Ver. 1. **Moreover brethren, I declare unto you the Gospel, &c.]** The apostle here passes on, and proceeds to a new subject, the doctrine of the resurrection of the dead, which some in this church denied; and which he undertakes to prove, establish, and defend; and in order to lead on to it, observes, that what he was about to declare, make known, or put them in mind of, was no other than the Gospel he had formerly preached to them, they had received, professed to stand in, and were saved by, unless their faith was in vain. The doctrine of the resurrection of the dead he calls "the Gospel," that being a most important doctrine, and a fundamental article of it. The resurrection of Christ from the dead made a considerable part in the ministry of the apostles, to the grief of the Sadducees among the Jews, to the scorn of the Gentile philosophers, and to the faith, hope, and comfort of Christians: this is the sum and substance of the word of faith, or doctrine of the Gospel, upon which the whole depends; see Ro 10:8,9 and the resurrection of the saints is connected with it, and assured by it. This indeed is the Gospel, good news, glad tidings that the bodies of the saints shall be raised again, and made like to the glorious body of Christ; and being reunited to their souls, shall live with him to all eternity; and were this out of the Gospel, it would not be Gospel, or good news; it would be an idle story, faith would be a vain thing, and hoping and believing Christians of all the most miserable. Moreover, says the apostle, the Gospel I declare, is

which I preached unto you; meaning, when he first came among them, and which had been so very useful to them for conversion and consolation; and therefore if he himself, or an angel from heaven, was to preach any other doctrine, it was to be rejected; and hence, much less should the false teachers be regarded: yea, adds he, it is the doctrine

which also you have received; when first enlightened and converted, with all gladness and joyfulness, with all readiness and cheerfulness, in the love of it, and by a full assent to it; and therefore having had such an experience of it, should not now depart from it: nay, he further says,

and wherein ye stand; as he hoped they did, at least it was what they ought to have done, and doubtless was the case of the majority of them, and whose example it became the rest to follow.

(Hodge)

CHAPTER XV.

The Resurrection of the Dead.

In treating this subject the apostle first proves the fact of Christ's resurrection, vs. 1-11. He thence deduces, first, the possibility, and then the certainty of the resurrection of his people, vs. 12-34. He afterwards teaches the nature of the resurrection, so far as to show that the doctrine is not liable to the objections which had been brought against it, vs. 35-58.

The Resurrection of Christ as securing the Resurrection of his People, vs. 1-34.

THAT certain false teachers in Corinth denied the resurrection of the dead is plain, not only from the course of argument here adopted but from the explicit statement in v. 12. Who these persons were, and what were the grounds of their objections, can only be conjectured from the nature of the apostolic argument. The most common opinion is that the objectors were converted Sadducees. The only reason for this opinion is that the Sadducees denied the doctrine of the resurrection, and that Paul, as appears from Ac 24:6-9 and Ac 26:6-8, had been before brought into collision with them on this subject. The objections to this view are of no great

weight. It is said that such was the hostility of the Sadducees to the gospel that it is not probable any of their number were among the converts to Christianity. The case of Paul himself proves that the bitterest enemies could, by the grace of God, be converted into friends. It is further objected that Paul could not, in argument with Sadducees, make the resurrection of Christ the basis of his proof. But he does not assume that fact as conceded, but proves it by an array of the testimony by which it was supported. Others suppose that the opponents of the doctrine were Epicureans. There is, however, no indication of their peculiar opinions in the chapter. In v. 32 Epicurean carelessness and indulgence are represented as the consequence, not the cause, of the denial of the resurrection. Nothing more definite can be arrived at on this point than the conjecture that the false teachers in question were men of Grecian culture. In Ac 17:32 it is said of the Athenians that "some mocked" when they heard Paul preach the doctrine of the resurrection. From the character of the objections answered in the latter part of the chapter, vs. 35-58, it is probable that the objections urged against the doctrine were founded on the assumption that a material organization was unsuited to the future state. It is not unlikely that oriental philosophy, which assumed that matter was the source and seat of evil, had produced an effect on the minds of these Corinthian skeptics as well as on the Christians of Colossae. The decision of the question as to what particular class of persons the opponents of the doctrine of the resurrection belonged, happily is of no importance in the interpretation of the apostle's argument. As in 2Ti 2:17,18 he speaks of Hymeneus and Philetus as teaching that the resurrection was passed already, it is probable that these errorists in Corinth also refused to acknowledge any other than a spiritual resurrection.

After reminding the Corinthians that the doctrine of the resurrection was a primary principle of the gospel, which he had preached to them, and on which their salvation depended, vs. 1-3, he proceeds to assert and prove the fact that Christ rose from the dead on the third day. This event had been predicted in the Old Testament. Its actual occurrence is proved, 1, By Christ appearing after his resurrection, first to Peter and then to the twelve. 2. By his appearing to upward of five hundred brethren at one time, most of whom were still alive. 3. By a separate appearance to Jas 4. And then again to all the apostles. 5. Finally by his appearance to Paul himself. There never was a historical event established on surer evidence than that of the resurrection of Christ, vs. 4-8. This fact, therefore, was included in the preaching of all the apostles, and in the faith of all Christians, v. 11. But if this be so, how can the doctrine of the resurrection be denied by any who pretend to be Christians? To deny the resurrection of the dead is to deny the resurrection of Christ; and to deny the resurrection of Christ, is to subvert the gospel, vs. 12-14; and also to make the apostles false witnesses, v. 15. If Christ be not risen, our faith is vain, we are yet in our sins, those dead in Christ are perished, and all the hopes of Christians are destroyed, vs. 16-19. But if Christ be risen, then his people will also rise, because he rose as a pledge of their resurrection. As Adam was the cause of death, so Christ is the cause of life; Adam secured the death of all who are *in* him, and Christ secures the life of all who are in him, vs. 20-22. Although the resurrection of Christ secures the resurrection of his people, the two events are not contemporaneous. Christ rose first, his people are to rise when he comes the second time. Then is to be the final consummation, when Christ shall deliver up his providential kingdom as mediator to the Father, after all his enemies are subdued, vs. 23. 24. It is necessary that Christ's dominion over the universe, to which he was exalted after his resurrection, should continue until his great work of subduing or restraining evil was accomplished. When that is done, then the Son (the Theanthropos, the Incarnate Logos), will be subject to the Father, and God as God, and not as Mediator, reign supreme, 25-28.

Besides the arguments already urged, there are two other considerations which prove the truth or importance of the doctrine of the resurrection. The first is, "the baptism for the dead" (whatever that means) prevailing in Corinth, assumes the truth of the doctrine, v. 29. The other is, the intimate connection between this doctrine and that of a future state is such, that if the one be denied, the other cannot, in a Christian sense, be maintained. If there be no resurrection, there is for Christians no hereafter, and they may act on the principle, "Let us eat and drink for to-morrow we die," vs. 30-32. The apostle concludes this part of the subject by warning his readers against the corrupting influence of evil associations. Whence it is probable that the denial of the doctrine had already produced the evil effects referred to among those who rejected it, vs. 33, 34,

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.

There is no connection between this and the preceding chapter. The particle δε, rendered *moreover*, indicates the introduction of a new subject. **I declare unto** (γνωρίζω), literally, *I make known* to you, as though they had never heard it before. 'Moreover, brethren, I proclaim to you the gospel.' This interpretation is more consistent with the signification of the word, and more impressive than the rendering adopted by many, 'I remind you.' Comp. however, 1Co 12:3 2Co 8:1. Of this gospel Paul says, 1. That he had preached it. 2. They had received it, i. e. embraced it as true. 3. That they then professed it. They still stood firm in their adherence to the truth. It was not the Corinthians as a body, but only "some among them," v. 12, who denied the doctrine of the resurrection. 4. That by it they **are saved**. The present tense is used to express either the certainty of the event,

or the idea that believers are in this life partakers of salvation. They are already saved. There is to them no condemnation. They are renewed and made partakers of spiritual life. Their salvation, however, is conditioned on their perseverance. If they do not persevere, they will not only fail of the consummation of the work of salvation, but it becomes manifest that they never were justified or renewed. 'Ye are saved (εἰ κατεχετε) **if ye hold fast.**' The word does not mean, *if ye keep in memory*. It simply means, **if ye hold fast**; whether that be by a physical holding fast with the hand, or a retaining in the memory, or a retaining in faith, depends on the connection. Here it is evident that the condition of salvation is not retaining in the memory, but persevering in the faith. 'The gospel saves you,' says the apostle, 'if you hold fast the gospel which I preached unto you.' The only difficulty in the passage relates to the words τιμι λογω, literally, *with what discourse*; which in our version is expressed by the word *what*. This may express the true sense. The idea is, 'If you hold fast to the gospel as I preached it to you.' The principal objection to this interpretation is the position of the words. The order in which they stand is, 'With what discourse I preached unto you if ye hold fast.' The interpretation just mentioned reverses this order. This clause is therefore by many connected with the first words of the chapter. 'I bring to your knowledge, brethren, the gospel which I preached unto you, which ye received, wherein ye stand, by which ye are saved, (I bring to your knowledge, I say,) how, *qua ratione*, I preached, if ye hold fast.' This, however, breaks the connection. It is, therefore, better to consider the words τιμι λογω as placed first for the sake of emphasis. 'You are saved if you hold fast (the gospel) as I preached it to you.' **Unless ye have believed in vain.** The word εκη, **in vain**, may mean either *without cause*, Ga 2:18, or *without effect*, i. e. to no purpose, Ga 3:4 4:11. If the former, then Paul means to say, 'Unless ye believed without evidence, i. e. had no ground for your faith.' If the latter, the meaning is, 'Unless your faith is worthless.' The clause may be connected with the preceding words, 'If ye hold fast, which ye do, or will do, unless ye believed without cause.' The better connection is with the words **ye are saved**, &c. 'Ye are saved, if ye persevere, unless indeed faith is worthless.' If, as the errorists in Corinth taught, there is no resurrection, Paul says, v. 14, our faith is vain; it is an empty, worthless thing. So here he says, the gospel secures salvation, unless faith be of no account.

(JFB)

1Co 15:1-58. THE RESURRECTION PROVED AGAINST THE DENIERS OF IT AT CORINTH.

Christ's resurrection rests on the evidence of many eye-witnesses, including Paul himself, and is the great fact preached as the groundwork of the Gospel: they who deny the resurrection in general, must deny that of Christ, and the consequence of the latter will be, that Christian preaching and faith are vain.

1. Moreover — "Now" ALFORD and ELLICOTT.

I declare — literally, "I make known": it implies some degree of reproach that it should be now necessary to make it known to them afresh, owing to some of them "not having the knowledge of God" (1Co 15:34).

Compare Ga 1:11.

wherein ye stand — wherein ye now take your stand. This is your present actual privilege, if ye suffer not yourselves to fall from your high standing.

(RWP)

I make known (γνωριζω). See on "1Co 12:3" for this common verb. As if in reproach.

The gospel which I preached unto you (το ευαγγελιον ο ευηγγελισαμην υμιν). Cognate accusative, "the gospel which I gospelized unto you." Note augment η after ευ- like compound verb with preposition. Note repetition of relative (ο, εν ω, δι ου, and τιμι like relative) without και (and), asyndeton.

(Trapp)

Ver. 1. **And wherein ye stand** εστηκατε, a military term, as Martyr noteth. Satan overthroweth the faith of some, 2Ti 2:18, and by this very engine wherewith he assaulted these Corinthians, *ibid*. So that the apostle was fain to make apology, 1Co 15:19, to make a barricado.

Text – 1 Cor 15:2

2 (ASV) by which also ye are saved, if ye hold fast {1} the word which I {2} preached unto you, except ye believed {3} in vain. {1} Gr with what word 2) See marginal note on 1 Co 1:17. 3) Or without cause } (ASV)

2 (AV) By <1223> which <3739> also <2532> ye are saved <4982> (5743), if <1487> ye keep <2722> (5719) in memory what <5101> <3056> I preached <2097> (5668) unto you <5213>, unless <1622> <1508> ye have believed <4100> (5656) in vain <1500>. {keep ... : or, hold fast } {what: Gr. by what speech } (AV)

2 (BYZ) δι <1223> {PREP} ου <3739> {R-GSN} και <2532> {CONJ} σωζεσθε <4982> (5743) {V-PPI-2P} τιμι <5101> {I-DSM}

λογω <3056> {N-DSM} ευηγγελισαμην <2097> (5668) {V-AMI-IS} υμιν <4771> {P-2DP} ει <1487> {COND} κατεχετε <2722> (5719) {V-PAI-2P} εκτος <1622> {ADV} ει <1487> {COND} μη <3361> {PRT-N} εικη <1500> {ADV} επιστευσατε <4100> (5656) {V-AAI-2P} (BYZ)

2 (BYZa) δι' οὗ καὶ σώζεσθε: τίνι λόγῳ ευηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε. (BYZa)

Word Study – 1 Cor 15:2

1223 δια dia *dee-ah'* a primary preposition denoting the channel of an act; TDNT-2:65,149; {See TDNT 184} prep AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + **5124** 44, for this cause + **5124** 14, because 52, misc 86; 646

- 1) through
 - 1a) of place
 - 1a1) with
 - 1a2) in
 - 1b) of time
 - 1b1) throughout
 - 1b2) during
 - 1c) of means
 - 1c1) by
 - 1c2) by the means of
- 2) through
 - 2a) the ground or reason by which something is or is not done
 - 2a1) by reason of
 - 2a2) on account of
 - 2a3) because of for this reason
 - 2a4) therefore
 - 2a5) on this account

1487 ει ει I a primary particle of conditionality; ; conj

AV-if 242, whether 21, that 6, not tr 20, misc 3; 292

1) if, whether, since

1500 εικη eike *i-kay'* probably from **1502** (through the idea of failure); TDNT-2:380,203; {See TDNT 215} adv

AV-in vain 5, without a cause 1, vainly 1; 7

1) inconsiderably, without purpose, without just cause

2) in vain

2a) without success or effort

1508 ει μη ει με *i may* from **1487** and **3361**; ; conj

AV-but 53, save 16, except 6, if not 5, not tr 1, misc 1; 91

1) if not, except, but, since not

1622 εκτος ekstos *ek-tos'* from **1537**; ; adv

AV-out of 2, outside 1, other than 1, without 1, be excepted 1, except + **1508** 1, unless + **1508** 1, but + **1508** 1; 9

1) outside, beyond

2) the outside, exterior

3) outside of

4) beyond, besides, except

2097 ευαγγελιζω euaggelizo *yoo-ang-ghel-id'-zo* from **2095** and **32**; TDNT-2:707,267; {See TDNT 268} v

AV-preach 23, preach the Gospel 22, bring good tidings 2, show glad tidings 2, bring glad tidings 1, declare 1, declare glad tidings 1, misc 3; 55

1) to bring good news, to announce glad tidings

1a) used in the OT of any kind of good news

1a1) of the joyful tidings of God's kindness, in particular, of the Messianic blessings

1b) in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation

1c) glad tidings are brought to one, one has glad tidings proclaimed to him

1d) to proclaim glad tidings

1d1) instruct (men) concerning the things that pertain to Christian salvation

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force;
; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
1) and, also, even, indeed, but

2722 κατεχω katecho *kat-ekh'-o* from **2596** and **2192**; TDNT-2:829,286; {See TDNT 281} v

AV-hold 3, hold fast 3, keep 2, possess 2, stay 1, take 1, have 1, make 1, misc 5; 19

1) to hold back, detain, retain

1a) from going away

1b) to restrain, hinder (the course or progress of)

1b1) that which hinders, Antichrist from making his appearance

1b2) to check a ship's headway i.e. to hold or head the ship

1c) to hold fast, keep secure, keep firm possession of

2) to get possession of, take

2b) to possess

3056 λογος logos *log'-os* from **3004**; TDNT-4:69,505; {See TDNT 431} n m

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

1) of speech

1a) a word, uttered by a living voice, embodies a conception or idea

1b) what someone has said

1b1) a word

1b2) the sayings of God

1b3) decree, mandate or order

1b4) of the moral precepts given by God

1b5) Old Testament prophecy given by the prophets

1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim

1c) discourse

1c1) the act of speaking, speech

1c2) the faculty of speech, skill and practice in speaking

1c3) a kind or style of speaking

1c4) a continuous speaking discourse-instruction

1d) doctrine, teaching

1e) anything reported in speech; a narration, narrative

1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law

1g) the thing spoken of or talked about; event, deed

2) its use as respect to the MIND alone

2a) reason, the mental faculty of thinking, meditating, reasoning, calculating

2b) account, i.e. regard, consideration

2c) account, i.e. reckoning, score

2d) account, i.e. answer or explanation in reference to judgment

2e) relation, i.e. with whom as judge we stand in relation

2e1) reason would

2f) reason, cause, ground

3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

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This term was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1. **See Gill on "Joh 1:1"**.

3361 μη me *may* a primary particle of qualified negation (whereas **3756** expresses an absolute denial); ;
particle

AV-not 486, no 44, that not 21, God forbid + **1096** 15, lest 14, neither 7, no man + **5100** 6, but 3, none 3, not translated 51, misc 23; 673

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron
AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389
1) who, which, what, that

4100 πιστεω pisteuo *pist-yoo* '-o from **4102**; TDNT-6:174,849; {See TDNT 634} v
AV-believe 239, commit unto 4, commit to (one's) trust 1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1; 248
1) to think to be true, to be persuaded of, to credit, place confidence in
1a) of the thing believed
1a1) to credit, have confidence
1b) in a moral or religious reference
1b1) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul
1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith
1b3) mere acknowledgment of some fact or event: intellectual faith
2) to entrust a thing to one, i.e. his fidelity
2a) to be intrusted with a thing

4771 συ su *soo* the person pronoun of the second person singular; ; pron
AV-thou 178; 178
1) you

4982 σωζω sozo *sode* '-zo from a primary sos (contraction for obsolete saos, "safe"); TDNT-7:965,1132; {See TDNT 779} v
AV-save 93, make whole 9, heal 3, be whole 2, misc 3; 110
1) to save, keep safe and sound, to rescue from danger or destruction
1a) one (from injury or peril)
1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health
1a2) to preserve one who is in danger of destruction, to save or rescue
1b) to save in the technical biblical sense
1b1) negatively
1b1a) to deliver from the penalties of the Messianic judgment
1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

5101 τις tis *tis* probably emphat. of **5100**; ; pron
AV-what 260, who 102, why 66, whom 25, which 17, misc 67; 537
1) who, which, what

5213 υμιν humin *hoo-min* ' irregular dative case of **5210**; ; pron
AV-you 598, ye 13, your 6, not tr 2, misc 3; 622
1) you

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Aorist **5777**, Middle **5785**, Indicative **5791**, Count: 88

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

TVM: Present **5774**, Passive **5786**, Indicative **5791**, Count: 271

Commentaries – 1 Cor 15:2

(barnes)

Verse 2. By which also ye are saved, {a} if ye {1} keep in memory {2} what I preached unto you, unless ye have believed in vain.

Ver. 2. **By which also ye are saved.** On which your salvation depends; the belief of which is indispensable to your salvation. See Barnes "**Mr 16:16**". The apostle thus shows the *importance* of the doctrine. In every respect it demanded their attention. It was that which was first preached among them; that which they had solemnly professed; that by which they had been built up; and that which was connected with their salvation. It does not mean simply that by this they were brought into a salvable state, (Clarke, Macknight, Whitby, Bloomfield, etc.) but it means that their hopes of eternal life rested on this; and by this they were then, in fact, saved from the condemnation of sin, and were in the possession of the hope of eternal life.

If ye keep in memory. Margin, as in the Greek, *if ye hold fast*. The idea is, that they were saved by this, or would be, if they faithfully retained or held the doctrine as he delivered it; if they observed it, and still believed it, notwithstanding all the efforts of their enemies, and all the arts of false teaching to wrest it from them. There is a doubt delicately suggested here, whether they did in fact still adhere to his doctrine, or whether they had not abandoned it in part for the opposite.

Unless ye have believed in vain. You will be saved by it, if you adhere to it, unless it shall turn out that it was vain to believe, and that the doctrine was false. That it was not false, he proceeds to demonstrate. Unless all your trials, discouragements, and hopes were to no purpose, and all have been the result of imposture; and unless all your profession is false and hollow, you will be saved by this great doctrine which I first preached to you.

{d} "if ye" Heb 3:6

{1} "keep" "hold fast"

{2} "what I preached" "by what speech"

(Gill)

Ver. 2. **By which also ye are saved, &c.]** It was the means of their salvation, and had been made the power of God unto salvation to them. Salvation is inseparably connected with true faith in Christ as a Saviour, and with a hearty belief of his resurrection from the dead, which is the earnest and pledge of the resurrection of the saints; and because of the certainty of it in the promise of God, through the obedience and death of Christ, and in the faith and hope of believers, which are sure and certain things, they are said to be saved already. To which the apostle puts in the following provisos and exceptions; the one is,

if ye keep in memory what I preached unto you; or rather, "if ye hold fast, or retain"; that is, by faith, the doctrine preached to you, and received by you, particularly the doctrine of the resurrection of the dead; for the salvation that is connected with it does not depend upon the strength of the memory, but upon the truth and steadfastness of faith: it is the man that perseveres in the faith and doctrine of Christ that shall be saved; and everyone that has truly believed in Christ, and cordially embraced his Gospel, shall hold on, and out to the end; though the faith of nominal believers may be overthrown by such men, as Hymenaeus and Philetus, who asserted, that the resurrection was past already; but so shall not the faith of real believers, because the foundation on which they are built stands sure, and the Lord has perfect knowledge of them, and will keep and save them. The other exception is,

unless ye have believed in vain: not that true faith can be in vain; for that is the faith of God's elect, the gift of his grace, the operation of his Spirit; Christ is the author and finisher of it, and will never suffer it to fail; it will certainly issue in everlasting salvation: but then as the word may be heard in vain, as it is by such who are compared to the wayside, and to the thorny and rocky ground; and as the Gospel of the grace of God may be received in vain; so a mere historical faith may be in vain; this a man may have, and not the grace of God, and so be nothing; with this he may believe for a while, and then drop it: and since each of these might possibly be the case of some in this church, the apostle puts in these exceptions, in order to awaken the attention of them all to this important doctrine he was reminding them of.

(JFB)

2. **ye are saved** — rather, "ye are being saved."

if ye keep in memory what I preached unto you — Able critics, BENGEL and others, prefer connecting the words thus, "I declare unto you the Gospel (1Co 15:1) in what words I preached it unto you." Paul reminds them, or rather makes known to them, as if anew, not only the fact of the Gospel, but also *with what words*, and *by what arguments*, he preached it to them. Translate in that case, "if ye hold it fast." I prefer arranging as *English Version*, "By which ye are saved, if ye hold fast (in memory and personal appropriation) *with what speech* I preached it unto you."

unless — which is impossible, your faith is vain, in resting on Christ's resurrection as an objective reality.

(RWP)

In what words I preached it unto you (τινι λογοι ευηγγελισαμην υμιν). Almost certainly τις (τινι λογοι, locative or instrumental, in or with) here is used like the relative ος as is common in papyri (Moulton, *Prolegomena*, p. 93f.; Robertson, *Grammar*,

p. 737f.). Even so it is not clear whether the clause depends on γνωρίζω like the other relatives, but most likely so.

If we hold it fast (εἰ κατεχευετέ). Condition of first class. Paul assumes that they are holding it fast.

Except ye believed in vain (εκτός εἰ μὴ εἰκη ἐπιστευσατέ). For εκτός εἰ μὴ see on "**1Co 14:5**". Condition of first class, unless in fact ye did believe to no purpose (εἰκη, old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection.

(Trapp)

Ver. 2. **By which also ye are saved**] Eternal life is potentially in the word, as the harvest is potentially in the seed, or as the tree is in the kernel or scion, Jas 1:21.

If ye keep in memory] He limiteth the promise of salvation to the condition of keeping in memory what they had heard. *Tantum didicimus, quantum meminimus*, said Socrates; many have memories like nets, that let go the fair water, retain the filth only; or like sieves, that keep the chaff, let go the corn. If God come to search them with a candle, what shall he find but old songs, old wrongs, &c.? not a promise of any word of God hidden there: for things of that nature they are like Sabinus in Seneca, that never in all his life could remember those three names of Homer, Ulysses, and Achilles. But the soul should be as a holy ark, the memory like the pot of manna, preserving holy truths.

Text – 1 Cor 15:3

- 3 (ASV) For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; (ASV)
- 3 (AV) For <1063> I delivered <3860> (5656) unto you <5213> first of all <1722> <4413> that which <3739> I <3880> <0> also <2532> received <3880> (5627), how <3754> that Christ <5547> died <599> (5627) for <5228> our <2257> sins <266> according <2596> to the scriptures <1124>; (AV)
- 3 (BYZ) παρέδωκα <3860> (5656) {V-AAI-IS} γὰρ <1063> {CONJ} ὑμῖν <4771> {P-2DP} ἐν <1722> {PREP} πρώτοις <4413> {A-DPM-S} ὁ <3739> {R-ASN} καὶ <2532> {CONJ} παρέλαβον <3880> (5627) {V-2AAI-IS} ὅτι <3754> {CONJ} χριστὸς <5547> {N-NSM} ἀπέθανεν <599> (5627) {V-2AAI-3S} ὑπὲρ <5228> {PREP} τῶν <3588> {T-GPF} ἁμαρτιῶν <266> {N-GPF} ἡμῶν <1473> {P-1GP} κατὰ <2596> {PREP} τὰς <3588> {T-APF} γραφὰς <1124> {N-APF} (BYZ)
- 3 (BYZa) Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς: (BYZa)

Word Study – 1 Cor 15:3

266 ἁμαρτία hamartia *ham-ar-tee'-ah* from **264**; TDNT-1:267,44; {See TDNT 54} n f

AV-sin 172, sinful 1, offense 1; 174

1) equivalent to **264**

1a) to be without a share in

1b) to miss the mark

1c) to err, be mistaken

1d) to miss or wander from the path of uprightness and honour, to do or go wrong

1e) to wander from the law of God, violate God's law, sin

2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act

3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry **5879**

599 ἀποθνήσκω apothnesko *ap-oth-nace'-ko* from **575** and **2348**; TDNT-3:7,312; {See TDNT 299} v

AV-die 98, be dead 29, be at the point of death + **3195** 1, perish 1, lie a dying 1, be slain + **5408** 1, vr dead 1; 112

1) to die

1a) of the natural death of man

1b) of the violent death of man or animals

1c) to perish by means of something

1d) of trees which dry up, of seeds which rot when planted

1e) of eternal death, to be subject to eternal misery in hell

1063 γὰρ gar *gar* a primary particle; ; conj

AV-for 1027, misc 28, not tr 12; 1067

1) for

1124 γραφή *graphe graf-ay'* of uncertain affinity; TDNT-1:749,128; {See TDNT 164} n f

AV-scripture 51; 51

- 1) a writing, thing written
- 2) the Scripture, used to denote either the book itself, or its contents
- 3) a certain portion or section of the Holy Scripture

1473 εγω *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-

2:343,196; {See TDNT 209} pron

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my

1722 εν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

- 1) in, by, with etc.

2257 ημων *hemon hay-mone'* genitive case plural of **1473**; ; pron

AV-our 313, us 82, we 12, not tr 1, misc 2; 410

- 1) our, we, us

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

2596 κατα *kata kat-ah'* a primary particle; ; prep

AV-according to 107, after 61, against 58, in 36, by 27, daily + **2250** 15, as 11, misc 165; 480

- 1) down from, through out
- 2) according to, toward, along

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

3739 ος *hos hos* including feminine η *he hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

- 1) who, which, what, that

3754 οτι *hoti hot'-ee* neuter of **3748** as conjunction; demonstr. that (sometimes redundant); ; conj

AV-that 612, for 264, because 173, how that 21, how 11, misc 212; 1293

- 1) that, because, since

3860 παραδίδωμι *paradidomi par-ad-id'-o-mee* from **3844** and **1325**; TDNT-2:169,166; {See TDNT 191} v

AV-deliver 53, betray 40, deliver up 10, give 4, give up 4, give over 2, commit 2, misc 6; 121

- 1) to give into the hands (of another)
- 2) to give over into (one's) power or use
 - 2a) to deliver to one something to keep, use, take care of, manage
 - 2b) to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death
 - 2c) to deliver up treacherously
 - 2c1) by betrayal to cause one to be taken
 - 2c2) to deliver one to be taught, moulded
- 3) to commit, to commend
- 4) to deliver verbally
 - 4a) commands, rites
 - 4b) to deliver by narrating, to report
- 5) to permit allow

5a) when the fruit will allow that is the time when its ripeness permits

5b) gives itself up, presents itself

3880 παραλαμβάνω paralambano *par-al-am-ban* '-o from **3844** and **2983**; TDNT-4:11,495; {See TDNT 424 } v
AV-take 30, receive 15, take unto 2, take up 2, take away 1; 50

1) to take to, to take with one's self, to join to one's self

1a) an associate, a companion

1b) metaph.

1b1) to accept or acknowledge one to be such as he professes to be

1b2) not to reject, not to withhold obedience

2) to receive something transmitted

2a) an office to be discharged

2b) to receive with the mind

2b1) by oral transmission: of the authors from whom the tradition proceeds

2b2) by the narrating to others, by instruction of teachers (used of disciples)

4413 πρώτος protos *pro* '-tos contracted superlative of **4253**; TDNT-6:865,965; {See TDNT 675 } adj
AV-first 84, chief 9, first day 2, former 2, misc 7; 104

1) first in time or place

1a) in any succession of things or persons

2) first in rank

2a) influence, honour

2b) chief

2c) principal

3) first, at the first

4771 σύ su *soo* the person pronoun of the second person singular; ; pron

AV-thou 178; 178

1) you

5213 ὑμῖν humin *hoo-min* ' irregular dative case of **5210**; ;2 pers pron

AV-you 598, ye 13, your 6, not tr 2, misc 3; 622

1) you

5228 ὑπέρ hyper *hoop-er* 'a primary preposition; TDNT-8:507,1228; {See TDNT 811 } prep

AV-for 104, of 12, above 12, for (one's) sake 8, on (one's) behalf 3, more than 3, in (one's) stead 2, than 2,

very chiefest + **3029** 2, beyond 1, to 1, over 1, more 1, exceedingly abundantly + **1537** + **4053**

1, exceedingly + **1537** + **4053** 1, very highly + **1537** + **4053** 1, misc 5; 160

1) in behalf of, for the sake of

2) over, beyond, more than

3) more, beyond, over

5547 Χριστός Christos *khris-tos* ' from **5548**; TDNT-9:493,1322; {See TDNT 850 } adj

AV-Christ 569; 569

Christ =" anointed"

1) Christ is the Messiah, the Son of God

2) anointed

TVM: Second Aorist **5780**, Active **5784**, Indicative **5791**, Count: 2138 plus 1 in a variant reading in a footnote

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

Commentaries – 1 Cor 15:3

(barnes)

Verse 3. For I delivered unto you {1} first of all that which I also received, how that Christ died for our sins {f} according to the scriptures;

Ver. 3. **For I delivered unto you. See Barnes "1Co 11:23".**

First of all. Among the first doctrines which I preached. As the leading and primary doctrines of Christianity.

That which I also received. Which had been communicated to me. Not doctrines of which I was the author, or which were to be regarded as my own. Paul here refers to the fact that he had received these doctrines from the Lord Jesus by inspiration. **See Barnes "1Co 11:23"**. **See Barnes "Ga 1:12"**. This is one instance in which he claims to be under the Divine guidance, and to have received his doctrines from God.

How that Christ died for our sins. The Messiah, the Lord Jesus, died as an expiatory offering on account of our sins. They caused his death; for them he shed his blood; to make expiation for them, and to wipe them away, he expired on the cross. This passage is full proof that Christ did not die merely as a martyr, but that his death was to make atonement for sin. That he died as an atoning sacrifice, or as a vicarious offering, is here declared by Paul to be among the *first* things that he taught; and the grand fundamental truth on which the church at Corinth had been founded, and by which it had been established, and by which they would be saved. It follows that there can be no true church, and no well-founded hope of salvation, where the doctrine is not held that Christ died for sin.

According to the Scriptures. The writings of the Old Testament. **See Barnes "Joh 5:39"**. It is, of course, not certain to what parts of the Old Testament Paul here refers. He teaches simply that the doctrine is contained there that the Messiah would die for sin; and, in his preaching, he doubtless adduced and dwelt upon the particular places. Some of the places where this is taught are the following: Ps 22 Isa 53 Da 9:26 Zec 12:10 Lu 24:26,46. See also Hengstenberg's *Christology of the Old Test.*, vol. i., pp. 187, 216, translated by Keith.

{1} "first of all" "Among the chief things"

{f} "according to the scriptures" Ge 3:15 Ps 22 Da 9:26 Zec 13:7 Lu 24:26,46

(ExpositorBible)

THE RESURRECTION OF CHRIST — II ITS PROOF

PAUL, having affirmed that the resurrection of Christ is an essential element of the Gospel, proceeds to sketch the evidence for the fact. That evidence mainly consists in the attestation of those who at various times and in various places and circumstances had seen the Lord after His death. Other evidence there is, as Paul indicates. In certain unspecified passages of the Old Testament he thinks a discerning reader might have found sufficient intimation that when the Messiah came He would both die and rise again. But as he himself had not at first recognised these intimations in the Old Testament, he does not press them upon others, but appeals to the simple fact that many of those who had been familiar with the appearance of Christ while He lived saw Him after death alive.

As a preliminary to the positive evidence here adduced by Paul, it may be remarked that we have no record of any contemporary denial of the fact, save only the story put in the mouths of the soldiers, by the chief priests. Matthew tells us that it was currently reported that the soldiers who had been on guard at the sepulchre were bribed by the priests and elders to say that the disciples had come in the night and stolen the body. But whatever temporary purpose they fancied this might serve, the great purpose it now serves is to prove the truth of the Resurrection, for the main point is admitted, the tomb was empty. As for the story itself, its falsehood must have been apparent; and probably no one in Jerusalem was so simple as to be taken in by it. For, in point of fact, the authorities had taken steps to prevent this very thing. They were resolved there should be no tampering with the grave, and accordingly had set their official seal upon it and placed a guard to watch.

The evidence thus unintentionally furnished by the authorities is important. Their action after the Resurrection proves that the tomb was empty; while their action previous to the Resurrection proves that it was emptied by no ordinary interposition, but by the actual rising of Jesus from the dead. So beyond doubt was this that when Peter stood before the Sanhedrin and affirmed it no one was hardy enough to contradict him. Had they been able to persuade themselves that the disciples had tampered with the guard, or overpowered them, or terrified them in the night by strange appearances, why did they not prosecute the disciples for breaking the official seal? Could they have had a more plausible pretext for exploding the Christian faith and stamping out the nascent heresy? They were perplexed and alarmed at the growth of the Church; what hindered them from bringing proof that there had been no resurrection? They had every inducement to do so, yet they did not. If the body was still in the grave, nothing was easier than to produce it; if the grave was empty, as they affirmed, because the disciples had stolen the body, no more welcome handle against them could have been furnished to the authorities. But they could riot in open court pretend any such thing. They knew that what their guard reported was true. In short, there was no object the Sanhedrin would more gladly have compassed than to explode the belief in the resurrection of Christ; if that belief was false, they had ample means of showing it to be so: and yet they did absolutely nothing that had any weight with the public mind. It is apparent that not only the disciples, but the authorities, were compelled to admit the fact of the Resurrection.

The idea that there was only a pretended resurrection, vamped up by the disciples, may therefore be dismissed; and indeed no well-informed person nowadays would venture to affirm such a thing. It is admitted by those who deny the Resurrection as explicitly as by those who affirm it that the disciples had a *bona fide* belief that

Jesus had risen from the dead and was alive. The only question is, How was that belief produced? And to this question there are three answers:

- (1) that the disciples saw our Lord alive after the Crucifixion, but He had never been dead;
- (2) that they only thought they saw Him; and
- (3) that they did actually see Him alive after being dead and buried.

1. The first answer is plainly inadequate. We are asked to account for the Christian Church, for the belief in a risen Lord which animated the first disciples with a faith, a hope, a courage, whose power is felt to this day; we ask for an explanation of this singular circumstance that a number of men arrived at the conclusion that they had an almighty Friend, One who had all power in heaven and on earth; and we are told, in explanation of this, that they had seen their Master barely rescued from crucifixion, creeping about the earth, scarcely able to move, all stained with blood, soiled from the tomb, pale, weak, helpless, and this object caused them to believe He was almighty. As one of the most sceptical of critics himself says, "one who had thus crept forth half dead from the grave and crawled about a sickly patient, needing medical and surgical assistance, nursing and strengthening, and who finally succumbed to his sufferings, could never have given his followers the impression-that he was the Conqueror over death and the grave, the Prince of life. Such a recovery could only have weakened or at best given a pathetic tinge to the impression which he had made upon them by his life and death; it could not possibly have changed their sorrow into ecstasy, and raised their reverence into worship."

This explanation then may be dismissed. It is neither in harmony with the facts, nor is it adequate as an explanation.

It is not in harmony with the facts, because the fact of His death was certified by the surest authority. There was in the world at that time, and there is in the world now, nothing more punctiliously accurate than a soldier trained under the old Roman discipline. The punctilious exactness of this discipline is seen in the conduct both of the soldiers at the cross and of Pilate. Though the soldiers see that Jesus is dead, they make sure of His death by a spear thrust, a hand-breadth wide, sufficient of itself, as they very well knew, to cause death. And when Pilate is applied to for the body, he will not give it up until he has received from the centurion on duty the necessary certificate that the sentence of death has actually been executed.

Neither is the supposition that Jesus survived the Crucifixion and appeared to His disciples in this rescued condition any explanation of their faith in Him as a risen, glorious almighty Lord. The Person they saw and afterwards believed in was not a bleeding, crushed, defeated man, who had death still to look forward to, but a Person who had passed through and conquered death, and was now alive for evermore, opening for Himself and to them the gates of a glorious and deathless life.

2. The belief of the disciples is explained with greater appearance of insight by those who say that they imagined they saw the risen Lord, although in reality they did not. There are, it is pointed out, several ways in which the disciples may have been deceived. For example, some clever and scheming person may have personated Jesus. Such personations have been made, but never with such results. When Postumus Agrippa was killed, one of his slaves secreted or dispersed the ashes of the murdered man, to destroy the evidence of his death, and retired for a time till his hair and beard were grown, to favour a certain likeness which he actually bore him. Meanwhile, taking a few intimates into his confidence, he spread a report, which found ready listeners, that Agrippa still lived. He glided from town to town, showing himself in the dusk for a few minutes only at a time to men prepared for the sudden apparition, until it came to be noised abroad that the gods had saved the grandson of Agrippa from the fate intended for him, and that he was about to visit the city and claim his rightful inheritance. But no sooner did the vulgar imposture take this practical shape and come into contact with the realities of life than the whole trick exploded. Imposture, in fact, does not fit the case before us at all; and the more we consider the combination of qualities required in anyone who could undertake to personate the risen Lord, the more we shall be persuaded that the right explanation of the belief in the Resurrection is not to be sought in this direction. Again, one of the most reasonable and influential of our contemporaries ascribes "the great myth of Christ's bodily revival to the belief on the part of the disciples that such a soul could not become extinct. In a lesser way the grave of a beloved friend has been to many a man the birthplace of his faith; and it is obvious that in the case of Christ every condition was fulfilled which would raise such sudden conviction to the height of passionate fervour. The first words of the disciples to one another on that Easter morn may well have been 'He is not dead. His spirit is this day in paradise among the sons of God.'" Quite so; they of course believed that his spirit was in paradise, and for that very reason fully expected to find His body in the tomb. No ordinary visit to a grave, nor any ordinary results flowing from such a visit, throw light on the case before us, because in ordinary circumstances sane men do not believe that their friends are restored to them, and are standing in bodily palpable shape before them. There is no likelihood whatever that their belief in the continued existence of their Master's spirit should have given rise to the conviction that they had seen

Him. It might have given rise to such expressions as that He would be with them to the end of the world, but not to the conviction that they had seen Him in the body. Here, again, is Renan's account of the growth of this belief": To Jesus was to happen the same fortune which is the lot of all men who have rivetted the attention of their fellow men. The world, accustomed to attribute to them superhuman virtues, cannot admit that they have submitted to the unjust, revolting, iniquitous law of the death common to all. At the moment in which Mahomet expired Omar rushed from the tent, sword in hand, and declared that he would hew down anyone who should dare to say that the prophet was no more Heroes do not die. What is true existence but the recollection of us which survives in the hearts of those who love us? For some years this adored Master had filled the little world by which He was surrounded with joy and hope; could they consent to allow Him to the decay of the tomb? No; He had lived so entirely in those who surrounded Him, that they could but affirm that after His death He was still living." M. Renan is careful not to remind us that the uproar occasioned by Omar's announcement was stilled by the calm voice of Abu Bekr, who also came forth from the deathbed of Mahomet with the memorable words, "Whoso hath worshipped Mahomet, let him know that Mahomet is dead, but whoso hath worshipped God that the Lord liveth and doth not die." The great critic omits also to notice that none of the Apostles said, like Omar, that their Master was not dead; they admitted and felt His death keenly; and it is vain to attempt to confound things essentially distinct, the assertion of a matter of fact, viz., that the Lord had risen again, with the sentimental or regretful resuscitation of a man's image in the hearts of his surviving friends.

Besides, it should be observed that all these hypotheses, which explain the belief in the Resurrection by supposing that the disciples imagined that they had seen Christ, or persuaded themselves that He still lived, omit altogether to explain how they disposed of the tomb of our Lord, in which, according to this hypothesis, His body was still quietly reposing. One or two persons in a peculiarly excitable state might suppose they had seen a figure resembling a person about whom they were concerned; but how the belief that the tomb was empty could take any hold on them, or on the thousands who must have visited it in the succeeding weeks, is not explained, nor is any attempt made to explain it.

Is there, then, no possibility of the disciples having been deceived? May they not have been mistaken? May they not have seen what they wished to see, as other men have sometimes done? Men of vivid fancy or of a boastful spirit sometimes come really to believe they have done and said things they never did or said. Is it out of the question to imagine that the disciples may have been similarly misled? Had the belief in the Resurrection depended on the report of one man, had there been only one or a few eyewitnesses of the matter, their evidence might have been explained away on this ground. It is possible, of course, that one or two persons who were anxiously looking for the Resurrection of Jesus might have persuaded themselves they saw Him, might persuade themselves that some distant figure or some gleam of morning sunshine among the trees of the garden was the looked for person. It requires no profound psychological knowledge to teach us that occasionally visions are seen. But what we have here to explain is how not one but several persons, not together, but in different places and at different times, not all in one mood of mind but in various moods, came to believe they had seen the risen Lord. He was recognised, not by persons who expected to see Him alive, but by women who went to anoint Him dead; not by credulous, excitable persons, but by men who would not believe till they had gone to and into the sepulchre; not by persons so enthusiastic and creative of their own belief as to mistake any passing stranger or even a gleam of light for Him they sought, but so slow to believe, so scornfully incredulous of resurrection, so resolutely sceptical, and so keenly alive to the possibility of delusion, that they vowed nothing would satisfy them but the test of touch and sight. It was a belief produced, not by one extraordinary and doubtful appearance, but by repeated and prolonged appearances to persons in various places and of various temperaments.

This supposition, therefore, that the disciples were prepared to believe in the Resurrection and wished to believe it, and that what they wished to see they thought they saw, must be given up. It has never been shown that the disciples had such a belief; it formed no part of the Jewish creed regarding the Messiah: and the idea that they actually were in this expectant state of mind is thoroughly contradicted by the narrative. So far from being hopeful, they were sad and gloomy, as witness the melancholy, resigned despair of the two friends on the road to Emmaus.

"It is a woe 'too deep for tears' when all is left at once, when some surpassing spirit, Whose light adorned the world around it, leaves Those who remain behind, not sobs or groans, But pale despair and cold tranquillity."

"Such was the state of mind of the bereft disciples." They thought all was over. The women who went with their spices to anoint the dead — *they* certainly were not expecting to find their Lord risen. The men to whom they announced what they had seen were sceptical; some of them laughed at the women, and called their report "idle tales," and would not believe. Mary Magdalene was so little expecting to see her Lord alive again, that when He did appear to her she thought He was the gardener, the *only* person she dreamt of seeing going about at that hour in the garden. Thomas, with all the resolute distrust of others

which a modern skeptic could show, vows he will believe such a wild imagination on no man's word, and unless he sees the Lord with his own eyes and is allowed to test the reality of the figure by touch as well, he will not be convinced. To the disciples on the way to Emmaus, though they had never heard such conversation before as that of the Person who joined them, it never once occurred that this could be the Lord. In short there was not one person to whom our Lord appeared who was not taken wholly by surprise. So far were they from depicting the Resurrection in their hopes and fancies with such vividness as to make it seem to take outward shape and reality, that even when it did actually take place they could scarcely believe it on the strongest evidence. We are compelled, therefore, to dismiss the idea that the first disciples believed in the resurrection because they wished to do so and were prepared to do so.

3. There remains, therefore, only the third explanation of the disciples' belief in the Resurrection: they did see Him alive after He had been dead and buried. Plainly it was no phantom, or ghost, or imaginary appearance which could personate their lost Master and rouse them from the despondency, and inaction, and timidity of disappointed hopes to the calmest consistency of plan and the firmest courage. It was no vision created by their own imagination which could at once and forever alter the idea of the Messiah which the disciples in common with all their countrymen held. It was no phantom who could imitate the impressive individuality of the Lord and continue His identity into new scenes, who could inspire the disciples with unity of purpose, and who could lead them forward to the most splendid victories men have ever won. No; nothing will explain the faith of the Apostles and of the rest but the fact of their really seeing the Lord after His death clothed in power. The men who said they had seen Him were men of probity; they were men who showed themselves worthy of being witnesses to so great an event; men animated by no paltry spirit of vainglory, but by seriousness, even sublimity, of mind; men whose lives and conduct require an explanation, and which are explained by their having been brought in contact with the spiritual world in this surprising and solemnising manner.

The testimony of Paul himself is in some respects more convincing than that of those who saw the Lord immediately after the Resurrection. Certainly he was neither anxious to believe nor likely to be ignorant of the facts. He had devoted himself to the extermination of the new faith; all his hopes as a Pharisee and as a Jew were banded against it. He had the best means of ascertaining the truth, living on terms of friendship with the leading men in Jerusalem. It is simply inconceivable that he should have abandoned all his prospects and entered on a wholly different life without carefully investigating the chief fact which influenced him in making this change. It is of course said that Paul was a nervous, excitable creature, probably epileptic, and certainly liable to see visions. It is insinuated that his conversion was due to the combined influence of epilepsy and a thunderstorm — of all the unlucky suggestions of modern skepticism perhaps the unluckiest. Were it true, one could only wish epilepsy commoner than it is. We have to account not only for Paul's conversion, but for his abiding by the convictions at first produced in him. It is out of the question to suppose that he did not spend much of the immediately succeeding years in examining the grounds of the Christen faith and in questioning himself as to his own belief. Paul was no doubt eager and enthusiastic, but no man was ever better fitted to move among the realities of life or to ascertain what these realities are. Englishmen regard Paley as one of the best representatives of the combined acuteness and sense, penetration and solidity of judgment, by which English judges are supposed to be characterised; and Paley says of Paul, "His letters furnish evidence of the soundness and sobriety of his judgment, and his morality is everywhere calm, pure, and rational; adapted to the condition, the activity, and the business of social life and of its various relations; free from the overscrupulousness and austerities of superstition, and from what was more perhaps to be apprehended, the abstractions of quietism and the soarings and extravagances of fanaticism." But really no person of ordinary capacity needs certificates of Paul's sanity. No saner or more commanding intellect ever headed a complex and difficult movement. There is no one of that generation whose testimony to the Resurrection is more worth having, and we have it in the most emphatic form of a life based upon it.

No one, so far as I know, who has taken a serious interest in the evidence adduced for this event, has denied that it would be quite sufficient to authenticate any ordinary historical event. In point of fact, the majority of the events of past history are accepted on much slenderer evidence than that which we have for the Resurrection. The evidence we have for it is of precisely the same kind as that on which we accept ordinary events; it is the testimony of the persons concerned, the simple statements of eyewitnesses and of those who were acquainted with eyewitnesses. It is not a prophetic, or poetical, or symbolical, or supernatural statement, but the plain and unvarnished testimony of ordinary men. The accounts vary in many particulars, but as to the central fact that the Lord rose and was seen over and over again there is no variation, and such variations as there are merely such as exist in all similar accounts by different individuals of one and the same event. In short, the evidence can be refused only on the ground that no evidence, however strong, could prove such an incredible event. It is admitted that the evidence would be accepted in any other case, but this reported event is in itself incredible.

The idea of any interference with the physical laws which rule the world, no matter how important an end is to be served by the interference, is rejected as out of the question. This seems to me quite an illogical method of dealing with the subject. The supernatural is rejected as a preliminary, so as to bar any consideration of the most appropriate evidences of the supernatural. Before looking at that which, if not the most effective proof of the supernatural, is at least among those arguments which chiefly deserve attention, the mind is made up to reject all evidence of the supernatural.

The first business of scientific men is to look at facts. Many facts which at first sight seemed to contradict previously ascertained laws were ultimately found to indicate the presence of a higher law. Why are men of science so terrified by the word "miracle"? This event may, like the visit of a comet, have occurred only once in the world's history; but it need not on that account be irreducible to law or to reason. The resurrection of Christ is unique, because He is unique. Find another Person bearing the same relation to the race and living the same life, and you will find a similar resurrection. To say that it is unusual or unprecedented is to say nothing at all to the purpose.

Besides, those who reject the resurrection of Christ as impossible are compelled to accept an equally astounding moral miracle — the miracle, I mean, that those who had the best means of ascertaining the truth and every possible inducement to ascertain it should all have been deceived, and that this deception should have been the most fruitful source of good, not only to them, but to the whole world.

We are brought then to the conclusion that the disciples believed in the resurrection of Christ because it had actually taken place. No other account of their belief has ever been given which commends itself to the common understanding which accepts what appeals to it. No account of the belief has been given which is at all likely to gain currency or which is more credible than that which it seeks to supplant. The belief in the Resurrection which so suddenly and effectively possessed the first disciples remains unexplained by any other supposition than the simple one that the Lord did rise again.

(Gill)

Ver. 3. **For I delivered unto you first of all, &c.]** Not only in the first place as to order; but among the chief and principal things, as the words will bear to be rendered, this was insisted on in his ministry; this was one he after relates, even a crucified Christ, or the doctrine of his dying for the sins of his people; and which he mentions to lead on to his resurrection; which he meant to improve, and does improve, in a very strong manner, in favour of the resurrection of the saints. This doctrine of a crucified Saviour, which he at first determined only to make known among them, and did make known, was what he fully and faithfully delivered to them, as he had received it:

that which also I received; not from men, but from Christ; for from him he had the doctrines of the Gospel, as well as the ordinances of it; and he delivered nothing to be believed and practised, but what he had received, and which ought to be the practice and conduct of every Gospel minister; whatever they have received they should deliver, and nothing else: and especially the following important doctrine,

how that Christ died for our sins according to the Scriptures; that is, of the Old Testament, the writings of Moses, and the prophets, according to Scripture promises, Scripture types, and Scripture prophecies; particularly Ge 3:15 Ps 22:1-31 Isa 53:1-12 Da 9:24-27 which declare that his heel was to be bruised, that he should be brought to the dust of death, should pour out his soul unto death, and be stricken and cut off in a judicial way, and that for sins; not his own, but for the sins of his people, in order to atone for them, procure the pardon of them, take them away, make an end of them, and abolish them; all which he has done, as the Gospel declares, and the apostle affirms; and thereby was accomplished what Moses and the prophets did say should come to pass. Every promise, type, and prophecy recorded in the law, in the prophets, and in the psalms, concerning his sufferings and death, had their fulfilment in him; nothing was more clearly prefigured and foretold, and nothing more punctually and fully answered.

(Hodge)

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

For introduces the explanation of 'what he had preached.' **I delivered unto you first of all; first,** not in reference to time; nor *first* to the Corinthians, which would not be historically true, as Paul did not preach first at Corinth; but *εν πρωτοις* means, among the first, or principal things. The death of Christ for our sins and his resurrection were therefore the great facts on which Paul insisted as the foundation of the gospel. **Which also I received,** i. e. by direct revelation from Christ himself. Comp. 1Co 11:23 Ga 1:12 "I did not receive it (the gospel) from man, neither was I taught it; but by revelation of Jesus Christ." The apostle, therefore, could speak with infallible confidence, both as to what the gospel is and as to its truth. **That Christ died for our**

sins, i. e. as a sacrifice or propitiation for our sins. Comp. Ro 3:23-26. Some commentators remark that as *υπερ αμαρτιων*, **for sin**, cannot mean *in the place of sin*, therefore *υπερ ημων*, **for us**, cannot mean *in our place*. This remark, however, has no more force in reference to the Greek preposition, *υπερ*, than it has in relation to the English preposition, *for*. Whether the phrase, **to die for any one**, means to die for his benefit, or in his place, is determined by the connection. It may mean either or both; and the same is true of the corresponding scriptural phrase.

According to the Scriptures, i. e. the fact that the Messiah was to die as a propitiation for sin had been revealed in the Old Testament. That the death of Christ as an atoning sacrifice was predicted by the law and the prophets is the constant doctrine of the New Testament. Our Lord reproved his disciples for not believing what the prophets had spoken on this subject, Lu 24:25,26. Paul protested before Festus, that in preaching the gospel he had said "none other things than those which Moses and the prophets say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles," Ac 26:22,23. He assured the Romans that his gospel was "witnessed (to) by the law and the prophets," Ro 3:21. The epistle to the Hebrews is an exposition of the whole Mosaic service as a prefiguration of the office and work of Christ. And the fifty-third chapter of Isaiah is the foundation of all the New Testament exhibitions of a suffering and atoning Messiah. Paul and all other faithful ministers of the gospel, therefore, teach that atonement for sin, by the death of Christ, is the great doctrine of the whole word of God.

(JFB)

3. I delivered unto you — A short creed, or summary of articles of faith, was probably even then existing; and a profession in accordance with it was required of candidates for baptism (Ac 8:37).

first of all — literally, "among the foremost points" (Heb 6:2). The atonement is, in Paul's view, of primary importance.

which I ... received — from Christ Himself by special revelation (compare 1Co 11:23).

died for our sins—that is, to atone FOR them; *for* taking away *our sins* (1Jo 3:5; compare Ga 1:4): "gave Himself for our sins" (Isa 53:5 2Co 5:15 Tit 2:14). The "for" here does not, as in some passages, imply vicarious substitution, but "in behalf of" (Heb 5:3 1Pe 2:24). It does not, however, mean merely "on account of," which is expressed by a different *Greek* word (Ro 4:25), (though in *English Version* translated similarly, "for").

according to the scriptures—which "cannot be broken." Paul puts the testimony of *Scripture* above that of those who saw the Lord after His resurrection *BENGE*L. So our Lord quotes Isa 53:12, in Lu 22:37; compare Ps 22:15, etc. Da 9:26.

(RWP)

First of all (*εν πρωτοις*). Among first things. *In primis*. Not to time, but to importance.

Which I also received (*ο και παρελαβον*). Direct revelation claimed as about the institution of the Lord's Supper (11:23) and same verbs used (*παρεδωκα, παρελαβον*). Four items given by Paul in explaining "the gospel" which Paul preached. Stanley calls it (verses 1-11) the creed of the early disciples, but "rather a sample of the exact form of the apostle's early teaching, than a profession of faith on the part of converts" (Vincent). The four items are presented by four verbs (died, *απεθανεν*, was buried, *εταφη*, hath been raised, *εγγερευται*, appeared, *ωφθη*).

Christ died (*χριστος απεθανεν*). Historical fact and crucial event.

For our sins (*υπερ των αμαρτιων ημων*). *υπερ* means literally over, in behalf, even instead of (Ga 3:13), where used of persons. But here much in the sense of *περι* (Ga 1:14) as is common in *Koine*,. In 1Pe 3:18 we have *περι αμαρτιων, υπερ αδικων*.

According to the Scriptures (*κατα τας γραφας*). As Jesus showed (Lu 22:37; 24:25) and as Peter pointed out (Ac 2:25-27; 3:25) and as Paul had done (Ac 13:24; 17:3). Cf. Ro 1:2.

(Trapp)

Ver. 3. **First of all**] Christ is to be preached with the first, as being the *prora et puppis* of man's happiness, Joh 16:14. It is the office of the Holy Ghost to take of Christ's excellencies, and hold them out to the world. What then should ministers, the mouth of the Holy Ghost, do rather?

- 4 (ASV) and that he was buried; and that he hath been raised on the third day according to the scriptures; (ASV)
 4 (AV) And <2532> that <3754> he was buried <2290> (5648), and <2532> that <3754> he rose again <1453> (5769) the third <5154> day <2250> according <2596> to the scriptures <1124>: (AV)
 4 (BYZ) και <2532> {CONJ} οτι <3754> {CONJ} εταφη <2290> (5648) {V-2API-3S} και <2532> {CONJ} οτι <3754> {CONJ} εγηγερται <1453> (5769) {V-RPI-3S} τη <3588> {T-DSF} τριτη <5154> {A-DSF} ημερα <2250> {N-DSF} κατα <2596> {PREP} τας <3588> {T-APF} γραφας <1124> {N-APF} (BYZ)
 4 (BYZa) καῑ ὅτῑ ἐτάφη: καῑ ὅτῑ ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς: (BYZa)

 Word Study – 1 Cor 15:4

1124 γραφη graphe *graf-ay'* of uncertain affinity; TDNT-1:749,128; {See TDNT 164} n f
 AV-scripture 51; 51

- 1) a writing, thing written
- 2) the Scripture, used to denote either the book itself, or its contents
- 3) a certain portion or section of the Holy Scripture

1453 εγειρω egeiro *eg-i'-ro* probably akin to the base of **58** (through the idea of collecting one's faculties); TDNT-2:333,195; {See TDNT 206} v

AV-rise 36, raise 28, arise 27, raise up 23, rise up 8, rise again 5, raise again 4, misc 10; 141

- 1) to arouse, cause to rise
 - 1a) to arouse from sleep, to awake
 - 1b) to arouse from the sleep of death, to recall the dead to life
 - 1c) to cause to rise from a seat or bed etc.
 - 1d) to raise up, produce, cause to appear
 - 1d1) to cause to appear, bring before the public
 - 1d2) to raise up, stir up, against one
 - 1d3) to raise up i.e. cause to be born
 - 1d4) of buildings, to raise up, construct, erect

2250 ημερα hemera *hay-mer'-ah* from (with **5610** implied) of a derivative of hemai (to sit, akin to the base of **1476**) meaning tame, i.e. gentle; TDNT-2:943,309; {See TDNT 294} n f

AV-day 355, daily + **2596** 15, time 3, not tr 2, misc 14; 389

- 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
 - 1a) in the daytime
 - 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
- 2) of the civil day, or the space of twenty four hours (thus including the night)
 - 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
- 3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
- 4) used of time in general, i.e. the days of his life.

2290 θαπτω thapto *thap'-to* a root; ; v

AV-bury 11; 11

- 1) to bury, inter

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

2596 κατα kata *kat-ah'* a primary particle; ; prep

AV-according to 107, after 61, against 58, in 36, by 27, daily + **2250** 15, as 11, misc 165; 480

- 1) down from, through out
- 2) according to, toward, along

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3754 οτι *hoti hot'-ee* neuter of **3748** as conjunction; demonst. that (sometimes redundant); ; conj

AV-that 612, for 264, because 173, how that 21, how 11, misc 212; 1293

1) that, because, since

5154 τριτος *tritos tree'-tos* ordinal from **5140**; TDNT-8:216,1188; {See TDNT 796} adj

AV-third 56, thirdly 1; 57

1) the third

TVM: Second Aorist **5780**, Passive **5786**, Indicative **5791**, Count: 72

TVM: Perfect **5778**, Passive **5786**, Indicative **5791**, Count: 215

Commentaries – 1 Cor 15:4

(barnes)

Verse 4. And that he was buried, and that he rose again the third day {g} according to the scriptures:

Ver. 4. **And that he was buried.** That is, evidently, according to the Scriptures. See Isa 53:9.

And that he rose again the third day, etc. That is, that he should rise from the dead was foretold in the Scriptures. It is not of necessity implied that it was predicted that he should rise on the third day, but that he should rise from the dead. See the argument for this stated in the discourse of Peter, in Ac 2:24-32. The particular passage which is there urged in proof of his resurrection is derived from Ps 16:10.

{g} "according to the scriptures" Ps 16:10 Ho 6:2

(Gill)

Ver. 4. **And that he was buried, &c.]** That is, according to the Scriptures; for as he died and rose again according to the Scriptures, he was buried according to them; which speak of his being in hell, in "sheol," in the grave, and of his making his grave with the wicked, and with the rich in his death, Ps 16:10 Isa 53:9 and which had their accomplishment through Joseph of Arimathea, a rich man, who begged the body of Jesus, wrapped in linen, and laid it in his own new tomb. And besides these Scripture prophecies of his burial, Jonah's being three days and three nights in the whale's belly was a type of it, and according to which our Lord himself foretold it, Mt 12:40. Now since this was prophesied of, and typified, and had its actual accomplishment, it was very proper for the apostle to take notice of it, both to confirm the certainty of Christ's death, and the truth of his resurrection, which his death and burial are mentioned, in order to lead on to, and next follows:

and that he rose again the third day according to the Scriptures: that he should rise again from the dead was very plainly hinted or expressed in several prophecies which speak of the rising of his dead body, of its not being left in the grave so long as to see corruption; and which therefore could not be in it more than three days; and of his lifting up his head after he had drank of the brook by the way; of his ascension to heaven, and session at the right hand of God, which suppose his resurrection, Isa 26:19 Ps 16:10 Ps 68:18 110:1,7. And that he should rise again the third day, is not only suggested in Ho 6:2 but was prefigured by the deliverance of Isaac on the third day after Abraham had given him up for dead, from whence he received him, in a figure of Christ's resurrection; and by Jonah's deliverance out of the whale's belly, after he had been in it three days. The Jews take a particular notice of the third day as remarkable for many things they observe {e}, as "of the third day Abraham lift up his eyes, Ge 22:4 of the third day of the tribes, Ge 42:18 of the third day of the spies, Jos 2:16 of the third day of the giving of the law, Ex 19:16 of the third day of Jonah, Jon 1:17 of the third day of them that came out of the captivity, Ezr 8:15 of the third day of the resurrection of the dead, as it is written, Ho 6:2 "after two days will he revive us, in the third day he will raise us up, and we shall live in his sight"."

From which passage, it is clear, that they understood the prophecy in Hosea of the resurrection of the dead; and it is observable, that among the remarkable third days they take notice of, are the two instances of Isaac's and Jonah's deliverances, which were Scripture types of Christ's resurrection. From which observations they establish this as a maxim {f}, that

“God does not leave the righteous in distress more than three days.”

That Christ did rise again from the dead, in pursuance of those prophecies and types, the apostle afterwards proves by an induction of particular instances of persons who were eyewitnesses of it.

{e} Bereshit Rabba, sect. 56. fol. 49. 3.

{f} Mattanot Cehunah in ib.

(Hodge)

And that he was buried, and that he rose again the third day according to the Scriptures:

There are two things taught in this, as in the preceding verse. First, the truth of the facts referred to; and secondly, that those facts had been predicted. It is true that Christ was buried, and that he rose again on the third day. These facts were included in the revelation made to Paul, and the truth of which he proceeds to confirm by abundant additional testimony. That these facts were predicted in the Old Testament, is taught in Joh 20:9 Ac 26:23. The passage especially urged by the apostles as foretelling the resurrection of Christ, is Ps 16:10. Peter proves that that Psalm cannot be understood of David, because his body was allowed to see corruption. It must, he says, be understood of Christ, who was raised from the dead, and "saw no corruption," Ac 13:34-37. The prophetic Scriptures, however, are full of this doctrine; for on the one hand they predict the sufferings and death of the Messiah, and on the other his universal and perpetual dominion. It is only on the assumption that he was to rise from the dead that these two classes of prediction can be reconciled.

(JFB)

4. buried ... rose again — His burial is more closely connected with His resurrection than His death. At the moment of His death, the power of His inextinguishable life exerted itself (Mt 27:52). The grave was to Him not the destined receptacle of corruption, but an apartment fitted for entering into life (Ac 2:26-28) *BENGEL*. **rose again** — *Greek*, "hath risen": the state thus begun, and its consequences, still continue.

(RWP)

And that he was buried (και οτι εταφη). Note οτι repeated before each of the four verbs as a separate item. Second aorist passive indicative of θαπτω, old verb, to bury. This item is an important detail as the Gospels show.

And that he hath been raised (και οτι εγηγερται). Perfect passive indicative, not ηγερθη like **rose** of the King James' Version. There is reason for this sudden change of tense. Paul wishes to emphasize the permanence of the resurrection of Jesus. He is still risen.

On the third day (τη ημερα τη τριτη). Locative case of time. Whether Paul had seen either of the Gospels we do not know, but this item is closely identified with the fact of Christ's resurrection. We have it in Peter's speech (Ac 10:40) and Jesus points it out as part of prophecy (Lu 24:46). The other expression occasionally found "after three days" (Mr 10:34) is merely free vernacular for the same idea and not even Mt 12:40 disturbs it. **See on "Lu 24:1"** for record of the empty tomb on the first day of the week (the third day).

(Trapp)

Ver. 4. **According to the Scriptures**] Which both foreshowed and foreshadowed it in Adam's waking, Isaac's reviving, as it were from the dead, Joseph's abasement and advancement, Samson's breaking the bars and bearing away the gates of Gaza, David's being drawn out of the deep, Daniel's out of the den, Jeremiah's out of the dungeon, Jonah's out of the belly of hell, Mt 12:39, &c.

Text – 1 Cor 15:5

5 (ASV) and that he appeared to Cephas; then to the twelve; (ASV)

5 (AV) And <2532> that <3754> he was seen <3700> (5681) of Cephas <2786>, then <1534> of the twelve <1427>: (AV)

5 (BYZ) και <2532> {CONJ} οτι <3754> {CONJ} ωφθη <3708> (5681) {V-API-3S} κηφα <2786> {N-DSM} ειτα <1534> {ADV} τοις <3588> {T-DPM} δωδεκα <1427> {A-NUI} (BYZ)

5 (BYZa) και οτι ωφθη Κηφᾶ, εἶτα τοῖς δώδεκα: (BYZa)

Word Study – 1 Cor 15:5

1427 δωδεκα dodeka *do'-dek-ah* from **1417** and **1176**; TDNT-2:321,192; {See TDNT 203} n indecl AV-twelve 72; 72

1) twelve

1a) the twelve apostles of Jesus, so called by way of eminence

1534 εἶτα *eita i'-tah* of uncertain affinity; ; adv

AV-then 11, after that 3, afterward 1, furthermore 1; 16

1) then

2) next, after that

2532 καὶ *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force;

; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2786 κηφᾶς *Kephas kay-fas'* of Aramaic origin, cf **03710** כִּפְיִ; TDNT-6:100,835; {See TDNT 625} n pr m

AV-Cephas 6; 6

Cephas =" stone"

1) another name for the apostle Peter

3588 ὁ *ho ho* including the feminine ἡ *he hay*, and the neuter τὸ *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3700 ὀπτανομαι *optanomai op-tan'-om-ahee* or ὀπτομαι *optomai op-tom-ahee* a (middle voice) prolonged form of the primary (middle voice) ὀπτομαι *optomai op'-tom-ahee*, which is used for it in certain tenses, and both as alternate of **3708**; TDNT-5:315,706; {See TDNT 559} v

AV-see 37, appear 17, look 2, show (one's) self 1, being seen 1; 58

1) to look at, behold

2) to allow one's self to be seen, to appear

3708 ὀραω *horao hor-ah'-o* properly, to stare at cf **3700**; TDNT-5:315,706; {See TDNT 559} v

AV-see 51, take heed 5, behold 1, perceive 1, not tr 1; 59

1) to see with the eyes

2) to see with the mind, to perceive, know

3) to see, i.e. become acquainted with by experience, to experience

4) to see, to look to

4a) to take heed, beware

4b) to care for, pay heed to

5) I was seen, showed myself, appeared

For Synonyms see entry **5822**

3754 ὅτι *hoti hot'-ee* neuter of **3748** as conjunction; demonstr. that (sometimes redundant); ; conj

AV-that 612, for 264, because 173, how that 21, how 11, misc 212; 1293

1) that, because, since

TVM: Aorist **5777**, Passive **5786**, Indicative **5791**, Count: 602

Commentaries – 1 Cor 15:5

(barnes)

Verse 5. And that he was seen of {h} Cephas, then of the twelve:

Ver. 5. **And that he was seen of Cephas. Peter. See Barnes "Joh 1:42"**. The resurrection of Christ was a fact to be proved, like all other facts, by competent and credible witnesses. Paul, therefore, appeals to the witnesses who had attested, or who yet lived to attest, the truth of the resurrection of the Lord Jesus; and shows that it was not possible that so many witnesses should have been deceived. As this was not the first time in which the evidence had been stated to them, and as his purpose was merely to *remind* them of what they had heard and believed, he does not adduce all the witnesses to the event, but refers only to the more important ones. He does not, therefore, mention the woman to whom the Saviour first appeared, nor does he refer to all the times when

the Lord Jesus manifested himself to his disciples. But he does not refer to them in *general* merely, but mentions names, and refers to persons who were then alive, who could attest the truth of the resurrection. It may be observed, also, that Paul observes probably the *exact* order in which the Lord Jesus appeared to the disciples, though he does not mention *all* the instances. For an account of the persons to whom the Lord Jesus appeared after his resurrection, and the order in which it was done, see the Harmony at the end of Notes on Matthew.

Then of the twelve. The apostles, still called "the twelve," though Judas was not one of them. It was common to call the apostles "the twelve." Jesus appeared to the apostles at one time in the absence of Thomas, {*Joh 20:19,24*} and also to them when Thomas was present, *Joh 20:24-29*. Probably Paul here refers to the latter occasion, when all the surviving apostles were present.

{*h*} "Cephas" *Lu 24:34*

(Gill)

Ver. 5. **And that he was seen of Cephas, &c.]** Or Simon Peter; for Cephas was a name given him by Christ, *Joh 1:42*. This was not another Cephas, one of the seventy disciples, as Clemens suggests {*g*}, but the Apostle Peter himself, to whom it is certain the Lord appeared. Not that he was the first person by whom Christ was seen after his resurrection, for he first appeared to Mary Magdalene, *Mr 16:9* but the testimony of the women the apostle omits, and it seems as if Peter was the first of the men that saw Christ when risen, see *Lu 24:34*. Whether he was one of the disciples that went to Emmaus, to whom Christ joined himself, and entered into discourse with, is not certain; it should rather seem, that the appearance here referred to was when he was alone;

then of the twelve; though there were then but eleven of them, Judas being gone from them, and having destroyed himself; and at the first appearance of Christ to them, there were but ten present, Thomas being absent; and yet because their original number, when first chosen and called, were twelve, they still went by the same name; see *Joh 20:24 Ge 42:13*. The appearance or appearances here referred to are those in *Joh 20:19,26*. The Vulgate Latin reads the "eleven"; and so the Claromontane exemplar.

{*g*} Apud Euseb. *Eccl. Hist. l. 1. c. 12*.

(Hodge)

And that he was seen of Cephas, then of the twelve:

As the resurrection of Christ is a historical fact, it is to be proved by historical evidence. The apostle therefore appeals to the testimony of competent witnesses. All human laws assume that the testimony of two witnesses, when uncontradicted, and especially when confirmed by collateral evidence, produces such conviction of the truth of the fact asserted as to justify even taking the life of a fellow-creature. Confidence in such testimony is not founded on experience, but on the constitution of our nature. We are so constituted that we cannot refuse assent to the testimony of good men to a fact fairly within their knowledge. To render such testimony irresistible it is necessary, 1. That the fact to be proved should be of a nature to admit of being certainly known. 2. That adequate opportunity be afforded to the witnesses to ascertain its nature, and to be satisfied of its verity. 3. That the witnesses be of sound mind and discretion. 4. That they be men of integrity. If these conditions be fulfilled, human testimony establishes the truth of a fact beyond reasonable doubt. If, however, in addition to these grounds of confidence, the witnesses give their testimony at the expense of great personal sacrifice, or confirm it with their blood; if, moreover, the occurrence of the fact in question had been predicted centuries before it came to pass; if it had produced effects not otherwise to be accounted for, effects extending to all ages and nations; if the system of doctrine with which that fact is connected so as to be implied in it, commends itself as true to the reason and conscience of men; and if God confirms not only the testimony of the original witnesses to the fact, but also the truth of the doctrines of which that fact is the necessary basis, by the demonstration of his Spirit, then it is insanity and wickedness to doubt it. All these considerations concur in proof of the resurrection of Christ, and render it the best authenticated event in the history of the world.

The apostle does not refer to all the manifestations of our Lord after his resurrection, but selects a few which he details in the order of their occurrence. The first appearance mentioned is that to Cephas; see *Lu 24:34*. The second occurred on the same day "to the eleven and those who were with them," *Lu 24:33-36*. To this Paul refers by saying, "then to the twelve"; comp. also *Joh 20:19*. On this occasion, when the disciples were terrified by his sudden appearance in the midst of them, he said, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." *Lu 24:38-40*. The apostles collectively, after the apostasy of Judas, are spoken of as the twelve according to a common usage, although at the time there were only eleven.

(JFB)

5. seen of Cephas — Peter (Lu 24:34).

the twelve — The round number for "the Eleven" (Lu 24:33,36). "The Twelve" was their ordinary appellation, even when their number was not full. However, very possibly Matthias was present (Ac 1:22,23). Some of the oldest manuscripts and versions read, "the Eleven": but the best on the whole, "the Twelve."

(RWP)

And that he appeared to Cephas (και οτι ωφθη κηφα). First aorist passive indicative of the defective verb οραω, to see. Paul means not a mere "vision," but actual appearance. John uses εφανερωθη (Joh 21:14) from φανερωω, to make manifest, of Christ's appearance to the seven by the Sea of Galilee. Peter was listed first (πρωτος) among the Apostles (Mt 10:2). Jesus had sent a special message to him (Mr 16:7) after his resurrection. This special appearance to Peter is made the determining factor in the joyful faith of the disciples (Lu 24:34), though mentioned incidentally here. Paul had told all these four facts to the Corinthians in his preaching. He gives further proof of the fact of Christ's resurrection. There are ten appearances given besides the one to Paul. Nine are in the Gospels (Mary Magdalene in John and Mark, the other women in Matthew, the two going to Emmaus in Luke, Simon Peter in Luke and I Corinthians, the ten apostles and others in Luke and John and Mark, the eleven and others in John, the seven by the sea in John, to over five hundred in Galilee in Matthew and Paul and Mark, to the apostles in Jerusalem in Luke and Mark and Acts and I Corinthians) and one in I Corinthians above (to James). It will be seen that Paul mentions only five of the ten, one, that to James, not given elsewhere. What he gives is conclusive evidence of the fact, particularly when re-enforced by his own experience (the sixth appearance mentioned by Paul). The way to prove this great fact is to start with Paul's own witness given in this undoubted Epistle. The natural way to understand Paul's adverbs of time here is chronological:

then (ειτα),**then** (επειτα),**then** (επειτα),**then** (ειτα),**last of all** (εσχατον παντων).

To the twelve (τοις δωδεκα). The technical name. Only ten were present, for Judas was dead and Thomas was absent (Joh 20:24).

(Trapp)

Ver. 5. **Seen of Cephas**] Adam died, and we hear no more of him. But Christ showed himself after death in six several apparitions for our confirmation.

Then of the twelve] So they are called for the rotundity of the number, *utcunque unus vel alter vel deesset eel abesset*. Judas had made one long letter of himself, *Longam literam fecit*.

Text – 1 Cor 15:6

6 (ASV) then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; (ASV)

6 (AV) After that <1899>, he was seen <3700> (5681) of above <1883> five hundred <4001> brethren <80> at once <2178> ; of <1537> whom <3739> the greater part <4119> remain <3306> (5719) unto <2193> this present <737>, but <1161> some <5100> <2532> are fallen asleep <2837> (5681). (AV)

6 (BYZ) *επειτα* <1899> {ADV} *ωφθη* <3708> (5681) {V-API-3S} *επανω* <1883> {ADV} *πεντακοσιοις* <4001> {A-DPM} *αδελφοις* <80> {N-DPM} *εφαπαξ* <2178> {ADV} *εξ* <1537> {PREP} *ων* <3739> {R-GPM} *οι* <3588> {T-NPM} *πλειους* <4119> {A-NPM-C} *μενουσιν* <3306> (5719) {V-PAI-3P} *εως* <2193> {ADV} *αρτι* <737> {ADV} *τινες* <5100> {X-NPM} *δε* <1161> {CONJ} *και* <2532> {CONJ} *εκοιμηθησαν* <2837> (5681) {V-API-3P} (BYZ)

6 (BYZa) *επειτα* *ωφθη* *επάνω* *πεντακοσιοις* *ἀδελφοῖς* *ἐφάπαξ*, *ἐξ ὧν* *οἱ* *πλείους* *μένουσιν* *ἕως* *ἄρτι*, *τινὲς* *δὲ* *καὶ* *ἐκοιμήθησαν*: (BYZa)

Word Study – 1 Cor 15:6

80 *ἀδελφος* *adelphos* *ad-el-fos'* from **1** (as a connective particle) and *delphus* (the womb); TDNT-1:144,22; {See TDNT 21} n m

AV-brethren 226, brother 113, brother's 6, brother's way 1; 346

1) a brother, whether born of the same two parents or only of the same father or mother

- 2) having the same national ancestor, belonging to the same people, or countryman
- 3) any fellow or man
- 4) a fellow believer, united to another by the bond of affection
- 5) an associate in employment or office
- 6) brethren in Christ
 - 6a) his brothers by blood
 - 6b) all men
 - 6c) apostles
 - 6d) Christians, as those who are exalted to the same heavenly place

737 ἀρτί *arti ar'-tee* from a derivative of **142** (cf **740**) through the idea of suspension; TDNT-4:1106,658; {See TDNT 529} adv

AV-now 24, henceforth + **575** 2, hereafter + **575** 2, this present 2, hitherto + **2193** 2, misc 4; 36

- 1) just now, this moment
- 2) now at this time, at this very time, this moment

For Synonyms see entry **5815**

1161 δε *de deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

- 1) but, moreover, and, etc.

1537 εκ *ek ek* or εξ *ex ex* a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative); ; prep

AV-of 366, from 181, out of 162, by 55, on 34, with 25, misc 98; 921

- 1) out of, from, by, away from

1883 επανω *epano ep-an'-o* from **1909** and **507**; ; adv

AV-over 6, on 4, thereon + **846** 3, upon 3, above 3, more than 1; 20

- 1) above

- 1a) of place

- 1b) of number: more than

1899 επειτα *epeita ep'-i-tah* from **1909** and **1534**; ; adv

AV-then 9, after that 4, afterward(s) 3; 16

- 1) thereupon, thereafter, then, afterwards

2178 εφραπαξ *ephapax ef-ap'-ax* from **1909** and **530**; TDNT-1:383,64; {See TDNT 81} adv

AV-once 5; 5

- 1) once, at once

- 1a) all at once

- 1b) once for all

2193 εως *heos heh'-oce* of uncertain affinity; ; conj

AV-till 28, unto 27, until 25, to 16, till + **3739** 11, misc 41; 148

- 1) till, until

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

2837 κοιμαω *koimao koy-mah'-o* from **2749**; ; v

AV-sleep 10, fall asleep 4, be asleep 2, fall on sleep 1, be dead 1; 18

- 1) to cause to sleep, put to sleep

- 2) metaph.

- 2a) to still, calm, quiet

- 2b) to fall asleep, to sleep

- 2c) to die

3306 μένω *meno men'-o* a root word; TDNT-4:574,581; {See TDNT 481} v
 AV-abide 61, remain 16, dwell 15, continue 11, tarry 9, endure 3, misc 5; 120
 1) to remain, abide

1a) in reference to place

1a1) to sojourn, tarry

1a2) not to depart

1a2a) to continue to be present

1a2b) to be held, kept, continually

1b) in reference to time

1b1) to continue to be, not to perish, to last, endure

1b1a) of persons, to survive, live

1c) in reference to state or condition

1c1) to remain as one, not to become another or different

2) to wait for, await one

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3700 ὀπτανομαι *optanomai op-tan'-om-ahee* or ὀπτομαι *optomai op-tom-ahee* a (middle voice) prolonged form of the primary (middle voice) ὀπτομαι *optomai op'-tom-ahee*, which is used for it in certain tenses, and both as alternate of **3708**; TDNT-5:315,706; {See TDNT 559} v

AV-see 37, appear 17, look 2, show (one's) self 1, being seen 1; 58

1) to look at, behold

2) to allow one's self to be seen, to appear

3708 ὀραω *horao hor-ah'-o* properly, to stare at cf **3700**; TDNT-5:315,706; {See TDNT 559} v

AV-see 51, take heed 5, behold 1, perceive 1, not tr 1; 59

1) to see with the eyes

2) to see with the mind, to perceive, know

3) to see, i.e. become acquainted with by experience, to experience

4) to see, to look to

4a) to take heed, beware

4b) to care for, pay heed to

5) I was seen, showed myself, appeared

For Synonyms see entry **5822**

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

4001 πεντακοσιοι *pentakosioi pen-tak-os'-ee-oy* from **4002** and **1540**; ; adj

AV-five hundred 2; 2

1) five hundred

4119 πλειων *pleion pli-own* neuter πλειον *pleion pli'-on* or πλεον *pleon pleh'-on* comparative of **4183**; ; adj
 AV-more 23, many 12, greater 5, further + **1909** 3, most 2, more part 2, not tr 1, misc 8; 56

1) greater in quantity

1a) the more part, very many

2) greater in quality, superior, more excellent

5100 τις tis *tis* an enclitic indefinite pronoun; ; pron

AV-certain 104, some 73, any man 55, any 37, one 34, man 34, anything 24, a 9, certain man 7, something 6, somewhat 6, ought 5, some man 4, certain thing 2, nothing + **3756** 2, divers 2, he 2, thing 1, another 2, not tr 17, misc 22; 448

1) a certain, a certain one

2) some, some time, a while

TVM: Aorist **5777**, Passive **5786**, Indicative **5791**, Count: 602

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

Commentaries – 1 Cor 15:6

(barnes)

Verse 6. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

Ver. 6. **Above five hundred brethren at once.** More than five hundred Christians or followers of Jesus at one time. This was *probably* in Galilee, where the Lord Jesus had spent the greater part of his public ministry, and where he had made most disciples. The place, however, is not designated, and of course cannot be known. It is remarkable that this fact is omitted by all the evangelists; but why they should have omitted so remarkable a proof of the resurrection of the Lord Jesus is unknown. There is a slight circumstance hinted at in Mt 28:10, which may throw some light on this passage. After his resurrection, Jesus said to the women who were at the sepulchre, "Go tell my brethren that they go into Galilee, and there shall they see me." And in Mt 28:16 it is said, "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Jesus had spent most of his public life in Galilee. He had made most of his disciples there. It was proper, therefore, that those disciples who would of course hear of his death, should have some public confirmation of the fact that he had risen. It is very probable, also, that the eleven who went down into Galilee after he rose would apprise the brethren there of what had been said to them, that Jesus would meet them on a certain mountain; and it is morally certain that they who had followed him in so great numbers in Galilee would be drawn together by the report that the Lord Jesus, who had been put to death, was about to be seen there again alive. Such is human nature, and such was the attachment of these disciples to the Lord Jesus, that it is morally certain a large concourse would assemble on the slightest rumour that such an occurrence was to happen. Nothing more would be necessary anywhere to draw a concourse of people than a rumour that one who was dead would appear again; and in this instance, where they ardently loved him, and when, perhaps, many believed that he would rise, they would naturally assemble in great numbers to see him once more. One thing is proved by this, that the Lord Jesus had many more disciples than is generally supposed. If there were five hundred who could be assembled at once in a single part of the land where he had preached, there is every reason to suppose that there were many more in other parts of Judea.

The greater part remain unto this present. Are now alive, and can be appealed to, in proof that they saw him. What more conclusive argument for the truth of his resurrection *could* there be than that five hundred persons had seen him, who had been intimately acquainted with him in his life, and who had become his followers? If the testimony of five hundred could not avail to prove his resurrection, no number of witnesses could. And if five hundred men could thus be deceived, any number could; and it would be impossible to substantiate any simple matter of fact by the testimony of eye-witnesses.

But some are fallen asleep. Have died. This is the usual expression employed in the Scriptures to describe the death of saints. It denotes

1. the calmness and peace with which they die, like sinking into a gentle sleep;
2. the hope of a resurrection, as we sink to sleep with the expectation of again awaking. **See Barnes "Joh 11:11"; See Barnes "1Co 11:30".**

(Gill)

Ver. 6. **After that he was seen of above five hundred brethren at once, &c.]** Not at, or near Jerusalem, for the number of the disciples that were together there, made but about an hundred and twenty, Ac 1:15 but in Galilee, where Christ, in the days of his flesh, had most chiefly conversed, most frequently preached and wrought his miracles, and where the number of his disciples and followers were very large: here he promised his disciples to go before them, and show himself to them after his resurrection, as he accordingly did, Mt 26:32 2:7,16,17. And this being signified by the apostles to the brethren there, it is no wonder that there was such a number of them gathered on that occasion:

of whom the greater part remain unto this present; and so might be personally applied unto for the truth of this, was it necessary; it being but about five or six and twenty years ago at the writing of this epistle:

and some were fallen asleep; were dead, as it might be reasonably thought there were among so many, and in such a length of time; though doubtless these had surviving friends, relations, and acquaintance, to whom they had communicated this important case, and who were ready to attest what they had heard them in the most

(Hodge)

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

There is no distinct record of this event in the evangelical history. It may have taken place on the occasion when Christ met his disciples in Galilee. Before his death he told them, "After I am risen again, I will go before you into Galilee," Mt 26:32. Early in the morning of his resurrection he met the women who had been at his tomb, and said to them, "Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me," Mt 28:10; and accordingly in v. 16, it is said, "Then the eleven went away into Galilee, into a mountain where Jesus had appointed them." This, therefore, was a formally appointed meeting, and doubtless made known as extensively as possible to his followers, and it is probable, therefore, that there was a concourse of all who could come, not only from Jerusalem, but from the surrounding country, and from Galilee. Though intended specially for the eleven, it is probable that all attended who knew of the meeting, and could possibly reach the appointed place. Who would willingly be absent on such an occasion? Others think that this appearance took place at Jerusalem, where, in addition to the one hundred and twenty who constituted the nucleus of the church in the holy city, there were probably many disciples gathered from all parts of Judea in attendance on the passover. The special value of this testimony to the fact of Christ's resurrection, arises not only from the number of the witnesses, but from Paul's appeal to their testimony while the majority of them were still alive. **Some have fallen asleep.** This is the Christian expression for dying, v. 18, and 1Co 11:30. Death to the believer is a sleep for his body; a period of rest to be followed by a glorious day.

(JFB)

6. five hundred — This appearance was probably on the mountain (Tabor, according to tradition), in Galilee, when His most solemn and public appearance, according to His special promise, was vouchsafed (Mt 26:32 28:7,10,16). He "appointed" this place, as one remote from Jerusalem, so that believers might assemble there more freely and securely. ALFORD'S theory of *Jerusalem* being the scene, is improbable; as such a multitude of believers could not, with any safety, have met in one place in the metropolis, after His crucifixion there. The number of disciples (Ac 1:15) at Jerusalem shortly after, was one hundred and twenty, those in Galilee and elsewhere not being reckoned. Andronicus and JUNIUS were, perhaps, of the number (Ro 16:7): they are said to be "among the apostles" (who all were witnesses of the resurrection, Ac 1:22).

remain unto this present — and, therefore, may be sifted thoroughly to ascertain the trustworthiness of their testimony.

fallen asleep — in the sure hope of *awaking* at the resurrection (Ac 7:60).

(RWP)

To above five hundred brethren at once (επανω πεντακοσιοις αδελφοις εφαπαξ). επανω here is just an adverb with no effect on the case. As a preposition with the ablative see Mt 5:14. This incident is the one described in Mt 28:16 the prearranged meeting on the mountain in Galilee. The strength of this witness lies in the fact that the majority (οι πλειους) of them were still living when Paul wrote this Epistle, say spring of A.D. 54 or 55, not over 25 years after Christ's resurrection.

(Trapp)

Ver. 6. **Above five hundred]** The number of believers were then greater than some would gather out of Ac 1:15. Those 120 may seem to have been chieftains, such as that any one of them might have been thought meet to succeed Judas in his apostleship.

Text – 1 Cor 15:7

7 (ASV) then he appeared to {1} James; then to all the apostles; {1} Or *Jacob* } (ASV)

7 (AV) After that <1899>, he was seen <3700> (5681) of James <2385>; then <1534> of all <3956> the apostles <652>. (AV)

7 (BYZ) επειτα <1899> {ADV} ωφθη <3708> (5681) {V-API-3S} ιακωβω <2385> {N-DSM} ειτα <1534> {ADV} τοις <3588> {T-DPM} αποστολοις <652> {N-DPM} πασιν <3956> {A-DPM} (BYZ)

7 (BYZa) ἔπειτα ὄφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν: (BYZa)

Word Study – 1 Cor 15:7

652 αποστολος apostolos *ap-os'-tol-os* from **649**; TDNT-1:407,67; {See TDNT 87} n m
AV-apostle 78, messenger 2, he that is sent 1; 81

- 1) a delegate, messenger, one sent forth with orders
 - 1a) specifically applied to the twelve apostles of Christ
 - 1b) in a broader sense applied to other eminent Christian teachers
 - 1b1) of Barnabas
 - 1b2) of Timothy and Silvanus

1534 ετα eita *i'-tah* of uncertain affinity; ; adv
AV-then 11, after that 3, afterward 1, furthermore 1; 16

- 1) then
- 2) next, after that

1899 επειτα epeita *ep'-i-tah* from **1909** and **1534**; ; adv
AV-then 9, after that 4, afterward(s) 3; 16

- 1) thereupon, thereafter, then, afterwards

2385 Ιακωβος Iakobos *ee-ak'-o-bos* the same as **2384** Graecised; ; n pr m
AV-James (son of Zebedee) 21, James (son of Alphaeus) 16, James (half-brother of Jesus) 5; 42
James =" supplanter"

- 1) son of Zebedee, an apostle and brother of the apostle John, commonly called James the greater or elder, slain by Herod, Acts 12
- 2) an apostle, son of Alphaeus, called the less
- 3) James the half-brother of Christ
- 4) an unknown James, father of the apostle Judas(?)

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.
- Only significant renderings other than "the" counted

3700 οπτανομαι optanomai *op-tan'-om-ahee* or οπτομαι optomai *op-tom-ahee* a (middle voice) prolonged form of the primary (middle voice) οπτομαι optomai *op'-tom-ahee*, which is used for it in certain tenses, and both as alternate of **3708**; TDNT-5:315,706; {See TDNT 559} v

AV-see 37, appear 17, look 2, show (one's) self 1, being seen 1; 58

- 1) to look at, behold
- 2) to allow one's self to be seen, to appear

3708 οραω horao *hor-ah'-o* properly, to stare at cf **3700**; TDNT-5:315,706; {See TDNT 559} v

AV-see 51, take heed 5, behold 1, perceive 1, not tr 1; 59

- 1) to see with the eyes
 - 2) to see with the mind, to perceive, know
 - 3) to see, i.e. become acquainted with by experience, to experience
 - 4) to see, to look to
 - 4a) to take heed, beware
 - 4b) to care for, pay heed to
 - 5) I was seen, showed myself, appeared
- For Synonyms see entry **5822**

3956 πας pas *pas* including all the forms of declension; TDNT-5:886,795; {See TDNT 604} adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + **3756** 9, every thing 7, any 7, whatsoever 6, whosoever + **3739** + **302** 3, always + **1223** 3, daily + **2250** 2, any thing 2, no + **3361** 2, not tr 7, misc 26; 1243

- 1) individually
 - 1a) each, every, any, all, the whole, everyone, all things, everything
- 2) collectively
 - 2a) some of all types

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... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

TVM: Aorist [5777](#), Passive [5786](#), Indicative [5791](#), Count: 602

Commentaries – 1 Cor 15:7

(barnes)

Verse 7. After that, he was seen of James; then of all the apostles.

Ver. 7. **After that, he was seen of James.** This appearance is not recorded by the evangelists. It is mentioned in the fragment of the apocryphal gospel according to the Hebrews, which is, however, of no authority. It is probable that the Lord Jesus appeared often to the disciples, as he was forty days on earth after his resurrection, and the evangelists have only mentioned the more prominent instances, and enough to substantiate the fact of his resurrection. This James, the Fathers say, was James the Less, the brother or cousin-german of the Lord Jesus. The other James was dead *{see Ac 12:1 }* when this epistle was written. This James, the author of the epistle that bears his name, was stationed in Jerusalem. When Paul went there, after his return from Arabia, he had an interview with James, *{Ga 1:19, "But other of the apostles saw I none, save James the Lord's brother"; }* and it is highly probable that Paul would state to him the vision which he had of the Lord Jesus on his way to Damascus, and that James also would state to Paul the fact that he had seen him after he rose. This may be the reason why Paul here mentions the fact, because he had it from the lips of James himself.

Then of all the apostles. By all the apostles. Perhaps the occasion at the sea of Galilee, recorded in Joh 21:14. Or it is possible that he frequently met the apostles assembled together; and that Paul means to say, that during the forty days after his resurrection he was often seen by them.

(Gill)

Ver. 7. **After that he was seen of James, &c.]** Not James the son of Zebedee, and brother of John, though he was seen by him with other disciples, Joh 20:19 21:1,2 who was now dead when the apostle wrote this, having been killed by Herod many years ago, Ac 12:2 and so not quite so proper a witness to be mentioned; but James the son of Alphaeus, and brother of our Lord, a man of great fame and credit with the Jews, and still living, and therefore a proper and pertinent evidence. This appearance was made unto him when alone; and though the Scripture elsewhere makes no mention of it, there is no room to doubt it, since the apostle here affirms it. As for the account of the appearance of Christ to this James, immediately, after his resurrection, recorded by Jerome as he found it in the Gospel according to the Hebrews, it seems to be fabulous. His account is this *{h }*; the Gospel written according to the Hebrews, which was lately translated by me into the Greek and Latin tongues, and which Origen often uses, relates, after the resurrection of the Saviour, that when the Lord had given the linen cloth to the priest's servant, he went to James, and appeared to him: for James had sworn that he would not taste any bread from the time he had drank the cup of the Lord, until he saw him rising from the dead. Again, a little after, bring me, says the Lord, the table and the bread; and it is immediately added, he took the bread, and blessed, and brake it, and gave it to James the just, and said unto him, my brother, eat thy bread, for the son of man is risen from the dead."

Then of all the apostles; at the Mount of Olives, when he led them out of Jerusalem, as far as Bethany, blessed them, and was parted from them, and ascended to heaven out of their sight, Lu 24:50,51 so that this was the last appearance of him on earth after his resurrection.

{h } Catalog. Script. Eccles. sect. 3. fol. 90. 1.

(Hodge)

After that, he was seen of James; then of all the apostles.

Which James is here intended cannot be determined, as the event is not elsewhere recorded. The chronological order indicated in this citation of witnesses, renders it improbable that the reference is to our Lord's interview with the two disciples on their way to Emmaus, and is inconsistent with the tradition preserved by Jerome, that Christ appeared to James immediately after his resurrection. It has been inferred that the James intended was James the brother of our Lord, who presided over the church in Jerusalem, because he was so conspicuous and

universally known. **Then to all the apostles.** This, for the reason given above, probably does not refer to the appearance of Christ to the eleven on the day in which he rose from the dead. It may refer to what is recorded in Joh 20:26; or to the interview mentioned in Ac 1:4. Whether James was one of the apostles is not determined by anything in the verse. The word *πασιν* may be used to indicate that the appearance was to the apostles collectively; and this, from its position, is the most natural explanation. Or the meaning may be, he appeared to James separately, and then to all the apostles including James. If the James intended was James of Jerusalem; and if that James were a different person from James the son of Alphaeus (a disputed point), then the former interpretation should be preferred. For "the apostle" answers to "the twelve," and if James of Jerusalem was not the son of Alphaeus, he was not one of the twelve.

(JFB)

7. seen of James — the Less, the brother of our Lord (Ga 1:19). The Gospel according to the Hebrews, quoted by JEROME *On Illustrious Men*, p. 170 D., records that "James swore he would not eat bread from the hour that he drank the cup of the Lord, till he should see Him rising again from the dead."

all the apostles — The term here includes many others besides "the Twelve" already enumerated (1Co 15:5): perhaps the seventy disciples (Lu 10:1) *CHRYSOSTOM*.

(RWP)

To James (ιακωβω). The brother of the Lord. This fact explains the presence of the brothers of Jesus in the upper room (Ac 1:14).

To all the apostles (τοις αποστολοις πασιν). The Ascension of Christ from Olivet.

(Trapp)

Ver. 7. **Seen of James]** This is not mentioned in the Gospel, as neither that of Peter, 1Co 15:5.

Text – 1 Cor 15:8

8 (ASV) and last of all, as to the *child* untimely born, he appeared to me also. (ASV)

8 (AV) And <1161> last <2078> of all <3956> he was seen <3700> (5681) of me also <2504>, as <5619> of one born out of due time <1626>. {one ... : or, an abortive} (AV)

8 (BYZ) εσχατον <2078> {A-ASM-S} δε <1161> {CONJ} παντων <3956> {A-GPM} ωσπερει <5619> {ADV} τω <3588> {T-DSN} εκτρωματι <1626> {N-DSN} ωφθη <3708> (5681) {V-API-3S} καμοι <2504> {P-IDS-K} (BYZ)

8 (BYZa) ἔσχατον δὲ πάντων, ὡσπερὶ τῷ ἐκτρώματι, ὤφθη κάμοι. (BYZa)

Word Study – 1 Cor 15:8

1161 δε de *deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

1) but, moreover, and, etc.

1626 εκτρωμα ektroma *ek'-tro-mah* from a comparative of **1537** and titrosko (to wound); TDNT-2:465,220; {See TDNT 227} n n

AV-born out of due time 1; 1

1) an abortion, abortive birth

2) an untimely birth

2078 εσχατως eschatos *es'-khat-os* a superlative probably from **2192** (in the sense of contiguity); TDNT-2:697,264; {See TDNT 263} adj

AV-last 46, lowest 2, uttermost 2, last state 2, ends 1, latter end 1; 54

1) extreme

1a) last in time or in place

1b) last in a series of places

1c) last in a temporal succession

2) the last

2a) last, referring to time

2b) of space, the uttermost part, the end, of the earth

2504 *καγω kago kag-o'* or *και εγω* also the dative case *καμοι kamoi kam-oy'*, and accusative case *καμε kame kam-eh'* from **2532** and **1473**; ; conj
AV-and I 34, I also 17, so I 4, I 4, even I 3, me also 3, misc 7; 72
1) and I
2) I also, I as well, I likewise, in like manner I
3) even I, this selfsame I

3588 *ο ho ho* including the feminine *η he hay*, and the neuter *το to to* in all their inflections, the definite article; ; article
AV-which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

3700 *οπτανομαι optanomai op-tan'-om-ahee* or *οπτομαι optomai op'-tom-ahee* a (middle voice) prolonged form of the primary (middle voice) *οπτομαι optomai op'-tom-ahee*, which is used for it in certain tenses, and both as alternate of **3708**; TDNT-5:315,706; {See TDNT 559} v
AV-see 37, appear 17, look 2, show (one's) self 1, being seen 1; 58
1) to look at, behold
2) to allow one's self to be seen, to appear

3708 *οραω horao hor-ah'-o* properly, to stare at cf **3700**; TDNT-5:315,706; {See TDNT 559} v
AV-see 51, take heed 5, behold 1, perceive 1, not tr 1; 59
1) to see with the eyes
2) to see with the mind, to perceive, know
3) to see, i.e. become acquainted with by experience, to experience
4) to see, to look to
4a) to take heed, beware
4b) to care for, pay heed to
5) I was seen, showed myself, appeared
For Synonyms see entry **5822**

3956 *πας pas pas* including all the forms of declension; TDNT-5:886,795; {See TDNT 604} adj
AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + **3756** 9, everything 7, any 7, whatsoever 6, whosoever + **3739** + **302** 3, always + **1223** 3, daily + **2250** 2, anything 2, no + **3361** 2, not tr 7, misc 26; 1243
1) individually
1a) each, every, any, all, the whole, everyone, all things, everything
2) collectively
2a) some of all types

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... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

5619 *ωσπερει hosperei hoce-per-i'* from **5618** and **1487**; ; adv
AV-as 1; 1
1) as, as it were

TVM: Aorist **5777**, Passive **5786**, Indicative **5791**, Count: 602

Verse 8. And {a} last of all he was seen of me also, as of {1} one born out of due time.

Ver. 8. **And last of all.** After all the other times in which he appeared to men; after he had ascended to heaven. This passage proves that the apostle Paul saw the same Lord Jesus, the same *body* which had been seen by the others, or else his assertion would be no proof that he was risen from the dead. It was not a fancy, therefore, that he had seen him; it was not the work of imagination; it was not even a *revelation* that he had risen; it was a real vision of the ascended Redeemer.

He was seen of me also. On the way to Damascus. See Ac 9:3-6,17.

As of one born out of due time. Marg., Or, an *abortive*. Our translation, to most readers, probably, would not convey the real meaning of this place. The expression, "as of one born out of due time," would seem to imply that Paul meant to say that there was some unfitness *as to the time* when he saw the Lord Jesus; or that it was *too late* to have as clear and satisfactory a view of him as those had who saw him before his ascension. But this is by no means the idea in the passage. The word here used (*εκτρομα*) properly means an abortion, one born prematurely. It is found nowhere else in the New Testament; and here it means, as the following verse shows, one that was *exceedingly unworthy*; that was not worth regard; that was unfit to be employed in the service of the Lord Jesus; that had the same relation to that which was worthy of the apostolic office which an abortion has to a living child. The word occurs (in the Septuagint) in Job 3:16 Ec 6:3, as the translation of *וְעַרְבֵעָה*, *nephel*, an abortion, or untimely birth. The expression seems to be proverbial, and to denote anything that is vile, offensive, loathsome, unworthy. See Nu 12:12. The word, I think, has no reference to the mode of *training* of the apostle, as if he had not had the same opportunity as the others had, and was, therefore, compared with their advantages, like an untimely child compared with one that had come to maturity before its birth, as Bloomfield supposes; nor does it refer to his diminutive stature, as Wetstein supposes; but it means that he felt himself *vile*, guilty, unworthy, abominable as a persecutor, and as unworthy to be an apostle. The verse following shows that this is the sense in which the word is used.

{a} "last of all" Ac 9:17

{1} "one born" "an abortive"

(Gill)

Ver. 8. **And last of all he was seen of me also, &c.]** Either when the apostle was caught up into the third heaven; or when he was in a trance in the temple at Jerusalem; or rather at the time of his conversion, when he not only heard the voice of Christ, but saw him in the human nature; for he expressly says, that he appeared unto him, and he calls it the heavenly vision, Ac 26:16,19. This was a sight of Christ in heaven, not on earth, such an one as Stephen had, and was a corporeal one; otherwise it would have been impertinent to have mentioned it, with the rest of the ocular testimonies of Christ's resurrection. Not that this was the last time that Christ was seen, or to be seen, for he was seen after this by the Apostle John in a visionary way, and will be corporeally seen by all the saints at the last day; but Paul was the last of the apostles and brethren before named, and he had his vision of Christ after them all; and perhaps it might be a more clear, full, and distinct one than any of the rest, as the last things are sometimes the most excellent. The apostle adds, as of

one born out of due time: or "as an abortive"; not that he was really one, but like one: several learned interpreters think the apostle refers to a proverbial way of speaking among the common people at Rome, who used to call such supernumerary senators in the times of Augustus Caesar, who got into the senate house by favour or bribery, "abortives" {i}, they being generally very unworthy persons; and therefore calls himself by this name, as being in his own opinion a supernumerary apostle, and very unworthy of that office: though others rather think that he refers to a "posthumous" birth, to one that is born after the death of his father; because that the rest of the apostles were all chosen, and called, and sent forth, whilst Christ, their everlasting Father, was living on earth, but he not till after his death, resurrection from the dead, and ascension to heaven: but it seems best to understand him of an abortion, a miscarriage, or birth before its time; and may respect either the manner of his conversion, which was done both suddenly, immediately, and at once, by a sudden light from heaven, when he little thought of it, and had no expectation of it, which is commonly the case of abortions; and also powerfully and irresistibly, being effected by mighty and efficacious grace, as births before the full time are often occasioned by blows or outward force, and are violent extrusions of the foetus; or else the state and condition in which he was when Christ was first seen by him: as to his bodily state, as soon as ever he saw the light about him, and the object by it, he was struck blind, and continued so some days, like an hidden untimely birth, and like an infant that never saw light, Job 3:16. And as to his spiritual estate, his soul was like an unshapen foetus, Christ being not yet formed in him, his image stamped on him, and his grace implanted in him; yea, it may be applied to the present apprehensions he had of himself, and which he expresses without a figure in the next verse, though in a beautiful manner, with a view to what he here says, when he observes that he was "the least of the apostles, and not meet to be called" one; as an abortive, or one born before its time, is imperfect in one respect or another, is not come to its proper size and shape, and

{i} Vid. Sueton. in Vita August. c. 35.

(Hodge)

And last of all he was seen of men also, as of one born out of due time.

Last of all may mean last of all the apostles; or, as is more probable, **last of all** means *the very last*. **As to an abortions, he appeared to me**. Such is Paul's language concerning himself. Thus true is it, that unmerited favours produce self-abasement. Paul could never think of the distinction conferred on him by Christ, without adverting to his own unworthiness.

(JFB)

8. One born out of due time — *Greek*, "the one abortively born": the abortion in the family of the apostles. As a child *born before the due time* is puny, and though born alive, yet not of the proper size, and scarcely worthy of the name of man, so "I am *the least* of the apostles," scarcely "meet to be called an apostle"; a supernumerary taken into the college of apostles out of regular course, not led to Christ by long instruction, like a natural birth, but by a sudden power, as those prematurely born *GROTIUS*. Compare the similar image from childbirth, and by the same spiritual power, the resurrection of Christ (1Pe 1:3). "*Begotten again* by the resurrection of Jesus." Jesus' appearance to Paul, on the way to Damascus, is the one here referred to.

(RWP)

As unto one born out of due time (ὡσπερὶ τὸ ἐκτρωματί). Literally, as to the miscarriage (or untimely birth). Word first occurs in Aristotle for abortion or miscarriage and occurs in LXX (Nu 12:12; Job 3:16) and papyri (for miscarriage by accident). The verb *τιτρώσκω* means to wound and *εκ* is out. Paul means that the appearance to him came after Jesus had ascended to heaven.

(Scofield)

I (born out of due time)

Gr. **to ektromati**, "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (cf) Mt 23:39 so that his conversion by the appearing of the Lord in glory Ac 9:3-6 was an illustration, or instance before the time, of the future national conversion of Israel. See Eze 20:34-38 Ho 2:14-17 Zec 12:10-13:6 Ro 11:25-27. {Ro 9-11!}

(Trapp)

Ver. 8. **One born out of due time**] *Quasi malo astro abortus, et adversante natura coactus*. One that deserved to be rejected, as that forlorn infant, Eze 16:4,5.

Text – 1 Cor 15:9

9 (ASV) For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (ASV)

9 (AV) For <1063> I <1473> am <1510> (5748) the least <1646> of the apostles <652>, that <3739> am <1510> (5748) not <3756> meet <2425> to be called <2564> (5745) an apostle <652>, because <1360> I persecuted <1377> (5656) the church <1577> of God <2316>. (AV)

9 (BYZ) εγω <1473> {P-INS} γαρ <1063> {CONJ} ειμι <1510> (5719) {V-PAI-IS} ο <3588> {T-NSM} ελαχιστος <1646> {A-NSM-S} των <3588> {T-GPM} αποστολων <652> {N-GPM} ος <3739> {R-NSM} ουκ <3756> {PRT-N} ειμι <1510> (5719) {V-PAI-IS} ικανος <2425> {A-NSM} καλεισθαι <2564> (5745) {V-PPN} αποστολος <652> {N-NSM} διοτι <1360> {CONJ} εδιωξα <1377> (5656) {V-AAI-IS} την <3588> {T-ASF} εκκλησιαν <1577> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} (BYZ)

9 (BYZa) Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ. (BYZa)

Word Study – 1 Cor 15:9

652 αποστολος apostolos *ap-os'-tol-os* from **649**; TDNT-1:407,67; {See TDNT 87} n m AV-apostle 78, messenger 2, he that is sent 1; 81

- 1) a delegate, messenger, one sent forth with orders
 1a) specifically applied to the twelve apostles of Christ
 1b) in a broader sense applied to other eminent Christian teachers
 1b1) of Barnabas
 1b2) of Timothy and Silvanus

1063 γάρ *gar gar* a primary particle; ; conj

AV-for 1027, misc 28, not tr 12; 1067

- 1) for

1360 διότι *dio-ti dee-ot'-ee* from **1223** and **3754**; ; conj

AV-because 10, for 8, because that 3, therefore 1; 22

- 1) on this account that, because
 2) for

1377 διώκω *dioko dee-o'-ko* a prolonged (and causative) form of a primary verb *dio* (to flee; cf the base of **1169** and **1249**); TDNT-2:229,177; {See TDNT 195} v

AV-persecute 28, follow after 6, follow 4, suffer persecution 3, misc 3; 44

- 1) to make to run or flee, put to flight, drive away
 2) to run swiftly in order to catch a person or thing, to run after
 2a) to press on: figuratively of one who in a race runs swiftly to reach the goal
 2b) to pursue (in a hostile manner)
 3) in any way whatever to harass, trouble, molest one
 3a) to persecute
 3b) to be mistreated, suffer persecution on account of something
 4) without the idea of hostility, to run after, follow after: someone
 5) metaph., to pursue
 5a) to seek after eagerly, earnestly endeavour to acquire

1473 ἐγώ *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; {See TDNT 209} pron

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my

1510 εἰμι *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; {See TDNT 218} v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

- 1) to be, to exist, to happen, to be present

1577 ἐκκλησία *ekklesia ek-klay-see'-ah* from a compound of **1537** and a derivative of **2564**; TDNT-3:501,394; {See TDNT 352} n f

AV-church 115, assembly 3; 118

- 1) a gathering of citizens called out from their homes into some public place, an assembly
 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating
 1b) the assembly of the Israelites
 1c) any gathering or throng of men assembled by chance, tumultuously
 1d) in a Christian sense
 1d1) an assembly of Christians gathered for worship in a religious meeting
 1d2) a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake
 1d3) those who anywhere, in a city, village, constitute such a company and are united into one body
 1d4) the whole body of Christians scattered throughout the earth
 1d5) the assembly of faithful Christians already dead and received into heaven

For Synonyms see entry **5897**

1646 ἐλαχιστος *elachistos el-akh'-is-tos* superlative of *elachus* (short); used as equivalent to **3398**; TDNT-4:648,593; {See TDNT 494} adj

AV-least 9, very small 2, smallest 1, very little 1; 13

- 1) smallest least

- 1a) in size
- 1b) in amount: of management of affairs
- 1c) in importance: what is the least moment
- 1d) in authority: of commandments
- 1e) in the estimation of men: of persons
- 1f) in rank and excellence: of persons

2316 θεος *theos* *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; {See TDNT 305} n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

2425 ικανος *hikanos* *hik-an-os'* from *hiko* *hikano* or *hikneomai*, akin to **2240** (to arrive); TDNT-3:293,361; {See TDNT 327} adj

AV-many 11, much 6, worthy 5, long 4, sufficient 3, misc 12; 41

- 1) sufficient
 - 1a) many enough, enough
 - 1b) sufficient in ability, i.e. meet, fit

2564 καλεω *kaleo* *kal-eh'-o* akin to the base of **2753**; TDNT-3:487,394; {See TDNT 352} v

AV-call 125, bid 16, be so named 1, named + **3686** 1, misc 3; 146

- 1) to call
 - 1a) to call aloud, utter in a loud voice
 - 1b) to invite
- 2) to call i.e. to name, by name
 - 2a) to give a name to
 - 2a1) to receive the name of, receive as a name
 - 2a2) to give some name to one, call his name
 - 2b) to be called i.e. to bear a name or title (among men)
 - 2c) to salute one by name

For Synonyms see entry **5823**

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3739 ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article **3588**); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

3756 ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ ouch *ookh* a primary word, the absolute negative cf **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

TVM: Aorist **5777**, Active **5784**, Indicative **5791**, Count: 2319

TVM: Present **5774**, Passive **5786**, Infinitive **5795**, Count: 105

TVM: Present **5774**, Not Stated **5799**, Indicative **5791**, Count: 1617

Commentaries – 1 Cor 15:9

(barnes)

Verse 9. For I am the *{b}* least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

Ver. 9. **For.** A reason for the appellation which he had given to himself in 1Co 15:8.

I am the least of the apostles. Not on account of any defect in his commission, or any want of qualification to bear witness in what he saw; but on account of *the* great crime of his life, the fact that he had been a persecutor. Paul could never forget that; as a man who has been profane and a scoffer, when he becomes converted, can never forget the deep guilt of his former life. The effect will be to produce humility, and a deep sense of unworthiness, ever onward.

Am not meet to be called an apostle. Am not fit to be regarded as a follower of the Lord Jesus, and as appointed to defend his cause, and to bear his name among the Gentiles. Paul had a deep sense of his unworthiness; and the memory of his former life tended ever to keep him humble. Such should be, and such will be, the effect of the remembrance of a life of sin on those who become converted to the gospel, and especially if they are intrusted with the high office of the ministry and occupy a station of importance in the church of God.

Because I persecuted the church of God. See Ac 9. It is evident, however, that deeply as Paul might feel his unworthiness, and his unfitness to be called an apostle, yet that this did not render him an incompetent witness of what he had seen. He was unworthy; but he had no doubt that he had seen the Lord Jesus; and amidst all the expressions of his deep sense of his unfitness for his office, he never once intimates the slightest doubt that he had seen the Saviour. He felt himself fully qualified to testify to that; and with unwavering firmness he *did* testify to it to the end of life. A man may be deeply sensible that he is unworthy of an elevated station or office, and yet not the less qualified to be a witness. Humility does not disqualify a man to give testimony, but rather furnishes an additional qualification. There is no man to whom we listen more attentively, or whose words we more readily believe, than the modest and humble man — the man who has had abundant opportunities to observe that of which he testifies, and yet who is deeply humble. Such a man was the apostle Paul; and he evidently felt that, much as he felt his unworthiness, and ready as he was to confess it, yet his testimony on the subject of the resurrection of the Lord Jesus ought to have, and would have, great weight in the church at Corinth. **See Barnes "Ac 9:19"**.

{b} "least" Eph 3:7,8

(Gill)

Ver. 9. **For I am the least of the apostles, &c.]** Referring not to the littleness of his stature, but to the figure before used, and as expressing not the opinion of others concerning him, but the true and real sense he had of himself, for which he himself gives the strongest reason that can be given; and by "apostles" he means not only the twelve, but all other ministers of the Gospel that were sent forth by Christ to preach it: nor need this be wondered at, when he says, that he was less than the least of all saints, Eph 3:8 though when his person and doctrines were traduced by false teachers, and attempts were made to disgrace his ministry, and render it useless, in vindication of himself, and without vanity, he does not stick to assert, that he was not a whit behind the very chiefest of the apostles, 2Co 11:5 12:11 and yet here adds,

that am not meet to be called an apostle; not only to be one, but to bear the name of one. No man was meet or fit for such an office of himself; none of the apostles were any more than himself; but his meaning is, that though he was chosen, and called, and qualified by the gifts and grace of God for this office, yet he was unworthy to be called by the name of an apostle of Christ, for the reason following,

because I persecuted the church of God: he not only consented to the death of Stephen, the first martyr, and held the clothes of them that stoned him; but he made havoc of the church, haling men and women to prison, and continued to breathe out threatenings and slaughter against the disciples of the Lord; and had letters of commission from the high priest in his pocket, to seize any of this way at Damascus, and bring them bound to Jerusalem, when Christ met him in the way, and was seen by him: according to his own account, he shut up

many of the saints in prison, gave his voice against them when they were put to death, punished them off in every synagogue, compelled them to blaspheme, and being exceeding mad against them, persecuted them to strange cities; see Ac 7:1-9:43 26:1-32. This he mentions both for his own abasement and humiliation, and to magnify the grace of God, to which he ascribes all he was, had, and did, as in the next verse.

(Hodge)

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

The least, not because the last in the order of appointment, but in rank and dignity. **Who am not worthy to be called an apostle.** See Mt 3:11 Lu 3:16. This deep humility of the apostle, which led him to regard himself as the least of the apostles, was perfectly consistent with the strenuous assertion of his official authority, and of his claim to respect and obedience. In 2Co 11:5 and 2Co 12:11, he says, he was "not behind the very chiefest apostles"; and in Ga 2:6-9, he claims full equality with James, Cephas and John Those of his children whom God intends to exalt to posts of honour and power, he commonly prepares for their elevation by leading them to such a knowledge of their sinfulness as to keep them constantly abased. **Because I persecuted the church of God.** This is the sin which Paul never forgave himself, He often refers to it with the deepest contrition, 1Ti 1:13-15. The forgiveness of sin does not obliterate the remembrance of it; neither does it remove the sense of unworthiness and ill-desert.

(JFB)

9. least — The name, "Paulus," in *Latin*, means "*least*."

persecuted the church — Though God has forgiven him, Paul can hardly forgive himself at the remembrance of his past sin.

(RWP)

The least (ο ελαχιστος). True superlative, not elative. Explanation of the strong word εκρωμα just used. See Eph 3:8 where he calls himself "less than the least of all saints" and 1Ti 1:15 the "chief" (πρωτος) of sinners. Yet under attack from the Judaizers Paul stood up for his rank as equal to any apostle (2Co 11:5,23).

Because I persecuted the church of God (εδιωξα την εκκλησιαν του θεου). There were times when this terrible fact confronted Paul like a nightmare. Who does not understand this mood of contrition?

(Trapp)

Not meet to be called] True humility, as true balm, ever sinks to the bottom of the water, when pride, like oil, ever swims on the top.

The following Exegetical portion (1 Cor 15:29, 51-58) should be read in your (what!) spare time. The very crucial elements are contained in verses 1-8. Those for Religious and Cultic applications will be explored later as we approach the second and third portions of our study of 1 Cor 15:1-58..

Assignment 01 – 1 Cor 15:1-8 – The Gospel Defined.

- 1). Name 2 aspects of The Gospel related to the Godhead, essential for Salvation by completing:
The _____ and the _____ of _____ are essential for Salvation.
 - 2). What is true Biblical Repentance?

 - 3). Define Justification.

 - 4). What does Atonement mean?

 - 5). What is another word used for Propitiation? _____
 - 6). Describe what resurrection means.

 - 7). Is resurrection important to the Gospel? _____ Why? Or Why not? _____
 - 8). Is water baptism essential for salvation? _____ Why? Or Why not?

 - 9). What is the essential item for salvation? _____
 - 10). What 3 acts in our text are essential to the Gospel?
1. _____
2. _____
3. _____
-

1.2 An Historical Problem Passage.

Now we come to the verse that grammatically and historically is quite simple and not the mystery that various commentators have elicited. This verse along with passages such as 2 Pe 3:9 needs to be grammatically exposed. Here a Second Class Conditional Clause starts out our look, along with the First (we –vs. 30) and third (they – vs.29) personal pronouns used appropriately in verses 29 and 30 to express an argument against those pagans in the Corinthian community who engage in the pagan practice of being baptized for or on behalf of the dead as though this would give those deceased ones a second chance for a heavenly home (Heb 9:27).

2nd Class - Else (επει). Otherwise, “if (the resurrection) not true”. elliptical condition protasis must be supplied. assuming not true for arguments sake. On this use of επει with ellipsis see "1Co 5:10; 7:14". The historical aspect of this verse must be understood. From my text on Hermeneutics (NCHER) section 3.2.2.2 The Bible does not simply "baptize" heathen concepts, we present:

“Deut. 32:16-43 indicates that God is not pleased by compromise! In 1 Cor 15:29 an interesting verse occurs which if rightly understood by the LDS of Salt Lake City would probably shut down their Temple program. **Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?** (1 Corinthians 15:29) A complete exegesis of this verse in its context would take a great deal of space, but a partial look is presented.

The town of Corinth was a port city. It had a great number of idol temples whose courtesans {harlots} practically supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., by being baptized for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "we") and those other unbelievers (especially those pagan unbelievers who had been baptized for the dead as "they"). Far from being an apologetic for baptism

for the dead, this is Paul's use of that pagan concept, the cultic argument, as a starting point to establish his argument for the resurrection from the dead. He uses precisely, the same method of argumentation in Athens - on Mars Hill - he uses their proliferation of idol statues and one in particular (Acts 17:23), to argue for the existence of "The Unknown God"."

1 Cor 15: 30 And <2532> why <5101> stand <2793> <0> we <2249> in jeopardy <2793> (5719) every <3956> hour <5610>?

Text – 1 Cor 15:29

29 (ASV) Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? (ASV)

29 (AV) Else <1893> what <5101> shall they do <4160> (5692) which are baptized <907> (5746) for <5228> the dead <3498>, if <1487> the dead <3498> rise <1453> (5743) not <3756> at all <3654>? why <5101> <2532> are they then baptized <907> (5743) for <5228> the dead <3498>? (AV)

29 (BYZ) επει <1893> {CONJ} τι <5101> {I-ASN} ποιησουσιν <4160> (5692) {V-FAI-3P} οι <3588> {T-NPM} βαπτιζομενοι <907> (5746) {V-PPP-NPM} υπερ <5228> {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM} ει <1487> {COND} ολωσ <3654> {ADV} νεκροι <3498> {A-NPM} ουκ <3756> {PRT-N} εγειρονται <1453> (5743) {V-PPI-3P} τι <5101> {I-ASN} και <2532> {CONJ} βαπτιζονται <907> (5743) {V-PPI-3P} υπερ <5228> {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM} (BYZ)

29 (BYZa) Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Εἰ ὅλωσ νεκροὶ οὐκ ἐγείρονται, τί και βαπτίζονται ὑπὲρ τῶν νεκρῶν; (BYZa)

Word Study – 1 Cor 15:29

907 βαπτίζω baptizo *bap-tid'-zo* from a derivative of **911**; TDNT-1:529,92; {See TDNT 123} verb AV-baptize (76), wash 2, baptist 1, baptized + **2258** 1; 80

1) to dip repeatedly, to immerse, to submerge (of vessels sunk)

2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe

3) to overwhelm

++++

Not to be confused with **911**, bapto. The clearest example that shows

the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change.

When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. Mr 16:16. 'He that believes and is baptised shall be saved'. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle!

(Bible Study Magazine, James Montgomery Boice, May 1989).

1453 εγειρω egeiro *eg-i'-ro* probably akin to the base of **58** (through the idea of collecting one's faculties);

TDNT-2:333,195; {See TDNT 206} v

AV-rise 36, raise 28, arise 27, raise up 23, rise up 8, rise again 5, raise again 4, misc 10; 141

1) to arouse, cause to rise

1a) to arouse from sleep, to awake

1b) to arouse from the sleep of death, to recall the dead to life

1c) to cause to rise from a seat or bed etc.

1d) to raise up, produce, cause to appear

1d1) to cause to appear, bring before the public

1d2) to raise up, stir up, against one

1d3) to raise up i.e. cause to be born

1d4) of buildings, to raise up, construct, erect

1487 ει ει I a primary particle of conditionality; ; conj

AV-if 242, whether 21, that 6, not tr 20, misc 3; 292

1) if, whether

1893 επει epei *ep-i'* from **1909** and **1487**; ; conj

AV-because 7, otherwise 4, for then 3, else 3, seeing 3, forasmuch as 2, for that 1, misc 4; 27

1) when, since

1a) of time: after

1b) of cause: since, seeing that, because

2532 καὶ kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force;
; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3498 νεκρός nekros *nek-ros* ' from an apparently primary nekus (a corpse); TDNT-4:892,627; {See TDNT 516} adj
AV-dead 132; 132

1) properly

1a) one that has breathed his last, lifeless

1b) deceased, departed, one whose soul is in heaven or hell

1c) destitute of life, without life, inanimate

2) metaph.

2a) spiritually dead

2a1) destitute of a life that recognises and is devoted to God, because given up to trespasses and sins

2a2) inactive as respects doing right

2b) destitute of force or power, inactive, inoperative

3588 ὁ ho *ho* including the feminine ἡ he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3654 ὅλος holos *hol'-oce* from **3650**; ; adv

AV-at all 2, commonly 1, utterly 1; 4

1) wholly, altogether

3756 οὐ ou *oo* also (before a vowel) οὐκ ouk *ook* and (before an aspirate) οὐχ ouch *ookh* a primary word, the absolute negative cf **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

4160 ποιέω poieo *poi-eh'-o* apparently a prolonged form of an obsolete primary; TDNT-6:458,895; {See TDNT 645} v

AV-do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3; 579

1) to make

1a) with the names of things made, to produce, construct, form, fashion, etc.

1b) to be the authors of, the cause

1c) to make ready, to prepare

1d) to produce, bear, shoot forth

1e) to acquire, to provide a thing for one's self

1f) to make a thing out of something

1g) to (make i.e.) render one anything

1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that

1g2) to (make i.e.) declare one anything

1h) to put one forth, to lead him out

1i) to make one do something

1i1) cause one to

1j) to be the authors of a thing (to cause, bring about)

2) to do

2a) to act rightly, do well

2a1) to carry out, to execute

2b) to do a thing unto one

2b1) to do to one

2c) with designation of time: to pass, spend

2d) to celebrate, keep

2d1) to make ready, and so at the same time to institute, the celebration of the passover

2e) to perform: to a promise

For Synonyms see entry **5871** & **5911**

5101 τις *tis tis* probably emphat. of **5100**; ; pron

AV-what 260, who 102, why 66, whom 25, which 17, misc 67; 537

1) who, which, what

5228 υπερ *huper hoop-er'* a primary preposition; TDNT-8:507,1228; {See TDNT 811} prep

AV-for 104, of 12, above 12, for (one's) sake 8, on (one's) behalf 3, more than 3, in (one's) stead 2, than 2,

very chiefest + **3029** 2, beyond 1, to 1, over 1, more 1, exceedingly abundantly + **1537** + **4053** 1,

exceedingly + **1537** + **4053** 1, very highly + **1537** + **4053** 1, misc 5; 160

1) in behalf of, for the sake of

2) over, beyond, more than

3) more, beyond, over

TVM: Future **5776**, Active **5784**, Indicative **5791**, Count: 813

TVM: Present **5774**, Passive **5786**, Indicative **5791**, Count: 271

TVM: Present **5774**, Passive **5786**, Participle **5796**, Count: 358

Commentaries – 1 Cor 15:29

(barnes)

Verse 29. Else what shall they do which are {b} baptized {1} for the dead, if the dead rise not at all? why are they then baptized for the dead?

Ver. 29. **Else what shall they do**, etc. The apostle here resumes the argument for the resurrection which was interrupted at 1Co 15:19. He goes on to state further consequences which must follow from the denial of this doctrine, and thence infers that the doctrine must be true. There is, perhaps, no passage of the New Testament in respect to which there has been a greater variety of interpretation than this; and the views of expositors now by no means harmonize in regard to its meaning. It is possible that Paul may here refer to some practice or custom which existed in his time respecting baptism, the knowledge of which is now lost. The various opinions which have been entertained in regard to this passage, together with an examination of them, may be seen in Pool's Synopsis, Rosenmuller, and Bloomfield. It may be not useless just to refer to some of them, that the perplexity of commentators may be seen.

1. It has been held by some, that by "the dead" here is meant the Messiah who was put to death, the plural being used for the singular, meaning "the dead one."
2. By others, that the word baptized here is taken in the sense of washing, cleansing, purifying, as in Mr 7:4 Heb 9:10 and that the sense is, that the dead were carefully washed and purified when buried, with the hope of the resurrection, and, as it were, preparatory to that.
3. By others, that to be baptized for the dead means to be baptized *as* dead, being baptized into Christ, and buried with him in baptism, and that by their immersion they were regarded as dead.
4. By others, that the apostle refers to a custom of vicarious baptism, or being baptized for those who were dead, referring to the practice of having some person baptized in the place of one who had died without baptism. This was the opinion of Grotius, Michaelis, Tertullian, and Ambrose. Such was the estimate which was formed, it is supposed, of the importance of baptism, that when one had died without being baptized, some other person was baptized over his dead body in his place. That this custom prevailed in the church after the time of Paul has been abundantly proved by Grotius, and is generally admitted. But the objections to this interpretation are obvious.
 - a. There is no evidence that such a custom prevailed in the time of Paul.
 - b. It cannot be believed that Paul would give countenance to a custom so senseless and so contrary to the Scripture, or that he would make it the foundation of a solemn argument.
 - c. It does not accord with the strain and purpose of his argument, If this custom had been referred to, his design would have led him to say, "What will become of them *for whom* others have been baptized? Are

we to believe that they have perished?"

d. It is far more probable that the custom referred to in this opinion arose from an erroneous interpretation of this passage of Scripture, than that it existed in the time of Paul.

5. There remain two other opinions, both of which are plausible, and one of which is probably the true one. One is, that the word *baptized* is used here as it is in Mt 20:22,23 Mr 10:39 Lu 12:50, in the sense of being overwhelmed with calamities, trials, and sufferings; and as meaning that the apostles and others were subjected to great trials on account of the dead, i.e., in the hope of the resurrection, or with the expectation that the dead would rise. This is the opinion of Lightfoot, Rosenmuller, Pearce, Hornberg, Krause, and of Prof. Robinson, (Lex. art. βαπτίζω) and has much that is plausible. That the word is thus used to denote a deep sinking into calamities, there can be no doubt. And that the apostles and early Christians subjected themselves, or were subjected, to great and overwhelming calamities on account of the hope of the resurrection, is equally clear. This interpretation also agrees with the general tenor of the argument; and is an argument for the resurrection. And it implies that this was the full and constant belief of all who endured these trials, that there would be a resurrection of the dead. The *argument* would be, that they should be slow to adopt an opinion which would imply that all their sufferings were endured for nought, and that God had supported them in this in vain; that God had plunged them into all these sorrows, and had sustained them in them only to disappoint them. That this view is plausible, and that it suits the strain of remark in the *following* verses, is evident. But there are objections to it.

a. It is not the usual and natural meaning of the word baptize.

b. A metaphorical use of a word should not be resorted to unless necessary.

c. The literal meaning of the word here will as well meet the design of the apostle as the metaphorical.

d. This interpretation does not relieve us from any of the difficulties in regard to the phrase "for the dead"; and

e. it is altogether more natural to suppose that the apostle would derive his argument from the baptism of *all* who were Christians, than from the figurative baptism of a few who went into the perils of martyrdom. The other opinion therefore is, that the apostle here refers to *baptism* as administered to all believers. This is the most correct opinion; is the most simple, and best meets the design of the argument. According to this, it means that they had been baptized with the hope and expectation of a resurrection of the dead. They had received this as one of the leading doctrines of the gospel when they were baptized. It was a part of their full and firm belief that the dead would rise. The *argument* according to this interpretation is, that this was an essential article of the faith of a Christian; that it was embraced by all; that it constituted a part of their very profession; and that for anyone to deny it, was to deny that which entered into the very foundation of the Christian faith. If they embraced a different doctrine, if they denied the doctrine of the resurrection, they struck a blow at the very nature of Christianity, and dashed all the hopes which had been cherished and expressed at their baptism. And what could they do? What would become of them? What would be the destiny of all who were thus baptized? Was it to be believed that all their hopes at baptism were vain, and that they would all perish? As such a belief could not be entertained, the apostle infers that, if they held to Christianity at all, they must hold to this doctrine as a part of their very profession. According to this view, the phrase "for the dead" means, with reference to the dead; with direct allusion to the condition of the dead, and their hopes; with a belief that the dead will rise. It is evident that the passage is elliptical, and this seems to be as probable as any interpretation which has been suggested. Mr. Locke says, frankly, "What this baptizing for the dead was, I know not; but it seems, by the following verses, to be something wherein they exposed themselves to the danger of death." Tindal translates it, "*over the dead.*" Doddridge renders it, "*in the room of the dead,* who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight."

{b} "which are baptized" Ro 6:3,4

{l} "for the dead" "in the place of"

(Gill)

Ver. 29. **Else what shall they do which are baptized for the dead, &c.]** The apostle here returns to his subject, and makes use of new arguments to prove the doctrine of the resurrection of the dead, and reasons for it from the baptism of some persons; but what is his sense, is not easy to be understood, or what rite and custom, or thing, or action he refers to; which must, be either Jewish baptism, or Christian baptism literally taken, or baptism in a figurative and metaphorical sense. Some think that he refers to someone or other of the divers baptisms of the Jews; see Heb 9:10 and particularly to the purification of such who had touched a dead

body, which was done both by the ashes of the red heifer burnt, and by bathing himself in water; and which, the Jews say *(1)*, intimated **לְתַחִּיית הַמֵּתִים**, "the resurrection of the dead": wherefore such a rite was needless, if there is no resurrection; to strengthen this sense, a passage in Ecclesiasticus 34:25 is produced, *βαπτίζομενος απο νεκρου*, "he that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" but the phrase there used is different; it is not said, he that baptizeth or washeth himself for the dead, but from the dead, to cleanse himself from pollution received by the touch of a dead body: it is also observed, that the Jews, as well as other nations, have used various rites and ceremonies about their dead, and among the rest, the washing of dead bodies before interment; see Ac 9:37 and this by some is thought to be what is here referred to; and the reasoning is, if there is no resurrection of the dead, why all this care of a dead body? why this washing of it? it may as well be put into the earth as it is, since it will rise no more; but how this can be called a baptism for the dead, I see not: rather therefore Christian baptism, or the ordinance of water baptism is here respected; and with regard to this, interpreters go different ways: some think the apostle has in view a custom of some, who when their friends died without baptism, used to be baptized in their room; this is said to be practised by the Marcionites in Tertullian's time, and by the Corinthians in the times of the Apostle John; but it does not appear to have been in use in the times of the Apostle Paul; and besides, if it had been, as it was a vain and superstitious one, he would never have mentioned it without a censure, and much less have argued from it; nor would his argument be of any weight, since it might be retorted, that whereas such persons were mistaken in using such a practice, they might be also in the doctrine of the resurrection of the dead: others are of opinion that such persons are intended, called Clinics, who deferred their baptism till they came upon their death beds, and then had it administered to them; but as this practice was not in being in the apostle's time, and was far from being a laudable one; and though the persons to whom it was administered were upon the point of death, and nearer the dead than the living, and were as good as dead, and might be intended by them, for their advantage, when dead and not living; yet it must be a great force and strain on words and things, to reckon this a being baptized for the dead: others would have the words rendered, "over the dead"; and suppose that reference is made to the Christians that had their "baptisteries" in their places of burial, and by being baptized here, testified their faith and hope of the resurrection of the dead; but this was rather a being baptized among the dead, than over them, or for them; and moreover it is not certain, that they did make use of such places to baptize in; to which may be added, that the primitive Christians had not so early burying grounds of their own: others would have the meaning to be, that they were baptized for their dead works, their sins, to wash them away; but this baptism does not of itself, and no otherwise than by leading the faith of persons to the blood of Christ, which alone cleanses from sin, original and actual; nor is this appropriate to the apostle's argument. Others imagine, that he intends such as were baptized, and added to the church, and so filled up the places of them that were dead; but the reason from hence proving the resurrection of the dead is not very obvious: those seem to be nearer the truth of the matter, who suppose that the apostle has respect to the original practice of making a confession of faith before baptism, and among the rest of the articles of it, the doctrine of the resurrection of the dead, upon the belief of which being baptized, they might be said to be baptized for the dead; that is, for, or upon, or in the faith and profession of the resurrection of the dead, and therefore must either hold this doctrine, or renounce their baptism administered upon it; to which may be added another sense of the words, which is, that baptism performed by immersion, as it was universally in those early times, was a lively emblem and representation of the resurrection of Christ from the dead, and also both of the spiritual and corporeal resurrection of the saints. Now if there is no resurrection, why is such a symbol used? it is useless and insignificant; I see nothing of moment to be objected to these two last senses, which may be easily put together, but this; that the apostle seems to point out something that was done or endured by some Christians only; whereas baptism, upon a profession of faith in Christ, and the resurrection from the dead, and performed by immersion, as an emblem of it, was common to all; and therefore he would rather have said, what shall we do, or we all do, who are baptized for the dead? I am therefore rather inclined to think that baptism is used here in a figurative and metaphorical sense, for afflictions, sufferings, and martyrdom, as in Mt 20:22,23 and it was for the belief, profession, and preaching of the doctrine of the resurrection of the dead, both of Christ and of the saints, that the apostles and followers of Christ endured so much as they did; the first instance of persecution after our Lord's ascension was on this account. The Apostles Peter and John, were laid hold on and put in prison for preaching this doctrine; the reproach and insult the Apostle Paul met with at Athens were by reason of it; and it was for this that he was called in question and accused of the Jews; nor was there anyone doctrine of Christianity more hateful and contemptible among the Heathens than this was. Now the apostle's argument stands thus, what is, or will become of those persons who have been as it were baptized or overwhelmed in afflictions and sufferings, who have endured so many and such great injuries and indignities, and have even lost their lives for asserting this doctrine,

if the dead rise not at all? how sadly mistaken must such have been!

why are they then baptized for the dead? how imprudently have they acted! and what a weak and foolish

part do they also act, who continue to follow them! in what a silly manner do they expose themselves to danger, and throw away their lives, if this doctrine is not true! which sense is confirmed by what follows: the Alexandrian copy, and some others, read, "for them," and so the Vulgate Latin version; and the Ethiopic in both clauses reads, "why do they baptize?"

{1} R. Bechai & Zohar apud Lightfoot in loc.

(Hodge)

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

he apostle, after the preceding digression, returns to his argument for the resurrection. 'The dead are certainly to be raised, *otherwise* (επει) what shall they do who are baptized for the dead?' This practice (whatever it was) of baptizing for the dead, takes for granted that the dead are to rise. **What shall they do**, i. e. What account will they give of themselves? what explanation of their conduct can they make? The most important of the numerous interpretations of this verse admit of 'being reduced to the following classes: 1. Those which turn on the sense given to the word *baptize*. 2. Those which depend on the explanation of the preposition *υπερ*, *for*. 3. Those which assume an ellipsis in the verse. 4. Those which turn on the explanation of *των νεκρων*, *the dead*. 1. The simplest and most natural interpretation takes the word baptize in its ordinary sense. 'What do they do who allow themselves to be baptized in the place of the dead?' This supposes that the custom of vicarious baptism, as afterwards practised by the Cerinthians and Marcionites, had already been introduced into Corinth. Among those heretical sects, if a catechumen died before baptism, someone was baptized in his name, in order that he might be enrolled among Christians and receive the benefit of the ordinance. The objections to this interpretation are, that the practice was superstitious, founded on wrong views of the nature and efficacy of baptism. 2. That there are no traces elsewhere of the prevalence of vicarious baptism before the second century. 3. That it was universally condemned by the churches as heretical. 4. That it cannot be supposed that the apostle would refer to such a superstitious custom without condemning it. These objections are in a measure met by the following considerations: 1. Paul, so far from intimating any approbation of the custom, distinctly separates himself from its abettors. **He does not say, 'What shall we do' — 'What shall they do.'** It was something with which he had no fellowship. 2. That this method of arguing against others from their own concessions, is one which the apostle frequently employs. 3. That when his mind is full of a particular subject he does not leave it, to pronounce judgment on things incidentally introduced. Thus, in 1Co 11:5, when treating of women speaking in the church unveiled, he expresses no disapprobation of their speaking in public, although he afterwards condemned it. A still more striking example of the same thing is to be found 1Co 10:8, where he speaks of the Corinthians "sitting at meat in an idol's temple," without any disapprobation of the thing itself, but only of its influence on the weaker brethren. Yet, in 1Co 10:14-22, he proves that the thing itself was an act of idolatry. 4. That the entire disappearance of this custom in the orthodox church, although other superstitious observances not less objectionable soon prevailed, is probably to be referred to the practice having been forbidden by the apostle as soon as he reached Corinth. This may have been one of the things which he left "to be set in order when he came," 1Co 11:34. 5. The state of the church in Corinth, as disclosed by this epistle, was not such as to render the adoption of such a custom by a portion of the people, incredible. Baptizing for the dead was not so bad as sitting at the table of devils, 1Co 10:21. A second interpretation under this head gives the word *baptize* the figurative sense which it has in Mt 20:22 Lu 12:50 "I have a baptism to be baptized with; and how am I straitened until it be accomplished!" According to this view, Paul here refers to the baptism of afflictions. 'Why do men suffer so for the hopelessly dead? if the dead are not to rise, what is the use of suffering so much for them? i. e. of labouring so much, and enduring so much for men who, when dead, are never to live again.' This, however, evidently puts a sense on the word *dead*, which it will not bear. It is assumed to designate not those actually dead, but men who when dead are not to rise again.

Of the second class of interpretations some propose to render *υπερ* by *over*. 'Why do they baptize over the dead? i. e. over their graves.' Sometimes, for the sake of expressing their faith in the resurrection, Christians are said to have been baptized over the graves of the martyrs. Others say that *υπερ* means *in the place of*. 'Why should men be baptized in place of the dead? i. e. to supply their places in the church, and thus keep up the ranks of believers.' A third class propose to take *νεκρων* for the singular, and to read, 'Why are they baptized for one dead?' Others say the meaning is, *for the dead*, i. e. for bodies. What is the use of being baptized for a dead body? a body which is never to live again. He that is baptized receives the ordinance believing that his body is not to remain dead. Calvin and others understand the *dead* to mean here, those about to die. 'Why should baptism be administered for those on the verge of the grave — if there be no resurrection?' Finally, some suppose the passage is elliptical. Fully expressed it would be, 'What do they do who are baptized for the resurrection of the dead?' i. e. in hope of the resurrection which was professed by all who receive baptism. The

darkness which rests on this passage can never be entirely cleared away, because the reference is to a custom of which no account is extant. **If the dead rise not at all** belongs to the latter member of the verse. 'If the dead rise not at all, why are they baptized for them?' Instead of τῶν νεκρῶν, **the dead**, modern editors read αὐτῶν, *them*.

(JFB)

29. Else — if there be no resurrection.

what shall they do? — How wretched is their lot!

they ... which are baptized for the dead — third person; a class distinct from that in which the apostle places himself, "we" (1Co 15:30); first person. ALFORD thinks there is an allusion to a practice at Corinth of baptizing a living person *in behalf of* a friend who died unbaptized; thus Paul, without giving the least sanction to the practice, uses an *ad hominem* argument from it against its practicers, some of whom, though using it, denied the resurrection: "What account can they give of their practice; why are they at the trouble of it, if the dead rise not?" *So Jesus used an ad hominem argument, Mt 12:27.* But if so, it is strange there is no direct censure of it. Some Marcionites adopted the practice at a later period, probably from taking this passage, as ALFORD does; but, generally, it was unknown in the Church. BENDEL translates, "over (immediately upon) the dead," that is, who will be gathered to the dead *immediately after* baptism. Compare Job 17:1, "the graves are ready for me." The price they get for their trouble is, that they should be gathered to the dead for ever (1Co 15:13,16). Many in the ancient Church put off baptism till near death. This seems the better view; though there may have been some rites of symbolical baptism at Corinth, now unknown, perhaps grounded on Jesus' words (Mt 20:22,23), which Paul here alludes to. The best punctuation is, "If the dead rise not at all, why are they then baptized *for them*" (so the oldest manuscripts read the last words, instead of "for the dead")?

(RWP)

Else (επει). Otherwise, if not true. On this use of επει with ellipsis **see on "1Co 5:10; 7:14"**.

which are baptized for the dead (οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν). This passage remains a puzzle. Stanley gives thirteen interpretations, no one of which may be correct. Over thirty have been suggested. The Greek expositors took it to be about the dead (ὑπὲρ in sense of περὶ as often as in 2Co 1:6) since baptism is a burial and a resurrection (Ro 6:2-6). Tertullian tells of some heretics who took it to mean baptized in the place of dead people (unsaved) in order to save them. Some take it to be baptism over the dead. Others take it to mean that Paul and others were in peril of death as shown by baptism (see verse 30).

At all (οὐλως). **See on "1Co 5:1"**.

i.e. who, through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died.

(Trapp)

Ver. 29. **Which are baptized]** The several senses that are set upon this text, see in Beza, Piscator, but especially our new annotations upon the Bible.

(Carlson) Before we stop with verse 29, a look at verse 30 should establish that the Baptism for the dead was a pagan ritual and not to be practiced by the Church. The "we" refers to all believers in Jesus Christ. Us'ins that is. Unless of course you have not trusted Him as your sacrifice for your sins. **The pagans who practiced the Baptism for the dead in Paul's day (and our's) were the "they's" referred to in vs. 29.**

1 Cor 15: 30 And <2532> why <5101> stand <2793> <0> **we** <2249> in jeopardy <2793> (5719) every <3956> hour <5610>?

1.3 The Resurrection Body - A Mystery

We now come to the finale' of this Gospel account. It discusses the Resurrection body
(1 Cor 15:51-58).

Text – 1 Cor 15:51

- 51 ¶ (ASV) Behold, I tell you a mystery: *{1}* We all shall not sleep, but we shall all be changed, *{1}* Or *We shall not all etc* } (ASV)
 51 ¶ (AV) Behold <2400> (5628), I shew <3004> (5719) you <5213> a mystery <3466>; We shall <2837> <0> not <3756> all <3956> <3303> sleep <2837> (5701), but <1161> we shall <236> <0> all <3956> be changed <236> (5691), (AV)
 51 ¶ (BYZ) ιδου <3708> (5640) *{V-2AMM-2S}* μυστηριον <3466> *{N-ASN}* υμιν <4771> *{P-2DP}* λεγω <3004> (5719) *{V-PAI-IS}* παντες <3956> *{A-NPM}* μεν <3303> *{PRT}* ου <3756> *{PRT-N}* κοιμηθησομεθα <2837> (5701) *{V-FPI-IP}* παντες <3956> *{A-NPM}* δε <1161> *{CONJ}* αλλαγησομεθα <236> (5691) *{V-2FPI-IP}* (BYZ)
 51 ¶ (BYZa) Ἰδοῦ, μυστήριον ὑμῖν λέγω: πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, (BYZa)

Word Study – 1 Cor 15:51

236 αλλασσω allasso *al-las'-so* from **243**; TDNT-1:251,40; *{See TDNT 50}* v
 AV-change 6; 6

1) to change, to exchange one thing for another, to transform

1161 δε de *deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

1) but, moreover, and, etc.

2400 ιδου idou *id-oo'* from **3708**, second person singular imperative middle voice of **1492**; ; particle
 AV-behold 181, lo 29, see 3; 213

1) behold, see, lo

2837 κοιμαω koimao *koy-mah'-o* from **2749**; ; v

AV-sleep 10, fall asleep 4, be asleep 2, fall on sleep 1, be dead 1; 18

1) to cause to sleep, put to sleep

2) metaph.

2a) to still, calm, quiet

2b) to fall asleep, to sleep

2c) to die

3004 λεγω lego *leg'-o* a root word; TDNT-4:69,505; *{See TDNT 431}* v

AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343

1) to say, to speak

1a) affirm over, maintain

1b) to teach

1c) to exhort, advise, to command, direct

1d) to point out with words, intend, mean, mean to say

1e) to call by name, to call, name

1f) to speak out, speak of, mention

3303 μεν men *men* a primary particle; ; particle

AV-indeed 22, verily 14, truly 12, not tr 142, misc 3; 193

1) truly, certainly, surely, indeed

3466 μυστηριον musterion *moos-tay'-ree-on* from a derivative of muo (to shut the mouth); TDNT-4:802,615; *{See TDNT 508}* n n

AV-mystery 27; 27

1) hidden thing, secret, mystery

1a) generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals

1b) a hidden or secret thing, not obvious to the understanding

1c) a hidden purpose or counsel

- 1c1) secret will
 1c1a) of men
 1c1b) of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly
- 2) in rabbinic writings, it denotes the mystic or hidden sense
 2a) of an OT saying
 2b) of an image or form seen in a vision
 2c) of a dream

3708 ὁραω horao *hor-ah'-o* properly, to stare at *cf* **3700**; TDNT-5:315,706; {See TDNT 559} v
 AV-see 51, take heed 5, behold 1, perceive 1, not tr 1; 59

- 1) to see with the eyes
 2) to see with the mind, to perceive, know
 3) to see, i.e. become acquainted with by experience, to experience
 4) to see, to look to
 4a) to take heed, beware
 4b) to care for, pay heed to
 5) I was seen, showed myself, appeared
 For Synonyms see entry **5822**

3756 ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ ouch *ookh* a primary word, the absolute negative *cf* **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

- 1) no, not; in direct questions expecting an affirmative answer

3956 πας pas *pas* including all the forms of declension; TDNT-5:886,795; {See TDNT 604} adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + **3756** 9, everything 7, any 7, whatsoever 6, whosoever + **3739** + **302** 3, always + **1223** 3, daily + **2250** 2, anything 2, no + **3361** 2, not tr 7, misc 26; 1243

- 1) individually
 1a) each, every, any, all, the whole, everyone, all things, everything
 2) collectively
 2a) some of all types

++++

... "the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

4771 συ su *soo* the person pronoun of the second person singular; ; pron

AV-thou 178; 178

- 1) you

5213 υμιν humin *hoo-min'* irregular dative case of **5210**; ; pron

AV-you 598, ye 13, your 6, not tr 2, misc 3; 622

- 1) you

TVM: Second Aorist **5780**, Active **5784**, Imperative **5794**, Count: 459

TVM: Second Aorist **5780**, Middle **5785**, Imperative **5794**, Count: 6

TVM: Second Future **5781**, Passive **5786**, Indicative **5791**, Count: 26

TVM: Future **5776**, Passive **5786**, Indicative **5791**, Count: 251

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

(barnes)

Verse 51. Behold, I shew you a {1} mystery; We shall {d} not all sleep, but we shall all be changed,

Ver. 51. **Behold, I shew you.** This commences the *third* subject of inquiry in the chapter — the question, what will become of those who are alive when the Lord Jesus shall return to raise the dead? This was an *obvious* inquiry, and the answer was, perhaps, supposed to be difficult. Paul answers it directly, and says that they will undergo an instantaneous change, which will make them like the dead that shall be raised.

A mystery. On the meaning of this word, **See Barnes "1Co 2:7"**. The word here does not mean anything which was in its nature unintelligible, but that which to them had been hitherto unknown. "I now communicate to you a truth which has not been brought into the discussion, and in regard to which no communication has been made to you." On this subject there had been no revelation. Though the Pharisees held that the dead would rise, yet they do not seem to have made any statement in regard to the living who should remain when the dead should rise. Nor, perhaps, had the subject occupied the attention of the apostles; nor had there been any direct communication on it from the Lord Jesus himself. Paul then here says, that he was about to communicate a great truth, which till then had been unknown, and to resolve a great inquiry on which there had as yet been no revelation.

We shall not all sleep. We Christians; grouping all together who then lived and should live afterwards, for his discussion has relation to them all. The following remarks may, perhaps, remove some of the difficulty which attends the interpretation of this passage. The *objection* which is made to it is, that Paul expected to live until the Lord Jesus should return; that he, therefore, expected that the world would soon end, and that in this he was mistaken, and could not be inspired. To this we may reply:

1. He is speaking of Christians as such — of the whole church that had been redeemed — of the entire mass that should enter heaven; and he groups them all together, and connects himself with them, and says, "We shall not die; we Christians, including the whole church, shall not *all* die," etc. That he did not refer only to those whom he was then addressing, is apparent from the whole discussion. The argument relates to Christians — to the church at large; and the affirmation here has reference to that church, considered as one church, that was to be raised up on the last day.
2. That Paul did not expect that the Lord Jesus would soon come, and that the world would soon come to an end, is apparent from a similar place in the epistle to the Thessalonians. In 1Th 4:15, he uses language remarkably similar to that which is here used: "*We* which are alive, and remain unto the coming of the Lord," etc. This language was interpreted by the Thessalonians, as teaching that the world would soon come to an end, and the effect had been to produce a state of alarm. Paul was therefore at special pains to show, in his second epistle to them, that he did not mean any such thing. He showed them {2Th 2} that the end of the world was *not* near; that very important events were to occur before the world would come to an end; and that his language did not imply any expectation on his part that the world would soon terminate, or that the Lord Jesus would soon come.
3. Parallel expressions occur in the other writers of the New Testament, and with a similar signification. Thus, John {1Jo 2:18} says, "It is the last time." Comp. Heb 1:2. But the meaning of this is not that the world would soon come to an end. The prophets spoke of a period which they called "the last days," {Isa 2:2 Mic 4:1; in Hebrew, "the after days,"} as the period in which the Messiah would live and reign. By it they meant the dispensation which should be the *last*; that under which the world would close; the reign of the Messiah, which would be the last economy of human things. But it did not follow that this was to be a short period; or that it might not be longer than any one of the former, or than all the former put together. This was that which John spoke of as the last time.
4. I do not know that the proper doctrine of inspiration suffers, if we admit that the apostles were ignorant of the exact time when the world would close; or even that in regard to the precise period when that would take place, they might be in error. The following considerations may be suggested on this subject, showing that the claim to inspiration did not extend to the knowledge of this fact.
 - a. That they were not omniscient; and there is no more absurdity in supposing that they were ignorant on *this* subject than in regard to any other.
 - b. Inspiration extended to the *order* of future events, and not to the *times*. There is in the Scriptures no statement of the time when the world would close. Future events were made to pass before the minds of the prophets, as in a *landscape*. The *order* of the images may be distinctly marked, but the times may not be designated. And even events which may occur in fact at distant periods, may in vision appear to be near each other; as in a landscape, objects which are in fact separated by distant intervals, like the ridges of a mountain, may appear to lie close to each other.

c. The Saviour expressly said, that it was not designed that they should *know* when future events would occur. Thus, after his ascension, in answer to an inquiry whether he then would restore the kingdom to Israel, he said, *{Ac 1:7}* "It is not *for you* to know the times or the seasons which the Father hath put in his own power."

See Barnes "Ac 1:7".

d. The Saviour said, that even he himself, as man, was ignorant in regard to the exact time in which future events would occur. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," Mr 13:32.

e. The apostles were *in fact* ignorant, and mistaken in regard to, at least, the time of the occurrence of one future event, the death of John; Joh 21:23. There is, therefore, no departure from the proper doctrine of inspiration, in supposing that the apostles were not inspired on these subjects, and that they might be ignorant like others. The proper *order* of events they state truly and exactly; the exact time God did not, for wise reasons, intend to make known.

Shall not all sleep. Shall not all die. See Barnes "1Co 11:30".

But we shall all be changed. There is considerable variety in the reading of this passage. The Vulgate reads it, "We shall all indeed rise, but we shall not all be changed." Some Greek mss. read it, "We shall all sleep, but we shall not all be changed." Others, as the Vulgate, "We shall all rise, but we shall not all be changed." But the present Greek text contains, doubtless, the true reading; and the sense is, that all who are alive at the coming of the Lord Jesus shall undergo such a change as to fit them for their new abode in heaven; or such as shall make them like those who shall be raised from the dead. This change will be instantaneous, *{1Co 15:52}* for it is evident that God can as easily change the living as he can raise the dead; and as the affairs of the world will then have come to an end, there will be no necessity that those who are then alive should be removed by death; nor would it be proper that they should go down to lie any time in the grave. The ordinary laws, therefore, by which men are removed to eternity, will not operate in regard to them, and they will be removed at once to their new abode.

{l} "mystery" "secret"

{d} "We shall not all sleep" 1Th 4:15-17

(Gill)

Ver. 51. **Behold, I show you a mystery, &c.]** Or a secret, which could never have been discovered by reason, or the light of nature, and what is of pure revelation; and which perhaps the apostle became acquainted with, when he was caught up into the third heaven; and is what is never made mention of by any prophet, or apostle, but himself: he prefaces the account of it in this manner, partly to show the great respect he had for these Corinthians, that he treated them as his bosom friends, to whom he communicated his secrets; and partly to excite their curiosity and attention:

we shall not all sleep, but we shall all be changed; some copies read, "we shall all rise again, but we shall not all be changed," and so the Vulgate Latin version; according to which the sense is, all will rise again, both just and unjust, but all will not be changed into a state of glory; but the apostle is only speaking of the saints, of whom it is true, not only that they shall rise again, but shall be changed from corruption to incorruption; wherefore this cannot be a true reading: others read the words thus, "we shall all die, but we shall not all be changed"; and so the Ethiopic version and the Alexandrian copy seem to have read; which is just the reverse of the text, and arises from a wrong sense of Heb 9:27 where it is not said, it is "appointed unto all men," but "unto men once to die"; from which rule there has been some exceptions, as the instances of Enoch and Elijah show; and there will be more at the time of Christ's coming, for all will not sleep in their graves, or die, for death is meant by sleeping; they will not die as men ordinarily do, and continue under the power of death, but they will be changed at once from corruption to incorruption, from dishonour to glory, from weakness to power, from being natural to be spiritual bodies; this change all the saints will undergo, whether dead or alive, at Christ's coming; the dead by a resurrection from the dead, and the living by a secret and sudden power, which will at once render their bodies, without separating them from their souls, immortal and glorious: and this reading and sense are confirmed by the Syriac and Arabic versions.

(Hodge)

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

A mystery; something revealed, and which could not otherwise be known, Mt 13:11 1Co 4:1, and often elsewhere. What is here expressed by saying, **I show you a mystery,** is in 1Th 4:15 expressed by saying, 'This I say unto you *by the word of the Lord,*' i. e. by divine revelation. The revelation which Paul now declares, and to which he calls special attention by the word, Behold! is, that all are not to die, but all are to be changed, i. e. so changed that their corruptible body shall be rendered incorruptible. The common text is, πάντες μὲν οὖν

κοιμηθησομεθα, the negative being connected with the verb, so that the literal sense would be, **all are not to die**. This is said of **all** whom Paul addressed. The apostle tells them all that they are not to die. To avoid this impossible sense, for Paul certainly did not, mean to assure the Corinthians that it had been revealed to him that none of them should die, most of the older commentators assume in common with our translators a not unusual trajection of the negative particle, παντες ου standing for ου παντες. Others explain the verse thus: 'We all — shall indeed not die (before the resurrection) — but we shall all be changed.' It is said this is contrary to the context, inasmuch as *being changed* is something peculiar to those who should be alive at the coming of Christ, and is not affirmed of the dead. This, however, is contrary to the fact. Paul had said, v. 50, that flesh and blood could not inherit the kingdom of God. All, therefore, who enter that kingdom, whether they die before the second advent or survive the coming of Christ, must be changed. And that is the fact which Paul says had been revealed to him. Those who died before the advent would not fail of the blessings of Christ's kingdom, and those who should be alive when he came, would not be left in their corruptible bodies. Both should be changed, and thus prepared for the heavenly state. {1} Comp. 1Th 4:15-17. The modern commentators, both German and English, understand the apostle as expressing the confident expectation that he and others of that generation should survive the coming of Christ. 'Though we (who are now alive) shall not all die, we shall all be changed.' But 1. This is altogether unnecessary. The **we all** includes all believers who had lived, were living, or ever should live, There is nothing either in the form of expression or in the context to limit it to the men of that generation. In the same way Paul says in 1Th 4:15 "We that are alive at the coming of the Lord shall not prevent them that are asleep." This does not imply that he expected to be alive when Christ came. In his second Epistle to the Thessalonians he warns them against the expectation of the speedy advent of Christ, telling them that a great apostasy and the revelation of the Man of Sin were to occur before that event. 2. The plenary inspiration of the sacred writers rendered them infallible in all they taught; but it did not render them omniscient. They could not err in what they communicated, but they might err, and doubtless did err, as to things not included in the communications of the Spirit. The time of the second advent was not revealed to them. They profess their ignorance on that point. They were, therefore, as to that matter, on a level with other men, and may have differed in regard to their private conjectures on the subject just as others differ. It would not, in the least, therefore, encroach on their authority as infallible teachers, if it should be apparent that they cherished erroneous expectations with regard to that about which they professed to know nothing. Knowing that Christ was to come, and not knowing when he was to come, it was perfectly natural that they should look on his advent as constantly imminent, until it was revealed that certain events not yet accomplished, were to occur before Christ came. But all this is very different from any didactic statement that he was to come within a certain period. Paul might exhort Christians to wait and long for the Lord that he and others then living would be alive when he came. This would not only be teaching error, but it would be claiming divine authority, or a special revelation, for that error. It is, therefore, only at the expense of all confidence in the inspiration of the apostle that the exposition above mentioned can be adopted.

{1} The difficulty, however, attending the common text, has given rise to a great variety of readings in the MSS. and versions. A. C. F. G. have παντες μεν κοιμηθησομεθα, ου παντες δε αλλαγησομεθα, *we shall indeed all die, but we shall not all be changed*. D. and the Vulgate have: παντες μεν αναστησομεθα, ου παντες δε αλλαγησομεθα, *we shall all rise, but we shall not all be changed*. There are several less important variations. These are all explained as attempts on the part of transcribers to escape making the apostle say that the Christians of that generation were not to die. But as the common text does not make him say that, there is no necessity for departing from it.

(JFB)

51. Behold — Calling attention to the "mystery" heretofore hidden in God's purposes, but now revealed. **you** — emphatical in the *Greek*; I show (*Greek*, "tell," namely, *by the word of the Lord*, 1Th 4:15) YOU, who think you have so much knowledge, "a mystery" (compare Ro 11:25) which your reason could never have discovered. Many of the old manuscripts and Fathers read, "We shall all sleep, but we shall not all be changed"; **but this is plainly a corrupt reading, inconsistent with 1Th 4:15,17, and with the apostle's argument here, which is that a change is necessary (1Co 15:53).** *English Version* is supported by some of the oldest manuscripts and Fathers. The *Greek* is literally "We all shall not sleep, but," etc. The putting off of the corruptible body for an incorruptible by an instantaneous *change* will, in the case of "the quick," stand as equivalent to death, appointed to all men (Heb 9:27); of this Enoch and Elijah are types and forerunners. The "we" implies that Christians in that age and every successive age since and hereafter were designed to stand waiting, as if Christ might come again in their time, and as if they might be found among "the quick."

(RWP)

A mystery (μυστηριον). He does not claim that he has explained everything. He has drawn a broad parallel which opens the door of hope and confidence.

We shall not all sleep (παντες ου κοιμηθησομεθα). Future passive indicative of κοιμαομαι, to sleep. Not all of us shall die, Paul means. Some people will be alive when He comes. Paul does not affirm that he or any then

But we shall all be changed (παντες δε αλλαγησομεθα). Second future passive indicative of αλλασσω. Both living and dead shall be changed and so receive the resurrection body. See this same idea at more length in 1Th 4:13-18.

(Trapp)

Ver. 51. **I show you a mystery]** Not known till now to any man living. This, likely, was one of those wordless words, ρηματα αρρητα, that Paul heard in his rapture, 2Co 12:4.

Text – 1 Cor 15:52

- 52 (ASV) in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (ASV)
- 52 (AV) In <1722> a moment <823>, in <1722> the twinkling <4493> of an eye <3788>, at <1722> the last <2078> trump <4536>: for <1063> the trumpet shall sound <4537> (5692), and <2532> the dead <3498> shall be raised <1453> (5701) incorruptible <862> , and <2532> we <2249> shall be changed <236> (5691). (AV)
- 52 (BYZ) εν <1722> {PREP} ατομω <823> {A-DSN} εν <1722> {PREP} ριπη <4493> {N-DSF} οφθαλμου <3788> {N-GSM} εν <1722> {PREP} τη <3588> {T-DSF} εσχατη <2078> {A-DSF-S} σαλπιγγι <4536> {N-DSF} σαλπισει <4537> (5692) {V-FAL-3S} γαρ <1063> {CONJ} και <2532> {CONJ} οι <3588> {T-NPM} νεκροι <3498> {A-NPM} εγερθησονται <1453> (5701) {V-FPI-3P} αφθαρτοι <862> {A-NPM} και <2532> {CONJ} ημεις <1473> {P-1NP} αλλαγησομεθα <236> (5691) {V-2FPI-1P} (BYZ)
- 52 (BYZa) εν άτομω, εν ριπή ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι: σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ, καὶ ἡμεῖς ἀλλαγησόμεθα. (BYZa)

Word Study – 1 Cor 15:52

236 αλλασσω allasso *al-las'-so* from **243**; TDNT-1:251,40; {See TDNT 50} v

AV-change 6; 6

1) to change, to exchange one thing for another, to transform

823 ατομος atomos *at'-om-os* from **1** (as a negative particle) and the base of **5114**; ; adj

AV-moment 1; 1

1) that cannot be cut in two, or divided, indivisible

1a) of a moment of time

862 αφθαρτος aphthartos *af'-thar-tos* from **1** (as a negative particle) and a derivative of **5351**; TDNT-9:93,1259; {See TDNT 829} adj

AV-incorruptible 4, uncorruptible 1, immortal 1, not corruptible 1; 7

1) uncorrupted, not liable to corruption or decay, imperishable

1a) of things

2) immortal

2a) of the risen dead

For Synonyms see entry **5886**

1063 γαρ gar *gar* a primary particle; ; conj

AV-for 1027, misc 28, not tr 12; 1067

1) for

1453 εγειρω egeiro *eg-i'-ro* probably akin to the base of **58** (through the idea of collecting one's faculties);

TDNT-2:333,195; {See TDNT 206} v

AV-rise 36, raise 28, arise 27, raise up 23, rise up 8, rise again 5, raise again 4, misc 10; 141

1) to arouse, cause to rise

1a) to arouse from sleep, to awake

1b) to arouse from the sleep of death, to recall the dead to life

1c) to cause to rise from a seat or bed etc.

1d) to raise up, produce, cause to appear

1d1) to cause to appear, bring before the public

1d2) to raise up, stir up, against one

1d3) to raise up i.e. cause to be born

ld4) of buildings, to raise up, construct, erect

1473 εγω ego *eg-o* ' a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; {See TDNT 209} pron
AV-I 365, my 2, me 2, not tr 1; 370
1) I, me, my

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep
AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2078 εσχάτως eschatos *es'-khat-os* a superlative probably from **2192** (in the sense of contiguity); TDNT-2:697,264; {See TDNT 263} adj
AV-last 46, lowest 2, uttermost 2, last state 2, ends 1, latter end 1; 54
1) extreme
1a) last in time or in place
1b) last in a series of places
1c) last in a temporal succession
2) the last
2a) last, referring to time
2b) of space, the uttermost part, the end, of the earth
2c) of rank, grade of worth, last i.e. lowest

2249 ημεῖς hemeis *hay-mice* ' nom. plural of **1473**; ; pron
AV-we 122, us 3, we ourselves 1; 126
1) us, we etc.

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj
AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
1) and, also, even, indeed, but

3498 νεκρός nekros *nek-ros* ' from an apparently primary nekus (a corpse); TDNT-4:892,627; {See TDNT 516} adj
AV-dead 132; 132
1) properly
1a) one that has breathed his last, lifeless
1b) deceased, departed, one whose soul is in heaven or hell
1c) destitute of life, without life, inanimate
2) metaph.
2a) spiritually dead
2a1) destitute of a life that recognises and is devoted to God, because given up to trespasses and sins
2a2) inactive as respects doing right
2b) destitute of force or power, inactive, inoperative

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article
AV-which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

3788 οφθαλμός ophthalmos *of-thal-mos* ' from **3700**; TDNT-5:375,706; {See TDNT 559} n m
AV-eye 101, sight 1; 102
1) the eye
2) metaph. the eyes of the mind, the faculty of knowing

4493 ριπή rhipē *hree-pay* ' from **4496**; ; n f
AV-twinkling 1; 1
1) a throw, stroke, beat

4536 σαλπιγξ salpigx *sal'-pinx* perhaps from **4535** (through the idea of quavering or reverberation); TDNT-7:71,997; {See TDNT 699} n f
AV-trumpet 9, trump 2; 11
1) a trumpet

4537 σαλπίζω salpizo *sal-pid'-zo* from **4536**; TDNT-7:71,997; {See TDNT 699} v
AV-sound 10, sound of a trumpet 1, trumpet sounds 1; 12
1) to sound a trumpet

TVM: Second Future **5781**, Passive **5786**, Indicative **5791**, Count: 26

TVM: Future **5776**, Active **5784**, Indicative **5791**, Count: 813

TVM: Future **5776**, Passive **5786**, Indicative **5791**, Count: 251

Commentaries – 1 Cor 15:52

(barnes)

Verse 52. In a moment, {a} in the twinkling of an eye, at {1} the last trump: for the {b} trumpet shall sound, and the dead {c} shall be raised incorruptible, and we shall be changed.

Ver. 52. **In a moment.** εν ατομω. In an *atom*, scil. of time; a point of time which cannot be cut or divided, (a priv. and τμη from τεμνω to cut.) A single instant; immediately. It will be done instantaneously.

In the twinkling of an eye. This is an expression also denoting the least conceivable duration of time. The *suddenness* of the coming of the Lord Jesus is elsewhere compared to the coming of a thief in the night, 2Pe 3:10. The word rendered "twinkling," (ρπη, from ρπτω, to throw, cast,) means a throw, cast, jerk, as of a stone; and then a jerk of the eye, i.e., a wink. — *Robinson*.

At the last trump. When the trumpet shall sound to raise the dead. The word "last" here does not imply that any trumpet shall have been before sounded at the resurrection, but is a word denoting that this is the consummation or close of things; it will end the economy of this world; it will be connected with the last state of things.

For the trumpet shall sound. See Barnes "Mt 24:31".

And the dead shall be raised. See Barnes "Joh 5:25".

{a} "in the twinkling" 2Pe 3:10

{1} "last trump" "trumpet"

{b} "trumpet" Zec 9:14 Mt 24:31

{c} "shall be raised" Joh 5:25

(Gill)

Ver. 52. **In a moment, &c.]** Or point of time, which is very short indeed; what a moment is, according to the Jewish doctors, see **Gill on "Mt 4:8"**.

In the twinkling of an eye; these two the Jews not only put together as here, but make one to be as the other; so they say {k}, עין כהרף הרגע, "a moment is as the twinkling of an eye". This phrase, as the twinkling of an eye, is frequently used in Jewish writings {l}, to signify how speedily and suddenly anything is done, and which is the design of it here; and the apostle's meaning is, that the change upon the bodies of living saints will be so quick, that it will be done in a trice, before a man can shut his eyes and open them again; so that it will be as it were imperceptible, and without the least sensation of pain; this may also be referred to the resurrection, which will be quick, and done at once; though it seems rather, and chiefly, to respect the change of the living; what follows, indeed, favours the other sense also; for all will be quick and sudden, the coming of Christ, the raising of the dead, and the change of the living:

at the last trumpet, for the trumpet shall sound; or "by the last trumpet," as the Syriac and Arabic versions render it; that is, by means of it, through the sounding of that:

and the dead shall be raised incorruptible; free from all frailty, mortality, and corruption, when the trumpet shall sound:

and at the same time also,

we shall be changed; the saints that will be found alive; the apostle speaks in the first person, because of the uncertainty of Christ's coming, and of the blowing of the last trumpet, he not knowing but it might be in his time; what this last trumpet will be, is not easy to say; it can hardly be thought to be a material one: the Jews {*m*} have a notion, that a trumpet will be blown at the time of the resurrection of the dead, as at the giving of the law on Mount Sinai; which will quicken the dead, as they say it then did; and that this will be blown by Michael the archangel {*n*}: it seems very likely to be the same with the shout, the voice of the archangel, and the trumpet of God, 1Th 4:16 all which may be no other than the voice of Christ; at the hearing of which, the dead will rise; but whether this will be an articulate one, as at the raising of Lazarus, or is only expressive of his power, which will then be put forth, is not material, nor a point to be determined: and what if by all this should be meant some violent claps of thunder, as at Mount Sinai, which will shake the whole earth; and when almighty power will be put forth to raise the dead: since such are by the Jews {*o*} called the voices of the son of David, and are expected by them, a little before his coming? This is called the "last" trumpet, not so much with respect to those that go before, much less to the seven trumpets in the Revelations, of which as yet there was no revelation made, but because there will be none after it; see:

“And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.” (2 Esdras 6:23)

{*i*} Bemidbar Rabba, sect. 11. fol. 202. 3.

{*k*} T. Hieros. Beracot, fol. 2. 4. Eeha Rabbati, fol. 54. 4.

{*l*} T. Bab. Beracot, fol. 2. 2. Sabbat, fol. 34. 2. Zohar in Gen, fol. 38. 4. & 39. 1. & 65. 4. Caphtor, fol. 75. 2. Bereshit Rabba, sect. 77. fol. 67. 4.

{*m*} Targum. Jon. in Exod. xx. 18. & Kettoreth Hassammim in ib. Abarbinel. Mashmia Jeshua, fol. 11. 4.

{*n*} Abkath Rochel, p. 138.

{*o*} T. Bab. Sanhedrim, fol. 97. 1. & Gloss. in ib. Vid. Megilla, fol. 17. 2.

(Hodge)

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The change in question is to be instantaneous; **in a moment**, literally, *an atom*, i. e. in a portion of time so short as to be incapable of further division. It is to take place **at the last trump**, i. e. on the last day. As the trumpet was used for assembling the people or marshalling a host, it became the symbol for expressing the idea of the gathering of a multitude. So, in Mt 24:31, Christ says, "He will send his angels with a great sound of a trumpet; and they shall gather his elect from the four winds, from one end of heaven to another." Comp. Isa 27:13 1Th 4:16. This trumpet is called the *last*, not because several trumpets (the Jews say seven) are to sound in succession, but because it is the last that ever is to sound. In other words, the resurrection is to take place on the last day. **For the trumpet shall sound.** This is a confirmation of the preceding. That day shall surely come — the voice of the archangel, the trump of God, shall certainly resound as it did from Sinai, Ex 19:16. **And**, i. e. and then, in consequence of the summons of God, **the dead shall be raised** in the manner described in vs. 42. 43, incorruptible, glorious and powerful. **And we shall be changed.** This is in exact accordance with 1Th 4:15. Those who are alive when Christ comes "shall not prevent them which are asleep." The dead in Christ shall rise first, and then the living shall undergo their instantaneous change. As remarked on the preceding verse, it is not necessary to understand the apostle as including himself and fellow believers in Corinth, when he says We shall be changed. The connection indeed is different here from what it is there. There he says, "We shall not all die." If that means that the men of that generation should not all die, it is a positive assertion of what the event has proved to be false. But here he simply says, all who are alive when Christ comes shall be changed. If he hoped that he might be of the number there would be nothing in that expectation inconsistent with his inspiration. Calvin, therefore, so understands the passage. {*1*} Considering, however, his express teaching in 2Th 2:2-12 on the subject, it is far more natural to understand him as contemplating the vast company of believers as a whole, and saying 'Those of us who are dead shall rise, and all who are alive shall be changed.'

{*1*} Quum autem dicit, Nos *immutabimur* in eorum numero se comprehendit qui victuri sunt ad Christi adventum; quoniam jam erant postrema tempora, expectandus fuit dies ille in singulas horas.

(JFB)

52. the last trump — at the sounding of the trumpet *on the last day VATABLUS* (Mt 24:31 1Th 4:16). Or the Spirit by Paul hints that the other trumpets mentioned subsequently in the Apocalypse shall precede, and that this shall be the *last* of all (compare Isa 27:13 Zec 9:14). As the law was given with the sound of a trumpet, so the final judgment according to it (Heb 12:19; compare Ex 19:16). As the Lord ascended "with the sound of a

trumpet" (Ps 47:5), so He shall descend (Re 11:15). The trumpet was sounded to convoke the people on solemn feasts, especially on the first day of the seventh month (the type of the *completion* of time; *seven* being the number for *perfection*; on the tenth of the same month was the atonement, and on the fifteenth the feast of tabernacles, commemorative of completed salvation out of the spiritual Egypt, compare Zec 14:18,19); compare Ps 50:1-7. Compare His calling forth of Lazarus from the grave "with a loud voice," Joh 11:43, with Joh 5:25,28.

and — immediately, in consequence.

(RWP)

In a moment (εν ατομω). Old word, from α privative and τεμνω, to cut, indivisible: Scientific word for *atom* which was considered indivisible, but that was before the day of electrons and protons. Only here in N.T.

In the twinkling of an eye (εν ριπη οφθαλμου). Old word ριπη from ριπω, to throw. Only here in N.T. Used by the Greeks for the flapping of a wing, the buzz of a gnat, the quivering of a harp, the twinkling of a star.

At the last trump (εν τη εσχατη σαλπγγι). Symbolical, of course. **See on "1Th 4:16"; See on "Mt 24:31"**.

(Scofield)

I (raised)

Resurrection, Summary:

(1) The resurrection of the dead was believed by the patriarchs Ge 22:5 Heb 11:19 Job 19:25-27 and revealed through the prophets Isa 26:19 Da 12:2,13 Ho 13:14 and miracles of the dead restored to life are recorded in the O.T. 2Ki 4:32-35 13:21.

(2) Jesus Christ restored life to the dead Mt 9:25 Lu 7:12-15 Joh 11:43,44 and predicted His own resurrection Joh 10:18 Lu 24:1-8.

(3) A resurrection of bodies followed the resurrection of Christ Mt 27:52,53 and the apostles raised the dead Ac 9:36-41 20:9,10.

(4) Two resurrections are yet future, which are inclusive of "all that are in the graves" Joh 5:28. These are distinguished as "of life" 1Co 15:22,23 1Th 4:14-17 Re 20:4 and "of judgment" Joh 5:28,29 Re 20:11-13. They are separated by a period of one thousand years Re 20:5. The "first resurrection," that "unto life," will occur at the second coming of Christ 1Co 15:23 the saints of the O.T. and church ages meeting Him in the air 1Th 4:16,17 while the martyrs of the tribulation, who also have part in the resurrection Re 20:4 are raised at the end of the great tribulation.

(5) The mortal body will be related to the resurrection body as grain sown is related to the harvest 1Co 15:37,38 that body will be incorruptible, glorious, powerful, and spiritual 1Co 15:42-44,49.

(6) The bodies of living believers will, at the same time, be instantaneously changed 1Co 15:50-53 Php 3:20,21. This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" Ro 8:23 Eph 1:13,14.

(7) After the thousand years the "resurrection unto judgment" Joh 5:29 occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire. Re 20:7-15.

(Trapp)

Ver. 52. **The trumpet shall sound**] As at the giving of the law it did, Ex 19:16. If the law were thus given (saith a divine), how shall it be required? If such were the proclamation of God's statutes, what shall the sessions be? I see and tremble at the resemblance; the trumpet of the angel called to the one; the trumpet of the archangel shall summon us to the other. In the one the mount only was on a flame; all the world shall be so in the other. To the one Moses says, God came with ten thousands of his saints; in the other thousand thousands shall minister to him, and ten thousand thousands shall stand before him.

Text – 1 Cor 15:53

- 53 (ASV) For this corruptible must put on incorruption, and this mortal must put on immortality. (ASV)
 53 (AV) For <1063> this <5124> corruptible <5349> must <1163> (5748) put on <1746> (5670) incorruption <861>, and <2532> this <5124> mortal <2349> *must* put on <1746> (5670) immortality <110>. (AV)
 53 (BYZ) δει <1163> (5719) {V-PAI-3S} γαρ <1063> {CONJ} το <3588> {T-NSN} φθαρτον <5349> {A-NSN} τουτο <3778> {D-NSN} ενδυσασθαι <1746> (5670) {V-AMN} αφθαρσιαν <861> {N-ASF} και <2532> {CONJ} το <3588> {T-NSN} θνητον <2349> {A-NSN} τουτο <3778> {D-NSN} ενδυσασθαι <1746> (5670) {V-AMN} αθανασιαν <110> {N-ASF} (BYZ)
 53 (BYZa) Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. (BYZa)

Word Study – 1 Cor 15:53

110 αθανασία athanasia *ath-an-as-ee'-ah* from a compound of **1** (as a negative particle) and **2288**; TDNT-3:22,312; {See TDNT 299} n f
 AV-immortality 3; 3
 1) undying, immortality, everlasting

861 αφθαρσια aphtharsia *af-thar-see'-ah* from **862**; TDNT-9:93,1259; {See TDNT 829} n f
 AV-incorruption 4, immortality 2, sincerity 2; 8
 1) incorruption, perpetuity
 2) purity, sincerity, incorrupt

1063 γαρ gar *gar* a primary particle; ; conj
 AV-for 1027, misc 28, not tr 12; 1067
 1) for

1163 δει dei *die* third person singular active present of **1210**; TDNT-2:21,140; {See TDNT 171} v
 AV-must 58, ought 31, must needs 5, should 4, misc 7, vr ought 1; 106
 1) it is necessary, there is need of, it behooves, is right and proper
 1a) necessity lying in the nature of the case
 1b) necessity brought on by circumstances or by the conduct of others toward us.
 1c) necessity in reference to what is required to attain some end
 1d) a necessity of law and command, of duty, equity
 1e) necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies
 1e1) concerning what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension

For Synonyms see entry **5829** & **5940**

1746 ενδυωω enduo *en-doo'-o* from **1722** and **1416** (in the sense of sinking into a garment); TDNT-2:319,192; {See TDNT 202} v
 AV-put on 18, clothed with 2, clothed in 2, have on 2, clothe with 1, be endued 1, arrayed in 1, be clothed 1, vr put on 1; 29
 1) to sink into (clothing), put on, clothe one's self

2349 θνητος thnetos *thnay-tos'* from **2348**; TDNT-3:21,312; {See TDNT 299} adj
 AV-mortal 5, mortality + **3588** 1; 6
 1) liable to death, mortal

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj
 AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
 1) and, also, even, indeed, but

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

Carlson, et.al. The Kingdoms Of The Frauds
AV-which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

The CFBC

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron
AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356
1) this, these, etc.

5124 τουτο touto *too'-to* neuter singular nominative or accusative case of **3778**; ; pron
AV-this 199, therefore + **1223** 44, that 22, for this cause + **1223** 14, wherefore + **1223** 7, it 5, not tr 1, misc 25; 317
1) that (thing), this (thing)

5349 φθαρτος phthartos *fthar-tos'* from **5351**; TDNT-9:93,1259; {See TDNT 829} adj
AV-corruptible 6; 6
1) corruptible, perishing

TVM: Aorist **5777**, Middle **5785**, Infinitive **5795**, Count: 29

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

TVM: Present **5774**, Not Stated **5799**, Indicative **5791**, Count: 1617

Commentaries – 1 Cor 15:53

(barnes)

Verse 53. For this corruptible {d} must put on incorruption, and this mortal must put on immortality.

Ver. 53. **For this corruptible**, etc. It is necessary that a change should take place, either by dying and then being raised, or by being changed without seeing death; for we cannot enter heaven as we are now.

Must put on. The word here used (ενδυνω) properly means, to go in, to envelope, to put on as a garment; and then to put on anything; as the soul is, as it were, clothed with, or invested with a body; and here it means, must be endued with, or furnished with. It is equivalent to saying that this corruptible must become incorruptible, and this mortal must become immortal. We must cease to be corruptible and mortal, and must become incorruptible and immortal. The righteous who remain till the coming of Christ, shall be at once changed, and invested, as Enoch and Elijah were, with incorruption and immortality.

{d} "must put on" 2Co 5:4

(Gill)

Ver. 53. **For this corruptible must put on incorruption, &c.]** The apostle returns to what he had before asserted, concerning the necessity of an alteration in the qualities of bodies, in order to the enjoyment of the heavenly state; showing, that the selfsame body the saints now have, for he seems to point with his finger to his own, and which are incorruptible ones, shall and must be clothed with incorruption:

and this mortal must put on immortality; the body that now is mortal, must become immortal; it must put off its rags of mortality, and be clothed with the shining robes of immortality; and which must be done, either by first dying, and then rising from the dead; or by undergoing alive a quick and sudden change, which will at once remove all corruption and mortality; see:

“He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.” (2 Esdras 2:45)

(Hodge)

For this corruptible must put on incorruption, and this mortal (must) put on immortality.

This is the reason why we must be changed. ‘We must all be changed, for this corruptible must put on incorruption.’ It is impossible that corruption should inherit incorruption. This reason applies equally to the quick and to the dead. With regard to both classes it is true that these vile bodies must be fashioned like unto Christ’s glorious body.

(JFB)

53. this — pointing to *his own* body and that of those whom he addresses.

put on — as a garment (2Co 5:2,3).

immortality — Here only, besides 1Ti 6:16, the word "immortality" is found. Nowhere is the immortality of the *soul*, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the anomalous state brought about by death, as the consummation to be earnestly looked for (2Co 5:4), but the resurrection.

(RWP)

Must put on (δει ενδυσασθαι). Aorist (ingressive) middle infinitive, put on as a garment.

Immortality (αθανασίαν). Old word from αθανατος, undying, and that from α privative and θνησκω, to die. In N.T. only here and 1Ti 6:16 where God is described as having immortality.

(Trapp)

Ver. 53. **For this corruptible**] Pointing to his body, he speaketh, as Ps 34:6 "This poor man cried, the Lord heard him." So the old believers, when they rehearsed the creed, and came to that article, I believe the resurrection of the flesh, they were wont to add, *Etiam huius carnis*, even of this self-same flesh. So Job 19:27.

Text – 1 Cor 15:54

54 (ASV) But when {1} this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, {2} Death is swallowed up {3} in victory. {1} Many ancient authorities omit this corruptible shall have put on incorruption, and 2) Isa 25:8. 3) Or victoriously } (ASV)

54 (AV) So <1161> when <3752> this <5124> corruptible <5349> shall have put on <1746> (5672) incorruption <861>, and <2532> this <5124> mortal <2349> shall have put on <1746> (5672) immortality <110>, then <5119> shall be brought to pass <1096> (5695) the saying <3056> that is written <1125> (5772), Death <2288> is swallowed up <2666> (5681) in <1519> victory <3534>. (AV)

54 (BYZ) οταν <3752> {CONJ} δε <1161> {CONJ} το <3588> {T-NSN} φθαρτον <5349> {A-NSN} τουτο <3778> {D-NSN} ενδύσεται <1746> (5672) {V-AMS-3S} αφθαρσίαν <861> {N-ASF} και <2532> {CONJ} το <3588> {T-NSN} θνητον <2349> {A-NSN} τουτο <3778> {D-NSN} ενδύσεται <1746> (5672) {V-AMS-3S} αθανασίαν <110> {N-ASF} τότε <5119> {ADV} γενήσεται <1096> (5695) {V-FDI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM} ο <3588> {T-NSM} γεγραμμενος <1125> (5772) {V-RPP-NSM} κατεπόθη <2666> (5681) {V-API-3S} ο <3588> {T-NSM} θανατος <2288> {N-NSM} εις <1519> {PREP} νικος <3534> {N-ASN} (BYZ)

54 (BYZa) Όταν δε τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος. (BYZa)

Word Study – 1 Cor 15:54

110 αθανασία athanasia *ath-an-as-ee'-ah* from a compound of **1** (as a negative particle) and **2288**; TDNT-3:22,312; {See TDNT 299} n f

AV-immortality 3; 3

1) undying, immortality, everlasting

861 αφθαρσία aphtharsia *af-thar-see'-ah* from **862**; TDNT-9:93,1259; {See TDNT 829} n f

AV-incorruption 4, immortality 2, sincerity 2; 8

1) incorruption, perpetuity

2) purity, sincerity, incorrupt

1096 γίνομαι ginomai *ghin'-om-ah-ee* a prolongation and middle voice form of a primary verb; TDNT-1:681,117; {See TDNT 156} v

AV-be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + **3361** 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

1) to become, i.e. to come into existence, begin to be, receive being

2) to become, i.e. to come to pass, happen

2a) of events

3) to arise, appear in history, come upon the stage

3a) of men appearing in public

4) to be made, finished

4a) of miracles, to be performed, wrought

5) to become, be made

1125 γραφω grapho *graf'-o* a root word; TDNT-1:742,128; {See TDNT 164} v

AV-write 206, writing 1, describe 1, vr write 1; 209

1) to write, with reference to the form of the letters

1a) to delineate (or form) letters on a tablet, parchment, paper, or other material

2) to write, with reference to the contents of the writing

2a) to express in written characters

2b) to commit to writing (things not to be forgotten), write down, record

2c) used of those things which stand written in the sacred books (of the OT)

2d) to write to one, i.e. by writing (in a written epistle) to give information, directions

3) to fill with writing

4) to draw up in writing, compose

1161 δε de *deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

1) but, moreover, and, etc.

1519 εις eis *ice* a primary preposition; TDNT-2:420,211; {See TDNT 220} prep

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774

1) into, unto, to, towards, for, among

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"For" (as used in Ac 2:38 "for the forgiveness ... ") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

1746 ενδουω enduo *en-doo'-o* from **1722** and **1416** (in the sense of sinking into a garment); TDNT-2:319,192; {See TDNT 202} v

AV-put on 18, clothed with 2, clothed in 2, have on 2, clothe with 1, be endued 1, arrayed in 1, be clothed 1, vr put on 1; 29

1) to sink into (clothing), put on, clothe one's self

2288 θανατος thanatos *than'-at-os* from **2348**; TDNT-3:7,312; {See TDNT 299} n m

AV-death 117, deadly 2; 119

1) the death of the body

1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended

1b) with the implied idea of future misery in hell

1b1) the power of death

1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin

2) metaph., the loss of that life which alone is worthy of the name,

2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell

3) the miserable state of the wicked dead in hell

4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell

2349 θνητος thnetos *thnay-tos'* from **2348**; TDNT-3:21,312; {See TDNT 299} adj

AV-mortal 5, mortality + **3588** 1; 6

1) liable to death, mortal

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2666 καταπινω katapino *kat-ap-ee'-no* from **2596** and **4095**; TDNT-6:158,841; {See TDNT 631} v

AV-swallow 4, swallow 1, drown 1, devour 1; 7

- 1) to drink down, swallow down
- 2) to devour
- 3) to swallow up, destroy

3056 λογος logos *log'-os* from **3004**; TDNT-4:69,505; {See TDNT 431 } n m

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

1) of speech

- 1a) a word, uttered by a living voice, embodies a conception or idea
- 1b) what someone has said
 - 1b1) a word
 - 1b2) the sayings of God
 - 1b3) decree, mandate or order
 - 1b4) of the moral precepts given by God
 - 1b5) Old Testament prophecy given by the prophets
 - 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
- 1c) discourse
 - 1c1) the act of speaking, speech
 - 1c2) the faculty of speech, skill and practice in speaking
 - 1c3) a kind or style of speaking
 - 1c4) a continuous speaking discourse-instruction
- 1d) doctrine, teaching
- 1e) anything reported in speech; a narration, narrative
- 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
- 1g) the thing spoken of or talked about; event, deed

2) its use as respect to the MIND alone

- 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
- 2b) account, i.e. regard, consideration
- 2c) account, i.e. reckoning, score
- 2d) account, i.e. answer or explanation in reference to judgment
- 2e) relation, i.e. with whom as judge we stand in relation
 - 2e1) reason would
- 2f) reason, cause, ground

3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

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This term was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1. **See Gill on "Joh 1:1"**.

3534 νικος nikos *nee'-kos* from **3529**; TDNT-4:942,634; {See TDNT 523 } n n

AV-victory 4; 4

- 1) victory
- 2) to utterly vanquish

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3752 οταν hotan *hot'-an* from **3753** and **302**; ; particle

AV-when 115, as soon as 2, as long as 1, that 1, whensoever 1, while 1, till + **1508** 1; 122

1) when, whenever, as long as, as soon as

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron

5119 τότε tote *tot'-eh* from (the neuter of) **3588** and **3753**; ; adv
AV-then 149, that time 4, when 1, not tr 5; 159
1) then
2) at that time

5124 τούτο touto *too'-to* neuter singular nominative or accusative case of **3778**; ; pron
AV-this 199, therefore + **1223** 44, that 22, for this cause + **1223** 14, wherefore + **1223** 7, it 5, not tr 1, misc 25;
317
1) that (thing), this (thing)

5349 φθαρτός phthartos *fthar-tos'* from **5351**; TDNT-9:93,1259; {See TDNT 829} adj
AV-corruptible 6; 6
1) corruptible, perishing

TVM: Aorist **5777**, Middle **5785**, Subjunctive **5792**, Count: 43

TVM: Aorist **5777**, Passive **5786**, Indicative **5791**, Count: 602

TVM: Future **5776**, Middle Deponent **5788**, Indicative **5791**, Count: 271

TVM: Perfect **5778**, Passive **5786**, Participle **5796**, Count: 463

Commentaries – 1 Cor 15:54

(barnes)

Verse 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is {e} swallowed up in victory.

Ver. 54. **So when**, etc. In that future glorious world, when all this shall have been accomplished.

Then shall be brought to pass. Then shall be fully accomplished; these words shall then receive their entire fulfilment; or this event shall meet all that is implied in these words.

The saying that is written. What is written, or the record which is made. These words are quoted from Isa 25:8; and the fact that Paul thus quotes them, and the connexion in which they stand, prove that they had reference to the times of the gospel, and to the resurrection of the dead. Paul does not quote directly from the Hebrew, or from the Seventy, but gives the substance of the passage.

Death. Referring here, undoubtedly, to death in the proper sense; death as prostrating the living, and consigning them to the grave.

Is swallowed up. καταποθη (from καταπινω, to drink down, to swallow down) means to absorb, {Re 12:16} to overwhelm, to drown, {Heb 11:29} and then to destroy or remove. The idea may be taken from a whirlpool, or maelstrom, that absorbs all that comes near it; and the sense is, that he will abolish or remove death; that is, cause it to cease from its ravages and triumphs.

In victory, εις νικος. Unto victory; so as to obtain a complete victory. The Hebrew {Isa 25:8} is וערבעה. The Seventy often render the word וערבעה, which properly means splendour, purity, trust, perpetuity, eternity, perfection, by νικος, victory, 2Sa 2:26 Job 36:7 La 3:18 5:20 Am 1:11 8:7. The Hebrew word here may be rendered either *unto the end*, i.e., to completeness or perfection, or unto victory, with triumph. It matters little which is the meaning, for they both come to the same thing. The idea is, that the power and dominion of death shall be entirely destroyed, or brought to an end.

{e} "is swallowed up" Isa 25:8

(Gill)

Ver. 54. **So when this corruptible shall have put on incorruption, &c.]** As at the coming of Christ, both the bodies of living saints, and of dead ones being raised, will: and this

mortal shall have put on immortality; which will be the case, in the resurrection morn:

then shall be brought to pass that saying that is written; then that passage will have its full accomplishment, which stands in Isa 25:8 where it is read,

he will swallow up death in victory, or "for ever". That is, the Messiah shall by his death, and resurrection from the dead, obtain such an entire victory over death, not only for himself, but for all his people, that in the resurrection morn, when they will be all raised from the dead, death will be so swallowed up, that it will be no more: the Jews acknowledge that this prophecy belongs to the times of the Messiah; so they say {p}, that "the Messiah shall descend from Pharez, and in his day the holy blessed God will cause death to be swallowed up, as it is said, Isa 25:8 "he shall swallow up death in victory"":

and again {q},

"when the King Messiah comes, the holy blessed God will raise up those that sleep in the dust, as it is written, he shall swallow up death in victory":

they also say {r}, that this passage refers to future time, and to the world to come. The prophet expresses it actively, it being a prediction of what was to be done by the Messiah; the apostle cites it passively, as being accomplished by him after the resurrection, and considered as a part of the song sung by the risen saints; to which is added,

{p} Shemot Rabba, sect. 20. fol. 131. 4.

{q} Zohar in Gen. fol. 73. 1.

{r} Zohar in, Exod. fol. 108. 1, 2, 4. Misn. Moed Katon. c. 3. sect. 9. Zohar iu Lev. fol. 46. 3. Yade Mose in Shirhashirim Rabba, fol. 20. 1. Echa Rabbati, fol. 48. 2.

(Hodge)

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

When the change above described has been accomplished, when once the resurrection has taken place, then, according to the language of Scripture, death shall be completely conquered. Not only shall those over whom he had triumphed, and whom he had so long detained in the prison of the grave, be delivered from his power, but there shall be no more death. The passage quoted is Isa 25:8 "He will swallow up death in victory." In Hebrew the last words mean literally *for ever*. They are, however, frequently translated by the LXX as they are here rendered by the apostle. The sense is the same. The victory over death is to be complete and final.

(JFB)

54. then — not before. Death has as yet *a sting* even to the believer, in that his *body* is to be under its power till the resurrection. But then the sting and power of death shall cease for ever.

Death is swallowed up in victory — In *Hebrew* of Isa 25:8, from which it is quoted, "*He* (Jehovah) *will swallow up* death in victory"; that is, *for ever*: as "in victory" often means in *Hebrew* idiom (Jer 3:5 La 5:20). Christ will swallow it up *so altogether victoriously* that it shall never more regain its power (compare Ho 6:2 13:14 2Co 5:4 Heb 2:14,15 Re 20:14 21:4).

(RWP)

Shall have put on (ενδυσηται). First aorist middle subjunctive with οταν whenever, merely indefinite future, no *futurum exactum*, merely meaning, "whenever shall put on," not "shall have put on."

Is swallowed up (κατεποθη). First aorist passive indicative of καταπινω, old verb to drink down, swallow down. Perfective use of κατα- where we say "up," "swallow up." Timeless use of the aorist tense. Paul changes the active voice καταπιεν in Isa 25:8 to the passive. Death is no longer victory. Theodotion reads the Hebrew verb (*bullā*, for *billa*,) as passive like Paul. It is the "final overthrow of the king of Terrors" (Findlay) as shown in Heb 2:15.

(Trapp)

Ver. 54. **Death is swallowed up]** As the fuel is swallowed up by the fire; as the sorcerers' serpents were swallowed up by Moses' serpent.

Text – 1 Cor 15:55

55 (ASV) {1} O death, where is thy victory? O death, where is thy sting? {1} Ho 13:14 } (ASV)

55 (AV) O death <2288>, where <4226> is thy <4675> sting <2759>? O grave <86>, where <4226> is thy <4675> victory <3534>? {grave: or, hell} (AV)

55 (BYZ) που <4226> {ADV-I} σου <4771> {P-2GS} θανάτε <2288> {N-VSM} το <3588> {T-NSN} κέντρον <2759> {N-NSN} που <4226> {ADV-I} σου <4771> {P-2GS} ἀδῆ <86> {N-VSM} το <3588> {T-NSN} νίκος <3534> {N-NSN} (BYZ)
 55 (BYZa) Ποῦ σου, Θάνατε, τὸ κέντρον; Ποῦ σου, Ἄδῆ, τὸ νίκος; (BYZa)

 Word Study – 1 Cor 15:55

86 Ἀδῆς hades *hah'-dace* from **1** (as negative particle) and **1492**; TDNT-1:146,22; {See TDNT 22} n pr loc
 AV-hell 10, grave 1; 11

- 1) name Hades or Pluto, the god of the lower regions
- 2) Orcus, the nether world, the realm of the dead
- 3) later use of this word: the grave, death, hell

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, Lu 16:23; Re 20:13,14; a very uncomfortable place. TDNT.

{hades might in certain places be translated as its entomology shows: unseen. so that in Mat 16:18 the gates of hades along with Ru 4:1 where the kinsman-redeemer went to the gates (the place where the town elders met for court). In Mat 16:18 therefore, the gates of hades might better be translated the councils of the unseen which matches closely with Eph 6:12. NEC}

2288 θάνατος thanatos *than'-at-os* from **2348**; TDNT-3:7,312; {See TDNT 299} n m
 AV-death 117, deadly 2; 119

- 1) the death of the body
 - 1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended
 - 1b) with the implied idea of future misery in hell
 - 1b1) the power of death
 - 1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin
- 2) metaph., the loss of that life which alone is worthy of the name,
 - 2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell
- 3) the miserable state of the wicked dead in hell
- 4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell

2759 κέντρον kentron *ken'-tron* from kenteo (to prick); TDNT-3:663,427; {See TDNT 381} n n
 AV-sting 3, prick 2; 5

- 1) a sting, as that of bees, scorpions, locusts. Since animals wound by their sting and even cause death, Paul attributes death, personified as a sting, i.e. a deadly weapon
- 2) an iron goad, for urging on oxen, horses and other beasts of burden
 - 2a) hence the proverb, "to kick against the goad," i.e. to offer vain and perilous or ruinous resistance

3534 νίκος nikos *nee'-kos* from **3529**; TDNT-4:942,634; {See TDNT 523} n n
 AV-victory 4; 4

- 1) victory
- 2) to utterly vanquish

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

4226 που που *poō* genitive case of an interrogative pronoun pos (what) otherwise obsolete (perhaps the same as **4225** used with the rising slide of enquiry); ; adv

AV-where 37, whither 10; 47

- 1) somewhere
- 2) nearly
- 3) with numerals: somewhere about, about

4675 σου sou *soo* genitive case of **4771**; ; pron

4771 σου su *soo* the person pronoun of the second person singular; ; pron
AV-thou 178; 178
1) you

Commentaries – 1 Cor 15:55

(barnes)

Verse 55. O {a} death, where is thy sting? O {1} grave, where is thy victory?

Ver. 55. **O death.** This triumphant exclamation is the commencement of the fourth division of the chapter — the practical consequences of the doctrine. It is such an exclamation as every man with right feelings will be disposed to make, who contemplates the ravages of death; who looks upon a World where in all forms he has reigned, and who then contemplates the glorious truth, that a complete and final triumph has been obtained over this great enemy of the happiness of man, and that man would die no more. It is a triumphant view which bursts upon the soul as it contemplates the fact that the work of the second Adam has repaired the ruins of the first, and that man is redeemed; his body will be raised; not another human being should die, and the work of death should be ended. Nay, it is more. Death is not only at an end; it shall not only cease, but its evils shall be repaired; and the glory and honour shall encompass the body of man, such as would have been unknown had there n no death. No commentary can add to the beauty and force of the language in this verse; and the best way to see its beauty, and to enjoy it, is to sit down and think of DEATH; of what death has been, and has done; of the millions and millions that have died; of the earth strewed with the dead, and “arched with graves”; *of our own death*; the certainty that we must die, and our parents, and brothers, and sisters, and children, and friends; that all, all must die; — and *then* to suffer the truth, in its full-orbed splendour, to rise upon us, that the time will come when DEATH SHALL, BE AT AN END. Who, in such contemplation, can refrain from the language of triumph, and from hymns of praise?

Where is thy sting? The word which is here rendered sting (κεντρον) denotes, properly, a prick, a point; hence a goad or stimulus; i.e., a rod or staff with an iron point, for goading oxen, **See Barnes "Ac 9:5"**;) and then a *sting* properly, as of scorpions, bees, etc. It denotes here a venomous thing, or weapon, applied to death personified, as if death employed it to destroy life, as the sting of a bee or a scorpion is used, The idea is derived from the venomous sting of serpents, or other reptiles, as being destructive and painful. The language here is the language of exultation, as if that was taken away or destroyed.

O grave, αδη. Hades, the place of the dead. It is not improperly rendered, however, *grave*. The word properly denotes a place of darkness; then the world, or abodes of the dead. According to the Hebrews, hades, or sheol, was a vast subterranean receptacle, or abode, where the souls of the dead existed. It was dark, deep, still, awful. The descent to it was through the grave; and the spirits of all the dead were supposed to be assembled there; the righteous occupying the *upper* regions, and the wicked the lower. **See Barnes "Isa 14:9"**. Compare Lowth, Lect. on Heb. Poet. vii. Campbell, Prel. Diss. vi. part 2, & 2. It refers here to the dead; and means that the grave, or hades, should no longer have a victory.

Thy victory? Since the dead are to rise; since all the graves are to give up all that dwell in them; since no man will die after that, where is its victory? It is taken away. It is despoiled. The power of death and the grave is vanquished, and Christ is triumphant over all. It has been well remarked here, that the words in this verse rise above the plain and simple language of prose, and resemble a hymn, into which the apostle breaks out in view of the glorious truth which is here presented to the mind. The whole verse, is indeed a somewhat loose quotation from Ho 13:14, which we translate —

“O death, I will be thy plagues;
O grave, I will be thy destruction.”

But which the Seventy render —

“O death, where is thy punishment?
O grave, where is thy sting?”

Probably Paul did not intend this as a direct quotation; but he spoke as a man naturally does who is familiar with the language of the Scriptures, and used it to express the sense which he intended, without meaning to make a direct and literal quotation. The form which Paul uses is so poetic in its structure, that Pope has adopted it, with only a change in the location of the members, in the "Dying Christian":

“O grave, where is thy victory!

O death, where is thy sting."

{a} "death" Ho 13:14

{l} "grave" "hell"

(Gill)

Ver. 55. **O death, where is thy sting?** &c.] These words, with the following clause, are taken out of Ho 13:14 and that they belong to the times of the Messiah, the ancient Jews acknowledge; and the Chaldee paraphrase interprets them of the Logos, or Word of God, rendering them thus,

"my Word shall be among them to kill, and my Word to destroy";

wherefore the apostle is not to be charged with a misapplication of them, nor with a perversion of them, as he is by the Jew {s}; in the prophet they are thus read, "O death, I will be thy plagues, O grave, I will be thy destruction"; between which, and the apostle's citation of them, there is some difference; the word אהי, which we render in both clauses, "I will be," the apostle translates "where," and that very rightly, and so it should be rendered there; and so it is by the Septuagint interpreters, who render the whole as he, with a little variation, "where is thy revenge, O death? where is thy sting, O grave?" and so the Arabic version of Hosea still nearer the apostle, "where is now thy victory, O death?" or "where is thy sting, O grave?" and even the Chaldee paraphrase on Ho 13:14 renders the same word "where"; for instead of, "I will be thy king," the Targum reads, אן מלכך, "where is thy king?" and Aben Ezra, a Jewish writer of great note, on Ho 13:14 observes, that there are some that say the word is to be inverted as if it was איה, "where," and he adds, and it is right; a like observation he makes on those words in 1Co 15:14 and that that is the true sense of the word in both verses, is attested by Ebn Jannahius Tanchuma {t}; so that the apostle is thus far to be justified, in his citation of this passage: it is further to be observed, that instead of "thy plagues," he reads, "thy sting"; and I doubt not, but that among the many things which דבר signifies, as it must be owned it does signify the plague, or pestilence, see Ps 90:6 and which perhaps is so called, from the venomous nature of it, and the poisonous sting that is in it, so likewise a sting, though there is no instance of it; certain it is, that bees are called דבריים, and as Cocceius {u} observes, from their sting; and so in the Chaldee and Arabic languages, a bee, or a wasp, is called דברא; and it is to such sort of creatures, that the allusion is here made; who having lost their stings, can do no hurt; and which will be the case of death in the resurrection morn, when risen saints will insult over it in this triumphant manner; having nothing more to fear from it, any more than a man has to be afraid of any animal whatever, that has lost its sting: and in the following clause,

O grave, where is thy victory? instead of "destruction," as it must be allowed the word קטב signifies, see Ps 90:6 the apostle reads victory; but then there is no difference in the sense; for the grave gets its victory over its thousands, and ten thousands, and ten thousand times ten thousands, and millions of millions, by the destruction of them, which now it glories in, and boasts of; but in the resurrection morn, when its destruction will be at an end, the triumphant saints may reasonably ask, where is its boasted victory, since it can destroy no longer.

{s} R. Isaac Chizzuk Emuna, par. 2. c. 87. p. 463.

{t} Apud Pocock. Not. Miscellan. ad Port. Mosis, p. 69, 70.

{u} Lex. Heb. in rad. דבר.

(Hodge)

O death, where (is) thy sting? O grave, where (is) thy victory?

The apostle places himself and his readers in presence of the Saviour and of the risen dead arrayed in immortality; and in view of that majestic scene he breaks out in these words of triumph: 'Christ has conquered. His people are redeemed. Death is disarmed. Hades is no more.' Death is addressed under the figure of an animal armed with a poisonous sting which pierces even to the soul; for that sting is sin. **The grave**, or the Greek word Hades, means, *what is unseen, the invisible world*, the abode of the dead in the widest sense. It depends on the context whether the immediate reference be to the grave, the place of departed spirits, or hell, in the modern sense of that word. Here where the special reference is to the bodies of men and to the delivery of them from the power of death, it is properly rendered the grave. The only sense in which the body can be in Hades is that it is in the grave. The apostle is not speaking of the delivery of the souls of men from any intermediate state, but of the redemption of the body. In Ho 13:14 God says, "O death, I will be thy plagues; O grave, I will be thy destruction." This is a literal version of the Hebrew. The Vulgate comes near to it, *Ero mors tua, O mors i Morsus tuus ero, inferne!* The LXX depart from the figure, "Where is thy judgment (or vengeance), O death? where is thy sting, O grave?" These are all different forms of expressing the idea that death and the grave are completely conquered. The apostle does not quote the prophet. He expresses an analogous idea in analogous terms. In speaking of death as furnished with a sting, the most natural figure is

that of a scorpion. Others say that κεντρον here means a *goad*, and that death is compared to a man driving animals before him with such an instrument. The power of a goad is as nothing to that of the sting of a scorpion, Re 9:5,6,10, and the figure is therefore far more forcible as commonly understood. {1}

{1} The MSS. B. D. E. F. G., and most of the versions, read, που σου, θαντε, το κεντρον; που σου, θανατε, το νικος; where, *O death, is thy sting? where, O death, thy victory?* A reading which Tischendorf and other modern editors have adopted.

(JFB)

55. Quoted from Ho 13:14, substantially; but freely used by the warrant of the Spirit by which Paul wrote. The *Hebrew* may be translated, "O death, where are thy plagues? Where, O Hades, is thy destruction?" The *Septuagint*, "Where is thy victory (literally, *in a lawsuit*), O death? Where is thy sting, O Hades? ... Sting" answers to the *Hebrew* "plagues," namely, a poisoned *sting* causing *plagues*. Appropriate, as to the old serpent (Ge 3:14,15 Nu 21:6). "Victory" answers to the *Hebrew* "destruction." Compare Isa 25:7, "*destroy ... veil ... over all nations*," namely, *victoriously destroy* it; and to "in victory" (1Co 15:54), which he triumphantly repeats. The "where" implies their past victorious destroying power and sting, now gone for ever; obtained through Satan's triumph over man in Eden, which enlisted God's law on the side of Satan and death against man (Ro 5:12,17,21). The souls in Hades being freed by the resurrection, death's sting and victory are gone. For "O grave," the oldest manuscripts and versions read, "O death," the second time.

(RWP)

Victory (νικος). Late form of νικη.

O death (θανατε). Second instance. Here Paul changes Hades of the LXX for Hebrew Sheol (Hos 13:14) to death. Paul never uses Hades.

Thy sting (σου το κεντρον). Old word from κεντρωω, to prick, as in Ac 26:14. In Re 9:10 of the sting of locusts, scorpions. The serpent death has lost his poison fangs.

(Trapp)

Ver. 55. **Death, where is thy sting?**] This is the sharpest and the shrillest note, the boldest and the bravest challenge, that ever man rang in the ears of death. *Sarcasmo constat et hostili derisione, qua mors ridenda propinatur*, saith one. Death is here out-braved, called craven to his face, and bidden do his worst (*Tollitur mors, non ne fiat, sed ne obsit*. Aug.). Death destroy, let it not happen but let it not hurt. So Simeon sings out his soul, Hilarion chides it out, Ambrose is bold to say, I am neither ashamed to live, nor afraid to die. Anne Askew, the martyr, thus subscribeth her own confession: Written by me, Anne Askew, that neither wisheth for death, nor feareth his might; and as merry as one that is bound towards heaven. Mr Bradford being told he should be burned the next day, put off his cap, and lifting up his eyes, praised God for it.

Text – 1 Cor 15:56

56 (ASV) The sting of death is sin; and the power of sin is the law: (ASV)

56 (AV) <1161> The sting <2759> of death <2288> is sin <266>; and <1161> the strength <1411> of sin <266> is the law <3551>. (AV)

56 (BYZ) το <3588> {T-NSN} δε <1161> {CONJ} κεντρον <2759> {N-NSN} του <3588> {T-GSM} θανατου <2288> {N-GSM} η <3588> {T-NSF} αμαρτια <266> {N-NSF} η <3588> {T-NSF} δε <1161> {CONJ} δυναμις <1411> {N-NSF} της <3588> {T-GSF} αμαρτιας <266> {N-GSF} ο <3588> {T-NSM} νομος <3551> {N-NSM} (BYZ)

56 (BYZa) Τὸ δὲ κέντρον τοῦ θανάτου ἢ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος: (BYZa)

Word Study – 1 Cor 15:56

266 αμαρτια hamartia *ham-ar-tee'-ah* from **264**; TDNT-1:267,44; {See TDNT 54} n f

AV-sin 172, sinful 1, offense 1; 174

1) equivalent to **264**

1a) to be without a share in

1b) to miss the mark

1c) to err, be mistaken

1d) to miss or wander from the path of uprightness and honour, to do or go wrong

1e) to wander from the law of God, violate God's law, sin

2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act

3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry **5879**

1161 δε de *deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

1) but, moreover, and, etc.

1411 δυναμις *dunamis doo'-nam-is* from **1410**; TDNT-2:284,186; {See TDNT 201} n f

AV-power 77, mighty work 11, strength 7, miracle 7, might 4, virtue 3, mighty 2, misc 9; 120

1) strength power, ability

1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth

1b) power for performing miracles

1c) moral power and excellence of soul

1d) the power and influence which belong to riches and wealth

1e) power and resources arising from numbers

1f) power consisting in or resting upon armies, forces, hosts

For Synonyms see entry **5820**

2288 θανατος *thanatos than'-at-os* from **2348**; TDNT-3:7,312; {See TDNT 299} n m

AV-death 117, deadly 2; 119

1) the death of the body

1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended

1b) with the implied idea of future misery in hell

1b1) the power of death

1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin

2) metaph., the loss of that life which alone is worthy of the name,

2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell

3) the miserable state of the wicked dead in hell

4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell

2759 κεντρον *kentron ken'-tron* from *kenteo* (to prick); TDNT-3:663,427; {See TDNT 381} n n

AV-sting 3, prick 2; 5

1) a sting, as that of bees, scorpions, locusts. Since animals wound by their sting and even cause death, Paul attributes death, personified as a sting, i.e. a deadly weapon

2) an iron goad, for urging on oxen, horses and other beasts of burden

2a) hence the proverb, "to kick against the goad," i.e. to offer vain and perilous or ruinous resistance

3551 νομος *nomos nom'-os* from a primary *nemo* (to parcel out, especially food or grazing to animals);

TDNT-4:1022,646; {See TDNT 526} n m

AV-law 197; 197

1) anything established, anything received by usage, a custom, a law, a command

1a) of any law whatsoever

1a1) a law or rule producing a state approved of God

1a1a) by the observance of which is approved of God

1a2) a precept or injunction

1a3) the rule of action prescribed by reason

1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents

1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love

1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

For Synonyms see entry **5918**

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

(barnes)

Verse 56. The {b} sting of death is sin; and the {c} strength of sin is the law.

Ver. 56. **The sting of death.** The sting which death bears; that with which he effects his purpose; that which is made use of to inflict death; or that which is the cause of death. There would be no death without sin. The apostle here *personifies* death, as if it were a living being, and as making use of sin to inflict death, or as being the sting, or envenomed instrument, with which he inflicts the mortal agony. The idea is, that sin is the cause of death. It introduced it; it makes it certain; it is the cause of the pain, distress, agony, and horror which attends it. Had there been no sin, men would not have died. If there were no sin, death would not be attended with horror or alarm. For why should innocence be afraid to die? What has innocence to fear anywhere in the universe of a just God? The fact, therefore, that men die, is proof that they are sinners; the fact that they feel horror and alarm, is proof that they feel themselves to be guilty, and that they are afraid to go into the presence of a holy God. If *this* be taken away, if sin be removed, of course the horror, and remorse, and alarm which it is fitted to produce will be removed also.

Is sin. Sin is the cause of it. **See Barnes "Ro 5:12"**.

The strength of sin. Its power over the mind; its terrific and dreadful energy; and *especially* its power to produce alarm in the hour of death.

Is the law. The pure and holy law of God. This idea Paul has illustrated at length in Ro 7:9-13. **See Barnes "Ro 7:9"**, and Ro 7:10-13, he probably made the statement here in order to meet the Jews, and to show that the law of God had no power to take away the fear of death; and that, therefore, there was need of the gospel, and that this alone could do it. The Jews maintained that a man might be justified and saved by obedience to the law. Paul here shows that it is the law which gives its chief rigour to sin, and that it does not tend to subdue or destroy it; and that power is seen most strikingly in the pangs and horrors of a guilty conscience on the bed of death. There was need, therefore, of the gospel, which alone could remove the cause of these horrors, by taking away sin, and thus leaving the pardoned man to die in peace. **See Barnes "Ro 4:15"**.

{b} } "sting" Ro 6:23

{c} } "strength" Ro 4:15

(Gill)

Ver. 56. **The sting of death is sin, &c.]** Death has a sting, and which was originally in it, and that is sin; sin is the cause of death, it is what has given rise and being to it; it entered into the world by it, and is supported in its empire through it; it gives it its resistless power, which reaches to all sorts of persons, young and old, rich and poor, high and low, bond and free; it gives it all its bitterness, agonies, and miseries; and it is by that it does all the hurt and mischief it does; and it may fitly be compared to a sting, for its poisonous and venomous nature:

and the strength of sin is the law; not that the law of God is sinful, or encourages sin: it forbids it under the severest penalty; but was there no law there would be no sin, nor imputation of it; sin is a transgression of the law: moreover, the strength of sin, its evil nature, and all the dreadful aggravations of it, and sad consequences upon it, are discovered and made known by the law; and also the strength of it is drawn out by it, through the corruption of human nature; which is irritated and provoked the more to sin, through the law's prohibition of it; and this is not the fault of the law, but is owing to the vitiosity of nature; which the more it is forbidden anything, the more desirous it is of it; to which may be added, that sin is the more exceeding sinful, being committed against a known law, and that of the great lawgiver, who is able to save and to destroy; whose legislative power and authority are slighted and trampled upon by it, which makes the transgression the more heinous; it is the law which binds sin upon a man's conscience, accuses him of it, pronounces him guilty, curses, condemns, and adjudges him to death for it.

(Hodge)

The sting of death (is) sin; and the strength of sin (is) the law.

The sting of death is sin; that is, death would have no power to injure us if it were not for sin. This is true for two reasons. 1. Because if there were no sin there would be no death. Death is by sin, Ro 5:12. 2. Because sin gives death, when it has been introduced, all its terrors. If sin be pardoned, death is harmless. It can inflict no evil. It becomes a mere transition from a lower to a higher state. **The strength of sin is the law.** This must be the law of God in its widest sense; not the Mosaic law, which would make the declaration amount to nothing.

The law is the strength of sin for two reasons. 1. Because without law there would be no sin, Ro 4:15. The very idea of sin is want of conformity on the part of moral creatures to the law of God. If there be no standard to which we are bound to be conformed, there can be no such thing as want of conformity. Sin is the correlative, not of reason, nor of expediency, but of law. If you take away law, men may act unreasonably, or in a way injurious to themselves or others, but they cannot sin. 2. Because if there be no law there can be no condemnation. Sin is not imputed where there is no law, Ro 5:13. There is still another reason, which, though presented elsewhere by the apostle, is foreign to this connection, and that is, that the law not only reveals and condemns sin, but it exasperates and ex. cites it, and thus gives it strength, Ro 7:8-12.

(JFB)

56. If there were no sin, there would be no death. Man's transgression of the law gives death its lawful power. **strength of sin is the law** — Without the law sin is not perceived or imputed (Ro 3:20 4:15 5:13). The law makes sin the more grievous by making God's will the clearer (Ro 7:8-10). Christ's people are no longer "under the law" (Ro 6:14).

(RWP)

The power of sin (η δυναμις της αμαρτιας). See Ro 4:15; 5:20; 6:14; 7; Ga 2:16; 3:1-5:4 for Paul's ideas here briefly expressed. In man's unrenewed state he cannot obey God's holy law.

(Trapp)

Ver. 56. **The sting of death is sin]** Christ having unstinged death, and as it were disarmed it, we may safely now put it into our bosoms, as we may a snake whose sting is pulled out. If it shoot forth now a sting at us, it is but an enchanted sting, as was that of the sorcerers' serpents. Buzz it may about our ears, as a drone bee; but sting us it cannot. Christ, as he hath taken away not sin itself, but the guilt of sin; so not death itself, but the sting of death.

Text – 1 Cor 15:57

57 (ASV) but thanks be to God, who giveth us the victory through our Lord Jesus Christ. (ASV)

57 (AV) But <1161> thanks <5485> *be* to God <2316>, which <3588> giveth <1325> (5723) us <2254> the victory <3534> through <1223> our <2257> Lord <2962> Jesus <2424> Christ <5547>. (AV)

57 (BYZ) τω <3588> {T-DSM} δε <1161> {CONJ} θεω <2316> {N-DSM} χαρις <5485> {N-NSF} τω <3588> {T-DSM} διδόντι <1325> (5723) {V-PAP-DSM} ημιν <1473> {P-IDP} το <3588> {T-ASN} νικος <3534> {N-ASN} δια <1223> {PREP} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-IGP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} (BYZ)

57 (BYZa) τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. (BYZa)

Word Study – 1 Cor 15:57

1161 δε *de deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

1) but, moreover, and, etc.

1223 δια *dia dee-ah* a primary preposition denoting the channel of an act; TDNT-2:65,149; {See TDNT 184} prep AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + **5124** 44, for this cause + **5124** 14, because 52, misc 86; 646

1) through

1a) of place

1a1) with

1a2) in

1b) of time

1b1) throughout

1b2) during

1c) of means

1c1) by

1c2) by the means of

2) through

- 2a) the ground or reason by which something is or is not done
 2a1) by reason of
 2a2) on account of
 2a3) because of for this reason
 2a4) therefore
 2a5) on this account

1325 δίδωμι *didomi did'-o-mee* a prolonged form of a primary verb (which is used as an altern. in most of the tenses); TDNT-2:166,166; {See TDNT 191 } v

AV-give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25; 413

- 1) to give
 2) to give something to someone
 2a) of one's own accord to give one something, to his advantage
 2a1) to bestow a gift
 2b) to grant, give to one asking, let have
 2c) to supply, furnish, necessary things
 2d) to give over, deliver
 2d1) to reach out, extend, present
 2d2) of a writing
 2d3) to give over to one's care, intrust, commit
 2d3a) something to be administered
 2d3b) to give or commit to someone something to be religiously observed
 2e) to give what is due or obligatory, to pay: wages or reward
 2f) to furnish, endue
 3) to give
 3a) to cause, profuse, give forth from one's self
 3a1) to give, hand out lots
 3b) to appoint to an office
 3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them
 3d) to give one to someone as his own
 3d1) as an object of his saving care
 3d2) to give one to someone, to follow him as a leader and master
 3d3) to give one to someone to care for his interests
 3d4) to give one to someone to whom he already belonged, to return
 4) to grant or permit one
 4a) to commission

For Synonyms see entry **5836**

1473 ἐγώ *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; {See TDNT 209 } pron

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my

2254 ἡμῖν *hemin hay-meen'* dative case plural of **1473**; ; pron

AV-us 161, we 13, our 2, for us 1; 177

- 1) us, we, our

2257 ἡμῶν *hemon hay-mone'* genitive case plural of **1473**; ; pron

AV-our 313, us 82, we 12, not tr 1, misc 2; 410

- 1) our, we, us

2316 θεός *theos theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; {See TDNT 305 } n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 2) the Godhead, trinity
 2a) God the Father, the first person in the trinity
 2b) Christ, the second person of the trinity
 2c) Holy Spirit, the third person in the trinity

- 3) spoken of the only and true God
 3a) refers to the things of God
 3b) his counsels, interests, things due to him
 4) whatever can in any respect be likened unto God, or resemble him in any way
 4a) God's representative or viceregent
 4a1) of magistrates and judges

2424 Ἰησοῦς Iesous *ee-ay-sooce'* of Hebrew origin **03091** ישוע; TDNT-3:284,360; {See TDNT 326} n pr m
 AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus =" Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)

2962 κύριος kurios *koo'-ree-os* from kuros (supremacy); TDNT-3:1039,486; {See TDNT 418} n m
 AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 1a) the possessor and disposer of a thing
 1a1) the owner; one who has control of the person, the master
 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 1b) is a title of honour expressive of respect and reverence, with which servants greet their master
 1c) this title is given to: God, the Messiah

For Synonyms see entry **5830**

3534 νίκος nikos *nee'-kos* from **3529**; TDNT-4:942,634; {See TDNT 523} n n
 AV-victory 4; 4

- 1) victory
 2) to utterly vanquish

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

5485 χάρις charis *khar'-ece* from **5463**; TDNT-9:372,1298; {See TDNT 840} n f
 AV-grace 130, favour 6, thanks 4, thank 4, thank + **2192** 3, pleasure 2, misc 7; 156

- 1) grace
 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
 2) good will, loving-kindness, favour
 2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
 3) what is due to grace
 3a) the spiritual condition of one governed by the power of divine grace
 3b) the token or proof of grace, benefit
 3b1) a gift of grace
 3b2) benefit, bounty
 4) thanks, (for benefits, services, favours), recompense, reward

5547 Χριστός Christos *khris-tos'* from **5548**; TDNT-9:493,1322; {See TDNT 850} adj
 AV-Christ 569; 569

Christ =" anointed"

- 1) Christ was the Messiah, the Son of God – His Title
 2) anointed

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

(barnes)

Verse 57. But thanks {d} be to God, which giveth us the victory {e} through our Lord Jesus Christ.

Ver. 57. **But thanks be to God. See Barnes "Ro 7:25"**.

Which giveth us the victory. Us who are Christians; all Christians. The victory over sin, death, and the grave. God alone is the author of this victory. He formed the plan; he executed it in the gift of his Son; and he gives it to us personally when we come to die.

Through our Lord Jesus Christ. By his death, thus destroying the power of death; by his resurrection and triumph over the grave; and by his grace imparted to us to enable us to sustain the pains of death, and giving to us the hope of a glorious resurrection. **See Barnes "Ro 7:25"; See Barnes "Ro 8:37"**.

{d} "be to God" Ro 7:25

{e} "through our" Ro 8:37 1Jo 5:4,5

(Gill)

Ver. 57. **But thanks be to God which giveth us the victory, &c.]** Over sin the sting of death, over the law the strength of sin, and over death and the grave; and which will be the ground and foundation of the above triumphant song in the resurrection morn, as it is now at this present time of praise and thankfulness to God: and it is all

through our Lord Jesus; he has got the victory over sin; he has put it away by the sacrifice of himself; he has finished and made an end of it; for though it reigns over his people before conversion, and dwells in them after it, yet in consequence of his atonement for it, it loses its governing power through the Spirit and grace of God in regeneration, and entirely its damning power over them, and in the resurrection morn will not be so much as in being in them; the view of which now fills them with joy, thanksgiving, and triumph. Christ has obtained a victory over the law; he has stopped its mouth, and answered all its demands; he has been made under, and subject to it; he has obeyed its precepts, and bore its penalty, and has delivered his from the curse and condemnation of it, so that they have nothing to fear from it; it is dead to them, and they to that: he has also abolished death by dying and rising again, so as that it shall have no more dominion over him; and he has abolished it as a penal evil to his saints; and though they die, they shall not always remain under the power of death, they shall live again, and with him for ever: he has conquered the grave by rising out of it himself, and living for evermore, having the keys of the grave in his hands; and will at the last day oblige it to give up its dead, when his victory over this, with respect to his people, will be abundantly manifest: now this victory, in all its branches, is given by God to believers; they are made to share in all the victories of Christ their head, and are more than conquerors through him; but this is not by merit, but by gift, the gift of God the Father, who gives his Son, and all things with him that are his; and this gift is a distinguishing one; it is given to us, and not to others; and which therefore calls aloud for praise and thankfulness. The title of the "ninth" psalm may be rendered, "to the conqueror over death," or "that is the author of victory over death, even to the Son, a psalm of David," Ps 9:1.

(Hodge)

But thanks (be) to God, which giveth us the victory through our Lord Jesus Christ.

The victory here meant is, of course, the victory over death and the grave. Thanks be to God, who delivers us from the power of death, redeeming even our bodies from the grave, and making us partakers of everlasting life. This is done through Jesus Christ our Lord, i. e. our divine possessor and absolute ruler. It is through him, and through him alone. 1. Because he has satisfied the demands of the law. It has no power to condemn those who are clothed in his righteousness. There is no condemnation to those who are in Christ Jesus, Ro 8:1. Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? Ro 8:33,34. Christ by his death hath destroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage, Heb 2:14,15. That is, in virtue of the death of Christ, by which the demands of justice are satisfied, Satan, the great executioner of divine justice, has no longer the right or power to detain the people of Christ under the power of death. If, therefore, it be the law which gives sin its reality and strength, and if sin gives death its sting, he who satisfies the law destroys the strength of sin, and consequently the sting of death. It is thus that Christ deprives death of all power to injure his people. It is for them disarmed and rendered as harmless as an infant. 2. But Christ not only gives us this victory through his justifying righteousness, but by his almighty power, he new creates the soul after the image of God, and, what is here principally intended, he repairs all the evils which death had inflicted. He restores us to that state, and even to more than that state, from which sin had cast us down. He rescues our

bodies from the grave, and fashions them like unto his glorious body, even by that power whereby he is able to subdue all things unto himself, Php 3:21. Had it not been for Christ, death would have reigned for ever over our fallen race; but thanks be to God, Christ hath given us the victory; so that the believer may even now say, O death, where is thy sting? O grave, where is thy victory?

(JFB)

57. to God — The victory was in no way due to ourselves (Ps 98:1).

giveth — a present certainty.

the victory — which death and Hades ("the grave") had aimed at, but which, notwithstanding the opposition of them, as well as of the law and sin, we have gained. The repetition of the word (1Co 15:54,55) is appropriate to the triumph gained.

(RWP)

But thanks be to God (τω δε θεω χαρις). Exultant triumph through Christ over sin and death as in Ro 7:25.

(Trapp)

Ver. 57. **But thanks be to God, &c.]** Here St Paul, Christ's chief herald, proclaims his victory with a world of solemnity and triumph.

Text – 1 Cor 15:58

58 ¶ (ASV) Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not *{1}* vain in the Lord. *{1}* Or void } (ASV)

58 ¶ (AV) Therefore <5620>, my <3450> beloved <27> brethren <80>, be ye <1096> (5737) steadfast <1476>, unmoveable <277>, always <3842> abounding <4052> (5723) in <1722> the work <2041> of the Lord <2962>, forasmuch as ye know <1492> (5761) that <3754> your <5216> labour <2873> is <2076> (5748) not <3756> in vain <2756> in <1722> the Lord <2962>. (AV)

58 ¶ (BYZ) ωστε <5620> {CONJ} αδελφοι <80> {N-VPM} μου <1473> {P-IGS} αγαπητοι <27> {A-VPM} εδραιτοι <1476> {A-NPM} γινεσθε <1096> (5737) {V-PNM-2P} αμετακινητοι <277> {A-NPM} περισσευοντες <4052> (5723) {V-PAP-NPM} εν <1722> {PREP} τω <3588> {T-DSN} εργω <2041> {N-DSN} του <3588> {T-GSM} κυριου <2962> {N-GSM} παντοτε <3842> {ADV} ειδοτες <1492> (5761) {V-RAP-NPM} οτι <3754> {CONJ} ο <3588> {T-NSM} κοπος <2873> {N-NSM} υμων <4771> {P-2GP} ουκ <3756> {PRT-N} εστιν <1510> (5719) {V-PAI-3S} κενος <2756> {A-NSM} εν <1722> {PREP} κυριω <2962> {N-DSM} (BYZ)

58 ¶ (BYZa) Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδοῦτες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενός ἐν κυρίῳ. (BYZa)

Word Study – 1 Cor 15:58

27 αγαπητος agapetos *ag-ap-ay-tos'* from **25**; TDNT-1:21,5; {See TDNT 10} adj

AV-beloved 47, dearly beloved 9, well beloved 3, dear 3; 62

1) beloved, esteemed, dear, favourite, worthy of love

1a) by God,

1a1) of Christ {Mt 3:17 17:5 Mr 1:11 9:7 Lu 3:22 9:35}

1a2) of men {Ro 1:7}

1b) by Christians

1b1) of one another {1Co 4:14 10:14} as opposed εχρηος **2190**, {Ro 11:28}

80 αδελφος adelphos *ad-el-fos'* from **1** (as a connective particle) and delphus (the womb); TDNT-1:144,22; {See TDNT 21} n m

AV-brothers 226, brother 113, brother's 6, brother's way 1; 346

1) a brother, whether born of the same two parents or only of the same father or mother

2) having the same national ancestor, belonging to the same people, or countryman

3) any fellow or man

4) a fellow believer, united to another by the bond of affection

5) an associate in employment or office

6) brethren in Christ

6a) his brothers by blood

6b) all men

6c) apostles

6d) Christians, as those who are exalted to the same heavenly place

277 ἀμετακίνητος *ametakinetos am-et-ak-in'-ay-tos* from 1 (as a negative particle) and a derivative of 3334; ;
adj

AV-unmoveable 1; 1

1) not to be moved from its place, unmoved

2) metaph. firmly persistent

1096 γίνομαι *ginomai ghin'-om-ahēe* a prolongation and middle voice form of a primary verb; TDNT-
1:681,117; {See TDNT 156} v

AV-be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + 3361 15, arise 13,
have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

1) to become, i.e. to come into existence, begin to be, receive being

2) to become, i.e. to come to pass, happen

2a) of events

3) to arise, appear in history, come upon the stage

3a) of men appearing in public

4) to be made, finished

4a) of miracles, to be performed, wrought

5) to become, be made

1473 ἐγώ *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-
2:343,196; {See TDNT 209} pron

AV-I 365, my 2, me 2, not tr 1; 370

1) I, me, my

1476 ἑδραῖος *hedraios hed-rah'-yos* from a derivative of *hezomai* (to sit); TDNT-2:362,200; {See TDNT 210} adj
AV-steadfast 2, settled 1; 3

1) sitting, sedentary

2) firm, immovable, steadfast

1492 οἶδα *oida oy'-da* or εἶδω *eido i'-do* a root word; TDNT-5:116,673; {See TDNT 538} v a root word; TDNT-
5:116,706; {See TDNT 559} v

AV-know 281, cannot tell + 3756 8, know how 7, wist 6, misc 19, see 314, behold 17, look 6, perceive 5, vr
see 3, vr know 1; 667

1) to see

1a) to perceive with the eyes

1b) to perceive by any of the senses

1c) to perceive, notice, discern, discover

1d) to see

1d1) i.e. to turn the eyes, the mind, the attention to anything

1d2) to pay attention, observe

1d3) to see about something 1d31) i.e. to ascertain what must be done about it

1d4) to inspect, examine

1d5) to look at, behold

1e) to experience any state or condition

1f) to see i.e. have an interview with, to visit

2) to know

2a) to know of anything

2b) to know, i.e. get knowledge of, understand, perceive

2b1) of any fact

2b2) the force and meaning of something which has definite meaning

2b3) to know how, to be skilled in

2c) to have regard for one, cherish, pay attention to (1Th 5:12)

For Synonyms see entry 5825

1510 εἶμι *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective
verb; TDNT-2:398,206; {See TDNT 218} v

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146
1) to be, to exist, to happen, to be present

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; {See TDNT 240} prep
AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2041 εργον ergon *er'-gon* from a primary (but obsolete) ergo (to work); TDNT-2:635,251; {See TDNT 254} n n
AV-work 152, deed 22, doing 1, labour 1; 176
1) business, employment, that which any one is occupied
1a) that which one undertakes to do, enterprise, undertaking
2) any product whatever, anything accomplished by hand, art, industry, or mind
3) an act, deed, thing done: the idea of working is emphasised in opp. to that which is less than work

2076 εστι esti *es-tee'* third person singular present indicative of **1510**; v
AV-is 744, are 51, was 29, be 25, have 11, not tr 15, misc 25, vr is 1; 900
1) third person singular of "to be"
Used in phrase <**3739**> <**2076**> (**5748**) in:
Mr 3:17 7:11,34 12:42 15:15 Eph 6:17 Col 1:24 Heb 7:2 Re 21:8,17
These are listed under number **3603**.

2756 κενος kenos *ken-os'* apparently a primary word; TDNT-3:659,426; {See TDNT 380} adj
AV-vain 9, in vain 4, empty 4, vain things 1; 18
1) empty, vain, devoid of truth
1a) of places, vessels, etc. which contain nothing
1b) of men
1b1) empty handed
1b2) without a gift
1c) metaph. destitute of spiritual wealth, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith
1d) metaph. of endeavours, labours, acts, which result in nothing, vain, fruitless, without effect
1d1) vain of no purpose

2873 κοπος kopos *kop'-os* from **2875**; TDNT-3:827,453; {See TDNT 404} n m
AV-labour 13, trouble + **3830** 5, weariness 1; 19
1) a beating
2) a beating of the breast with grief, sorrow
3) labour
3a) trouble
3a1) to cause one trouble, make work for him
3b) intense labour united with trouble and toil
For Synonyms see entry **5860** & **5936**

2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); TDNT-3:1039,486; {See TDNT 418} n m
AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748
1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
1a) the possessor and disposer of a thing
1a1) the owner; one who has control of the person, the master
1a2) in the state: the sovereign, prince, chief, the Roman emperor
1b) is a title of honour expressive of respect and reverence, with which servants greet their master
1c) this title is given to: God, the Messiah
For Synonyms see entry **5830**

3450 μου mou *moo* genitive of **1473**, the simpler form of **1700**; ; pron
AV-my 501, me 52, mine 19, I 11, mine own 4; 587
1) I, me, my, of me

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite

article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3754 οτι hoti *hot'-ee* neuter of **3748** as conjunction; demonstr. that (sometimes redundant); ; conj

AV-that 612, for 264, because 173, how that 21, how 11, misc 212; 1293

1) that, because, since

3756 ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ oukh *ookh* a primary word, the absolute negative cf **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

3842 παντοτε pantote *pan'-tot-eh* from **3956** and **3753**; ; adv

AV-always 29, ever 6, always 5, evermore 2; 42

1) at all times, always, ever

4052 περισσευω perisseuo *per-is-syoo'-o* from **4053**; TDNT-6:58,828; {See TDNT 619} v

AV-around 17, abundance 3, remain 3, exceed 2, increase 2, be left 1, redound 1, misc 10; 39

1) to exceed a fixed number of measure, to be left over and above a certain number or measure

1a) to be over, to remain

1b) to exist or be at hand in abundance

1b1) to be great (abundant)

1b2) a thing which comes in abundance, or overflows unto one, something falls to the lot of one in large measure

1b3) to redound unto, turn out abundantly for, a thing

1c) to abound, overflow

1c1) to be abundantly furnished with, to have in abundance, abound in (a thing), to be in affluence

1c2) to be pre-eminent, to excel

1c3) to excel more than, exceed

2) to make to abound

2a) to furnish one richly so that he has abundance

2b) to make abundant or excellent

"Abounding" is used of a flower going from a bud to full bloom.

4771 συ su *soo* the person pronoun of the second person singular; ; pron

AV-thou 178; 178

1) you

5216 υμων humon *hoo-mone'* genitive case of **5210**; ; pron

AV-your 359, you 203, ye 9, yours 5, not tr. 1, misc 6; 583

1) of yours

5620 ωστε hoste *hoco'-the* from **5613** and **5037**; ; particle

AV-so that 25, wherefore 17, insomuch that 16, therefore 9, that 6, so then 5, to 3, as 1, insomuch as 1; 83

1) so that, insomuch that

2) so then, therefore, wherefore

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

TVM: Present **5774**, Active **5784**, Participle **5796**, Count: 2549

TVM: Present **5774**, Middle or Passive Deponent **5790**, Imperative **5794**, Count: 152

TVM: Present **5774**, Not Stated **5799**, Indicative **5791**, Count: 1617

TVM: Perfect **5778**, Active **5784**, Participle **5796**, Count: 193

(barnes)

Verse 58. Therefore, my beloved brethren, {f} be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Ver. 58. **Therefore, my beloved brethren.** In view of the great and glorious truths which have been revealed to us respecting the resurrection. Paul closes the whole of this important discussion with an exhortation to that firmness in the faith which ought to result from truths so glorious, and from hopes so elevated as these truths are fitted to impart. The exhortation is so plain, that it needs little explanation; it so obviously follows from the argument which Paul had pursued, that there is little need to attempt to enforce it.

Be ye steadfast. ἐδραῖοι, from ἐδρα. Seated, sedentary, (Robinson;) perhaps with an allusion to a *statue*, (Bloomfield;) or perhaps to wrestling, and to standing one's ground, (Wolf.) Whatever may be the allusion, the sense is clear. Be firm, strong, confident in the faith, in view of the truth that you will be raised up. Be not shaken or agitated with the strifes; the temptations, and the cares of life. Be fixed in the faith, and let not the power of sin, or the sophistry of pretended philosophy, or the arts of the enemy of the soul, seduce you from the faith of the gospel.

Unmoveable. Firm, fixed, stable, unmoved. This is probably a stronger expression than the former, though meaning substantially the same thing — that we are to be firm and unshaken in our Christian hopes, and in our faith in the gospel.

Always abounding in the work of the Lord. Always engaged in doing the will of God; in promoting his glory, and advancing his kingdom. The phrase means, not only to be engaged in this, but to be engaged diligently, laboriously; excelling in this. The “work of the Lord” here means, that which the Lord requires; all the appropriate duties of Christians. Paul exhorts them to practise every Christian virtue, and to do all that they could do to further the gospel among men.

Forasmuch as ye know. Greek, *Knowing*. You know it by the arguments which have been urged for the truth of the gospel; by your deep conviction that that gospel is true.

Your labour is not in vain. It will be rewarded. It is not as if you were to die and never live again. There will be a resurrection, and you will be suitably recompensed then. What you do for the honour of God will not only be attended with an approving conscience, and with happiness here, but will be met with the glorious and eternal rewards of heaven.

In the Lord. This probably means, “Your labour or work in the Lord — i. e., in the cause of the Lord — will not be in vain.” And the sentiment of the whole verse is, that the hope of the resurrection and of future glory should stimulate us to great and self-denying efforts in honour of Him who has revealed that doctrine, and who purposes graciously to reward us there. Other men are influenced and excited to great efforts by the hope of honour, pleasure, or wealth. Christians should be excited to toil and self-denial by the prospect of immortal glory; and by the assurance that their hopes are not in vain, and will not deceive them.

Thus closes this chapter of inimitable beauty, and of unequalled power of argumentation. Such is the prospect which is before the Christian. He shall indeed die like other men. But his death is a sleep — a calm, gentle, undisturbed sleep, in the expectation of being again awaked to a brighter day, 1Co 15:6. He has the assurance that his Saviour rose, and that his people shall therefore also rise, 1Co 15:12-20. He encounters peril, and privation, and persecution; he may be ridiculed and despised; he may be subjected to danger, or doomed to fight with wild beasts, or to contend with men who resemble wild beasts; he may be doomed to the pains and terrors of a martyrdom at the stake; but he has the assurance that all these are of short continuance, and that before him there is a world of eternal glory, 1Co 15:29-32. He may be poor, unhonoured, and apparently without an earthly friend or protector, but his Saviour and Redeemer reigns, 1Co 15:25. He may be opposed by wicked men, and his name slandered, and body tortured, and his peace marred, but his enemies shall all be subdued, 1Co 15:26,27. He will himself die, and sleep in his grave, but he shall live again, 1Co 15:22,23. He has painful proof that his body is corruptible, but it will be incorruptible; that it is now vile, but it will be glorious; that it is weak, frail, feeble, but it will yet be strong, and no more subject to disease or decay, 1Co 15:42,43. And he will be brought under the power of death, but death shall be robbed of its honours, and despoiled of its triumph. Its sting from the saint is taken away, and it is changed to a blessing. It is now not the dreaded monster, the king of terrors; it is a friend that comes to remove him from a world of toil to a world of rest; from a life of sin to a life of glory. The grave is not to him the gloomy *abode*, the permanent resting-place of his body; it is a place of rest for a little time; grateful like the bed of down to a wearied frame, where he may lie down and repose after the fatigues of the day, and gently wait for the morning. He has nothing to fear in death; nothing to fear in the dying pang, the gloom, the chill, the sweat, the paleness, the fixedness of death; nothing to fear in the chillness, the darkness, the silence, the corruption of the grave. All this is in the way to immortality, and is closely and indissolubly connected with immortality, 1Co 15:55-57. And in view of all

this, we should be patient, faithful, laborious, self-denying; we should engage with zeal in the work of the Lord; we should calmly wait till our change come, 1Co 15:58. No other system of religion has any such hopes as this; no other system does anything to dispel the gloom, or drive away the horrors of the grave. How foolish is the man who rejects the gospel — the only system which brings life and immortality to light! How foolish to reject the doctrine of the resurrection, and to lie down in the grave without peace, without hope, without any belief that there will be a world of glory; living without God, and dying like the brute. And yet infidelity seeks and claims its chief triumphs in the attempt to convince poor dying man that he has no solid ground of hope; that the universe is “without a Father and without a God”; that the grave terminates the career of man for ever; and that in the grave he sinks away to eternal annihilation. Strange that man should seek such degradation! Strange that all men, conscious that they must die, do not at once greet Christianity as their best friend, and hail the doctrine of the future state, and of the resurrection, as that which is adapted to meet the deeply-felt evils of this world; to fill the desponding mind with peace; and to sustain the soul in the temptations and trials of life, and in the gloom and agony of death!

{f} "be ye steadfast" 2Pe 3:14

(Gill)

Ver. 58. **Therefore my beloved brethren, &c.**] This is the conclusion of the whole, and contains the use the apostle makes of the above doctrine, addressing the saints at Corinth in the most tender and affectionate manner; owning the spiritual relation they stood in to him, and expressing the great love he had for them, which filled him with a concern for them, that they might be both sound in principle, and right in practice, and continue so:

be ye steadfast, unmoveable; in all the doctrines of the Gospel, and particularly in this of the resurrection of the dead, which he had been labouring throughout the whole chapter:

always abounding in the work of the Lord; going on in it, being more and more in the practice of it; either in the work of the ministry, which some of them were in, to which the Lord had called them, and for which he had fitted and qualified them, and in which his glory was greatly concerned, and therefore called his work; or any other work, even all good works, which the Lord commands, requires, calls his people to, and strengthens them to perform: which when they do they may be said to abound, and to be fruitful in every good work: and for their encouragement it is added,

forasmuch as ye know that your labour is not in vain in the Lord; the labour of such who were in the ministry was not in vain, but was by the Lord made useful for the conversion of sinners, and the edification of saints, who would be their joy, and crown of rejoicing another day; and which must be no small encouragement to labour; and labour in any kind of good work has here its usefulness: it is profitable unto men, and though not meritorious of eternal life, yet the good works of the saints will follow them; Christ will not forget their work and labour of love which they have shown to his name and people, but will take notice of them as fruits of his own grace, and bestow his rewards upon them, though not in a way of debt, but of grace; which the doctrine of the resurrection assures of, and encourages to hope for; and so must he a friend to the practice of good works, as the contrary doctrine must be an obstruction to them.

(Hodge)

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Such being the truth and importance of the doctrine of the resurrection, Christians should be firm in their adherence to it, not suffering themselves to be moved by the specious objections of philosophy falsely so called. They should remember that if the dead rise not, then is Christ not risen; and if Christ be not risen, their faith is vain, and they are yet in the power of sin. But as Christ has risen, and as his resurrection illustrates and renders certain that of his people, what more natural and proper than that they should abound in the work of the Lord. **The work of the Lord** is either that work in which the Lord is engaged, the destruction of death by destroying sin; or, it is the work which the Lord has given us to do, as parents and children, as husbands and wives, as ministers and Christians. In this work we should abound, i. e. be abundant. As Paul says, 2Co 11:23 "In labours more abundant." **Forasmuch as ye know that your labour is not in vain in the Lord.** This with Paul was more than faith; it was knowledge. He knew that labour in the work of the Lord would not be in vain. The reward secured for it by the grace of God and merit of Christ is participation of the glories of a blessed resurrection.

(JFB)

58. beloved — Sound doctrine kindles Christian *love*.

steadfast — not turning aside from the faith of the resurrection *of yourselves*.

unmovable — not turned aside *by others* (1Co 15:12 Col 1:23).

the work of the Lord — the promotion of Christ's kingdom (Php 2:30).

not in vain — as the deniers of the resurrection would make it (1Co 15:14,17).

in the Lord — applying to the whole sentence and its several clauses: Ye, as being in the Lord by faith, know that your labor in the Lord (that is, labor according to His will) is not to be without its reward in the Lord (through His merits and according to His gracious appointment).

(RWP)

Be ye steadfast, unmovable (εδραιοι γινεσθε, αμετακινητοι). "Keep on becoming steadfast, unshaken." Let the skeptics howl and rage. Paul has given rational grounds for faith and hope in Christ the Risen Lord and Saviour. Note practical turn to this great doctrinal argument.

Work (εργον),

labour (κοπος, toil). The best answer to doubt is work.

(Trapp)

Ver. 58. **Always abounding, &c.]** This will strengthen faith, as the often knocking upon a stake fastens it. When faith bears fruit upward, it will take root downward.

Forasmuch as ye know] Bestir you therefore. It troubled a martyr at the stake that he should then go to a place where he should ever be receiving wages and do no more work. It will repent us (if it were possible to repent in heaven) that we began no sooner, wrought no harder.

Assignment 02 – 1 Cor 15:9-58 – Aspects Of Resurrection.

1). What did Paul say would be the result if there was no resurrection? _____
_____.

2). Is everyone resurrected at one time? _____. Where do you find this reference? _____.

3). Who is not put under Christ’s feet? _____.

4). What is the last enemy that must be destroyed? _____.

5). What is Baptism for the dead? _____.
Should Christians practice this? _____ Why or why not? _____

6). What sort of body will we have after the resurrection? _____
_____.

7). If there is no resurrection what does Paul suggest we do?

8). Describe the words used in each body type described in vs. 38-44,
in 2 separate categories.

1. _____

2. _____

9). Describe what happens to dead and alive individuals when the trumpet sounds
in vs 51-57. _____

9)a What is the Soteriological state of those dead and alive individuals? _____

10). As the result of this hope, how are we commanded to live?

2. The Major World “Religions”

2.0 Christianity

Christianity, being or claiming to be the largest Religion in the world had its start in Jerusalem in about 33 AD. Its actual age shown in the Gospels of Matthew and Luke trace the Line of Messiah (Gen 3:15) back to Adam. This may not seem important now, but as we get deeper into our study, No religion (Unless associated with Christianity or Judaism or Satanism) can make such a claim.

As a world religion, Christianity has been the birthplace of many cults, which we'll study in section 3. The main Doctrines taught in the Christian Scripture are as follows.

2.0.1 Statement Of Faith.

Truly, Born-From-Above (Grk. ανωθεν) Jo 3:3, Christians do or will share the following Items of Faith:

1. The words of the O.T. and N. T. 66 Book writers are true, God-Breathed, inerrant in their Autographs, (Hebrew, Aramaic, and Greek Languages.). {Any groups thinking themselves to be Christian, that don't believe this, AREN'T.} This Word (and accurate translations) under the direct supervision of The Holy Spirit, provides salvation, sanctification, hope, and comfort for every believer. Deu 30:11-14; Psm 18:30, 119, Mat 13:33; Joh 1:12-13, 12:48, 15:3; Ac 4:4, 17:11, 20:32; Ro 10:17; 1Co 12:8; Ga 6:6; Eph 1:13, 5:26, 6:17; Col 1:5, 3:16; 1Th 1:6, 2:13, 4:5; 2Ti 2:15, 3:16, 4:2; Tit 2:5; Heb 4:12; Jas 1:22; 1Pe 1:23, 1Pe 2:2; 2Pe 3:5; 1Jo 1:1; Rev 1:1-8; 19:3, 19:11-16.
2. God – The Word is The Creator and sustainer of the Universe and Man.(Gen 1:1 – 31; Jo 1:1-18; Col 1:12-19; 1Jo 5:7).
3. God – The Word, The Lord Jesus is Judge of Heaven and Earth. Jo 5:22-23, 20:11-15.
4. The Provision of salvation for man. Designed in eternity for implementation after man's fall. (Gen 3:15; 1 Jo 5:12-13; Ro 8:28-39)
5. God is One and consists in three persons (The Father, The Son, and The Holy Spirit) Note: Gen 1:2, 26; Ps 2; Nu 23:19;

God The Father and God The Holy Spirit are incorporeal^a. The resurrected, God the Son now has A Resurrected body – The God-Man in the heavenlies. Acts 1:9-11; 1 Jo 2:1-2.

6. From a Systematic look at God, in Scripture, we see that God is/has the following Attributes and Essence.

I. Personality

1. Omniscience Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;
2. Sensibility Jer 31:3
 - a. Holiness Ex 3:5; Lev 19:2; 1Sam 2:2; Job 15:15; Ps 22:3, 47:8, 111:9; Isa 6:3, 57:15; 1 Jo 1:5; Rev 6:10, 15:4.
 - b. Justice 1 Chr 19:7; Job 4:17, Ps 19:9, 89:14; Is 45:21; Acts 17:31; Rom 2:12-16, 3:26; 1 Co 11:31-32
 - c. Love Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13
 - d. Goodness Eph 2:4-5
 - i. Mercy Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16
 - ii. Grace Lu 2:40; Joh 1:14, 16, 17; Ac 4:33, 20:32; Rom 1:17, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1, 14, 15, 11:5-6, 12:3,6, 16:20, 24; 1 Co 1:3-4, 15:10, 18:23; 2 Co 1:12, 6:1, 8:9, 9:8, 12:9, 13:14; Gal 1:3, 6; 2:21, 5:4, 6:18; Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; Php 1:7, 4:23; Col 1:2, 3:16; 4:18, 1 Th 1:1, 5:28; 2 Th 1:2, 1:12, 2:16, 3:18; 1 Ti 1:2, 14, 6:21; 2 Ti 1:2, 9, 2:1, Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 4:16, 10:29, 12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 4:10, 5:5, 10, 12; 2 Pe 1:2, 3:18; 2 Jo 1:3; Jude 1:4; Rev 1:4, 22:21
 - e. Truth Gen 15:13-14; Ex 12:41; Num 23:19; Ps 12:6; But Jer 18:7-8; Jn 14:6; Ro 3:4; Heb 10:23
 - f. Rationality Gen 1:4, 10, 12, 18, 21, 25 (good), 31 (very good); Mal 1:2-4; Ro 9:13 (love-hate)
3. Will Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5; Col 4:12; 1 Th 4:3; 2 Ti 1:1; Heb 10:36; 1 Pe 2:15, 3:17, 4:2, 19; 1 Jo 2:17.
 - a. Freedom Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17.
 - b. Omnipotence Gen 1; Ex 9:16, 15:6, 32:11; De 4:37, 9:29; 2 Ki 17:36; 1 Ch 29:12; Neh 1:10; Job 26:12, 14, 36:22, 37:23; Ps 21:13, 66:3,7, 106:8, 147:5; Isa 40:26, 50:2; Jer 10:12, 27:5, 32:17, 51:15; Mat 6:13, 9:6, 8,

^a Note: {I said Incorporeal, NOT: Conductorial, Curatorial, Dictatorial, Directorial, Editorial, Equatorial, Immemorial, Janitorial, Monitorial, Monsignorial, Natatorial, Piscatorial, Preceptorial, Professorial, Purgatorial, Reportorial, Senatorial, Or Territorial}

10:1, 22:29, 24:30, 28:18 – Joh 17:2; Rom 1:16, 20, 9:17, 22; 2 Co 6:18, 13:4; Php 3:10; Col 2:10; 1 Ti 6:16; Heb 1:3; 1 Pe 1:5, Jude 1:25; Rev 1:8, 4:8, 4:11, 5:12-13, 7:12, 11:17, 12:10, 15:3, 8, 16:14, 19:1, 15, 21:22.

- II. Constitutional Attributes – These are predicables^a of His Essential Being. They are not communicated to other beings. These are peculiar to God and are absent in all other creatures.
1. Simplicity Whatever is God, is not compounded. The fact of the trinity does not predicate 3 Essences. It rather predicates one Essence and the one Essence is simple in itself. [For more information on simplicity see Occam's Razor]^b
 - a. Invisible as opposed to physical. Joh 1:14 not being an exception because the God-Man Jesus was fully God and fully man – men couldn't see His Essence as God, but only His acts seemingly from His manhood. Joh 1:18; Rom 1:20; Col 1:15-16; 1 Tim 1:17; Heb 11:27.
 - b. The attributes of God are not detached portions of His Being, which when compounded compose God. His essence is in every attribute, and each attribute sets forth some fact related to His uncompounded Essence.
 2. Unity God is one essence. Deu 6:4 (The Shema), 32:39; Isa 44:6; 1 Co 8:4. "The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence. See The Trinity
 3. Infinity The only idea we have of infinity, comes from a deep understanding of the Mathematics and to some extent the physics of our Universe in which we live. The Mathematician has long since used the concept of infinity in Summations, Integrations, and various Geometries (e.g., Projective Geometry). Although physicists have recently decided on a finite Universe, the mathematician is not so sure that Planck was right in actuality. What we can measure is not extent, it has to do with intent and ability. What we're able to measure is not all there is. Because God exists hyperdimensionally to and with us, and He created the 4 dimensions in which we exist, then He being the first cause, is infinite. Psm 147:5.
 4. Eternity "The eternity of God is involved in His Self-Existence. He is uncaused, therefore He must be without beginning. He transcends the whole chain of causes and effects. Therefore He can never cease to be." Deu 33:27; Joh 17:3; Rom 1:20; 2 Co 5:1; Eph 3:11; 1 Tim 1:17; Tit 1:2; Heb 5:9, 9:14, 15; 1 Joh 5:11, 13, 20; Rev 4:10, 5:13, 14, 22:13.
 5. Immutability "As defined by the New Standard Dictionary (1913 ed.) is the state or quality of being that which is not capable or susceptible of change, either by increase or decrease, by development or self-evolution; unchangeable; invariable; permanent; as, God is immutable." Heb 6:18; Jas 1:17
 6. Omnipresence or Immensity Gen 3:8; Ex 33:14, Deu 4:37; Psm 103:22
 7. Sovereignty Power, Authority Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ)

III. The Holy Spirit Is God.

1. The Holy Spirit Is A Person.

We list some Attributes Of 'Human' personality below to show He possesses things like this.

a. The Holy Spirit Has Intellect.

- i. **1 Cor 2:10** But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- ii. **Is 11:2** And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
- iii. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
- iv. **Eph 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- v. **Rom 8: 27** And he (Jesus) that searcheth the hearts knoweth what *is* the mind of the Spirit, because he (Jesus) maketh intercession for the saints according to *the will* of God.

b. The Holy Spirit Has Emotions Or Sensibility. - Or the Holy Spirit is NOT merely an influence!

- i. The Holy Spirit **Can Be Grieved** - **Eph 4:30** And grieve not (stop grieving) the Holy Spirit of God, whereby ye are sealed unto the day of redemption.
- ii. The Holy Spirit **Can Be Quenched** - **1 Thess 5:19** Quench not (stop quenching) the Spirit.
- iii. The Holy Spirit **can display love (agape)** - **Rom 15: 30 ¶** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ~~for the love of the Spirit~~, by means of the love which comes from the (Holy) Spirit that ye strive (agonize) together with me in *your* prayers to God for me;

c. The Holy Spirit Has Will. –

In 1 Cor 12:11 The distribution of Spiritual Gifts is done according to the will of the Holy Spirit. **1 Cor 12:11** But all these worketh that one and the selfsame Spirit, **dividing to every man severally as he will.**

d. The Holy Spirit Performs Actions Of Personality.

^a predicables: to proclaim publicly, preach, predicate; see **preach**

^b A scientific and philosophic rule that entities should not be multiplied unnecessarily which is interpreted as requiring that the simplest of competing theories be preferred to the more complex or that explanations of unknown phenomena be sought first in terms of known quantities.

- i. He Teaches (Jn 14:26),
 - ii. He Witnesses (Jn 15:26, Rom 8:16),
 - iii. He Guides (Rom 8:14),
 - iv. He Convinces Or Convicts (Jn 16:7-8),
 - v. He Restrains Or Hinders (Gen 6:3, 2 Thess 2:7),
 - vi. He Commands And Directs People (Acts 8:29),
 - vii. He Performs Miracles (Acts:39),
 - viii. He Calls/Sends For Special Service (Acts 13:2, 13:4),
 - ix. He Intercedes For Us (Rom 8:26).
 - x. The Holy Spirit brooded (*like a mother bird over her chicks, caring and nurturing*) over the just created earth. Gen 1:2, Ps 33:6, Ps 104:30.
- e. The Holy Spirit Receives The Ascriptions Of Personality.
- i. He May Be Obeyed (Acts 10:19-21),
 - ii. He Can Be Lied To (Acts 5:3),
 - iii. He Can Be Resisted (Acts 7:51),
 - iv. He Can Be Grieved (Eph 4:30),
 - v. He Can Be Quenched (1 Thess 5:19),
 - vi. He Can Be Blasphemed (Matt 12:31),
 - vii. He Can Be Outraged (Heb 10:29),
 - viii. He Seals Believers (2 Cor 1:22, Eph 1:13),
 - ix. He Is God's Downpayment Of A Believer's Home In Glory (2 Cor 1:22, 5:5, Eph 1:14),
- f. The Holy Spirit's Gender Is Sometimes Contrary To Normal Rules Of Greek Grammar. –He Is Often Referred To As Masculine In Gender.
- i. Masculine Far Demonstrative Pronouns (That - Sing. - Those Plural.) Replaces The Normal Neuter Pronoun.
John 16:8 And when he (Far Demons.Pron. NMS> εκεινος; that, that one) is come, he will reprove the world of sin, and of righteousness, and of judgment:
John 16:13 Howbeit when he (εκεινος) (that one [NMS]), the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself (εαυτου); but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
John 16:14 He (εκεινος) shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
 - ii. Relative Pronouns (Who [M&F], Which [N]) - Eph 1:14, Jn 15:26.
Eph 1:14 Which (*which*; rel.pron. ὃ ὅ NNS - a textual weight of {C}, or who; rel.pron. ὅς NMS) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
Jn 15:26 ¶ But when the Comforter is come, whom (ὅς rel.pron.AccusMS) I will send unto you from the Father, *even* the Spirit of truth, which *proceedeth from the Father*, he (Far Demons.Pron. NMS> εκεινος; That, that one) shall testify of me:
 - iii. (Masculine) Third Personal Pronouns (He [M], She [F], It [N]).
John 16:7 ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3rd Pers.Pron. AMS αυτον : him.) unto you.
2. The Holy Spirit Is God - The Holy Spirit is given divine names is a proof of His deity.
- a. The Holy Spirit is given divine names -
Is 6:8 Also I heard the voice of the Lord (0136 ׁדוֹנָי 'Adonay ad-o-', Lord-title, spoken in place of Yahweh in Jewish display of reverence), saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.
9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
11 Then said I, Lord (ׁדוֹנָי 'Adonay), how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,
12 And the LORD (ׁדוֹנָי Y@hovah *yeh-ho-vaw*' the proper name of the one true God, unpronounced except with the vowel pointings of Adonay)
- Acts 28:25** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy ~~Ghost~~ (Spirit) by Esaias the prophet unto our fathers,
26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Jer 31:31 Behold, the days come, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'):

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (יהוה Y@hovah yeh-ho-vaw'): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'): for I will forgive their iniquity, and I will remember their sin no more.

Heb 10:15 *Whereof* the Holy ~~Ghost~~ (Spirit) also is a witness to us: for after that He had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord (κυριος), I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

i. **The Spirit Of Our God - 1 Cor 6:11**

ii. **The Spirit Of Jesus - Acts 16:7 in Greek texts.**

iii. **The Spirit Of Adoption - Rom 8:15, Gal 4:1-5**

iv. **“Another (αλλος) Comforter” - John 14:16 another of the same kind as Jesus The Son of GOD.**

These names/titles represent Him as equal in name, power, and performance with the Father and the Son - only possible if He is divine.

b. **The Attributes Of The Holy Spirit.**

i. **He Possesses Omniscience - 1 Cor 2:11-12**

ii. **He Possesses Omnipresence - Psm 139:7 - Note: synthetic poetry**

iii. **He Possesses Omnipotence – In/by the act of Creation – Gen 1:2; Job 33:4**

iv. **He Is Truth - 1 John 5:6b**

v. **He Is Called The Holy Spirit - Luke 11:13**

vi. **He Is A Life Giver - “Spirit Of Life” Rom 8:2 - Only deity can impart life - By Him we are “Born Again.”**

vii. **He Possesses Creative Wisdom.**

Is 40: 13 Who hath directed the Spirit (רוּחַ ruwach roo'-akh) of the LORD (יהוה Y@hovah yeh-ho-vaw'), or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

c. **The Procession Of The Holy Spirit.**

i. **The Procession Is Eternal - John 15:26 - Notice the presence and power of the Holy Spirit in Creation. Like the Son, He already existed! Gen 1:2.**

ii. **The Procession From The Father - John 15:26 -**

iii. **The Procession Is From (or Through) The Son - John 15:26 - “. . . , I will send unto you from the Father . . .” John 16:7” . . . if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3rd Pers.Pron. AMS αυτον: him) unto you.”**

8. Prayer is to be directed to God (The first two persons under control of the third person (Ro 8:26-27; Eph 6:18) alone and none other. Mat 6:5-13; Jo 14:13-17 (This is where True Christianity differs from most of the So-Called Orthodox Movements.) To pray otherwise, is SIN. Praying to “Mary”, or to “Saints” is ridiculous as well as sinful, because why pray to one disembodied spirit when we are encouraged and commanded to ‘Take It To The Top’, pray to the Father in the name of The Son, Jesus. Or, directly to the Lord Jesus under control of the Holy Spirit. Anything else is IDOLATRY! .

Ex 20: 3 Thou shalt have no other gods before me.

- 4 *Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*
- 5 *Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*
- 6 *And shewing mercy unto thousands of them that love me, and keep my commandments.*
9. God will reward the good works of Church Era Believers at the Bema of Christ. Rom 14:10; 2 Cor 5:10. See Figures 02.00.01 and 02.00.02.
10. The Messiah of Israel has come the first time to earth as The Suffering Savior in the person of Jesus of Nazareth procreated by God (The Holy Spirit) through the virgin Mary. Gen 3:15; . . . Psm 22; . . . Isa 7:14, 53; Mic 5:2; Zec 3:8-9, 9:9 He'll come the second time in the 'air', to receive His Body – The Church. Those believers alive at the coming of Christ in the air/clouds for His Body the Church will not see death but like Enoch of old will be 'Translated. He'll come the second time to Earth in fulfillment of the Prophecies in the Old and New Testaments concerning the Judgments on Israel and the Unbelieving World System. Zec 14:4; Rev 19:11ff. See Figure 02.02.
11. All The dead will be resurrected , in accordance with God's Resurrection Program (See Figure 02.00.02). The believing Dead, at various times in God's program. The unbelieving dead at the Great White Throne Judgment Rev 20:11-15 (The whosoever won'ts!) of:
- Rev 20: 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*
- 12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*
- 13 *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. {hell: or, the grave}*
- 14 *And death and hell were cast into the lake of fire. This is the second death.*
- 15 *And whosoever was not found written in the book of life was cast into the lake of fire.*

2.0.2 Spiritual Gifts And The Church.

The following is an Exegetical Message given in several Churches that Identifies and Restricts Spiritual gifts as God chooses and indicates the different aspects of the three person of the Godhead..

TEXT: 1 Corinthians 12:28-31

THEME: The Results Of A Believer's Ministry Is Unified By God

INTRODUCTION: vs. 12:4, "God the Holy Spirit Gives the gifts"; vs. 12:5, "The Lord Jesus Appoints the place of a believer's ministry"; vs. 12:6 "God the Father turns on the power".

- I. Each Member (of the body) Is Appointed By GOD- **εγετο 2AMI 3S For His Benefit** vs. 28
1 Cor 12: 28 And God (The Father, The Son, & The Holy Spirit) hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
- II. Three Functionaries Are Noted - The list is not exhaustive and is in time order as well as logical orders. 28
- A. Apostles - *αποστολους*- Note: Rom 16:7 Andronicus, Junica who are of note among the apostles . . .
1. Receiving A Commission Directly From Christ
 2. Being A Witness Of The Resurrection
 3. Being Given Special Revelation
 4. Being Given Supreme Authority
 5. Being Accredited By Miracles
 6. Being Given Special Recognition In This Life And In The Life To Come - Rev 21:14 By 100 AD this gift is finished
- B. Prophets - Preachers and expounders under the immediate influence of the Holy Spirit –
 e.g., Agabus, Acts 11:28, 21:10 - *προφητας*
- C. Teachers - To the Jews a teacher is set above his parents. When Rabbi Akiba (50-135) came from the school as a famous man, his father in law and his wife reverently kissed his feet. The activity of the *διδασκαλους*, is available and needed only when that of the *αποστολους* and *προφητας* have laid the foundation.
- III. Some Sample Functions Are Noted - List is NOT exhaustive vs. 28, 30
- A. Miracles - To substantiate the messenger - **επειτα δυναμεις**
- B. Healings - To substantiate the messenger - *ιαματων* Medical term hemostat.
- C. Helps - An essential gift for a deacon/deaconess. - *αντιληψεις*
- D. Governments (e.g., elders) - *κυβερνησεις*, like Latin Gubernare
- E. Kinds Of Tongues - The aggregate of many individuals of the same nature (Note: Always Human Language).
 This gift is active in the Church for a definite time and purpose. (Angels spoke ALWAYS in human languages! *γενη γλωσσων*, see pg. 17-18
1. Time - until the witness to the Jewish community has been accomplished 1 Cor 14:21, Deut 28:49, Is 28:11, 1 Cor 14:21-22
Deut 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;
Is 28:11 For with stammering lips and another tongue will he speak to this people.
1 Cor 14: 21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.
 2. The late date for its departure is after the completed canon 96 AD - After the book of the Revelation was penned.
 3. Probably occurred after the Roman General Titus destroyed the Temple in Jerusalem (70 AD).
- F. Interpretation Of Tongues - *διερμηνευουσιν* = **δια +ερμηνεω =>** vs. 30
 TO INTERPRET THROUGH
- IV. The Distribution Of Gifts Is Noted - All don't have any one gift vs. 29-30
 The rhetorical questions in verses 29-30 employing the negative particle, **μη** expects a negative response, "No, not all are apostles," etc.^a
1 Cor 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
- V. The Corinthians Are Reprimanded For Their Self-seeking - **ζηλουτε PAI 2P > ζηλω:** vs. 31
1 Cor 12: 31 But ~~covet~~ you are coveting earnestly the ~~best~~ the more showy (**emphatic second attributive position**) gifts. And yet shew I unto you a more excellent way.
 i.e., *τα χαρισματα τα κρειττονα*. Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, however, recognized that all spirituals must be operated within the sphere of love. "Covet" can be taken as either imperative or indicative; if the latter. It may be either a statement or a question; if the former, then the charismatic aspect of a spiritual ought not to be the center or emphasis.

^a Dana and Mantey, p. 265.

THE TRANSPORTER AND THE TWO NATURES

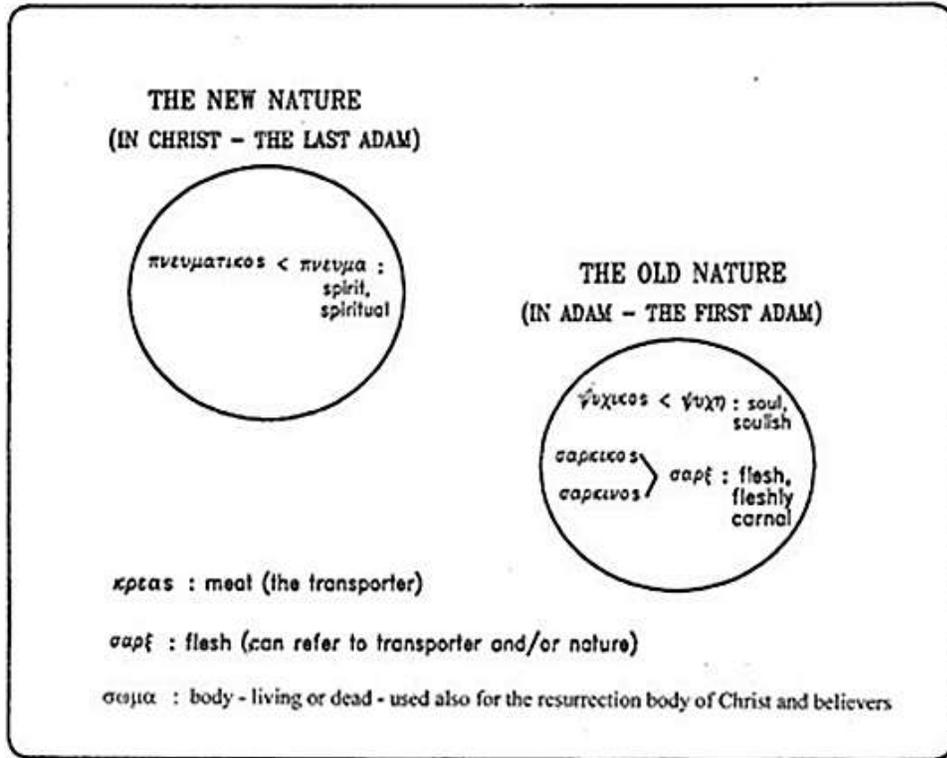


Figure 02.00.01 The Believers Two Natures – Rom 7:1-25.

A BELIEVER'S CROWNS

The Soul Winner's Crown

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing**? Are not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

The Martyrs Crown

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

The Pastoral Crown

Php 4:1¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 10 Because thou hast kept word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Figure 02.00.02 A BELIEVER'S CROWNS

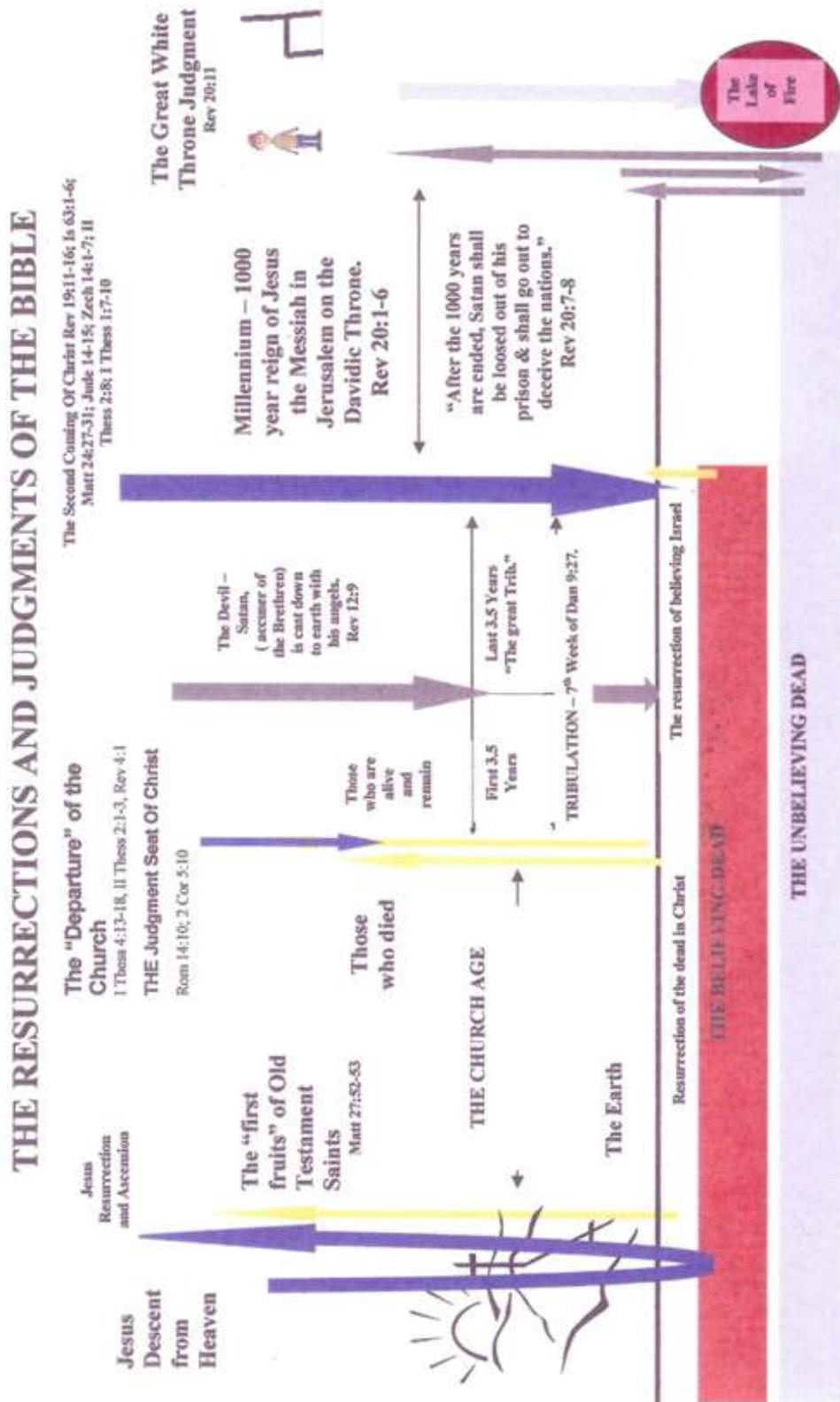


Figure 02. 00.03 The Resurrections And Judgments Of The Bible

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
<u>Preaching</u> - Rom 12:6; 1 Cor 12:10; 1 Cor 14:2; 1 Tim 4:13-16	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. 1 Cor 2:1, 4; 2 Cor 4:2	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. 1 Tim. 4:1
<u>Teaching</u> - Rom 12:7 2 Tim 2:2	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit Eph 1:16-19	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. Col. 2:18; Rev. 2:20	Teaching of false or unsound doctrine under inspiration of an evil spirit. 1 Tim 4:1; 2 Cor 11:14,15
<u>Faith</u> - 1 Cor 12:9	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes.	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. 1 Cor 10:20
<u>Utterance of Wisdom</u> - 1 Cor 12:8	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding.	Revelations supposedly from the spirit world received from evil spirits.
<u>Utterance of Knowledge</u> - 1 Cor 12:8	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. Acts 26:9; Rom. 10:2	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
<u>Paraclete Gift</u> - Rom 12:8	The Holy Spirit's given acts of love, manifesting Christ's love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, e.g. Peter's advice to Christ. Mat 16:22-23
Mercy Acts of Love – Rom 12:8	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia).	Manifestations of interest in human welfare - guided by Satan. Gen 3:1,4,5, e.g. Mormonism
<u>Giving</u> - Rom 12:8	Giving under the Holy Spirit's control. (cheerfully) 2 Cor 9:7	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). 2 Cor 9:7	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
<u>Discernment of Spirits</u> - 1 Cor 12:10	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. Heb 4:12	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. Mk 1:23,24, 3:11, 5:7; Acts 9:15; Jas. 2:19
<u>Serviceable Ministrations</u> - Rom 12:7 1Ti 3:8-13	Material service rendered under guidance of and wisdom of the Holy Spirit. Ex. 35:30-35; Acts 6:1-7 Necessary for a Deacon.	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
<u>Ruler (Administration Oversight)</u> - Rom 12:8	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
<u>Miracles</u> - 1 Cor 12:10	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional religious enthusiasm.	Miracles wrought through satanic power. Ex 5:1-8:7
<u>Healing</u> - 1 Cor 12:9	Healing wrought by God's power in response to Holy Spirit given faith. Jas 5:13-15	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.
<u>Varieties of tongues</u> - 1 Cor 12:10	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. Is. 28:11, Acts 2:4-16; Joel 2:28-29; 1 Cor 14:21-23	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and the glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result.
<u>Interpretation of tongues</u> - 1 Cor 12:10	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"

2.0.2 Witchcraft, Mediums, Image Worship, Human Sacrifice, And Necromancy^a.

The Bible commands obedience in the following matters of worship and Pagan Practices.

Ex 20:3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Le 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Le 20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Le 20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

*Deu 18:10 There shall not be found among you any one that **maketh his son or his daughter to pass through the fire^b**, or that useth divination, or an observer of times, or an enchanter, or a witch,*

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

Isa 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?¹

Biblical examples of two men who chose the path of sin. One was killed, the other spared. (Like Joseph's Butler and Baker in Gen 39:21- 40:22.)

The Biblical example of one who was killed was King Saul: 1 Sam 28:3-25, 1 Ch 10:13.

And the example of one who was spared was Manasseh: 2 Ki 21:1-18, who committed sins worthy of death but repented and prayed to the Lord and received life and partial restoration. So there is hope for even the most powerful individuals when God chooses to use them for His Glory. 2 Ch 33:1-20.

^a **Necromancy** - is a claimed form of magic involving communication with the deceased – either by summoning their spirit as an apparition or raising them bodily – for the purpose of divination, imparting the means to foretell future events or discover hidden knowledge. The term may sometimes be used in a more general sense to refer to black magic or witchcraft.

^b **Moloch** — is the name of an ancient Ammonite god. As a god worshipped by the Phoenicians, Canaanites, and also by many Israelites. Moloch had associations with a particular kind of propitiatory child sacrifice by parents. Moloch figures in the Book of Deuteronomy and in the Book of Leviticus as a form of idolatry (Lev 18:21: “*And thou shalt not let any of thy seed pass through the fire to Moloch*”).

2.0.3 Baptize - Baptism, H2O Or The Holy Spirit, Which Is Effectual?

Notice that in every passage, below, The Baptism (except 1 Cor 1:17) Baptism is The Holy Spirit's baptism into Christ's body, the Church. Water baptism is the Symbol whereas the Baptism by The Holy Spirit^a is 'The Real Thing'.

Mr 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Spirit.

Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. {words: or, speech}

Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. {Gentiles: Gr. Greeks}

Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.

Eph 4: 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

1Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh {Here is H2O baptism – the symbol}, but the answer of a good conscience toward God, {Here is the Holy Spirit's Baptism – the real thing}) by the resurrection of Jesus Christ:

Note: The Holy Spirit is received not by water, but by the Grace of GOD through faith.

*Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also **having believed, ye were sealed with that holy Spirit of promise,***

14 Who is the earnest (down payment) of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

^a Note: The Holy Spirit is received **not by water**, but by the Grace of GOD through faith

*Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also **having believed, ye were sealed with that holy Spirit of promise,***

14 Who is the earnest (down payment) of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Assignment 03 – The Major World Religions Part 1 – Another Look At Christianity.

1).When was the Church first mentioned in the NT? _____. Where and When was it started? _____

2).What is the Basis for our Christian Faith? _____

3).In a hierarchy (outline form) List and name: the attributes and Essence of :

A) God’s Personality.

B) God’s Constitutional Attributes.

4).A) Where should prayer be directed, and How?

B) And What Scriptural references would you use to bolster your claim?

5).Where and When will God Judge and Reward the Christian Believer?

6).Name the five crowns for The Christian Believer. A) _____

B) _____ . C) _____ .

D) _____ . E) _____ .

7).Name Restrictions on the winning these crowns.

A) _____

B) _____

C) _____

D) _____

8).What is and When does the Millennium occur? _____

9).When are the rest of the believing dead resurrected?

10).When and where are the unbelieving dead raised?

2.1 Bahai - Or Islam In A Brown Bag!

2.1.1 Background Of Bahai.

Bahai is a 'modern' offshoot of Islam that is a syncretic^a mix of Islam with some of the good ideas contained in Christianity, Love of others, Progressive Revelation, with Extreme Monotheism like its Islamic origin, No Father, No Son. All angels have no free-will and only do the will of the one god (guess which god? **It is the Mormonism of Islam.**

Because it has stolen information from Islam, Christianity, Buddhism, Sikhism, . . . , and was written from a well-oiled idiom book from the Arabian Nights, it should be approached carefully; It is Satanic. I've obtained copies of their 3 Scriptural Books. **They will be marvelous tools for the Antichrist!** Believing in this nonsense, or Secular Humanism, should provide many candidates to line-up for the mark of the Beast.

Unfortunately, Baha'ism, as all the World's Religions is Works motivated, and has as its items of faith the words of a pompous Arab. Their books are obviously incorrect which makes their originators, the Bab, and Baha'u'llah, like Muhammad, false prophets. e.g., From The Bahai - Kitab-i-Iqan (Book of Certitude) Part 1;

"Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'" [Qur'an 11:38.] Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. "

Note:

Gen 6:5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth. {after...: or, on the seventh day}

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. {windows: or, floodgates}

Gen 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

^a Syncretism: The amalgamation or attempted amalgamation of different religions, cultures, or schools of thought.

29 And all the days of Noah were nine hundred and fifty years: and he died.

It is apparent that Muhammad and our Bahai prophets didn't read all of the Genesis text but instead picked their date of 950 years for the number of years he preached before the flood. Unfortunately for them. They picked and promulgated the wrong number of years that Noah preached before the flood. He was 600 yrs, 1 Mo. and 17 days old when the "8 mouths in a boat" finally floated. 350 years plus his age when they think he started preaching is not a small, insignificant error, but should make Those of Islam and those of Bahai realize that their prophets were FALSE PROPHETS since they put an incorrect number in both of their "Proof" Texts.

THE FOLLOWING IS A DISPLAY OF 3 MANDERIN CHINESE WORDS WHICH REV. DAVID KING SHOWED TO ME IN MAY 1969. D. KING IS (AN INDEPENDENT MISSIONARY TO FORMOSA & WHO MIRACULOUSLY LEARNED THIS DIALECT (BOTH WRITTEN & SPOKEN) IN 6 MO. TIME.

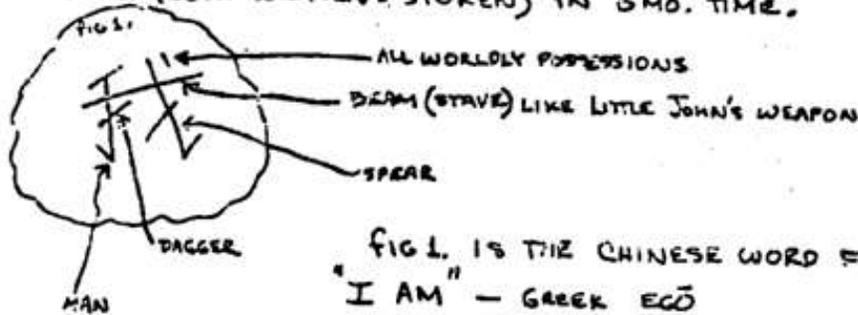


FIG 2. PORTRAYS THE "I AM" WORD ONLY THIS TIME IT IS COVERED BY THE CHINESE CHARACTER FOR SHEEP - THIS WORD, (ALLOF FIG 2.) IS THUS TRANSFORMED INTO THE CHINESE CHARACTER FOR RIGHTEOUSNESS.

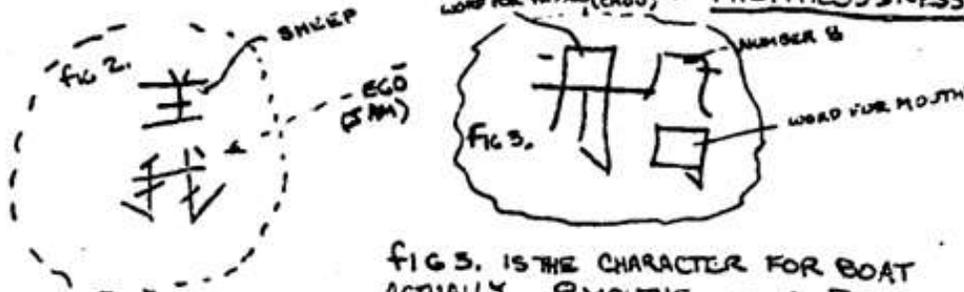


FIG.4 IS THE CHINESE CHARACTER FOR "COME"

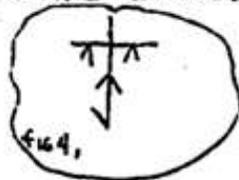


Figure 02.01.01 Mandarin Chinese Pictographs – “Eight Mouths In A Boat”, “Come”, “Righteousness”.

2.1.2 The Bahai Beliefs

Three core principles establish a basis for Baha'i teachings and doctrine: the **unity of God**, the **unity of religion**, and the **unity of humankind**. From these postulates stems the belief that God periodically reveals his will through divine messengers, whose purpose is to transform the character of humankind and develop, within those who respond, moral and spiritual qualities. Religion is thus seen as orderly, unified, and progressive from age to age.

Baha'i notions of progressive religious revelation result in their accepting the validity of most of the world's religions, whose founders and central figures are seen as Manifestations of God. Religious history is interpreted **as a series of dispensations**, where each *manifestation* brings a somewhat broader and **more advanced revelation, suited for the time and place in which it was expressed.** Specific religious social teachings (for example, the direction of prayer, or dietary restrictions) may be revoked by a subsequent manifestation so that a more appropriate requirement for the time and place may be established. Conversely, certain general principles (for example, neighborliness, or charity) are seen to be universal and consistent. In Baha'i belief, this process of progressive revelation will not end; however, it is believed to be cyclical. **Baha'is do not expect a new manifestation of God to appear within 1000 years of Baha'u'llah's revelation.**

Baha'i beliefs are sometimes described as syncretic combinations of earlier religious beliefs. Baha'is, however, assert that their religion is a distinct tradition with its own scriptures, teachings, laws, and history. **While the religion was initially seen as a sect of Islam**, most religious specialists(?) now see it as an independent religion, with its religious background in Shi'a Islam being seen as analogous to the Jewish context in which Christianity was established. **Muslim institutions and clergy, both Sunni and Shia, consider Baha'is to be deserters or apostates from Islam**, which has led to Baha'is being persecuted. Baha'is, themselves, describe their faith as an independent world religion, differing from the other traditions in its relative age and in the appropriateness of Baha'u'llah's teachings to the modern context. **Baha'u'llah is believed to have fulfilled the messianic expectations of these precursor faiths.**

{But he's dead}

Believed by whom?

2.1.3 The Bahai Writings.

2.1.3.1 The Bahai Writings By Their Authors.

From The Báb

Persian Bayán · Arabic Bayán
Writings of the Báb

From Bahá'u'lláh

Epistle to the Son of the Wolf
Four Valleys
Gems of Divine Mysteries
Gleanings · Kitáb-i-Aqdas
Kitáb-i-Íqán · Hidden Words
Seven Valleys

Summons of the Lord of Hosts

Tabernacle of Unity
Tablets of Bahá'u'lláh

From `Abdu'l-Bahá

Paris Talks
The Secret of Divine Civilization
Some Answered Questions
Tablets of the Divine Plan
Tablet to Dr. Forel
Tablet to The Hague
Will and Testament

From Shoghi Effendi
The Advent of Divine Justice
Bahá'í Administration
God Passes By
World Order of Bahá'u'lláh

2.1.3.2 The Bahai Canonical Texts.

The *canonical texts* are the writings of the Báb, Bahá'u'lláh, `Abdu'l-Bahá, Shoghi Effendi and the Universal House of Justice, and the authenticated talks of `Abdu'l-Bahá. **The writings of the Báb and Bahá'u'lláh are considered as divine revelation, the writings and talks of `Abdu'l-Bahá and the writings of Shoghi Effendi as authoritative interpretation, and those of the Universal House of Justice as authoritative legislation and elucidation.** Some measure of divine guidance is assumed for all of these texts. Some of Bahá'u'lláh's most important writings include **the Kitáb-i-Aqdas, literally the *Most Holy Book*, which is his book of laws, the Kitáb-i-Íqán, literally the *Book of Certitude*, which became the foundation of much of Bahá'í belief, the Gems of Divine Mysteries, which includes further doctrinal foundations, and the Seven Valleys and the Four Valleys which are mystical treatises.**

2.1.4 Mystical teachings

Although the Baha'i teachings have a strong emphasis on social and ethical issues, there exist a number of foundational texts that have been described as mystical. The Seven Valleys is considered Baha'u'llah's "greatest mystical composition." It was written to a follower of Sufism, in the style of `Attar, a Muslim poet, and sets forth the stages of the soul's journey towards God. It was first translated into English in 1906, becoming one of the earliest available books of Baha'u'llah to the West. The Hidden Words is another book written by Baha'u'llah during the same period, containing 153 short passages in which Baha'u'llah claims to have taken the basic essence of certain spiritual truths and written them in brief form.

2.1.4.1 Covenant of Baha'u'llah

The Baha'i teachings speak of both a "Greater Covenant", being universal and endless, and a "Lesser Covenant", being unique to each religious dispensation. The Lesser Covenant is viewed as an agreement between a Messenger of God and his followers and includes social practices and the continuation of authority in the religion. At this time Bahá'ís view Bahá'u'lláh's revelation as a binding lesser covenant for his followers; in the Bahá'í writings being firm in the covenant is considered a virtue to work toward. The Greater Covenant is viewed as a more enduring agreement between God and humankind, where a Manifestation of God is expected to come to humanity about every thousand years, at times of turmoil and uncertainty.

2.1.4.2 The Bahai Teachings

Shoghi Effendi, the appointed head of the religion from 1921 to 1957, wrote the following summary of what he considered to be the distinguishing principles of Baha'u'llah's teachings, which, he said, together with the laws and ordinances of the *Kitáb-i-Aqdas* constitute the bedrock of the Baha'i Faith:

The independent search after truth, unfettered by superstition or tradition; the oneness of the entire human race, the pivotal principle and fundamental doctrine of the Faith; the basic unity of all religions; the condemnation of all forms of prejudice, whether religious, racial, class or national; the harmony which must exist between religion and science; the equality of men and women, the two wings on which the bird of humankind is able to soar; the introduction of compulsory education; the adoption of a universal auxiliary language; the abolition of the extremes of wealth and poverty; the institution of a world tribunal for the adjudication of disputes between nations; the exaltation of work, performed in the spirit of service, to the rank of worship; the glorification of justice as the ruling principle in human society, and of religion as a bulwark for the protection of all peoples and nations; and **the establishment of a permanent and universal peace as the supreme goal of all mankind**—these stand out as the essential elements [which Baha'u'llah proclaimed]

The following principles are frequently listed as a quick summary of the Baha'i teachings. They are derived from transcripts of speeches given by `Abdu'l-Bahá during his tour of Europe and North America in 1912. The list is not authoritative and a variety of such lists circulate.

1. Unity of God
2. Unity of religion
3. Unity of humankind
4. Equality between men and women
5. Elimination of all forms of prejudice
6. World peace
7. Harmony of religion and science
8. Independent investigation of truth
9. Principle of Ever-Advancing Civilization
10. Universal compulsory education
11. Universal auxiliary language
12. Obedience to government and non-involvement in partisan politics unless submission to law amounts to a denial of Faith.
13. Elimination of extremes of wealth and poverty

2.1.5 Our Criticisms.

Their 'theology will fit right in with that of the Beast-antiChrist.

2.1.5.1 Muhammad and the Bahai 'prophets' Erred in their 'prophecy.

Muhammad and the Bahai 'prophets' Erred in their 'prophecy about the length of time Noah preached before the flood – 950 years. The Bab, Baha-ullah, and Muhammad (Quran 11:38), made the same egregious error in their 'inspired works. As is seen in Gen 6:11 Noah was 600 years, one month, and 17 days, old. when the flood came! These three are false prophets; Deu 13:1-5, 18:20-22; Isa 8:20; 2 Pet 1:19-2:19; Rev 22:12-21. Moreover they are very poor readers!!!

Muhammad, The Bab, and Baha-ullah brought broader and more advanced revelation. vs. Isa 8:20; 2 Tim 3:16-17; 2 Pet 1:19-2:19; Rev 22:12-21; Note Broader Revelations reeks of or is like the Liberal Theology of some of the ‘modern churches’^a, which is a religion of Pantheistic, Rationalistic Syncretism.

2.1.5.3 No Defined Godhead – Or, Any god for us.

No Defined Godhead. vs. Gen 1:1; Deu 32:39; 1 Kin 8:23; 2 Chr 6:14; Isa 43:10, 44:6, 8, 45:5, 21; Hos 13:4; 1 Tim 2:5.

2.1.5.4 Humanistic ‘Salvation. vs. Monotheistic Salvation.

Humanistic ‘Salvation. vs. Monotheistic Salvation, Ro 1:17, 4:3, 5-6, 5:17, 21, 8:10; 1 Cor 15:1-58; 2Co 5:21; Eph 2:8-9; 1 Tim 2:5; Tit 3:5.

Note: the actual Koran reference to the time of Noah’s pre-flood ministry, may have been eliminated from more modern versions, but it also exists in the following verse Su 29:14.

Su 29:14 We once sent Noah to his people, and **he tarried among them a thousand years less fifty**: But the Deluge overwhelmed them while they persisted in sin.

Which brings up a lesson for us. **Tell the truth. It’s hard to remember our lies. They will trip us up.**

The Su 11:38 verse in context now reads:

Su 11:36 And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

Su 11:37 And make the ark before **Our** eyes and according to **Our^b** revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

Su 11:38 And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh at us.

Su 11:39 So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

^a N. Carlson, *Hermeneutics, An Antidote For 20th [21st] Century Cultic And Mind Control Phenomena*, Section 2.4 Liberal Interpretation – (Pantheistic Rationalistic Syncretism, ff.), Self Published 1980, [Create Space 2014].

^b Does Allah have a son??? Or as the expression goes; is he pregnant?

"By giving away food we get more strength. By bestowing clothing on others we gain more beauty. By donating abodes of purity and truth we acquire great treasures." – Buddha

Buddhism is a religion and philosophy indigenous to the Indian subcontinent and **encompasses a variety of traditions, beliefs, and practices largely based on teachings attributed to Siddhartha Gautama**, who is commonly known as the Buddha (meaning "the awakened one" in Sanskrit and Pāli). The Buddha lived and taught in the eastern part of Indian subcontinent sometime between the **6th** and 5th centuries BCE. He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end suffering (dukkha) through eliminating ignorance (avidyā), craving (taṇhā), and hatred, by way of understanding and seeing dependent origination (pratītyasamutpāda) and no-self (anātman), and **thus attain the highest happiness, nirvāṇa (nirvana). Buddha was born around the year 563 BCE, in what is now Tibet.**

2.2.1 **Background.**

Buddha accepted the basic Hindu doctrines of reincarnation and karma, as well as the notion that the ultimate goal of the religious life is to escape the cycle of death and rebirth. Buddha asserted that what keeps us bound to the death/rebirth process is desire, desire in the sense of wanting or craving anything in the world. Hence, the goal of getting off the Ferris wheel of reincarnation necessarily involves freeing oneself from desire. Nirvana is the Buddhist term for liberation. Nirvana literally means extinction, and it refers to the extinction of all craving, an extinction that allows one to become liberated.

Where Buddha departed most radically from Hinduism was in his doctrine of "anatta", the notion that individuals do not possess eternal souls. Instead of eternal souls, individuals consist of a "bundle" of habits, memories, sensations, desires, and so forth, which together delude one into thinking that he or she consists of a stable, lasting self. Despite its transitory nature, this false self hangs together as a unit, and even reincarnates in body after body. In Buddhism, as well as in Hinduism, life in a corporeal body is viewed negatively, as the source of all suffering. Hence, the goal is to obtain release. In Buddhism, this means abandoning the false sense of self so that the bundle of memories and impulses disintegrates, leaving nothing to reincarnate and hence nothing to experience pain.

From the perspective of present-day, world-affirming Western society, the Buddhist vision cannot but appear distinctly unappealing: Not only is this life portrayed as unattractive, the prospect of nirvana, in which one dissolves into nothingness, seems even less desirable. A modern-day Buddha might respond, however, that our reaction to being confronted with the dark side of life merely shows how insulated we are from the pain and suffering that is so fundamental to human existence.

Following death, according to Tibetan Buddhism, the spirit of the departed goes through a process lasting forty-nine days that is divided into three stages called "bardos." At the conclusion of the bardo, the person either enters nirvana or returns to Earth for rebirth.

It is imperative that the dying individual remain fully aware for as long as possible because the thoughts one has while passing over into death heavily influence the nature of both the after-death experience and, if one fails to achieve nirvana, the state of one's next incarnation.

Stage one of the Bardo (called the "Chikai" Bardo), the bardo of dying, begins at death and extends from half a day to four days. This is the period of time necessary for the departed to realize that they have dropped the body. The consciousness of the departed has an ecstatic

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experience of the primary "Clear White Light" at the death moment. Everyone gets at least a fleeting glimpse of the light. The more spiritually developed see it longer, and are able to go beyond it to a higher level of reality. The average person, however, drops into the lesser state of the secondary "clear light."

In stage two (called the "Chonyid" Bardo), the bardo of Luminous Mind, the departed encounters the hallucinations resulting from the karma created during life. Unless highly developed, the individual will feel that they are still in the body. The departed then encounters various apparitions, **the "peaceful" and "wrathful" deities, that are actually personifications of human feelings** and that, to successfully achieve nirvana, the deceased must encounter unflinchingly. Only the most evolved individuals can skip the bardo experience altogether and transit directly into a paradise realm. Stage three (called the "Sidpa" Bardo), the bardo of rebirth, is the process of reincarnation.

Two major branches of Buddhism are recognized: **Theravada ("The School of the Elders")** and **Mahayana ("The Great Vehicle")**. Theravada has a widespread following in Sri Lanka and Southeast Asia. Mahayana is found throughout East Asia and includes the traditions of **Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, Tiantai (Tendai) and Shinnyo-en**. In some classifications, **Vajrayana—practiced mainly in Tibet and Mongolia, and adjacent parts of China and Russia—is recognized as a third branch**, while others classify it as a part of Mahayana. There are other categorisations of these three Vehicles or Yanas.

While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist adherence is defined. **Lower estimates are between 350–500 million.**

2.2.2 Education.

Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. Two of the most important teachings are **dependent origination and no-self**. The foundations of Buddhist tradition and practice are the Three Jewels: the **Buddha, the Dharma (the teachings), and the Sangha (the community)**. Taking "refuge in the triple gem" has traditionally been a declaration and commitment to being on the Buddhist path and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts; **support of the monastic community; renouncing conventional living and becoming a monastic; the development of mindfulness and practice of meditation; cultivation of higher wisdom and discernment; study of scriptures; devotional practices; ceremonies; and in the Mahayana tradition, invocation of buddhas and bodhisattvas.**

2.2.3 Beliefs.

2.2.3.1 Buddhist View on Death and Rebirth

...Ven. Thich Nguyen Tang...

Death and the impermanence of life

In the teaching of the Buddha, all of us will pass away eventually as a part in the natural process of birth, old-age and death and that we should always keep in mind the impermanence of life: the life that we all cherish and wish to hold on.

To Buddhism, however, death is not the end of life, it is merely the end of the body we inhabit in this life, but our spirit will still remain and seek out through the need of attachment, attachment to a new body and new life. Where they will be born is a result of

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the past and the accumulation of positive and negative action, and the resultant karma (cause and effect) is a result of one's past actions.

This would lead to the person to be reborn in one of 6 realms which are; *heaven, human beings, Asura, hungry ghost, animal and hell*. Realms, according to the severity of one's karmic actions, Buddhists believe however, none of these places are permanent and one does not remain in any place indefinitely. So we can say that in Buddhism, life does not end, merely goes on in other forms that are the result of accumulated karma. Buddhism is a belief that emphasizes the impermanence of lives, including all those beyond the present life. With this in mind we should not fear death as it will lead to rebirth.

The fear of death stemmed from the fear of ceasing to be existent and losing one's identity and foothold in the world. We see our death coming long before its arrival, we notice impermanence in the changes we see around us and to us, in the arrival of aging and the suffering due to losing our youth. Once we were strong and beautiful and as we age, as we approach our final moments of life we realize how fleeting such a comfortable place actually was.

2.2.3.2 Grieving

It is natural to grieve the loss of family members and others we knew, as we adjust to living without their presence and missing them as part of our lives. The death of a loved one, or even someone we were not close to, is terribly painful event, as time goes on and the people we know pass away along the journey of life, we are reminded of our own inevitable ends in waiting and everything is a blip of transience and impermanent.

At a certain moment, the world seems suddenly so empty and the sense of desperation appears to be eternity. The greater the element of grief and personal loss; one tends to feel sorry for oneself.

Some of us may have heard the story of the women who came to the Buddha in great anguish, carrying her dead child pleading him to bring the child back to life. The Buddha said *Bring to me a mustard seed from any household where no-one had ever died and I will fulfill your wish*. The woman's attempt to search for such seed from houses were in vain and of course she could not find any household in which no-one had ever died and suddenly she realized the universality of death.

2.2.3.3 Karma

According to Buddhism, our lives and all that occurs in our lives is a result of Karma. Every action creates a new karma, this karma or action is created with our body, our speech or our mind and this action leaves a subtle imprint on our mind which has the potential to ripen as future happiness or future suffering, depending on whether the action was positive or negative.

If we bring happiness to people, we will be happy. If we create suffering, we will experience suffering either in this life or in a future one.

This is called the Law of Karma, or the Law of Cause and Effect. Karmic law will lead the spirit of the dead to be reborn, in realms which are suitable appropriate to their karmic accumulations.

According to His Holiness, the 14th Dali Lama of Tibet, that to cultivate the good karma, our good actions are an excellent way prepare for our death. Not performing evil deeds, keeping our heart and mind pure, doing no harm, no killing, sexual misconduct or lying, not using drugs or alcohol has very positive merit which enable us to die as we have lived.

The way we pass reflects the way we lived our lives, a good death putting a good stamp on a good life. As Leonardo Da Vinci once wrote in his notebook; *Just as a well spent day brings happy sleep, so a life well spent brings a happy death.* If we have lived a life of emotional turmoil, of conflict selfish desire unconcerned for others, our dying will be full of regrets, troubles and pain. It is far better to care for the lives for all around us rather than spending a fortune in prolonging life or seeking ways to extend it for those who can afford it, at the expense of relieving suffering in more practical ways. Improving the moral and spiritual quality of life improves its quality for us all rather than the selfish individualism that benefits the elite few who draw most resources.

2.2.3.4 Preparing for death and Buddhist rituals associated with dying

Buddhist clergy often remind their followers about closeness of death, emphasize the importance in getting to know death and take time to prepare for their own demise.

How do we prepare for death?. It is really simple, just behave in a manner which you believe is responsible, good and positive for yourself and towards others. This leads to calmness, happiness and an outlook which contributes to a calm and controlled mind at the time of death.

Through this positive and compassionate outlook of life, always being aware of the impermanence of life and having a loving attitude towards all living things in this transient existence we will be free of fear in opposite to grasping selfishly to life due to not having experienced happiness in life.

Having lead a responsible and compassionate life and have no regrets when death approaches enables us to surrender without a struggle to the inevitable and in a state of grace which need not be as uncomfortable as we are led to believe. A dying Buddhist person is likely to request the service of a monk or nun in their particular tradition to assist in this process further, making the transitional experience of death as peaceful and free of fear as can be possibly achieved.

Before and at the moment of death and for a period after death, the monk, nun or spiritual friends will read prayers and chants from the Buddhist Scriptures. In Buddhist traditions, this death bed chanting is regarded as very important and is ideally the last thing the Buddhist hears. Buddhists believe that we can actively assist and bring relief to the dying members through assisting the dying through the process of dying.

Through Buddhist doctrine we are told by Buddhist masters that the final moment of our consciousness is paramount, the most important moment of all. If the ill person is in hospital and the diagnosis is grim that the person cannot possibly survived, the family should call in the Buddhist priest to pray for the loved one so that at the final moment, the right state of mind has been generated within the person and they can find their way into a higher state of rebirth as they leave the present lives.

The nurses and family members are not supposed to touch the corpse, having to wait 3-8 hours after breathing ceases before touching the body for any preparation after the death. We Buddhists believe that the spirit of a person will linger on for some time and can be affected by what happened to the corpse. It is important that the body is treated gently and with respect and that the priest can help the spirit continues its journey calmly to higher states, not causing the spirit to becoming angry and confused and may be more likely to be reborn into the lower realms.

In the Mahayana Buddhism, especially, Vietnamese tradition we pray for the dead for 49 days after passing away, 49 being the estimated time it takes for the spirit to be reborn again

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into a new life. Some spirits are reborn 3 days, 21 days, 49 days or 100 days after death, and
in some cases even 7 years.

2.2.3.5 **Rebirth**

The concept of rebirth or reincarnation has become more popular in the west in recent years due to the influence of Tibetan Buddhism, especially, the *Tibetan Book of Living and Dying* (by Sogyal Rinpoche, 1992) became a best seller in the USA and has been widely read throughout the developed countries by new generations who are concerned with alternative thinking and eastern cultural perspectives. Naturally people concern with life beyond death was stimulated by the ideas contained in such philosophies and beliefs.

2.2.3.6 **Nirvana**

The supreme aim of Buddhism is to obtain *nirvana* or enlightenment. This translated means *a state of liberation* or illumination from the limitations of existence. It is the liberation from the cycle of rebirth through countless lives up and down the 6 states of existence. It is obtained through the extinction of desire.

Nirvana is a state that is obtainable in this life through the right aspiration, purity of life, and the elimination of egotism. This cessation of existence as we know it, the attainment of being, as distinct from becoming. [1] The Buddha speaks of it as *unborn, un-originated, uncreated, unformed*, contrasting it with the *born, originated, created, and formed phenomenal world*. Those who have obtained the state of Nirvana are called Buddhas. Gautama Siddhartha had obtained this state and had become a Buddha at 35. However it is now believed that it was only after he had passed away that he reached such a place of perfect tranquility, because some residue of human defilement would continue to exist as long as his physical body existed.

According to Buddhism if a human does not obtain nirvana or enlightenment, as it is known, *the person* cannot escape the cycle of death and rebirth and are inevitably be reborn into the 6 possible states beyond this our present life, these being in order from the highest to lowest;

2.2.3.7 **Heaven.**

In Buddhism there are 37 different levels of heaven where beings experience peace and long lasting happiness without suffering in the heavenly environment.

2.2.3.8 **Human life.**

In Buddhism **we can be reborn into human life over and over, either wealthy or poor, beautiful or not so, and every state between and both as it is served up to us.** Anything can happen, as is found in human life and society all around us as we are familiar with in the day to day human world in is myriad of possibilities. **What we get is a result of our Karma of what we have dragged with us from previous existences and how it manifests in our temporary present lives.**

2.2.3.9 **Asura.**

A spiritual state of Demi-Gods but not the happy state experienced by the gods in the heavens above this state. **The Demi-Gods are consumed with jealousy, because unlike humans, they can clearly see the superior situation of the gods in the heavens above them. They constantly compete and struggle with the gods due to their dissatisfaction with their desires from the others.**

Hungry Ghost.

This spiritual realm of those who committed excessive amounts of evil deeds and who are obsessed with finding food and drink which they cannot experience and thus

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
remain unsatisfied and tortured by the experience. They exhaust themselves in the constant fruitless searching.

2.2.3.10 Animals.

This realm is visible to humans and **it is where spirits of humans are reborn if they have killed animals or have committed a lot of other evil acts.** Animals do not have the freedom that humans would experience due to being a subject constantly hunted by humans, farmed and used in farming, also as beasts for entertainment.

2.2.3.11 Hell.

This realm is not visible to humans. **It is a place where beings born there experience a constant state of searing pain and the various types of hell realms reads like a variety of horrific torture chambers. Those with a great deal of negative Karma can remain in such places for eons of time.**

To conclude, as already mentioned, none of us can avoid death **and if we are not free from the vicious cycle of death and rebirth, we are doomed to the endless cycles of life and death and its paradoxical nature of suffering, of happiness and sadness, youth and ageing, healthiness and sickness, pain and death, all because we are so attached to the existence in the first place.**

The Buddha urged us to prepare for death, to prepare for that journey by cleansing the mind and not being so attached to things, to be able to let go and release ourselves for needing to be, from needing to have. Through this we will not suffer so much as we pass through the final stage of the present life, we can let go, be grateful for what we had but not clutch to it, not try to ensure permanency and cause ourselves to suffer more than we need to. This way we can end the cycle and leave forever, obtaining nirvana and release from the cycle of death and rebirth.

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P.756. Wordsworth editions 1999. The Wordsworth Encyclopedia of World Religions

2.2.4 Our Criticisms.

Buddhism is a very humanistic pantheistic Religion, with many gods and demi-gods that mimic the good and fallen angels of Judaism and Christianity. Like many of these religions our criticism is not about the practitioners (they are probably doing the best they know how), but about their religion.

2.2.4.1 Reincarnation vs. Resurrection.

Reincarnation vs. Resurrection, 1 Cor 15:1-58, One death, Heb 9:27-28.

2.2.4.2 No eternal soul.

No eternal soul. vs. The soul is separated from the body at death but is eternal in nature, having been in the Mind of God in eternity past but implanted in the first man and then subsequently in Eve and all their progeny according to the foreknowledge and predetermination of God. Rom 8:28-39, 9:6-11:36; Eph 1:5, 11; 1 Pet 1:2

2.2.3.3 Many gods.

Many gods. vs One God, Gen 1:1; Deu 32:39; 1 Kin 8:23; 2 Chr 6:14; Isa 43:10, 44:6, 8, 45:5, 21; Hos 13:4; 1 Tim 2:5.

Humanistic Atonement. vs. Penal Substitutionary Atonement, Rom 5:1-21.

2.2.4.5 Many Judgments – Deaths for each person.

Many Judgments – Deaths for each person. vs. One death and one Judgment, Heb 9:27-28.^a

^a Imagine the distress of a Buddhist on his/her deathbed. Will I be reincarnated as an animal? Will hell be my destination? What if I'm reincarnated as a human where Buddhism is unknown? How will I improve my Karma? etc.

2.3 Confucianism - Humanists of the 6th Century BC

Confucianism is a Chinese ethical and philosophical system developed from the teachings of the Chinese philosopher Confucius (Kǒng Fūzǐ, or K'ung-fu-tzu, lit. "Master Kong", 551–478 BC). Confucianism originated as an "ethical-sociopolitical teaching" during the Spring and Autumn Period, but later developed metaphysical and cosmological elements in the Han Dynasty. Following the abandonment of Legalism in China after the Qin Dynasty, Confucianism became the official state ideology of China, until it was replaced by the "Three Principles of the People" ideology with the establishment of the Republic of China, and then Maoist Communism after the ROC was replaced by the People's Republic of China in Mainland China. He died in the year 478 B.C., in the seventy-fourth year of his age. His lifetime almost exactly coincided with that of Buddha, who died two years earlier at the age of eighty.

2.3.1 Its Core – Non-Theistic Humanism.

The core of Confucianism is humanism, the belief that human beings are teachable, improvable and perfectible through personal and communal endeavour especially including self-cultivation and self-creation. Confucianism focuses on the cultivation of virtue and maintenance of ethics, the most basic of which are ren, yi, and li. Ren is an obligation of altruism and humaneness for other individuals within a community, yi is the upholding of righteousness and the moral disposition to do good, and li is a system of norms and propriety that determines how a person should properly act within a community. Confucianism holds that one should give up one's life, if necessary, either passively or actively, for the sake of upholding the cardinal moral values of ren and yi. Although Confucius the man may have been a believer in Chinese folk religion, **Confucianism as an ideology is humanistic and non-theistic, and does not involve a belief in the supernatural or in a personal god.** However to quote the Catholic Encyclopedia:

“The religion of ancient China, to which Confucius gave his reverent adhesion was a form of nature-worship very closely approaching to monotheism. While numerous spirits associated with natural phenomena were recognized--spirits of mountains and rivers, of land and grain, of the four quarters of the heavens, the sun, moon, and stars--they were all subordinated to the supreme Heaven-god, *T'ien* (Heaven) also called *Ti* (Lord), or *Shang-ti* (Supreme Lord). All other spirits were but his ministers, acting in obedience to his will. T'ien was the upholder of the moral law, exercising a benign providence over men. Nothing done in secret could escape his all-seeing eye. His punishment for evil deeds took the form either of calamities and early death, or of misfortune laid up for the children of the evil-doer. In numerous passages of the "Shao-" and "She-king", we find this belief asserting itself as a motive to right conduct. That it was not ignored by Confucius himself is shown by his recorded saying, that "he who offends against Heaven has no one to whom he can pray". **Another quasi-religious motive to the practice of virtue was the belief that the souls of the departed relatives were largely dependent for their happiness on the conduct of their living descendants. It was taught that children owed it as a duty to their dead parents to contribute to their glory and happiness by lives of virtue.** To judge from the sayings of Confucius that have been preserved, he did not disregard these motives to right conduct, but he laid chief stress on the love of virtue for its own sake. The principles of morality and their concrete application to the varied relations of life were embodied in the sacred texts, which in turn represented the teachings of the great sages of the past raised up by Heaven to instruct mankind. These teachings were not inspired, nor were they revealed, yet they were infallible. The sages were born with wisdom meant by Heaven to enlighten the children of men. It was thus a wisdom that was providential, rather than supernatural. The notion of Divine positive revelation is absent from the Chinese texts. To follow the path of duty as laid down in the authoritative rules of conduct was within the reach of all men, provided that their nature, good at birth, was not hopelessly spoiled by vicious influences. **Confucius held the traditional view that all men are born good.** Of anything like original sin there is not a trace in his teaching. He seems to have failed to recognize even the existence of vicious hereditary tendencies. In his view, what spoiled men was bad environment, evil example, an inexcusable yielding to evil appetites that everyone by right use of his natural powers could and ought to control. Moral downfall caused by suggestions of evil spirits had no place in his system. Nor is there any notion of Divine grace to strengthen the will and enlighten the mind in the

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
struggle with evil. There are one or two allusions to prayer, but nothing to show that daily prayer was recommended to the aspirant after perfection.”

Later in the same article it is stated:

” In the fourth book of the "Li-ki" reference is made to the sacrifices which the people were accustomed to offer to the "spirits of the ground", that is to the spirits presiding over the local fields. In the worship of spirits of higher rank, however, the people seem to have taken no active part. This was the concern of their highest representatives, the feudal lords and the king. Each feudal lord offered sacrifice for himself and his subjects to the subordinate spirits supposed to have especial care of his territory. It was the prerogative of the king alone to sacrifice to the spirits, both great and small, of the whole realm, particularly to Heaven and Earth. Several sacrifices of this kind were offered every year. The most important were those at the winter and summer solstice in which Heaven and Earth were respectively worshipped. To account for this anomaly we must bear in mind that sacrifice, as viewed by the Chinese, is a feast to the spirit guests, and that according to their notion of propriety the highest deities should be feted only by the highest representatives of the living. They saw a fitness in the custom that only the king, **the Son of Heaven, should, in his own behalf and in behalf of his people, make solemn offering to Heaven.** And so it is today.”

One might then ask a Confucianist, “Who is this Son of Heaven”? And then go on as Paul did in Acts 17 where he described “the unknown god”. You might then preach Jesus, the Son Of GOD, and the Gospel.

From “Ultimate Reality and Divine Beings”, Jeffrey Richey has written:

“Kongzi's (Confucius') record of silence on the subject of the divine is attested in several passages of the *Lunyu* (5:3, 7:21, 11:12). **Because he apparently did not discuss deities, later readers of the *Lunyu* have concluded that he was an agnostic or atheist.** In fact, as a child of the late Zhou world, Kongzi inherited a great many religious sensibilities, including theistic ones. For the early Chinese (c. 16th century B.C.E.), the world was controlled by an all-powerful deity, "The Lord on High" (*Shangdi*), to whom entreaties were made in the first known Chinese texts, inscriptions found on animal bones offered in divinatory sacrifice. As the Zhou polity emerged and triumphed over the previous Shang tribal rule, Zhou apologists began to regard their deity, *Tian* ("Sky" or "Heaven") as synonymous with *Shangdi*, the deity of the deposed Shang kings, and explained the decline of Shang and the rise of Zhou as a consequence of a change in *Tianming* ("the mandate of Heaven"). Thus, theistic justifications for conquest and rulership were present very early in Chinese history.

By the time of Kongzi, the concept of *Tian* appears to have changed slightly. For one thing, the ritual complex of Zhou diviners, which served to ascertain the will of *Tian* for the benefit of the king, had collapsed with Zhou rule itself. At the same time, the network of religious obligations to manifold divinities, local spirits, and ancestors does not seem to have ceased with the fall of the Zhou, and Kongzi appears to uphold sacrifices to "gods and ghosts" as consistent with "transmitting" noble tradition. Yet, in the *Lunyu*, a new aspect of *Tian* emerges. For the Kongzi of the *Lunyu*, discerning the will of *Tian* and reconciling it with his own moral compass sometimes proves to be a troubling exercise:

If Tian is about to abandon this culture, those who die afterwards will not get to share in it; if Tian has not yet abandoned this culture, what can [Kongzi's enemies] do to me? (9:5)

There is no one who recognizes me.... I neither resent Tian nor blame humanity. In learning about the lower I have understood the higher. The one who recognizes me -- wouldn't that be Tian? (14:35)

Tian has abandoned me! Tian has abandoned me! (11:9)”

As another writer states:

“Confucianism's focus is primarily on **secular ethics and morality**. As such, it is tied up with moral, social, political, philosophical, and religious thought. Redemption isn't the main focus of this religion. They each have their own precepts on what it deems important towards society and spiritual growth as a person (ethics and morality for Confucianists. Therefore, Confucianism does not lay too much emphasis on death. To realize one's idea, one can "end one's life for benevolence" and "give one's life for righteousness." This thought once exerted profound influence on China's literati and officialdom in feudal society. Since Confucianism deals primarily with moral conduct and the ordering of society, it is often categorized as an ethical system rather than a religion. Although Confucianism deals solely with life here on earth rather than the afterlife, it does take into consideration mankind's ultimate concerns. One must remember the outlook of the people during the time of Confucius. Deceased ancestors were thought to exercise power over the living, sacrifice to heaven was a common occurrence, and the practice of augury, or observing the signs from heaven like thunder, lightning, the flight of birds, etc. Confucius does not here deny an afterlife: he was too respectful and reverential. He

simply insisted that a good man practices good not for rewards now or later on, but for the sake of the good life itself.

Confucius did not focus on life after death as though it were the ultimate standard against which to measure the success of a life on earth. Death did not mean annihilation and loss in some great void beyond the grave. Confucius clearly believed in some form of spiritual survival, and in the ongoing presence of those who have departed this life. Confucianism was convinced that human beings understood far too little of life here and now to waste it planning for a hereafter they understood even less. When Confucian sources talk about heaven thereafter they do not have in mind anything like a realm of eternal reward for those who die in a state of righteousness. Heaven is merely a name for the highest spiritual presence of which human beings are aware. Confucianism the dilemma of the doctrine of retribution was solved by extending retribution to the individual soul, which continued to live in another form once it had been separated from the body at death. Whereas vertical retribution means the punishment of the son for the sins of the father in the world. The concept of retribution for the soul after death refers to the punishment of the same individual for sins he committed when alive. Though body and soul are separated after death, the soul continues in existence in another form and is punished for sins committed when body and soul were united. According to this concept, it is the non material or spiritual element in man that is fulcrum, including his actions toward good or evil. Thus in explaining the ways of Heaven to man, Confucianism emphasized the doctrines of vertical and horizontal responsibility, which focus on physical existence of man in this world and on the biological links between one generation and the next.

There are certain theories which talk in terms of transcendence. Accordingly; Confucianism is not about a belief in life after death although for many Confucians, such an existence is held to be true. Transcendence is linked to the relationship between Man, Tian and Nature. This three-fold relationship is integral to Confucian transcendence. In order for human beings to become truly one with the cosmos and 'ren', virtues must be self-cultivated and extended to others. The power of 'ren' is the power to change human beings from their secondary capability to do badly, and to bring them up to their primary accomplishment - the power to do good and the power of human love. Life after death is very much a secondary consideration, but there is a common consensus that human spirits do go on to exist after death itself. However, Confucius taught us to not place any great emphasis on this - he said that our lives and our purpose should be aimed at becoming 'sages' and to share in 'ren'. For instance, in discussing life after death, Confucius said "Respect the spirits, but stay away from them". At the same time, he promoted ancient religious rites such as the worship of heaven, the honoring of the Emperor, the commemoration of great men, etc. Likewise he taught that ancestral rites should be practiced since filial piety is the basic virtue because one should remember the origin of life. He apparently encouraged the building of temples to noted men, and thought seasonal rites should be performed to them as signs of respect and veneration. To understand the total dimensions of Confucianism as a religion, it is important to see Confucius shifting the emphasis from Heaven to Earth without dropping Heaven out of the picture entirely. The emphasis in Confucianism was on the earthly, not the heavenly; **but heaven and its doings were assumed to be real rather than imaginary.**

When one speaks of heaven and the afterlife, one must address the many issues and questions dealing with the soul. In both Western and Eastern religions, there is a predominant emphasis on acting "selfless" during life on earth, alluding to the fact that there is no personal soul after the brain dies. The self is only temporary - nothing of the individual prevails after death." Consciousness as an epiphenomenon of physical and chemical processes taking place in the brain - and all fail utterly. They fail not because their models are insufficiently accurate or detailed, but because they are trying to do what is, from the outset, impossible." There is no self; one is what one's brain and consciousness tell one. But according to most Chinese thought, a soul does exist, and in many cases there is a need for two or three of them. Upon death, one undergoes judgment for good and bad actions done during life on earth, one stays at the grave and one "goes into the ancestral tablet. Lao-Tzo, a follower and preacher of the Tao, also thought to be a contemporary of Confucius as there is no proof of his existence, had no faith in physical immortality or the endurance of the personal soul. Derk Bodde states that humans have two souls: the hun and the p'o. The hun is the soul that leaves the body but is later compelled to return by a family member. The p'o eventually makes its way to the underworld and represents the dead's raw energy. In Chinese religion, reincarnation does occur: the dead are absorbed into the earth for a period of time and then returned always into the same family as a newborn." Every birth seemed to be the reincarnation of a forbear." Spiritualism combined elements from a variety of different religions, but their primary focus was "scientifically" proving survival after death through direct communication of mediums. While Spiritualists chose not to subscribe to a number of Christian doctrines, including the last judgment and the resurrection of the physical body, they did believe in the continuation of the personality after death, which was considered to be reborn in a spiritual body." At death the soul, which is composed of a sort of subtle matter, withdraws itself and remains near the earth plane for a period of time. After this, it advanced in knowledge and moral qualities and proceeds to a higher plane, until it eventually reaches the sphere of pure spirit."

Confucianism does not believe in the Hereafter, Paradise or Hell, nor does it accept any belief in Resurrection. Confucianists are mainly concerned with improving their life affairs with no regard for the destiny of the soul after leaving the body. One of the disciples once asked Confucius about death, Confucius answered succinctly: "We haven't yet finished studying life to delve into the question of death." The spirits of the ancestors are also consecrated by the Chinese: They believe in the immortality of these spirits and that they never die with the death of the bodies. The sacrifices offered to these spirits are given at celebrations where large banquets are extended, accompanied by music to help the spirits rejoice and feel happy. In every house, there is a small temple for the spirits of the dead and the gods of the householders. Confucianism regards both life and death as a responsibility to society. The fundamental concept of the Confucian view of life and death is: "Life and death are determined by fate, and wealth and nobleness are determined by heaven," thereby emphasizing life rather than death. Confucius once said, "How can one know about death before he knows clearly about life?" In one's lifetime, one should fulfill one's responsibility in realizing the ideal of a harmonious society. "It is man who can find and develop ways and ideas, and not vice versa." Man should consider it his duty to testify to the workings of the "way of heaven." Heaven pursues its eternal movement, and a gentleman should make unremitting efforts to improve himself." Since Confucianism lays more emphasis on responsibility in one's lifetime, it neglects the world after death. This "immortality," in spirit only, has social and ethical significance, but has not direct connection with life."

2.3.2 Its Ethics.

Confucian ethics is characterized by the promotion of virtues, encompassed by the Five Constants, or the Wuchang (五常), extrapolated by Confucian scholars during the Han Dynasty. The five virtues are:

- (1) **Ren** (仁, Humaneness),
- (2) **Yi** (義, Righteousness or Justice),
- (3) **Li** (禮, Propriety or Etiquette),
- (4) Zhi (智, Knowledge),
- and (5) Xin (信, Integrity).¹¹⁵¹

They are accompanied by the classical Sizi (四字) with four virtues:

- (1) Zhong (忠, Loyalty),
- (2) Xiao (孝, Filial piety),
- (3) Jie (節, Continency),
- and (4) **Yi** (義, Righteousness).

There are still many other elements, such as:

- (1) Cheng (誠, honesty),
- (2) Shu (恕, kindness and forgiveness),
- (3) Lian (廉, honesty and cleanness),
- (4) Chi (恥, shame, judge and sense of right and wrong),
- (5) Yong (勇, bravery),
- (6) Wen (溫, kind and gentle),
- (7) Liang (良, good, kindhearted),
- (8) Gong (恭, respectful, reverent),
- (9) Jian (儉, frugal),
- (10) Rang (讓, modestly, self-effacing).

Among all elements, **Ren** (Humanity) and **Yi** (Righteousness) are fundamental.^a

2.3.3 Our Criticisms.

2.3.3.1 No God.

No God or The Unexplainable/Unknown god. vs. One God. Gen 1:1; Deu 32:39; 1 Kin 8:23; 2 Chr 6:14; Isa 43:10, 44:6, 8, 45:5, 21; Hos 13:4; 1 Tim 2:5.

^a What? And where are equivalent virtues found in the Biblical Scriptures?

2.3.3.2 The Goodness of Man.

The Goodness of Man vs. The Sin Nature. Gen 2:1-3:24; Jer 17:9; Rom 1:1-3:24; 1Co 15:22.

2.3.3.3 Humanism.

Humanism vs. Eternal Salvation and the Resurrection of the Body. Joh 3:16, 35-36; 1 Cor 15:1-58

2.4 Hinduism The Treasury Of Spiritual Laws - Or Whatever Works.

Hinduism is the world's third largest religion, after Christianity and Islam. This 'religion' is really a walk on "Broadway" Mt 7:13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: {strait: or, narrow}*

2.4.1 The Hindu Concept(s) of God(s).

The Hindu scriptures refer to **celestial entities called Devas** (or devī in feminine form; devatā used synonymously for Deva in Hindi), "the shining ones", **which may be translated into English as "gods" or "heavenly beings"**. The devas are an integral part of Hindu culture and are depicted in art, architecture and through icons, and mythological stories about them are related in the scriptures, particularly in Indian epic poetry and the Puranas. They are, however, often distinguished from Ishvara, a supreme personal god, with many Hindus worshiping Ishvara in one of its particular manifestations (ostensibly separate deities) as their iṣṭa devatā, or chosen ideal. The choice is a matter of individual preference, and of regional and family traditions.

Hindu epics and the Puranas relate several episodes of **the descent of God to Earth** in corporeal form to restore dharma to society and to guide humans to moksha. **Such an incarnation is called an Avatar**. The most prominent avatars are of Vishnu and include Rama (the protagonist in Ramayana) and Krishna (a central figure in the epic Mahabharata).

Karma translates literally as action, work, or deed, and can be described as the "moral law of cause and effect". According to the Upanishads an individual, known as the jiva-atma, develops sanskaras (impressions) from actions, whether physical or mental. The linga sharira, a body more subtle than the physical one but less subtle than the soul, retains impressions, carrying them over into the next life, establishing a unique trajectory for the individual. Thus, the concept of a universal, neutral, and never-failing karma intrinsically relates to reincarnation as well as to one's personality, characteristics, and family. **Karma binds together the notions of free will and destiny**.

This cycle of action, reaction, birth, death and rebirth is a continuum called samsara. The notion of reincarnation and karma is a strong premise in Hindu thought. The Bhagavad Gita states:

As a person puts on new clothes and discards old and torn clothes, similarly an embodied soul enters new material bodies, leaving the old bodies.(B.G. 2:22)

2.4.2 The Writings Sacred to Hinduism.

Hinduism is based on "the accumulated treasury of spiritual laws discovered by different persons in different times". The scriptures were transmitted orally in verse form to aid memorization, for many centuries before they were written down. Over many centuries, sages refined the teachings and expanded the canon. In post-Vedic and current Hindu belief, **most Hindu scriptures are not usually (typically) interpreted literally**. More importance is attached to the ethics and metaphorical meanings derived from them. Most sacred texts are in Sanskrit. The texts are classified into two classes: Shruti and Smriti.

The history of smrti begins around 500 BCE. The literature which comprises the Smrti was composed after the Vedas around 500 BCE.

The Vedic texts or śruti are organized around four canonical collections of metrical material known as Saṃhitās, of which the first three are related to the performance of yajna (sacrifice) in historical Vedic religion:

1. The Rigveda, containing hymns to be recited by the hotṛ;
2. The Yajurveda, containing formulas to be recited by the adhvaryu or officiating priest;
3. The Samaveda, containing formulas to be sung by the udgātṛ.
4. The fourth is the Atharvaveda, a collection of spells and incantations, apotropaic charms and speculative hymns.

The individual verses contained in these compilations are known as mantras. Some selected Vedic mantras are still recited at prayers, religious functions and other auspicious occasions in contemporary Hinduism.

2.4.3 The Thuggee's – A Hindu Cult Of Kali

For the members of Thuggee, murder was both a way of life and a religious duty. **They believed their killings were a means of worshiping the Hindu goddess Kali**, who was honored at each stage of the murder by a vast and complex system of rituals and superstitions.

Kali, despite her fearsome appearance, is not an evil deity. For more mainstream Hindus, she is a goddess of time and transformation who can impart understanding of life, death, and creation. To the members of the Thuggee cult, she was something else entirely. Their Kali craved human blood, and demanded endless sacrifice to satisfy her hunger. According to Thuggee legend, Kali once battled a terrible demon which roamed the land, devouring humans as fast as they were created. But every drop of the monster's blood that touched the ground spawned a new demon, until the exhausted Kali finally created two human men, armed with rumals, and instructed them to strangle the demons. When their work was finished, Kali instructed them to keep the rumals, in their family and use them to destroy every man not of their kindred. The rumal was the yellow silk handkerchief each thug wore tied around his waist; but an occasional neck-breaking or poisoning helped to add some variety. It was a matter of honor for the Thugs to let no one escape alive once they had been selected for death. This was the tale told to Thuggee initiates.

One of the Thuggee cult's defining characteristics was its pervasiveness within Indian society. In an era where strict caste divisions dominated every aspect of life, Thuggee was unique for transcending all such social barriers. Anyone from a farmer to an aristocrat could be a Thug. Many were even Muslims who, in a truly inspiring feat of rationalization, managed to reconcile their practice of human sacrifice to a goddess with their religion's strict ban on idolatry and murder. When members of the brotherhood were not terrorizing travelers, they lived as normal—often upstanding—citizens, with ordinary social lives and occupations. It was impossible to know who might be with the Thugs, even among one's closest friends.

This Cult was popularized in the recent Movie "Indiana Jones And The Temple Of Doom" where for more gore, they borrowed the heart "transplant" from the Aztecs. The Thuggees also were part of "Gunga Din".

2.4.4 Hare Krishna A Modern Pseudo-Christ Movement.

The **International Society for Krishna Consciousness (ISKCON)**, known colloquially as the **Hare Krishna** movement, is a Gaudiya Vaishnava religious organization. It was founded in 1966 in New York City by "His Divine Grace" Abhay Caranaravinda Bhaktivedanta Svami "Prabhupada". Its core beliefs are based on traditional Hindu scriptures such as the Śrīmad Bhāgavatam and the Bhagavad-gītā, both of which, according to the traditional Hindu view, date back more than 5,000 years. The distinctive appearance of the movement and its culture come from the Gaudiya Vaisnava tradition, which has had adherents in India since the late 15th century and Western converts since the early 1930s.



Krishna and Radha with Gopis, image at ISKCON Mayapur temple



ISKCON's Bhajan during Navratri Golu at Coimbatore, India

2.4.4.1 Beliefs and history



Ratha Yatra festival in Moscow, Russia.

For further information see: *Achintya Bheda Abheda and Gaudiya Vaishnavism*

ISKCON devotees follow a disciplic line of Gaudiya Bhagavata Vaishnavas and are the largest branch of Gaudiya Vaishnavism. Vaishnavism means 'worship of Vishnu', and Gauda refers to the area where this particular branch of Vaishnavism originated, in the Gauda region of West Bengal. Gaudiya Vaishnavism has had a following in India, especially West Bengal and Orissa, for the past five hundred years. Bhaktivedanta Swami disseminated Gaudiya Vaishnava Theology in the Western world through extensive writings and translations, including the *Bhagavad Gita*, *Srimad Bhagavatam* (*Bhagavata Purana*), *Chaitanya Charitamrita*, and other scriptures. These works are now available in more than seventy languages and serve as the canon of ISKCON. Many are available online from a number of websites.



ISKCON Vrindavan

Early Western conversions to monotheistic Krishna Vaisnavism or the Bhagavata Vaisnava line which forms the basis of the ISKCON philosophy were recorded by the Greeks and are reflected in the archaeological record.

2.4.4.2 Krishna is described as the source of all the avatars.

Thus ISKCON devotees worship Krishna as the highest form of God, *svayam bhagavan*, and often refer to Him as "the Supreme Personality of Godhead" in writing, which was a phrase coined by Prabhupada in his books on the subject. To devotees, Radha represents Krishna's divine female counterpart, the original spiritual potency, and the embodiment of divine love. The individual soul is an eternal personal identity which does not ultimately merge into any formless light or void as suggested by the monistic (Advaita) schools of Hinduism. Prabhupada most frequently offers Sanatana-dharma and Varnashrama dharma as more accurate names for the religious system which accepts Vedic authority. It is a monotheistic tradition which has its roots in the theistic Vedanta traditions.

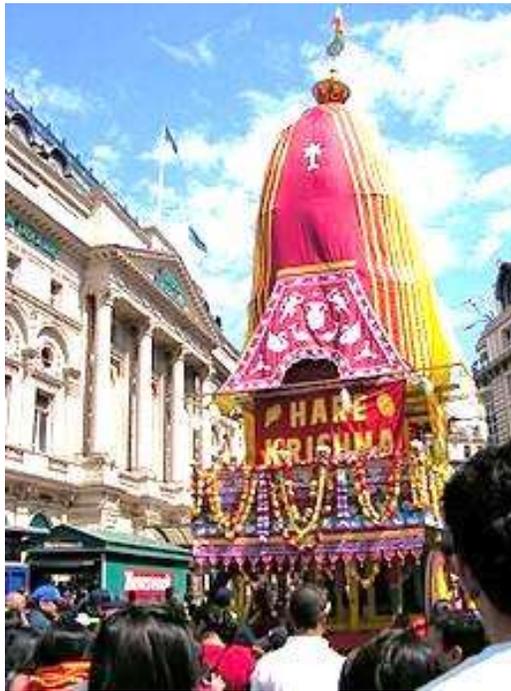
2.4.4.3 Hare Krishna mantra

The popular nickname of "Hare Krishnas" for devotees of this movement comes from the mantra that devotees sing aloud (kirtan) or chant quietly (japa) on tulsi mala. This mantra, known also as the Maha Mantra, contains the names of God Krishna and Rama.

The Maha Mantra:*Hare Krishna Hare Krishna^a**Krishna Krishna Hare Hare**Hare Rama Hare Rama**Rama Rama Hare Hare*

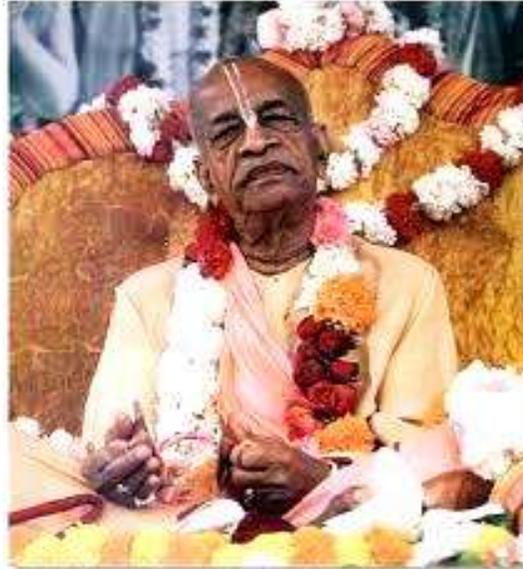
ISKCON was formed to spread the practice of **bhakti yoga**, in which aspirant devotees (*bhaktas*) dedicate their thoughts and actions towards pleasing the **Supreme Lord, Krishna**. ISKCON today is a worldwide confederation of more than 400 centers, including 60 farm communities, some aiming for self-sufficiency, 50 schools and 90 restaurants. In recent decades the movement's most rapid expansions in terms of numbers of membership have been within Eastern Europe (especially since the collapse of the Soviet Union) and India.

2.4.4.4 Seven Purposes Of ISKCON



Public street festivals are a significant part of ISKCONs outreach programs. Seen here is a Ratha Yatra festival in central London.

^a Sort-a rhymes with hairy christmas, doesn't it.



Srila Prabhupada

When Srila Prabhupada first incorporated ISKCON in 1966, he gave it seven purposes:

1. To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Krishna, as it is revealed in the Bhagavad-gita and the Srimad-Bhagavatam.
3. To bring the members of the Society together with each other and nearer to Krishna, the prime entity, thus to develop the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna).
4. To teach and encourage the sankirtana movement, congregational chanting of the holy names of God as revealed in the teachings of Lord Sri Caitanya Mahaprabhu.
5. To erect for the members, and for society at large, **a holy place of transcendental pastimes**, dedicated to the personality of Krishna.
6. To bring the members closer together for the purpose of teaching a simpler and more natural way of life.
7. With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings.

2.4.4.5 Four regulative principles

Bhaktivedanta Swami prescribed four regulative principles, in relation to the four legs of dharma, as the basis of the spiritual life:

- No eating of meat (including fish) or eggs (lacto-vegetarianism)
- No illicit sex
- No gambling
- No intoxication (including alcohol, caffeine, tobacco and other recreational drugs).

The four legs of Dharma are:

- Daya: Mercy
- Tapas: Self-Control or Austerity
- Satyam: Truthfulness
- Śaucam: Cleanliness of body and mind

2.4.5.1 Many gods.

Many gods. vs. One God. Gen 1:1; Deu 32:39; 1 Kin 8:23; 2 Chr 6:14; Isa 43:10, 44:6, 8, 45:5, 21; Hos 13:4; 1 Tim 2:5.

2.4.5.2 Reincarnation.

Reincarnation vs. Resurrection. 1 Cor 15:1-58, One death, Heb 9:27-28.

2.5 Islam The Largest Of The Non-Christian World Religions

2.5.1 Islam's Founder - Muhammad

Muhammad (c. 26 April 570 – c. 8 June 632); [aka: Mohammad, aka Mohammed, aka *Mahomet*] was its founder According to the Qur'an, angels do not possess free will, and worship god in total obedience. Guess which god? The Qur'an lists several sins that can condemn a person to hell, such as disbelief (Arabic: *كفر* *Kufr*), and dishonesty; however, the Qur'an makes it clear God will forgive the sins of those who repent if He so wills. Good deeds, such as charity and prayer, will be rewarded with entry to heaven. **Islam, like almost all of the World's Religions and Cults, is a religion of "works"**.

The New Testament is quite clear in its contrast of Grace (by faith) vs. Works for salvation. As it is, and stands written, in text unchanged since the "autograph's." Of course the following verses are translations from the Greek texts.

Tit 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;*

Ro 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

Ro 5:15 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

Ro 11:6 *And if (since – 1st Class Condition) by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, (protasis assumed true for the sake of argument) then is it no more grace: otherwise work is no more work.*

ATRPW says of Ro 11:6; "Here is perhaps the most direct and absolute contrast in Scripture of two principles: for *grace* is God acting sovereignly according to Himself; *works* is man seeking to present to God a human ground for blessing. The two principles are utterly opposed."

1Co 10:30 *For if I by grace be a partaker (and I am - 1st class condition), why am I evil spoken of for that for which I give thanks? {grace: or, thanksgiving}*

Eph 2:5 *Even when we were dead in sins, (God – the subject of verse 4) God hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}*

Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

9 not of works, lest any man should boast.

2.5.2 The 'Faith' of Islam

Faith, in Islam consists of several main items:

(1) **Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the archangel Gabriel** (Jibrīl)^a on many occasions between 610 CE until his death on June 8, 632 CE. While Muhammad was alive, all of these revelations were written down by his companions (sahabah), although the prime method of transmission was orally through memorization^b. After the death of Muhammad, it was compiled in the time of Abu Bakr, the first caliph, and was standardized under the administration of Uthman, the third caliph.^c

^a Sounds like Moron-i to me! Note: Moron-I rhymes with BolonI

^b This is clearly not a dictation theory. How was our Bible originally written? What saith the Scriptures? See Appendix A.

^c This method of transmission sounds like that of another false prophet, Joseph Smith.

(2) **Muslims must believe that Muhammad was a Prophet of God.** (the last in a series of prophets beginning with Adam.)

(3) **Belief in angels is fundamental to the faith of Islam.** The Arabic word for angel (Arabic: ملاك *mala k*) means "messenger", like its counterparts in Hebrew (*malakh*) and Greek (*angelos*). According to the Qur'an, angels **do not possess free will**, and worship God in total obedience. Angels' duties include communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death. They are also thought to intercede on man's behalf. The Qur'an describes angels as "messengers with wings—two, or three, or four (pairs): He [God] adds to Creation as He pleases..."

(4) **Islam's most fundamental concept is a rigorous monotheism,** called *tawhīd* (Arabic *Tawhid* (Arabic: توحيد *tawhīd*, meaning "doctrine of Oneness" (of God); also transliterated as *Tawheed* and *Tauheed*) is the concept of monotheism in Islam. It is the religion's most fundamental concept and holds that God (Allah) is One (*Wāhid*) and Unique (*āhad*). **He begetteth not, nor is He begotten^a**; And there is none like unto Him." (Sur 112:1-4) Muslims repudiate the Christian doctrine of the Trinity and divinity of Jesus, comparing it to polytheism, but accept Jesus as a prophet. In Islam, God is beyond all comprehension and **Muslims are not expected to visualize God.**^b God is described and referred to by certain names or attributes, the most common being Al-Rahmān, meaning "The Compassionate" and Al-Rahīm, meaning "The Merciful" (See Names of God in Islam).

(5) **The Origin and destiny of Satan.**

According to basic Islamic teachings, God created three intelligent species: angels, jinns, and humans, of which the latter two have been granted free will to choose between good and evil.

Iblis was a jinn and a devoted servant of God, according to the **Qur'an, which Muslims take as the authoritative word of God.** However, according to other non-Quranic sources he was a "disobedient angel".

The angels do not have free will and cannot sin because they were not granted the freedom by God to disobey. When God created Adam, he commanded all the angels and Iblis (whose rank allowed him to be considered equal to that of an angel) to prostrate to Adam as was termed "the Best of Creation". All the angels did so. The jinn, Iblis, refused to obey, and was brought into a state of rebellion against God. For this God cast him out of the Garden, and intended to punish him. Iblis begged God to delay the punishment until the Last Day (the Day of Judgment): this God granted, as he is Most Merciful (ar-Rahīm).

2.5.3 Islamic Bright Spots.

Islamic civilization flourished in what is sometimes referred to as the "Islamic Golden Age". Public hospitals established during this time (called Bimaristan hospitals), are considered "the first hospitals" in the modern sense of the word, and issued the first medical diplomas to license doctors of medicine. The Guinness World Records recognizes the University of Al Karaouine, founded in 859, as the world's oldest degree-granting university. The doctorate is argued to date back to the licenses to teach in law schools. Standards of experimental and quantification techniques, as well as the tradition of citation, were introduced to the scientific process. An important pioneer in this, Ibn Al-Haytham is regarded as the father of the modern scientific method and often referred to as the "world's first true scientist." The government paid scientists the equivalent salary of professional athletes today. Discoveries include gathering the data used by Copernicus for his heliocentric conclusions and Al-Jahiz's proposal of the theory of natural selection.^c

^a A direct slam at Christianity and the Old and New Testaments. How would you answer this? Give OT & NT Scripture.

^b We have the God-Man in the Glories who is coming back with judgment, to the earth. (And we are coming with Him).

^c What? You mean Darwin was not the first religionist who developed this theory?

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Rumi wrote some of the finest Persian poetry and is still one of the best selling poets in America. Legal institutions introduced include the trust and charitable trust (Waqf).

2.5.4 **Our Criticisms.**

For a more complete description of Islam, please see my book; “Muslim Evangelism,” 2014 by Create Space Publishers.

2.5.4.1 **A Religion Of Works.**

A religion of works. vs. Grace through faith. Eph 2:8-9; Tit 3:5, 1 Pet 1:18-23, 25.

2.5.4.2 **A Rigorous Monotheism No Son.**

A rigorous monotheism No Son. vs. The Son of God, Psm 2; Mat 4:3, 6^a; Mrk 1:1, 11, 3:11, 5:7, 9:7, 14:61-62; Luk 3:22, 4:41, 8:28, 10:22, Joh 3:18, 35-36, 5:19-26, 6:40, 69, 10:36, 11:4, 27, 14:13, 17:1 12, 19:7, 20:31; Act 3:13, 26, 7:56 (Son of man = Son of God), 8:37, 9:20, 13:33, Rom 1:3-4, 9, 5:10, 8:3, 29, 32, 1 Cor 1:9, 4:17, Gal 1:19, 2:20, 4:4, 6-7; Eph 4:13; Col 1:13; 1 The 1:10; Heb 1:2, 5, 8, 4:14, 5:5, 8, 6:6, 7:28, 10:29; 2 Pet 1:17; 1 Joh 1:3, 7, 2:22-24, 3:8

2.5.4.3 **Scripture Is Quran + Portions Of The Bible.**

Scripture is Quran + portions of the Bible. vs. the Bible Sola Scriptura. 2 Tim 3:16-17, Heb 4:12; Rev 22:18-21, 23, 4:9-10, 5:5, 9-13; 2 Joh 1:3, 9; Rev 2:18-24.

2.5.4.4 **Muhammad is a False Prophet..**

Muhammad is a False Prophet. Muhammad and the Bahai ‘prophets’ Erred in their ‘prophecy about the length of time Noah preached before the flood – 950 years. The Bab, Baha-ullah, and Muhammad (Koran Su 11:38 and Su 29:14), made the same egregious error in their ‘inspired works. As is seen in Gen 6:11 Noah was 600 years, one month, and 17 days, old. when the flood came! These three are false prophets; Deu 13:1-5, 18:20-22; Isa 8:20; 2 Pet 1:19-2:19; Rev 22:12-21.

Note: the actual Koran reference to the time of Noah’s preflood ministry, may have been eliminated from more modern versions, but it also exists in the following verse.

Su 29:14 We once sent Noah to his people, and **he tarried among them a thousand years less fifty**: But the Deluge overwhelmed them while they persisted in sin.

Which brings up a lesson for us. **Tell the truth. It’s hard to remember our lies. They will trip us up.**

The Su 11:38 verse in context now reads:

Su 11:36 And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

Su 11:37 And make the ark before Our eyes and according to Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

Su 11:38 And he began to make the ark; and whenever the chiefs from among his people passed by him **they laughed at him**. He said: **If you laugh at us**, surely **we too laugh at you as you laugh at us**.

Su 11:39 So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

Something silly should illustrate the childish language of Noah (Nuh) and his friends from the Koran.

^a Mat 4:3, 6 contain 1st class conditions, i.e. Since you are the Son Of God. ...



I'm Watching You!



You



Oh Yeah, I'm Watching



watching him

2.6 Jainism – Ascetic Humanists.

Jainism ('dʒeɪnɪzəm/; Sanskrit: जैनधर्म - Jainadharmā, Tamil: சீடமொட - Sāmaṇam Kannada: ಜೈನ ಧರ್ಮ - Jaina Dharmā), is an Indian religion that prescribes a path of non-violence towards all living beings. **Its philosophy and practice emphasize the necessity of self-effort to move the soul towards divine consciousness and liberation.** Any soul that has conquered its own inner enemies and achieved the state of supreme being is called a *jina* ("conqueror" or "victor"). The ultimate status of these perfect souls is called siddha. **Ancient texts also refer to Jainism as śramana dharma (self-reliant) or the "path of the niganthas" (those without attachments or aversions).**

Jain doctrine teaches that Jainism has always existed and will always exist, although historians date the foundation of the organized or present form of Jainism to sometime between the 9th and the **6th century BCE**. Like most ancient Indian religions, Jainism may have its roots in the Indus Valley Civilization, reflecting native spirituality prior to the Indo-Aryan migration into India. Other scholars suggested the shramana traditions were separate and contemporaneous with Indo-Aryan religious practices of the historical Vedic religion.

Contemporary Jainism is a small but influential religious minority with as many as 6 million followers in India, and growing immigrant communities in North America, Western Europe, the Far East, Australia and elsewhere. Jains have significantly influenced and contributed to ethical, political and economic spheres in India. **Jains have an ancient tradition of scholarship and have the highest degree of literacy for a religious community in India. Jain libraries are the oldest in the country.**

2.6.1 The Jain Scriptures.

The texts containing the teachings of **Mahavira** are called the **Agamas, and are the canonical literature - the scriptures - of Svetambara Jainism.**

Mahavira's disciples compiled his words into texts or sutras, and memorised them to pass on to future generations.

The texts had to be memorised since Jain monks and nuns were not allowed to possess religious books as part of their vow of non-acquisition, nor were they allowed to write. **Jain theology developed after Mahavira through the teachings of particularly learned monks - these teachings too, had to be memorised - and so the amount that the monks had to remember steadily increased.**

2.6.1.1 Loss of the scriptures

Unfortunately many of the original teachings of Mahavira have been lost. **As centuries passed some of the texts were forgotten, and others were misremembered. The distortion of the original texts caused much concern to the Jains.** Then came a particular disruption around 350 BCE when a famine killed off many Jain monks, and with them the memory of many Jain texts. The **Digambara** sect believes that during this famine all the Agamas were lost; the Svetamabara sect believes that the majority of these texts survived. This is one of the most important differences between the two groups in Jainism, and it means that Jain texts have very different roles for the two groups of Jains. **Both sects agree that a group of texts called the Purvas were lost in the famine.**

2.6.1.2 Preservation of the scriptures

After the famine, monks and nuns of the Svetambara sect held several conferences to preserve the most important Jain texts. Unsurprisingly there were many arguments about which texts were authentic, and different sub-sects still differ over this.

Jain monks and nuns are now permitted to possess religious books, so the Jain scriptures should no longer be in danger.

2.6.1.3 The nature of Jain scripture

Jains don't regard Mahavira as the founder of their religion, so his words aren't of importance because he said them, but because they: represent a series of beginningless, endless and fixed truths, a tradition without any origin, human or divine, which in this world age has been channelled through Sudharman, the last of Mahavira's disciples to survive.

2.6.1.4 Jain "Personology" Of Pantheism

Jainism encourages spiritual development through cultivation of one's own personal wisdom and reliance on self control through vows (Sanskrit: व्रत, vrata). The triple gems of Jainism—right vision or view (Samyak Darshana), right knowledge (Samyak Gyana) and right conduct (Samyak Charitra)—provide the path for attaining liberation from the cycles of birth and death. When the soul sheds its karmic bonds completely, it attains divine consciousness. Those who have attained *moksha* are called *siddhas*, while those attached to the world through their karma are called *samsarin*. Every soul has to follow the path, as explained by the *Jinas* and revived by the *tirthankaras*, to attain complete liberation or *nirvana*. Jains do not believe in a creator deity that could be responsible for the manifestation, creation, or maintenance of this universe. The universe is self regulated by the laws of nature. Jains believe that life exists in various forms in different parts of the universe including earth. Jainism has extensive classification of various living organisms including micro-organisms that live in mud, air and water. All living organisms have soul and therefore need to be interacted with, without causing much harm. {Therefore, What god there is, is us. Pantheism. Not Theology but theology!}

Jains believe that to attain enlightenment and ultimately liberation from all karmic bonding, one must practice the following ethical principles not only in thought, but also in words (speech) and action. **Such a practise through lifelong work towards oneself is called as observing the Mahavrata ("Great Vows").** These vows are:

2.6.1.4.1 Ahimsa (Non-violence)

To cause "no harm" to living beings (on the lines of "live" and "let live"). The vow involves "minimizing" intentional as well as unintentional harm to another living creature. There should even be no room for any thought conjuring injury to others, let alone talking about it or performing of such an act. Besides, it also includes respecting the views of others (**non-absolutism and acceptance of multiple views**).

2.6.1.4.2 Satya (Truthfulness)

To always speak of truth such that no harm is caused to others. A person who speaks truth becomes trustworthy like a mother, venerable like a preceptor and dear to everyone like a kinsman. Given that non-violence has priority, all other principles yield to it whenever there is a conflict. For example, in a situation where speaking truth would lead to violence, it would be perfectly moral to remain silent (for you are neither being untrue, nor causing violence by way of truth)

2.6.1.4.3 Asteya (Non-stealing)

Not to take into possession, anything that is not willingly offered. It is the strict adherence to one's own possessions without desiring for the ones that belong to others. One should remain satisfied by whatever is earned through honest labour. Any attempt to squeeze material wealth from others and/or exploit the weak is considered theft. Some of the guidelines for this principle follow as under:

- Always give people fair value for their labor or product.
- Not to take into possession materials that are not earned or offered by others.
- Not to take materials into personal possession that have been dropped off or forgotten by others.
- Not to purchase materials as a result of being cheaper in value, if the resultant price reduction is a result of improper method of preparation. For instance, products made out of raw materials obtained by way of pyramid schemes, illegal businesses, stolen goods, etc., should be strictly prohibited

2.6.1.4.4 Brahmacharya (Celibacy)

To exercise control over senses (including mind) from indulgence. The basic intent of this vow is to conquer passion, thus preventing wastage of energy in the direction of pleasurable desires. During observance of this vow, the householder must not have a sensual relationship with anybody other than one's own spouse. Jain monks and nuns practice complete abstinence from any sexual activity.

2.6.1.4.5 Aparigraha (Non-possession, Non-materialism)

To observe detachment from people, places and material things. Ownership of an object itself is not possessiveness; however, attachment to the owned object is possessiveness. For householders, non-possession is owning without attachment, because the notion of possession is illusory. The basic principle behind observance of this vow lies in the fact that life changes. What you own today may not be rightfully yours tomorrow. Hence the householder is encouraged to discharge his or her duties to related people and objects as a trustee, without excessive attachment or aversion. For monks and nuns, non-possession involves complete renunciation of property and human relations.

Jains hold that the universe and its natural laws are eternal, and **have always existed** in time. However, the world constantly undergoes cyclical changes as per governing universal laws. The universe is occupied by both living beings (*jīva*) and non-living objects (*Ajīva*). The *samsarin* soul incarnates in various life forms during its journey over time. Human, sub-human (category catering to inclusion of animals, birds, insects and other forms of living creatures), super-human (heavenly beings) and hellish-beings are the four forms of *samsarin* soul incarnations. **A living being's thoughts, expressions and actions, executed with intent of attachment and aversion, give rise to the accumulation of karma. These influxes of karma in turn contribute to determination of circumstances that would hold up in our future in the form of rewards or punishment.** Jain scholars have explained in-depth methods and techniques that are said to result in clearance of past accumulated karmas as well as stopping the inflow of fresh karmas. **This is the path to salvation in Jainism.**

A major characteristic of Jain belief is the emphasis on the consequences of not only physical but also mental behaviors. One's unconquered mind tainted with anger, pride (ego), deceit, and greed joined with uncontrolled sense organs are powerful enemies of humans. Anger comes in the way of good human relations, pride destroys humility, deceit destroys peace, and greed destroys good judgement. Jainism recommends conquering anger by forgiveness, pride (ego) by humility, deceit by straight-forwardness, and greed by contentment.^a

The principle of non-violence seeks to minimize karmas that limit the capabilities of one's own soul. Jainism views every soul as worthy of respect because it has the potential to become *siddha* (*paramatma* "highest soul"). Because all living beings possess a soul, great care and awareness is essential in one's actions. Jainism emphasizes the equality of all life, advocating harmlessness towards all, whether great or small. This policy extends even to microscopic organisms.

Jainism acknowledges that every person has different capabilities and capacities to practice and therefore accepts different levels of compliance for ascetics and householders. The Great Vows are prescribed for Jain monastics while limited vows (*amuvrata*) are prescribed for householders. Householders are encouraged to practice five cardinal principles of non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness with their current practical limitations, while monks and nuns have to observe them very strictly. With consistent practice, it is possible to overcome the limitations gradually, accelerating spiritual progress.

2.6.2 Our Criticisms.

2.6.2.1 'Salvation' Through Human Self Effort.

'Salvation' through human self effort vs. Salvation by God's Grace through faith. Eph 2:8-9.

2.6.2.2 Pantheism.

Pantheism vs. Trinitarianism. Please see Section 2.0.1ff.

2.6.2.3 Reincarnation.

Reincarnation vs. Resurrection. 1 Cor 15:58; Heb 9:27-28.

2.6.2.4 Many Deaths And Many Judgments.

Many deaths and many judgments vs. one death and one judgment. Heb 9:27-28.

2.6.2.5 Extreme Asceticism (Celibacy).

Extreme Asceticism (celibacy) vs. Monogamistic Marriage, Gen 2:15-24; Eph 5:21-33.

2.6.2.6 Universe and Natural laws Are Eternal.

Universe and Natural laws are eternal vs. Universe and Natural laws are Temporal with Creation by the Eternal God, Gen 1:1-2:3 Joh 1:1-14; Col 1:12-22 (and is sustained –glued together).

2.6.2.7 Ascetic Humanistic Pantheism.

Ascetic Humanistic Pantheism. vs. Gen 1:1; Rom 3:22-26, 4:5-6, 6:13, 8:10; Tit 3:5.

2.6.2.8 Uncertain Writings.

^a {Not bad ideas but the means to accomplish these things for the Jain is Self-Effort – a sort of secular humanism. For Bible believing Christians, The control by the Spirit of God is the only means – not self-effort, but renunciation of Self!}

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Uncertain Writings. vs. Holy Scripture preserved through the ages. Gen 1:1 Rev 22:21. 2
Tim 3:16, Heb 4:12.

1). Why did we call Bahai, the Mormonism of Islam?

2). Name some essential features of Buddhism that are contrary to Biblical Christianity.

3). Name some essential features of Confucianism that are contrary to Biblical Christianity.

4). Name some essential features of Hinduism that are contrary to Biblical Christianity. _____

5). Name two cults coming out of Hinduism and some essential features of each that are contrary to Biblical Christianity.
A) _____
B). _____

6). Name some essential features of Islam that are contrary to Biblical Christianity. _____

7). Name some essential features of Jainism that are contrary to Biblical Christianity. _____

8). Name a most important 'coincidence' between Buddhism, Confucianism, and Judaism. _____

Judaism is the present religion of the Jews. They are still God's Covenant People. Those who curse Israel will be cursed by God; those who bless Israel will be blessed by God. Ge 12:3 *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* {But note: Mr 7:13 *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.* Ro 9:6 *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.*}

2.7.1 Judaistic Scriptures.

The Hebrew Bible emerged out of an oral tradition developed by the ancient Israelite community in an effort to narrate their history, explain the origins of the cosmos, and define their place in it as members of the larger human community. The process of transcribing this oral tradition into writing began during the period of the Davidic Monarchy in 1000 B.C.E. and lasted approximately 800 years.

In contrast to other nations of the ancient near east whose national origins were directly intertwined with their creation myths, the Israelite scribes connected their historical emergence as a nation to the creation myths through a series of ancestral narratives depicting the birth of the world, a family, and a nation called Israel. The Hebrew Scriptures consist of twenty-four books and is divided into three sections that are referred to with the acronym TaNaKh, an abbreviation for Torah, Neviim, and Ketuvim.

The Torah (or Pentateuch) refers to the first five books of the Hebrew Bible, associated with its central figure Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Although these books are theologically united together as the "Law of Moses" received from God at Mt. Sinai. They were edited over a period of 500 years and canonized during the 6th century B.C.E.

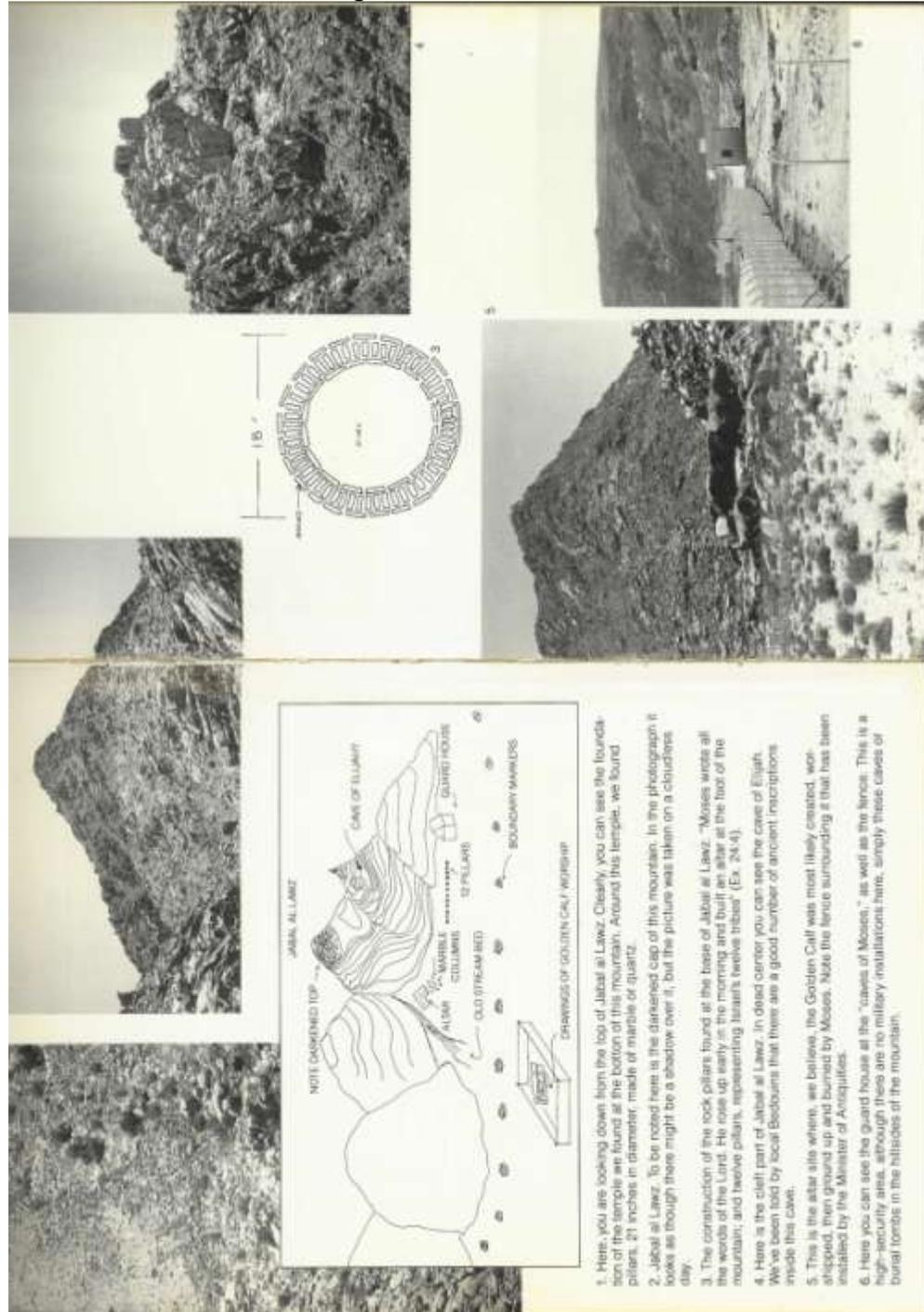


Figure 02.07.01 Jabal Al Lawz – The real Mt. Sinai, In Arabia, Gal 1:17, 4:24-25.

Photo and maps Courtesy Of Dr. Bob Cornuke, BASE Institute.

2.7.1.1 The Torah

The First 5 Biblical books (By Moses) comprise the Torah.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

2.7.1.2 The Neviim.

Neviim, "Prophets," is the second section of the Tanakh. It is comprised of the books of Joshua, Judges, Samuel I-II, Kings I-II, Isaiah, Jeremiah, Ezekiel, and twelve minor or shorter prophetic narratives, including those of Hosea through Malachi. In the medieval period, rabbinic commentators divided this one section of texts in half, referring to Joshua through Kings as "former prophets" and Isaiah through the twelve Minor Prophets as "latter prophets," based on their placement within the biblical text. While the books of Joshua through Kings are not named after prophets, it can be argued that they all involve some degree of prophecy. Yet it is even more plausible to group them together as one continuous historical narrative, beginning in the Book of Deuteronomy, involving the worship of one God associated with the Davidic kingdom who actively rewards and punishes Israel for its sins. It is likely that these prophetic books were canonized after those in the Torah during the late Persian and early Hellenistic periods.

Major Prophets

Joshua
Judges
Samuel (I-II)
Kings (I-II)
Isaiah
Jeremiah
Ezekiel

Minor Prophets

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

2.7.1.3 The Ketuvim

The Ketuvim or "writings," is a collection of books that were most likely canonized together because they were all compiled by the end of the Second Temple period. They are comprised of a variety of material. The first section consists of poetry—Psalms, Proverbs, and Job. Then there is a grouping of five smaller books copied together because they were

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originally written on small scrolls—Song of Songs, an erotic love poem; Ruth, the story of the first "convert" to Judaism {We forgot Rahab!}; Lamentations, a dirge over the destruction of the First and Second Temples; Ecclesiastes, a wisdom book portraying a Hellenistic type of fatalism; and Esther, the story of diaspora Jews triumphing over an attempted genocide. The last section of Ketuvim involves the historical texts of Daniel, depicting Judean history from the Persian to the final last days of God's Judgment; after which Messiah comes. Ezra/Nehemiah portrays the history of the exilic period; and Chronicles, presents a selective retelling of history from Adam through Cyrus in 538 B.C.E.

First Section: Poetry

Psalms
Proverbs
Job

Second Section: Smaller books

Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther

Third Section: Historical texts

Daniel
Ezra/Nehemiah
Chronicles (I – II)

These Books Including the Christian Canon (especially The Gospels according to Luke and Matthew) form the direct link from the First Adam, through Jesus (The Last Adam) The Messiah of Israel, The Son of God, who is the Savior of the World!

2.7.2 Judaistic Theology.

What Do Jews Believe?

- Judaism does not have formal mandatory beliefs
- The most accepted summary of Jewish beliefs are Rambam's 13 principles of faith
 - Even these basic principles have been debated
 - Judaism focuses on the relationships between the Creator, mankind, and the land of Israel

This is a far more difficult question than you might expect. Judaism has no dogma, no formal set of beliefs that one must hold to be a Jew. **In Judaism, actions are far more important than beliefs**, although there is certainly a place for belief within Judaism.

2.7.2.1 13 Principles of Faith

The closest that anyone has ever come to creating a widely-accepted list of Jewish beliefs is Rambam's thirteen principles of faith. These principles, which Rambam thought were the minimum requirements of Jewish belief, are:

1. God exists
2. God is one and unique
3. God is incorporeal {**But Through the resurrected Son of God there is a Man in the Glories. NEC**}
4. God is eternal
5. Prayer is to be directed to God alone and to no other
6. The words of the prophets are true
7. Moses' prophecies are true, and Moses was the greatest of the prophets {**Until the Messiah. NEC**}
8. The Written Torah (first 5 books of the Bible) and Oral Torah (teachings now contained in the Talmud and other writings) were given to Moses
9. There will be no other Torah. {**The New Covenant Brought The New Testament: Heb 1:1-8, 4:12, 8:13, 12:24; Rev 22:12-21. NEC**}
10. God knows the thoughts and deeds of men.
11. God will reward the good and punish the wicked.
12. The Messiah will come. {**The Messiah Has Come- Become the Justifier of those who believe that He died for their (our) sins, was buried, and rose again from the dead, was ascended to heaven and is coming in the clouds for His body, His Bride, the Church. He is coming again to earth to Take vengeance on His enemies, and to set up and rule His millennial Kingdom for 1000 years, after which he judges the unbelieving dead at the Great White Throne Judgment. John 1:1-14, 3:1-21, 5:17-29, 6:28-40, 7:31-43, 8:23-36, 51-59, 14:1-6, 15:12-17, 16:7-15, 17:1-26, 19:16-20:29; Act 1:1-11, 4:10-12, 17:16-31, 1 Cor 15:1-58; 2 Cor 5:1-10, Ga 3:13; 1 The 4:13-18, 2 The 2:1-3a; 1Pe 1:18; Rev 4:1, 19:1-20:15. NEC**}
13. The dead will be resurrected. **Job 19:25-27; Psa 17:15; Isa 26:19; Eze 37 Specifically of Israel as a Nation, typical of believers; Dan 12:12:2**

As you can see, these are very basic and general principles. Yet as basic as these principles are, the necessity of believing each one of these has been disputed at one time or another, **and the liberal movements of Judaism dispute many of these principles.**

2.7.2.2 The Atonement.

Judaism asserts that the Bible prescribes three methods of atonement: the sin sacrifice, repentance, and charity. Moreover, the sin sacrifice (called in the Jewish Scriptures *qorban chatat*) did not atone for all types of sin, but rather, only for man's most insignificant iniquity: unintentional sins. **The sin sacrifice was inadequate to atone for a transgression committed intentionally. The brazen sinner was barred from the sanctuary, and had to bear his own iniquity because of his rebellion against God.**

Unlike many other religions, Judaism does not focus much on abstract cosmological concepts. Although Jews have certainly considered the nature of God, man, the universe, life and the afterlife at great length (see Kabbalah and Jewish Mysticism), there is no mandated, official, definitive belief on these subjects, outside of the very general concepts discussed above. There is substantial room for personal opinion on all of these matters, because as was said before, **Judaism is more concerned about actions than beliefs.**

(i.e., Works then Faith) But what saith the Scriptures Gen 15:6; Psm 32:1-2; Hab 2:4, Rom 4:1-25.

Judaism focuses on relationships: the relationship between God and mankind, between God and the Jewish people, between the Jewish people and the land of Israel, and between human beings.

Their scriptures tell the story of the development of these relationships, from the time of creation, through the creation of the relationship between God and Abraham, to the creation of the relationship between God and the Jewish people, and forward. The scriptures also specify the mutual obligations created by these relationships, although various movements of Judaism disagree about the nature of these obligations. Some say they are absolute, unchanging laws from God (Orthodox); some say they are laws from God that change and evolve over time (Conservative); some say that they are guidelines that you can choose whether or not to follow (Reform, Reconstructionist).

So, what are these actions that Judaism is so concerned about? According to Orthodox Judaism, these actions include 613 commands, Statutes, and Judgments, given by God in the Torah as well as laws instituted by the rabbis and long-standing customs. These actions are discussed in depth on the page regarding Halakhah^a: Jewish Law and the pages following it.

2.7.3 Our Criticisms.

2.7.3.1 The Messiah will come.

The Messiah will come vs. The Messiah has come. Joh 1:1-12.

2.7.3.2 No atonement.

No atonement vs. the Blood Atonement by the Blood shed at Calvary by their Messiah, The Lord Jesus, Psa 21; Isa 53:1-12; Joh 19:1-42; 1 Cor 15:1-58; 1 Pet 1:18-19.

2.7.3.3 Salvation Through Humanism.

Humanism vs. Faith, 1 Cor 15:1-58; Eph 2:8-9; Tit 3:5.

2.7.3.4 Gnosis.

Gnosis vs. Epignosis, Eph 1:17, 4:13; Php 1:9; Col 1:9-10, 2:2, 3:10; 1Ti 2:4; 2Ti 2:25, 3:7; Tit 1:1; Phm 1:6; Heb 10:26; 2Pe 1:2-3, 8, 2:20.

a See, HERMENEUTICS, An Antidote For 21st Century Cultic And Mind Control Phenomena, Section 2.2.2 Jewish Literalism.

2.8 Shinto – The Religion Of Japan

Shinto (神道 *Shintō*?) or **Shintoism**, also *kami-no-michi*, is the indigenous spirituality of Japan and the people of Japan. It is a set of practices, to be carried out diligently, to establish a connection between present day Japan and its ancient past. Shinto practices were first recorded and codified in the written historical records of the *Kojiki* and *Nihon Shoki* in the 8th century. Still, these earliest Japanese writings do not refer to a unified "Shinto religion", but rather to disorganized folklore, history, and mythology. Shinto today is a term that applies to public shrines suited to various purposes such as war memorials, harvest festivals, romance, and historical monuments, as well as various sectarian organizations.

Practitioners express their diverse beliefs through a standard language and practice, adopting a similar style in dress and ritual, dating from around the time of the Nara and Heian P The word Shinto ("Way of the Gods") was adopted from the written Chinese (神道, pinyin: shén dào), combining two kanji: "shin" (神?), meaning "spirit" or kami; and "tō" (道?), meaning a philosophical path or study (from the Chinese word dào). Kami are defined in English as "spirits", "essences" or "deities", that are associated with many understood formats; in some cases being human-like, in others being animistic, and others being associated with more abstract "natural" forces in the world (mountains, rivers, lightning, wind, waves, trees, rocks). Kami and people are not separate; they exist within the same world and share its interrelated complexity.

There are currently 4 million observers of Shinto in Japan, although a person who practices any manner of Shinto rituals may be so counted. **The vast majority of people in Japan who take part in Shinto rituals also practice Buddhist ancestor worship.** However, unlike many monotheistic religious practices, Shinto and Buddhism typically do not require professing faith to be a believer or a practitioner, and as such it is difficult to query for exact figures based on self-identification of belief within Japan. **Due to the syncretic nature of Shinto and Buddhism, most "life" events are handled by Shinto** and "death" or "**afterlife**" events are handled by **Buddhism**—for example, it is typical in Japan to register or celebrate a birth at a Shinto shrine, while funeral arrangements are generally dictated by Buddhist tradition—although the division is not exclusive.

2.8.1 CREATION.

The creation myth of Shinto is recorded in the ca. 712 Kojiki. It is a depiction of the events leading up to and including the creation of the Japanese Islands. There are many translations of the story with variations of complexity.

- **Izanagi-no-Mikoto (male) and Izanami-no-Mikoto (female) were called by all the myriad gods and asked to help each other to create a new land which was to become Japan.**
- They were given a spear with which they stirred the water, and when removed water dripped from the end, an island was created in the great nothingness.
- They lived on this island, and created a palace and within was a large pole.
- When they wished to bear offspring, they performed a ritual each rounding a pole, male to the left and female to the right, the female greeting the male first.
- They had 2 children (islands) which turned out badly and they cast them out. **They decided that the ritual had been done incorrectly the first time.**
- They repeated the ritual but according to the correct laws of nature, the male spoke first.
- They then gave birth to the 8 perfect islands of the Japanese archipelago.
- After the islands, they gave birth to the other Kami, Izanami-no-Mikoto dies and Izanagi-no-Mikoto tries to revive her.

- **His attempts to deny the laws of life and death have bad consequences.**

The islands of Japan are to be considered a paradise as they were directly created by the gods for the people of Japan, and were ordained by the higher spirits to be created into the Japanese empire. Shinto is the fundamental connection between the power and beauty of nature (the land) and the people of Japan. **It is the manifestation of a path to understanding the institution of divine power.**

2.8.2 The Kami - the gods or spirits.

Shinto teaches that everything contains a kami (神 "spiritual essence"?, **commonly translated as god or spirit**). Shinto's spirits are collectively called yaoyorozu no kami (八百万の神?), an expression literally meaning "eight million kami", but interpreted as meaning "myriad", although it can be translated as "many Kami". There is a phonetic variation kamu and a similar word among Ainu kamui. There is an analog "mi-koto".

Kami is generally accepted to describe the innate supernatural force that is above the actions of man, the realm of the sacred, and is inclusive of gods, spirit figures, and human ancestors. All mythological creatures of the Japanese cultural tradition, of the Buddhistic tradition, Christian God, Hindu gods, Islamic Allah, various angels and demons of all faiths among others are considered Kami for the purpose of Shinto faith.

The kami reside in all things, but certain places are designated for the interface of people and kami (the common world and the sacred): sacred nature, shrines, and kamidana. There are natural places considered to have an unusually sacred spirit about them, and are objects of worship. They are frequently mountains, trees, unusual rocks, rivers, waterfalls, and other natural edifices. In most cases they are on or near a shrine grounds. The shrine is a building built in which to house the kami, with a separation from the "ordinary" world through sacred space with defined features based on the age and lineage of the shrine. The kamidana is a home shrine (placed on a wall in the home) that is a "kami residence" that acts as a substitute for a large shrine on a daily basis. In each case the object of worship is considered a sacred space inside which the kami spirit actually dwells, being treated with the utmost respect and deference.

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2.8.3 Death For A Shintoist

In old Japanese legends, it is often claimed that the dead go to a place called yomi (黄泉), a gloomy underground realm with a river separating the living from the dead mentioned in legend of Izanami and Izanagi. This yomi is very close to the Greek Hades however later myths include notions of resurrection and even elysium-like^a descriptions such as with the legend of Okuninushi and Susanoo. Shinto tends to hold negative views on death and corpses as a source of pollution called "kegare".

2.8.4 The Shinto Doctrine Of 'Sin' – Impurity Kegare.

Shinto teaches that certain deeds create a kind of ritual impurity that one should want cleansed for one's own peace of mind and good fortune rather than because impurity is wrong. Wrong deeds are called "impurity" (穢れ *kegare?*), which is opposed to "purity" (清め *kiyome?*). Normal days are called "day" (*ke*), and festive days are called "sunny" or, simply, "good" (*hare*).

Those who are killed without being shown gratitude for their sacrifice will hold a grudge (怨み *urami?*) (grudge) and become powerful and evil *kami* who seek revenge (*aragami*). Additionally, if anyone is injured on the grounds of a shrine, the area must be ritually purified.

2.8.5 The Shinto Doctrine Of Purification.

2.8.5.1 By Water Purification.

Misogi harai or Misogi Shūhō (禊修法) is the term for water purification.

The practice of purification by ritual use of water while reciting prayers is typically done daily by regular practitioners, and when possible by lay practitioners. There is a defined set of prayers and physical activities that precede and occur during the ritual. This will usually be performed at a shrine, in a natural setting, but can be done anywhere there is clean running water.

The basic performance of this is the hand and mouth washing (Temizu 手水) done at the entrance to a shrine. The more dedicated believer may purify him- or herself by standing beneath a waterfall or performing ritual ablutions in a river. This practice comes from Shinto history, when the kami Izanagi-no-Mikoto first performed misogi after returning from the land of Yomi, where he was made impure by Izanami-no-Mikoto after her death.

^a **Elysium** or the **Elysian Fields** (Ancient Greek: Ἠλύσιον πεδῖον, *Ēlysion pedion*) is a conception of the afterlife that developed over time and was maintained by certain Greek religious and philosophical sects and cults. Initially separate from the realm of Hades, admission was reserved for mortals related to the gods and other heroes. Later, it expanded to include those chosen by the gods, the righteous, and the heroic, where they would remain after death, to live a blessed and happy life, and indulging in whatever employment they had enjoyed in life.¹

2.8.5.2 By Imi – Avoidance.

Another form of ritual cleanliness is avoidance, which means that a taboo is placed upon certain persons or acts. To illustrate, one would not visit a shrine if a close relative in the household had died recently. Killing is generally unclean and is to be avoided. When one is performing acts that harm the land or other living things, prayers and rituals are performed to placate the Kami of the area. This type of cleanliness is usually performed to prevent ill outcomes.

2.8.6 Shinto Amulets And Protective Items.

Various types of protective Amulets , Bells, Dolls, Paper lots with personal fortunes, etc. are all part of a Shintoists bag of protective devices.

2.8.7 Our Criticisms.**2.8.7.1 Polytheistic.**

Polytheism vs. Monotheism. Gen 1:1; Exo 20:2-3.

2.8.7.2 Mutability.

Their gods make mistakes vs. Immutability, Heb 6:18; Jas 1:17.

2.8.7.3 False Worship.

Ancestor Worship vs. Monotheism, Gen 1:1; Exo 20:2-3.

2.8.7.4 Pantheistic.

Pantheistic vs. Omnipresence, Gen 3:8; Exo 33:14, Deu 4:37; Psm 103:22.

2.8.7.5 False Hamartiology.

Doctrine of impurities against one's peace of mind and good fortune vs. doctrine of sins against a Holy God. Rom 3:23.

2.8.7.6 Representative Worship.

Amulets vs. The second commandment, Ex 20:4-5.

2.9 Sikhism Or The Sikhs Of India

2.9.1 Background

The history of Sikhism is closely associated with the history of Punjab and the socio-political situation in medieval India. Sikh distinction was further enhanced by the establishment of the Khalsa (ਖ਼ਾਲਸਾ), by Guru Gobind Singh in 1699.[1] Sikhism was created by Guru Nanak Dev, a religious leader and a social reformer during the fifteenth century in the Punjab region. The religious practice was formalized by Guru Gobind Singh on March 30, 1699. The latter baptised five persons from different social backgrounds to form Khalsa. The first five, Pure Ones, then baptized Gobind Singh into the Khalsa fold.[2] This gives the Khalsa, as an organized grouping, a religious history of around 400 years.

Generally Sikhism has had amicable relations with other religions. However, during the Mughal rule of India (1556–1707), emerging religion had strained relation with the ruling Mughals. Prominent Sikh Gurus were martyred by Mughals for opposing some Mughal emperors' persecution of Sikhs and Hindus.[3] Subsequently, Sikhism militarized to oppose Mughal hegemony. The emergence of the Sikh Confederacy under the misls and Sikh Empire under reign of the Maharajah Ranjit Singh was **characterized by religious tolerance and pluralism with Christians, Muslims and Hindus** in positions of power. The establishment of the Sikh Empire is commonly considered the zenith of Sikhism at political level,[4] during this time the Sikh Empire came to include Kashmir, Ladakh, and Peshawar. Hari Singh Nalwa, the Commander-in-chief of the Sikh army along the North West Frontier, took the boundary of the Sikh Empire to the very mouth of the Khyber Pass. The Empire's secular administration integrated innovative military, economic and governmental reforms.

The months leading up to the partition of India in 1947, saw heavy conflict in the Punjab between Sikh and Muslims, which saw the effective religious migration of Punjabi Sikhs and Hindus from West Punjab which mirrored a similar religious migration of Punjabi Muslims in East Punjab.

2.9.2 Sikh Beliefs

2.9.2.1 General

- *Simran* and *Sewa*. These are the "Foundation of Sikhism". It is the duty of every Sikh to practice Naam Simran daily and engage in *Seva* (selfless service) whenever there is a possibility- in Gurdwara; in community centre; old people's homes; care centres; major world disasters, etc.

- Guru Nanak formalized these three aspects of Sikhism:
- *Naam Japna*. A Sikh is to engage in a daily practice of meditation and *Nitnem* by reciting and chanting of God's Name.
- *Kirat Karni*. To live honestly and earn by ones physical and mental effort while accepting God's gifts and blessings. A Sikh has to live as a householder carrying out his or her duties and responsibilities to the full.
- *Vand Chakna*. Sikhs are asked to share their wealth within the community and outside by giving *Dasvand* and practicing charity (*Daan*). To "Share and consume together".
- The Sikh Gurus tell us that our mind and spirit are constantly being attacked by the Five Evils (or Five Thieves); *Kam* (Lust), *Krodh* (Rage), *Lobh* (Greed), *Moh* (Attachment) and *Ahankar* (Ego). **A Sikh needs to constantly attack and overcome these five vices.**
- The Sikh Gurus taught the Sikhs to develop and harness the Five Virtues which lead the soul closer to God and away from evil. These are *Sat* (Truth), *Daya* (Compassion), *Santokh* (Contentment), *Nimrata* (Humility) and *Pyare* (Love).

2.9.2.2 Specific.

- 1a. Naam Simran
- 1b. Sewa

- **2. Three Pillars**

- 2a. Naam Japo
- 2b. Kirat Karo
- 2c. Vand Chhako

- **3. Five Evils**

- 3a. Kaam (lust)
- 3b. Krodh (wrath)
- 3c. Lobh (greed)
- 3d. Moh (attachment)
- 3e. Hankaar (ego, pride)

- **4. Five Virtues**

- 4a. Sat, is the virtue of truthful living, which means practicing "righteousness, honesty, justice, impartiality and fair play." [1]
- 4b. Santokh, or contentment, is freedom "from ambition, envy, greed and jealousy. Without contentment, it is impossible to acquire peace of mind." [1]
- 4c. Daya, The exercise of Daya, or compassion, involves "considering another's difficulty or sorrow as one's own and helping to relieve it as far as possible. Compassion also includes the overlooking of imperfections and mistakes of others, for to err is human." [1]
- 4d. Nimrata, translated as "humility", "benevolence" or "humbleness", is the fourth virtue.
- 4e. Pyar requires Sikhs to be filled with the love of God.

1) One Source

One God is the Creator of the Universe

2) Equality

All human beings are equal

People of all religions and races are welcome in Sikh Gurdwaras

Women have equal status with men in religious services and ceremonies

3) Human Life Precious Above Other Life

The human life is supreme and it is through this life that we can achieve oneness with God's will.

Finding God in this life and living by his commands helps us to attain God's mercy.

4) Defending Against Injustice

Sikhs are a peace loving people and stand for Truth and Justice

Guru Gobind Singh Ji said, "It is right to use force as a last resort when all other peaceful means fail."

These can be summed up in the Mool Mantar which is:

- *there is one creator*
- ***whose name is truth***
- *creative being*
- *without fear*
- *without hate*
- *timeless whose spirit is throughout the universe*
- *beyond the cycle of death and rebirth*
- *self-existent*
- ***by the grace of the guru***
- ***God is made known to humanity.***
- *Chant and meditate on His name*
- *True in the beginning, true now, and says Nanak, will be true forever*

2.9.2.3 More Specific.

Goal: The goal of every Sikh is to build a close, loving relationship with God.

Deity: Sikhs believe in a single, Formless God, with many names, who can be known through meditation. his concept is similar to Islam whose followers believe in a single God who has 99 names. The *Mool Mantar*, the first hymn composed by Guru Nanak, is recited daily by many Sikhs. It contains a description of many of the attributes of God: There is only one God; His Name is Truth; He is the Creator; He is without fear; He is without hate; **He is beyond time (i.e. is immortal)**; He is beyond birth and death; **He is self-existent.** ¹ Only he can be worshiped. Rahras, a Sikh evening prayer states:

"[O God] since I have fallen at your feet, I do not care for anybody else. I do not follow the religious ways preached by various religions believing in Ram, Muhammad, Puran or Qur'an. The Simritis, Shastras and the Vedas lay down different doctrines. But I do not recognize any of these. O God, I have written these hymns with your grace and kindness. All that has been said is in fact spoken by you." ²

Reincarnation: They believe in samsara (the repetitive cycle of birth, life and death), karma (the accumulated sum of one's good and bad deeds, and reincarnation the belief of a rebirth following death. These beliefs are similar to Hinduism.

"Each individual has many reincarnations, but being born a human means the soul is nearing the end of rebirth. God judges each soul at death and may either reincarnate the soul or, if pure enough, allow it to rest with him." ¹

Caste system: Sikhs have rejected the caste system of the Hindu religion. They believe that **everyone has equal status in the eyes of God**. This is a very important principle that permeates all Sikh beliefs, behaviors, and rituals.

Code of Conduct: During the 18th century, there were a number of attempts to prepare an accurate portrayal of Sikh customs. None received the support of most Sikhs. Sikh scholars and theologians started in 1931 to prepare the *Reht Maryada* -- the Sikh code of conduct and conventions. It is "*the only version authorized by the Akal Takht, the seat of supreme temporal authority for Sikhs. It's implementation has successfully achieved a high level of uniformity in the religious and social practices of Sikhism*" throughout the world. It contains 27 articles. Article 1 defines who is a Sikh:

"Any human being who faithfully believes in

- (i) One Immortal Being,
- (ii) Ten Gurus, from Guru Nanak Dev to Guru Gobind Singh,
- (iii) The Guru Granth Sahib,

- Carlson, et.al. The Kingdoms Of The Frauds The CFBC
- (iv) The utterances and teachings of the ten Gurus and
(v) **the baptism bequeathed by the tenth Guru**, and who does not owe allegiance to any other religion, is a Sikh."

There are a number of traditions within Sikhism. Thousands of Sikhs, both in India and worldwide, follow living gurus who have lineages traceable back to Guru Gobind Singh. In Canada and elsewhere, major strains are becoming evident between liberal and conservative wings of the religion, as some Sikhs accommodate to the surrounding culture.

2.9.3 Sikh Practices.

Prayers: repeated multiple times each day.

Worship: Sikhs are prohibited from worshipping idols, images, or icons.

Temples: There are over 200 Gurdwaras (temples, shrines or holy places) in India alone. The most sacred is Harmandir Sahib, the Golden Temple, at Amritsar. However, all places where the Sri Guru Granth Sahib is installed are equally holy.

The Five K's: These are clothing practices followed by stricter Sikhs, called Khalsa saints:

1. Kesa (long hair, which is never cut). This term is sometimes used to refer to the turban that is used to cover the hair.
2. Kangah (comb)
3. Kacha (short pants)
4. Kara (metal bracelet)
5. Kirpan (a ceremonial dagger)

The Sikh Code of Conduct states, "**A Sikh must not take hemp, opium, liquor, tobacco, or any intoxicant.**" **Drinking of alcoholic beverages or smoking is thus forbidden.**

2.9.4 Our Criticisms.

A 'Half-Caste' System.

2.9.4.1 False Salvation.

Continual seeking God vs. Finished work of Christ to give us everlasting life, .Joh 19:30; Act 4:12; 1 Cor 15:1-58; Eph 2:8-9.

2.9.4.2 False Bibliology.

By the grace of the guru God is made known to humanity vs. By the Grace of God humanity has received written revelation of God's will and salvation provision. 2 Tim 3:16-17, Heb 4:12, Rev 22:10-21.

2.9.4.3 Reincarnation.

vs. Resurrection 1 Cor 15:1-58.

2.9.4.4 False Anthropology/Eschatology.

Many Births-deaths-Judgments. vs. one death judgment Heb 9:27. Note: "Born once die twice, Born twice die once! Re 2:11, 20:6, 14, 21:8

2.10 Taoism - A Cultural Provider For China.

2.10.1 Background.

Taoism (modernly: Daoism) is a philosophical and religious tradition that emphasizes living in harmony with the Tao (modernly Romanized as "Dao"). The term Tao means "way", "path" or "principle", and can also be found in Chinese philosophies and religions other than Taoism. In Taoism, however, Tao denotes something that is both the source and the driving force behind everything that exists. It is ultimately ineffable: "The Tao that can be told is not the eternal Tao."

The keystone work of literature in Taoism is the Tao Te Ching, a concise and ambiguous book containing teachings attributed to Laozi (Chinese: 老子; pinyin: Lǎozǐ; Wade–Giles: Lao Tzu). Together with the writings of Zhuangzi, these texts build the philosophical foundation of Taoism. This philosophical Taoism, individualistic by nature, is not institutionalized. Institutionalized forms, however, evolved over time in the shape of a number of different schools, often integrating beliefs and practices that even pre-dated the keystone texts – as, for example, the theories of the School of Naturalists, which synthesized the concepts of yin-yang and the Five Elements. Taoist schools traditionally feature reverence for Laozi, immortals or ancestors, along with a variety of divination and exorcism rituals, and practices for achieving ecstasy, longevity or immortality.

Taoist propriety and ethics may vary depending on the particular school, but in general tends to emphasize wu-wei (action through non-action), "naturalness", simplicity, spontaneity, and the Three Treasures: compassion, moderation, and humility.

Taoism has had profound influence on Chinese culture in the course of the centuries, and clerics of institutionalised Taoism (Chinese: 道士; pinyin: dàoshi) usually take care to note distinction between their ritual tradition and the customs and practices found in Chinese folk religion as these distinctions sometimes appear blurred. Chinese alchemy (especially neidan), Chinese astrology, Zen Buddhism, several martial arts, Traditional Chinese medicine, feng shui, and many styles of qigong have been intertwined with Taoism throughout history. Beyond China, Taoism also had influence on surrounding societies in Asia.

After Laozi and Zhuangzi the literature of Taoism grew steadily and used to be compiled in form of a canon – the Daozang, which was at times published at the behest of the emperor. Throughout Chinese history, Taoism was several times nominated as state religion. After the 17th century, however, it fell much from favor. Like all other religious activity, Taoism was suppressed in the first decades of the People's Republic of China (and even persecuted during the Cultural Revolution), but continued to be practised in Taiwan. Today, it is one of five religions recognized in the PRC, and although it does not travel readily from its Asian roots, claims adherents in a number of societies.

2.10.2 Chinese deities.

Taoist beliefs include teachings based on revelations from various sources. Therefore, **different branches of Taoism often have differing beliefs, especially concerning deities and the proper composition of the pantheon.** Nevertheless, there are certain core beliefs that nearly all the sects share.

Popular Taoism typically presents the Jade **Emperor as the official head deity**. Intellectual ("elite") Taoists, such as the Celestial Masters sect, usually present Laozi (Laojun, "Lord Lao") and the Three Pure Ones at the top of the pantheon of deities. The pantheon tends to mirror the bureaucracy of Imperial China; deities also may be promoted or demoted for their actions.

While a number of immortals or other mysterious figures appear in the Zhuangzi, and to a lesser extent in the Tao Te Ching, these have generally not become the objects of worship. Traditional conceptions of Tao are not to be confused with the Western concepts of theism. Being one with the Tao does not indicate a union with an eternal spirit in, for example, the Hindu sense.

Tao Te Ching was a Laozi depicted as a Taoist teacher

The Tao Te Ching, or Daodejing, also often called Laozi, is widely regarded to be the most influential Taoist text. According to legend, it was written by Laozi. However, authorship, precise date of origin, and even unity of the text are still subject of debate and will probably never be known with certainty. The earliest texts of the Tao Te Ching that have been excavated - the Guodian^a bamboo slips - date back to the late 4th century BC. Throughout the history of religious Taoism, the Tao Te Ching has been used as a ritual text.

The famous opening lines of the Tao Te Ching are: (Chinese reads R to L. like Hebrew.)

道可道非常道 (pinyin: dào kě dào fēi cháng dào)

"The Tao that can be told is not the eternal Tao"

名可名非常名 (pinyin: míng kě míng fēi cháng míng)

"The name that can be named is not the eternal name."

There is significant, at times acrimonious debate regarding which English translation of the Tao Te Ching is to be preferred, and which particular translation methodology is best.

The Tao Te Ching is not thematically ordered. However, the main themes of the text are repeatedly expressed using variant formulations, often with only a slight difference. The leading themes revolve around the nature of Tao and how to attain it. Tao is said to be ineffable^b, and accomplishing great things through small means.

Ancient commentaries on the Tao Te Ching are important texts in their own right. Perhaps the oldest one, the Heshang Gong commentary, was most likely written in the 2nd century CE. Other important commentaries include the one from Wang Bi and the Xiang'er.

2.10.3 Texts – The Books – Daozang.

The Daozang (道藏, Treasury of Tao) is sometimes referred to as the Taoist canon. It was originally compiled during the Jin, Tang, and Song dynasties. The version surviving today was published during the Ming Dynasty. The Ming Daozang includes almost 1500 texts.

Following the example of the Buddhist Tripiṭaka, it is divided into three dong (洞, "caves", "grottoes"). They are arranged from "highest" to "lowest":

1. The Zhen ("real" or "truth" 真) grotto. Includes the Shangqing texts.
2. The Xuan ("mystery" 玄) grotto. Includes the Lingbao scriptures.
3. The Shen ("divine" 神) grotto. Includes texts predating the Maoshan (茅山) revelations.

Daoshi (Dàoshi) generally do not consult published versions of the Daozang, but individually choose, or inherit, texts included in the Daozang. These texts have been passed down for generations from teacher to student.

The Shangqing school has a tradition of approaching Taoism through scriptural study. **It is believed that by reciting certain texts often enough one will be rewarded with immortality.**

2.10.4 Their Numbers.

The number of Taoists is difficult to estimate, due to a variety of factors including defining Taoism. The number of people practicing Chinese folk religion is estimated to be just under four hundred million. Most Chinese people and many others have been influenced in some way by Taoist tradition. Estimates for the number of Taoists worldwide range from twenty million and possibly to as many as 400 million in China alone.

^a Fourteen years ago, a corpus of bamboo-strip texts was found in a late-fourth-century-BCE tomb at Jingmen, Hubei province in central China. The discovery of the "Guodian" texts, together with other recently discovered Warring States manuscripts, has revolutionized the study of early Chinese intellectual history. Kenneth Holloway – Oxford.

^b 1. Too great or extreme to be expressed or described in words: "ineffable beauty".
2. Too Sacred to be uttered.

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Geographically, Taoism flourishes best in regions populated by Chinese people: mainland China, Taiwan, Malaysia, Philippines, Singapore, and various Chinese diaspora communities. **Taoist literature and art has influenced the cultures of Korea, Japan, and Vietnam.** Organized Taoism seems not to have attracted a large non-Chinese following, except in Korea and Vietnam, until modern times. In Taiwan 7.5 million people (33% of the population) identify themselves as Taoists. In Singapore, 8.5% of the population identify themselves as Taoist. There are also small numbers of Taoists in the Western world.

2.10.5 **Rituals and Sacrifices.**

At certain dates, **food may be set out as a sacrifice to the spirits of the deceased or the gods**, such as during the Qingming Festival. This may include slaughtered animals, such as pigs and ducks, or fruit. **Another form of sacrifice involves the burning of Joss paper, or Hell Bank Notes, on the assumption that images thus consumed by the fire will reappear—not as a mere image, but as the actual item—in the spirit world, making them available for revered ancestors and departed loved ones.** At other points, a vegan diet or full fast may be observed.

Also on particular holidays, street parades take place. These are lively affairs which invariably involve firecrackers and flower-covered floats broadcasting traditional music. They also variously include lion dances and dragon dances; human-occupied puppets (often of the "Seventh Lord" and "Eighth Lord"); tongji (童乩 "spirit-medium; shaman") who cut their skin with knives; Bajiajiang, which are Kungfu-practicing honor guards in demonic makeup; and palanquins carrying god-images. The various participants are not considered performers, but rather possessed by the gods and spirits in question.

Fortune-telling—including astrology, I Ching, and other forms of divination—has long been considered a traditional Taoist pursuit. **Mediumship is also widely encountered in some sects.** There is an academic and social distinction between **martial forms of mediumship (such as tongji) and the spirit-writing that is typically practiced through planchette writing.**

2.10.6 **Our Criticisms.**

2.10.6.1 **Pantheistic.**

Pantheistic vs. Monotheistic Gen 1:1; Joh 1:1-14.

2.10.6.2 **False Soteriology - Works.**

Immortality earned by recitation - Works vs. Eternal life given by the Grace of God through Faith. Eph 2:8-9.

2.10.6.3 **Spiritism.**

Fortune telling, Astrology, Mediumship vs. Anti-spiritism, Gen 1:1,14-15; Ex 20:3-5, Ex 22:18; Lev 19:31 20:6; Deu 18:9-14; Isa 47:12-15 Ref section 2.0.2

2.11 Zoroastrianism

Zoroastrianism is one of the older religions in the world. It is a monotheist religions. It was founded by Zoroaster and it believes in one God, Ahura Mazda. There are very few Zoroastrians in the world today (perhaps 200,000) but it still holds an important place. A large part of their population is divided between Iran and India. The Zoroastrians living in India are called "Parsis".

2.11.01 Zoroastrianism Scriptures.

Zoroastrianism's scriptures are the Avesta or the Zend Avesta [Pahlavi avesta=law, zend=commentary].

2.11.02 Zoroastrianism Theology.

Zoroastrianism believes in one god, Ahura Mazda who is:

- Omniscient
- Omnipotent
- Omnipresent
- Impossible for a normal human being to conceive
- Unchanging
- The creator of everything
- And the source of all the goodness and happiness in the world.

This supreme God is worshipped and his prophet is Zoroaster. Zoroaster is not worshipped but is followed as his directed path of truth and righteousness; asha will lead men and women to God.

Along with Ahura Mazda are his retinue of immortals; Amesha Spentas who are also his divine attributes. By knowing them, man can know God. They are:

- Vohu Manah - Good mind and good purpose.
- Asha Vahishta - Truth and righteousness.
- Spenta Ameraiti - Holy devotion, serenity and loving kindness.
- Khashathra Vairya - Power and just rule.
- Hauravatat - Wholeness and health.
- Ameretat - Long life and immortality.

2.11.2.1 The Presence Of Evil.

Combating the goodness is God's adversary, Angra Mainyu who resides in hell. **This dualism is twofold – cosmic and moral.** There is the **cosmic dualism between god and the Angra Mainyu** who is the destructive spirit that introduces the evils of death, sickness, etc into God's pure and beautiful world. There is also a **moral duality that points towards the inherent good and evil sides of a human being.**

2.11.2.2 End time beliefs in Zoroastrianism.

Faith, and Hope in **the coming of the Saoshyant (Saviour)** has sustained their religion through the centuries. Zoroastrians firmly hope, and pray, that Ahura Mazda sends the Saoshyant to the earth to defeat evil and further righteousness (Ashoi).

Zoroastrians firmly believe that **when the Saoshyant comes, the final spiritual battle between the forces of good and evil will commence, resulting in the utter destruction of evil.** Ristakhiz, the resurrection of the dead will take place - the dead will rise, by the Will of Ahura Mazda. The world will be purged by molten metal, in which the righteous will wade as if through warm milk, and the evil will be scalded. **The Final Judgment of all souls will commence, at the hands of Ahura Mazda the Judge (Davar), and all sinners punished, then forgiven, and humanity made immortal and free from hunger, thirst, poverty, old age, disease and death.** The World will be made perfect once again, as it was before the onslaught of the evil one. Such is the Frashogad (Frashokereti), the Renovation, brought on by the Will of Ahura Mazda, the Frashogar.

2.11.2.3 Missionary Activities.

In the Gathas of Avesta, Zoroaster declares that he has been dedicated to a divine mission of reform. In Yasna 43:7-8, he says:

*As the holy one I recognized thee, O Wise Lord,
When he came to me as Good Mind and asked me:
"Who art thou, whose art thou? Shall I appoint by a sign
The days when inquiry shall be made about thy living possessions and thyself?"*

*I made answer to him: "I am Zoroaster, first,
A true enemy to the wicked with all my might,
But a powerful support for the righteous,
So that I may attain the future blessing of the absolute Dominion
By praising and singing thee, O Wise One"*

2.11.3 Our Criticisms.**2.11.3.1 False Gods.**

Worship given to One god, Ahura Mazda and his prophet Zoroaster. vs. Worship of The one true God, Ex 20:4-7.

2.11.3.2 False Judgment.

At Judgment sinners punished but forgiven and made immortal vs. All humans Judged, Heb 9:27. Believers given Immortal bodies fitted for the New Heavens and the New Earth, while Unbelievers raised but sent to the Lake of Fire Rev 20:14-15. See Figure 02.00.03.

2.11.3.3 No Atonement.

No Atonement for sins vs. The Death of the Son of God on Calvary for the complete payment (sufficient) for the sins of the world, but efficient only to those who believe the Christian Gospel. 1 Cor 15:1-58; Eph 2:8-9.

1).Name some essential features of Judaism that are contrary to Biblical Christianity. _____

2). Why might Judaism be called the world’s oldest religion?

3).Name some essential features of Shintoism that are contrary to Biblical Christianity. _____

4).Name some essential features of Sikhism that are contrary to Biblical Christianity. _____

5).Name some essential features of Taoism that are contrary to Biblical Christianity. _____

6).Name some essential features of Zoroastrianism that are contrary to Biblical Christianity. _____

2.12 The Coptic Orthodox Church.

2.12.1 What is the Coptic Orthodox Church?

The Coptic Orthodox Church is one of the oldest churches in the world. It was founded by St. Mark the Evangelist and author of the second gospel in Alexandria, Egypt in the year 61 A.D. The word "Copt" means Egyptian. Copts are the native Christians of Egypt and the direct descendants of the ancient Egyptians who were converted to Christianity by St. Mark.

2.12.2 What does the Coptic Orthodox Church believe?

First and foremost, the church believes that the Bible is the inspired word of God, to be followed according to the interpretation^a of the early church fathers. The church upholds all the beliefs stated in the Nicene Creed of 325 AD, including a belief in One God - Father, Son and Holy Spirit; in Jesus Christ, who took human flesh, died and rose to save us from sin and death and in His second coming He will judge all and His Heavenly kingdom will be forever; in one universal and apostolic church and in one baptism for the forgiveness of sins.

2.12.3 About The Coptic Orthodox Church Dogmas.

The Coptic Orthodox Church is well known as a conservative Church, especially in dogmas and doctrines. At the same time, it progresses not by embracing new doctrines or new "articles of faith" but by explaining the same faith "once given to the saints" in a contemporary language.

The worship of Saints is expressly forbidden by the Church; **however, asking for their intercessions (e.g. Marian Praise) is central in any Coptic service. Any Coptic Church is named after a Patron Saint.** Among all Saints, the Virgin Saint Mary (Theotokos) occupies a special place in the heart of all Copts. Her repeated daily appearances in a small Church in Elzaytoun district of Cairo for over a month in April of 1968 was witnessed by thousands of Egyptians, both Copts and Muslims and was even broadcast on International TV. Copts celebrate seven major Holy feasts and seven minor Holy feasts. The major feasts commemorate Annunciation, Christmas, Theophany, Palm Sunday, Easter, Ascension, and the Pentecost. Christmas is celebrated on January 7th. The Coptic Church emphasizes the Resurrection of Christ (Easter) as much as His Advent (Christmas), if not more. Easter is usually on the second Sunday after the first full moon in Spring. The Coptic Calendar of Martyrs is full of other feasts usually commemorating the martyrdom of popular Saints (e.g. Saint Mark, Saint Mina, Saint George, Saint Barbara) from Coptic History.

(And yet some of us don't believe in the reality of UFO's.)

The following 10 Items are questions I posed to the Bishop Youssef of the Coptic Orthodox Diocese of the Southern United States. He kindly answered in a concise and timely manner and are shown below in *Italics*.

(1) How are Dogmas in fact mirrors of the Holy Scriptures? Two examples please.

For example when we say that we believe in the divinity of Christ, the word divinity of Christ is not mentioned in the Scripture but this dogma is a mirror to what the Scripture mentioned about the divinity of Christ.

^a Which early Church fathers? The ones from Alexandria were the ones that introduced Allegorism into local Churches. Ref HERMENEUTICS -Antidote for 20th century cult phenomena, Section 2.1ff , Allegorical Schools. As Pentecost states: "The influence of Philo was most keenly felt in the theological school of Alexandria."

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Another example when we say that we believe in Trinity, the word Trinity is not mentioned in the Scripture but this dogma is a mirror to what the Scripture mentioned about the Holy Trinity

(2) How do Dogmas explain the Holy Scriptures?

For example when the Scripture quotes the word of the Lord, "I and the Father are one" the dogma of the divinity of Christ as well as the Holy Trinity explains what does this mean. When the Lord says "this do in remembrance of Me" the dogma of the Eucharist explains what does this mean

(3) What are your Controlling Principles for The Interpretation of The Scriptures.

The original text, the church fathers, the church history

(4) How do Dogmas attract men to enjoy its spirit. What do you mean by spirit?

"its" here refers to the Scripture, so the spirit here refers to the spirit of the Scripture, so the meaning is that, without interpretation of the Scripture through the dogmas, people will be confused, misinterpret the Scripture and thus not enjoying reading the Scripture.

{Here the priesthood of each believer is ignored or refashioned via a form of a Gnostic approach. Us poor pistics need the dogma in-order-to understand the Bible properly.}

(5) In the statement: "Dogmas correlate to our ascetic attitude." Does this mean that Dogmas take preference with respect to the doctrinal teaching of the Word Of God?

It means through ascetic practices which make our human spirit in direct connections with the Lord, thus we become spiritual vs. carnal or natural. So, the truth in the Word of God will be revealed to us and the dogmas will be explained not as a result of human research but as a result of the revelation of God to His fearers, the spiritual people not the carnal or the natural people. The Lord said to Peter, "flesh and blood did not reveal this to you but my heavenly Father."

(6) If one of your people (or officials) thought a particular Dogma was at cross purposes with a clear passage(s) of Scripture, How would you respond?

The dogmas should not contradict with the Scripture, taking into consideration the correct interpretation of the Scripture, otherwise, it will be a false dogma.

(7) What is your Dogma about the Return of Jesus Christ for his Church as revealed by Paul, in 1 Co 15:51-58, 1 Th 4:13-18, 2 Th2:1-3a. Do you take the 1st Cent. AD meaning of Hay Apostasia in that last passage as meaning "The Departure", referring with the article to "our being gathered up unto Him" in verse 1?²

The Second Coming of Christ is an important dogma of the church that is included also in the Nicene Creed and all the liturgical prayers. After the apostasy (falling away and denying the Lord), and the revelation of the man of sin (2The 2: 3), then Christ will come on the clouds (1Th 4: 16), the dead will raised, (1Th 4: 15, 16) (1Cor 15: 52), the righteous will be with Him on the clouds (1The 4: 14), those who remain alive till the coming of the Lord, will change (1Cor 15: 51) then they will be caught up to meet the Lord on the clouds (1Th 4: 17).

Apostasy does not mean the departure, but it means falling away from the true faith and this is different from our gathering together to Him

(8) Do you believe that the outline for the book of the Revelation of Jesus Christ is contained in Rev 1:19? Why isn't the Church mentioned on earth from 4:2 – 19:6?

Rev 1:19 is the outline of the book of revelation, and I see that the church is mentioned on earth in many passages from 4:2 - 19:6 as for example in 5:13, 6:11, 7:3-8...etc

(9) What do you believe is “The Day Of Jacobs Trouble” Jer 30:7

This refers to the captivity of Israel and spiritually to the captivity of Satan and how the Lord delivered us from such captivity through His incarnation and salvation.

(10) How do you believe we should be treating The Nation Israel?

As St. Paul explained in Gal 4:21-31, the true Israel is those who are born according to the promise, those who are the children of the Jerusalem above, those who are born of the free woman.

So Israel should accept Christ as the Lord, Savior, and Messiah in order to be born according to the promise and not according to the Flesh.

We should treat everybody with love and respect, and out of this love and respect to their value, we should call everybody to believe in Christ.

God bless you

Bishop Youssef, Coptic Orthodox Diocese of the Southern United States

The church believes in seven sacraments, which are mysteries through which the Holy Spirit imparts grace to the believers. These sacraments are:

1. **Baptism: Mark 16:16, John 3:5**
2. Chrismation or anointing with oil: 1 John 2:20, 27 ^a
3. Repentance and Confession: 1 John 1:9, James 5:16, John 20:23
4. Eucharist or Communion: John 6:51-58, 1 Corinthians 11:23-29
5. Matrimony: Matthew 19:4-6, Ephesians 5:31-33
6. Priesthood: Romans 15:16, 2 Timothy 1:6
7. Unction of the sick: James 5:14-15

2.12.5 Our Criticisms of Coptic Dogma.

2.12.5.1 A Very Biblically Weak Eschatology. This stems from an improper Hermeneutic as shown above in Section **2.12.3 (3)**.

2.12.5.1.1 Is The Church On Earth In Rev. From 4:2 – 19:6. ?

According to Coptic Dogma, Yes; in Rev 5:13, 6:11, 7:3-8. But according to the Bible the Church is in heaven during this Bible passage. (The things that shall be hereafter, meta tauta! 1:19 in the book outline, and twice when the Church leaves the earth in 4:1. (1 Cor 15:51-58, 1 Th 4:13-18, 2 Th 2:1-3a.). See also Section **2.12.3 (7)-(10)**.

Rev 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Rev 6:11 with context, obviously taking place in heaven (under the altar) where the Lord is.
Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Those sealed in their foreheads were 144,000, Jews during the day of Jacobs trouble

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

- 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.***
- 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.***
- 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.***
- 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.***
- 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.***

^a Note this unction/anointing is from the Holy Spirit not from 'holy concoction administered by human hands. The Holy Spirit is received "having Believed" Eph 1:13.

2.12.5.1.2 The Day Of Jacob's Trouble.

The Day of Jacob's Trouble in context from Jer 30:7, and in context we see:

Jer 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? {a man: Heb. a male}

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

ט וְעַבְדוּ, אֶת יְהוָה אֱלֹהֵיהֶם, וְאֶת דָּוִד מֶלֶכָם, אֲשֶׁר אֶקְיָם לָהֶם.

In this verse, the copula, וְ, with the repeated sign of the direct object, אֶת, implies that the 'and' might better be translated as is the often usage of the Greek και: **even, or namely.**

The former object, The Lord their God; אֶת יְהוָה אֱלֹהֵיהֶם, denoting the genus, the latter object, David their King; וְאֶת דָּוִד מֶלֶכָם, denoting the species. This metaphorical useage is not uncommon to Scripture It indicates the people will worship the 'greater King David' who will be raised up! this is another 'Bible Code' that lends evidence to the O.T. concept of a raised atoning Messiah. Ps 2, 21, Is 53ff.

Jer 30:10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. {that...: Heb. for binding up, or, pressing}

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. {heap: or, little hill}

19 *And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.*

2.12.5.2 One Baptism For The Forgiveness Of Sins.

They Have a Faulty Soteriology/Pneumatology. They propound Baptismal H2O Regeneration (the symbol) for the forgiveness of sins by the mediation of man! vs. Salvation by the Grace of God Through Faith Eph 2:8-9 - The Holy Spirit's Baptism (the real thing) into the Body of Christ, having believed Act 2:41, 8:12-13, 26-39, 10:47-48, 19:13-20; Eph 1:13-14, 2:8-9; Is 8:20, see section 2.0.3.

Coptic Church Members have, like most 'orthodox' Churches, a very weak point in the one Baptism for the forgiveness of sins. Try to get them first to see that H2O baptism is not the solution (pardon my pun) for the problems of sin. The belief in the Gospel as discussed in section 1, above, is the remedy for sins. The one Baptism is that by the Holy Spirit, Section 2.0.3, above. In 1Pe 3:21, Peter is contrasting not H2O water, but the result of believing in the Finished Work of the Lord Jesus, The Messiah, i.e., the Baptism by the Holy Spirit into His Body the Church. This is the real thing. the H2O immersion of the believer is the symbol. Like the Lord's Supper is the Symbol of His Death For Sin **and the Public testimony^a**, whereas the reality was His Offering on Mt. Calvary for the sins of the World. These two items are also types or symbols of the Ministry of the Holy Spirit; One Baptism, Many fillings (Eph 5:17, Col 3:16).

1 Pe 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*

Likewise in the passage, below,

Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also having believed, ye were sealed with that holy Spirit of promise,*

14 *Which (Who) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Paul also discusses this baptism as being that of or by the Holy Spirit. For you receive this baptism (of which H2O is but a symbol, when you first believe on The Lord Jesus The Messiah.

1 Co 12:12 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

13 *For by one Spirit are we all (better translation of the API 1Pl "have we all been") baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. {Gentiles: Gr. Greeks}*

Eph 4:3 *Endeavouring to keep the unity of the Spirit in the bond of peace.*

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

5 *One Lord, one faith, one baptism,*

6 *One God and Father of all, who is above all, and through all, and in you all.*

7 *But unto every one of us is given grace according to the measure of the gift of*

^a Open-Public Water Baptism By Immersion was the Biblical Standard. This Public Proclamation By Believers in the early Church tended to separate them from the World System. Today we have an enclosed system, in a building, with the many churches sprinkling with H2O by an ignoramus unbeliever posing as a priest of God. The symbol and the Purpose of Water Baptism are Lost...

8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

Notice that most all Large Christian Denominations, especially those associated with Catholicism, have the One Baptism, as the baptism in/with H₂O that is the point when the candidate receives the Holy Spirit. This is Not, however, what the Scripture clearly teaches, that, upon Having believed we receive the Holy Spirit as a Seal and as The Down Payment (earnest) on our new resurrected bodies, which will be given at the “shout, with the voice of the archangel, even with the trumpet of God.” 1 Th 4:16. **The purpose of Baptism is a public testimony of the believer, of their Faith in Jesus Christ for their remission of Sins. The Symbol that the believer has died to the old man and has been raised to new (regenerated) life, into the Body of Christ, the Church, is pictured by water baptism. Rom 6:1-23. This passage, is not speaking of H₂O, but is the reality that goes along with Having Believed, of Eph 1:13-14. Water baptism is applicable to those having been justified, Rom 5:1, and is the Symbol of having by faith been baptized into the Body of Christ and raised to newness of life. So that the Baptism by the Holy Spirit is the reality while Water Baptism is the Symbol and the public testimony that the believer in Jesus Christ is now walking on resurrection ground. Note: Act 10:47-48, 19:13-20;**

2.12.5.3 A Dreadful Hermeneutic.

The Catechetical School at Alexandria Egypt, of which the Coptics boast, was home to the Allegorical School of interpretation^a. To say their controlling principle of interpretation are “*The original text, the church fathers, the church history*”, completely skirts the question. An appropriate answer would have been: a Literal Hermeneutic, or a combination Literal with Allegorical (which I suspect) hermeneutic. From the answer to the question posed in section 2.12.5.1.1, above, it is obvious the Literal method was not considered for their answer. e.g., The 144,000 Jews are NOT The Church, 12,000 from each tribe! **(Shades of the Watchtower Society)**

2.12.5.4 Prayer To The Saints.

Prayers to other than God – Prayers to Mary and the ‘saints’ vs. No Representative Worship Ex 20:4-5, 1 Ki 18:1-46, The prayer to request Saints prayers, whether they know it or not is a form of representative worship! Prayer should be made to the Father, in the name of the Son, In the Control of the Holy Spirit. Mat 6:9-13a, Luk 11:2-4b, Joh 14:26, 16:22-24; Rom 8:26-27; Eph 6:18, 1 Th 5:17-19 1Jo 3:22, 1Jo 5:15.

^a N. Carlson, *Hermeneutics*, An Antidote For 21st Century Cultic And Mind Control Phenomena, Section 2.1 Allegorical Schools.

2.13 Eastern Orthodox Church.

2.13.1 Introduction.

The **Eastern Orthodox Church**, officially called the **Orthodox Catholic Church** and commonly referred to as the **Orthodox Church**, is the second largest Christian church in the world, with an estimated 300 million adherents mainly in the countries of Belarus, Bosnia and Herzegovina, Bulgaria, Cyprus, Georgia, Greece, Macedonia, Moldova, Montenegro, Romania, Russia, Serbia, and Ukraine, all of which are majority Eastern Orthodox. It teaches that it is the One, Holy, Catholic and Apostolic Church established by Jesus Christ and his Apostles almost 2,000 years ago.

2.13.2 Its Government.

The Orthodox Church is composed of several self-governing ecclesial bodies, each geographically and nationally distinct but theologically unified. Each self-governing (or autocephalous) body, often but not always encompassing a nation, is shepherded by a Holy Synod whose duty, among other things, is to preserve and teach the apostolic and patristic traditions and related church practices. Like the Roman Catholic Church, Anglican Communion, Assyrian Church of the East, Oriental Orthodoxy and some other churches, Orthodox bishops trace their lineage back to the apostles through the process of apostolic succession.

2.13.3 Its History.

The Orthodox Church traces its development back through the Byzantine or Roman empire, to the earliest church established by St. Paul and the Apostles. **It practices what it understands to be the original ancient traditions, believing in growth without change.** In non-doctrinal matters the church had occasionally shared from local Greek, Slavic and Middle Eastern traditions, among others, in turn shaping the cultural development of these nations.

2.13.4 Its Goal.

The goal of Orthodox Christians from baptism is to continually draw themselves nearer to God throughout their lives. This process is called theosis, or deification, and is a spiritual pilgrimage in which each person strives to both become more holy through the imitation of Christ and cultivation of the inner life through unceasing prayer (most famously, the Jesus Prayer) or hesychasm, until united at death with the fire of God's love.

2.13.5 Its Scriptures.

The Biblical text used by the Orthodox includes **the Greek Septuagint and the New Testament**. It includes **the seven Deuterocanonical Books** which are generally rejected by Protestants and a small number of other books that are in neither Western canon. **Orthodox Christians use the term "Anagignoskomena" (a Greek word that means "readable", "worthy of reading") for the ten books that they accept but that are not in the Protestant 39-book Old Testament canon. They regard them as venerable, but on a lesser level than the 39 books of the Hebrew canon.** They do, however, use them in the Divine Liturgy. Orthodox Christians believe scripture **was revealed by the Holy Spirit to its inspired human authors^a. The scriptures are not, however, the source of the**

^a The writers of Scripture were not inspired. Only the Scripture was/is inspired, God-Breathed, Grk. θεοπνευστος theopneustos: God-Breathed. 2Ti 3:16†.

traditions associated with the Church but rather the opposite; the biblical text came out of that tradition. It is also not the only important book of the Church. **There are literally hundreds of early patristic writings that form part of Church tradition.**

The Orthodox Church regards itself as the historical and organic continuation of the original Church founded by Christ and His apostles. **The faith taught by Jesus to the apostles, given life by the Holy Spirit at Pentecost, and passed down to future generations uncorrupted, is known as *Holy Tradition*.** The **primary and authoritative witness to Holy Tradition is the Bible, texts written by the apostles or those in the Early Church,** and approved by Church leaders under the guidance of the Holy Spirit. The Bible reveals God's will, the relationship between the Israelites and God, the wonders of Christ and the early history of the Church. **As the Bible has an inspired origin it is central to the life of the Church.**

Scriptures are understood to contain historical fact, poetry, idiom, metaphor, simile, moral fable, parable, prophecy, and wisdom literature. Thus, the Scriptures are never used for personal interpretation, but always seen within the context of Holy Tradition, which gave birth to the Scripture. **Orthodoxy maintains that belief in a doctrine of *solascriptura* would lead most to error since the truth of Scripture cannot be separated from the traditions from which it arose.** Orthodox Christians therefore believe that **the only way to correctly understand the Bible is within the Church**

2.13.6 Its Doctrines.

(1) **Orthodox Christians believe in the Trinity.** The Holy Trinity is three, distinct, divine persons (*hypostases*), without overlap or modality among them, who share one divine essence (*ousia*)—uncreated, immaterial and eternal

(2) **Orthodox Christians believe that Sin came to man through the sin of Adam and Eve.** This represents a fundamental change in human nature. Through God's participation in humanity, **human nature is changed thus saving us from the fate of Hell** (Orthodox reject the idea that Christ died to give God "satisfaction", as taught by Anselm, or as a punitive substitute as taught by the Reformers. Or as is clearly taught in the New Testament Ga 3:13 [1805 εξαγοραζω exagorazo ex-ag-or-ad'-zo v; 1) to redeem. 1a) by payment of a price to recover from the power of another, to ransom, buy off; 1b) metaph. of Christ freeing the elect from the dominion of the Mosaic Law at the price of his vicarious death] 1Pe 1:18 [3084 λυτροω lutroo loo-tro'-o v; 1) to release on receipt of ransom; 2) to redeem, liberate by payment of ransom] Re 5:9 [59 αγοραζω agorazo ag-or-ad'-zo v; -buy 28, redeem 3; 31; 1) to be in the market place, to attend it {#Mt 13:44,46 21:12 Mr 11:15 Lu 19:45 }; 2) to do business there, buy or sell {#Mt 14:15 }])

(3) **God's Judgment.**

JUDGMENT of the soul according to its faith and deeds on earth, is an unquestioned teaching of the Gospel. It is also a self-evident demand of human nature and reasoning. The Christian Church places this judgment at the very moment of the death of the individual for two reasons:

1. Any moral progress of the soul is excluded after its separation from the body;

and

2. **There is no hope of repentance or betterment after death.**

The moral progress of the soul, either for better or for worse, ends at the very moment of the separation of the body and soul; at that very moment the definite destiny of the soul in the everlasting life is decided. (see Androutsos Dogmatics p. 409). It will be judged not according to its deeds one by one, but according to the entire total results of its deeds and thoughts. The Orthodox Church believes that at this moment the soul of the dead person begins to enjoy the consequences of its deeds and thoughts on earth - that is, to enjoy the life in Paradise or to undergo the life in Hell. There is no way of repentance, no way of

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
escape, no reincarnation and no help from the outside world. Its place is decided forever by its Creator and judge.

While the Orthodox consider the text of the Apocalypse (Book of Revelation) to be a part of Scripture, it is also regarded to be a mystery^a. Speculation on the contents of Revelation are minimal and it is never read as part of the regular order of services. Those theologians who have delved into its pages tend to be amillennialist in their eschatology^b, believing that the "thousand years" spoken of in biblical prophecy refers to the present time: from the Crucifixion of Christ until the Second Coming. While it is not usually taught in church it is often used as a reminder of God's promise to those who love Him, and of the benefits of avoiding sinful passions. Iconographic depictions of the Final Judgment are often portrayed on the back (western) wall of the church building to remind the departing faithful to be vigilant in their struggle against sin. Likewise it is often painted on the walls of the Trapeza (refectory) in a monastery where monks may be inspired to sobriety and detachment from worldly things while they eat.

The Orthodox believe that Hell, though often described in metaphor as punishment inflicted by God, is in reality the soul's rejection of God's infinite love which is offered freely and abundantly to everyone.

The Orthodox believe that after the Final Judgment:

- **All souls will be reunited with their resurrected bodies.**
- **All souls will fully experience their spiritual state.**
- **Having been perfected, the human race will forever progress towards a deeper and fuller love of God, which equates with eternal happiness.**

(4) God's Provision Of Salvation.

Orthodox Christians believe that Christ Jesus was both God and Man absolutely. He was born, lived, died, and rose again by the power of the Holy Spirit. Through God's participation in humanity, human nature is changed thus saving us from the fate of Hell (Orthodox reject the idea that Christ died to give God "satisfaction", as taught by Anselm, or as a punitive substitute as taught by the Reformers). **The effective change included all those who had died from the beginning of time – saving everyone including Adam and Eve. This process, to Orthodox Christians, is what is meant by "salvation".** The ultimate goal is theosis – an even closer union with God and closer likeness to God than existed in the Garden of Eden. This very process is called Deification or "**God became Man that Man might become God**".

{The Eastern Orthodox Adam God Theory? They seem to be universalists. I wonder if God and Heaven are likewise Metaphorical as they think Hell is. The Lord Jesus spoke oftener of Hell than he did of Heaven. Because we shan't read the Scriptures cause they may be confusing, how may we proceed. I wonder why the book of the Revelation of Jesus Christ is the only book that promises a blessing to those: Rev 1: 3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*}

(5)The Resurrection of Christ is the central event in the liturgical year of the **Orthodox Church and is understood in literal terms as a real historical event.** Jesus Christ, the Son of God, was crucified and died, descended into Hades, **rescued all the souls held there through sin; and then, because Hades could not restrain the infinite God, rose from the dead, thus saving the human race^c.** Through these events, **Christ released us from**

^a What about the blessing promised to "Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.?" This is the ONLY BOOK that promises such a blessing. Get with it Copts!!!

^b This is a common tendency among those of 'catholic' training. They view the only judgment to be that at the Great White Throne of Rev 20:11-15; misinterpreting the 2nd class conditional clause there. But if they're there to be judged they will be cast into the lake of fire. "Since none were found written in the book of life, they were cast into the lake of fire."

^c R us'ns whoo R sew Igorant wee can't read revelations, now supposed to beleev that every human will be saved? Why go to Church?

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the bonds of Hades and then came back to the living as both man and God. According to Orthodox tradition, each human being may partake of this immortality, which would have been impossible without the Resurrection; it is the main promise held out by God in the New Testament.

{Why isn't this also metaphorical? The JW's think it is.

(6) The Holy Mysteries (Sacraments)

According to Orthodox theology, the purpose of the Christian life is to attain theosis, the mystical union of man with God. This union is understood as both collective and individual. St. Athanasius of Alexandria, wrote concerning the Incarnation that, "He (Jesus) was made man that we might be made god (θεοποιηθῶμεν)". See 2 Peter 1:4, John 10:34–36, Psalm 82:6. The entire life of the church is oriented towards making this possible and facilitating it.

Those things which in the West are often termed Sacraments or sacramentals are known among the Orthodox as **the Sacred Mysteries**. While the Roman Catholic Church numbers seven Sacraments, and many Protestant groups list two (Baptism and the Eucharist) or even none, the Orthodox do not limit the number. **However, for the sake of convenience, catechisms will often speak of the seven Great Mysteries**. Among these are **Holy Communion** (the most direct connection), **Baptism**, **Chrismation** (Chrismation (sometimes called confirmation) is the mystery by which a baptized person is granted the gift of the Holy Spirit through anointing with Holy Chrism. As baptism is a person's participation in the death and resurrection of Christ, so Chrismation is a person's participation in the coming of the Holy Spirit at Pentecost.), **Confession**, **Unction**, **Matrimony**, and **Ordination**. But the term also properly applies to other sacred actions such as monastic Tonsure or the blessing of holy water, and involves fasting, almsgiving, or an act as simple as lighting a candle, burning incense, praying or asking God's blessing on food.

2.13.7 Its Icons.

The term 'icon' comes from the Greek word *eikona*, which simply means image. The Orthodox believe that the first icons of Christ and the Virgin Mary were painted by Luke the Evangelist. **Icons are filled with symbolism designed to convey information about the person or event depicted**. For this reason, **icons tend to be formulaic**, following a prescribed methodology for how a particular person should be depicted, including hair style, body position, clothing, and background details. Icon painting, in general, is not an opportunity for artistic expression, though each iconographer brings a vision to the piece. It is far more common for an icon to be copied from an older model, though **with the recognition of a new saint in the church, a new icon must be created and approved**.

Free-standing statues (three dimensional depictions) are almost non-existent within the Orthodox Church. This is partly due to the rejection of the previous pagan Greek age of idol worship and partly because icons are meant to show the spiritual nature of man, not the sensual earthly body. Bas reliefs, however, became common during the Byzantine period and led to a tradition of covering a painted icon in a silver or gold 'riza' in order to preserve the icon. **Such bas relief coverings usually leave the faces and hands of the saints exposed for veneration**.

Icons can be found adorning the walls of Orthodox churches and hagiographies often cover the inside structure completely. Many Orthodox homes have an area set aside for family prayer, the icon corner, on which icons of Christ, the Virgin Mary and the Saints are placed typically on an Eastern facing wall.

2.13.8 Our Criticisms.**2.13.8.1 UnBiblical Revelation.**

An Increased Canon (76 books) whose OT is the Non-inspired LXX vs. 66 Books (Gen-Rev).

2.13.8.2 Confused Bibliology.

The Scriptures Came From The Traditions vs. The Scriptures are God Breathed (Inspired).
2 Tim 3:16; Is 8:20.

2.13.8.3 No Personal Interpretation of ‘Scripture’.

The Scriptures Are Never Used For Personal Interpretation vs. 2 Tim 3:15-17.

2.13.8.4 Sola-Scriptura Is Wrong.

Sola Scriptura leads (people) most to error – The truth of Scripture cannot be separated from the traditions from which it arose vs. Sola Scriptura; 2 Tim 3:15-17, Col 2:8, Tit 1:9, Heb 4:12. And Note: 1 Cor 2:14 and Is 8:20.

2.13.8.5 False Soteriology - Universal Salvation.

Salvation is Universal, including all who have died, through the process of Deification vs. Salvation by the Grace of God Through Faith Eph 2:8-9.

2.13.8.6 False Soteriology – False Doctrine Of Redemption.

Christ rescued all those held in Hades because of sin and also released us! vs. Joh 3:14-18, 1 Cor 15:1-58, 1 Joh 2:1-2, Rev 20:1-15; See Figure 02.00.03. They are wrong about the work of Christ – Identifies them as a Cult!

2.13.8.7 Veneration Of Saints.

The Veneration of Saints through Relics and Icons vs. No Representative worship; Ex 20:4-5.

2.13.8.8 Prayers To Others Than God.

Prayers to Mary and the ‘saints’ vs. No Representative Worship Ex 20:4-5, 1 Ki 18:1-46, The prayer to request Saints prayers, whether they know it or not is a form of representative worship! Prayer should be made to the Father, in the name of the Son, In the Control of the Holy Spirit. Mat 6:9-13a, Luk 11:2-4b, Joh 14:26, 16:22-24; Rom 8:26-27; Eph 6:18, 1 Th 5:17-19 1Jo 3:22, 1Jo 5:15.

2.13.8.9 Prayers For The Dead.

Prayers for the dead vs. Heb 9:27; Note Luke 16 takes place between those already dead!

2.13.8.10 Representative Worship.

Their Representative Worship includes Icons – Christ, The Virgin Mary, The Saints. vs. Ex 20:4-5. Like the Roman Catholic Church, this identifies them as a Pagan Cult Act 15:20, 19:13-20, 23-41.

2.13.8.11 Universal Salvation vs. The Great White Throne Judgment.

Our LORD Jesus The Messiah of Israel, The Eternal Son of God will ‘Host’ this event, in which all unsaved souls will be cast into the Lake of Fire. Jo 3:14-21, 5:22, 5:24-29; 9:39; Heb 9:27; 1Pe 2:8; 2 Pe 2:9, 3:7; Finally:

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
- 14 And death and hell were cast into the lake of fire. This is the second death.
- 15 And since **none was found written in the book of life** (*they were all*) cast into the lake of fire. {2 cnd Class Conditional Sentence.}

2.14 Roman Catholic Church.

The Catholic Church, also known as the Roman Catholic Church, is the world's largest Christian church, with more than one billion members worldwide. Headquartered within the independent enclave of Vatican City within Rome, Italy, the Catholic hierarchy is led by the Pope and includes the cardinals, patriarchs and diocesan bishops in union with the Pope. The church teaches that it is the one true Church founded by Jesus Christ, that its bishops are the successors of Christ's apostles and that the Pope is the sole successor to Saint Peter. The central governing body of the church is known as the Holy See, referring to the jurisdiction of the Pope as the Bishop of Rome.

The Catholic Church is Trinitarian and defines its mission as spreading the Gospel of Jesus Christ, administering the sacraments and exercising charity. Catholic worship is highly liturgical, focusing on the Mass or Divine Liturgy during **which the sacrament of the Eucharist is celebrated**. The church teaches that **bread and wine used during the Mass is miraculously changed into the body and blood of Christ**. The Catholic Church practices closed communion and only baptized members of the church are ordinarily permitted to receive the Eucharist.

“Jn 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος {N-NMS< ἄρτος: bread} τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

Jn 6:35 *And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on (in) Me shall never thirst.*

Note here the accented first personal pronoun in two Oblique cases^a (πρὸς ἐμὲ and εἰς ἐμὲ are in the accusative case.)

Note what Jesus says below, (Jn 6:53) to confuse His detractors (religious leaders), which was answered previously by verse 35, above.

Jn 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σὰρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

Jn 6:53 *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh (comes to Me; vs.35) of the Son of man, and drink his blood (believes in Me; vs.35), you have no life in you.*

How does this Bible context square with tran- or con-substantiation?^b

Note: The “bread believer’s” finally left Him after this, His discourse in the Capernaum John 6:59-66. Many of these religious Jews probably thought he had some form of cannibalism in mind!

How does this square with tran- or con-substantiation?^c

^a An oblique case is a case out of the Nominative.

^b *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Section 15.06.01 The Nominative Case Forms. (A look at Jn 6:35, 53 The Bible is contrary to transubstantiation.) NEC.

^c **Transubstantiation** (in Latin, *transsubstantiatio*, in Greek μετουσίωσις *metousiosis*) is the doctrine that, in the Eucharist, the substance of wheat bread and grape wine changes into the substance of the Body and the Blood of Jesus.¹ Consubstantiation is a theological doctrine that (like Transubstantiation) attempts to describe the nature of the Christian Eucharist in concrete metaphysical terms. It holds that during the sacrament, the fundamental “substance” of the body and blood of Christ are present alongside the substance of the bread and wine, which remain present. The doctrine of consubstantiation is often held in contrast to the doctrine of transubstantiation. The adjective consubstantial however describes a different theological concept.

The doctrine of consubstantiation is erroneously identified as the Eucharistic doctrine of Martin Luther, who defined his doctrine as the sacramental union. While some Lutherans believe in consubstantiation, **others reject the concept because it substitutes what they believe to be the biblical doctrine with a philosophical construct and implies, in their view, a natural, local inclusion of the body and blood of Christ in the consecrated bread and wine of the Eucharist.**

Catholic doctrine maintains that the Church is infallible when it dogmatically teaches a doctrine of faith or morals. There are, however, a variety of different doctrinal and theological emphases within the Catholic Church. These may be most visible between the various particular churches, including the Eastern Catholic Churches, as well as between the religious communities such as the Jesuits, the Franciscans and the Dominicans.

The Church also holds the mother of Jesus, **the Blessed Virgin Mary, in special regard**. The church has defined four specific Marian dogmatic teachings, which are **her Immaculate Conception without original sin**, her **status as the Mother of God**, her role as **the Queen of Heaven** and her **bodily Assumption into Heaven** at the end of her earthly life. Numerous Marian devotions are also practiced.

The Catholic Church is among the oldest institutions in the world and has played a prominent role in the history of Western civilization and is the established church in five countries (Costa Rica, Liechtenstein, Malta, Monaco and Vatican City). The Holy See has entered into concordats and other agreements with many governments, maintains ordinary diplomatic ties with many nations and is accredited as an observing member in the United Nations.

Table 02.14.01 Table Of Concepts For The Roman Catholic Church.

Concepts For The Roman Catholic Church.	
Organisation	Liturgy and worship
• <u>Pope – Benedict XVI</u>	• <u>Roman Catholic Liturgy</u>
• <u>College of Cardinals – Holy See</u>	• <u>Prayer</u>
• <u>Ecumenical Councils</u>	• <u>Eucharist</u>
• <u>Episcopal polity</u>	• <u>Liturgy of the Hours</u>
• <u>Latin Church</u>	• <u>Liturgical Year</u>
• <u>Eastern Catholic Churches</u>	• <u>Biblical Canon</u>
Background	Rites
• <u>History</u>	• <u>Roman</u>
• <u>Christianity</u>	• <u>Armenian</u>
• <u>Catholicism</u>	• <u>Alexandrian</u>
• <u>Apostolic Succession</u>	• <u>Byzantine</u>
• <u>Four Marks of the Church</u>	• <u>Antiochian</u>
• <u>Ten Commandments</u>	• <u>West Syrian</u>
• <u>Crucifixion & Resurrection of Jesus</u>	• <u>East Syrian</u>
• <u>Ascension</u>	Controversies
• <u>Assumption of Mary</u>	• <u>Science</u>
Theology	• <u>Evolution</u>
• <u>Trinity (Father, Son, Holy Spirit)</u>	• <u>Criticism</u>
• <u>Theology</u>	• <u>Sex & gender</u>
• <u>Apologetics</u>	• <u>Homosexuality</u>
• <u>Divine Grace</u>	Catholicism topics
• <u>Sacraments</u>	• <u>Monasticism</u>
• <u>Purgatory</u>	• <u>Women</u>

• <u>Salvation</u>	• <u>Ecumenism</u>
• <u>Original sin</u>	• <u>Prayer</u>
• <u>Saints</u>	• <u>Music</u>
• <u>Dogma</u>	• <u>Art</u>
• <u>Virgin Mary</u>	• <u>Political catholicism</u>
• <u>Mariology</u>	
• <u>Immaculate Conception of Mary</u>	

Table 02.14.02 Catholic Churches Listed by Rite (Liturgical Tradition)

Major Catholic Church Organizations and Demographics Listed by Rite (Liturgical Tradition)	
<u>Western Tradition</u>	<u>Antiochian or West Syrian Tradition</u>
• <u>Latin Church</u>	• <u>Maronite Church</u>
<u>Byzantine Tradition</u>	• <u>Syriac Catholic Church</u>
• <u>Melkite Church</u>	• <u>Syro-Malankara Catholic Church</u>
• <u>Ukrainian Catholic Church</u>	<u>Chaldean or East Syrian Tradition</u>
• <u>Ruthenian Catholic Church</u>	• <u>Chaldean Church</u>
• <u>Romanian Catholic Church</u>	• <u>Syro-Malabar Catholic Church</u>
• <u>Italo-Albanian Catholic Church</u>	<u>Armenian Tradition</u>
•	• <u>Armenian Catholic Church</u>
•	<u>Alexandrian Tradition</u>
•	• <u>Coptic Catholic Church</u>
•	• <u>Ethiopian Catholic Church</u>

2.14.1 Its Leadership.

The Church's hierarchy is headed by the Bishop of Rome, the pope, a position which makes him the leader of the worldwide Catholic Church (which is composed of the Latin Church and the Eastern Catholic Churches in full communion with the see of Rome). The current office-holder is Pope Benedict XVI, who was elected in a papal conclave on 19 April 2005.

The office of the pope is known as the Papacy. His ecclesiastical jurisdiction is called the "Holy See" (Sancta Sedes in Latin), or the "Apostolic See" (meaning the see of the Apostle Saint Peter). Directly serving the Pope is the Roman Curia, the central governing body that administers the day-to-day business of the Catholic Church. The pope is also head of state of Vatican City State, a sovereign city-state entirely enclaved within the city of Rome. The legal entity of the Holy See is distinct from that of the Vatican City state and all foreign relations are accredited to the Holy See.

Following the death or resignation of a pope, members of the College of Cardinals who are under age 80 meet in the Sistine Chapel in Rome to elect a new pope. The position of cardinal is a rank of honour bestowed by popes on certain ecclesiastics, such as leaders within the Roman Curia, bishops serving in major cities and distinguished theologians. Although this election, known as a papal conclave, can theoretically elect any male Catholic as pope, since 1389 only fellow cardinals have been elevated to that position.

For advice and assistance in governing, the Pope may turn to the College of Cardinals, the next highest level in the hierarchy.

2.14.2 Autonomous particular churches.

2.14.2.1 The Latin Church and Eastern Catholic Churches.

The Catholic Church is made up of 23 autonomous particular churches, each of which accepts the paramountcy of the Bishop of Rome on matters of doctrine. These churches, also known by the Latin term *sui iuris* churches, are communities of Catholic Christians whose forms of worship reflect different historical and cultural influences rather than differences in doctrine. In general, each *sui iuris* church is headed by a patriarch or high ranking bishop, and has a degree of self-governance over the particulars of its internal organization, liturgical rites, liturgical calendar and other aspects of its spirituality.

The largest of the particular churches is the Latin Church which reports over one billion members. It developed in western Europe and North Africa before spreading throughout the world. The Latin Church considered itself to be the oldest and largest branch of Western Christianity, a heritage of certain beliefs and customs originating in Western Europe that are also shared by many Christian denominations that trace their origins to the Protestant Reformation.

Relatively small in terms of adherents compared to the Latin Church, but important to the overall structure of the Church, are the 22 self-governing Eastern Catholic Churches with a membership of 17.3 million as of 2010. The Eastern Catholic Churches follow the traditions and spirituality of Eastern Christianity and are composed of Eastern Christians who have always remained in full communion with the Catholic Church or who have chosen to reenter full communion in the centuries following the East-West Schism and earlier divisions. Some Eastern Catholic Churches are governed by a patriarch who is elected by the synod of the bishops of that church, others are headed by a major archbishop, others are under a metropolitan, and others consist of individual eparchies. The Roman Curia has a specific department, the Congregation for the Oriental Churches, to maintain relations with them.

Christianity – Major Churches – Beliefs – Denominations, Sects, and Cults	
Jesus · Christ	General topics
• <u>Virgin birth</u>	• <u>Art</u>
• <u>Crucifixion</u>	• <u>Criticism</u>
• <u>Resurrection</u>	• <u>Ecumenism</u>
• <u>Easter</u>	• <u>Liturgical year</u>
• <u>Jesus in Christianity</u>	• <u>Liturgy</u>
Bible / Foundations	• <u>Music</u>
• <u>Old Testament</u>	• <u>Other religions</u>
• <u>New Testament</u>	• <u>Prayer</u>
• <u>Gospel</u>	• <u>Sermon</u>
• <u>Books</u>	• <u>Symbolism</u>
• <u>Canon (Christian canons)</u>	<u>Denominations</u>
• <u>Apocrypha</u>	
• <u>Apostles</u>	•
• <u>Church</u>	•
• <u>Creeds</u>	•
• <u>Kingdom</u>	•
• <u>New Covenant</u>	•
Theology	•
• <u>Apologetics</u>	•
• <u>Baptism</u>	•
• <u>Christology</u>	•
• <u>Father</u>	•
• <u>Son</u>	•
• <u>Holy Spirit</u>	•
• <u>History of theology</u>	•
• <u>Salvation</u>	•
• <u>Trinity</u>	
• <u>Ten Commandments</u>	•
History and traditions	•
• <u>Timeline</u>	•
• <u>Mary</u>	•
• <u>Peter</u>	
• <u>Paul</u>	•
• <u>Fathers</u>	•
• <u>Early</u>	•
• <u>Constantine the Great</u>	•
• <u>Ecumenical councils</u>	•

• <u>Missions</u>	
• <u>East–West Schism</u>	
• <u>Crusades</u>	
• <u>Protestant Reformation</u>	

2.14.4 Dioceses, parishes and religious orders.

Individual countries, regions, or major cities are served by local particular churches known as dioceses or eparchies, each overseen by a Catholic bishop. Each diocese is united with one of the worldwide "sui iuris" particular churches, such as the Latin Church, or one of the many Eastern Catholic Churches. As of 2008, the Catholic Church altogether comprised 2,795 dioceses. The bishops in a particular country or region are often organised into an episcopal conference, which aids in maintaining a uniform style of worship and co-ordination of social justice programs within the areas served by member bishops.

Dioceses are further divided into numerous individual communities called parishes, each staffed by one or more priests, deacons and/or lay ecclesial ministers. Parishes are responsible for the day to day celebration of the sacraments and pastoral care of the Catholic laity.

Ordained Catholics, as well as members of the laity, may enter into consecrated life either on an individual basis, as a hermit or consecrated virgin, or by joining an institute of consecrated life (a religious institute or a secular institute) in which to take vows confirming their desire to follow the three evangelical counsels of chastity, poverty and obedience. Examples of institutes of consecrated life are the Benedictines, the Carmelites, the Dominicans, the Franciscans, the Missionaries of Charity and the Sisters of Mercy.

2.14.5 Membership Statistics Catholicism by Country.

Total church membership (both lay and clerical) in 2007 was 1.147 billion people, increasing from the 1950 figure of 437 million and the 1970 figure of 654 million. On 31 December 2008, membership was 1.166 billion, an increase of 11.54% over the same date in 2000, only slightly greater than the rate of increase of the world population (10.77%). The increase was 33.02% in Africa, but only 1.17% in Europe. It was 15.91% in Asia, 11.39% in Oceania and 10.93% in the Americas. As a result, Catholics were 17.77% of the total population in Africa, 63.10% in the Americas, 3.05% in Asia, 39.97% in Europe, 26.21% in Oceania and 17.40% of the world population.

Of the world's Catholics, the proportion living in Africa grew from 12.44% in 2000 to 14.84% in 2008, while those living in Europe fell from 26.81% to 24.31%. Membership in the Catholic Church is attained through baptism or reception into the Church (for individuals previously baptized in non-Catholic Christian churches). For some years until 2009, if someone formally left the Church, that fact was noted in the register of the person's baptism.

At the end of 2007, Vatican records listed 408,024 Catholic priests in the world, 762 more than at the beginning of the year. The main growth areas have been Asia and Africa, with 21.1 per cent and 27.6 per cent growth respectively. In North and South America, numbers have remained approximately the same, while there was a 6.8 per cent decline in Europe and a 5.5 per cent decrease in Oceania from 2000 to 2007.

2.14.6 Catholic Worship and liturgy.

Among the 23 autonomous (*sui iuris*) churches, numerous forms of worship and liturgical traditions exist, called "rites", which reflect historical and cultural diversity rather than differences in belief. In the definition of the Code of Canons of the Eastern Churches, "a rite is the liturgical, theological, spiritual and disciplinary patrimony, culture and circumstances of history of a distinct people, by which its own manner of living the faith is manifested in each Church *sui iuris*", but the term is often limited to liturgical patrimony. The most commonly used liturgy is the Roman Rite, but even in the Latin Catholic Church a few other rites are in use and the Eastern Catholic Churches have distinct rites.

2.14.6.1 Celebration of the Eucharist.

In all rites the Mass, or Divine Liturgy, is the centre of Catholic worship. The Catholic Church teaches that at each Mass the bread and wine become the body and blood of Christ by the words of consecration spoken by the priest. The Latin Church teaches that this happens by transubstantiation. The words of consecration are drawn from the three synoptic Gospels and a Pauline letter. The Church teaches that Christ established a New Covenant with humanity through the institution of the Eucharist at the Last Supper, as described in these biblical verses.

Hoc est enim corpus meum...

— Roman Missal, during the words of consecration (Latin).

Because the Church teaches that Christ is present in the Eucharist, there are strict rules about who may celebrate and who may receive the Eucharist. The sacrament can only be celebrated by an ordained Catholic priest or bishop. Those who are conscious of being in a state of mortal sin are forbidden from receiving the sacrament until they have received absolution through the sacrament of Reconciliation (Penance). Catholics are normally obliged to abstain from eating for at least an hour before receiving the sacrament.

Catholics are not permitted to receive the Eucharist as celebrated in Protestant churches, which in the view of the Catholic Church lack the sacrament of Holy Orders and thus also lack a valid Eucharist. Likewise, Protestants are not normally permitted to receive communion in the Catholic Church. This is because unity with the Catholic faith is seen as necessary before one can partake of the Church's sacraments. In relation to the churches of Eastern Christianity not in communion with the Holy See, the Catholic Church is less restrictive, declaring that "a certain communion in sacris, and so in the Eucharist, given suitable circumstances and the approval of Church authority, is not merely possible but is encouraged.

Table 02.14.04 Structure Of The Roman Rite Mass.

Catholic Church - Structure of the Roman Rite Mass	
A. Introductory rites	C. Liturgy of the Eucharist
<u>Entrance</u>	<u>Preparation of the gifts</u>
Greeting of the altar	<u>Prayer over the offerings</u>
<u>Act of penitence</u>	<u>Eucharistic Prayer</u>
<u>Kyrie Eleison</u>	<u>Communion rite:</u>
<u>Gloria</u>	<u>The Lord's Prayer</u>
<u>Collect</u>	Rite of peace
B. Liturgy of the Word	<u>Fraction</u>
<u>Biblical readings</u>	Reception of Communion
<u>Responsorial psalm</u>	D. Concluding rites
<u>Homily</u>	
<u>Profession of faith</u>	

2.14.7 Doctrine.

The fundamental beliefs of the Christian religion are summarised in the Nicene Creed. For Catholics, they are detailed in the Catechism of the Catholic Church^a. Based on the promises of Christ in the Gospels, the Church believes that it is continually guided by the Holy Spirit and so protected infallibly from falling into doctrinal error. The Catholic Church teaches that the Holy Spirit reveals God's truth through Sacred Scripture, Sacred Tradition and the Magisterium.

Sacred Scripture consists of the 73 book Catholic Bible. This is made up of the 46 books found in the ancient Greek version of the Old Testament—known as the Septuagint—and the 27 New Testament writings first found in the Codex Vaticanus Graecus 1209 and listed in Athanasius' Thirty-Ninth Festal Letter. Sacred Tradition consists of those teachings believed by the Church to have been handed down since the time of the Apostles. Sacred Scripture and Sacred Tradition are collectively known as the "deposit of faith" (depositum fidei). These are in turn interpreted by the Magisterium (from magister, Latin for "teacher"), the Church's teaching authority, which is exercised by the Pope and the College of Bishops in union with the Pope, the bishop of Rome.

2.14.8 Apostolicity.

According to the Catechism, the Catholic Church professes to be the "sole Church of Christ", which is described in the Nicene Creed as the one, holy, catholic, and apostolic Church. The church teaches that its founder is Jesus Christ, who appointed the twelve Apostles to continue his work as the Church's earliest bishops^b. Catholic belief holds that the Church "is the continuing presence of Jesus on earth", and that all duly consecrated bishops have a lineal succession from the apostles. In particular, the Bishop of Rome (the Pope), is considered the successor to the apostle Simon Peter, from whom the Pope derives his supremacy over the Church. The Church is further described in the papal encyclical Mystici Corporis Christi as the Mystical Body of Christ.

The Church teaches that **the fullness of the "means of salvation" exists only in the Catholic Church**, but the Church acknowledges that the Holy Spirit can make use of

^a See: Catechism-of-the-CatholicChurch-2nd-Edition.pdf, 628 pp.

^b Hmmmnnn, I wonder why their office was reduced to Bishops-Elders????

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
Christian communities separated from itself to "impel towards Catholic unity" and thus bring people to salvation. **It teaches that anyone who is saved is saved through the Church but that people can be saved ex voto and by pre-baptismal martyrdom as well as when conditions of invincible ignorance are present, although invincible ignorance in itself is not a means of salvation.**

2.14.9 The Seven Sacraments of the Catholic Church.

According to the Council of Trent, Christ instituted seven sacraments and entrusted them to the Church. These are Baptism, Confirmation, the Eucharist, Reconciliation (Penance), Anointing of the Sick (formerly called Extreme Unction, one of the "Last Rites"), Holy Orders and Holy Matrimony. Sacraments are visible rituals that Catholics see as signs of God's presence and effective channels of God's grace to all those who receive them with the proper disposition (ex opere operato). The Catechism of the Catholic Church categorizes the sacraments into three groups, the "sacraments of Christian initiation", "sacraments of healing" and "sacraments at the service of communion and the mission of the faithful". These groups broadly reflect the stages of people's natural and spiritual lives which each sacrament is intended to serve.

Baptism

As viewed by the Catholic Church, Baptism is the first of three sacraments of initiation as a Christian. **It washes away all sins, both original sin^a and personal actual sins.** It makes a person a member of the Church. As a gratuitous gift of God that requires no merit on the part of the person who is baptised, **it is conferred even on children**, who, though they have no personal sins, need it on account of original sin. If a new-born child is in a danger of death, anyone - be it a doctor, a nurse, or a parent - may baptize the child. Baptism marks a person permanently and cannot be repeated. The Catholic Church recognizes as valid baptisms conferred even by people who are not Catholics or Christians, provided that they intend to baptize ("to do what the Church does when she baptizes") and that they use the Trinitarian baptismal formula.

{But IAW someone to whom Roman Catholics should listen concerning salvation (Note: No H2O):

- 1 Pet 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*
- 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*
- 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*
- 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*
- 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*
- 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
- 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: {For: or, For that}*

^a Original Sin (The Adamic Nature) is not eliminated in this life, Rom 5:14, 6:1-18; 1Co 15:22,

25 ***But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*** }

Ro 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

*Ro 5:9 Much more then, being now **justified by his blood,** we shall be saved from wrath through him.*

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

*Col 1:14 In whom **we have redemption through his blood, even the forgiveness of sins:***

*Re 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood,** Etc.*

2.14.10.1 A Faulty Soteriology.

Baptismal H₂O Regeneration vs. Salvation by the Grace of God Through Faith Eph 2:8-9; Is 8:20.

2.14.10.2 The Sacrament of The Eucharist.

Transubstantiation vs. The communion remembrance celebration 1 Cor 11:23-32; No Representative Worship^a Ex 20:4-5; Is 8:20.

2.14.10.3 Representative Worship.

Statues Icons, Mariolatry, Prayers to the 'Saints' vs. No Representative Worship^b Ex 20:4-5.

2.14.10.4 Extra-Biblical Revelation.

Sacred Scripture LXX 46 books plus 27 Greek Textus Vaticanus books and the Sacred Traditions comprise The Deposit of Faith. vs. Hebrew O.T., Greek N.T., 66 Books, Sola Scriptura; 2 Tim 3:15-17, Col 2:8, Tit 1:9, Heb 4:12.

2.14.10.5 Seven Sacraments.

Two Ordinances, Believer's Baptism and The Believer's Remembrance Communion – Both symbols of The Holy Spirit's Ministry – One baptism, Many 'fillings' Eph 4:4-5; Eph 5:17-20, Col 3:16-17, 1 Joh 1:9.

2.14.10.6 Worship of (Mariolatry) The Queen of Heaven.

Jer 7:18; 44:17-19, 25; and No Representative Worship^c Ex 20:4-5.

2.14.10.7 Apostolic Succession (Popery) Celibacy.

Biblical Local Churches whose officers are Elders and Deacons; Eph 4:11-16; 1 Tim 3:1-15; 4:13; 2 Tim 4:1-5; Tit 1:5-11.

2.14.10.8 Faulty Soteriology.

First Sacrament, -Baptism, Washes Away All Sins, Original sin And Acts of sins. vs. The new birth Joh 3:3-21, 5:21-26 1Pe 1:18-19, 3:21; original sin (Adam) still with the believer till death – Rom 7:1-25, Figure 02.00.01, and Is 8:20.

2.14.10.9 Prayers to other than God.

Prayers to Mary and the 'saints' vs. No Representative Worship Ex 20:4-5, 1 Ki 18:1-46, The prayer to request Saints prayers, whether they know it or not is a form of representative worship! Prayer should be made to the Father, in the name of the Son, In the Control of the Holy Spirit. Mat 6:9-13a, Luk 11:2-4b, Joh 14:26, 16:22-24; Rom 8:26-27; Eph 6:18, 1 Th 5:17-19 1Jo 3:22, 1Jo 5:15.

2.14.10.10 Prayers for the Dead.

Heb 9:27 – Note Luke 16 refers to communications between those already dead – Rich man, Lazarus, Abraham!

^a See: *An Exegetical Greek Grammar Of The New Testament (and LXX)*, Section 15.06.01 The Nominative Case Forms. (A look at Jn 6:35, 53 The Bible is contrary to transubstantiation.) NEC.

^b Ibid.

^c Ibid.

2.15 Russian Orthodox Church.

The Russian Orthodox Church (ROC; Russian: Русская Православная Церковь, Russkaya Pravoslavnaya Tserkov') headed by the Moscow Patriarchate (Russian: Московский Патриархат, Moskovskiy Patriarkhat, also known as the Orthodox Christian Church of Russia, is a body of Christians who constitute an autocephalous^a Eastern Orthodox Church under the jurisdiction of the Patriarch of Moscow, in communion with the other Eastern Orthodox Churches.

The ROC is often said to be the largest of the Eastern Orthodox churches in the world; including all the autocephalous churches under its umbrella, its adherents number over 150 million worldwide—about half of the 300 million estimated adherents of the Eastern Orthodox Church. Among Christian churches, the Russian Orthodox Church is second only to the Roman Catholic Church in terms of numbers of followers. Within Russia the results of a 2007 VCIOM poll indicated that about 75% of the population considered themselves Orthodox Christians. Up to 65% of ethnic Russians and a similar percentage of Belarusians and Ukrainians identify themselves as "Orthodox". According to figures released on February 2, 2010, the Church has 160 dioceses including 30,142 parishes served by 207 bishops, 28,434 priests and 3,625 deacons. There are 788 monasteries, including 386 for men and 402 for women.

The ROC should not be confused with the Russian Orthodox Church Outside Russia (also known as the Russian Orthodox Church Abroad, or ROCOR), headquartered in New York. The ROCOR was instituted in the 1920s by Russian communities outside then-Communist Russia who refused to recognize the authority of the Moscow Patriarchate headed by Metropolitan Sergiy Stragorodsky. The two Churches reconciled on May 17, 2007; the ROCOR is now a self-governing part of the Russian Orthodox Church.

The ROC also should not be confused with the Orthodox Church in America (OCA), an Eastern Orthodox church in North America.

2.15.1 Structure And Organization.

Administratively, the ROC is organized in a hierarchical structure. The lowest level of organization, which normally would be a single ROC building and its attendees, headed by a priest who acts as Father superior (Russian: настоятель, *nastoyatel*), constitute a parish (Russian: приход, *prihod*). All parishes in a geographical region belong to an eparchy (Russian: епархия — equivalent to a Western diocese). Eparchies are governed by bishops (Russian: епископ, *episcop* or архиерей, *archieurus*). There are around 130 Russian Orthodox eparchies worldwide.

Further, some eparchies are organized into exarchates, or autonomous churches. Currently these include the Orthodox of the Belarusian exarchate; the Russian Orthodox Church Outside of Russia; the Latvian, the Moldovan, and the Estonian Orthodox Church of Moscow Patriarchate. The Chinese and Japanese Orthodox Churches were granted full autonomy by the Moscow Patriarchate, but this autonomy is not universally recognized.

Smaller eparchies are usually governed by a single bishop. Larger eparchies, exarchates, and autonomous Churches are governed by a Metropolitan archbishop and sometimes also have one or more bishops assigned to them.

The highest level of authority in the ROC is vested in the Local Council (Pomestny Sobor), which comprises all the bishops as well as representatives from the clergy and laypersons. Another organ of power is the Bishops' Council (Архиерейский Собор). In the periods between the Councils the highest administrative powers are exercised by the Holy Synod which includes 7 permanent members and is chaired by the Patriarch of Moscow and All Russia, Primate of the Moscow Patriarchate.

Although the Patriarch of Moscow has extensive powers, unlike the Pope he does not have direct authority over matters pertaining to faith. Some of the most fundamental issues (such as the ones responsible for the Catholic-Orthodox split) can not be adequately and definitively addressed by a meeting of the Local Council and have to be dealt with by an council of representatives from all

^a au-to-ceph-a-lous, From the late Grk. αυτοκεφαλός adjective Eastern Church 1. (of a church) having its own head or chief bishop, though in communion with other Orthodox churches. 2. (of a bishop) subordinate to no superior authority; self-governing.

Table 02.15.01 Eastern Christianity – A Compendium Of Information.

Eastern Christianity	
History	Liturgy and worship
<u>Eastern Orthodox Church History</u>	<u>Sign of the cross</u>
<u>Byzantine Empire</u>	<u>Divine Liturgy</u>
<u>Ecumenical council</u>	<u>Iconography</u>
<u>Christianization of Bulgaria</u>	<u>Asceticism</u>
<u>Christianization of Kievan Rus'</u>	<u>Omophorion</u>
<u>East-West Schism</u>	Theology
<i>Specific regions:</i>	<u>Hesychasm · Icon</u>
<u>Canada · Coptic Egypt · Ukraine</u>	<u>Apophaticism</u>
Traditions	<u>Filioque clause</u>
<u>Eastern Orthodox Church</u>	<u>Miaphysitism</u>
<u>Oriental Orthodoxy</u>	<u>Monophysitism</u>
<u>Armenian Church</u>	<u>Diophysitism</u>
<u>Ethiopian Tewahedo Church</u>	<u>Nestorianism</u>
<u>Coptic Church</u>	<u>Theosis · Theoria</u>
<u>Church of the East</u>	<u>Phronema · Philokalia</u>
<u>Eastern Catholic Churches</u>	<u>Praxis · Theotokos</u>
<u>Syriac Christianity</u>	<u>Hypostasis · Ousia</u>
	<u>Essence vs. Energies</u>
	<u>Metousiosis</u>

2.15.2 Iconostasis.

Most Russian Orthodox churches have an iconostasis^a, which separates the nave from the holy altar, which signifies the Heavenly Kingdom. **Covered with icons**, the iconostasis is intended to stop physical sight, and allow the worshipers to achieve spiritual sight. The iconostasis may reach all the way up into the dome (or domes).

On the ceiling of many churches (inside the main dome) is the iconography of Christ as Pantokrator ("Ruler of All" or as we have learned or will learn – “The Almighty” ’ΥΠΣ). Such images emphasize Christ's humanity and divinity, signifying that Christ is a man and yet is also God without beginning or end.

There are no pews. Most churches are lit with candles rather than electric light. Virtually all churches have multiple votive candle stands in front of the icons. It is customary for worshippers to purchase candles in church stores, light them, and place them on the stands. **This ritual signifies a person's prayer to God, the Holy Mother, or to the saints or angels asking for help on the difficult path to salvation and to freedom from sin.**

{Ex 20:4-5; Note the classic counterexample 1 Ki 18:1-46 for prayer to God vs. prayer to ‘the gods’.

^a Noun: The screen decorated with icons that divide the sanctuary from the nave of an Eastern Orthodox Church.

Sometimes the bottoms of crosses found in Russian Orthodox churches will be adorned with a crescent. The common misconception attributes these to the fact that in 1552, **Tsar Ivan the Terrible** conquered the city of Kazan which had been under the rule of Muslim Tatars, and in remembrance of this, **he decreed that from henceforth the Islamic crescent be placed at the bottom of the crosses to signify the victory of the cross (Christianity) over the crescent (Islam).** In fact, crescents on crosses were widespread during the pre-Mongolian period of Russian history and have no relation to the Islamic symbol. The crescent symbol actually is meant to resemble an anchor, which symbolizes the hope for salvation

2.15.3 Ecumenism and Interfaith relations.

In May 2011, Hilarion Alfeyev, the Metropolitan of Volokolamsk and head of external relations for the Moscow Patriarchate of the Russian Orthodox Church, stated that Orthodox and Evangelical Christians share the same positions on "such issues as abortion, the family, and marriage" and desires "vigorous grassroots engagement" between the two Christian communions on such issues.

The Metropolitan also believes in the possibility of peaceful coexistence between Islam and Christianity as the two religions have never had religious wars in Russia.[68] However, Alfeyev stated that the Russian Orthodox Church "disagrees with atheist secularism in some areas very strongly" and "believes that it destroys something very essential about human life."

2.15.4 33 letters of the Cyrillic alphabet and their English pronunciation guide.

The Russian Alphabet

There are 33 letters in the Russian Alphabet: 10 vowels, 21 consonants, and 2 signs (ь, ъ).

The following website will provide the sounds and word pronunciations.

<http://www.russianforeveryone.com/RufeA/Lessons/Introduction/Alphabet/Alphabet.htm>

Table 02.15.02 The Russian/Cyrillic To English Alphabet

Cyrillic Letter		English Letter		Cyrillic Letter		English Letter	
А	а	А	а	Р	р	Р	р
Б	б	В	в	С	с	С	с
В	в	У	у	Т	т	Т	т
Г	г	Ф	ф	У	у	У	u
Д	д	Х	х	Ф	ф	Ф	f
Е	е	Ц	ц	Х	х	Kh	kh
Ж	ж	Ч	ч	Ц	ц	Ts	ts
З	з	Ш	ш	Ч	ч	Ch	ch
И	и	Щ	щ	Ш	ш	Sh	sh
Й	й	Ъ	ъ	Щ	щ	Shch	shch
К	к	Ы	ы	Ъ	ъ	(")	(")
Л	л	Ь	ь	Ы	ы	Y	y
М	м	Э	э	Ь	ь	(')	(')
Н	н	Ю	ю	Э	э	E	e
О	о	Я	я	Ю	ю	Yu	yu
П	п			Я	я	Ya	ya

АБВГДЕЖЗИЙКАМНОПРСТУФХЦЧШЩЬЪЭЮЯ

А = A	З = Z	П = P	Ц = C	Ю = YU
Б = B	И = I	Р = R	Ч = CH	Я = YA
В = V	К = K	С = S	Ш = SH	
Г = G	Л = L	Т = T	Щ = SCH	
Д = D	М = M	У = U	Ъ = soft	
Е = E	Н = N	Ф = F	Ъ = hard	
Ж = ZH	О = O	Х = H	Э = AE	

For those of you who would like to learn Russian^a go to the website, above, and get free Russian Lessons! It's a very pheonetic language so learning to speak and understand it is relatively easy.

2.15.5 Beliefs.

The Doctrine of the Russian Orthodox Church: Outline of Topics

2.15.5.1 The Nicene Creed.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all worlds,

Light of Light, Very God of Very God, begotten, not made; of one essence with the Father; by Whom all things were made:

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

The third day He arose again, according to the Scriptures;

And ascended into heaven, and sits at the right hand of the Father;

And He shall come again with glory to judge the living and the dead;

Whose Kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father;

Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

And I believe in One Holy, Catholic, and Apostolic Church.

I acknowledge **one Baptism for the remission of sin.**

I look for the Resurrection of the dead and the life of the world to come. Amen.

^a While studying for Math-Physics at the University of Washington, I took a class in scientific Russian taught by the Professor (Gersheofski sp?) who wrote the textbook. Most of our class were graduate students who needed Russian for their advanced degrees.

- Councils and Confessions | God and Man | Christ
- The Holy Spirit | The Holy Trinity | The transcendence of God
- Modern theological developments

2.15.5.3 The Structure Of The Church.

The Canons | The Episcopate | Clergy and laity | Monasticism

2.15.5.4 Worship And Sacraments.

The role of the Liturgy | The Eucharistic Liturgies | The Liturgical Cycles

The Sacraments | Baptism and confirmation | The Eucharist | Orders | Penance | Anointing of the sick | Marriage

2.15.5.5 The Church And The World.

Architecture and Iconography | Missions | Orthodoxy and Other Christians

{The following was written, via web, by a Russian Girl whose English was quite good.}

The Russian Orthodox Church.. Believes in GOD IN THREE PERSONS/

THE FATHER / SON/ HOLY GHOST

WE FOLLOW THE ORTHODOX (RIGHT WAY) KATHOLIKOS (TRANSLATED AS IN ENGLISH (CATHOLIC FAITH UNIVERSAL FAITH MEANT FOR ALL CHRISTIANS

WE FOLLOW THE NICENE/ CONSTANINOPLE APOSTOLIC CREEDS.

WE BELIEVE IN THE HOLY COMMUNION

WE BELIEVE IN THE LAST JUDGEMENT

WE BELIEVE THAT JESUS DIED FOR THE FORGIVENESS OF HUMANITIES SIN

WE BELIEVE IN EVERLASTING LIFE

THE LEADERS OF OUR CHURCHES ARE THE PATRIARCHES (OUR PRIESTS MARRY AS IN BIBLE)

WE ARE ALL EQUAL AMONG EQUALS

WE BELIEVE IN THE 10 COMMANDMENTS

WE BELIEVE IN DEEP WATER BAPTISM AT BIRTH.

BABIES ARE BAPTISED IN BAPTISMAL AND DUNKED INTO THE WATER THREE TIMES (FATHER/ SON/ HOLY SPIRIT

AND WE ARE CHRISTIAN.

{Does Salvation come from Baptism or by Faith?}

Baptism and confirmation

Baptism is normally performed by triple immersion as a sign of the death and Resurrection of Christ; thus, the rite appears essentially as a gift of new life. It is immediately followed by **confirmation, performed by the priest who anoints the newly baptized Christian with "Holy Chrism" (oil)** blessed by the bishop. Baptized and confirmed children are admitted to Holy Communion. By admitting children immediately after their Baptism to both confirmation and Communion, the Eastern Christian tradition **maintains the positive meaning of Baptism—i.e., as the beginning of a new life nourished by the Eucharist.**

2.15.6 **Our Criticisms.**

2.15.6.1 **Prayer.**

A person's prayer to God, the Holy Mother, or to the saints or angels asking for help on the difficult path to salvation and to freedom from sin vs. No Representative Worship Ex 20:4-5, 1 Ki 18:1-46 for prayer to God vs. prayer to 'the gods'; Prayer should be made to the Father, in the name of the Son, In the Control of the Holy Spirit. Mat 6:9-13a, Luk 11:2-4b, Joh 14:26, 16:22-24; Rom 8:26-27; Eph 6:18, 1 Th 5:17-19 1Jo 3:22, 1Jo 5:15.

2.15.6.2 **A Faulty Soteriology.**

Baptismal H2O Regeneration vs. Salvation by the Grace of God Through Faith Eph 2:8-9 and The Holy Spirit's Baptism (the real thing) into the Body of Christ, having believed Eph 1:13-14, see section 2.0.3 and Is 8:20.

2.15.6.3 **The 7 Sacraments.**

The 7 Sacraments vs. 2 Ordinances, Believer's Baptism and The Believer's Communion – Both symbols of The Holy Spirit's Ministry – One baptism, Many 'fillings' Eph 4:4-5; Eph 5:17-20, Col 3:16-17, 1 Joh 1:9.

2.15.6.4 **Faulty Pneumatology.**

In the Baptism, The 'Holy Chrism', and The Eucharist, The Ministry of The Holy Spirit is administered By (other) Man vs. 1 Cor 12:13, 2 Cor 1:22, 5:5, Eph 1:13-14.

I have no doubt that the Russian girl writing her statement of faith, above, is saved and will be in heaven. But why emplace, which to many are obstacles to faith, as the means of salvation. (i.e., Water Baptism vs. Holy Spirit's Baptism that occurs when having believed [1 Cor12:13; Eph 1:13-14; 1 Pe 3:21]. Also their doctrine of the "Holy Chrism" is irrelevant for salvation. Christian anointing is through the ministry of the Holy Spirit, not man.

- 1 Jo 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
25 And this is the promise that he hath promised us, even eternal life.
26 These things have I written unto you concerning them who are trying to seduce^a you.
27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. {in him: or, in it }
28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

James recommends oil for healing a believer.

Jas 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

^a ATRWP says: (περι των πλανωντων υμας). "Concerning those that are trying to lead you astray" (conative use of the present active articular participle of πλαναω. See #1:8 for this verb. John is doing his part to rescue the sheep from the wolves, as Paul did (#Ac 20:29).

2.16 The Anglican Church.

2.16.1 Introduction And History.

Anglicanism is a tradition within Christianity comprising churches with historical connections to the Church of England or similar beliefs, worship and church structures. The word *Anglican* originates in *ecclesia anglicana*, a medieval Latin phrase dating to at least 1246 that means the *English Church*. Adherents of Anglicanism are called *Anglicans*. The great majority of Anglicans are members of churches which are part of the international Anglican Communion. **There are, however, a number of churches (≈ 900) outside of the Anglican Communion which also consider themselves to be Anglican, most notably those referred to as Continuing Anglican churches.**

The faith of Anglicans is founded in the scriptures, the traditions of the apostolic church, the apostolic succession – "historic episcopate" and the early Church Fathers. Anglicanism forms one of the branches of Western Christianity; having definitively declared its independence from the Roman pontiff at the time of the Elizabethan Religious Settlement, in what has been otherwise termed the British monachism. Many of the new Anglican formularies of the mid 16th century corresponded closely to those of contemporary Reformed Protestantism and these reforms in the Church of England were understood by one of those most responsible for them, the then Archbishop of Canterbury, Thomas Cranmer, as navigating a middle way between two of the emerging Protestant traditions, namely Lutheranism and Calvinism. By the end of the century, the retention in Anglicanism of many traditional liturgical forms and of the episcopate was already seen as unacceptable by those promoting the most developed Protestant principles. In the first half of the 17th century the Church of England and associated Episcopal churches in Ireland and in England's American colonies were presented by some Anglican divines as comprising a distinct Christian tradition, with theologies, structures and forms of worship representing a different kind of middle way, or *via media*, between Reformed Protestantism and Roman Catholicism — a perspective that came to be highly influential in later theories of Anglican identity, and was expressed in the description "Catholic and Reformed". Following the American Revolution, Anglican congregations in the United States and Canada were each reconstituted into autonomous churches with their own bishops and self-governing structures; which, through the expansion of the British Empire and the activity of Christian missions, was adopted as the model for many newly formed churches, especially in Africa, Australasia and the regions of the Pacific. In the 19th century the term *Anglicanism* was coined to describe the common religious tradition of these churches; as also that of the Scottish Episcopal Church, which, though originating earlier within the Church of Scotland, had come to be recognised as sharing this common identity.

The degree of distinction between Reformed and western Catholic tendencies within the Anglican tradition is routinely a matter of debate both within specific Anglican churches and throughout the Anglican Communion. Unique to *Anglicanism* is the Book of Common Prayer, the collection of services that worshippers in most Anglican churches used for centuries. While it has since undergone many revisions and Anglican churches in different countries have developed other service books, the *Prayer Book* is still acknowledged as one of the ties that bind the Anglican Communion together. There is no single *Anglican Church* with universal juridical authority, since each national or regional church has full autonomy. As the name suggests, the Churches of the Anglican Communion are linked by affection and common loyalty. They are in full communion with the See of Canterbury and thus the Archbishop of Canterbury, in his person, is a unique focus of Anglican unity. He calls the once-a-decade Lambeth Conference, chairs the meeting of Primates, and is President of the

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
Anglican Consultative Council **With a membership estimated at around 80 million members the Anglican Communion is the third largest Christian communion in the world, after the Roman Catholic Church and the Eastern Orthodox Churches.**

2.16.1.1 **Definition.**

Anglicanism, in its structures, theology and forms of worship, is commonly understood as a distinct Christian tradition representing a middle ground between what are perceived to be the extremes of the claims of 16th century Roman Catholicism and the Lutheran and Reformed varieties of Protestantism of that era. As such, it is often referred to as being a *via media* (or "middle way") between these traditions. The faith of Anglicans is founded in the Scriptures and the Gospels, the traditions of the Apostolic Church, the historical episcopate, the first seven ecumenical councils and the early Church Fathers. Anglicans understand the Old and New Testaments as "containing all things necessary for salvation" and as being the rule and ultimate standard of faith. Anglicans understand the Apostles' Creed as the baptismal symbol and the Nicene Creed as the sufficient statement of the Christian faith.

Anglicans believe the Catholic and apostolic faith is revealed in Holy Scripture and the Catholic creeds and **interpret these in light of the Christian tradition of the historic church, scholarship, reason and experience.**

Anglicans celebrate the traditional sacraments, with special emphasis being given to the Holy Eucharist, also called Holy Communion, the Lord's Supper or the Mass. The Eucharist is central to worship for most Anglicans as a communal offering of prayer and praise in which the life, death and resurrection of Jesus Christ are proclaimed through prayer, reading of the Bible, singing, giving God thanks over the bread and wine for the innumerable benefits obtained through the passion of Christ, the breaking of the bread, and reception of the bread and wine as representing the body and blood of Christ as instituted at the Last Supper. While many Anglicans celebrate the Eucharist in similar ways to the predominant western Catholic tradition, a considerable degree of liturgical freedom is permitted, and worship styles range from the simple to elaborate.

Unique to Anglicanism is the Book of Common Prayer (BCP), the collection of services that worshippers in most Anglican churches used for centuries. It was called *common prayer* originally because it was intended for use in all Church of England churches which had previously followed differing local liturgies. The term was kept when the church became international because all Anglicans used to share in its use around the world. In 1549, the first Book of Common Prayer was compiled by Thomas Cranmer, who was then Archbishop of Canterbury. While it has since undergone many revisions and Anglican churches in different countries have developed other service books, the Prayer Book is still acknowledged as one of the ties that bind the Anglican Communion together.

2.16.1.2 **Theories.**

In their rejection of absolute parliamentary authority, the Tractarians – and in particular John Henry Newman – looked back to the writings of 17th century Anglican divines, finding in these texts the idea of the English church as a *via media* between the Protestant and Catholic traditions. This view was associated – especially in the writings of Edward Bouverie Pusey – with the theory of Anglicanism as one of three "branches" (alongside the Roman Catholic and Orthodox churches) historically arising out of the common tradition of the earliest Ecumenical Councils. Newman himself subsequently rejected the theory of the *via media*, as essentially historicist and static; and hence unable to accommodate any dynamic development within the church. Nevertheless, the aspiration to ground Anglican identity in the writings of the 17th century divines, and in faithfulness to the traditions of

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
the Church Fathers reflects a continuing theme of Anglican ecclesiology, most recently in the writings of Henry Robert McAdoo.

The Tractarian formulation of the theory of the via media was essentially a party platform, and not acceptable to Anglicans outside the confines of the Oxford Movement. However, the theory of the via media was reworked in the ecclesiological writings of Frederick Denison Maurice, in a more dynamic form that became widely influential. Both Maurice and Newman saw the Church of England of their day as sorely deficient in faith; but whereas Newman had looked back to a distant past when the light of faith might have appeared to burn brighter, Maurice looked forward to the possibility of a brighter revelation of faith in the future. Maurice saw the Protestant and Catholic strands within the Church of England as contrary but complementary, both maintaining elements of the true church, but incomplete without the other; such that a true catholic and evangelical church might come into being by a union of opposites. Central to Maurice's perspective, is his belief that the collective elements of family, nation and church represent a divine order of structures through which God unfolds his continuing work of creation. Hence, for Maurice, the Protestant tradition has maintained the elements of national distinction which are amongst the marks of the true universal church, but which have been lost within Roman Catholicism in the internationalism of centralised Papal Authority. **Within the coming universal church that Maurice foresaw, national churches would each maintain the six signs of Catholicity: baptism, Eucharist, the creeds, Scripture, an episcopally ordered ministry, and a fixed liturgy** (which could take a variety of forms in accordance with divinely ordained distinctions in national characteristics). Not surprisingly, this vision of a becoming universal church as a congregation of autonomous national churches, proved highly congenial in Anglican circles; and Maurice's six signs were adapted to form the Chicago-Lambeth Quadrilateral of 1888.

In the latter decades of the 20th century, Maurice's theory, and the various strands of Anglican thought that derived from it, have been criticised by Stephen Sykes; who argues that the terms Protestant and Catholic as used in these approaches are synthetic constructs denoting ecclesiastic identities unacceptable to those to whom the labels are applied. Hence, **the Roman Catholic Church does not regard itself as a party or strand within the universal church – but rather identifies itself as the universal church**. Moreover, Sykes criticises the proposition, implicit in theories of via media, that there is no distinctive body of Anglican doctrine, other than those of the universal church; accusing this of being an excuse not to undertake systematic doctrine at all. Contrariwise, Sykes notes a high degree of commonality in Anglican liturgical forms, and in the doctrinal understandings expressed within those liturgies. He proposes that Anglican identity might rather be found within a shared consistent pattern of prescriptive liturgies, established and maintained through canon law, and embodying both a historic deposit of formal statements of doctrine, and also framing the regular reading and proclamation of scripture. Sykes nevertheless agrees with those heirs of Maurice who emphasise the incompleteness of Anglicanism as a positive feature, and quotes with qualified approval the words of Michael Ramsay:

For while the **Anglican church is vindicated by its place in history, with a strikingly balanced witness to Gospel and Church and sound learning**, its greater vindication lies in its pointing through its own history to something of which it is a fragment. Its credentials are its incompleteness, with the tension and the travail of its soul. **It is clumsy and untidy, it baffles neatness and logic. For it is not sent to commend itself as 'the best type of Christianity,' but by its very brokenness to point to the universal Church wherein all have died.**

2.16.2.1 Catholic and Reformed.

In the time of Henry VIII the nature of Anglicanism was based on questions of jurisdiction – specifically, the belief of the Crown that national churches should be autonomous – rather than theological disagreement. The effort was to create a national church in legal continuity with its traditions, but inclusive of certain doctrinal and liturgical beliefs of the Reformers. The result has been a movement with a distinctive self-image among Christian movements. **The question often arises as to whether the Anglican Communion should be identified as a Protestant or Catholic church, or perhaps as a distinct branch of Christianity altogether.**

The distinction between Reformed and Catholic, and the coherence of the two, is routinely a matter of debate both within specific Anglican Churches and throughout the Anglican Communion by members themselves. Since the Oxford Movement of the mid-19th century, many Churches of the Communion have revived and extended liturgical and pastoral practices similar to Roman Catholic theology. This extends beyond the ceremony of High Church services to even more theologically significant territory, **such as sacramental theology (see Anglican sacraments)**. While Anglo-Catholic practices, particularly liturgical ones, have resurfaced and become more common within the tradition over the last century, there remain many places where practices and beliefs remain on the more Reformed or Evangelical side (see Sydney Anglicanism).

2.16.2.2 Guiding principles.

Richard Hooker (1554–1600), was one of the most influential figures in shaping Anglican theology and self-identity. For 'High Church' Anglicans, doctrine is neither established by a magisterium, nor derived from the theology of an eponymous^a founder (such as Calvinism), nor summed up in a confession of faith beyond the ecumenical creeds (such as the Lutheran Book of Concord). For them, the earliest Anglican theological documents are its prayer books, which they see as the products of profound theological reflection, compromise, and synthesis. They emphasize the Book of Common Prayer as a key expression of Anglican doctrine. The principle of looking to the prayer books as a guide to the parameters of belief and practice is called by the Latin name *lex orandi, lex credendi* ("the law of prayer is the law of belief"). Within the prayer books are the fundamentals of Anglican doctrine: The Apostles' and Nicene Creeds, the Athanasian Creed (rarely recited today), the scriptures (via the lectionary), the sacraments, daily prayer, the catechism, and apostolic succession in the context of the historic threefold ministry. For some 'Low Church' Anglicans, the 16th-century Reformed Thirty-Nine Articles form the basis of doctrine.

^a epon·y·mous, *adjective* \i-ˈpā-nə-məs, of, relating to, or being the person or thing for whom or which something is named: of, relating to, or being an eponym

2.16.2.3 The Articles Content

The Articles highlight the Anglican positions with regard to the corruption of Catholic doctrine in the Middle Ages, to orthodox Roman Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth I, into four sections:

2.16.2.4 The Thirty Nine Articles – A Summary.

Articles I–VIII: The Catholic faith: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles VI and VII deal with scripture, while Article VIII discusses the essential creeds.

Articles IX—XVIII: Personal religion: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. **Of particular focus is the major Reformation topic of justification by faith.** The Articles in this section and in the section on the Church plant Anglicanism in the via media of the debate, portraying an **Economy of Salvation where good works are an outgrowth of faith and there is a role for the Church and for the sacraments.**

Articles XIX–XXXI: Corporate religion: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles XXXII—XXXIX: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere.

The articles were issued both in English and in Latin, and both are of equal authority.

2.16.2.5 Specific Anglican Beliefs.

The Thirty-Nine Articles initially played a significant role in Anglican doctrine and practice. Following the passing of the 1604 Canons, all Anglican clergy had to formally subscribe to the Articles. Today, however, the articles are no longer binding, but are seen as a historical document that has played a significant role in the shaping of Anglican identity. The degree to which each of the Articles has remained influential varies. On the doctrine of justification, for example, there is a wide range of beliefs within the Anglican Communion, with some Anglo-Catholics arguing for a faith with good works and the Sacraments. At the same time, however, **some Evangelical Anglicans ascribe to the Reformed emphasis on Sola fide in their doctrine of justification (see Sydney Anglicanism.)** Still, other Anglicans adopt a nuanced view of justification, taking elements from the early Church Fathers, Catholicism, Protestantism, liberal theology and latitudinarian thought. Arguably, the most influential of the original Articles has been **Article VI on the sufficiency of Scripture, which states that Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man**, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. This article has informed Anglican biblical exegesis and hermeneutics since earliest times.

Anglicans look for authority in their "standard divines" (see below). Historically, the most influential of these – apart from Cranmer – has been the 16th century cleric and theologian Richard Hooker who after 1660 was increasingly portrayed as the founding father of Anglicanism. Hooker's description of Anglican authority as being derived primarily from Scripture, informed by reason (the intellect and the experience of God) and tradition (the practices and beliefs of the historical church), has influenced Anglican self-identity and doctrinal reflection perhaps more powerfully than any other formula. **The analogy of the**

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
"three-legged stool" of scripture, reason, and tradition is often incorrectly attributed to Hooker. Rather **Hooker's description is a hierarchy of authority, with scripture as foundational, and reason and tradition as vitally important, but secondary, authorities.**

Finally, the extension of Anglicanism into non-English cultures, the growing diversity of prayer books, and the increasing interest in ecumenical dialogue, has led to further reflection on the parameters of the Anglican identity. Many Anglicans look to the Chicago-Lambeth Quadrilateral of 1888 as the "sine qua non" of Communal identity. In brief, the Quadrilateral's four points are the Holy Scriptures, as containing all things necessary to salvation; the Creeds (specifically, the Apostles' and Nicene Creeds), as the sufficient statement of Christian faith; the dominical sacraments of Baptism and Holy Communion; and the historic episcopate.

2.16.2.6 Sacramental doctrine and practice.

In accord with its prevailing self-identity as a via media or "middle path" of Western Christianity, Anglican sacramental theology expresses elements in keeping with its status as being both a church in the Catholic tradition as well as a Reformed church. **With respect to sacramental theology the Catholic heritage is perhaps most strongly asserted in the importance Anglicanism places on the sacraments as a means of grace, sanctification and salvation as expressed in the church's liturgy and doctrine.**

2.16.2.7 Eucharistic theology.

Anglican Eucharistic theology is divergent in practice, reflecting the essential comprehensiveness of the tradition. **Some Low Church Anglicans take a strictly memorialist (Zwinglian) view of the sacrament. In other words, they see Holy Communion as a memorial to Christ's suffering, and participation in the Eucharist as both a re-enactment of the Last Supper and a foreshadowing of the heavenly banquet – the fulfilment of the Eucharistic promise. Other Low Church Anglicans believe in the Real Presence but deny that the presence of Christ is carnal or is necessarily localised in the bread and wine. Despite explicit criticism in the Thirty-Nine Articles, many High Church or Anglo-Catholic Anglicans hold, more or less, the Roman Catholic view of the Real Presence, as expressed in the doctrine of transubstantiation, seeing the Eucharist as a liturgical representation of Christ's atoning sacrifice with the elements actually transformed into Christ's Body and Blood.**

The majority of Anglicans, however, have in common a belief in the Real Presence, defined in one way or another. To that extent, they are in the company of the continental reformer Martin Luther rather than Ulrich Zwingli.

A famous Anglican aphorism regarding Christ's presence in the sacrament is found in a poem by John Donne:

He was the Word that spake it;
He took the bread and brake it;
and what that Word did make it;
I do believe and take it.

An Anglican position on the eucharistic sacrifice ("Sacrifice of the Mass") was expressed in the response Saepius Officio of the Archbishops of Canterbury and York to Pope Leo XIII's Papal Encyclical Apostolicae curae. Anglican and Roman Catholic representatives declared that they had "substantial agreement on the doctrine of the Eucharist" in the Windsor

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
Statement on Eucharistic Doctrine from the Anglican-Roman Catholic International Consultation and the Elucidation of the ARCIC Windsor Statement. **Despite this agreement, other ecclesiological differences between the two churches prevent full intercommunion.**

Anglo-Catholic parishes might use the modern Roman Catholic liturgy of the Mass or more traditional forms, such as the Tridentine Mass (which is translated into English in the English Missal), the Anglican Missal, or, less commonly, the Sarum Rite. Catholic devotions such as the Rosary, Angelus and Benediction of the Blessed Sacrament are also common among Anglo-Catholics.

2.16.3 Anglican Services.

An Anglican service (whether or not a Eucharist) will include readings from the Bible that are generally taken from a standardised lectionary, which provides for much of the Bible (and some passages from the Apocrypha) to be read out loud in the church over a three year cycle. The sermon (or homily) is typically about ten to twenty minutes in length, though it may be much longer in Evangelical churches. Even in the most informal Evangelical services it is common for set prayers such as the weekly Collect to be read. There are also set forms for intercessory prayer, though this is now more often extemporaneous. In high and Anglo-Catholic churches there are generally prayers for the dead.

2.16.4 Continuing Anglicanism.

The term Continuing Anglicanism refers to a number of church bodies which have formed outside of the Anglican Communion in the belief that traditional forms of Anglican faith, worship and order have been unacceptably revised or abandoned within some Anglican Communion churches in recent decades. They therefore claim that they are "continuing" traditional Anglicanism. The modern Continuing Anglican movement principally dates to the Congress of St. Louis, held in the United States in 1977, at which participants rejected changes that had been made in the Episcopal Church's Book of Common Prayer and also the Episcopal Church's approval of the ordination of women to the priesthood. More recent changes in the North American churches of the Anglican Communion, such as the introduction of same-sex marriage rites and the ordination of gay and lesbian people to the priesthood and episcopate, have created further separations.

Continuing churches have generally been formed by people who have left the Anglican Communion. **The original Anglican churches are charged by the Continuing Anglicans with being greatly compromised by secular cultural standards and liberal theology.** Many Continuing Anglicans believe that the faith of some churches in communion with the Archbishop of Canterbury has become either unorthodox or un-Christian and therefore have not sought to also be in communion with him.

Although the word Anglican usually refers to those churches in communion with the Archbishop of Canterbury, **many Continuing Anglican bodies in the United States use the term Anglican to both assert their heritage and also to differentiate themselves from the Episcopal Church.**

The original generation of continuing parishes in the United States were found mainly in metropolitan areas. Since the late 1990s a number have appeared in smaller communities, often as a result of a division in the town's existing Episcopal churches. **The 2007–08 Directory of Traditional Anglican and Episcopal Parishes, published by The**

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
Fellowship of Concerned Churchmen, contained information on over 900 parishes affiliated with either the Continuing Anglican churches or the Anglican realignment movement, a more recent wave of Anglicans withdrawing from the Anglican Communion's North American provinces.

2.16.5 Our Criticisms.

2.16.5.1 The Sacraments.

Anglican teaching is that "there are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord", and that "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel; Anglicanism places on the sacraments as a means of grace, sanctification and salvation as expressed in the church's liturgy and doctrine. . vs. 2 Ordinances; Believers Baptism Act 8:26-39 by immersion (The picture of Death Burial And Resurrection), 1 Cor 11:23-34 and The "Lords Supper-Believer's Remembrance-Communion"^a,

2.16.5.2 Baptismal Regeneration.

Baptismal Regeneration with or without the remission of Original Sin (Adam). vs. 1 Cor:15:1-8; Gal 3:13; 1 Pet 1:18-19; Rev 5:9. But Original sin is present with the believer, Joh 7:1-25

2.16.5.3 Non-Biblical Authority.

Anglicans believe the Catholic and apostolic faith is revealed in Holy Scripture and the Catholic creeds and interpret these in light of the Christian tradition of the historic church, scholarship, reason and experience. vs. Sola Scriptura, 1 Tim 3:16-17, 2 Tim 2:15; Heb 4:12; Plus a Literal Hermeneutic, Not subjective (experience - feelings).

2.16.5.4 Apocrapha – Extra-Biblical Revelation.

Apocrapha on common ground with the Scripture. vs. 66 Books, Gen-Rev as The accepted canon.

2.16.5.5 Ordination Of Women To The 'Priesthood'.

Ordination of women to the priesthood (Pastor/Teacher, Elders). vs. 1 Tim 2:8-15

2.16.5.6 Ordination Of And Marriage Of Homosexuals.

In some parts, ordination of Homosexuals, and Homosexual marriage. vs. Lev 18:22-23, 29, 20:13; Rom 1:18-32.

^a A common objection made by sacerdotalists is found in Joh 6:53-59, however he defined these two metaphors (Eat My flesh, Drink My blood) in the immediate context in 6:32-41, where in 6:35 He said; "I am the bread of life: **he that cometh** to Me **shall never hunger**; and **he that believeth** on Me **shall never thirst**." Also note Lev 19:26.

1).Name and Itemize some essential features of The Coptic Orthodox Church that are or may be contrary to Biblical Christianity. _____

2).Name and Itemize some essential features of The Eastern Orthodox Church that are contrary to Biblical Christianity. _____

3).Name and Itemize some essential features of The Roman Catholic Church that are contrary to Biblical Christianity. _____

4).Name and Itemize some essential features of The Russian Orthodox Church that are contrary to Biblical Christianity. _____

5).Name and Itemize some essential features of The Anglican Church that are contrary to Biblical Christianity. _____

6). What, perhaps Inadvertent, sins are common to all four maybe five 'Orthodox Churches? _____

7). What theological error should be noted in all 5 'Orthodox Churches'? _____

2.17 Scientology – A 20th Century Gnostic Cult.

According to religious scholar J. Gordon Melton, "It's basically **a variation of the Gnostic myth about souls falling into matter and the encumbrances that come with that**".

David G. Bromley of Virginia Commonwealth University characterizes Scientology as "a 'quasi-religious therapy' that resembles Freudian 'depth psychology' **while also drawing upon Buddhism, Hinduism and Gnosticism**."

Karen Christensen, David Levinson (2003): Encyclopedia of Community, SAGE, p. 1210: "Scientology shows affinities with **Buddhism and a remarkable similarity to first-century Gnosticism**."

2.17.1 Background And Beliefs.

Scientology is a body of beliefs and related practices created by The Science Fiction writer, L. Ron Hubbard (1911–1986), starting in 1952, as a successor to his earlier self-help system, Dianetics. Hubbard characterized Scientology as a religion, and in 1953 incorporated the Church of Scientology in Camden, New Jersey.

2.17.1.1 Their Doctrine Of Man.

Based on his personal research, L. Ron Hubbard concluded that a human is made up of three parts: the body, the mind and the thetan.

The body includes the brain, which is not to be confused with the mind. The purpose of the brain is to carry messages; it is likened to a switchboard.

The mind "consists essentially of pictures." It is the accumulation of life experiences, memories, perceptions, decisions and conclusions.

The thetan is the soul, which is the true essence of a human being. Hubbard felt that "soul" had come to have too many meanings, so coined the term *thetan* based on the Greek letter theta.

A thetan is the person himself, not his body or his name or the physical universe, his mind or anything else. It is that which is aware of being aware; the identity which IS the individual. One does not *have* a thetan, something one keeps somewhere apart from oneself; he *is* a thetan.

The thetan can exist entirely independent of the body and the mind. Scientology teaches that, through a process called exteriorization, a thetan can leave the body but still control the body. This experience results in a person's certainty that he is not identified with his body. A person who is able to practice exteriorization is called an Operating Thetan or OT.

The official Scientology website states:

“Man is a spiritual being endowed with abilities well beyond those which he normally envisages. He is not only able to solve his own problems, accomplish his goals and gain lasting happiness, but also to achieve new states of awareness he may never have dreamed possible.”

Scientology teaches that people are immortal beings who have forgotten their true nature. Its method of **spiritual rehabilitation is a type of counselling known as auditing**, in which practitioners (**Pay and Pay and. . .Keep on Paying.**) aim to consciously re-experience painful or traumatic events in their past in order to free (**Clear**) themselves of their limiting effects (**Bad Engrams**). Study materials and auditing courses are made available to members in return for specified donations. Scientology is legally recognized as a tax-exempt religion in the United States and some other countries, and the Church of Scientology emphasizes this as proof that it is a bona fide religion. In other countries, notably Canada, France, Germany, and the United Kingdom, Scientology does not have comparable religious status.

Scientology does not include an official belief about the afterlife. However, it reports that during auditing, **a person often recalls memories of past lives and that Scientology ascribes to the idea of being born again into another body.**

2.17.1.3 Their Doctrine Of ‘Partial’ Creation - Xenu.

In Scientology doctrine, Xenu is a galactic ruler who, 75 million years ago, **brought billions of people to Earth, stacked them around volcanoes and blew them up with hydrogen bombs. Their souls then clustered together and stuck to the bodies of the living.** These events are known as "Incident II" or "The Wall of Fire," **and the traumatic memories associated with them are known as the "R6 implant."** The Xenu story prompted the use of the volcano as a Scientology symbol.

Scientology founder, and Science Fiction writer, L. Ron Hubbard detailed the story in **Operating Thetan Level III in 1967, famously warning that R6 was "calculated to kill (by pneumonia etc) anyone who attempts to solve it."**

Much controversy between the Church of Scientology and its critics has focused on Xenu. **The Church avoids making mention of Xenu in public statements and has gone to considerable effort to maintain the story's confidentiality, including legal action on both copyright and trade secrecy grounds.**

Critics claim that revealing the story is in the public interest, **given the high prices charged for attaining the level of OT III.**

The goal of Dianetics is a new state for the individual, sought throughout history but never attainable before Dianetics. This state is called "Clear." A Clear is a person who no longer has his own reactive mind and therefore suffers none of the ill effects that the reactive mind can cause.

The Clear has no engrams^a which, when restimulated, throw out the correctness of his computations by entering hidden and false data.

Becoming Clear strengthens a person's native individuality and creativity and does not in any way diminish these attributes.

A Clear is free with his emotions. He can think for himself. He can experience life unencumbered by inhibitions reactively dictated by past engrams. Artistry, personal force and individual character are all residual in the basic personality of the person, not the reactive mind.

Clears are self-confident, happy and generally successful in both careers and interpersonal relationships. It is a highly desirable state for any individual and is attainable by virtually anyone. In fact, thousands upon thousands of people have achieved the state of Clear, a living tribute to the workability of L. Ron Hubbard's discoveries and the technology he developed.

^a 1Ti 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

2.17.1.4 Attributes Of Clear.

Clear is a state that **has never** before been attainable in Man's history^a. A Clear possesses attributes that are fundamental and inherent but not always available in an uncleared state, which have not been suspected of Man and are not included in past discussions of his abilities and behavior. The Clear is:

- Freed from active or potential psychosomatic illness or aberration
- Self-determined
- Vigorous and persistent
- Unrepressed
- Able to perceive, recall, imagine, create and compute at a level high above the norm
- Stable mentally
- Free with his emotion
- Able to enjoy life
- Freer from accidents
- Healthier
- Able to reason swiftly
- Able to react quickly
- Happiness is important.

The ability to arrange life and the environment so that living can be better enjoyed, the ability to tolerate the foibles of one's fellow humans, the ability to see the true factors in a situation and resolve problems of living with accuracy, the ability to accept and execute responsibility—these things are important.

Life is not much worth living if it cannot be enjoyed. The Clear enjoys living to a very full extent. He can stand up to situations which, before he was cleared, would have reduced him to a shambles.

The ability to live well and fully and enjoy that living is the gift of being Clear.

SCIENTOLOGY: A KNOWLEDGE OF LIFE



The Scientology symbol is an S imposed over two triangles. The S stands for Scientology. The two triangles represent important concepts in the Scientology religion. The lower triangle is made up of affinity, reality and communication, which together equate to

^a Thank the LORD for that!

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
understanding. The top triangle consists of another set of closely interrelated factors:
knowledge, responsibility and control.

For all that Dianetics resolved in the field of human behavior and the mind, there still remained one outstanding question. When someone was looking at a mental image picture, who was looking at that picture?

The breakthrough came in the autumn of 1951, after L. Ron Hubbard observed many, many people using Dianetics and found a commonality of experience and phenomena. After carefully reviewing all relevant research data, he isolated the answer: Man was neither his body nor his mind, but a spiritual being. This was the source of all that is good, decent and creative in the world: the individual being himself.^a With this discovery, L. Ron Hubbard founded the religion of Scientology, for he had moved firmly into the field traditionally belonging to religion—the realm of the human soul.

The term soul, however, had developed so many other meanings from use in other religions and practices that a new term was needed to connote precisely what had been discovered. The term LRH chose was thetan, from the Greek letter theta (Θ) the traditional symbol for thought or life.

A thetan is the person himself, not his body or his name or the physical universe, his mind or anything else. It is that which is aware of being aware; the identity which IS the individual. One does not have a thetan, something one keeps somewhere apart from oneself; he is a thetan.

Very pertinent to L. Ron Hubbard's research at this juncture was his examination into the phenomena known as exteriorization. Although various religious texts make mention of it, no one had ever considered the matter with such careful scrutiny. From this research, he concluded that the thetan is able to leave the body and exist independent of the flesh. Exteriorized, the person can see without the body's eyes, hear without the body's ears and feel without the body's hands. Man previously had very little understanding of this detachment from his mind and body. With the act of exteriorization attainable in Scientology a person gains the certainty he is himself and not his body.

2.17.1.5 The Eight Dynamics.

Because the fundamentals upon which Scientology rests embrace all aspects of life, certain key principles can be broadly employed to improve any condition. Scientologists use these principles in their daily lives and their use alone can often make the difference between success and failure. Moreover, the principles greatly clarify what is so often confusing and bewildering.

Suppose, for example, life could be correctly compartmentalized so that its many activities, often confused and blurred, could suddenly assume a new clarity? Suppose, for instance, that all the activities in one's varied life could not only be understood for what they really are, but each harmonized with all others?

This is possible in Scientology by describing the eight dynamics.

The basic command "Survive!" which is obeyed by all of life, is subdivided into eight compartments so that each aspect of life can be more easily inspected and understood. These compartments are called the eight dynamics (dynamic meaning urge, drive or impulse).

^a Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

L. Ron Hubbard observed and delineated the first four of these dynamics in Dianetics. When his research led him into the realm of Scientology, he was able to amplify these first four dynamics and delineate the remaining four.

Through Scientology, a person realizes that his life and influence extend far beyond himself. He also becomes aware of the necessity to participate in a much broader spectrum. By understanding each of these dynamics and their relationship, one to the other, he is able to do so, and thus increase survival on all these dynamics.

Simply delineating these dynamics clarifies and brings order into existence. One can observe these dynamics in one's own life, note which one or ones need improvement and, through Scientology, bring these factors into greater harmony.

2.17.1.5.1 The First Dynamic Is SELF.

This is the effort to survive as an individual, to be an individual. It includes one's own body and one's own mind. It is the effort to attain the highest level of survival for the longest possible time for self. This dynamic includes the individual plus his immediate possessions. It does not include other people. It is the urge to survive as one's self. Here we have individuality expressed fully^a.

2.17.1.5.2 The Second Dynamic Is CREATIVITY.

Creativity is making things for the future and the Second Dynamic includes any creativity. The Second Dynamic contains the family unit and raising children as well as anything that can be categorized as a family activity. It also, incidentally, includes sex as a mechanism to compel future survival.

2.17.1.5.3 The Third Dynamic Is GROUP SURVIVAL.

This is the urge to survive through a group of individuals or as a group. It is group survival with the group tending to take on a life and existence of its own. A group can be a community, friends, a company, a social lodge, a state, a nation, a race or any group. It doesn't matter what size this group is, it is seeking to survive as a group.

2.17.1.5.4 The Fourth Dynamic Is SPECIES.

Man's Fourth Dynamic is the species of Mankind. This is the urge toward survival through all Mankind and as all Mankind. Whereas the American nationality would be considered a Third Dynamic for Americans, all the nationalities of the world together would be considered the Fourth Dynamic. All men and women, because they are men and women, seek to survive as men and women and for men and women.

2.17.1.5.5 The Fifth Dynamic Is LIFE FORMS.

This is the urge to survive as life forms and with the help of life forms such as animals, birds, insects, fish and vegetation. This includes all living things whether animal or vegetable, anything directly and intimately motivated by life. It is the effort to survive for any and every form of life. It is the interest in life as such.

2.17.1.5.6 The Sixth Dynamic Is The PHYSICAL UNIVERSE.

^a Self is the problem with man. For the Christian, the old man in Adam was crucified positionally with Christ and must continually be reckoned so. Ro 6:3-15.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
The physical universe has four components. These are matter, energy, space and time. The Sixth Dynamic is the urge of the physical universe to survive, by the physical universe itself and with the help of the physical universe and each one of its component parts.

2.17.1.5.7 The Seventh Dynamic Is The SPIRITUAL DYNAMIC.

This is the urge to survive as spiritual beings or the urge for life itself to survive. Anything spiritual, with or without identity, would come under the heading of the Seventh Dynamic. It includes one's beingness, the ability to create, the ability to cause survival or to survive, the ability to destroy or pretend to be destroyed. A subheading of this dynamic is ideas and concepts and the desire to survive through these. The Seventh Dynamic is life source. This is separate from the physical universe and is the source of life itself. Thus, there is an effort for the survival of life source.

2.17.1.5.8 The Eighth Dynamic Is The Urge Toward Existence As INFINITY.

The Eighth Dynamic also is commonly called God, the Supreme Being or Creator, but it is correctly defined as infinity. It actually embraces the allness of all. That is why, according to L. Ron Hubbard, "when the Seventh Dynamic is reached in its entirety, one will only then discover the true Eighth Dynamic."^a

Each of these 'dynamics' is accompanied by payments of a great deal of money by the participants. The completion of each level is accompanied by the title Operating Thetan (OT) with the capital Roman numeral to denote the Level achieved. e.g. OT I = Operating Thetan Dynamic Level one.

A large number of organizations overseeing the application of Scientology have been established, the most notable of these being the Church of Scientology. Scientology sponsors a variety of social-service programs. These include the Narconon anti-drug program, the Criminon prison rehabilitation program, the Study Tech education methodology, a volunteer organization, a business-management method, and a set of moral guidelines expressed in a booklet called The Way to Happiness.

The Church of Scientology is one of the most controversial new religious movements to have arisen in the 20th century. It has often been described as a cult that financially defrauds and abuses its members, charging exorbitant fees for its spiritual services. The Church of Scientology has consistently used litigation against such critics, and its aggressiveness in pursuing its foes has been condemned as harassment. Further controversy has focused on Scientology's belief that souls ("thetans") reincarnate and have lived on other planets before living on Earth, and that some of the related teachings are not revealed to practitioners until they have paid thousands of dollars to the Church of Scientology. Another controversial belief held by Scientologists is that the practice of psychiatry is destructive and abusive and must be abolished.

^a These folks are ripe fruit for the anti-Christ; I wonder if they've ever heard: Joh 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

2.17.3 A Personal Epithet.

Being a Systems engineer, I had access to all the folks at the BMEWS Site 1, Thule, AFB Greenland. There I discovered that **the BMEWS Site 1, Manager, Arne Cage**, had gotten into Scientology and had **enlisted his managers** into it. **Then they went to the troops who worked for them and conned them into "getting rid of those nasty Engrams."**

As it turns out, Arne bought a Yacht and retired to the Caribbean, leaving some high paid but foolish and broke converts behind. You might call it a way of redistribution of wealth.

The "clearing" process is just a way of getting highly personal information out of their "auditors" so they have information to use against them in case they should later turn against them. As an example given, above in the Time Magazine article, see John Travolta.

One programmer I knew at Thule actually paid the price to get on L. Ron's Boat, forever! And this guy handled a share of our Satellite processing; yikes!

I knew a fellow at BMEWS Site 2, Clear AFS, AK, who also "invested" his money, time, job, etc., and moved to California to be closer to scientology. **This is a VERY DANGEROUS CULT. It's Like the Children of God on Steroids.** They don't however have a "holy" book worth having. After a person starts the auditing process, though, enough of their personal information has been given out that that individual is hard to reach with the Gospel.

2.17.4 Our Criticisms.

2.17.4.1 False Bibliology.

L. Ron Hubbard's writings (more than 50) are known as technology or 'tech' and are considered as infallible teaching/learning material. vs. The Bible's Hebrew and Greek, God-Breathed, Inerrant, Infallible, Scriptures, 2 Tim 3:16-17.

2.17.4.2 False Theology Proper.

Scientologists who progress to the Eighth Dynamic come to their own conclusions regarding the Supreme Being. However Ron ain't the Messiah, he's now in the unseen world of Hades, where I bet, he's come to the understanding of Who God is. Luk 16:19-31; Heb 9:27.

2.17.4.3 False Angelology.

His doctrine of Xenu^a is as close as he comes to angels. vs. Biblical angels – created by God for His purposes. The Hebrew מַלְאָכִים, and the Greek αγγελος, refer to the same sort of being; an angel or messenger from the heavenly realm. 'The angel of the Lord', has been identified mostly with the preincarnate Son of God.

2.17.4.4 False Soteriology.

'Ya Pays and Pays 4 dere "salvation". vs. Salvation by the Grace of the only, real God, Through the operation of Faith in the Finished work of Jesus Christ Who died for our Sins, was Buried and Rose from the dead, according to the Hebrew, Greek Scriptures, 1 Cor 15:1-58; Eph 2:8-9.

2.17.4.5 False Pneumatology.

No Pneumatology. vs. a well developed Biblical Systematic Theology on this and all other systematic subjects discussed in this Question^b.

2.17.4.6 False Christology.

L. Ron has been accused of being the Messiah which he didn't try to refute. vs. a well developed Biblical Systematic Christology^a.

^a Sorta reminds us of Xanadu, doesn't it. I bet Olivia Newton John may like this cult, although she may not get along with John Travolta.

^b Lewis Sperry Chafer, Systematic Theology, 8 vols, © 1948, Kregel Publishing Company.

2.17.4.7 False Anthropology.

Man consists of body, mind, and thetan. vs. 1 The 5:23; Body, Soul, Spirit; Heb 4:12 Soul, Spirit, Body (Joints and Marrow); see Fig 02.00.01. I guess “Ron” doesn’t know about the Spirit in man. As in all the unregenerate his was dead.

2.17.4.8 False Eschatology.

L. Ron has left the future and the chief end of man up to the OT-VIII. vs. a quite complete Biblical Systematic Eschatology. See Fig. 02.00.03.

2.17.4.9 Scientology is a Very Dangerous, Devilish, Gnostic, Humanistic, Psychological, Mind-Control, Cult.

If you could get by these things you put all your money in and just maybe (4th class condition), on a ‘clear’ day, get to ride around in Ron’s Boat.



The Scientology cruise ship *Freewinds*.
{L. Ron’s Boat}

^a Ibid.

2.18 Spiritism, Spiritualism, And The Occult.

This Section has been populated by the courtesy of Wikipedia and various books on religions and cults of the world.

2.18.1 Introduction To Spiritism.

Spiritism is based on the five books of the Spiritist Codification written by French educator Hypolite Léon Denizard Rivail under the **Spiritism** pseudonym Allan Kardec **reporting séances in which he observed a series of phenomena that he attributed to incorporeal intelligence (spirits)**. His work was later extended by writers like Leon Denis, Jean-Baptiste Roustaing, Arthur Conan Doyle, Camille Flammarion, Gabriel Delanne, Ernesto Bozzano, Chico Xavier, Divaldo Pereira Franco, Waldo Vieira, Johannes Greber and others.

Spiritism has adherents in many countries throughout the world, including Spain, United States, Canada, Japan, Germany, France, England, Argentina, Portugal and especially in American countries such as Cuba, Jamaica, and Brazil, which has among the largest proportion and greatest number of followers.

2.18.1.1 Fundamental Principles of Spiritism and Differences from Spiritualism

The fundamental principles of Spiritism, enunciated by Allan Kardec in his seminal work *The Spirits Book*, are:

- (i) A belief in the existence of spirits - non-physical beings that live in the invisible or spirit world - and
- (ii) The possibility of communication between these spirits and living people through **mediumship**.

There is a clear difference between the terms "Spiritism" and "Spiritualism": Although there are many similarities between the two, **they differ in some fundamental aspects**, particularly regarding man's quest toward spiritual perfection and the manner by which the followers of each practice their beliefs.

Spiritism teaches reincarnation or rebirth into human life after death. This basically distinguishes Spiritism from Spiritualism. **According to the Spiritist doctrine, reincarnation explains the moral and intellectual differences among men.** It also provides the path to man's moral and intellectual perfection by amending for his mistakes and increasing his knowledge in successive lives. For this reason **Spiritism does not accept rebirth in animals as this would be retrogressive.**

Finally, unlike Spiritualism, **Spiritism is not a religious sect but a philosophy or a way of life by which its followers live by. Its followers have no priests or ministers and do not follow any religious rituals in their meetings.** They also do not call their places of meetings as churches, and instead call them by various names such as **centers, society or association**. Their activities consist mainly of **studying the Spiritist doctrine, applying spiritual healing to the sick and organizing charitable missions.**

Kardec reaffirmed that on the cover of his "The Spirit's Book". Another author in the Spiritualist movement, Sir Arthur Conan Doyle included a chapter about Spiritism in his book "History of Spiritualism" **confirming that Spiritism is Spiritualist (but not vice-versa)**. As consequence, many Spiritualist works are widely accepted in Spiritism, particularly the works of scientists Sir William Crookes, and Sir Oliver Lodge. Such

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
works are more accepted in anglo-Saxon spiritist communities than in Latin-American ones, though.

2.18.1.2 **Basic Tenets Of Spiritism.**

The five chief points of the doctrine are:

1. There is a God, defined as "The Supreme Intelligence and Primary Cause of everything";
2. There are Spirits, all of whom are created simple and ignorant, but owning the power to gradually perfect themselves;
3. The natural method of this perfection process is reincarnation, through which the Spirit faces countless different situations, problems and obstacles, and needs to learn how to deal with them;
4. As part of Nature, Spirits can naturally communicate with living people, as well as interfere in their lives;
5. Many planets in the universe are inhabited.

The central tenet of Spiritist doctrine is the belief in *spiritual life*. The spirit is eternal, and evolves through a series of incarnations in the material world. The true life is the spiritual one; life in the material world is just a short-termed stage, where the spirit has the opportunity to learn and develop its potentials. **Reincarnation is the process where the spirit, once free in the spiritual world, comes back to the world for further learning.**

2.18.1.2.1 **Beliefs about Jesus.**

Jesus, according to Spiritism, is the greatest moral example for humankind, is deemed to have incarnated here to show us, through his example, the path that we have to take to achieve our own spiritual perfection. Therefore, **Spiritism claims to be a Christian doctrine**, claiming it is based on Jesus Christ's teachings, despite of having a different interpretation for them. The Gospels are reinterpreted in Spiritism; **some of the words of Christ or his actions are clarified in the light of the spiritual phenomena (presented as law of nature, and not as something miraculous).**

2.18.1.2.2 **Evolution and karma.**

Spiritist doctrine stresses the importance of *spiritual evolution*. According to this view, humanity is destined for perfection; **there are other planets hosting more advanced life forms and happier societies**, where the spirit has the chance to keep evolving both in the moral and intellectual sense. Although not clear from Kardec's works, **later spiritist writers elaborated on this point further, claiming humanity cannot detect more advanced life forms on other planets, as they are living in a slightly different plane, in the same way the spiritual plane is superimposed over this plane.**

2.18.1.2.3 **Mediumship.**

The communication between the spiritual world and the material world happen all the time, but to various degrees. Some people barely sense what the spirits tell them in an entirely instinctive way, and are not aware about their influence, while **others have greater cognizance of their guidance.** The so-called **mediums have these natural abilities highly developed, and are able to communicate with the spirits and interact with them by several means: listening, seeing, or writing through spiritual command (also known by Kardecists as psychography or automatic writing).** Direct manipulation of physical objects by spirits is not possible; for it to happen the spirits need the help (voluntary or not) of mediums with particular abilities for physical effects.

2.18.1.2.4 Psychography.

Psychography is a technique for "channeling" written messages from what is believed to be a disembodied spirit. The usual approach to psychography is to relate it to a special ability, innate or developed, called medianimity.

2.18.1.2.4.1 Types of psychography.

The most extensive treatise on psychography is Allan Kardec's Mediums' Book, one of the works comprised in the Spiritist Codification. Kardec recognises two basic types of psychography: indirect and direct.

2.18.1.2.4.2 Indirect psychography.

This type of psychography depends on a material device, like an Ouija board, operated by one or more persons. This type is cumbersome and not useful for large communications, frequently producing gibberish.

2.18.1.2.4.3 Direct psychography.

Direct psychography is the most conventional type, in which a person, the medium, writes under the alleged influence of the spirit. It is called "direct" because the relationship between the medium(s) and the spirit is not by means of any mechanical device.

This type depends on medianimity alone and is subdivided into five subtypes, depending on how the spirit's message is committed to paper:

i. Mechanical psychography

In which the spirit takes control of the medium's arm and writes independently from his awareness (the medium may pass the time paying attention to something else while his arm writes autonomously). Considered to be the most reliable and extraordinary type. Communications thus obtained are thought to be completely free from the interference of the medium's conscience.

ii. Semi-mechanical psychography

In which the medium writes keeps relative control of his limb, but still feels a foreign influence on its movement. Unlike mechanical psychography, the medium knows all that is being written and can stop to rest or to turn the page whenever he sees fit. Reliability is almost as high as in mechanical psychography. Chico Xavier was purportedly this type of medium.

iii. Intuitive psychography

In which the spirit communicates with the inner self of the medium (subconscious), resulting in him writing *what is on his mind*, though it is something different from what the medium would normally think. Sentences come formed, but the medium can amend them with richer vocabulary or a better syntax before writing them down. This is the most common type, but is less reliable and is usually marred by the interference of the medium's conscience.

iv. **Inspirational psychography**

In which the medium receives vague notions in his mind, which he will write in his own words. This type of psychography is very difficult to tell apart from the regular thinking process, especially in people with a literary talent (a careless analysis would have most writers fall into this category).

2.18.1.2.5 Spiritist practice.

Kardec's works do not establish any rituals or formal practices. Instead, the doctrine suggests that followers adhere to some principles regarded as common to all religions. The religious experience within spiritism is, therefore, largely informal. The exception to this is The National Spiritist Church of Alberta. This Church (which is fully recognized by the government as a religious denomination) has a Holy Communion Worship Service and a Marriage Ceremony in addition to the more standard Kardecist study groups.

2.18.1.3 Our Criticisms.

2.18.1.3.1 Denies The Miraculous.

A denial of the miraculous vs. Biblical Miracles: The Creation Gen 1:1, The Ten Plagues - Each against an Egyptian 'god' Ex 7:20 – 12:30, Red Sea Crossing Ex 14:13-31, Miraculous Food Provision - Manna, Water, Quail Ex 16:14-Jos 5:12 Jordan Crossing Jos 3-4; etc.

2.18.1.3.2 Reincarnation.

Reincarnation vs. Resurrection. 1 Cor 15:1-58.

2.18.1.3.3 False Creation Theory.

More Advanced life forms on other planets vs. Gen 1:1, 26-28, 2:7; Rev 22:6-21. These are some of the spirits these mediums communicate, which is nothing more than Demonic Possession.

2.18.1.3.4 Mediums Claim To Communicate With The “Dead”.

Mediums Communicate with the Spirits of the Dead vs. Ex 22:18, Lev 19:26, 31, 20:6, 27; Deu 18:10; Mic 3:5; Gal 5:20; Rev 21:8, 22:15. Note: Deu 32:17; Psm 106:37; Mat 4:24, 7:22, 8:16, 31, 33, 9:34, 10:8, 12:24, 27-28, Mrk 1:32, 34, 39, 3:15, 22, 5:15-16, 18, 6:13, 9:38; Luk 4:41, 8:2, 27, 30, 33, 35-36, 38, 9:1, 49, 10:17, 11:15, 18-20, 13:32; Act 17:18; 1 Cor 10:20; 1 Tim 4:1; Jas 2:19; Rev 9:20, 16:14, 16:2, 18:2.

2.18.2.5 False Bibliology.

Mediums Communicate by “channeling”, “Psychography”. vs. Sola Scriptura, 2 Tim 3:16-17.

2.18.2.6 False Eschatology.

All humans to become perfect. vs. Heb 9:27; See Fig 02.00.03.

2.18.2 Spiritualism.

2.18.2.1 Spiritualism – Background And Overview.

Spiritualism is a belief system or religion^a, postulating the belief that spirits of the dead residing in the spirit world have both the ability and the inclination to communicate with the living. Anyone may receive spirit messages, but formal communication sessions (séances) are held by "mediums", who can then provide information about the afterlife.

Spiritualism developed and reached its peak growth in membership from the 1840s to the 1920s, especially in English-language countries. **By 1897, it was said to have more than eight million followers in the United States and Europe, mostly drawn from the middle and upper classes**, while the corresponding movement in continental Europe and Latin America is known as Spiritism.

The religion flourished for a half century without canonical texts or formal organization, attaining cohesion through periodicals, tours by trance lecturers, camp meetings, and the missionary activities of accomplished mediums. **Many prominent Spiritualists were women, and like most Spiritualists, supported causes such as the abolition of slavery and women's suffrage**. By the late 1880s the credibility of the informal movement had weakened due to accusations of fraud being perpetrated by mediums, and formal Spiritualist organizations began to appear. **Spiritualism is currently practiced primarily through various denominational Spiritualist Churches in the United States, Canada and United Kingdom**.

2.18.2.2 Beliefs.

Although various Spiritualist traditions have their own beliefs, known as *Principles*, there are some shared concepts:

- A belief in spirit communication.
- A belief that the soul continues to exist after the death of the physical body.
- Personal responsibility for life circumstances.
- Even after death it is possible for the soul to learn and improve
- A belief in a God, often referred to as "Infinite Intelligence".
- The natural world considered as an expression of said intelligence.

2.18.2.2.1 Mediumship and spirits.

Spiritualists believe in communicating with the spirits of discarnate humans. They believe that spirit mediums are humans gifted to do this, often through seances. Anyone may become a medium through study and practice. They believe that spirits are capable of growth and perfection, progressing through higher spheres or planes. The afterlife is not a static place, but one in which spirits evolve. The two beliefs—that contact with spirits is possible, and that spirits may lie on a higher plane—lead to a third belief, that spirits can provide knowledge about moral and ethical issues, as well as about God and the afterlife. Thus many members speak of spirit guides—specific spirits, often contacted, relied upon for worldly and spiritual guidance.

^a The Denver Psychic Development Group is an example of a spiritist meeting group in our local area.

2.18.2.2.2.1 Spiritualism Differences From Christianity.

As Spiritualism emerged in a Christian environment, it has features in common with Christianity, ranging from an essentially Christian moral system to practices such as Sunday services and the singing of hymns. Nevertheless, on significant points Christianity and Spiritualism are different. **Spiritualists do not believe that the works or faith of a mortal during a brief lifetime can serve as a basis for assigning a soul to an eternity of Heaven or Hell**; they view the afterlife as containing hierarchical "spheres", through which each spirit can progress. **Spiritualists differ from Protestant Christians in that the Judeo-Christian Bible is not the primary source from which they derive knowledge of God and the afterlife: for them, their personal contacts with spirits provide that. {Much-like Spiritism.}**

Christians, generally speaking, accept and believe that Jesus Christ died on the cross to pay for all the sins of all humanity from the dawn of time to eternity. **The great majority of Spiritualists do not accept that the death of Jesus Christ on the cross was to pay for all of humanity's sins. Instead, they believe that each individual is personally responsible and may have to answer for all of their own thoughts, words, and deeds after death upon their return to the spirit realms.**

Most dramatically, Christianity, following the Council of Nicaea and the teachings of Paul {correction Job 19:25-26}("And though worms destroy this body, yet in my flesh shall I see God"), has traditionally asserted that there will be a bodily resurrection of the dead, and a physical, not merely spiritual, afterlife. **This view is self-evidently incompatible with Spiritualism, where the merely spiritual existence is superior to the embodied one.**

In the same way that Christians have the guidance of the Ten Commandments, Spiritualists follow a number of principles, which are different depending on the tradition followed.

There are quite a number of Spiritualist churches which are explicitly Christian in theology, forms of worship and praise, and liturgical orientation. Among these Christian Spiritualist groups are the historically African American denominations collectively known as the Spiritual Church Movement, a group which includes multi-church organizations such as the Metropolitan Spiritual Churches of Christ, and Pentecostal Spiritual Assemblies of Christ International.

2.18.2.2.2.2 Spiritualism Differences From Judaism.

It is held by some adherents of the Jewish religion that Spiritualism is strictly forbidden by the Bible (Old Testament). In Leviticus, one of the books concerning God's laws to Moses, **it is written that God says: "I will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people." (Leviticus 20:6).**

On the other hand, among Jews who are inclined toward Spiritualism it is common to refer to trance mediumship as "prophecy," a "vision," or a "dream," and to cite as a counter-text the verse from Numbers 12:6 in which God says, "Hear my words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream."

2.18.2.2.2.3 Spiritualism - Differences From Islam.

Within Islam, certain traditions, notably Sufism, consider communication with spirits possible. Additionally, the concept of Tawassul^a recognises the existence of Good Spirits on a Higher Plane of existence closer to God, and thus able to intercede on behalf of humanity.

2.18.2.2.2.4 Spiritualism - Differences From Hinduism.

Hinduism, though heterogeneous, shares with Spiritualism a belief in the existence of the soul after death and also the belief of ghosts or spirits. Hinduism teaches both reincarnation and ghosts, as Hindus believe that if a person were to die at an early age, such as by suicide or unnatural death, the spirit then roams the earth until their natural date of death. The spirit is only then reincarnated into its next physical form.¹

2.18.2.2.2.5 Spiritualism - Differences From Spiritism.

Spiritism, the branch of Spiritualism developed by Allan Kardec and today found mostly in Brazil, has **emphasised reincarnation**. According to Arthur Conan Doyle, most British Spiritualists of the early 20th century were indifferent to the doctrine of reincarnation, few supported it, while a significant minority were opposed, since it had never been mentioned by spirits contacted in séances. **Thus, according to Doyle, it is the empirical bent of Anglophone^b Spiritualism—its effort to develop religious views from observation of phenomena, that kept Spiritualists of this period from embracing reincarnation.**

2.18.2.2.2.6 Spiritualism - Differences From The Occult.

Spiritualism also differs from occult movements, such as the Hermetic Order of the Golden Dawn or the **contemporary Wiccan covens**, in that spirits are not contacted to obtain magical powers (with the exception of power for healing). For example, Madame Blavatsky (1831–91), the founder of the Theosophical Society, **only practiced mediumship to contact powerful spirits capable of conferring esoteric knowledge**. Blavatsky did not believe these spirits were deceased humans, and held beliefs in reincarnation different from the views of most Spiritualists. Spiritualists at that time viewed Theosophy as unscientific and both occultist and cult-like. Theosophists viewed Spiritualism as unsophisticated and uncosmopolitan.

2.18.2.3 Origins Of Spiritualism.

Spiritualism first appeared in the 1840s in the "Burned-over District" of upstate New York, where earlier religious movements such as Millerism, and Mormonism had emerged during the Second Great Awakening.

This region of New York State was an environment in which many thought direct communication with God or angels was possible, and that God would not behave harshly—for example, that God would not condemn unbaptised infants to an eternity in Hell.

2.18.2.4 An Old Acquaintance E. Swedenborg and Mesmer.

In this environment, the writings of Emanuel Swedenborg (1688–1772) and the teachings of Franz Mesmer (1734–1815) provided an example for those seeking direct personal knowledge of the afterlife. Swedenborg, who claimed to communicate with spirits while awake, described the structure of the spirit world. Two features of his view particularly resonated with the early spiritualists: first, that there is not a single hell and a single heaven,

^a Muslims who practice tawassul point to the Qur'an, Islam's holy book, as the origin of the practice. Many Muslims believe it is a commandment upon them to "draw near" to Allah. Amongst Sufi Muslims within Sunni Islam, as well as Twelver Shi'a Muslims, it refers to the act of supplicating to Allah through a prophet, imam or Sufi saint, whether dead or alive. Many Sunni Muslims dispute the practice's usage through the dead

^b Anglophone: English Speaking.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
but rather a series of higher and lower heavens and hells; second, that spirits are intermediates between God and humans, so that the Divine sometimes uses them as a means of communication. Although Swedenborg warned against seeking out spirit contact, his works seem to have inspired in others the desire to do so.

Mesmer did not contribute religious beliefs, but he brought a technique, later known as hypnotism, that it was claimed could induce trances and cause subjects to report contact with supernatural beings. There was a great deal of professional showmanship inherent to demonstrations of Mesmerism, and the practitioners who lectured in mid-19th-century North America sought to entertain their audiences as well as to demonstrate methods for personal contact with the Divine.

Perhaps the best known of those who combined Swedenborg and Mesmer in a peculiarly North American synthesis was **Andrew Jackson Davis, who called his system the *Harmonial Philosophy*. Davis was a practicing Mesmerist, faith healer and clairvoyant from Poughkeepsie, New York. His 1847 book, *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind*, dictated to a friend while in a trance state, eventually became the nearest thing to a canonical work in a Spiritualist movement whose extreme individualism precluded the development of a single coherent worldview.**

2.18.2.5 Our Criticisms.

2.18.2.5.1 False Bibliology.

Denies the Bible as the primary source of information about God and the afterlife vs. Sola Scriptura; 2 Tim 3:15-17, Col 2:8, Tit 1:9, Heb 4:12. And Note: 1 Cor 2:14 and Is 8:20.

2.18.2.5.2 Mediums Communicate With The Dead”.

Mediums communicate with the Spirits of the Dead vs. Ex 22:18, Lev 19:26, 31, 20:6, 27; Deu 18:10; Mic 3:5; Gal 5:20; Rev 21:8, 22:15.

2.18.2.5.3 False Soteriology.

They believe that each individual is personally responsible and may have to answer for all of their own thoughts, words, and deeds after death upon their return to the spirit realms. vs. 1 Cor 15:1-58.

2.18.2.5.4 Deny The Bodily Resurrection.

Deny the bodily resurrection vs. Job 19:25-26, 1 Cor 15:1-58, 1 Th 4:13-18.

2.18.2.5.5 Extra-Biblical Revelation.

Mediums Communicate with ‘powerful spirits’ to obtain esoteric knowledge. vs. Isa 8:20; 2 Ti 3:16; Heb 4:12.

2.18.3 The Occult.

The term *occult* is also used as a label given to a number of magical organizations or orders, the teachings and practices taught by them, and to a large body of current and historical literature and spiritual philosophy related to this subject.

2.18.3.1 Occult – It’s Definition.

The word *occult* brings to mind many different definitions. What does it mean and what practices are involved? The occult world is more detailed than what many of us may think or what the movies portray.

The word, “occult,” is derived from the Latin word, *occultus*, which means things that are mysterious, hidden, and very secretive. Angelic and demonic forces play a large part in the practices which make up a part of the occultic world. Some of those practices entail the use of astrology, fortune telling, the Ouija Board, spirit channeling, and witchcraft because all of them fall into the category of being practiced in secret, and considered very mysterious. By using them, power and/or ability to make decisions to reach any number of objectives is gained.

2.18.3.2 Occult - What Does the Bible Say?

The occult is made up of many diversified areas and God does not condone their use. In the Bible, these practices are labeled as evil and considered a form of idolatry. The power that is recognized should only be God-inspired, and not through any other spiritual channels.

Deuteronomy 18:9-14 condemns occultic practices as detestable, and in 2 Chronicles 33:6, the Lord’s anger was released when Manasseh, the King of Judah sacrificed his sons in fire as well as practiced sorcery and divination which is the practice of attempting to foretell future events or discover hidden knowledge by occult or supernatural means. There is a difference between a real prophet and one who uses such practice to achieve the same result, as we learn in Deuteronomy 18:15-22. The prophet will be speaking the truth, and such truth will come to pass as he speaks it in the name of the Lord God. In the Old Testament, various techniques were used to foretell the future such as casting bones or sticks to determine by the way they landed what is going to happen, or examining the internal organs of animals. This is also called soothsaying.

Television exploits various means of spirit channeling whereby the person claims to be in contact with spirits who have died. The idea is to help the living find answers through contact of the dead and/or find comfort in the fact their deceased loved one is all right. This practice is condemned in Deuteronomy 18:11, Leviticus 19:31, and Leviticus 20:6.

Astrology is used, to a wide extent, to obtain special knowledge through the stars, and planets whereby astrologers claim they can foretell future events or give guidance for decisions through the placement of these God-created objects. The stars and planets God created are to be used for light and for keeping track of time. Read Genesis 1:14-15 and Isaiah 47:12-15.

2.18.3.3 Occult – Can I Help Someone Escape The Occult?

The Occult is an extremely dangerous area in which to operate, so you must be careful. In order to help someone involved in this type of practice, talk to them to discover the needs and problems they are facing. Be sure not to be angry with anyone who is involved. Simply, share your faith in Jesus Christ, and the fact He is the only answer to their difficulties. Be sure and point out the authority and victory of Christ over the occult world and His power over Satan. He offers victory for all who will believe in Him and trust Him as their Lord

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
and Savior. Be sure and trust the Holy Spirit as your guide to share the Good News of
deliverance. i.e., Eph 5:17-20, Col 3:16-17.
The Occult in the following extended article is categorized and copied from the source,
"AllAboutTheOccult.org", with minor editorial changes to make it more applicable for use
by Christian College level students.

2.18.3.4 Channeling.

2.18.3.4.1 Channeling – Historical Origins.

According to those who practice channeling, it is the contemporary term for spiritism. Channeling has been present since ancient times when people sought advice from the spirit world -- like the oracles in Roman and Greek times who sought advice from the fates. There are accounts in the Bible of ancient people seeking out mediums and wizards who would whisper and mutter (Isaiah 8:19). Some say that the modern renaissance of spiritism can be attributed to Emmanuel Swedenborg, who lived from 1688-1722 and had a large following. Kate and Margaret Fox started an American spiritualist movement in 1848. The sisters received messages from the recently deceased as the spirits tapped their tabletop, rapping out a message using the alphabet. Channeling has become a popular activity in this present age. The Hollywood culture has helped the spread of its popularity. Many religious cults make use of channeling, including shamanism, voodoo, and other New Age groups.

2.18.3.4.2 Channeling – Practices And Beliefs.

The practices and beliefs for channeling are varied. Tools used in channeling are tarot cards, Ouija boards, and trance media. The medium reads tarot cards and remains conscious while seeking a spirit to channel information through the cards. When the medium uses a trance media, the medium is not aware of his/her surrounding and must be told later what the spirit had spoken through them.

The basis of the channeling practices and beliefs, and the messages given by spirits through those channels is that there is not a one omnipotent God; creator of heaven and earth. The belief system of channeling explains that there are multiple layers of consciousness and many spirit beings in various stages of evolution or development.

2.18.3.4.3 Channeling – Christian Response.

What does God have to say about channeling practices? The Bible says that in the beginning God created the heavens and the earth (Genesis 1:1). This means that God was outside of time and space to be able to create time and space and everything in the universe -- visible and invisible. He is separate from His creation. It is true that God is present everywhere, but everything is not God.

In the Ten Commandments, God says, "You shall have no other gods before me" (Exodus 20:3). This statement implies there are other spirits out there acting as gods. These are spirits that God created who later sinned and turned against Him. People seeking mediums to hear the spirits speak, and channelers allowing the spirits to speak through them are in essence elevating those spirits as though they were God; thereby, breaking the first commandment.

2.18.3.5 Celestine Prophecy.

2.18.3.5.1 Celestine Prophecy - New Age Guidebook.

"Celestine Prophecy" is a pop-culture spiritual term derived from the book by the same name. Written by James Redfield, the novel has become a "spiritual guidebook" of sorts for

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the New Age movement. Its basic thesis -- the world is evolving into a new and profound plane of spiritual awareness. "For half a century now, a new consciousness has been entering the human world, a new awareness that can only be called transcendent, spiritual. If you find yourself reading this book, then perhaps you already sense what is happening, already feel it inside."

2.18.3.5.2 Celestine Prophecy - Energies And Auras.

The Celestine Prophecy finds its fictional foundation in an ancient Aramaic manuscript discovered in Latin America. The text contains a prophecy of a widespread spiritual awakening in the late 20th century. Certain people will start discovering and harnessing vibrations and energies. They will follow their deep insights and intuitions, find purpose in coincidence, and discover true feeling and consciousness. This will ultimately lead to spiritual evolution and transformation, allowing some to comprehend the mysteries of the universe and human existence. Redfield's "prophecy" says "the number of people who are conscious of such coincidences would begin to grow dramatically in the sixth decade of the twentieth century." "This growth would continue until sometime near the beginning of the following century, when we would reach a specific level of such individuals--a level I think of as a critical mass."

These people will develop their own meaning of life from deep within. They will discover that true life purpose isn't found in religion, philosophy or materialism. Rather, true meaning and purpose comes from energies, vibrations and auras. This is the hidden key to unlocking a transforming level of spirituality. If you're relating with these concepts, then you're ready for the New Age.

2.18.3.5.3 Celestine Prophecy - Is Spirituality Really Relative?

Books like *The Celestine Prophecy* are at the heart of New Age spirituality and relativism. They encourage us to seek meaning and purpose in our lives through personal experiences and **subjective reality. Truth is what we make it...** But is it really? Through the teaching of New Age spirituality and moral relativism, we've removed God from the potential answers to the ultimate questions of life. Without God, we lose any transcendent purpose for the universe in which we live. Without God, we lose any transcendent purpose to give meaning to our individual lives. Without God, we also lose any possibility for life after death. When you remove the hope of heaven, you remove the ultimate value and purpose of life. What difference would it really make whether we lived like a philanthropist or a terrorist? True spirituality must be grounded in some kind of truth.

2.18.3.6 Crystal Healing.

2.18.3.6.1 Crystal Healing - What Is It?

Crystal healing is a form of healing that uses crystals or gemstones. The crystals are mainly placed on specific areas of the body called "chakras." **Chakra is a Hindu term meaning spiritual energy.** According to this teaching there are seven basic energy centers in the body, each having a color associated with it. Some crystal healers place the same color crystals as the color of the chakras on the person to enhance the flow of energy. Crystals are said to direct the flow of energy to the person in a particular part of the body and bring balance to a person's energy. Ultimately, they are used to cleanse the person from bad or negative energy believed to cause an illness. Clearing out the bad spiritual energy alleviates the physical ailment. Crystals are used for physical, mental, emotional and spiritual healing. Not only do people visit "crystal healers", in some places, professional nurses are being trained to use crystals for their patients. Additionally, crystals can be worn, placed next to a person's bed as they sleep, and in some cases placed around a person's bath.

2.18.3.6.2 Crystal Healing - Who Does It And Does It Really Work?

The originator of crystal healing is unknown. However, this practice has been around for centuries. People have used amulets, magical stones, and gems all throughout history (though mainly in the eastern cultures). It is now making its way into the western culture, primarily in the New Age and Occult movements.

Crystal healers argue that it truly works; however, there's no concrete scientific evidence to prove that it truly heals. People say they've been healed and feel better, but these cases are generally limited to personal testimonies. A lot of the scientific world has brushed these testimonies off as a placebo effect, selective thinking, wishful thinking, sympathetic magic, or communal reinforcement.

Crystal healers commonly prefer clear quartz, because of its shape and color. However, since chakras have colors associated with each area, they may place the specific color crystal/gemstone on the same color chakras. The crystals/gemstones are said to have vibration frequencies that are shape induced, interconnecting the earth's and the individual's energy field. The crystal is used to amplify, or realign, human 'psychic' or cosmic energy by directing vibration energy. To maintain the crystal, it's placed in salt water or covered with table salt. Maintaining the crystal helps keeps it clean from "environmental imbalance." It's said that it also needs to be recharged and activated through various methods.

2.18.3.6.3 Crystal Healing - What's Wrong With It?

Is there anything wrong with crystal healing? While there's nothing inherently wrong with crystals by themselves, there is something wrong when it is used for healing or as a charm to keep you from harm. One issue would be that it could be harmful to your body physically. For instance, if you stopped taking medication prescribed for your illness, because you have placed your faith in crystal healing, you risk dangerous consequences to your health. It can be dangerous spiritually, since this is a practice that calls upon powers to heal that are not from God. People put their hope in a crystal to heal them, or even the "crystal healer", who "channel" and rely on the crystals to teach and heal. Unfortunately, they are relying on spiritual sources for the healing. Even if they claim that they are using the crystal to direct physical energy flow to help bring balance, it is rooted in the spiritual realm, meaning there is some source working behind it. Ultimately, this is considered an occult practice, which God clearly tells us to stay away from.

God doesn't want us to participate with these practices because it draws us away from Him and we begin to trust in spiritual sources other than Him. At its core, crystal healing is a form of mysticism, witchcraft, and occult practices. Jesus never used crystals to heal and it wasn't encouraged anywhere in the Bible. Crystals are talked about in various verses, but not as a form of healing or for energy balance. Instead, these scriptures tell us *not* to participate in any forms of sorcery, witchcraft, divination, Drug use, etc... Some scripture references include:

- Mediums and "Spiritists" (Leviticus 19:31, 20:6; Acts 16:16-21)
- Astrology (Isaiah 47:13-15)
- Magic Charms (Ezekiel 13:20ff)
- Diviner's Wand (Hosea 4:12)
- Sorcery (Acts 19:19)
- Witchcraft (Galatians 5:20)
- Drugs, Magic Arts (Revelation 9:21, 18:23, 21:8, 22:15)
- Occult (Deuteronomy 18:10-12)

Crystal healing should be examined with caution. Any form of healing that contradicts Gods Word is *not* from Him. Overall, it's important to remember that the evil one comes as

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an angel of light (2 Corinthians 11:14). However, his real motivation is to kill, steal, and
destroy (John 10:10).

2.18.3.7 **The Ouija Board.**

2.18.3.7.1 **Ouija Board - The History Of The Ouija Board.**

What is a Ouija board? Ouija boards came into existence as a parlor game in the mid-1800's, when spiritism and channeling were at the height of fashion. The word "Ouija" is a blend of the French and German words for "yes." Adolphus Theodore Wagner first patented Ouija boards, sometimes referred to as "talking boards," in London, England on January 23, 1854. In the patent, Wagner called his invention a "psychograph" and its purpose was to read the minds of people with "nervous energy." By 1861, Frenchman, Allan Kardac, was describing the Ouija board as instruments with which to open communications with the spirit world. In seven short years, the Ouija board had evolved from a mind-reader to portal of communication with the dead.

Modern Ouija boards were developed by inventor William Fuld. Fuld sold his patent to Parker Brothers in 1966. Ouija boards, as we recognize them today, look nothing like the original prototypes. The 20-25 million Ouija boards sold by Parker Brothers consist of a rectangular game board that is covered with a woodcut-style alphabet, the words yes, no, and good-bye, and the numbers 0-9. Also included with the "game" is a heart-shaped plastic *planchette*. The planchette is the 'pointer' that is supposed to glide over the board under the direction of supernatural forces and form comments and questions by pointing out questions and comments. Parker Brothers has marketed Ouija Boards under the tagline, "It's only a game - isn't it?"

2.18.3.7.2 **Ouija Board - The Deception.**

Satan and his demons can use the Ouija board to give advice, or even to guide a person in a certain direction.^a This guidance will even seem to be true, good, and helpful. Satan and his demons pretend to be caring. They try to appear as something that appears harmless. The Bible says, "And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve" (2 Corinthians 11:14-15).

Satan and his demons will do this **in order to get a person even more deeply involved in spiritist practices.** Things like the Ouija board appear to be innocent at first, but soon a person finds themselves addicted to guidance from the spirit world - thereby allowing Satan to control and destroy their life. 1 Peter 5:8 warns us, "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour." The Ouija Board may be advertised as just as game, **and that is exactly what Satan wants us to believe.**

2.18.3.7.3 **Ouija Board - The Truth: Are They Evil?**

Sadly, many people are deceived into believing that Ouija Boards *are* just a game. **The truth of the matter is that God views channeling, or consulting spirits or the dead, to be a serious sin.** Deuteronomy 18:11-12 says that anyone engaged in these practices is "detestable to God." According Old Testament Law, the Israelites were supposed to stone (execute) anyone who was a medium or a channeler (Leviticus 20:27).

Why does God take such a hard line on things like Ouija Boards - something that many people view as a game? In Isaiah 8:19-20, God says this: "When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God?"

^a It's the marijuana of the occult.

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Why consult the dead on behalf of the living? ...If they do not speak according to this word, they have no light..." God points out that we need to come to *Him* for answers. Because God is omniscient and omnipresent He knows everything and He can control anything. Asking charlatans and unknown entities for advice can be worse than fruitless; it can be dangerous. God wants us to trust Him!

2.18.3.8 Out Of Body Experience – Or Astral Projection.

2.18.3.8.1 Out Of Body Experience - What Is It?

An "out of body experience" (OBE) can be defined as the process of transiently separating the consciousness (spirit) from the physical body, such that the person and world are observed from outside of the body. **OBE's are also known as astral projections.** There are several ways people perceive an out of body experience, including dreams, daydreams, and memories. **People have reported having out of body experiences while under the influence of drugs or induced by some sort of trauma**, as well as near death experiences. **Astral projection is taught through books, the internet, and religious techniques.** An out of body experience is said to be clearer than a dream or daydream. Those who practice astral projections claim that their senses are enhanced, allowing them to see and feel with more clarity and without physical constraint. The origins of out of body experiences are unknown. **However, OBE's have been practiced for many years in several different cultures. The New Age Movement is widely known for promoting and using this practice.**

2.18.3.8.2 Out Of Body Experience - Why Do People Seek It?

Out of body experiences are sought after by those who desire knowledge or power in the spiritual realm, endeavor to help people, are curious, or want to be entertained. In some cases, people actually seek OBE's to cause harm to others. **For the most part, an out of body experience is desired for a spiritual reason, such as reaching a higher level of consciousness or enlightenment.**

2.18.3.8.3 Out Of Body Experience - What Does The Bible Teach Us?

According to some, out of body experiences are said to be justified in the Bible, citing several scriptures. Unfortunately, those interpretations have been taken out of context or they fail to address the culture of that time. **In the Bible, an out of body experience is regarded as an occult practice.** The greatest evidence against OBE is that God's people didn't "perform" them. In all of the scriptures mentioning "in the spirit" or "caught up in the spirit," the people didn't seek to have an out of body experience. Instead, God came to specific people, revealing specific things for a specific purpose. These events occurred to glorify God and reveal His love for His people. The people did not seek to have an out of body experience for personal gain or to get clarity about the world or about God.

2.18.3.8.4 Out Of Body Experience - Is There Potential Harm?

People may argue that there's no harm in having an out of body experience. However, the Bible teaching is clear that we are not to participate in occult practices. **Out of the body experiences were not part of the teachings of God. Out of body experiences could be defined as divination, sorcery, interpreting of omens, engaging in witchcraft, or casting spells. Those who perform OBE may be referred to as mediums or spiritists.** Overall, these practices are called detestable in the eyes of God (Deuteronomy 18:9-11, Galatians 5:19-26, and 2 Chronicles 33:6). As a result, there could also be emotional, physical, mental, and/or spiritual harm associated with OBE practices. Since OBE is not condoned by God, **it would lead us to believe that there is another force behind these phenomena.**

As Christians we should keep in mind that we are to be prepared for action, self-controlled, set on the hope given to us, obedient, and not conformed to our evil desires (1 Peter 1:13). Can this happen if we separate ourselves from our body?

2.18.3.9 **Palmistry.**

2.18.3.9.1 **Palmistry – What Is It?**

Palmistry (palm reading) is known by the Greek word, chiromancy, which is defined as foretelling the future through the study of the palm. The practice of palmistry was practiced as far back as 5000 years ago, and is traced back to Indian or Hindu roots. It then spread to China, Greece, Egypt, Persia, and Tibet as well as to other parts of Europe.

It originally began as a method of counseling, and personality assessment through the reading of one's palm to obtain information such as emotional tendencies, fears, blockages, and strengths. Palmistry is used to help get in touch with the mind-body connection and to know the patterns set up for negative or positive thinking. The idea is to know what patterns are set up within the person that are negative and to replace those to a more positive way of thinking.

The practice has been considered as a pseudoscience which means a *system of theories, assumptions, and methods erroneously regarded as scientific, according to the definition of Webster.* At one time, the practice was taught in schools of higher learning because it was considered a science.

2.18.3.9.2 **Palmistry – How Is Palm Reading Used?**

Palmistry teaches that the hands are the road map of our lives. Every part of the hand contains markers to points on the map which the nervous system has created. There is an astrological reading related to each of our fingers. Through readings, the palm reader tells us even to the size of our Saturn finger how responsible you are. When these astrological signs are found, it is possible to understand yourself and others by simple observations of thumb size, length, lines, and skin color.

2.18.3.9.3 **Palmistry – What Are The Spiritual Concerns?**

The practice of palmistry is a form of divination or part of the occult, and is directly associated with astrology and not science. Deuteronomy 18:10-12 says, "Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you."

If practiced, there are dangers in its use -- physical, psychological, and spiritual damage.

In addition, risks include false medical diagnosis and predictions of disaster or death based on what the palmist supposedly sees in the hands. It has been noted that it is not good practice for a palm reader to predict death or serious illnesses from reading your palm yet it is done just the same. Much unwarranted anxiety is caused by false predictions.

Are you struggling with a big decision or wondering how your future will play out? Why not talk to the God of the universe? **Ask God to show you what to do. He says, "I will instruct you and teach you the way you should go; I will counsel you with my eye upon you" (Psalm 32:8).**

2.18.3.10 Satan Worship.**2.18.3.10.1 Satan Worship – What Are The Realities?**

Those who practice Satan worship, adore Satan and give him spiritual authority. They may pray to him, seek things from him, and have ceremonies centered around him. There are two main schools of Satanism: Traditional Satanism (first century to present) and Modern Satanism (19th century forward). Satan is viewed differently in the two schools of Satan worship. In Traditional Satanism, he is thought to be a personal spirit-being, so the believers participate in worship, prayer, or rituals that recognize Satan's spiritual authority. Modern Satan worshippers believe Satan is an impersonal entity. In this school of Satanism, hedonism is key.

Anton S. LaVey introduced Satan worship into the United States culture on April 30, 1966. He first started a group called the Magic Circle in San Francisco, California. This was the start of the Satanic Church (Satanic Church of America). Today, the church has various levels of membership and authority.

It is essential to note that Satanism is not easily summarized. Many Satanists themselves disagree on their very fundamental principles. In fact, some Satanists are more "self-styled" and create their own version of Satan worship.

2.18.3.10.2 Satan Worship – The Satanic Bible And What Satanist's Believe.

Satan Worship is described in a book titled **The Satanic Bible, which was written by LaVey in 1966**. It has sold millions of copies. Here are the foundation tenants laid out in this book.

1. Satan represents indulgence instead of abstinence.
2. Satan represents vital existence instead of spiritual pipe dreams.
3. Satan represents undefiled wisdom instead of hypocritical self-deceit.
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates.
5. Satan represents vengeance instead of turning the other cheek.
6. Satan represents responsibility to the responsible instead of concern for psychic vampires.
7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all fours, because of his "divine spiritual and intellectual development," has become the most vicious animal of all.
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.
9. Satan has been the best friend the Church has ever had, as he has kept it in business all these years.

In the book Kingdom of the Occult, Walter Martin writes, "**Even the positive aspects of Satanism are cloaked in negativity. LaVey wrote, 'Satan represents kindness to those who deserve it instead of love wasted on ingrates.' You are to love others only if they deserve it. But who exactly are the ones that deserve love? The answer cannot be anything other than narcissistic in that the Satanist alone determines who is deserving of love.**" Martin points out that this is exactly the opposite of what was promoted by Jesus - give love without expecting it in return, even to your enemies. This concept is despised by Satanists.

Satan worship involves ritual practices as part of their ceremonial precepts. The ideology of Satanists is to do everything that is opposite the concepts of the Christian God. God is pure in truth where the goals of Satan worship deal with all that is considered bad and perverted. Indulging in what makes them feel good is a must no matter what the consequences are to

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
someone else. If society considers something good, to them it is bad. It is better to do bad things to other people.

John 8:44 is perhaps a good summary of Satanism: “You belong to your father the devil, and you want to carry out your father’s desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.”

2.18.3.10.3 Satan Worship – A Way Out.

There is hope and healing for those caught in Satan worship. Don’t discourage those who may come to you for help. Listen carefully to their stories, don’t make light of their problems. **If you are uncertain as to how to procede, seek Christian counseling for your ‘candidate’^a.** Your battle at that point is a spiritual one and **the Lord Jesus is the All Powerful God of Glory who will do the work.**

The Bible says, “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God (Ephesians 6:13-17).

2.18.3.11 Tarot Cards.

2.18.3.11.1 Tarot Cards: What Are They?

Tarot cards, sometimes called "the book of divination of the gypsies," are known traditionally as a deck of 78 cards with various pictures on them. They have been used for hundreds of years to reveal hidden truths about and foresee the future of the person receiving the card reading. Tarot card decks come in many varieties-one online tarot card encyclopedia lists 70 major varieties of tarot cards ranging from "Tarot of the Cat People" to "Halloween Tarot" to "Dali Universal Tarot" designed by the famous artist, Salvador Dali. There is much speculation over the origin of tarot cards. Did they really originate with the gypsies, or did they come from medieval Europe? Others have maintained that tarot cards came from China or ancient Egypt. A few decades ago, tarot cards were instantly associated with gypsies, but today the cards are just as popular among occultists and New Agers. Whatever their origin, there doesn't seem to be any argument that after being introduced to Western Europe in the 14th or 15th century, their use has spread, and today they can be found all over the world. ^b

2.18.3.11.2 Tarot Cards: What's In A Deck?

The tarot card deck is made up of essentially two parts: 56 pictorial cards that are surprisingly similar to a regular deck of playing cards and **22 additional cards called the major arcane^c.** These cards include pictures with names such as the Fool, the Devil, Temperance, the Hermit, the Sun, the Lovers, the Juggler, the Hanged Man, and Death. Those who believe in tarot and have their cards read regularly say that the readings help

^a Find a known Christian counselor that understands and is well versed in the Scriptures. In order to be any help, yourself, you need to have studied the subject and have participated as a bystander in a successful recovery.

^b *Live and Let Die* (1973) is the eighth spy film in the James Bond series, and the first to star Roger Moore as the fictional MI6 agent James Bond. Produced by Albert R. Broccoli and Harry Saltzman, it was the third of four Bond films to be directed by Guy Hamilton. The plot concerns 007’s relationship with Solitaire, a beautiful virgin **tarot expert who has the uncanny ability to see both the future and remote events in the present.**

^c Arcane: known or knowable only to the initiate: secret <arcane rites>; broadly: mysterious, obscure <arcane explanations> . See Section 2.22.2.2-3

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
them prepare for the future by not only revealing truths about their lives, but also by divulging secrets about people all around them. Experienced psychic tarot card readers claim that they are the only ones who can deliver a truthful reading and caution against just reading interpretations out of the book that comes with the cards. In order to get the best reading from the cards, the one who desires the reading must concentrate on the cards with the psychic reader, and the psychic reader helps that person make contact with the cards and put their own "special vibration" on the deck so the cards will reveal all their mysteries. Readers of tarot cards lay the cards out in special combinations called spreads. In these spreads, it becomes possible for the reader to see a detailed, pictorial representation of the situation for which their client has come to them. In a traditional 10-card spread called the Celtic Cross, a reader can look at the positions of the cards and determine what past actions have contributed to or caused the situation, and based on current events in the client's life, and the "energy" of the cards, what will most likely occur in the future.

2.18.3.11.3 Tarot Cards: What's The Harm?

The use of tarot cards does not seem to be a religion in the sense that it does not involve the worship of deities. However, in another sense, it is very much a religion (or some would say obsession) when it becomes a practice or activity that someone is completely devoted to. At some point, it can take on cultish or occultish aspects. In fact, there are many people who place tarot cards in the same category as other occult fortune-telling techniques such as the ouija board, astrology, crystal balls, palmistry, and tea leaves. Of course, some maintain that tarot cards are just harmless fun. Tarot cards fit in well with the New Age movement that is so prevalent these days. New Agers use certain practices or methods to "get in touch with their inner spirits," and tarot cards can be a perfect way for them to channel their thoughts and connect with the "Oneness of the Universe."

So where is the harm in tarot cards? If those who use tarot cards are not worshipping Satan and are not conjuring up evil spirits or sacrificing virgins, how can tarot cards possibly be a danger to anyone?^a Oddly enough the danger of tarot cards is admitted within the ranks of tarot card readers themselves. The readers cannot explain how the tarot readings work, and the decision to use a particular system in reading the cards is entirely a matter of the personal preference of the reader. In other words, two readers could read the same spread of cards and come up with entirely different interpretations of those cards. Tarot card readers also say that the tarot can only provide a static "photograph" of a situation, and that our own choices and actions determine our future-not the cards. If this is the case, why use the tarot cards at all?

2.18.3.10.4 Tarot Cards: No Hope For The Future.

Tarot cards represent the fact that we all want to know what the future has in store for us. One might argue that it's actually commendable to want to make good decisions in the present based on our knowledge of the future. However, since the future hasn't happened yet, there is no power here on earth that can tell us what's in store. In order to have a hope for the future and gain the wisdom to make sound decisions now, we must tap into the power of the Creator of the universe - the only One who knows our future - God. Your future is written in the pages of God's Word, the Bible; and God never changes, and His Word is not open to multiple interpretations. So, rather than basing your actions on a deck of cards and betting your future on the whims of card readers who admit that "nothing is

^a This is like telling a young person they can smoke marijuana. Unfortunately, that habit inexorably leads to a decrease in brain function and to more addicting drugs, which in turn lead to greater addiction, great expense, and often to early death.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
written in stone," why not place your trust in the unchangeable God who wants to be personally involved in your future.

2.18.3.11 The Voodoo Religion.

2.18.3.11.1 Voodoo Religion – The History.

Voodoo is a religion that was brought to the Western coasts by slaves from Africa. It is believed to have started in Haiti in 1724 as a snake cult that worshipped many spirits pertaining to daily life experiences. The practices were intermingled with many Catholic rituals and saints. **It was first brought to the Louisiana area in 1804 by Cuban plantation owners who were displaced by revolution and brought their slaves with them.**

Voodoo is spelled several ways: vodun, vaudin, voudoun, vodou, and vaudoux. It is an ancient religion **practiced by 80 million people worldwide** and is **growing in numbers**. With voodoo's **countless deities, demonic possessions, animal sacrifices (human sacrifices in the Petro -- black magic form of voodoo)**; voodoo practitioners cannot understand why their religion is so misunderstood.

Voodoo rituals are elaborate, steeped in secret languages, spirit possessed dancing, and special diets eaten by the voodoo priests and priestesses. The ancestral dead are thought to walk among the living during the hooded dances. Touching the dancer during this spirit possessed trance is believed to be dangerous enough to kill the offender.

Talismans are bought and sold as fetishes. These could be statues representing voodoo gods, dried animal heads, or other body parts. They are sold for medicine and for the spiritual powers that these fetishes are believed to hold. The dark side of voodoo is used by participants to summon evil spirits and cast hexing spells upon adversaries.

2.18.3.11.2 Voodoo Religion – The Priesthood And Rituals.

The priesthood of voodoo is held by both men and women. There **are stages of initiation into its priestly duties.** Their functions are primarily: **healing, rituals, religious ceremonies to call or pacify the spirits, holding initiations for new priests or priestesses, telling fortunes, reading dreams, casting spells, invoking protections, and creating potions for various purposes. These potions are for anything from love spells to death spells; all for a hefty fee of course.**

Key items are used in the many rituals of voodoo. The priest's geographical area of influence is called the parish. An eclectic array of items covers the altar in the temple or hounfort; a peristyle is a roofed or open space where the public voodoo ceremonies take place. **The items on the altar would be used in its rituals and include objects that have symbolic meaning: candles, food, money, amulets, ritual necklaces, ceremonial rattles, pictures of Catholic saints, bottles of rum, bells, flags, drums, sacred stones, and knives.**

2.18.3.11.3 Voodoo Religion – The Beliefs.

Voodoo belief recognizes one Supreme Being who created the universe, but who is too far away for a personal relationship with its worshippers. Therefore, the cult followers serve the loa or lesser deities to gain guidance for their lives. The loa are the spirits of ancestors, animals, natural forces, and the spirits of good and evil.

An interesting concept of voodoo belief is the ritual that takes place one year and one day after the decease of a relative. Voodoo belief states that there are two parts of the human soul. The two parts consists of ti-bon-ange (little good angel) and gros-bon-ange (great good angel). The gros-bon-ange is the body's life force, and after death, the gros-bon-ange

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
must return to the cosmos. To make sure that the ti-bon-ange is guaranteed a peaceful rest, **the gros-bon-ange must be recalled through an elaborate expensive ritual** involving the sacrifice of a large animal, like an ox, to appease the ti-bon-ange. If the ti-bon-ange spirit is not satisfied and given a peaceful rest, the spirit remains earthbound forever and brings illness or disasters on others.

2.18.3.11.4 Voodoo Religion – How Does It Compare With Christianity?

When comparing Christianity and the Voodoo religion, **the more apparent difference is that Christians do not have to have elaborate expensive rituals to appease God.**

Christians believe that God, in His mercy, sent His Son Jesus to fulfill all sacrifice needed to penally satisfy the Justice of The Holy God. Those who worship God in truth have a close relationship with Him. He is closer to us than a brother (Proverbs 18:24).

God lets us know through His Word to avoid divinations, fortune telling, and witchcraft (1 Samuel 15:22; 2 Chronicles 33:6; 2 Kings 9:22; Micah 5:12; Nahum 3:4; Galatians 5:19-21). This is to protect us from the father of all lies, the Devil (John 8:44). Christ already paid the price that gave Him the victory over death .Voodoo believers must invoke spells to pacify angry spirits. Christians only need to call on the name of the Lord Jesus, the Victor (1 Corinthians 15:54-57; 1 John 5:4-5).

2.18.3.12 Wicca And Wicca Spells. (Trouble)

2.18.3.12.1 What Is Wicca And What Are Wicca Spells?

While it is rooted in ancient pagan beliefs, the Wicca religion, as it is practiced now, is only about 50-years-old. Wicca is a belief system cobbled together in the 1940's and 1950's by **Gerald Gardner from a variety of religious traditions and beliefs as well as Freemason rituals**. Since Gardner published several books espousing his system of worship, many offshoots and variations of Wicca have sprung up.

There is no particular agreement between Wiccans, or "wise ones" concerning what they believe and worship. Some worship the "Goddess," some worship the "God," and some worship both. Others worship nature. Some Wiccans say they embrace Christian doctrine, while others reject it. **Most promoters of Wicca believe in reincarnation.**

One thing most Wiccans agree on is the fact that Satan is not a part of their pantheon and they vehemently deny Satan-worship as one of their practices. **This is because they disavow the notion of moral absolutes.** There is **no such thing as good or evil, because it is all relative.** Wiccans have only one law that they bind themselves to, called "The Rede." It simply states, *"Do what ye will, harm ye none."* In other words: **"Do what ever you want to as long as no one gets hurt."** The Three-fold Law governs consequences, and is a law of returns that states, *"All good that a person does to another returns three-fold in this life; harm is also returned three-fold."*

2.18.3.12.2 Wicca Spells Mind Control.

What about Wicca spells? Not all Wiccans practice **witchcraft (which they call "magick" to set themselves apart from illusionists and magicians)**. Magick is to Wicca what prayer is to Christianity. **Wiccans claim that the practice of magick is simply using their minds to control matter**, while Christians call upon God to heal people and to intervene and work in their lives. Because the Rede forbids harming others and the Three-fold Law sets forth consequences for those who do, **Wiccans view themselves as "white witches" or "nature witches."**

Wicca is basically a religion that is about minding your own business and living peaceably with your neighbors and environment. **Wiccans are eager to draw parallels between**

themselves and biblical Christianity for the sake of earning credibility, but what does the Bible have to say about this religion? You won't find the word "wicca" in the Bible, so let's evaluate the beliefs in light of what God says about them.

- **Wicca spells are idolism** - Romans 1:25 says, "They exchanged the truth of God for a lie, and worshipped and served created things, rather than the Creator..." Who wants to settle for second best? In Isaiah 40, God paints a very cool picture of how much greater the Creator is than His creation. If you are worshipping anything besides the Creator, you are just spinning your wheels.
- **Wicca spells bring false hope** - Hebrews 9:27 says, "...Man is destined to die once, after that, to face judgment." God says we get one chance at life, and that is it. **There are no do-overs**. If we don't accept God's gift of Jesus in our lifetime, He judges us as unwilling to be in His presence, and we are sent to Hell.
- **Wicca spells bring disillusionment** - Mark 7:8 says, "You have let go of the commands of God and are holding on to the traditions of men". God is God, and we are not. We have a decision to make. Are we going to take God at His word and adopt His worldview, or not? Knowing God is hard work that takes a lot of discipline. Wicca is a religion that takes a pack of lies, ties it in a romantic ribbon, and searches out a well-intentioned, but lazy and gullible mark to sell its hollow doctrines.
- **Wicca spells bring rebellion** - Deuteronomy 18:10-12 says, "Let no one be found among you who... practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells... Anyone who does these things is detestable to the LORD..." Wicca witchcraft is a sin and God hates it. Why? Because it is an attempt to cut off our dependence on God and get answers apart from Him.

2.18.3.12.3 Wicca 'Spells' Separation From God Or Wicca = SFG.

This is what sin is all about. Sin isn't just a heinous, socially disagreeable action. Sin is our decision to disagree with God on any topic - to rebel against Him. Sin is saying, "God, I want to live my life MY WAY." Or expressed in a more cogent and theologically significant way, "**Sin Is Acting Independently Of God!**" God says through the Apostle Paul in Romans 3:19-27:

- Ro 3:19 Now we know that **what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.** {guilty...: or, subject to the judgment of God}*
- 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
- 21 **But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;***
- 22 **Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:***
- 23 **For all have sinned, and come short of the glory of God;***
- 24 **Being justified freely by his grace through the redemption that is in Christ Jesus:***
- 25 **Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained} {remission: or, passing over}***
- 26 **To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.***
- 27 **Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.***

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 The Apostle Paul also in 1 Cor 15:1-58 defines the Gospel (Good News) which can be found in Section 1 of this textbook. A thorough treatment of the doctrine of Sin and Justification may be found in Rom 1-5.

Today, as Christians, we are living in the last days of the Church of Jesus Christ, just before the ‘catching away’. Of this period our Lord warned us in

1Ti 4:1 το T-NSN} δε {CONJ} πνευμα {N-NSN} ρητως {ADV} λεγει {V-PAI-3S} οτι {CONJ} εν {PREP} υστεροις {A-DPM} καιροις {N-DPM} αποστησονται {V-FDI-3P} τινες <5100> {X-NPM} της {T-AbISF} πιστεως {N-AbISF} προσεχοντες {V-PAP-NPM} πνευμασιν N-DPN} πλανοις {A-DPN} και {CONJ} διδασκαλαις {N-DPF} δαιμονιων {N-GPN}

1Ti 4:1 *But the (Holy) Spirit is speaking expressly, that in later times (today – a clear and present danger) some shall depart from the faith^a, turning the mind to pay attention to seducing spirits, even by teachings of demons.*

The teaching of Scripture also tells us that the unseen things such as angels, good ones and fallen ones exist in our universe, although their original home prior to creation was in the heavenlies. We have seen in our previous semesters, that the normally unseen angels (the watchers), may become visible by their own will. Likewise, there exists an unseen presence of demons in our universe that were encountered by our Lord; e.g., Mt 9:32-33, Mt 12:22, Mt 15:22-28, Mt 17:14-18. He also encountered the person of Satan in an encounter described in Mat 4:1-11, these were expanded in our previous studies in Apologetics 301 textbook, section 2.1.2 ff. and Figure 02.01.05. Our problem with demons is not whether they exist, but from where they originate. “Since we’ve never seen Charlie”, we have postulated that they are disembodied spirits looking for a body to inhabit, from exegesis of the various passages, e.g. Mrk 5:1-17, where they are mentioned in Scripture, but as to their origin, it seems the Scripture is silent. We know they are emissaries of our adversary Satan but from where they came, we must take their existence by faith. In an earlier work³ we have postulated that demons are the departed spirits of **The Nephilim**, Gen 6.

Many books have been written on the unseen realm that caution against ultra-emotionalism, giving free-reign to imagination, on the one hand: and on the other, a warning about hyper-rationalism of skepticism attempting to demythologize the Scriptures, resulting in a pure naturalistic explanation. e.g., psychosis, sleight of hand, unseen and unknown devices, optical illusions, etc.

Because of the warnings about the later times, last days, etc. with the increase in demonic activity, we must:

^a Here one of the examples of the verb apo + histemi = aphisthmi, from which the noun form in 2 Th 2:3b is η {T-NSF} αποστασια {N-NSF}, which we have shown in our previous studies to mean “The Departure” – referring to the Rapture of the Church. Here the verb form, likewise, refers to a departure modified by the articular noun (Ablative of separation) “from the faith”, turning the mind to pay attention to seducing spirits, even by teachings of demons.

- Carlson, et.al. The Kingdoms Of The Frauds The CFBC
- Eph 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.*
- 11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*
- 12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies.*
- 13 *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand.*
- 14 *Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*
- 15 *And your feet shod with the preparation of the gospel of peace;*
- 16 *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*
- 17 *And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*
- 18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

We should, at least at first, get our information about Satan, angels, and demons, from our personal exegetical background of the Scripture. Do not think you are able to stand against the onslaughts of a demon possessed person in your own strength. The battle is the LORD's, "Be strong in the LORD."

They know that their time is short, so Be Prepared.

2.18.3.12.4 Modern Examples Of Demon Possession.

Most of us Christians believe that there are 'good' angels who watch over us. (Heb 1:13-14) However as we learned (hopefully) in Apologetics or Theological studies, etc. that there are evil angels who are watching humanity for what purposes we have tried to explore in that text^a, section 2.1ff. This is not a book on Biblical demonology but is only a bare introduction to a subject that takes maturity/spirituality to keep us on track in our quest for information. Just after being saved in Seattle WA, My wife and I were living in a trailer with wannigan close to the Clear AF Station, AK. We both had our fill of demonic activity because these beings were 'restless' due to the start of a Mission Church in our trailer park. But God worked in our midst causing a large number of souls to be saved (about 75) the first year. Several of these went on to Christian education and full time work. But our adversary wasn't happy with the Lord's victories.

Of people involved in occult sciences, the so-called spiritualistic phenomena, (so widespread in our day), G. Campbell Morgan said "The moment the word 'medium' is employed, the words 'demonized man' or 'demonized woman' may be substituted.

Today, we should add 'channeler' to Morgan's 'medium' number.

2.18.3.12.5 Occult Science.

Occult science is the systematic research into or formulation of occult concepts in a manner that follows - in its method or presentation - the way natural science researches or describes phenomena of the physical world.

The idea of Occult Science appears in 19th century occultism, especially Theosophy, including the persons:

^a N. Carlson, "AS IT WAS IN THE DAYS OF NOAH", A Modern Cosmic Drama, In 3 Acts, A Look At The Past, Present, And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.

- **Helena Petrovna Blavatsky** (who distinguished it from the "true Occultism" of Theosophy);
- **Rudolf Steiner**, whose *Occult Science*, a sequel to his earlier work *Theosophy*, deals with the evolution of the human being and the cosmos, as well as referring to the attainment of supersensible knowledge;
- **Alice Bailey**, who brought the idea of occult science into association with esoteric astrology; and in:
- The 20th century New Age movement.
- **Harold W. Percival** joined the Theosophical Society in 1892. After the death of **William Q. Judge** in 1896, he organized the Theosophical Society Independent and then wrote Thinking and Destiny which covers in plain terms the purpose of the universe and occult meanings.

2.18.3.13 Our Criticisms.

2.18.3.13.1 False God Consciousness.

The practice of spirit channeling, fortune telling, astrology, witchcraft, Crystal Healing, Tarot Cards, etc., vs Gen 1:1,14-15; Ex 20:2-5, Ex 22:18; Lev 19:31 20:6; Deu 18:9-14; Isa 47:12-15.

2.18.3.13.2 The Following 'Features' Of The Occult, New Age, Spiritism, And Spiritualism, That Are Contrary To Biblical Christianity.

- **Mediums and "Spiritists" (Leviticus 19:31, 20:6; Acts 16:16-21)**
- **Astrology (Isaiah 47:13-15)**
- **Magic Charms (Ezekiel 13:20ff)**
- **Diviner's Wand (Hosea 4:12)**
- **Sorcery (Acts 19:19)**
- **Witchcraft (Galatians 5:20)**
- **Drugs, Magic Arts (Revelation 9:21, 18:23, 21:8, 22:15)**
- **Occult (Deuteronomy 18:10-12)**
- **Out Of Body Experiences Deu 18:9-11; 2 Chr 33:6; Gal 5:19-26.**

2.18.3.13.3 Who Is Satan?

The Adversary and Accuser of Believers note: Heb. Adversary = Satan, Job 1:6, 31:35; Zec 3:1; 1Ti 5:14; 1Pe 5:8; Re 12:10.

2.18.3.13.4 Where Did Satan Originate?

The anointed Cherub that covers, named Lucifer. A created being in heaven. Isa 14:12-17, Eze 28:11-15

2.18.3.13.5 What Are Some Of His Programs?

To thwart God's plans for His creation Gen 3:1-15, Job 1:6-12, 2:1-7; 1Ch 21:1; Zec 3:1-2; Mat 4:1-11, 12:26; Mrk 1:13, 3:23-26, 4:13; Luk 11:18, 13:16, 22:3,31; Joh 13:27; Acts 5:3, 26:28; Rom 16:20; 1 Cor 5:5, 7:5; 2 Cor 2:11, 11:14, 12:7; 1 The 2:18; 2 The 2:9; 1 Ti 1:20, 5:15; Rev 2:9, 13, 24, 3:9, 12:9, 20:2, 7-10.

The Control by the Holy Spirit Eph 5:17; Col 3:16-17: Putting on the whole Armor of God
Eph 6:10ff.

Assignment 07 – The Cults Part 1- Scientology – The Occult.

1).Name some essential features of Scientology that are contrary to Biblical
Christianity. _____

2). Name some essential features of Atheism that are contrary to Biblical
Christianity. _____

3).Name some essential features of Agnosticism that are contrary to Biblical
Christianity. _____

4). Name some essential features of Spiritism that are contrary to Biblical
Christianity. _____

5). Name some essential features of Spiritualism that are contrary to Biblical
Christianity. _____

6).Name some essential features of the Occult that are contrary to Biblical
Christianity. _____

7).Name some religious cults that practice channeling. _____

8).What is ‘The Celestine Prophecy and from where does it come? _____

Who Uses it? _____ . For What Purpose? _____

9). Name some essential features of the Occult, New Age, Spiritism, and Spiritualism, that are contrary to Biblical Christianity.

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10). Who is Satan? _____

11). Where did he originate? _____

12). What are some of his programs? _____

13). What Spiritual weapons are used to thwart the plans of these occult activities?

2.19 Other Non-religious Worldviews - The New Age

The New Age Movement^a was considered in Section 2.18.3.2.1, and 2.18.3.3.1 and will be covered in section 2.22. It is basically an offshoot of Secular Humanism. In this aspect it is Satanic in origin.

^a N. Carlson, "AS IT WAS IN THE DAYS OF NOAH", A Modern Cosmic Drama, In 3 Acts, A Look At The Past, Present, And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.

Atheism or the god of Me, Myself & I, the VERY UNHOLY TRINITY—the god of atheism, the FOOL's god, according to:

*Ps 14:1 «To the chief Musician, A Psalm of David.» **The fool** hath said in his heart, **There is no God.** They are corrupt, they have done abominable works, there is none that doeth good.*

*Ps 53:1 «To the chief Musician upon Mahalath, Maschil, A Psalm of David.» **The fool** hath said in his heart, **There is no God.** Corrupt are they, and have done abominable iniquity: there is none that doeth good. {Maschil: or, of instruction}*

The pages of History are plagued with pictures of the corruption that atheism brings. I once knew a man, a computer technician at BMEWS Site 2, Clear, AK. After having heard the Gospel of the Grace of Jesus Christ, he very loudly proclaimed his atheism, and finished his speech with; I am god, Me, Myself, and I. Those were the last words of a religious nature I ever heard from this man.

2.21 Agnosticism – The god of Ignorance

Agnosticism makes a god of their proponents ignorance, so we suggest having them consider another group of agnostics (also pagans) with whom Paul had a chat.

Acts 17: 22 *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. {Mars' hill: or, the court of the Areopagites}*

23 *For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. {devotions: or, gods that ye worship}*

24 *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;*

25 *Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;*

26 *And hath made of one blood, (Adam) all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

27 *That they should seek the Lord, if haply(4th Class Conditional Sentence) they might feel after him, and find him, though he be not far from every one of us:)*

As we've seen, previously, seen in Section 2.4, Hinduism has a god of ignorance, the demon Apasmara.

2.22 Secular Humanism.

To rank Secular Humanism (along with Atheism and Agnosticism) as religions of the World might seem strange, but as we shall see, because of the desire that exists in the minds of Adam's Race to control the World apart from or maybe in conjunction with god (whoever or whatever he [or she] may be), this is a subject of extreme importance to 21st Century man. Many distinguished authors have written on this subject but the Bible is the magnum opus describing this concept. Only God knows the end from the beginning; only He knows what is ready to happen in our time – the end of the Church Age, and the beginning of the Day of Jacob's Trouble.

2.22.1 Opening Pandora's Box – Or – The Mystery Cults Revealed.

The following information was obtained from various sources, most notably from the writings, *brotherhood of darkness* by Dr. Stanley Monteith, and *Secret Records Revealed* by Dr. Dennis Cuddy, alongside Dr. Phineas P Quigley, Manly P. Hall, Phyllis Schlafly, Francis Schaeffer, Raymond B. Bragg author of *Humanist Manifesto I* (1933), Paul Kurtz and Edwin H. Wilson, authors of *Humanist Manifesto II* (1973), and the American Humanist Association which is responsible for *Humanist Manifesto III* (2003). Because of its clear delineation of their beliefs (or Lack of same) a portion of the Human Manifesto II is shown below

2.22.1.1 The Humanist Manifesto II (1973) by Paul Kurtz and Edwin H. Wilson

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, over-population, dehumanizing institutions, totalitarian repression, and nuclear and bio-chemical disaster. Faced with apocalyptic prophecies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality - not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. **The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world.** But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action - positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new Humanist Manifesto for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

Religion

FIRST: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. **We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity.** Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

SECOND: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

Ethics

THIRD: We affirm that moral values derive their source from human experience. Ethics is autonomous and situational needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, and dehumanization.

FOURTH: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, humankind's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

The Individual

FIFTH: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the

SIXTH: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Democratic Society

SEVENTH: To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the Magna Carta to the Bill of Rights, the Rights of Man, and the Universal Declaration of Human Rights.

EIGHTH: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels - social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

NINTH: The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

TENTH: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they increase economic well-being for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

ELEVENTH: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts - the mentally retarded, abandoned, or abused children, the handicapped, prisoners, and addicts - for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

World Community

TWELFTH: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world, Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is

in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

THIRTEENTH: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

FOURTEENTH: The world community must engage in cooperative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

FIFTEENTH: The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide - through an international authority that safeguards human rights - massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

SIXTEENTH: Technology is a vital key to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

SEVENTEENTH: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology across ideological borders. We must learn to live openly together or we shall perish together.

Humanity As a Whole

IN CLOSING: The world cannot wait for a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of goodwill to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want - a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate acquiescence to the status quo nor the damming up of dynamic and revolutionary forces. The true revolution is occurring and can continue in countless nonviolent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential, intelligence, goodwill, and cooperative skill to implement this commitment in the decades ahead.

2.22.2.2 To Continue With Pandora.

Schaeffer after studying the decline of Western civilization came to the conclusion that: every communist and socialist is a Secular Humanist, although not every S. Humanist is a communist..

Quigley, Hall, and Schlafly clearly link the secular humanists with the secret societies and the occult.

For example Manly P. Hall explained the origin of the occult emblem on the back of the dollar bill.

For more than three thousand years, secret societies have labored to create the background of knowledge necessary to the establishment of an enlightened democracy among the nations of the world. . . .^a

Men bound by a secret oath to labor in the cause of world democracy decided that in the American colonies they would plant the roots of a new way of life. Brotherhoods were established to meet secretly, and they quietly and industriously conditioned America to its destiny for leadership in a free world. . .

On the reverse of our nation's Great Seal is an unfinished pyramid to represent human society itself, imperfect and incomplete. Above floats the symbol of the esoteric orders, the radiant triangle with its all-seeing eye. . . . There is only one possible origin for these symbols, and that is the secret societies which came to this country 150 years before the Revolutionary War. .⁴

Monteith and Cuddy have shown these Secular Humanist secret societies are Satan Worshippers at their core.

To quote Monteith, extensively:

“Albert Pike goes on to explain that **the secret of Masonry** originated with the Ancient Magi, was imperfectly revealed by the Gnostics, and guessed at by the Templars. He writes’:

The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics; it is ‘guessed at under the obscurities that cover the pretended crimes of the Templars; and **it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.**

Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Hanoah and Trismegistus⁵.”⁶

Here, according to Monteith, we learn that the secret of Masonry can be found in the teachings of Zoroaster. His followers believe there are two gods, a good god and an evil god, a God of Light and a God of Darkness; the evil god is also known as "the Demon." They believe the two forces are in constant conflict, and according to Albert Pike, the battle began in the Garden of Eden. He tells us:

. . . the Prince of Darkness . . . made Adam, whose soul was of the Divine Light, contributed by the Eons⁷, and his body of matter, so that he belonged to both Empires, that of Light and that of Darkness. To prevent the light from escaping at once, the Demons forbade Adam to eat the fruit of “knowledge of good and evil,” by which he would have known the Empire of Light and that of Darkness. He obeyed; an Angel of Light induced him to transgress, and gave him the means of victory; but the Demons created Eve, who seduced him. . . .

2.22.2.3 Pandora’s Secret Revealed.

As Monteith continues: “This is one of the most important passages you will ever encounter. Reread it several times. According to Albert Pike, our Lord was "the Prince of Darkness," and “the Demon.” The Serpent of Eden, was "an Angel of Light.” Is this madness, or something far more sinister?

What is the secret that has been handed down through the ages? The answer can be found on page 321 of *Morals and Dogma*, where you will discover the source of “the Light” that Masons seek. Albert Pike wrote:

^a Please see The Humanist Manifesto II, above, Paragraph 6.

.~ . . Lucifer, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! for traditions are full of Divine Revelations and Inspirations. . . .⁵⁷

Manly P. Hall clarified Albert Pike's statement when he wrote:

When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands. . . .⁵⁸

Helena Petrovna Blavatsky became a Mason, and later channeled the three volumes of her book *The Secret Doctrine*. Adolph Hitler, Margaret Sanger, Thomas Edison, William T. Stead, Arthur Conan Doyle, Henry Wallace, and many others read her books and embraced her philosophy.⁵⁹ Her beliefs are the basis of Alice Bailey's writings, the Lucis Trust, and **the New Age movement**. In volume two of *The Secret Doctrine*, Madame Helena Petrovna Blavatsky wrote:

“In this case it is but natural . . . to view Satan, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the “Harbinger of Light,” bright radiant Lucifer, who opened the eyes of **the automaton created by Jehovah, as alleged**; and he who was the first to whisper: “in the day ye eat thereof ye shall be as Elohim, knowing good and evil”--can only be regarded in the light of a Saviour. . . .

And now it stands proven that Satan, or the Red Fiery Dragon, the “Lord of Phosphorus” (brimstone was a theological improvement), and Lucifer, or “Light Bearer,” is in us: it is our Mind--our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle . . . we would be surely no better than animals.”

To continue with Monteith: “Now you know the secret that has been passed down through the ages. The Ancient Magi, the Adepts of the Mystery Religions, the followers of Confucius and Zoroaster, the Templars, the Rosicrucians, the Illuminati, and the Hermetic Freemasons **all worshiped Lucifer**. In return, he gave them wealth and power. **Most Masons have no understanding of the mysterious arcanum arcanorum**^a, but they are used by those who do. The occult religions are only part of our problem. The Council on Foreign Relations, the Bilderbergers, the Trilateral Commission, the Club of Rome, and almost all of the other groups listed in chapter two can be traced back to the occult.

Six of our last nine presidents have been members of the Council on Foreign Relations, and at least five of our last eleven presidents have been Masons.⁸ Another president, William Jefferson Clinton, was a senior member of the de Molays, a boys' club for Masons, which explains why the Republican senators who are Masons opposed his impeachment. President Roosevelt and President Truman^b packed the United States Supreme Court with Masons, and between 1941 and 1971 they controlled the highest court in our land. During that thirty-year period, they removed God, prayer, and the Bible from our schools in an effort to destroy the Christian heritage of our nation. They also centralized power in Washington, D.C., in an effort to destroy our federal system.⁹

^a arcanum ar-ca-no-rum: *ARCANUM ARCANORUM*; : the mystery of mysteries; *specifically* : the one ultimate secret supposed to lie behind all astrology, alchemy, and magic

^b This may explain Truman's disregard for Gen. Douglas MacArthur's plan to win the Korean War and his dismissal of MacArthur from duty under a masked pretense.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
The **leaders** of Masonry are working to replace our republican form of government with an authoritarian system, create a nonsectarian religion, and unite the world under their control. Their plan was laid out in the New Age magazine in 1950:"¹⁰

“God's plan is dedicated to the unification of all races, religions and creeds. This plan, dedicated to the new order of things, is to make all things new—a new nation, a new race, a new civilization and a new religion, a nonsectarian religion that has already been recognized and called **the religion of “The Great Light.”**”

Looking back into history, we can easily see that the Guiding Hand of Providence has chosen the Nordic people to bring in and unfold the new order of the world. . . Providence has chosen the Nordics because the Nordics have prepared themselves and have chosen God. . . .”¹¹

2.22.3 What More Do We Need?

The evidence given above by Monteith, et. al. in section 2.22.2, above, might be dismissed as conspiracy theory, or wishful thinking, but it also squares with Biblical teaching. For:

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! {O Lucifer: or, O day star }
13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High.
15 Yet thou shalt be brought down to hell, to the sides of the pit.

Eze 28:11 Moreover the word of the LORD came unto me, saying,
12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

C.I.Schofield suggests: “Here (#Eze 28:12-15), as in #Isa 14:12 the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. Instances of thus indirectly addressing Satan are: #Ge 3:14,15 Mt 16:23. The unfallen state of Satan is here described; his fall in #Isa 14:12-15. See Scofield "Re 20:10". But there is more. The vision is not of Satan in his own person, but of Satan fulfilling himself in and through an earthly king who arrogates to himself divine honours, so that the prince of Tyrus foreshadows the Beast. #Da 7:8 Re 19:20. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. {sardius: or, ruby } {beryl: or, chrysolite } {emerald: or, chrysoprase }”

Eze 28:11 Moreover the word of the LORD came unto me, saying,
12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
14 Thou art **the anointed cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; **thou hast walked up and down in the midst of the stones of fire.**^a
15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

^a Hmmm, I wonder where the fire-walkers obtained their information? Hmmm?

Firewalking is practiced by:

- The Sawau clan in the Fijian Islands
- Eastern Orthodox Christians in parts of Greece (see Anastenaria) and Bulgaria (see nestinarstvo), during some popular religious feasts.
- Fakirs and similar persons.
- !Kung Bushmen of the African Kalahari desert have practiced firewalking since their tribal beginnings. (The !Kung use fire in their healing ceremonies.)
- (Mainly) Hindu Indians in South Asia who walk fire during village festivals. Also their diaspora in Mauritius, South Africa, Malaysia and Singapore who celebrate the Thimithi festival
- Little girls in Bali in a ceremony called Sanghyang dedari, **in which the girls are said to be possessed by beneficent spirits.**
- Japanese Taoists and Buddhists.
- Some tribes in Pakistan as a "justice system", wherein the accused is asked to firewalk; if he does firewalk and is unharmed, he is deemed innocent; otherwise, guilty.^[9]
- Tribes throughout Polynesia and documented in scientific journals (with pictures and chants) between 1893 and 1953.
- People of San Pedro Manrique in the autonomous community of Castile and León, Spain, as part of Saint John's Eve celebrations. Walkers generally carry someone on their shoulders, since the extra weight helps avoid combustion.
- People from South India especially Mangalore, Bhootaradhane, Ottekola worship of demi-gods is one of the distinct cultures of the coastal region. Though rituals vary from region to region, the people's dedication coupled with fear is omnipresent

Here is Satan's first advent with man.

- Gen 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? {Yea ... : Heb. Yea, because, etc. }
- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, **neither shall ye touch it**, lest ye die.
- 4 And the serpent said unto the woman, Ye shall not surely die: {The LORD did not say "you shall not touch it" – so, **our adversary made a half truth out of this** and came back with "Ye shall not surely die!" Do Not get into a conversation with Satan. We don't have the knowledge to withstand him!!!}
- 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
- 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. {pleasant: Heb. a desire }
- 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. {aprons: or, things to gird about }
- 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. {cool: Heb. wind }
- 9 And the LORD God called unto Adam, and said unto him, Where art thou?
- 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
- 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
- 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
- 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
- 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. {to thy ... : or, subject to thy husband }
- 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
- 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; {bring ... : Heb. cause to bud }
- 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

But our LORD has given and promised protection from the onslaughts of our adversary.

Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

- 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. {flesh ... : Gr. blood and flesh } {spiritual ... : or, wicked spirits } {high: or, **heavenly** }
- 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. {having ... : or, having overcome all }
- 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
- 15 And your feet shod with the preparation of the gospel of peace;^a
- 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
- 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
- 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

And:

1 Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

^a What, no Jihad???

3.0 The Christian Cults.

3.0.1 Introduction

This Section includes many of the cults that are offshoots of Christianity. It is not all inclusive, but does we feel cover the main offshoots that have been used by our adversary to poison their minds and the minds of many unbelievers. A noticeable group of Christianity that should be mentioned by name but their names are many and occur in many of the so-called 'mainline' denominations. These preach a different Jesus, a different Holy Spirit and a False Gospel.

2 Co 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him (or "Well do you hold yourselves back from him" (the coming one, whoever he is)).

2 Co 11:4 ει <1487> μεν <3303> γαρ <1063> ο <3588> ερχομενος <2064> (5740) αλλον <243> ησουν <2424> κηρυσσει <2784> (5719) ον <3739> ουκ <3756> εκηρυξαμεν <2784> (5656) η <2228> πνευμα <4151> ετερον <2087> λαμβανετε <2983> (5719) ο <3739> ουκ <3756> ελαβετε <2983> (5627) η <2228> ευαγγελιον <2098> ετερον <2087> ο <3739> ουκ <3756> εδεξασθε <1209> (5662) καλως <2573> ηνεχεσθε <430> (5711)

A.T. Robertson contributes with: "14 Another Jesus (αλλον ησουν). Not necessarily a different Jesus, but any other "Jesus" is a rival and so wrong. That would deny the identity.

A different spirit (πνευμα ετερον). This is the obvious meaning of ετερον in distinction from αλλον as seen in #Ac 4:12; Ga 1:6. But this distinction in nature or kind is not always to be insisted on.

A different gospel (ευαγγελιον ετερον). Similar use of ετερον.

Ye do well to bear with him (καλως ανεχεσθε). Ironical turn again. "Well do you hold yourselves back from him" (the coming one, whoever he is).

As we have noted in a previous book¹²:

1st Class - + 1st Class - + 1st Class – the ellipsis substitution containing the conditional particle ει for the last two protases, above. Notice the two Greek words translated 'another', has pregnant meaning in this verse. The Greek word αλλον means *another of the same kind*. The Greek word ετερον means *another of a different kind*. Please refer to the footnote from 2Co 10:07 which is germane, here. This 'Simon', "a man who previously in the same city (Samaria) used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, 'This man is the great power of God.'" Act 08:09-10. Reading this chapter through verse 25, we see an example of what Paul, in 1Co 15:01-02, calls 'believing in vain.' This 'Simon' was no doubt a big cog in the wheel of Gnosticism. For substitution of ει in the last two protases, see DM section 276. (3). See PSHCC, Vol. 1, pgs.,256-257 and 564-567. Ref. Col 02:09 and Gal 1:6-9.

Many of these folks, preachers and all, are nothing but secular humanists and so their teaching should be ignored but **they should be evangelized.**

3.1.1 **Introduction.**

When putting together this article, I made partial use of the title given to a Monumental Work on Mormonism by Jerald and Sandra Tanner, “*MORMONISM – A Shadow or Reality*”, 1964, MODERN MICROFILM CO., Box 1814, Salt Lake City, Utah. I met them both on a trip with my family from Everett, Washington to Colorado Springs, CO. I bought several (all available) of their publications at their bookstore at 1350 South West Temple, in Salt Lake City. In Mormonism, like any Christian Cult, their statement of faith hides or is **just a shadow** of what lurks in the background. **In fairness to Mormon individuals, they do indeed often live, by Christian standards, exemplary lives.** Their love of family is exemplary. (Gr. *στοργεω*: familial love) The noun with the alpha-privative *αστοργος*: without natural affection, is used twice in the NT: Rom 1:31 and 2 Tim 3:3.)

No one that I know of, faults the deportment of Mormons in most secular matters. Another Biblically significant and upstanding group was verbally scourged **not because of their appearances** but because of their lack of faith and understanding of the Scriptures. As it stands written:

1 Th 5: 21 ***Prove all things; hold fast that which is good.***

However, this other upstanding group was verbally scourged, as it stands written:

Mt 23:27 ***Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.***

Ac 23:3 ***Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?***

The problem has to do with the SHADOW. What lies behind the Mormons belief system? Remember our arch-enemy Satan appears as an angel of light.

2 Cor 11:14 ***And no marvel; for Satan himself is transformed into an angel of light.***

15 ***Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.***

It’s what a person believes about the person and work of Jesus, The Messiah, that determines one’s destiny. **Apart from believing Who He Is, and What He Did for our salvation there is no** (Greek *ζωη*: real life, the kind that only God gives by proper faith in Jesus, the Messiah, the Eternal Son Of God.) **life.** Please refer to Section 1.1.1 – 1 Cor 15:1-8, and Section 2.0 incl., of the text.

3.1.2 **The BELIEFS of the Latter Day Saints - Mormons:**

“One of the first things we’re taught as children are the Articles of Faith — 13 statements that summarize our fundamental beliefs.

Two years before he died, the Prophet Joseph Smith wrote them in a letter to a newspaper editor, John Wentworth, who had asked for information about the Church.

Ever since the Articles of Faith were written, they’ve inspired and directed us in the basic principles of our gospel. **They enhance our understanding of certain doctrines** and help us commit to living them. They invite further thought. And they’re a good tool for explaining our beliefs to people unfamiliar with them.”

3.1.2.1 The 13 Articles of Faith.

-
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.
-

Note: There have been only 12 Apostles Plus Paul the Apostle to the gentiles, Mat 10:2-4; Ro 1:1, 11:13; 1 Cor 1:1, 9:2, 15:9; 2 Cor 1:1, 12:12; Gal 1:1; Eph 1:1; Col 1:1; 1 Tim 1.1, 2:7; 2 Tim 1:1, 11; Tit 1:1; 1 Pet 1:1; 2 Pet 1:1; Re 21:14. The appointment by the 11 remaining to fill the shoes of Judas Iscariot in Acts 1:22-26, was obtained by lot between Justus and Matthias. Matthias was chosen but it seems God had other plans. For on the road to Damascus Saul Of Tarsus Saw the Lord Acts 9:1-16; Went to Jabel Allawz (Mt. Sinai) in Arabia for training, for up to three years. Gal 1:13-18, 4:25.

No Apostolic Succession. After the N.T. Canon established, No New Revelation; Rev 22:16-21! Note: in an early epistle to the Corinthian Church Paul discusses the Spirituals 1 Cor 12:1. He indicates that the gifts of Glossolalia would cease by 70 AD the destruction of the Temple, because these were sign gifts for Jewish Evangelism^a in accordance with Deu 28:49; Isa 28:11-12; 1Co 14:21^b.

In order to be an Apostle the first requirement was to be a witness of Christ's Resurrection (Acts 1:22) New Revelation ceased after the close of the last book of the New Testament.

^a N. Carlson, *All The Conditional Sentences (Clauses) In The Greek New Testament*, Appendix - C - *The Spirituals 1 Co 12-14*, 524 pgs., Galen Currah, N. Carlson, . © 2014. Create Space Publishers.

^b There is another argument about when the revelation of God has been completed (approx. 95 AD) Those gifts of new revelation involving content will be caused to cease because we have a "more sure word of prophecy". The mirror illustration of 13:12 is taken as a reference to the Word of God! Notice this same figure is used in II Cor 3:18 and refers directly to the Word of God. We are instructed to be sanctified by it (changed into Christ's Image). Also in James 1:21-25 the mirror of the Word is used to illustrate not only the saving of our soul, but the progressive sanctification of the believer. Because the gift of tongues was only to be used in the presence of Jews as a sign the Messiah had come, (Is 28:11-12), The gift would have ceased by itself at the destruction of the temple by the Roman general Titus in 70 AD.

- Carlson, et.al. The Kingdoms Of The Frauds The CFBC
- Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*
- 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
- 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*
- 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. {out of the book....: or, from the tree of life}*
- 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*
- 21 The grace of our Lord Jesus Christ be with you all. Amen.}*

Inadequate Hamartiology¹³. No Original Sin in Mankind. Rom 7:1-8:14; 1Cor 15:22; Heb 9:27, Figure 02.00.01 The Believer's Two Natures, and 1 Cor 2:13-3:3.

Erroneous Eschatology. They deny or confuse that the Jerusalem of the millennium is in the nation Israel Eze 39:25-47:12; the land borders are described in Gen 15:18-21 and Eze 47:13-48:35; but confuse the millennial Jerusalem with the New Jerusalem coming down from heaven Rev 21:1-22:5 whose size is 12000 Greek furlong³ and is approx. 2413.92 km³ = 1499.94mi³.

The following section (with editorial comments) have been copied from mormon.org, and represent as much as space permits a fair representation of Mormon beliefs.

3.1.2.2 From the mormonnewsroom.org/mormanism-101:

“Members of The Church of Jesus Christ of Latter-day Saints can be found at every level of society — in business and charity, education and the sciences, political parties and government, the entertainment industry and news media.”

Describing the character of Latter-day Saints, *Newsweek* magazine wrote: “No matter where Mormons live, they find themselves part of a network of mutual concern; in Mormon theology everyone is a minister of a kind, everyone is empowered in some way to do good to others, and to have good done unto them: it is a 21st century covenant of caring. This caring is not limited to Church members alone, but extends far beyond.”

“The Church of Jesus Christ of Latter-day Saints is the fourth largest Christian church in America. More than half of its 14 million members live outside the United States. Yet despite the faith's growth and presence, survey results continue to show that relatively few people are familiar with Mormon beliefs.”

“As an institution, the Church has the responsibility to publicly and clearly articulate its official teachings. In turn, reporters can help inform the public by accurately reporting on these doctrines. But in doing so journalists should be aware of some common pitfalls. For instance, reporters pressed for time tend to take peripheral aspects of the faith and place them front and center as if they were vital tenets of belief. Additionally, sincere commentators often overemphasize what others see as “different” about Latter-day Saints at the expense of highlighting the Church's most fundamental doctrines in their reporting. Unfortunately, as many members attest, this kind of journalism paints a distorted picture of the Church and continues to confuse the public.”

“Despite these complications, the Church welcomes honest inquiry from all types of media outlets. The Church expects journalists to be accurate and honest and to focus on the faith as it is lived and believed by its members. The Church discourages sensationalized and misleading journalism that

accentuates abstract ideas that do not reflect the beliefs, teachings and practices of the Church's global membership."

3.1.2.2.0 What Are The Core Beliefs Of The Church Of Jesus Christ Of Latter-Day Saints?

The founder of The Church of Jesus Christ of Latter-day Saints, Joseph Smith, wrote, "The fundamental principles of our religion are ... concerning Jesus Christ that He died was buried, and rose again the third day, and ascended into heaven; **all other things which pertain to our religion are only appendages to it.**"

In addition to the above, Latter-day Saints believe unequivocally that:

1. *Jesus Christ is the Savior of the world and the Son of our loving Heavenly Father*

Latter-day Saints believe God sent His Son, Jesus Christ, to save all mankind from their sins (see [John 3:16](#)). God is a loving Heavenly Father who knows His children individually, hears and answers their prayers, and feels compassion toward them. Heavenly Father and His Son, Jesus Christ, are two separate beings but along with the Holy Ghost (Spirit) are one in will, purpose and love.

Latter-day Saints worship Jesus Christ as their Savior and Redeemer. He is central to the lives of Church members. They accept His grace and mercy; **they seek to follow His example by being baptized (see [Matthew 3:13-17](#)), praying in His holy name (see [Matthew 6:9-13](#)), partaking of the sacrament (communion) (see [Luke 22:19-20](#)), doing good to others (see [Acts 10:38](#)) and bearing witness of Him through both word and deed (see [James 2:26](#)).**

2. *Christ's Atonement allows mankind to be saved from their sins and return to live with God and their families forever.*

Latter-day Saints believe that God has a plan for His children to return to live with Him and become "**joint-heirs with Christ**" ([Romans 8:17](#)). For members of the Church, Jesus Christ's sacrifice is central to God's plan for our happiness. Although humans make mistakes and sin, Mormons view this mortal life as an opportunity to progress and learn. By following Christ's teachings, embracing His mercy and accepting baptism and other sacraments, Mormons believe they are cleansed from sin through Christ's grace and can return to live with God and their families forever.^a

3. *Christ's original Church as described in the New Testament has been restored in modern times.*

Members believe that Christ established His Church anciently on the "foundation of the apostles and prophets" ([Ephesians 2:20](#); see also [Ephesians 4:11-14](#)) with "**one faith, [and] one baptism**" ([Ephesians 4:5](#)). They believe this foundation of "one faith" was gradually undermined after the death of Christ's apostles. As a result, the original foundation of authority to lead the Church was lost and needed to be restored (see [Acts 3:21](#)). Today, members preach that the Lord has indeed restored His Church with living apostles and prophets, starting with the founding prophet of The Church of Jesus Christ of Latter-day Saints, Joseph Smith.^b

Church members understand that families are the most important unit of society. Accordingly, those who follow Christ and keep His commandments are promised to live with their families forever in divinely instituted eternal relationships.

3.1.2.2.1 The BOOK OF MORMON.

Since it was first published in English in 1830, the Book of Mormon has been fully translated into 82 languages, and printed copies have totaled more than 150 million. It has been described as the "keystone" of The Church of Jesus Christ of Latter-day Saints. **From the beginning, Church members have accepted it as scripture.**

This doesn't mean the Book of Mormon replaces the Bible as scripture for members of the Church. The Bible and the Book of Mormon are used side by side in their preaching and personal study.

Latter-day Saints also consider the Book of Mormon to be a record of great ancient-American civilizations.^c

According to the record, one of these civilizations stemmed from a man named Lehi who left Jerusalem with his family around 600 B.C. They traveled to the sea, built a boat and continued over sea to the Americas. {With NO modern day archaeological evidence!!! NEC}

^a What about Christ's Atoning Work?

^b We'll see if Joseph's claim of being a prophet of God is true, below.

^c Not according to New World Archaeology.

Yes, they do. Their Church is governed today by apostles, reflecting the way Jesus organized His Church in biblical times. Three apostles constitute the First Presidency (consisting of the president or prophet of the Church and his two counselors), and, together with the Quorum of the Twelve Apostles, they have responsibility for leading the Church worldwide and serving as special witnesses of the Lord Jesus Christ. Each is accepted by Church members in a prophetic role corresponding to the apostles in the Bible.^a

3.1.2.2.3 Do Latter-day Saints believe that the apostles receive revelations from God?

The idea that God communicates with mankind challenges some modern sensibilities. A distant God, the thinking goes, is a safe God. And though many religious people believe God spoke to prophets in antiquity, they often limit divine revelation to the past. This puts members of The Church of Jesus Christ of Latter-day Saints in a unique position. **Mormons believe “all that God has revealed, all that He does now reveal, and ... that He will yet reveal many great and important things” (Articles of Faith 1:9).**^b

In its broad meaning, revelation is divine guidance or inspiration; it is the communication of truth and knowledge from God to His children on earth, suited to their language and understanding. It simply means to uncover something not yet known. That religion depends on revelation is nothing new. A crucial lesson of scripture is that human beings tend to neglect the patterns of the past and struggle to discern the perils of the future. People search for God and seek to understand themselves. The traditional role of revelation, given to both individuals and God’s chosen leaders, has been to fill in this picture.

The Bible illustrates different types of revelation, ranging from dramatic visions to gentle feelings — from the “burning bush” to the “still, small voice.” Mormons generally believe that divine guidance comes quietly, taking the form of impressions, thoughts and feelings carried by the Spirit of God.

Most often, revelation unfolds as an ongoing, prayerful dialogue with God: A problem arises, its dimensions are studied out, a question is asked, and with sufficient faith, God leads us to answers, either partial or full. Though ultimately a spiritual experience, revelation also requires careful thought. God does not simply hand down information. **He expects us to figure things out through prayerful searching and sound thinking.**

Mormons affirm that just as individuals strive to communicate personally with God, so He communicates personally with them. He is interested in the course of their lives and willing to give the direction they need. To those who seek and accept His guidance, He responds. To experience revelation in one’s life is to sense God’s presence and to feel His affections.

... Revelation permeates the entire Church — bottom, top and in between.

... In addition, religious authority must be exercised “by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:41). Leaders and individuals in the Church understand that **making inspired decisions** and exercising authority are sacred privileges and that “the powers of heaven” can be handled only by “the principles of righteousness” (D&C 121:36).

3.1.2.2.4 Why do you “baptize for the dead”?

Jesus Christ taught that “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). For those who have passed on without the ordinance of baptism, proxy baptism for the deceased is a free will offering. According to Church doctrine, a departed soul in the afterlife is completely free to accept or reject such a baptism — the offering is freely given and must be freely received. The ordinance does not force deceased persons to become members of The Church of Jesus Christ of Latter-day Saints or “Mormons,” nor does the Church list deceased persons as members of the Church. In short, there is no change in the religion or heritage of the recipient or of the recipient’s descendants — the notion of coerced conversion is utterly contrary to Church doctrine.

Of course, proxy baptism for the deceased is nothing new. It was mentioned by Paul in the New Testament (see 1 Corinthians 15:29)^c and was practiced by groups of early Christians. As part of a restoration of New Testament Christianity, Latter-day Saints continue this practice. All Church members are instructed to submit names for proxy baptism only for their own deceased relatives as an offering of familial love.

^a Does this mean that the Apostleship has been extended to 12 + 3 = 15 apostles or are the three a part of the 12?

^b How do you square this with Hebrews 1?

^c See Section 1. 1 Cor 15:29, for historical and grammatical analysis of this passage.

3.1.3 Criticism Of The LDS Mormon Faith.

3.1.3.1 The First Century Apostles And New Testament Writers.

These preached, taught and some Apostles and Prophets spoke against adding or taking away from the Word of God – The Scriptures. Heb 1:1-2; Rev 22:19.

3.1.3.2 The Early Church Fathers and Extra-Biblical Revelation.

Tertullian's "**Against Marcion**" stated that there was another **aberrant** Christian sect that believed in baptism for the dead. This book was written sometime between AD 207 and 232 by this prominent lawyer who had converted to Christianity and became a Christian leader. Tertullian wrote against many heresies, including that of the Marcionites. Luke Wilson refers to them at pages 8, 13 and 14. Their founder, **Marcion, and his followers shared many beliefs with the Gnostics, including that matter was evil and only the spirit was good**, but he did not believe in the great number and genealogies of gods propounded by them. Nevertheless, he did believe in more than one deity. **Like the Gnostics and Mormons, Marcion's interpretations of the Christian faith were regarded as fanciful and perverted by mainstream Christians. He even sought to abolish the Bible of the church and introduce his own in its place. Marcion's^a ideas were so close to the Gnostics that the church father Irenaeus in the AD 180s regarded him as one of them. Because we know so little about the rites and sacramental practices of the Marcionites and the Gnostics, and given the similarities between them, we must conclude that because they shared the doctrine of baptism for the dead, their reasons were similar.**

Because **Marcion was not active until the middle of the second century**, born much too late to have been at Corinth in the time of Saint Paul, we must conclude that **Marcion adopted the idea of baptism for the dead from them, who (as we have seen) were there in Paul's time**. In any event, **the testimonies of the Apostle Paul and of the church fathers Irenaeus, Clement of Alexandria and Tertullian are unanimous that this practice was not that of the standard, right-thinking, majority church but was beyond the pale of the Christianity taught by Jesus and His disciples."**

Tertullian, too, contrasted Marcion's reductionism with what he considered Valentinus's expansion of the gospel material: *'Of the scriptures we have our being before there was any other way, before they were interpolated by [heretics]. . . . One man perverts the scriptures with his hand, another their meaning by his exposition. For although Valentinus seems to use the entire volume, he has nonetheless laid violent hands on the truth only with a more cunning mind and skill than Marcion. Marcion expressly and openly used the knife, not the pen, since he made such an excision of the scriptures as suited his own subject-matter. Valentinus, however, abstained from such excision, because he did not invent scriptures to square with his own subject-matter ... and yet he took away more, and added more, by removing the proper meaning of every particular word....'* (Praescr. 38) (Lee Martin McDonald, James A. Sanders, Editors: The Canon Debate; Everett Ferguson, Factors Leading to the Selection and Closure of the New Testament Canon, p 312, 2002)

3.1.3.3 From Valentine By St. Alphonsus M Liguori "The History of Heresies and Their Refutation".

"According to Valentine, who, it was supposed, was an Egyptian, separated himself from the Church, because he was disappointed in obtaining a bishopric. He came to Rome in 141, and abjured his errors, but soon again embraced them, and persevered in them till his death (2). **He invented a fabulous genealogy of Eons or Gods**; and another of his errors was, that **Jesus Christ did not become incarnate in the womb of the Virgin**

^a Marcion's Canon:

1. Marcion believed that the God of the Old Testament was an evil creator god that Jesus came to destroy.
2. Marcion believed that this evil god did in fact reveal his will through the Old Testament. Thus he believed in the "inspiration" of the Old Testament from the divine, although from an evil source.
3. Marcion's canon: Luke + Paul's writings. Marcion accepted only the gospel of Luke to the exclusion of the other three gospels. He also accepted all of Paul's writings but he would "cut out" any Old Testament quote or anything else that contradicted his theological views. He rejected all other books of the Bible except Luke + Paul's writings.

Mary, but brought his body from heaven. **He admitted in man a continual exercise of spirit, which, uniting with the flesh, rendered lawful, every sensual pleasure;** and he divided mankind into three classes the carnal, the animal, and the spiritual. **His followers, he said, were the spiritualists, and, on that account, were exempt from the necessity of good works, because, having arrived at the apex of perfection, and being certain of eternal felicity, it was useless for them to suffer, or observe the law. The carnal, he said, were excluded from eternal salvation and predestined to hell.**

Three sects take their origin from Valentine. The first were called **Sethites**: These paid such honor to Seth, that they said Jesus Christ was born of him, and some went so far as to say that Jesus Christ and Seth were one and the same person. **The second sect were called Cainites** : These venerated as saints all those who the Scripture tells us were damned as Cain, Core, the inhabitants of Sodom, and especially Judas Iscariot. **The third were called Ophites**: These said that Wisdom became a serpent, and; on that account, they adored Jesus Christ as a serpent; they trained one of these reptiles to come out of a cave when called, and creep up on the table where the bread for sacrifice was placed; they kissed him while he crept round the bread, and, **considering it then sanctified by the reptile, whom they blasphemously called Christ,** they broke it to the people, who received it as the Eucharist.

Ptolemy and Saturninus were disciples of Valentine; but **their master admitted thirty Eons, and they added eight more.** He also had other disciples : **Heraclion**, whose followers invoked over the dead certain names of principalities, and anointed them with oil and water ; **Marcus and Colarbasus** taught that all truth was shut up in the Greek alphabet, and, on that account, they called Christ Alpha and Omega; and Van Ranst adds to the list the **Arconticites**, who rejected the sacraments; **Florinus**, who said that God was the author of sin, and **Blastus**, who insisted that Easter should be celebrated after the Jewish fashion. **The disciples of Valentine made a new Gospel, and added various books to the Canon of the Scriptures, as “The Parables of the Lord,” “ The Prophetic Sayings and the Sermons of the Apostles.” It is needless to add that all these were according to their own doctrines.”**

Pelagius denied original sin and was branded a heretic by the early church. His view of Hamartiology was like that of Mormon theology and was rejected on scriptural grounds. Men universally experience bodily Death because of ‘The old Adam’ Rom 7:1-8:14; 1Cor 15:22; Heb 9:27, Figure 02.00.01 The Believer’s Two Natures, and 1 Cor 2:13-3:3. This denial, of course, causes errors in their salvation, justification and sanctification.

3.1.3.4 But What Of The Gnostics And Other Heretics?

In order to refute the Incipient Gnosticism that was affecting the Churches in the first century, Paul and Peter used a compound word <1922> επι-γνωσις epignosis: “full experiential knowledge” based on the word used for knowledge by incipient Gnosticism i.e., 1108 γνωσις gnosis. See short synopsis and Table 03.01.01, below.

1108 γνωσις gnosis gno'-sis: used 223 times: 1) knowledge signifies in general intelligence, understanding: 1a) the general knowledge of Christian religion: 1b) the deeper more perfect and enlarged knowledge of this religion, such as belongs to the more advanced: 1c) esp. of things lawful and unlawful for Christians

1492 ειδω eido i'-do: used 1) 346 times-to see; and 2) 317 times; to know: 1) to see: 1a) to perceive with the eyes: 1b) to perceive by any of the senses: 1c) to perceive, notice, discern, discover: 1d) to see: 1d1) i.e. to turn the eyes, the mind, the attention to anything: 1d2) to pay attention, observe: 1d3) to see about something 1d31) i.e. to ascertain what must be done about it: 1d4) to inspect, examine: 1d5) to look at, behold: 1e) to experience any state or condition: 1f) to see i.e. have an interview with, to visit: 2) to know: 2a) to know of anything: 2b) to know, i.e. get knowledge of, understand, perceive: 2b1) of any fact: 2b2) the force and meaning of something which has definite meaning : 2b3) to know how, to be skilled in: 2c) to have regard for one, cherish, pay attention to (#1Th 5:12)

1922 επιγνωσις epignosis ep-ig'-no-sis : 1) precise and correct knowledge: 1a) used in the NT of the full experiential knowledge of things ethical and divine. This word is used 20 times in the NT: 16 times in Paul's epistles; and 4 times in 2 Peter. **The extended scriptural quotes are given in Figure 03.01.01, below, to indicate that this word meaning “full experiential knowledge” was used partially as an antidote, to the <1108> γνωσις: gnosis, of the Gnostics.**

4678 σοφια sophia sof-ee'-ah : 1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters: 1a) the wisdom which belongs to men: 1a1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and

Carlson, et.al.

The Kingdoms Of The Frauds

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proverbs: 1a2) the science and learning: 1a3) the act of interpreting dreams and always giving the sagest advice: 1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision : 1a5) skill in the management of affairs: 1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth : 1a7) the knowledge and practice of the requisites for godly and upright living: 1b) supreme intelligence, such as belongs to God: 1b1) to Christ: 1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures

4907 συνεσις sunesis soon'-es-is: 1) a running together, a flowing together with: 2) knowledge: 2a) understanding: 2b) the understanding, i.e. the mind so far forth as it understands: 5428 φρονησις phronesis fron'-ay-sis: 1) understanding: 2) knowledge and holy love of the will of God.
5428 φρονησις phronesis fron'-ay-sis : 1) understanding: 2) knowledge and holy love of the will of God

The Usage Of <1922> ἐπιγνωσις: Full Experiential Knowledge, In The NT.

Ro 1:28 And even as they did not like to retain God in their knowledge <1922>, God gave them over to a reprobate mind, to do those things which are not convenient; {to retain: or, to acknowledge} {a reprobate...: or, a mind void of judgment or, an unapproving mind}

Ro 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge <1922> of sin.

Ro 10:2 For I bear them record that they have a zeal of God, but not according to knowledge <1922>.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge <1922> of him: {in...: or, for the acknowledgement}

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge <1922> of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {in: or, into} {stature: or, age}

Php 1:9 And this I pray, that your love may abound yet more and more in knowledge <1922> and in all judgment; {judgment: or, sense}

Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge <1922> of his will in all wisdom and spiritual understanding;

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge <1922> of God;

Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement <1922> of the mystery of God, and of the Father, and of Christ;

Col 3:10 And have put on the new man, which is renewed in knowledge <1922> after the image of him that created him:

1Ti 2:4 Who will have all <3956> men to be saved, and to come unto the knowledge <1922> of the truth.

Please note: 3956 πας pas pas including all the forms of declension; TDNT-5:886,795; {See TDNT 604} adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + 3756 9, everything 7, any 7, whatsoever 6, whosoever + 3739 + 302 3, always + 1223 3, daily + 2250 2, anything 2, no + 3361 2, not tr 7, misc 26; 1243

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

... "the whole world has gone after him" Did all the world go after Christ? "Then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging <1922> of the truth;

2Ti 3:7 Ever learning, and never able to come to the knowledge <1922> of the truth.

Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging <1922> of the truth which is after godliness;

Phm 1:6 That the communication of thy faith may become effectual by the acknowledging <1922> of every good thing which is in you in Christ Jesus.

Heb 10:26 For if we sin willfully after that we have received the knowledge <1922> of the truth, there remaineth no more sacrifice for sins, (A very real warning to us!)

2Pe 1:2 Grace and peace be multiplied unto you through the knowledge <1922> of God, and of Jesus our Lord,

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge <1922> of him that hath called us to glory and virtue: {to: or, by}

2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge <1922> of our Lord Jesus Christ. {barren: Gr. idle}

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge <1922> of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

3.1.3.5 LDS Archaeology.

The following is a copy contained in the writings of Jerald and Sandra Tanner, Titled: *Archaeology and the Book of Mormon*. It illustrates statements by Church authorities that are misleading to fellow Mormons, but to those of us outside the LDS, **they are flagrant lies!** Joh 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

The quote, below by the National Geographic Society is also instructive. The statements by Hal Hougey, below, are also pointers to the weakness in the historicity and subsequent authority of the Book of Mormon.

3.1.3.6 Archaeology And The Book Of Mormon.

Some members of the Mormon Church have made fantastic claims about archaeologists using the Book of Mormon. For instance, we are informed that a letter which was written to Ernest L. English on May 3, 1936, was duplicated and "distributed to LDS church members by leaders (local) in Cleveland, Ohio in 1959." We quote the following from this letter:

"The inquiry you made regarding the Book of Mormon is a commendable one and I will be pleased to mention the part which it has played in helping the government to unravel the problem of the aborigines.

"The Book of Mormon was first brought to the attention of the Smithsonian Institute by James H. Fairchild, a New York editor. At first the account was not taken seriously, . . . It was recognized because it contained many excellent philosophical assertions, but apparently was not regarded as having any historical value until about 1884. . . . it was 1920 before the Smithsonian Institute officially recognized the Book of Mormon as a record of any value. ALL discoveries up to this time were found to fit the Book of Mormon accounts and so the heads of the Archaeological Department decided to make an effort to discover some of the larger cities described in the Book of Mormon records.

"ALL members of the department were REQUIRED TO STUDY THE ACCOUNT and make rough-maps of the various populated centers. When I visited the Smithsonian Institute Library in 1933 I noticed that there were over thirty copies of the Book of Mormon on file. During the past fifteen years the Institute has made remarkable study of its investigations of the Mexican Indians and it is true that the Book of Mormon has been THE GUIDE TO ALMOST ALL of the major discoveries.

"When Col. Lindbergh flew to South America five years ago, he was able to sight heretofore undiscovered cities which the archaeologists at the Institute had mapped out according to the locations described in the Book of Mormon. This record is now quoted by the members of the Institute as an authority and is recognized by ALL ADVANCED STUDENTS IN THE FIELD."

Because of many false statements, such as the one printed above, the Smithsonian Institute has been forced to publish a statement concerning these matters. The reader will find a photograph of the entire statement on the next page. In this statement we find the following:

"1. The Smithsonian Institution has NEVER used the Book of Mormon IN ANY WAY as a scientific guide. Smithsonian archeologists see NO CONNECTION between the archeology of the New World and the subject matter of the Book."

Frank H.H. Roberts, Jr., Acting Director, Smithsonian Institution, made this statement in a letter dated Feb. 16, 1951:

"In reply to your letter of February 11, 1951, permit me to say that the MISTAKEN idea that the Book of Mormon has been used by scientific organizations in conducting archeological explorations has become quite current in recent years. It can be stated definitely that there is no connection between the archeology of the New World and the subject matter of the Book of Mormon.

"There is no correspondence whatever between archeological sites and cultures as revealed by scientific investigations and as recorded in the Book of Mormon, hence the book cannot be regarded as having any historical value from the standpoint of the aboriginal peoples of the New World.

"The Smithsonian Institution has never officially recognized the Book of Mormon as a record of value on scientific matters, and the Book has never been used as a guide or source of information for discovering ruined cities." (Letter dated Feb. 16, 1951, photographically reproduced in The Book of Mormon Examined, by Arthur Budvarson, La Mesa, California, 1959, page 37)

In a letter to Marvin Cowan, Frank H. H. Roberts stated:

"There is no evidence whatever of any migration from Israel to America, and likewise no evidence that pre-Columbian Indians had any knowledge of Christianity or the Bible." (Letter from Frank H. H. Roberts, Jr., to Marvin Cowan, dated January 24, 1963)

The University Archaeological Society at Brigham Young University published these comments concerning the statement from the Smithsonian Institution:

"For as long as we can remember, and perhaps for a good while before that, the claim has been circulated among uninformed Latter-day Saints that some important non-LDS research organization 'back east' has been using the Book of Mormon as a guide in its archaeological field work. However, when the question comes up as to just which institution is involved, no one seems able to identify it, although the Smithsonian Institution of Washington is sometimes mentioned as a possibility. A brief examination of this extraordinary claim will bring to light some of the difficulties it entails. In the first place the Book is NOT, in its present form, a suitable 'guide' for archaeological field work: The ancient authors seem NOT to have had in mind the problems of geographical identification which face the modern archaeologist. And in any case, there are no modern place-names mentioned within its covers.

"Moreover, no reliable reconstruction of the geography of the Book of Mormon showing at least the approximate location of its principal cities, has yet been published. If Latter-day Saints themselves have not yet accomplished this task, how can Smithsonian or any other non-LDS archaeologists be expected to use the Book of Mormon as a guide for field work?

"In a word, we believe this claim to be FALSE. (Cf. Newsletter, 57.50, Progress in Archaeology, pp. 141-144).

"So many inquiries have nevertheless been sent to the Smithsonian Institution on this subject that the following printed statement has been used for some years by its officials to mail out to correspondents, so as to save time in answering letters:

.....
 "...our reasons for urging Latter-day Saints to refrain from writing Smithsonian on this subject may be different from those of the Institution itself. It is simply that that organization, however valuable its contributions have been along other lines, is not set up to handle problems of this kind. Their scholars appear to have no special knowledge of the actual contents of the Book of Mormon, nor in fact any special competence in the methodology of historical archaeology, without which such a document purporting to originate in the ancient past cannot be properly evaluated.

"In addition, they appear to have NO INTEREST in examining the claims of such a peculiar writing as the Book of Mormon, . . . Under these circumstances, it is unlikely that they could give suitable answers to inquiries on this subject.

"We should rather like to suggest that questions . . . be addressed to the University Archaeological Society, an organization which was created to assist Latter-day Saints in this very field."
 (University Archaeological Society Newsletter, Brigham Young University, April 16, 1965, pp. 5-7)

George Crosse, of National Geographic Magazine, has made this statement concerning the idea that the Book of Mormon is used by archaeologists:

"The National Geographic Society has been asked several times whether The Book of Mormon has been substantiated by archeological findings. We referred this question to Dr. Neil M. Judd, a noted archeologist at the Smithsonian Institution. His reply follows:

Neither representatives of the National Geographic Society nor, to my knowledge, archeologists connected with any other institution of equal prestige have ever used the Book of Mormon in locating historic ruins in Middle America or elsewhere.

"For additional assistance, I suggest you write to the Office of Cultural Anthropology, Smithsonian Institution, Washington, D.C. 20506." (Letter dated October 21, 1965)

The Mormon writer Franklin S. Harris, Jr. frankly admits that the Book of Mormon cannot be used as an explorer's guide at the present time:

"The Book of Mormon then is not suitable, at present, for an explorer's guide in looking for cities, either by the Smithsonian Institution or other organizations, until we have more information from the ruins to make a definite correlation possible." (The Book of Mormon Message and Evidences, by Franklin S. Harris, Jr., 1961, Salt Lake City, p. 56)

In his pamphlet, Archeology and the Book of Mormon, Hal Hougey gives us the following information:

"The numerous books and articles by Latter-day Saints over the years have shown that Mormons believe that the fruits of archeological research may properly be applied to verify the Book of Mormon. Dr. Ross T. Christensen, a Mormon anthropologist, agrees with this in the following quotations from the Newsletter of the University Archaeological Society which has its headquarters at Brigham Young University in Provo, Utah:

"...the Book of Mormon is in such a key position in relation to the Latter-day Saint religion as a whole that the entire structure of the latter must stand or fall with the verification or refutation of the former; and finally, that the Book of Mormon is of such a nature that its validity can be submitted to a thorough and objective scientific test." (U.A.S. Newsletter, No. 64, January 30, 1960, pp. 5-6)

.....
 "Latter-day Saints have only recently entered seriously into the field of anthropology, though they have long evidenced an avid, though amateur, interest in the subject since the earliest days of the Mormon church. It was not until 1938 that the first Latter-day Saint earned a doctorate in anthropology (M. Wells Jakeman, at the University of California). In 1946 a Department of Archaeology was established at Brigham Young University. This department 'was particularly dedicated to researches bearing on the Scriptures upon which Latter-day Saints base their faith' (Ibid., pp. 1, 2).

SMITHSONIAN INSTITUTION
Office of Anthropology
Washington, D.C. 20560

STATEMENT REGARDING THE BOOK OF MORMON

The Smithsonian Institution has received hundreds of inquiries in recent years regarding the use of the Book of Mormon as a guide to archeological researches. Answers to questions most commonly asked are as follows:

1. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archeologists see no connection between the archeology of the New World and the subject matter of the Book.

2. The physical type of the American Indian is basically Mongoloid, being most closely related to that of the peoples of eastern, central, and northeastern Asia. Archeological evidence indicates that the ancestors of the present Indians came into the New World--probably over a land bridge known to have existed in the Bering Strait region during the last Ice Age--in a continuing series of small migrations beginning about 30,000 years ago.

3. Present evidence indicates that the first people to reach this continent from the East were the Norsemen who arrived in the northeastern part of North America around A.D. 1000. There is nothing to show that they reached Mexico or Central America.

4. There is increasing evidence of the spread of cultural traits to MesoAmerica and the northwestern coast of South America across the Pacific, beginning several thousand years before the Christian era. However, these appear to be the result of accidental voyages originating in eastern and southern Asia and show no relationship to ancient Egyptian or Hebrew cultures.

5. We know of no authentic cases of ancient Egyptian or Hebrew writing having been found in the New World. Reports of findings of Egyptian influence in the Mexican and Central American areas have been published in newspapers and magazines from time to time, but thus far no reputable Egyptologist has been able to discover any relationship between Mexican remains and those in Egypt.

6. There are two copies of the Book of Mormon (and part of a third copy) in the United States National Museum, and another copy

SIL-76
rev. 5/65

was sent by the Smithsonian library to the Library of Congress for deposit. Two of these were gift copies, and one was received by transfer from another government agency. One or two members of the staff have personal copies that were presented to them by Mormons.

Suggested Reading

- Coe, Michael D.
1962. Mexico. 245 pp., 75 pls., 32 figs., 8 maps, 1 table. Frederick A. Praeger, New York (Ancient Peoples and Places Series, vol. 29). (A well-written and authoritative summary of Mexican archeology.)
- Jennings, Jesse D., and Norbeck, Edward.
1963. Prehistoric Man in the New World. 633 pp., illus. University of Chicago Press, Chicago. (The most recent and thorough survey of New World archeology, written by leading American archeologists.)
- Ferguson, Thomas S.
1958. One Fold and One Shepherd. 405 pp. illus. Books of California, San Francisco. (A book presenting the Mormon point of view.)
- Hunter, Milton R., and Ferguson, Thomas S.
1950. Ancient America and the Book of Mormon. 450 pp., 53 figs., Kolob Book Co., Oakland, California. (Another book presenting the Mormon point of view.)
- MacGowan, Kenneth, and Hester, Joseph A., Jr.
1962. Early Man in the New World. Rev. ed. 333 pp. illus. Anchor Books, Doubleday & Co., Garden City, New Jersey. (The Natural History Library). (Good general reading; also provides some Old World background.)
- Morley, Sylvanus G.
1956. The ancient Maya. 494 pp., 102 pls., 57 figs. (3d ed., rev. by George W. Brainerd.) Stanford University Press, Stanford, California (Maya history: origin of their civilization, its rise, first florescence, first decline, renaissance and final decline, Spanish conquest.)
- Thompson, J. Eric.
1954. The rise and fall of Maya civilization. 287 pp., 24 pl., 20 figs., map. University of Oklahoma Press, Norman. (An important account of Maya civilization based upon archeological discoveries.)

Figure 03.01.01 Letter From Smithsonian – Statement Regarding The Book Of Mormon.

3.1.3.6 Changing Their Revelations.

Unfortunately, the LDS Church, The Mormons, have for the past 185 years changed their “inspired” writ in accordance with changing times and theological changes of their ;”inspired” prophets. The PARCHMENT OF JOHN, Section 7, shown on the next page illustrates a “common occurrence” in the Mormon Books.

There are significant changes from the first edition to what is in print today.

It is interesting to note that NOWHERE in the 66 books that constitute our Bible is inspiration said to extend to its prophets/writers. Instead it says that the words so written were inspired. Grk. θεοπνευστος {A-NSF}: God breathed (exhaled) 2 Ti 3:16 *All scripture is ‘given by inspiration by God’ God Breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be mature, thoroughly furnished unto all good works.*

The writers were said to **be carried along** by the Holy Spirit^a. 2 Pet 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were ‘moved’* Grk. φερομενοι <5342>{V-PPP-NPM}: “being carried along” by the Holy Spirit.

5342 φερω phero fer’-o: 1) to carry; 1a) to carry some burden; 1a1) to bear with one’s self; 1b) to move by bearing; move or, to **be conveyed or borne, with the suggestion of force or speed**; 1b1) **of persons borne in a ship over the sea**; 1b2) of a gust of wind, to rush; 1b3) **of the mind, to be moved inwardly, prompted**; 1c) to bear up i.e. uphold (keep from falling); 1c1) of Christ, the preserver of the universe: 2) to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one’s conduct, or spare one (abstain from punishing or destroying): 3) to bring, bring to, bring forward; 3a) to move to, apply; 3b) to bring in by announcing, to announce; 3c) to bear i.e. bring forth, produce; to bring forward in a speech; 3d) to lead, conduct.

In Job 32:8 *But it is a spirit in man, and the **breath** of the Almighty, that giveth them understanding.*

אֵין, רוּחַ-הַיָּהוָה בְּאָנוּשׁ; וְנִשְׁמַת שְׂדֵי תְּבַיִּים. Job 32:8

05397 נִשְׁמַת NFS Const. < נִשְׁמָה : Fem. breath< Verb. נָשַׁם : to breath.

1) Breath, spirit

1a) breath (of God)

^a Radmacher, Ellisen, Dombrowski, Carlson, *What About Christ’s Second Coming(s), The word Inspired (inspiration) is never used in the Bible applied to a man. It is only applied (English) (but twice), once to the understanding God’s breath gives to man to understand (Heb. & LXX Job 32:8) and again, (2 Ti 3:16) to the text that the Prophets wrote.*

THE PARCHMENT OF JOHN, Section 7 of the Doctrine and Covenants is supposed to contain a translation of a parchment written by the beloved disciple John. Joseph Smith was supposed to have translated this by means of the Urim and Thummim. When this revelation was published in the Book of Commandments in 1833, it contained 143 words, but when it was republished in the Doctrine and Covenants in 1835, it contained 252 words. Thus 109 words were added. Below is a comparison between the way this revelation read in 1833 and the way it reads today in the Doctrine and Covenants:

BOOK OF COMMANDMENTS	DOCTRINE AND COVENANTS
<p>AND the Lord said unto me, John my beloved, what desirest thou? and I said Lord, give unto me power that I may bring souls unto thee. — And the Lord said unto me: Verily, verily I say unto thee, because thou desiredst this, thou shalt tarry till I come in my glory:</p> <p>2 And for this cause, the Lord said unto Peter:— If I will that he tarry till I come, what is that to thee? for he desiredst of me that he might bring souls unto me; but thou desiredst that thou might speedily come unto me in my kingdom: I say unto thee, Peter, this was a good desire, but my beloved has undertaken a greater work.</p> <p>3 Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired." (<u>Book of Commandments</u>, Chapter 6, published 1833)</p>	<p>"1. And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.</p> <p>2. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.</p> <p>3. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.</p> <p>4. And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.</p> <p>5. I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has done before.</p> <p>6. Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.</p> <p>7. And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.</p> <p>8. Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired." (<u>Doctrine and Covenants</u>, 1952 Ed., section 7)</p>

Figure 03.01.02 The Parchment Of John, Section 7 Of The Doctrine And Covenants

There are only two logical conclusions as to why this revelation reads differently in the Doctrine and Covenants than it did when printed in the Book of Commandments: First, before reprinting this revelation in the Doctrine and Covenants, Joseph Smith may have decided to falsely attribute words to the Apostle John that he did not utter. This explanation would mean that Joseph Smith was a deceiver. Second, before the revelation was reprinted The Lord may have shown Joseph Smith that he had not translated the parchment correctly with the Urim and Thummim and that he must add in 109 words, to make it correct. This explanation would place a shadow of doubt upon Joseph Smith's ability as a translator. An individual who left out 109 words of a translation {this short} would be considered a very poor translator indeed!

David Whitmer made this statement concerning the changes in the revelations:

"You have changed the revelations from the way they were first given and as they are today in the Book of Commandments, to support the error of Brother Joseph in taking upon himself the office of Seer to the church. You have changed the revelations to support the error of high priests. You have changed the revelations to support the error of a President of the high priesthood, high counselors, etc, YOU HAVE ALTERED THE REVELATIONS TO SUPPORT YOU IN GOING BEYOND THE PLAIN TEACHINGS OF CHRIST IN THE NEW COVENANT PART OF THE BOOK OF MORMON. You have changed and altered the revelations to support the error of publishing these revelations in a book: the errors you are in, revelations have been changed to support and uphold them. You who are now living did not change them, BUT YOU WHO STRIVE TO DEFEND THESE THINGS ARE AS GUILTY IN THE SIGHT OF GOD AS THOSE WHO DID CHANGE THEM." (An Address to All Believers In Christ, page 49)

3.1.3.7 But, Are Mormons Gnostics?

As Edwin M. Yamauchi states in his book "PRE-CHRISTIAN GNOSTICISM" pgs.13-15:

“One of the **most important issues facing New Testament scholarship today** is the issue of Gnosticism.

The publication in 1969—1971 of English translations of Wilhelm Bousset’s *Kyrios Christos*, of Walter Bauer’s *Rechtgliubigkeit und Ketzerei im ältesten Christentum*, of Rudolf Bultmann’s *Das Evangelium des Johannes*, and of Walter Schmithals’s *Das Kirchiiche Apostelamt* and *Die Gnosis in Korinth*, and the ongoing publication of Qumran, Mandaic, and Coptic texts make this a most appropriate time for considering the broad questions concerning the relationships between Gnosticism and the New Testament.

1. **Was there a pre-Christian Gnosticism?**
2. **How fully developed was Gnosticism in the first century?**
3. **Did Gnosticism directly or indirectly influence nascent^a Christianity?**
4. **How have new texts and new studies affected the situation today?**
5. **What methodological assumptions undergird the work of scholars who accept a pre-Christian Gnosticism?**

I. PROBLEMS IN DEFINING GNOSTICISM

One of the immediate problems facing us is the definition of ‘Gnosticism’ and of ‘Gnostic’. On the one hand, we have those who would define Gnosticism very narrowly and, on the other hand, we have those who would define the phenomenon quite broadly. Thus one man’s Gnosticism may be simply another man’s Mysticism, Esoterism^b, Docetism^c, or Encratism^d. Those who will accept only a ‘narrow’ definition of Gnosticism do not find any conclusive evidence of pre-Christian Gnosticism, whereas those scholars who operate with a broad definition of Gnosticism find it not only in the New Testament but in many other early documents as well.

To begin with, van Baaren, who thinks that it is not possible to give ‘a short {broad} definition’ of

^a nas-cent: adjective:(especially of a process or organization) just coming into existence and beginning to display signs of future potential.

^b Esotericism or Esoterism signifies the holding of esoteric opinions or beliefs, [1] that is, ideas preserved or understood by a small group or those specially initiated, or of rare or unusual interest. [2] The term derives from the Greek ἑσωτερικός (esōterikos), a compound of ἔσω (esō): "within", thus "pertaining to the more inward", mystic. Its antonym is "exoteric".

The term can also refer to the academic study of esoteric religious movements and philosophies, or more generally of alternative or marginalized religious movements or philosophies whose proponents distinguish their beliefs, practices, and experiences from mainstream institutionalized traditions.[3] Examples of esoteric religious movements and philosophies include Alchemy, Astrology, Anthroposophy, early Christian mysticism,[4] Magic, Mesmerism, Rosicrucianism, Swedenborgianism, Spiritualism, the Alawites,[5] the Christian Theosophy of Jacob Böhme and his followers, and the Theosophical currents associated with Helena Blavatsky and her followers. There are competing views regarding the common traits uniting these currents, not all of which involve "inwardness", mystery, occultism or secrecy as a crucial trait.

^c Docetism [Gr., =to appear], early heretical trend in Christian thought. Docetists claimed that Christ was a mere phantasm who only seemed to live and suffer. A similar tendency to deny Jesus' humanity appeared in the teachings of Simon Magus (Acts 8:9-24), Marcion, Gnosticism, and certain phases of Monarchianism. Definition courtesy of: The Columbia Electronic Encyclopedia® Copyright © 2007, Columbia University Press. Licensed from Columbia University Press. All rights reserved. www.cc.columbia.edu/cu/cup/

^d The Encratites ("self-controlled") were an ascetic 2nd century sect of Christians who forbade marriage and counseled abstinence from meat. Eusebius says that Tatian was the author of this heresy. It has been supposed that it was these Gnostic encratites who were chastised by Paul in 1 Timothy 4:1-4

The first mention of a Christian sect of this name occurs in Irenæus. They are mentioned more than once by Clement of Alexandria, who says that they are named from “Temperance”. Hippolytus of Rome refers to them as "acknowledging what concerns God and Christ in like manner with the Church; in respect, however, of their mode of life, passing their days inflated with pride"; "abstaining from animal food, being water-drinkers and forbidding to marry"; "estimated Cynics rather than Christians". On the strength of this passage it is supposed that some Encratites were perfectly orthodox in doctrine, and erred only in practice. Origen says they did not acknowledge St. Paul’s Epistles. Somewhat later this sect received new life and strength by the accession of a certain Severus, after whom Encratites were often called Severians. These Severian Encratites accepted the Law, the Prophets, and the Gospels, but rejected the Book of the Acts and cursed St. Paul and his Epistles. But the account given by Epiphanius of the Severians rather betrays Syrian Gnosticism than Judaistic tendencies. In their hatred of marriage they declared woman the work of Satan, and in their hatred of intoxicants they called wine drops of venom from the great Serpent, etc. Epiphanius states that in his day Encratites were very numerous throughout Asia Minor, in Psidia, in the Adustan district of Phrygia, in Isauria, Pamphylia, Cilicia, and Galatia. In the Roman Province and in Antioch of Syria they were found scattered here and there. They split up into a number of smaller sects of whom the Apostolici were remarkable for their condemnation of private property, the Hydroparastatæ or Aquarians for their use of water instead of wine in the Eucharist. In the Edict of 382, Theodosius pronounced the sentence of death on all those who took the name of Encratites, Saccophori, or Hydroparastatæ, and commanded Florus, the Magister Officiarum, to make strict search for these heretics, who were Manichæans in disguise.

Table 03.01.02 Van Barren's List Of 16 Characteristics Of Mature Gnosticism.

1. **'Gnosis considered as knowledge is not primarily intellectual, but is based upon revelation and is necessary for the attainment of full salvation.'**
2. 'There is an essential connection between the concept of gnosis as it appears in Gnosticism and the concept of time and space that is found there. . . .'
3. 'Gnosticism claims to have a revelation of its own **which is essentially secret.** . . .'
4. **'The Old Testament is usually rejected with more or less force. If not fully rejected it is interpreted allegorically. The same method of exegesis is as a rule chosen for the New Testament.** God is conceived as transcendent. . . . God is conceived as beyond the comprehension of human thought and at the same time as the invariably good. . . . **Nearly always evil is inherent in matter in the manner of a physical quality.** The cosmological opposition between God and matter is correlated with the ethical opposition of good and evil. God's transcendence may be qualified by **the appearance of various beings intermediate between God and the Cosmos, usually called aeons^a.** These beings are as a rule conceived as divine emanations.'
6. 'The world is regarded with a completely pessimistic view. **The cosmos was not created by God, but, at most, it is the work of a demiurge who made the world either against God's will, or in ignorance of it.** . . .'
7. 'In the world and in mankind pneumatic and material elements are mixed. The pneumatic elements have their origin in God and are the cause of the desire to return to God. . . .'
8. **'Human beings are divided into three classes,** according to whether they have gnosis or not. **The pneumatics, who possess full gnosis,** are by their nature admitted to full salvation. **Those who have only pistis ("faith")** may at least attain a certain degree of salvation. **Those who are fully taken up with the material world** have no chance of salvation at all.'
9. **'Gnosticism makes a clear difference between pistis and gnosis.'**
10. 'The essentially dualistic world-view leads as a rule to an extremely ascetic system of ethics, but in some cases we find an "Umwertung aller Werte" expressed in complete libertinism.'
11. 'Gnosticism is a religion of revolt.'
12. 'Gnosticism appeals to the desire to belong to an elite.'
13. **'In connection with the basic dualism there is a strong tendency to differentiate between the Heavenly Saviour and the human shape of Jesus of Nazareth.** This has led to varying solutions of which Docetism is the most prominent one.'
14. 'In most systems Christ is regarded as the great point of reversal in the cosmic process. **As evil has come into existence by the fall of a former aeon, so Christ ushers in salvation because he proclaims the unknown God, the good God who had remained a stranger until that moment.'**
15. 'In connection with the person of the saviour we often find the conception of the salvator salvatus or salvandus (the "redeemed redeemer").'
16. 'In connection with the basic dualism salvation is usually conceived as a complete severing of all ties between the world and the spiritual part of man. **This is exemplified in the myth of the ascension of the soul.**^b

Now how many of these elements are truly essential, since it is obvious that not all of these items will be found in any given system of Gnosticism? **Goedicke suggests four basic propositions:**

1. **'First, the postulation of an Absolute outside of the immanent world which is the source of Gnosis.'**
2. **'Second, man as an intellectual immanent being partaking of the Gnosis.'**
3. **'Third, the partaking as the way to overcome the material world, and as such, Gnosis as salvation.'**
4. **'Fourth, Gnosis as understanding of the spiritually structured cosmos.'**^c

^a N. Carlson, *Hermeneutics – An Antidote to 21st Century Cult And Mind Control Phenomena*, Appendix I - INTRODUCTORY REMARKS ON I JOHN, 2014 Create Space Publishers.

^b T. P. van Baaren, 'Towards a Definition of Gnosticism', in U. Bianchi (ed.), *Le Origini dello Gnosticismo* (hereafter abbreviated OG; 2967), pp. 178—180.

^c H. Goedicke, 'The Gnostic Concept — Considerations about Its Origin', in U. Bianchi (ed.), *Studi di Storia Religiosa della tarda antichità* (here after abbreviated SSR; 2968), pp. 67—68.

Most scholars would agree that quite **essential to Gnosticism is a radical ontological dualism between the divine and the created**, inasmuch as the creation of the world and matter has resulted from ignorance and error. According to Daniélou, ‘It is this radical dualism, therefore, which is the properly Gnostic element, not the various images through which it is expressed.’^a This dualism also implies an anti-cosmic enmity against the material world and its creator-demiurge.^b Jonas draws the distinction between mysticism and Gnosticism on the basis of this dualism:

‘A Gnosticism without a fallen god, without benighted creator and sinister creation, without alien soul, cosmic captivity and acosmic’

Notice: Simon Magus, in footnote, above, believed the preaching of Phillip; was baptized in water; but remained unsaved! Phillip said, “In the gall of bitterness, and in the bond of iniquity”. (His faith was incorrect. He had a wrong idea (at least) about the person of Jesus, the Christ. (Not real flesh and blood – merely a phantom) Remember the conditional clause in 1 Cor 15:2b “*Unless you believed in vain* (empty).” If you believe as do Mormons that ‘Jesus, the Son of God, was a brother of Satan’, you are yet in your sins and no amount of water will set you free, though you be dead, **even pagan baptisms for the dead (1 Cor 15:29) will never free you!**

3.1.3.8 A Plurality Of Mormon gods.

Joseph Smith taught and wrote that there were a plurality of gods (I purposely uncapitalized God). From Jerald and Sandra Tanner’s Book, *Mormonism, A Shadow or Reality*: pgs. 137-139.

“The three witnesses to the Book of Mormon finished their testimony with the following statement: “*And the honor be to the Father, and to the Son, and to the Holy Ghost, which IS ONE GOD*). Amen,” (*Book of Mormon, preface*)

JOSEPH SMITH TAUGHT A PLURALITY OF GODS. By the year 1844 Joseph Smith had completely disregarded the teachings of the Book of Mormon, for he declared that **God was just an exalted man and that men could become GODS**. He stated as follows:

“First, God himself, who sits enthroned in yonder heavens, IS A MAN LIKE UNTO ONE OF YOURSELVES, that is the great secret. . .

*“ . . . God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself” did,. . . YOU HAVE GOT TO LEARN HOW TO BE GODS YOURSELVES:. . . No man can learn you more than what I have told You.” (*Times and Seasons, Vol. 5, pp. 613-614*)*

The best way to illustrate Joseph Smith’s change of mind concerning the Godhead is to compare the **Book of Moses** with, the **Book of Abraham**. Both of these books are printed in the **Pearl of Great Price**. The Book of Abraham was supposed to have been given some years after the Book of Moses. **Both books are supposed to contain a direct revelation of the creation of the world**, however, the Book of Moses states that “I God” created the heavens and the earth while the Book of Abraham states that “they (the Gods)” created the heavens and the earth. See Figure 03.01.03, below.

Although Mormon’s, today, deny the ‘Adam-God theory’, their ‘inspired prophet Brigham Young’ taught it. In this theory, God the father has a body and wives. This phantom of the Mormon maze, impregnated Mary to form the man Jesus. This theory holds that Adam-The father God came to earth from a planet far away with one of his wives, Eve; and started the human race. A common idea among 19th century Mormonism was “Adam is the only God we have to do!”B.Y.

To examine the change of Revelation by the ‘inspired Apostle-Prophet’, Joseph Smith in his Book of Moses and his Book of Abraham – A Plurality of gods.

Table 03.01.03 A Comparison Of The Inspired Texts By Joseph Smith^c.

Book Of Moses	Book Of Abraham
“. . . the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words	“And the Lord said unto me: Abraham, I show these things unto thee before ye go into Egypt, that ye may

^a J. Daniélou, *The Theology of Jewish Christianity* (2964), p. 73.

^b U. Bianchi in OG, p. 3. Cf. U. Bianchi, ‘Le problème des origines du gnosticisme et l’histoire des religions’, *Numen* 22 (2965), p. 276.

^c Jerald & Sandra Tanner, *MORMONISM - SHADOW or REALITY?*, 1964, Modern Microfilm Co. Salt Lake City, Utah,

which I speak. . . “	declare all these words. . . . “
“And I GOD, said: Let there be light; and there was light. . . . “	“And they (THE GODS) said: Let there be light; and there was light, . . . “
“And I, GOD, called the dry land Earth; . . . “	“And THE GODS pronounced the dry land, earth; . . . “
“And I, GOD, made the beasts of the earth after their kind, . . . “	“And THE GODS organized the earth to bring forth the beasts after their kind, . . . “
“And I, THE LORD GOD, planted a garden eastward in Eden, . . . “	“And THE GODS planted a garden in Eden, . . . “
(Moses 2:1, 10, 25; 3:8	(Ab. 3:15; 4:3, 10, 25; 5:8)

The plurality of Gods was taught by many early Mormons: Joseph Smith; Apostle Orson Pratt; Brigham Young; Heber C. Kimball a member of the First Presidency. If the ‘inspired’ author and followers were wrong about the Godhead, they, again, are wrong about their revelation which means they are another dangerous Cult.

The Mormon Apostle Orson Pratt made this statement concerning the plurality of Gods:

“This explains the mystery, if we should take a million of worlds like this and number their particles, we should find that there are MORE GODS than there are particles of matter in those worlds.” (Journal of Discourses, Vol. 2, page 345)

The Mormon Church teaches that God the Father had a Father, and that God’s Father also had a Father, and so on. Brigham Young stated:

“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 ARSURD as the other,” (Journal of Discourses, Vol. 9, page 286)

Heber C. Kimball, who was a member of the First Presidency, stated:

“. . . 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, page 19)

Brigham Young made this statement concerning God:

“He is our Father—the Father of our spirits, and was ONCE A MAN IN MORTAL FLESH as we are, and is now an exalted being.

“How many Gods there are? I do not know, But there never was a time when there were not Gods and worlds, . . .

“It appears ridiculous to the world, under their darkened and erroneous traditions, that God has once been a FINITE BEING; and yet we are not in such close communion with him as many have supposed.” (Journal of Discourses, Vol. 7, page 333)

Heber C. Kimball made this observation:

“. . . for our God IS A NATURAL MAN, and as President Young says, our Heavenly Father is the beginning, the first of all mechanics. Where did he get his knowledge from? FROM HIS FATHER, just as we get knowledge from our earthly parents. (Journal of Discourses, Vol. 8 Page 311)

The Mormon Apostle Orson Pratt remarked:

“20. The Gods who dwell in the Heaven from which our spirits came, are beings who have been redeemed from the grave in a world which existed before the foundations of this earth were laid. They and the Heavenly body which they now inhabit were once in a FALLEN STATE.

. . . they were exalted also, from FALLEN MEN to Celestial GODS to Inhabit their Heaven forever and ever,” (The Seer, page 23)

On page 130 of the same book Orson Pratt states:

“Personal Gods, then HAVE A BEGINNING: they exist first as spirits. THEN AS MEN clothed with MORTAL FLESH, then AS GODS clothed with immortal tabernacles.”

On page 132 the following appears:

“We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by HIS FATHER; and again, He was begotten by a still more ANCIENT FATHER, and so on,

from generation to generation, from one heavenly world to another still more ancient, until our minds are wearied and lost in the multiplicity of generations and successive worlds, and as a last resort, we wonder In our minds, how far back the genealogy extends, and how the first world was formed, and the FIRST FATHER was begotten.” (The Seer, page 132)

The Mormon Church teaches that men can become Gods. Orson Pratt stated:

“ . . .when male and female are restored from the fall, . . . they will continue to increase and . . . become not only sons of God, but GOD THEMSELVES.” (Journal of Discourses, Vol. 1, page 59)

Therefore, Mormonism is Polytheistic!

3.1.3.9 A Plurality Of Redeemers.

The Idea that there are many redeemers was another result of the teaching that there is a plurality of Gods. Brigham Young stated:

“Consequently EVERY EARTH HAS ITS REDEEMER, and every earth has its tempter: . . . , ‘ (Journal of Discourses, Vol. 14. page 71)

Brigham Young also taught that the Mormons, themselves, would be redeemers:

“But I expect. if I am faithful with yourselves, that I shall see the time with yourselves that we shalt know how to prepare to organize an earth like this— know how to people that earth. HOW TO REDEEM IT, how to sanctify it, and how to glorify it, with those who live upon it who hearken to our counsels. (Journal of Discourses. Vol. 6, pp. 274-275)

3.1.3.10 The Holy Ghost In Mormon Theology.

In the Lectures on Faith, published in the first edition of the Doctrine and Covenants in 1835, it was declared that there were only TWO personage in the Godhead:

“Q. how many personages are there in the Godhead?

“A, TWO the FATHER and the SON. . .

“Q. How do you prove that there are two personages in the Godhead?

“A. By the Scriptures.” (Doctrine and Covenants. 1835 Ed. p. 55, removed from modern editions)

In the year 1855 the Mormon Apostle Orson Pratt was still not certain whether there was a personal Holy Ghost. He stated:

“I am inclined to think from some things in the revelations, that there is such a being as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me any revelation upon the subject, and consequently I cannot fully MAKE UP MY MIND one way or the other.” (Journal of Discourses, Vol. 2, page 338)

Today the Mormons teach that the Holy Ghost is an actual personage and that there are three personages in the Godhead.

William E. Berrett quotes Joseph F, Smith as saying:

“The Holy Ghost is a PERSONAGE of Spirit, he constitutes the THIRD PERSON in the Godhead.” (The Restored Church, p. 541,1956 Ed.)

On page 540 of the same book William E. Berrett states:

*“The Holy Ghost is s person. Unlike the Father and the Son **who have bodies of flesh and bone**, the Holy Ghost has NO BODY of flesh and bone (that is, of the elements as we know them) but is a personage of spirit.”⁵⁵*

Strange as it may seem, the Mormon Church Leaders teach that the Holy Ghost does not have a body of flesh and bones, **and yet they also teach that it is absolutely essential to have one. In fact, they say that it was a punishment the devils received when they were denied bodies of flesh and bones.**

Joseph Fielding Smith stated:

“DEVILS DENIED MORTAL BODIES. The punishment of Satan and the third of the hosts of heaven, who followed him, was that they were DENIED the privilege of being born into this world and receive mortal bodies. They did not keep their first estate and were denied the opportunity of eternal progression. (Doctrines of Salvation, v.1, p.65)

Brigham Young related that Joseph B. Nobles once told a Methodist Priest that the Devil was:

“a being without a body, whereas our God has a body, parts, and passions, The Devil was cursed and sent down from heaven. He has no body of his own;” (Journal of Discourses, Vol. 5 page 331)

The Mormon Church leaders are unable to explain why God the Father should have a body and yet the Holy Ghost be denied one. It is claimed that a body is necessary for eternal progression, yet the Mormon Church teaches that the Holy Ghost became a God without one. Some members of the Mormon Church have been concerned whether or not the Holy Ghost will get a body at some future time. **Joseph Fielding Smith states, however, that he is not troubled by this:**

“I have never troubled myself about the Holy Ghost whether he will sometime HAVE A BODY OR NOT because it is not in any way essential to my salvation. “(Doctrines of Salvation. Vol. 1, page 39)

3.1.3.12 The Adam God Doctrine.

This teaching needs to be mentioned because many of their early ‘prophets’ taught it. The Adam-God doctrine was a natural outgrowth of the doctrine of a plurality of Gods, On April 9, 1852. Brigham Young preached the Adam-God doctrine. He stated:

“Now hear it, O Inhabitants of the earth, Jew and Gentile. Saint and sinner! **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 helped to make and organize this world. **He is MICHAEL, the Arch-angel, the Ancient of Days** about whom holy men have written and spoken--He is **OUR FATHER AND OUR GOD. AND THE ONLY GOD WITH WHOM WE HAVE TO DO. EVERY MAN UPON THE EARTH, PROFESSING CHRISTIANS OR NON-PROFESSING, MUST HEAR IT, AND WILL KNOW IT SOONER OR LATER.”** (Journal of Discourses, Vol. 1, p. 50)

On page 51 of the same book, Brigham Young declared:

‘It is true that the earth was organized by three distinct characters, namely, **Eloheim, Yahovah. and MICHAEL,** these THREE forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the DEITY, **AS FATHER, SON, AND HOLY GHOST.**”

The fact that the Mormon people understood Brigham Young to mean just what he said concerning **Adam being God** is verified by articles that appeared in the church’s own paper, the Millennial Star. On December 10, 1853, an article called. “ADAM THE FATHER AND GOD OF THE HUMAN FAMILY” appeared in the Millennial Star. In this article the following statement was made:

“The above sentiment appeared In Star No. 48, a little to the surprise of some of its readers: and while the sentiment may have appeared BLASPHEMOUS TO THE IGNORANT; it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. . . ,

“.. **ADAM IS REALLY GOD! AND WHY NOT?”** (Millennial Star, Vol. 15, p. 801)

On page 825 of the same volume the following appeared:

“It has been said that **ADAM IS THE GOD AND FATHER OF THE HUMAN FAMILY,** and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him **AS SUCH** in some future day, **FOR OUR PART, WE WOULD MUCH RATHER ACKNOWLEDGE ADAM TO BE OUR FATHER, THAN HUNT FOR ANOTHER, AND TAKE UP WITH THE DEVIL.”**

In Volume 17, p. 195, of the Millennial Star this statement was made:

“.. every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, **WHEN SPEAKING OF ADAM.** Be fully realized--**‘HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO:’**

Brigham Young’s Adam-God doctrine met with opposition both within and without the church. In October, 1857, he stated:

“Some have grumbled because I believe **OUR GOD TO BE SO NEAR TO US AS FATHER ADAM.** There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there, Now, if It should happen that we have to pay tribute to Father Adam. What a humiliating circumstance it would be! Just wait till you pass Joseph Smith: and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, . . . and after a while you come to Jesus: and when you at length meet **FATHER ADAM,** how strange It will appear to your present notions. . .

. we shall be very glad to see the white locks of FATHER ADAM. **But those are ideas which do not concern us at present, although it is written in the Bible--'This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent,'** (Journal of Discourses, Vol. 5, p. 331-332)

On another occasion Brigham Young stated:

“Were it not so, you could trace back your history to the FATHER OF OUR SPIRITS in the eternal world, . . . **He has been earthly, and is of precisely the same species of being that we are.** Whether ADAM is the personage that we should consider our HEAVENLY FATHER, or not is considerable of a mystery to a good many. I do not care for one moment how that is; **it is no matter whether we are to consider HIM OUR GOD, OR WHETHER HIS FATHER, OR HIS GRANDFATHER, for in either case we are of one species—of one family—** . . . (Journal of Discourses, Vol. 4, p. 217)

That the Adam-God doctrine was causing dissension in the Mormon Church is evident from the articles that appeared in the Millennial Star. One article said that some of the officers had not met in council for three years because of the Adam-God doctrine that was declared by Brigham Young:

“.. , some of the officers HAVE NOT MET IN COUNCIL FOR THREE YEARS. They are lacking faith on ONE principle--the last ‘cat that was let out of the bag.’ Polygamy has been got over pretty well, that cloud has vanished away, but THEY ARE TRO[U]BLED ABOUT ADAM BEING OUR FATHER AND GOD, There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything else but the last ‘cat’, and as soon as he can see that clearly, he will become a ‘Mormon,’ I instructed him to write to Liverpool upon it.” (Millennial Star, Vol. 16, page 482)

An answer to this problem appeared on page 543:

“Concerning the item of DOCTRINE alluded to by Elder Caffall 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 this matter. . . If, as Elder Caffall 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 YOUNG HAS DECLARED IT, AND THAT IT IS THE WORD OF THE LORD.**” (Millennial Star, Vol. 16, page 543)

Joseph Lee Robinson, in his journal and autobiography (this is the journal that the apostle LeGrand Richards tried to prevent us from seeing), stated that he feared that the apostle Orson Pratt would apostatize because of this doctrine:

“Oct. 6th attend Conference, a very interesting Conference, for at this meeting President Brigham Young said thus, that Adam and Eve were the names of the first man and woman, of every Earth that was ever organized, and that ADAM AND EVE WERE THE NATURAL FATHER AND MOTHER OF EVERY SPIRIT THAT COMES TO THIS PLANNET, OR THAT RECEIVES TABERNACLES ON THIS PLANNET. Consequently, WE ARE BROTHERS AND SISTERS. AND THAT ADAM WAS GOD, OUR ETERNAL FATHER, this as Brother Heber remarked was letting the cat out of the bag, and it came to pass, I believed every word . . . our Beloved Brother Orson Pratt told me HE DID NOT BELIEVE IT. HE SAID HE COULD PROVE BY THE SCRIPTURES IT WAS NOT CORRECT. I felt very sorry to hear professor, Orson Pratt say that, I FEARED LEST HE SHOULD APOSTETIZE.. . .”

In spite of the opposition, Brigham Young continued to teach the Adam-God doctrine. In 1873, just a few years before he died, Brigham Young declared:

“How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and WHICH GOD REVEALED TO ME--namely that ADAM IS OUR FATHER AND GOD. . . Our Father Adam helped to make this earth, it was created expressly for him. . . He brought one of his wives with him. . . We say that Father Adam came here and helped to make the earth. Who is he? He is Michael. . . He was the first man on the earth, and its framer and maker. He with the help of his brethren brought it into existence, Then he said, ‘I want MY CHILDREN WHO ARE IN THE SPIRIT WORLD TO COME AND LIVE HERE. I once dwelt upon an earth something like this, IN A MORTAL STATE. I was faithful, I received my crown and exaltation, I have the privilege of extending my work, and to its increase there will be no end. I WANT MY CHILDREN THAT WERE BORN TO ME IN THE SPIRIT WORLD TO COME HERE AND TAKE TABERNACLES OF FLESH THAT THEIR SPIRITS MAY HAVE A HOUSE, a tabernacle, or a dwelling place as mine has,’ and where is the mystery?” (Sermon by Brigham Young, printed in the Deseret News, June 14, 1873)

There are four important points that should be noted concerning the Adam-God doctrine. They are as follows:

1. ADAM NOT CREATED OF THE DUST OF THIS EARTH.

In a sermon delivered In 1852, Brigham Young stated:

“When our father Adam came into the Garden of Eden, he came into it with a CELESTIAL BODY . . . HE helped to make and organize this world.” (Journal of Discourses, Vol. 1, page 50)

On October 23, 1853, Brigham Young stated:

“You believe Adam was made of the dust of this earth. THIS I DO NOT BELIEVE, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please—that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.” (Journal of Discourses, Vol. 2, page 6)

On April 20, 1856, Brigham Young stated:

“Though we have It in history that our father Adam was made of the dust of this earth, and that he knew nothing about God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

“He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of An earth, but not from the dust of This earth.” (Journal of Discourses, Vol. 3, page 319)

2. ADAM IS THE ONLY GOD WITH WHOM WE HAVE TO DO.

Brigham Young stated:

‘He is our Father and OUR GOD, and the ONLY GOD with whom we have to do.’(Journal of Discourses, Vol. I, page 50)

On February 3, 1861, John D. Lee recorded the following in his journal:

“Evening I attend Prayer meeting & Instruct the Saints on the points of Doctrine referred to by the true Latter Day Saints Herald & their Bombarding Pres. B. Young for Saying that Adam is ALL THE GOD that we have to do with & to those that know no better, it is quite a stumbling Block . . .“ (A Mormon Chronicle: The Diaries of John D. Lee, Vol. 1, page 293)

In Women of Mormondom, page 198, we read:

“When Brigham Young proclaimed to the nations that ADAM WAS OUR FATHER AND GOD, and Eve, his partner, the Mother of a world - -BOTH IN A MORTAL AND CELESTIAL SENSE-- HE MADE THE MOST IMPORTANT REVELATION EVER ORACLED TO THE RACE SINCE THE DAYS OF ADAM HIMSELF.”

3. ADAM IS THE FATHER OF OUR SPIRITS.

Brigham Young also taught that Adam was the Father of our spirits. In 1873 he stated:

“. . . Father Adam came here and helped to make the earth. . .

Then he said, “I want MY CHILDREN WHO ARE IN THE SPIRIT WORLD TO COME AND LIVE HERE, . . . I want MY CHILDREN THAT WERE BORN TO ME IN THE SPIRIT WORLD to come here and take tabernacles of flesh .“ Deseret Evening News, June 11, 1873)

Joseph Lee Robinson stated that Brigham Young taught that Adam was the father of our spirits. The following appears in his journal and autobiography:

“Brigham Young said. . . that ADAM AND EVE WERE THE NATURAL FATHER AND MOTHER OF EVERY SPIRIT THAT COMES TO THIS PLANNET, OR THAT RECEIVES, TABERNACLES ON THIS PLANNET, . . . AND THAT ADAM WAS GOD, OUR ETERNAL FATHER, . . .“

On page 180 of the book Women of Mormondom the following appears:

“ADAM and Eve are the names of the fathers and mothers of worlds . . . These were father and mother of a world of SPIRITS WHO HAD BEEN BORN TO THEM IN HEAVEN.”

4. ADAM, THE FATHER OF JESUS CHRIST.

Since Brigham Young was teaching that Adam was the father of our spirits, it was very easy to teach that Adam was also the father of Jesus. In a discourse delivered April 9, 1852. Brigham Young declared:

“When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? HE IS THE FIRST OF THE HUMAN FAMILY;

. . . I could tell you much more about this; but were I to tell you the whole truth. BLASPHEMY WOULD BE NOTHING TO IT, IN THE ESTIMATION OF THE SUPERSTITIOUS AND OVER-RIGHTEOUS OF MANKIND. HOWEVER, I HAVE TOLD YOU THE TRUTH AS FAR AS I HAVE GONE. . . . 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. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for THEY WILL PROVE THEIR SALVATION OR DAMNATION.” (Journal of Discourses, Vol. 1, pages 50-51)

John A. Widtsoe, who was a recent Apostle in the Mormon Church, denied that Brigham Young taught that Adam was the Father of Christ:

“Brigham Young’s much-discussed sermon says that ‘Jesus was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven,’ Enemies of the Church. OR STUPID PEOPLE, reading also that Adam is ‘our father and our God’, have heralded far and wide that the Mormons believe that Jesus Christ was begotten of Adam.” (Evidences and Reconciliations, 3 vol. in 1. page 561)

If the statement is true, that only enemies of the Church or stupid people believe that Brigham Young meant that Adam is the father of Jesus, then we would wonder why good Mormons in Utah held to this view.

In the Women of Mormondom we read as follows:

“ADAM IS OUR FATHER AND GOD. He is the God of the earth. So says BRIGHAM YOUNG. . . He is THE FATHER OF OUR ELDER BROTHER, JESUS CHRIST—the father of him who shall also come as Messiah to reign. He is the father of the SPIRITS as well as the tabernacles of the sons and daughters of man, Adam.” (Women of Mormondom, page 179)

Heber C. Kimball, the first councilor to Brigham Young, stated:

“I have learned by experience that there is but one God that pertains to this people, and he is the God that pertains to this earth— THE FIRST MAN. THAT FIRST MAN SENT HIS OWN SON TO REDEEM THE WORLD (Journal of Discourses, Vol. 4, page 1)

L. John Nuttall recorded in his journal on Wednesday. Feb. 7, 1877, that BRIGHAM YOUNG TAUGHT IN THE TEMPLE THAT JESUS WAS THE SON OF ADAM. His statement is as follows:

“Wed 7 at Temple. I officiated as Recorder at the font- . . . PREST YOUNG was filled with the spirit of God & revelation & said, when we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in . . . he gave the Key words, tokens (sic) and penalties. . . these things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem.

This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent . . . ADAM was an immortal being when he came on this earth . . . and had begotten ALL THE SPIRIT that was to come to this earth and Eve our common Mother who is the mother of all living bore those spirits in the celestial world. . .

“Father ADAM’S OLDEST SON (JESUS THE SAVIOR who is the heir of the family is FATHER ADAM’S FIRST BEGOTTEN IN THE SPIRIT WORLD. WHO ACCORDING TO THE FLESH IS THE ONLY BEGOTTEN as it is written, (In his divinity he having gone back into the spirit world, and come in THE SPIRIT TO MARY AND SHE CONCEIVED. . .“

(Journal of L. John Nuttall, Vol. 1, pages 18-21. taken from a typed copy at the Brigham Young University)

When the Mormon Church was accused of teaching that “Adam is God. . .and that Jesus is his son. . .,” B. H. Roberts, the Mormon Historian, replied:

“As a matter of fact, the ‘Mormon’ Church does not teach that doctrine. A few men in the ‘Mormon’ Church have held such views: and several of them QUITE PROMINENT IN THE COUNCILS OF THE CHURCH. . . BRIGHAM YOUNG AND OTHERS MAY HAVE TAUGHT THAT DOCTRINE. . . (The Deseret News, Sat. July 23, 1921)

Joseph Fielding Smith, President of the Council of the Twelve Apostles, is not as willing to admit that “Brigham Young and others may have taught that doctrine”. In his book, *Doctrines of Salvation*, Mr. Smith makes the following statement:

“The statement by President Brigham Young **that the Father is the first of the human family is easily explained**. But the expression that he was the same character that was in the Garden of Eden has led to misunderstanding because of the implication which our enemies place upon it that it has reference to Adam. **UNFORTUNATELY PRESIDENT BRIGHAM YOUNG IS NOT HERE TO MAKE HIS MEANING IN THIS REGARD PERFECTLY CLEAR.**” (*Doctrines of Salvation*, Vol. I, page 102)

THE ADAM GOD DOCTRINE A SOURCE OF CONFUSION AND STRIFE.

Brigham Young’s Adam God doctrine has brought much confusion into the Mormon Church, Evidently the confusion caused by the Adam-God doctrine and the doctrine of a plurality of Gods, led Wilford Woodruff to say:

“Cease troubling yourselves about who God is, who Adam is, who Christ is, who Jehovah is. For heaven’s sake, let these things alone. . . God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. . . I say this because we are troubled every little while with inquiries from Elders anxious to know who God is, who Christ is, and WHO ADAM IS. I SAY TO THE ELDER OF ISRAEL, STOP THIS.” (*Millennial Star*, Vol, 57, pp. 355—356)

In all fairness to the Mormon Church It should be stated **that they no longer teach the Adam-God doctrine, even though some members of the Church still believe it**. Anyone who is caught teaching this doctrine is liable to be excommunicated. This however shows the inconsistency of the Mormon Church, for **they say that Brigham .Young was a prophet** and at the same time **they will excommunicate s person for believing his teachings**. “Makes you wonder!”

3.1.3.13 Why Go Through This Exercise?

A fair question. The answer is one that will not be liked by the LDS-Mormon ‘church’. This is because Joseph Smith and Brigham Young are both False Prophets as has been shown and documented, above, and in the many referenced documents. **How many false statements does it take to make a false prophet?**

Deu 13:1 *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,*
 2 *And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;*
 3 *Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*
 4 *Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.*
 5 *And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. {to turn....: Heb. revolt against the LORD}*

The answer is ONE False Statement. These fellows almost broke the bank on falsehoods, from the plurality of Gods, stating and writing that their followers must learn to be Gods^a themselves; the Satanic lie that God the father” has flesh and bones as you see me have;” was written along with the Book of Mormon, Doctrine and Covenants as being the Word of God, is pure falsehood. Since they have an erroneous view of the Godhead, The Father, the Word, The Holy Spirit. (Remember their original statement that there are only two persons in the Godhead), then their Gospel is perverted and like all the other cults, stand condemned by the Word of God!

When it comes to the angel moroni: remember:

Gal 1:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

7 *Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

^a In a cult meeting, circa 1969 -70, given by Walter Martin at a Baptist Church in Beaverton, Ore, I heard a Mormon elder respond to Martin’s statement”you’ve got to learn to be god someday”, by, “As god, brother Martin, As god”.

8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

9 *As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

We should have a clear picture of Paul's Gospel as contained in 1 Cor 15:1-8 in section 1. of this textbook.

One problem shared by Mormons and many other Christian sects is that of the salvatory work of water baptism.

As we have seen in previous studies, the H2O is the symbol, whereas the reality is the Baptism by the Holy Spirit into Christ's Body the Church; that takes place "Having Believed", Eph 1:13-14.

1Co 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. {Gentiles: Gr. Greeks}*

Eph 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also having believed, ye were sealed with the Holy Spirit of promise,*

14 *Who is the earnest [Down-payment]of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

The Baptism that saves is the Baptism By The HOLY SPIRIT, which happens at the instant the individual truly believes the GOSPEL!

3.1.3.14 The Atonement.

The Church of Jesus Christ of Latter-day Saints expands the doctrine of the atonement complementary to the substitutionary atonement concept, including the following:

- ***Suffering in Gethsemane. The Atonement began in Gethsemane and ends with Christ's resurrection. (Christ's agony at Gethsemane Luke 22:44; Doctrine and Covenants 19:16-19; Mosiah 3:7; Alma 7:11-13.*** Christ described this agony in the Doctrine and Covenants as follows: "[The] suffering caused myself, even God [Christ], the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit..." (Doctrine and Covenants 19:18).
- ***The relationship of justice, mercy, agency, and God's unconditional love. Christ's infinite atonement was required to satisfy the demands of justice based on eternal law, rendering Him Mediator, Redeemer, and Advocate with the Father.*** Thus, he proffers divine mercy to the truly penitent who voluntarily come unto him, offering them the gift of his grace to "lift them up" and "be perfected in Him" through his merits (2 Nephi 2 and 9; Alma 12, 34, and 42; Moroni 9:25; 10:33; compare Isaiah 55:1-9).
- ***No need for infant baptism. Christ's atonement completely resolved the consequence from the fall of Adam of spiritual death for infants, young children and those of innocent mental capacity who die before an age of self-accountability, hence all these are resurrected to eternal life in the resurrection. However, baptism is required of those who are deemed by God to be accountable for their actions (Moroni 8:10-22)***
- ***Empathetic purpose.*** Christ suffered pain and agony not only for the sins of all men, but also to experience their physical pains, illnesses, anguish from addictions, emotional turmoil and depression, "that His bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities" (Alma 7:12; compare Isaiah 53:4).

"The word [atonement] describes the setting 'at one' of those who have been estranged, and denotes the reconciliation of man to God. Sin is the cause of the estrangement, and therefore the purpose of the atonement is to correct or overcome the consequences of sin" ("Atonement" entry of the Bible Dictionary in the LDS version of the King James Bible).

Youtube video - Walter Martin on Mormonism at Brigham City, UT (June 1985)

3.1.4 Our Criticisms.**3.1.4.1 False Theology Proper.**

The Godhead is not a shared office. The person of the Son of God existed from eternity (See section 3.2.5, below). He therefore is not and cannot be Satan's brother (a created being) as is stated in Mormon 'theology'. Their 'theology has been pieced together from the musings of several False Prophets, along with a Horrible Hermeneutic when applied to the Bible. 1 Cor 2:14.

As to their False Prophets, Joseph and Brigham as well as others previously mentioned, above, in their literature, when declaring the Adam god theory, forgo all right to being heard. Their Book of Mormon and Doctrine And Covenants, need to be replaced with only the Bible. Joseph Smith's ramblings came from information he fumbled from the Bible and either an evil demon (Moron-I) or his own fertile (furtive) imagination. As has been shown, above, Joseph Smith, Brigham Young, and the entire Mormon Caudry are Frauds; possibly Demon possessed or controlled. Anyone in that organization needs Salvation by an Imputed Righteousness obtained by a Proper Faith in Jesus The Messiah, The Eternal Son Of God. 1 Cor 15:1-8.

As William E. Berrett stated: "The Holy Ghost is s person. Unlike the Father and the Son **who have bodies of flesh and bone.**" vs. Jo 4:23-24; Lu 24:37, 39;

From their own writings there are a plurality of gods:

“And I, THE LORD GOD, planted a garden eastward in Eden, . . . “	“And THE GODS planted a garden in Eden, . . . “
(Moses 2:1, 10, 25; 3:8	(Ab. 3:15; 4:3, 10, 25; 5:8)

3.1.4.2 False Bibliology.

The Book of Mormon vs. Sola Scriptura. The Canonical 66 books comprising the Old and New Testaments. Isa 8:20; Mt 5:17; Ro 8:7; Heb 1:2, etc. Please see Appendix A - Bibliology - Revelation, Inspiration, Illumination - A Pattern Of Evidence.

3.1.4.3 False Soteriology.

Works, Baptism for the dead, . . . vs. Justification by faith in the Substitutionary Sacrifice of our LORD Jesus The Messiah, for our sins (not the nature) results in being Born Again. Joh 3:3, Joh 3:7; 1Pe 1:23. Rom 4:23-5:1. 1 Cor 15:1-8. Their second article of faith indicates their ignorance of Biblical information. it reads:

{ We believe that **men will be punished for their own sins, and not for Adam's transgression.** }

Believers and Unbelievers will be judged according to their Works. (e.g., 2 Cor 5:10 for the 'we' that is, believers; and Rev 20:11-15 for the unbelievers. Every one who comes up before the Great White throne is cast into the Lake of Fire.) The believers go to heaven with their rewards, the Unbelievers are cast into the Lake of fire. The sins (acts) of the sin nature are not a factor revealed in Scripture since Jesus the Messiah, the Only-Begotten Son of God, died for the sins of the whole world. 1 Jo 2:1-2. This makes God completely fair. Sins are no longer an issue but only the New Birth determines which judgment an individual is destined, i.e. being created anew In Christ.

3.1.4.4 False Anthropology.

Man's spirit [Heb. רוּחַ ruwach; Grk πνεῦμα pneuma] came not through Adam and Eve, but was generated in eternity past by God. Ro 8:1, 2, 4, 5, 6, 9, 10, 11, 13-16, 23, 26-27; 1Co 2:12,14; 3:16, 6:20; 12:7 (every believer), 12:13; 2 Co 1:22, 5:5; Eph 1:1-14.

Man's Soul [Heb. נֶפֶשׁ nephesh; Grk ψυχή psuche: Soul sometimes body Ge 2:7 Mat 10:28] The portion of man controlling his being, was 'breathed' into him at his creation. Gen 1:26-31, 2:7.

Man's Body [Heb. בָּשָׂר basar; Grk σῶμα soma: Body, the physical part of men and animals, and the ability to reproduce after his kind was given to man, Gen 2:21-24, 3:16-24. Note also Is 10:18, Mat 10:28.

Inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being about 6 feet in height.^b

{Being a friend of astronaut Jim Irwin, he didn't see any of the inhabitants Ole Joe talked about; }

^a Adam Clark, Commentary Vol I, pg. 36.

^b From the Journal of Oliver B. Huntington Joseph Smith is recorded as making this statement.

3.2 The Watchtower Society of Jehovah's Witnesses.

3.2.1 They are dedicated to God to do his will

It is of vital importance to them that **their beliefs be based on the Bible** and not on mere human speculations or religious creeds. They feel as did the apostle Paul when he expressed himself under inspiration: "Let God be found true, though every man be found a liar." (Romans 3:4, *New World Translation**) When it comes to teachings offered as Biblical truth, the Witnesses strongly endorse the course followed by the Bereans when they heard the apostle Paul preach: "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) **Jehovah's Witnesses believe that all religious teachings should be subjected to this test of agreement with the inspired Scriptures**, whether the teaching is offered by them or by someone else. They invite you—urge you—to do this in your discussions with them.

3.2.2 They believe the Bible is God's Word.

From this it is apparent that Jehovah's Witnesses believe in the Bible as the Word of God. They consider its 66 books to be inspired and historically accurate. What is commonly called the New Testament they refer to as the Christian Greek Scriptures, and the Old Testament they call the Hebrew Scriptures. They rely on both of these, the Greek and the Hebrew Scriptures, and take them literally except where the expressions or settings obviously indicate that they are figurative or symbolic. They understand that many of the prophecies of the Bible have been fulfilled, others are in the course of fulfillment, and still others await fulfillment.

3.2.3 Their Name.

Jehovah's Witnesses? Yes, that is the way they refer to themselves. It is a descriptive name, indicating that they bear witness concerning Jehovah, his Godship, and his purposes. "God," "Lord," and "Creator"—like "President," "King," and "General"—are titles and may be applied to several different personages. But "Jehovah" is a personal name and refers to the almighty God and Creator of the universe. This is shown at Psalm 83:18, according to the King James Version of the Bible: "That men may know that thou, whose name alone is JEHOVAH, are the most high over all the earth."

God's Personal Name In Ancient Hebrew



The name Jehovah (or Yahweh, as the Roman Catholic *Jerusalem Bible* and some scholars prefer) appears almost 7,000 times in the original Hebrew Scriptures. Most Bibles do not show it as such but substitute "God" or "Lord" for it. However, even in these Bibles, a person can usually tell where the original Hebrew text uses Jehovah because in those places the substituted words are

written in large and small capitals, thus: GOD, LORD. Several modern translations do use either the name Jehovah or the name Yahweh. Hence, the *New World Translation* reads at Isaiah 42:8, "I am Jehovah. That is my name."

3.2.3.1 The name as related to a courtroom drama.

The Scriptural account that Jehovah's Witnesses draw on for their name, is in the 43rd chapter of Isaiah. There the world scene is viewed as a courtroom drama: The gods of the nations are invited to bring forth their witnesses to prove their claimed cases of righteousness or to hear the witnesses for Jehovah's side and acknowledge the truth. Jehovah there declares to his people: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour."—Isaiah 43:10, 11, *American Standard Version*.

Jehovah God had witnesses on earth during the thousands of years before Jesus was born. After Hebrews chapter 11 lists some of those men of faith, Hebrews 12:1 says: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us." Jesus said before Pontius Pilate: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." He is called "the faithful and true witness." (John 18:37; Revelation 3:14) Jesus told his disciples: "You will receive power when the Holy Spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Acts 1:8.

3.2.4 Their Number.

Hence, some 6,000,000 persons today who are telling the good news of Jehovah's Kingdom by Christ Jesus in over 230 lands feel that they properly refer to themselves as Jehovah's Witnesses.

3.2.5 Our Criticisms.

Sounds good, but once again, we see a large number of people running around telling people about a God they don't know. How could I say such a thing? Who is this Jesus, The Son of God? The witnesses say the Word *was a god*. NWT John 1:1. Now, apart from them here admitting to polytheism, let us look at the Greek Text of John 1:1, so we have our Berean eyes on. The following is from my text on Hermeneutics, section 3.1:

In Jo 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s) - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads:

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

The AV reads:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

- Note: The imperfect active indicative verb, ἦν > εἰμι: to be, used three times in this verse, denotes a process going on without any indication as to beginning or completion of the process. The lack of the article (the) in the translated phrase "and the Word was God" is required because of (at least) **two very important rules of Greek syntax**.

(1) In order to determine the subject of a Greek sentence or clause containing an equative (state of being) verb the following rules must be invoked in their listed priorities.

- i) If one of the two substantives is a proper name, then it is the subject.
- ii) If one of the two substantives has the article, then it is the subject.**
- iii) If one substantive is more definite, then it is the subject.
- iv) If one substantive has been previously mentioned, then it is the subject.
- v) If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the second rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

(2) The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, [θεὸς: God,] which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last [λόγος: Word], in a sentence or clause. The rendering of the clause would thus be rendered "and the Word was God".

Finally, this sentence states that at the time of beginning, [Ἐν ἀρχῇ], the Word, [ὁ λόγος], already was in existence and was on a plain of equality [πρὸς τὸν θεόν]: face-to-face with God.

Now notice the confession of Thomas concerning our LORD's Person:

Joh 20:27 Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, **My Lord and my God.**

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed:
blessed are they that have not seen, and yet have believed.

Look now you Bereans verse 28 in the Greek text (Parsed):

28 και <2532> {CONJ} απεκριθη <611> (5662) {V-ADI-3S} θωμας <2381> {N-NSM}
και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} αυτω <846> {P-DSM} ο
<3588> {T-NSM} κυριος <2962> {N-NSM} μου <1473> {P-1GS} και <2532>
{CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} μου <1473> {P-1GS}

A very literal rendering of verse 28 reads:

28 And answered Thomas and said to Him, **THE Lord of Me** and **THE God of Me**.
Notice the articles in front of God and Lord.

Finally, consider a verse often used by Christians in a Gospel presentation from:

Rom 10:9 That if thou shalt confess with thy mouth the **Jesus** (*as* or *is*; supplied probably
'is'.) **is Lord**, and shalt believe in thine heart that God hath raised him from the
dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth
confession is made unto salvation.

The Greek of verse 9 looks like:

Rom 10:9 οτι {CONJ} εαν {COND} ομολογησης {V-AAS-2S} εν {PREP} τω {T-DSN}
στοματι {N-DSN} σου {P-2GS} κυριον {N-ASM} ιησουν {N-ASM} και
{CONJ} πιστευσης {V-AAS-2S} εν {PREP} τη {T-DSF} καρδια {N-DSF} σου
{P-2GS} οτι {CONJ} ο {T-NSM} θεος {N-NSM} αυτον {P-ASM} ηγειρεν {V-
AAI-3S} εκ {PREP} νεκρων {A-GPM} σωθηση {V-FPI-2S}

Verse 9 would be better translated as:

Rom 10:9 That if you will confess with your mouth **Jesus is Lord**, and shall believe in
your heart that God has raised him from the dead, you shall be saved!

This would be a 'killing - capital' verse for a Jew in those days to confess. The Greek word
κυριον {N-ASM} < κυριος: LORD, is the same Greek word that translated the Hebrew

Tetragrammeton יהוה: LORD in the Septuagint, LXX (Greek translation of the Hebrew
Scriptures by Jewish elders in approx. 200 BCE.) The Septuagint was the Bible used by the

NT Apostles for the most part. Anyway in the LXX, the Tetragrammeton יהוה was
translated κυριος, 6156 times! **Now put that in your Berean and smoke it!**

3.3 Christian Science – Or Mary Baker Eddy, A Jezebel Of The 19th Century.

We see, here, another 19th century Gnostic cult. It is neither Christian or Scientific.

{Some of the following is from Wikipedia, the free encyclopedia.}

3.3.1 Introduction.

Christian Science is a system of religious thought and practice derived from the writings of Mary Baker Eddy and the Bible. It is practiced by members of the Church of Christ, Scientist, as well as some others who are nonmembers. Its central texts are the Bible and the Christian Science textbook, *Science & Health with Key to the Scriptures* by Mary Baker Eddy. In the textbook, she describes the teachings and healings of Jesus as a complete and coherent science which was demonstrated and proven through his healings. Mary Baker Eddy spent the two years prior to the publication of *Science & Health* documenting evidence for the healing of various diseases and other physical ailments. In the chapter "Fruitage," accounts of healing stated to be accomplished mainly by reading *Science and Health* are given (the chapter was appended to a much later edition than the original). Christian Science asserts that humanity and the universe as a whole are, in their true being, spiritual rather than material and **that goodness and truth are real**, whereas **evil and error are illusory aspects of material existence** Christian Scientists believe that through prayer, knowing and understanding, all things are possible for good through God.

Mary Baker Eddy wrote that she learned the Christian Science method of healing as she recovered from an injury in 1866 after reading a Bible passage describing one of Jesus' healings. **She believed that Jesus Christ's way of healing is available to all people, now as much as in biblical times**. After this recovery, she studied the Bible for many years and documented her understanding in **the Christian Science textbook titled *Science and Health with Key to the Scriptures***, copyrighted in 1875 and still in print today. The Bible and *Science and Health* are the foundation for Christian Science beliefs. "She concluded that **Jesus was the practical demonstration of the spiritual power, a master healer who saved humans from sin, sickness, and death**. His miracles were 'natural demonstrations of divine power,' a force available to anyone with correct knowledge."

3.3.2 Beliefs and practices.

At the core of Christian Science is the claim that God and God's creation are entirely good and spiritual. Christian Scientists interpret literally the Biblical teaching that God is both good and almighty, and follow this to what they believe is a logical conclusion: **that any form of evil is God's opposite and so must necessarily be unreal. Hence sin, disease and death are illusions, which when seen through, can be overcome – not just conceptually but in actual experience, through healing**. Healing comes about as the human experience approximates more closely to the underlying, perfect spiritual reality. **Christian Scientists hold that the reality of being and of all that God makes is spiritual, not material. They see this spiritual reality as the only reality and all else as illusion or "error."** Christian Science acknowledges that all people seem to be experiencing a material existence, but holds that this material existence ultimately yields to a true, spiritual understanding of God and creation. They believe that this recognition of spiritual reality is how healing through prayer is possible.

Prayer, from the Christian Science perspective, does not ask God to intervene but is rather a process of learning more of God's spiritual reality – "awakening mortal thought," by degrees, to spiritual truth. Christian Scientists believe that the effect of this spiritualization of thought is shown in healing – physical, emotional, and otherwise.

3.3.3 Theology.

Christian Science addresses the theological problem of evil by **teaching that evil is unreal and an illusion. Neither Genesis, nor the rest of the canon ever mention Adam as having awakened. This awakening is considered to be the "Christian Science revolution in thought"**. Christian Scientists believe that **if the belief in evil is replaced by the understanding of the true universality of good, one's perception will also change, rendering the question "where did evil originate?" meaningless.**

3.3.3.1 Christian Science differs from conventional Abraham theology.

Christian Science differs from conventional Abraham theology as it **regards God as both Father and Mother. This does not refer to any anthropomorphic characteristics, but to a concept of God that has qualities traditionally considered feminine (gentleness, compassion, nurturing and so on) and qualities traditionally considered masculine (strength, support, protection etc.).** According to Christian Science, every person in their true spiritual selfhood as created in God's image or as God's reflection embodies these qualities as well.

While some Christian Science teachings are unorthodox from the point of view of conventional Christian theology, as in the **rejection of substitutionary atonement** (see also penal substitution) and of **Hell as a place of eternal punishment** (see also Gehenna), others are orthodox – acceptance of the Virgin Birth, and of the Resurrection of Jesus. Christian Science is presented as a resurgence of primitive Christianity^a as a demonstrable scientific system.

3.3.3.2 Christ and the Trinity.

Christian Science distinguishes between "Jesus" the man, and "Christ" the divine manifestation. In considering the question of the relationship between divinity and humanity in reference to Christ Jesus, it is important to consider the Christian Science definition of God as "The great I AM." "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."

In Christian Science, Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error." Christ is completely divine and spiritual, but not material. Jesus, the son of God, therefore embodied Christ to such a degree that he, and he alone, can carry the title *Christ*. As a corporeal being, however, he was not the totality of Christ. **Christian Scientists argue that Jesus never claimed to be God and that he implicitly denied it in Matthew 19:16–17.**

Mary Baker Eddy claims that her teaching reconciles Judaism and Christianity: "...today, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's

^a It seems in most of these cults, they all want to go 'primitive'. Unfortunately for their followers they should instead have gone BIBLICAL.

belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God."

Mary Baker Eddy writes, "Throughout all generations both before and after the Christian era, **the Christ, as the spiritual idea – the reflection of God** – has come with some measure of power and grace to all prepared to receive Christ, Truth", and Christian Scientists believe that even today, the Christ continues to come to people, giving them a greater understanding of their wholly spiritual identity through healing and the destruction of sin.

The Trinity in Christian Science is found in the unity of God, Christ, and divine Science, or: **"God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter."** (This differs from the traditional Christian view defined in the Athanasian Creed).

3.3.3.3 The Atonement.

In the chapter "Atonement and Eucharist" of Science and Health with Key to the Scriptures, Mary Baker Eddy writes, "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life and Love." **By Christ's atonement, man is reconciled to God, rather than God being reconciled to man.** In the same chapter, she writes that **"Justice requires reformation of the sinner.... One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made.**

3.3.3.4 The Hereafter.

There is no concept of eternal punishment in Christian Science: hell and heaven are both regarded as states of thought. Death is not necessary for the experience of heaven: heaven or harmony can be experienced here and now to the extent that one's thought is elevated to a spiritual level. Indeed, Christian Science teaches that death itself is an illusion, and that it can, and will, be ultimately conquered through the conquest of sin, as taught by Christ Jesus and exemplified in his life. A person who seems to die does not "go" anywhere: he/she simply adjusts to another level of consciousness which is inaccessible to those they have left behind. Mary Baker Eddy states **"Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man."** She believed however that God is "a law of justice as well as of mercy" and that it is **not possible either for sinners or the just to receive their full reward in the human experience:** "It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing." She was scathing in regard to conventional religious views of the hereafter, as well as of their broader social consequences: **"If changeableness that repenteth itself; partiality that elects some to be saved and others to be lost, or that answers the prayers of one and not of another; if incompetency that cannot heal the sick, or lack of love that will not; if unmercifulness, that for the sins of a few tired years punishes man eternally, – are our conceptions of Deity, we shall bring out these qualities of character in our own lives and extend their influence to others."**

Near death experiences are accepted by Christian Scientists as evidence of the hereafter, and have been known to them at least since the 19th Century. According to Wikipedia's article on the subject, the modern public interest in Near death experiences (qv)^a began somewhere between 1975 and 1981. Mary Baker Eddy writes that persons in the process of passing on may see and call the names of those who have passed before them. **However, Christian Scientists do not believe that it is possible to communicate with so-called "spirits of the dead", and so do not believe in, or participate in Spiritualistic séances.**

3.3.4 Response To Claims Of Christian Science.

3.3.4.1 Section 3.3.1 Introduction.

See: Goedicke suggests four basic propositions for Gnostic beliefs, section 3.1 ff, above.

3.3.4.2 Section 3.3.3 Theology.

It also renders Is 14 and Ezek 28, Rom 1-5, meaningless! Were any folks saved prior to MBE?

3.3.4.3 Section 3.3.3.2 Christ and the Trinity.

Jews took up stones to kill him because He in fact, made Himself equal with God! We see this again quite clearly in Rev 1:5-8, first in English and then in Parsed Greek.

Rev 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 1:5 και {CONJ} απο {PREP} ιησου {N-GSM} χριστου {N-GSM} ο {T-NSM} μαρτυς {N-NSM} ο {T-NSM} πιστος {A-NSM} ο {T-NSM} πρωτοτοκος {A-NSM-S} των {T-GPM} νεκρων {A-GPM} και {CONJ} ο {T-NSM} αρχων {N-NSM} των {T-GPM} βασιλειων {N-GPM} της {T-GSF} γης {N-GSF} τω {T-DSM} αγαπωντι {V-PAP-DSM} ημας {P-IAP} και {CONJ} λουσαντι {V-AAP-DSM} ημας {P-IAP} απο {PREP} των {T-GPF} αμαρτιων {N-GPF} ημων {P-IGP} εν {PREP} τω {T-DSN} αιματι {N-DSN} αυτου {P-GSM}

6 και {CONJ} εποιησεν {V-AAI-3S} ημας {P-IAP} βασιλειαν {N-ASF} ιερεις {N-APM} τω {T-DSM} θεω {N-DSM} και {CONJ} πατρι {N-DSM} αυτου {P-GSM} αυτω {P-DSM} η {T-NSF} δοξα {N-NSF} και {CONJ} το {T-NSN} κρατος {N-NSN} εις {PREP} τους {T-APM} αιωνας {N-APM} των {T-GPM} αιωνων {N-GPM} αμην {HEB}

7 ιδου {V-2AMM-2S} ερχεται {V-PNI-3S} μετα {PREP} των {T-GPF} νεφελων {N-GPF} και {CONJ} οψεται {V-FDI-3S} αυτον {P-ASM} πας {A-NSM} οφθαλμος {N-NSM} και {CONJ} οιτινες {R-NPM} αυτον {P-ASM} εξεκεντησαν {V-AAI-3P} και {CONJ} κοπονται {V-FDI-3P} επ {PREP} αυτον {P-ASM} πασαι {A-NPF} αι {T-NPF} φυλαι {N-NPF} της {T-GSF} γης {N-GSF} ναι {PRT} αμην {HEB}

^a Comes from the Latin phrase "quod vide." meaning "which see", i.e. Wikipedia article.

8 εγω {P-INS} εμι {V-PAI-IS} το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} λεγει {V-PAI-3S} {The rest of verse follows below in clause form}

κυριος {N-NSM}: LORD. The Greek word translating **יהוה**, 6156 times in the LXX.

ο {T-NSM} **θεος** {N-NSM}: The GOD

ο {T-NSM} **ων** {V-PAP-NSM}: The One Who IS; Ex 3:14 LXX.

και {CONJ} **ο** {T-NSM} **ην** {V-IAI-3S}: and The one Who WAS, Jo 1:1 & 1 Jo 1:1

και {CONJ} **ο** {T-NSM} **ερχομενος** {V-PNP-NSM}: and The One Who Is COMING^a

ο {T-NSM} **παντοκρατωρ** {N-NSM}: The ALMIGHTY.

3.3.4.4 Section 3.3.3.3 The Atonement.

That section (3.3.3.3) was a clear attempt to refute the Biblical statements of the substitutionary atonement of Jesus, the Messiah, for the sins of men. As in:

Ro 5:6 For when we were yet without strength, in due time Christ died for the ungodly. {in due time: or, according to the time}

Ro 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Ro 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Ro 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Ro 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. {charitably: Gr. according to charity}

1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

2Co 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.

3.3.4.5 Section 3.3.3.4 The Hereafter.

That section (3.3.3.4) is a direct attempt to remove the penalty for sin and sins from the Biblical text. As has been mentioned above, in Section 2.0, and Figure 02.00.03, Hell is real and is a Biblical Doctrine. We see this in:

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for

^a . 2 Jo 1:7 For many deceivers are entered into the world, **who confess not** that Jesus Christ is **coming in the flesh**. This is a deceiver and an antichrist. Grk. **ερχομενον** {V-PNP-ASM} **εν** {PREP} **σαρκι** {N-DSF}.

- the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*
- 5 *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*
- 6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*
- 7 *And when the thousand years are expired, Satan shall be loosed out of his prison,*
- 8 *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*
- 9 *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*
- 10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*
- 11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*
- 12 ***And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.***
- 13 *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. {hell: or, the grave}*
- 14 ***And death and hell were cast into the lake of fire. This is the second death.***
- 15 *And whosoever was not found written in the book of life was cast into the lake of fire.*

Or, as the quaint phrase goes: “**Born once die twice. Born twice die once!**”

And notice the Judge:

Joh 5:21 *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.*

22 ***For the Father judgeth no man, but hath committed all judgment unto the Son:***

23 ***That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.***

3.4 Christadelphianism – A Cult.

3.4.1 Introduction.

The **Christadelphians** (a word created from the Greek for "Brethren in Christ"; cf. Colossians 1:2 — "*brethren in Christ*") are a Christian group that developed in the United Kingdom and North America in the 19th century. **The name was coined by John Thomas, who was the group's founder. Christadelphians hold a view of Biblical Unitarianism.**

Although no official membership figures are published, the Columbia Encyclopedia gives an estimated figure of 50,000 Christadelphians, who are spread across approximately 120 countries; there are established churches (or *ecclesias*, as they are often called) in many of those countries, along with isolated members. Census statistics are available for some countries. Estimates for the main centers of Christadelphian population are as follows: United Kingdom (18,000), Australia (9,987), Malawi (7,000), United States (6,500), Mozambique (5,300), Canada (3,375), New Zealand (1,782), Kenya (1,700), India (1,300), Tanzania (1,000), and Philippines (1,000). This puts the figure at around 60,000.

3.4.2 History.

3.4.2.1 Nineteenth century.

The Christadelphian religious group traces its origins to Dr John Thomas (1805–1871), who migrated to North America from England in 1832. Following a near shipwreck he vowed to find out the truth about life and God through personal Biblical study. Initially he sought to avoid the kind of sectarianism he had seen in England. In this he found sympathy with the rapidly emerging **Restoration Movement in the United States of America at the time**. **This movement sought for a reform based upon the Bible alone as a sufficient guide and rejected all creeds.** However this liberality eventually led to dissent as John Thomas developed in his personal beliefs and started to question mainstream orthodox Christian beliefs. Whilst the Restoration Movement accepted Thomas's right to have his own beliefs, when he started preaching that they were essential to salvation, it led to a fierce series of debates with a notable leader of the movement, Alexander Campbell. John Thomas believed that scripture, as God's word, did not support a multiplicity of differing beliefs, and challenged the leaders to continue with the process of restoring first century Christian beliefs and correct interpretation through a process of debate^a. The history of this process appears in the book *Dr. Thomas, His Life and Work* (1873) by a Christadelphian, Robert Roberts.

During this period of formulating his ideas he was baptised twice, the second time after renouncing the beliefs he previously held. His new position was based on a new appreciation for the reign of Christ on David's throne. It was this abjuration of his former beliefs that eventually led to the Restoration Movement disfellowshipping him when he toured England and they became aware of his abjuration in the United States of America.

The Christadelphian community in Britain effectively dates from Thomas's first lecturing tour (May 1848 – October 1850). His message was particularly well received in Scotland, and Campbellite, Unitarian and Adventist friends separated to form groups of "Baptised Believers". Two thirds of ecclesias, and members, in Britain before 1864 were in Scotland. In 1849, during his tour of Britain he completed (a decade and a half

^a Debate, rather than Hermeneutical Controlling Principles.

David Handley of Maldon returned to the main grouping, and the group gradually died out.

In the 1950s Turney's cause, and the name of the group, were revived by Ernest Brady.

- In 1885, the Suffolk Street Fellowship was formed over the inspiration of the Bible. Robert Ashcroft, a leading member, wrote an article which challenged Christadelphian belief in plenary inspiration and which, although he himself left, led to a division in the main body. One group formed a new ecclesia which later met in Suffolk Street, Birmingham. Other ecclesias throughout the world which supported them became known as the "Suffolk Street fellowship" to distinguish itself from the group they were separated from, which became known as the "Temperance Hall fellowship". The main magazine of this group from 1884–1957 was *The Fraternal Visitor*, whose editors included J.J. Bishop and J.J. Hadley (d.1912), then Thomas Turner, and finally Cyril Cooper (till reunion in 1957).
- **In 1898, the Unamended Fellowship was separated from as a result of differing views on who would be raised to judgment at the return of Christ.** The majority of Christadelphians believe that the judgment will include anyone who had sufficient knowledge of the gospel message, and is not limited to baptized believers. The majority in Britain, Australia and North America amended their statement of faith accordingly. Those who opposed the amendment in North America became known as the "Unamended fellowship" and allowed the teaching that God either could not or would not raise those who had no covenant relationship with him. Opinions vary as to what the established position was on this subject prior to the controversy. In North America those who continued to associate with Britain on the basis of the amended 1898 statement became known as the Fellowship, in contrast to the Unamended Fellowship, who took their lead from the *Christadelphian Advocate* Magazine of Thomas Williams of Chicago.
- **In 1923, the Berean Fellowship was formed, as a result of varying views on military service in Britain, and on the atonement in North America. In 1942 the Bereans again divided over marriage and divorce with the stricter party forming the Dawn Fellowship. The majority of the North American Bereans re-joined the main body of Christadelphians in 1952; though a small number continue as a separate community to the present day.**

3.4.2.2 Twentieth century.

The Christadelphian position on conscientious objection came to the fore with the introduction of conscription during the First World War. Varying degrees of exemption from military service were granted to Christadelphians in the United Kingdom, Canada, New Zealand and the United States. In the Second World War, this frequently required the person seeking exemption to undertake civilian work under the direction of the authorities.

During the Second World War the Christadelphians in Britain assisted in the Kindertransport, helping to relocate several hundred Jewish children away from Nazi persecution and founding a hostel Elpis Lodge. **In Germany the small Christadelphian community founded by Albert Maier went underground from 1940–1945, and a leading brother, Albert Merz, was imprisoned as a conscientious objector and later executed.**

The emphasis on the restoration of truth has led to a history of division and schism that many have felt unpleasant and that has divided friends and families. Moves have been made to try to solve them with some success. In the early 1950s the majority of the

Berean Fellowship re-joined the Temperance Hall Fellowship, with the remainder continuing as a separate community. In 1957–1958, there was further reunion with the Suffolk Street Fellowship, which had already incorporated many of the Unamended Fellowship outside North America. This re-united group, which now included the large majority of Christadelphians, became known as the Central fellowship named after the Birmingham Central ecclesia. In Australia and New Zealand a union occurred in 1958 between the Central fellowship and the Shield fellowship (which was allied to the Suffolk Street fellowship) through an understanding expressed in a document called the Cooper-Carter Addendum. Those who held that the reasons for separation from the Suffolk Street Fellowship remained, opposed the re-union and formed the Old Paths Fellowship. There is also some co-operation between the Central (Amended) and Unamended Fellowships in North America – most recently in the Great Lakes region, where numerous Amended & Unamended ecclesias have opened fellowship to one another despite the failure of wider attempts at re-union under the North American Statement of Understanding (NASU) in recent years.

Despite success in reuniting large sections of the wider Christadelphian community and periodic efforts at reuniting smaller offshoots, there are still a number of groups who remain separate from other bodies of Christadelphians. These include the **Berean Fellowship, the Dawn Fellowship, the Old Paths Fellowship, the Companion Fellowship and the Pioneer Maranatha Fellowship** However, Dawn Christadelphians and the former Lightstand Fellowship in Australia united in November 2007. **Most of the divisions still in existence within the Christadelphian community today stem from further divisions of the Berean fellowship.**

3.4.2.3 Today.

The post-war, and post-reunions, period saw an increase in co-operation and interaction between ecclesias, resulting in the establishment of a number of week-long Bible schools and the formation of national and international organizations such as the Christadelphian Bible Mission (for preaching and pastoral support overseas), the Christadelphian Support Network (for counseling), and the Christadelphian Meal-A-Day Fund (for charity and humanitarian work).

The period following the reunions was accompanied by expansion in the developing world, which now accounts for around 40% of Christadelphians.

3.4.3 Organization.

3.4.3.1 Fellowships today.

Since the reunions in UK and Australia in 1957 two generations of Christadelphians have grown up with little awareness of the existence of the minority "fellowships", or awareness that the main group is called "Central" by the minority groups. Parallel with this generational change, the articles and books on the doctrine and practice of fellowship with the main "Central" grouping now reject the notion itself of separate "fellowships" among those who recognise the same baptism as "schism". A third significant change, outside North America, has been the shrinking of the minority "fellowships" due to defection to the main group and natural causes. According to Bryan Wilson functionally the definition of a "fellowship" within Christadelphian History has been mutual or unilateral exclusion of groupings of ecclesias from the breaking of bread. This functional definition still holds true in North America, where two other sizeable groups, Unamended Christadelphians and

For each fellowship, anyone who publicly assents to the doctrines described in the statement and is in good standing in their "home ecclesia" is generally welcome to participate in the activities of any other ecclesia.

Due to the way the Christadelphian body is organized there is no central authority to establish and maintain a standardized set of beliefs and it depends what statement of faith is adhered to and how liberal the ecclesia is, but there are core doctrines most Christadelphians would accept. In the formal statements of faith a more complete list is found. For instance, in the Central fellowship, the BASF, the standard statement of faith, has 30 doctrines to be accepted and 35 to be rejected.

3.4.4.2 The Bible.

Christadelphians state that their beliefs are based wholly on the Bible, and they accept no other texts as inspired by God. They regard the Bible as inspired by God and, therefore, believe that, in its original form, it was error free (errors in later copies are thought to be due to 'errors of transcription or translation'). Based on this, Christadelphians teach what they believe to be true Bible teaching.

3.4.4.3 God.

They believe that God is the creator of all things and the father of true believers, that he is a separate being from his son, Jesus Christ, and that the Holy Spirit is the power of God used in creation and for salvation. They also believe that the phrase Holy Spirit sometimes refers to God's character/mind, depending on the context in which the phrase appears, but reject the orthodox Christian view that we need strength, guidance and power from the Holy Spirit to live the Christian life, believing instead that the spirit a believer needs within themselves is the mind/character of God, which is developed in a believer by their reading of the Bible (which, they believe, contains words God gave by his Spirit) and trying to live by what it says during the events of their lives which God uses to help shape their character.



Christadelphian Hall in Bath, United Kingdom

3.4.4.4 Jesus.

Christadelphians believe that Jesus is the promised Jewish Messiah, in whom the prophecies and promises of the Old Testament find their fulfilment. They believe he is the Son of Man, in that he inherited human nature (with its inclination to sin) from his mother, and the Son of God by virtue of his miraculous conception by the power of God. Although he was tempted, Jesus committed no sin, and was therefore a perfect **representative sacrifice to bring salvation to sinful humankind**. They believe that God raised Jesus from death and gave him immortality, and he ascended to Heaven, God's dwelling place. Christadelphians believe that he will return to the earth in person to set up the Kingdom of God in fulfilment of the promises made to Abraham and David. This includes the belief that the coming Kingdom will be the restoration of God's first Kingdom of Israel, which was under David and Solomon. For Christadelphians, this is the focal point of the gospel taught by Jesus and the apostles.

3.4.4.5 Salvation.

Christadelphians believe that people are separated from God because of their sins, but can be reconciled to him by becoming disciples of Jesus Christ. This is by belief in the gospel, through repentance, and through baptism by total immersion in water. **They do not believe we can be sure of being saved, believing instead that salvation comes as a result of a life of obedience to the commands of Christ.** After death, **believers are in a state of non-existence, knowing nothing^a until the Resurrection** at the return of Christ. Following the

^a What about Luke 16:11-31, 2 Co 5:8.

judgement at that time, **the accepted receive the gift of immortality**, and live with Christ on a restored Earth, assisting him to establish the Kingdom of God and to rule over the mortal population for a thousand years (the Millennium). Christadelphians believe that the Kingdom will be centered upon Israel, but Jesus Christ will also reign over all the other nations on the earth. Some believe that the Kingdom itself is not worldwide but limited to the land of Israel promised to Abraham and ruled over in the past by David, with a worldwide empire.

3.4.4.6 Life in Christ.

3.4.4.6.1 The Commandments of Christ.

The historic Commandments of Christ demonstrates the community's recognition of the importance of Biblical teaching on morality. Marriage and family life are important. Christadelphians believe that sexual relationships are limited to heterosexual marriage, ideally between baptised believers.

3.4.4.6.2 Rejection of some mainstream doctrines.

Christadelphians reject a number of doctrines held by many other Christians, notably **the immortality of the soul** (see also mortalism; conditionalism), trinitarianism, **the personal pre-existence of Christ**, the baptism of infants, **the personhood of the Holy Spirit** and the present-day possession of the gifts of the Holy Spirit^a (see cessationism). **They believe that the word devil is a reference in the scriptures to sin and human nature in opposition to God, while the word Satan is merely a reference to an adversary (be it good or bad).** According to Christadelphians, these terms are used in reference to specific political systems or individuals in opposition or conflict. **Hell (Hebrew: Sheol; Greek: Hades, Gehenna) is understood to refer exclusively to death and the grave, rather than being a place of everlasting torment (see also annihilationism).** Christadelphians do not believe that anyone will "go to Heaven" upon death. Instead, they believe that only Christ Jesus went to Heaven, and when he comes back to the earth the true believers will live in the Land of Israel which will be the Kingdom of God on Earth. Christadelphians believe the doctrines they reject were introduced into Christendom after the first century in large part through exposure to pagan Greek philosophy, and cannot be substantiated from the Biblical texts.

{Note: *2 Cor 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*}

^a In Christian theology, Cessations is the view that the miraculous gifts of the Holy Spirit, such as tongues, prophecy and healing, ceased being practiced early on in Church history. The opposite of Cessations is Continuations. Cessationists generally believe that the miraculous gifts were given only for the foundation of the Church, during the time between the coming of the Holy Spirit on Pentecost, c. AD 33 (see Acts 2) and the fulfillment of God's purposes in history, usually identified as either the completion of the last book of the New Testament or the death of the last Apostle, i.e. John the Apostle. Its counterpart is Continuationism which believes that the miraculous gifts, i.e., the sign gifts, of the Holy Spirit have been available for use by the church ever since Pentecost... **A Strong Cessationism** denies the possibility of a reemergence of the gifts on grounds of principle; that is, the denial is on a priori grounds: a strong Cessationist would deny the possibility of the existence or a reemergence of genuine God's prophets and healers in the post-Apostolic age, i.e. after the 1st century, no matter what – even if we met prophets or healers who prophesied/healed in the name of Jesus. A strong Cessationist would appeal to the principle of Sola Scriptura, insisting on three propositions: 1. the completion of the canon of the Bible: 2. the infallible and sufficient authority of the Bible: and 3. the perfection of the Scriptures to guide the Church. **A moderate Cessationist** would insist that the new charismatic period is possible only during the Great Tribulation for otherwise the genuine gifts would be in operation before the Tribulation. thus, charismatic gifts could not be rejected on grounds of principle. Moderate Cessationism is compatible with all premillennialist positions (pre-trib, post-trib, mid-trib and pre-wrath).

3.4.4.6.3 Other Historical Groups And Individuals With Some Shared Doctrines.

One criticism of the Christadelphian movement has been over the claim of John Thomas and Robert Roberts to have "rediscovered" scriptural truth. However, although both men believed that they had "recovered" the true doctrines for themselves and contemporaries, **they also believed there had always existed a group of true believers throughout the ages, albeit marred by the apostasy.**

The most notable Christadelphian attempts to find a continuity of those with doctrinal similarities since that point have been geographer Alan Eyre's two books *The Protesters* (1975) and *Brethren in Christ* (1982) in which he shows that many individual Christadelphian doctrines had been previously believed. Eyre focused in particular on the Radical Reformation, and also among the Socinians and other early Unitarians and the English Dissenters. In this way, Eyre was able to demonstrate substantial historical precedents for individual Christadelphian teachings and practices, and believed that the Christadelphian community was the 'inheritor of a noble tradition, by which elements of the Truth were from century to century hammered out on the anvil of controversy, affliction and even anguish'. Although noting in the introduction to 'The Protestors' that 'Some recorded herein perhaps did not have "all the truth" — so the writer has been reminded', Eyre nevertheless claimed that the purpose of the work was to 'tell how a number of little-known individuals, groups and religious communities strove to preserve or revive the original Christianity of apostolic times', and that 'In faith and outlook they were far closer to the early springing shoots of first century Christianity and the penetrating spiritual challenge of Jesus himself than much that has passed for the religion of the Nazarene in the last nineteen centuries'.

Eyre's research has been criticized by some of his Christadelphian peers, and as a result Christadelphian commentary on the subject was subsequently more cautious and circumspect, with caveats being issued concerning Eyre's claims, and the two books, less used and publicized than in previous years.

Nevertheless, all the distinctive Christadelphian doctrines, **down to interpretations of specific verses, can be found particularly among 16th century Socinian writers (e.g. the rejection of the doctrines of the trinity, pre-existence of Christ, immortal souls, a literal hell of fire, original sin)** Early English Unitarian writings also correspond closely to those of Christadelphians. Also, recent discoveries and research have shown a large similarity between Christadelphian beliefs and those held by Isaac Newton who, among other things, rejected the doctrines of the trinity, immortal souls, a personal devil and literal demons. **Even with most source writings of those later considered "heretics" destroyed, evidence can be provided that since the first century CE there have been various groups and individuals who have held certain individual Christadelphian beliefs or similar ones.**

For example:

- **The typical Old Testament belief in unconsciousness till resurrection**, instead of the immortality of the soul, has been held marginally throughout the history of both Judaism and Christianity: such sources include certain Jewish pseudepigraphal works, rabbinical works, Clement of Rome, Arnobius in the third to 4th century, a succession of Arabic and Syrian Christians from the third to the 8th century including Aphrahat, Ephrem, Narsai, Isaac of Nineveh (d.700), and Jacob of Sarug, Jewish commentators such as Abraham Ibn Ezra (1092–1167), Maimonides (1135–1204), and Joseph Albo (1380–1444) and later Christians such as John Wycliffe, Michael Sattler, and many Anabaptists, long before

Martin Luther challenged Roman Catholic views on heaven and hell with his teaching of "soul sleep"

- **The Christadelphian denial of the pre-existence of Christ, and interpretation of verses such as "I came down from heaven" (John 6:38) as relating to the virgin birth and Christ's mission only, are found in the teachings of: the early Jewish Christians, the Ebionites, the Nazoreans (or Nazarenes), the Theodotians of Theodotus the Cobbler (who believed Jesus was supernaturally begotten but a man nonetheless), Artemon, Paul of Samosata, the Pseudo-Clementines, and Photinus (d.376); naturally however, given that non-Trinitarian beliefs were punishable with death from the 4th Century to the 17th, it would be foolish to expect to discover any consistent line of people or groups holding such beliefs. Such attempts become possible only after the Protestant Reformation. Christadelphian Christology is found from the publication of Lelio Sozzini's commentary on John (1561) through to the increasing resistance to the miraculous among English Unitarians after 1800.**

- **The Christadelphian concept of the devil and/or demons is found in a range of early Jewish and later Christian sources** such as: Jonathan ben Uzziel (100s AD); Joshua Ben Karha (135-160); Levi ben Gershon (d. 1344); David Kimchi (1160); Saadia ben Joseph (892-942); Shimon ben Lakish (230-270), Joseph Mede (1640), Jacob Bauthumley (1650), Thomas Hobbes (1651), Lodowick Muggleton (1669), Dr. Anthonie van Dale (1685), Balthasar Bekker (1695), Isaac Newton; Christian Thomasius (1704), Arthur Ashley Sykes (1737), Nathaniel Lardner (1742), Dr. Richard Mead (1755), Hugh Farmer (at least in the account of Christ's temptation; 1761), William Ashdowne (1791), John Simpson (1804) and John Epps (1842)

Organized worship in England for those whose beliefs anticipated those of Christadelphians only truly became possible in 1779 when the Act of Toleration 1689 was amended to permit denial of the Trinity, and only fully when property penalties were removed in the Doctrine of the Trinity Act 1813. This is only 35 years before John Thomas' 1849 lecture tour in Britain which attracted significant support from an existing non-Trinitarian Adventist base, particularly, initially, in Scotland where Arian Socinian and Unitarian (with a small 'u' as distinct from the Unitarian Church of Theophilus Lindsey) views were prevalent.

3.4.4.6.4 Modern "Mainstream" Theology Developing Similar Beliefs.

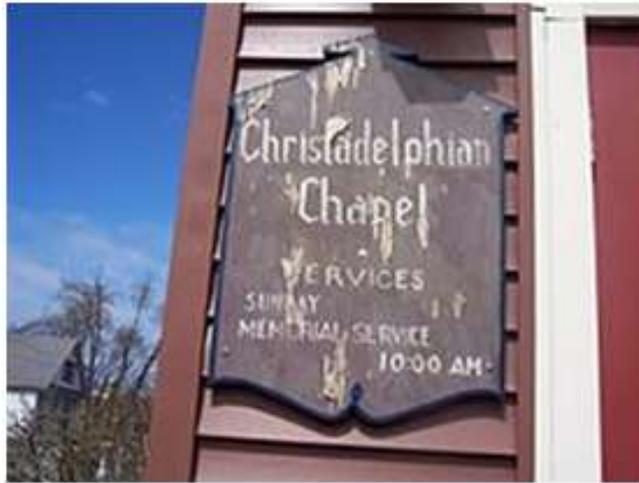
Over the last 100 years some mainstream Christian theologians and Biblical 'scholars' have gradually been developing beliefs which the Christadelphian community has historically held. Example areas are Satan and demons; the atonement; justification; heaven and hell; the state of the dead.

- **The state of the dead:** The majority of standard scholarly Jewish and Christian sources today describe the state of the dead in terms identical or very close to the Christadelphian view.

- **The atonement: The majority Christian interpretation of the Anselmian-Calvinist doctrine of the atonement as penal substitution has been criticized in mainstream Christianity since the 19th century, resulting in increasing rejection of traditional penal substitution.** The Christadelphian distinction between representation and substitution has been noted in the relevant scholarly literature, **and representative participation (an interpretation long held by Christadelphians), is widely considered the original Biblical teaching on the atonement.**

{This Criticism of the Penal Substitutionary Atonement comes from a weakened view of Christ's sacrifice for mans' soul. The Liberal side of Christianity went more toward the moral influence theory of the atonement.}

3.4.4.7 Practices and worship



A sign showing the service times of a Christadelphian ecclesia in Buffalo, New York. Interestingly, **the Christadelphians worship service** resembles that of another group formed in Dublin and Northern England through the ministries of one Ex-Anglican Curate, John Nelson Darby. **Although doctrinally different in many essentials**, the outward form is similar, except that in most Brethren Assemblies, no musical instruments are used in the Morning (Sunday) Worship service. {Except for the song leaders occasional use of a pitch-pipe, NEC}

3.4.5 Our Criticisms.

3.4.5.1 The Mortality Of The Human Soul.

The mortality of the human soul. vs Its Immortality - Rom 8:28-39; 1 The 5:23; Body, Soul, Spirit; Heb 4:12 Soul, Spirit, Body (Joints and Marrow); see Fig 02.00.01

3.4.5.2 Their Denial Of The Personal Pre-Existence Of Christ.

They Deny The personal pre-existence of Christ. vs. Psm 2; Jo 1:1-5; Acts 7:30-39; Col 1:12-22; Heb 1:1-8; Rev 22:12-21.

3.4.5.3 They Deny The Personhood Of The Holy Spirit.

They deny the personhood of the Holy Spirit. vs. Section 2.0.1, 7. A.

3.4.5.4 They Deny The Person Of Satan.

The devil is not a fallen angel but an adversarial person or system whether good or bad. vs. The Adversary and Accuser of Believers note: Heb. Adversary = Satan, Job 1:6, 31:35; Zec 3:1; 1Ti 5:14; 1Pe 5:8; Re 12:10.

3.4.5.5 They Deny The Biblical Doctrine Of Hell.

Hell is merely death or the grave – not everlasting torment. vs. Heb 9:27, Rev 20:

3.4.5.6 Atonement By Representative Participation.

Atonement By Representative Participation. vs. Penal Substitution; the widest held substitutionary theory in the West is the penal substitution model. Both the penal satisfaction theory and Anselm's satisfaction theory hold that only human beings can rightfully repay the debt (to God's honour [Anselm] or to God's justice [penal substitution] which was incurred through their wilful disobedience to God. Since only God can make the satisfaction necessary to repay it, therefore God sent the God-man, Jesus Christ, to fulfil both these conditions. Christ is a sacrifice by God on behalf of humanity, taking humanity's debt for sin upon himself, and propitiating God's wrath.

3.4.5.7 Believers Do Not Go To Heaven When They Die.

But consider 1 Cor 15:1-58; 2 Cor 5:8; 1 Th 4:13-18; 2 Th 2:1-3a;

3.5 est - (Erhard Seminars Training) Now The Landmark Education.

3.5.1 Introduction And Background.

Erhard Seminars Training, now the Landmark Education, founded by **Werner Hans Erhard** (born **John Paul Rosenberg**, September 5, 1935) is an author of transformational models and applications for individuals, groups, and organizations. He is currently writing about integrity, performance and leadership and has lectured at (among others) Harvard, Yale, USC, the University of Rochester and Rotterdam School of Management

Erhard was first known for "The est Training" (1971–1983) and "The Forum" (1984–1991), which were offered to the public through an organizational structure that included Erhard Seminars Training Inc. (1971–1975), est, an educational corporation (1975–1981), and Werner Erhard & Associates (WEA, 1981–1991). Erhard, along with John Denver, Robert W. Fuller, and others, founded The Hunger Project in 1977.

In 1991, Erhard retired from business, sold his then-existing intellectual property to a group of his former employees (who formed Landmark Education) and moved abroad.

3.5.1.1 Early life (1935–1971).

John Paul Rosenberg was born in Philadelphia, Pennsylvania on September 5, 1935. His father was a small restaurant owner who left Judaism for a Baptist mission before joining his wife in the Episcopal Church where she taught Sunday School. They agreed that their son should choose his religion for himself when he was old enough. He chose to be baptized in the Episcopal Church, served there for eight years as an acolyte and has been an Episcopalian ever since.

He graduated from Norristown High School, Norristown, Pennsylvania, in June 1953, along with his future wife Patricia Fry. Rosenberg married Fry on September 26, 1953 and they had four children together. In 1960, he left Fry and their children in Philadelphia, traveled to Indianapolis with June Bryde and changed his name to Werner Hans Erhard. **Rosenberg chose his new name from Esquire magazine articles he read about then West German economics minister Ludwig Erhard and the philosopher and physicist Werner Heisenberg. June Bryde changed her name to Ellen Virginia Erhard. The renamed Erhards moved to St. Louis, where Erhard took a job as a car salesman. His wife and children were forced to rely on welfare and help from family and friends, and after five years without contact, Patricia Rosenberg divorced Erhard for desertion and remarried.**

In 1961, Erhard sold correspondence courses in the Midwest, then California, and eventually moved to Spokane, Washington. After a few months, he took a job with Encyclopædia Britannica's "Great Books" program and was soon promoted to area training manager. In January 1962, Erhard switched to the Parents Magazine Cultural Institute, a division of W.R.Grace & Co. In the summer of 1962, he was promoted to the position of territorial manager for California, Nevada, and Arizona, and moved to San Francisco; and in the spring of 1963 to Los Angeles. In January 1964, *Parents* promoted Erhard and transferred him to Arlington, Virginia as a southeast manager. In August 1964, Erhard resigned his position in Arlington over a dispute with the company president and returned to his previous position in San Francisco.

The Erhards moved into an apartment in Sausalito and had a second daughter, Adair, on December 27, 1964. In the next few years, Erhard brought on as staff at Parents many people who would become important in est, including Elaine Cronin, Gonneke Spits and Laurel Scheaf. In 1967, Erhard was promoted to vice president.

3.5.1.2 Influences.

During his time in St. Louis, Erhard read two books which were to have a marked effect on him: *Think and Grow Rich* by Napoleon Hill (1937) and *Psycho-Cybernetics* by Maxwell Maltz (1960). When a member of his staff at *Parents Magazine* introduced him to the ideas of Abraham Maslow and Carl Rogers, both key figures in the human potential movement, his interests became more focused on personal fulfillment rather than sales success. **After his move to Sausalito, he attended talks by Alan Watts, a notable Western interpreter of Zen Buddhism, who introduced him to the distinction between mind and self; Erhard subsequently became close friends with Watts. In William Bartley's biography, *Werner Erhard: The Transformation of a Man, the Founding of est* (1978), Bartley quotes Erhard as acknowledging Zen as the essential contribution that "created the space for" est.** Bartley details Erhard's connections with Zen beginning with his extensive studies with Alan Watts in the mid 1960s and quotes Erhard as acknowledging:

Of all the disciplines that I studied, practiced, learned, Zen was the essential one. It was not so much an influence on me, rather it created space. It allowed those things that were there to be there. It gave some form to my experience. And it built up in me the critical mass from which was kindled the experience that produced est.

Erhard attended the Dale Carnegie course in 1967. He was sufficiently impressed with it to make his staff attend the course as well, and began to think about developing a course of his own. Over the following years, Erhard continued to investigate a wide range of other new religious and therapeutic movements, including Encounter, Transactional Analysis, Enlightenment Intensive, Subud^a and Scientology. Erhard read L. Ron Hubbard extensively, and **Scientology ideas have influenced both est and The Forum.** Erhard later said, **"I have a lot of respect for L. Ron Hubbard and I consider him to be a genius and perhaps less acknowledged than he ought to be."** William Bartley, in his biography of Werner Erhard, recounts that he asked Erhard to describe the differences between est and Scientology; Erhard replied:

"The essential difference between est and Scientology is two-fold. The first has to do with Scientology's emphasis on survival and its idea that the purpose of life is survival. est sees the purpose of life as wholeness or completion – truth – not survival.

The other main difference between est and Scientology lies in the treatment of knowing. Ron Hubbard seems to have no difficulty in codifying the truth and in urging people to believe it. But I suspect all codifications, particularly my own. In presenting my own ideas, I emphasize their epistemological context. I hold them as pointers to the truth, not as the truth itself.^b

^a **Subud** (pronounced ['sobod]) is an international spiritual movement that began in Indonesia in the 1920s, founded by Muhammad Subuh Sumohadiwidjojo. The basis of Subud is a spiritual exercise commonly referred to as the *latihan kejiwaan*, which was said by Muhammad Subuh to represent guidance from "the Power of God" or "the Great Life Force".

^b Sort of like Hubbard's Operating Theton Level 8.

*I don't think anyone ought to believe the ideas that we use in est. **The est philosophy is not a belief system and most certainly ought not to be believed. In any case, even the truth, when believed, is a lie. You must experience the truth, not believe it.***"

{An existential system – ala Neo-orthodoxy}

3.5.1.3 est And Mind Control.

In 1970, Erhard became involved in Mind Dynamics. Founded by Alexander Everett, Mind Dynamics seminars included teachings based on Rosicrucianism and Theosophy, as well as the methods of Edgar Cayce and José Silva, founder of Silva Mind Control.^a Erhard subsequently trained as a Mind Dynamics instructor with Everett, and took over the San Francisco Mind Dynamics franchise, teaching classes in San Francisco and soon also Los Angeles. The two directors of Mind Dynamics (William Penn Patrick and Alexander Everett) eventually invited him into their partnership, but Erhard rejected the offer, saying he would rather develop his own seminar program – "est", which he announced on September 13, 1971, at his last Mind Dynamics course in San Francisco.

Erhard's est training had its roots in many other well-known therapies and disciplines. Indeed, Mark Brewer (1975), in an article for *Psychology Today*, found traces of Zen, Scientology—which Erhard once followed—Dale Carnegie and gestalt therapy in the core teachings of est ("Erhard Seminars Training"):

What the training is more than anything else [is an] application of classic techniques in indoctrination and mental conditioning worthy of Pavlov himself.

Yet, the relatively low concentration of things "Eastern" reportedly did not stop the former used car salesman, Erhard, **from pondering his own high position in the cosmos:**

"How do I know I'm not the reincarnation of Jesus Christ?" Erhard once wondered of a friend (Pressman, 1993).

In other times, Jim Jones asked himself the same question, coming to the conclusion that he was exactly that reincarnation (Layton, 1998)—as well as having more recently been Vladimir Ilyich Lenin. Wanna-be rock star and alleged pedophile David Koresh, too—of Waco, Texas, i.e., Branch Davidian infamy—believed himself to be Jesus Christ (England and McCormick, 1993); as did Marshall Applewhite of Heaven's Gate (Lalich, 2004).

One can, however, always aim higher. Thus, in the autumn of 1977, as reported by Steven Pressman in his (1993) *Outrageous Betrayal*, during a beachside meeting of est seminar leaders in Monterey, one participant got to his feet.

"The question in the room that nobody is asking," the man asked Erhard solemnly, "**Are you the [M]essiah?**"

The room grew silent as Erhard looked out to the curious faces of some of his most devoted disciples. After a few moments he replied, "**No, I am who sent him [i.e., God].**"

Marshall Applewhite's^b spiritual partner, Bonnie Lu Nettles, likewise believed herself to be an incarnation of God the Father (Lalich, 2004).

^a "The Silva Method (formerly *Silva Mind Control*) is a self-help program which claims to teach one how to increase one's IQ, develop clairvoyance and use the mind to heal the body and find God, among other things." Anon.

^b Marshall Herff Applewhite (1931 – March 1997; also known as Bo and Do among other names) was an American religious leader who founded what became known as **the Heaven's Gate** religious group and organized their mass suicide in 1997.

He has worked in the area of peace and reconciliation in Northern Ireland with author Peter Block. He attended an event on May 11, 2004 at the John F. Kennedy School of Government at Harvard University entitled "From Thought to Action: Growing Leaders in a Changing World". The event was in honor of a friend, Warren Bennis, who had taken Erhard Seminars Training and then consulted for Werner Erhard and Associates.

In recent years Erhard has devoted his time to academic investigation, and presentations in writing and lectures of his ideas. In 2007, Werner Erhard presented a talk exploring the link between integrity, leadership, and increased performance at the John F. Kennedy Center for Public Leadership, led a course on integrity at the 2007 MIT Sloan School of Management's SIP (Sloan Innovation Period), and spoke at the Harvard Law School program on Corporate Governance. In 2008, he took part in a presentation on integrity at DePaul University and co-led a course on leadership at the Simon School of Business. In 2009 he presented *Being a Leader and the Effective Exercise of Leadership: An Ontological Model* at the Gruter Institute Squaw Valley Conference: Law, Behavior & the Brain.

Erhard was selected to contribute to the 2011 Harvard University publication, *The Handbook for Teaching Leadership: Knowing, Doing and Being*, edited by the Dean of Harvard Business School, Nitin Nohria and HBS leadership professors Scott Snook and Rakesh Khurana. In their introduction the editors write, "Erhard, Jensen and Granger anchor this collection by taking dead aim at the BE component. In a highly provocative chapter titled "Creating Leaders", this eclectic group of scholars argues for adopting a decidedly ontological approach to leadership education...For these authors, integrity, authenticity, and being committed to something bigger than oneself form the base of 'the context for leadership,' a context that once mastered, leaves one actually being a leader. It is not enough to know about or simply understand these foundational factors, but rather by following a rigorous, phenomenologically based methodology, students have the opportunity to create for themselves a context that leaves them actually being a leader and exercising leadership effectively as their natural self-expression."

3.5.1.4.7 An Example Of Mind Control.

I left home promptly at 1:46PM and ran a ways then I turned left and ran a ways further, and turned left and ran away further, then I turned left and ran a ways until I saw two masked men coming out of home.

The question is: What time did I reach home???¹⁴

3.5.2 Our Criticisms.

3.5.2.1 Extreme Human Subjectivism.

Extreme Human Subjectivism Existential and Mind-Control vs. Objective Biblical Faith, Salvation by the Grace of God Through Faith Eph 2:8-9 and reality Psa 19.

3.5.2.2 Extreme Messiah Complex.

Erhard had A Messiah Complex – Reincarnation of Jesus Christ and/or God the Father, ala Jim Jones, David Koresh, Marshal Applewhite, Bonnie Lu Nettles, Vladimir Ilyich Lenin vs. 1Co 8:6; Eph 4:6; 1Ti 2:5; Jas 2:19.

3.5.2.3 Est Mind-Control Therapy.

Est Mind-Control Therapy Destroys the Lives of many participants. vs. Isa 26:3; Mat 22:37; Mrk 12:30; Luk 10:27; Rom 12:2; Php 2:5; Col 3:2; 2 Tim 1:7; Ref letter by Dr. John G. Clark, Jr., psychiatrist – Section 3.5.1.4.1. Ditto for Scientology, Moonies, Children of God, etc.

3.6 Rosicrucianism – Another Gnostic Cult.

3.6.1 Introduction And Background

Rosicrucianism is a philosophical secret society, said to have been founded in late medieval Germany by Christian Rosenkreuz. It holds a doctrine or theology "**built on esoteric truths of the ancient past**", which, "**concealed from the average man**, provide insight into nature, the physical universe and the spiritual realm." **Rosicrucianism is symbolized by the (Rose-Croix) Rosy Cross**.

Between 1607 and 1616, two anonymous manifestos were published, first in Germany and later throughout Europe. These were *Fama Fraternitatis RC* (The Fame of the Brotherhood of RC) and *Confessio Fraternitatis* (The Confession of the Brotherhood of RC). The influence of these documents, presenting a "most laudable Order" of mystic-philosopher-doctors and promoting a "Universal Reformation of Mankind", gave rise to an enthusiasm called by its historian Dame Frances Yates the "Rosicrucian Enlightenment".

Rosicrucianism was associated with Protestantism, Lutheranism in particular, and the manifestos opposed Roman Catholicism and its preference for dogma over empiricism. They also rejected Muhammad, though they traced their philosophy and science to the Moors, asserting that it had been kept secret for 120 years until the intellectual climate might receive it.

Early seventeenth century occult philosophers such as Michael Maier, Robert Fludd and Thomas Vaughan interested themselves in the Rosicrucian world view. According to historian David Stevenson **it was also influential to Freemasonry** as it was emerging in Scotland. In later centuries, **many esoteric societies have claimed to derive their doctrines, in whole or in part, from the original Rosicrucians. Several modern societies have been formed for the study of Rosicrucianism and allied subjects.**

3.6.1.1 Origins.

The *Fama Fraternitatis* presented the legend of a German doctor and mystic philosopher referred to as "Fratr C.R.C." (later identified in a third manifesto as Christian Rosenkreuz, or "Rose-cross"). The year 1378 is presented as being the birth year of "our Christian Father," and it is stated that he lived 106 years. After studying in the Middle East under various masters, possibly adhering to Sufism, he was unable to spread the knowledge he had acquired to any prominent European figures. Instead, he gathered a small circle of friends/disciples and founded the Rosicrucian Order (this can be deduced to have occurred around 1407).

During Rosenkreuz's lifetime, the Order was said to consist of no more than eight members, each a doctor and a sworn bachelor. Each member undertook an oath to heal the sick without payment, to maintain a secret fellowship, and to find a replacement for himself before he died. Three such generations had supposedly passed between c.1500 and c.1600, a time when scientific, philosophical and religious freedom had grown so that the public might benefit from the Rosicrucians' knowledge, so that they were now seeking good men.

3.6.1.2 Reception.

The manifestos were and are not taken literally by many but rather regarded either as hoaxes or as allegorical statements. The manifestos directly state: "We speak unto you by parables, but would willingly bring you to the right, simple, easy, and ingenuous exposition, understanding, declaration, and knowledge of all secrets."

It is evident that the first Rosicrucian manifesto was influenced by the work of the respected hermetic philosopher Heinrich Khunrath, of Hamburg, author of the *Amphitheatrum Sapientiae Aeternae* (1609), who was in turn influenced by John Dee, author of the *Monas Hieroglyphica* (1564). The invitation to the royal wedding in the *Chymical Wedding of Christian Rosenkreutz* opens with Dee's philosophical key, the *Monas Hieroglyphica* symbol. The writer also claimed the brotherhood possessed a book that resembled the works of Paracelsus.

Some say the writers were moral and religious reformers. They used the techniques of chemistry (alchemy) and of the sciences generally as media through which to publicize their opinions and beliefs.

Michael Maier was ennobled with the title *Pfalzgraf* (Count Palatine) by Rudolph II, Emperor and King of Hungary and King of Bohemia. He also was one of the most prominent defenders of the Rosicrucians, clearly transmitting details about the "Brothers of the Rose Cross" in his writings. Maier made the firm statement that the Brothers of R.C. exist to advance inspired arts and sciences, including alchemy. Researchers of Maier's writings point out that he never claimed to have produced gold, nor did Heinrich Khunrath or any of the other Rosicrucianists. Their writings point toward a symbolic and spiritual alchemy, rather than an operative one. In both direct and veiled styles, these writings conveyed the nine stages of the involutive-evolutive transmutation of the *threefold body* of the human being, the *threefold soul* and the *threefold spirit*, among other esoteric knowledge related to the "Path of Initiation".

In his 1618 pamphlet, *Pia et Utilissima Admonitio de Fratibus Rosae Crucis*, Henrichus Neuhusius writes that the Rosicrucians left for the East due to the instability in Europe caused by the start of the Thirty Years' War. In 1710 Sigmund Richter, founder of the secret society of the Golden and Rosy Cross, also suggested the Rosicrucians had migrated to the East. In the first half of the 20th century, René Guénon, a researcher of the occult, presented this same idea in some of his works. An eminent author of the 19th century, Arthur Edward Waite, presents arguments that contradict this idea. It was in this fertile field of discourse that many "Rosicrucian" societies arose. They were based on the occult tradition and inspired by the mystery of this "College of Invisibles".

The literary works of the 16th and 17th centuries are full of enigmatic passages containing references to the Rose Cross, as in these lines (somewhat modernized):

For what we do presage is not in grosse,
For we are brethren of the Rosie Crosse;
We have the Mason Word and second sight,
Things for to come we can foretell aright.

— Henry Adamson, *The Muses' Threnodie* (Perth, 1638).

3.6.2 Rose-Cross Degrees in Freemasonry.

According to Jean-Pierre Bayard, two Rosicrucian-inspired Masonic rites emerged towards the end of 18th century, the Rectified Scottish Rite, widespread in Central Europe where there was a strong presence of the "Golden and Rosy Cross", and the Ancient and Accepted Scottish Rite, first practised in France, in which the 18th degree is called *Knight of the Rose Croix*.

The change from "operative" to "speculative" Masonry occurred between the end of the 16th and the beginning of the 18th century. Two of the earliest speculative Masons for

whom a record of initiation exists were Sir Robert Moray and Elias Ashmole. Robert Vanloo states that earlier 17th century Rosicrucianism had a considerable influence on Anglo-Saxon Masonry. Hans Schick sees in the works of Comenius (1592–1670) the ideal of the newly born English Masonry before the foundation of the Grand Lodge in 1717. Comenius was in England during 1641.

The Gold und Rosenkreuzer (Golden and Rosy Cross) was founded by the alchemist Samuel Richter who in 1710 published *Die warhaffte und vollkommene Bereitung des Philosophischen Steins der Brüderschaft aus dem Orden des Gülden-und Rosen-Creutztes* (*The True and Complete Preparation of the Philosopher's Stone by the Brotherhood from the Order of the Golden and Rosy Cross*) in Breslau under the pseudonym Sincerus Renatus in Prague in the early 18th century as a hierarchical secret society composed of internal circles, recognition signs and alchemy treatises. Under the leadership of Hermann Fictuld the group reformed itself extensively in 1767 and again in 1777 because of political pressure. Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. The Rosicrucian Order had been founded by Egyptian “Ormusse” or “Licht-Weise” who had emigrated to Scotland with the name “Builders from the East”. Then the original Order disappeared and was supposed to have been resurrected by Oliver Cromwell as “Freemasonry”.¹ In 1785 and 1788 the Golden and Rosy Cross group published the *Geheime Figuren* or “The Secret Symbols of the 16th and 17th century Rosicrucians”.

According to the writings of the Masonic historian E.J. Marconis de Negre, who together with his father Gabriel M. Marconis is held to be the founder of the “Rite of Memphis-Misraim” of Freemasonry, based on earlier conjectures (1784) by a Rosicrucian scholar Baron de Westerode and also promulgated by the 18th century secret society called the “Golden and Rosy Cross”, the Rosicrucian Order was created in the year 46 when an Alexandrian Gnostic sage named Ormus and his six followers were converted by one of Jesus' disciples, Mark. Their symbol was said to be a red cross surmounted by a rose, thus the designation of Rosy Cross. From this conversion, Rosicrucianism was supposedly born, by purifying Egyptian mysteries with the new higher teachings of early Christianity.

According to Maurice Magre (1877–1941) in his book *Magicians, Seers, and Mystics*, Rosenkreutz was the last descendant of the Gernelshausen, a German family from the 13th century. Their castle stood in the Thuringian Forest on the border of Hesse, and they embraced Albigensian doctrines. The whole family was put to death by Landgrave Conrad of Thuringia, except for the youngest son, then five years old. He was carried away secretly by a monk, an Albigensian adept from Languedoc, and placed in a monastery under the influence of the Albigenses, where he was educated and met the four Brothers later to be associated with him in the founding of the Rosicrucian Brotherhood. Magre's account supposedly derives from oral tradition.

Around 1530, more than eighty years before the publication of the first manifesto, the association of cross and rose already existed in Portugal in the Convent of the Order of Christ, home of the Knights Templar, later renamed Order of Christ. Three *bocetes* were, and still are, on the *abóboda* (vault) of the initiation room. The rose can clearly be seen at the center of the cross. At the same time, a minor writing by Paracelsus called *Prognosticatio Eximii Doctoris Paracelsi* (1530), containing 32 prophecies with allegorical pictures surrounded by enigmatic texts, makes reference to an image of a double cross over an open rose; this is one of the examples used to prove the “Fraternity of the Rose Cross” existed far earlier than 1614.

3.6.2.1 Modern Groups.

During the late 19th and early 20th centuries, various groups styled themselves Rosicrucian. The diverse groups who link themselves to a "Rosicrucian Tradition" can be divided into three categories: Esoteric Christian Rosicrucian groups, which profess Christ; Masonic Rosicrucian groups such as Societas Rosicruciana; and initiatory groups such as the Golden Dawn and the Ancient Mystical Order Rosae Crucis (AMORC).

Esoteric Christian Rosicrucian schools provide esoteric knowledge **related to the inner teachings** of Christianity.

- The Rosicrucian Fellowship, 1909/11. Teachings present the *mysteries*, in the form of esoteric knowledge, of which Christ spoke in Matthew 13:11 and Luke 8:10. **The Fellowship seeks to prepare the individual through harmonious development of mind and heart in a spirit of unselfish service to mankind and an all-embracing altruism.** According to it **the Rosicrucian Order was founded in 1313 and is composed of twelve exalted Beings gathered around a thirteenth, Christian Rosenkreuz. These great Adepts have already advanced far beyond the cycle of rebirth**; their mission is to prepare the *whole wide world* for a **new phase in religion—which includes awareness of the inner worlds and the subtle bodies**, and to provide safe guidance in the gradual awakening of man's latent spiritual faculties during the next six centuries toward the coming Age of Aquarius.

According to Masonic writers the Order of the Rose Cross is expounded in a major Christian literary work that molded the subsequent spiritual views of the western civilization, The Divine Comedy (ca. 1308–1321) by Dante Alighieri.

Other Christian-Rosicrucian oriented bodies include:

- Anthroposophical Society, 1912
- Lectorium Rosicrucianum, 1924
- Archeosophical Society, 1968

Freemasonic Rosicrucian bodies providing preparation either through direct study and/or through the practice of symbolic-initiatic journey.

- French Rite, 1786
- Ancient and Accepted Scottish Rite, 1801
- Societas Rosicruciana in Anglia, 1866, in Scotia (SRIS; Scotland), in Civitatibus Foederatis (MSRICF/SRICF; United States) etc. This Masonic esoteric society reprinted the Rosicrucian manifestos in 1923. A well-known member was Arthur Edward Waite.

Initiatory groups which follow a degree system of study and initiation include:

- The Rosicrucian Order, AMORC, incorporated in the U.S. in 1915
- Rosicrucian Order of the Golden Dawn, California based Order
- The Order of the Hermetic Gold and Rose + Cross, established in the Philippines in 1930

3.6.3 Their Beliefs And Criticisms.

The following has been extracted, in whole or in part, from the chapter on The Rosicrucian Fellowship, contained in "The Kingdom Of The Cults" by Walter R. Martin, M.A., 1965, Bethany Fellowship, INC., Publishers.

3.6.3.1 The Nature of God.

It is a historic affirmation of Rosicrucianism that God is an impersonal being, composed of seven spirits, which manifest themselves as a "triune godhead" or, father, son and holy spirit. Lest there be any doubt on the subject, Heindel, in one of his many books, declares:

The seven spirits before the throne . collectively, they are God, and make up the triune godhead . the Father is the highest initiate among the humanity of the Saturn. . . The Son is the highest initiate of the Sun . . . the Holy Spirit (Jehovah) is the highest initiate of the Moon. . .'

In such a semantic jungle, the nature of God, the holy Trinity, or Triune Deity of Biblical revelation undergoes total, if not complete, mutilation. It becomes a type of occult pantheism, culminating in an impersonal spirit-being, who is "collectively" God. The Rosicrucians believe that the Trinity portrays aspects of God:

" . . the only begotten, the Word of whom John speaks, is the second aspect of the Supreme Being. This word, and it alone, is begotten of His Father, first aspect before all worlds. . . Therefore, the Only Begotten is the exalted Being which ranks above all else in the universe, save only the Power aspect, which created It"^a.

For the Rosicrucians, the Holy Spirit is Jehovah, the third aspect of the triune Godhead. But in the sense of Christian theology, these definitions are meaningless, since the Bible declares unequivocally that God is the Father, the Son and the Holy Spirit, three divine Persons, all sharing the same Nature and Attributes, co-existent, co-equal and co-eternal, and, above all else, personal. The Lord Himself declared:

I AM That I AM. . Thus shalt thou say to the children of Israel, I Am hath sent me unto you (Exodus 3:14).

The Christian doctrine of the Trinity, then, cannot be equated with the Rosicrucian caricature of it, although it is significant that the Rosicrucians do usually bend over backward as it were, in an attempt to make **their pantheistic theology** sound Christian, thus identifying it with the predominant form of religion in the United States which is the Christian religion. They are equally at home among the Buddhists, Hindus or Muhammadans^b, **and can adapt their theology much like chameleons** adapt the color of their skins, to the protective coloration of the theological climate in which they find themselves.

Such passages as Matthew 28:19; John 14:16 and 26; Luke 1:35; John 1:1 and 14; Colossians 2:9 and Acts 5:3, 4, etc., demonstrate the Christian doctrine of the Trinity beyond reasonable doubt. Note also: Gen 1:1-2; Ex 20:1-5; Mat 28:18-20; Joh 1:1-3, 14, 3:13-21, 31-35, 5:20-24, 8:58 (with Ex 3:14 LXX), 16:7-15, 17:1-20, 18:5-6 (Grk N.T.); Act 17:24-25; Rom 11:33-36; 1 Cor 2:10-3:10, 8:6, 12:1-6; Col 1:12-20; Rev 1:1-19, 19:10-17, 20:6-22:21.

^a *The Rosicrucian Cosmo Conception*, page 374.

^b also spelled Muhammadan, Mahommedan, Mahomedan or Mahometan.

3.6.3.2 The Nature and Work of Jesus Christ.

As Rosicrucianism stands opposed to the historic Christian doctrine of the Trinity, so also it opposes the true divinity of the Lord Jesus. Rosicrucianism teaches that:

"Jesus Christ was not Jesus, nor was he the only begotten Son of God. Instead, Jesus was a man, the highest luminary possible. The Christ-spirit was a manifestation of the cosmic Christ and the only begotten is "an exalted being which ranks above all else in the universe, save only the Power aspect which created it." ^a

It is obvious then, that as Christian Science divides Jesus and Christ, into Jesus, an apparent manifestation of manhood indwelled by a Christ-consciousness or idea, so Rosicrucianism employs the same type of spiritual schizophrenia and ends, as does Christian Science and all the Gnostic cults, with a divided Messiah. In the philosophy of Rosicrucianism,

"the Christ spirit which entered the body of Jesus when Jesus Himself vacated it, was a ray from the cosmic Christ. We may follow Jesus back in His previous incarnations and can trace His growth to the present day, . . ." ^b

Jesus Christ, in the theology' of the Rosicrucians "was a spirit belonging to our human evolution, and so was Gautama Buddha," so that their theology makes no allowance for the incarnation of the only God in the Person of the man from Nazareth. (John 1:1, 14, 18)

Christianity and Rosicrucianism can never be reconciled, because the former declares the absolute and unique deity of the central figure of all history, and the latter relegates Him to a pantheon of incarnate deities, or spirits. Our Lord vigorously denied such inferences when He stated, concerning His own mission:

"All that ever came before me are thieves and robbers: but the sheep did not hear them" (John 10:8).

The Christ of Holy Scripture cannot be divided and subdivided into pantheistic and Gnostic segments. He refuses to be considered one of many equally good ways, or a mere aspect of the truth. Instead, it is His declaration that He is the life (Grk. Ζωή: life^c) itself, and as such, the only Way and the Truth.

As says Joh 14:6 " *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*"

It is folly of the highest order to attempt to equate the Christ of revelation with the Christ of Rosicrucianism. For Heindel's Christ, and the Christ of the "brotherhood," is in reality, one of the "other Jesus'" (2 Cor 11:4), the creation of a fertile imagination and a broad intellect (Heindel) projected into the twentieth century, infused with occult and mystical teachings, and lightly coated with Biblical terminology. **{He is a clever counterfeit, but he is a counterfeit! As we have shown, above, in Section 2.22, the god of the Rosy Cross is our adversary, Satan. NEC}**

^a *The Rosicrucian Philosophy*, Max Heindel, page 181 and *The Rosicrucian Cosmo-Conception*, or *Mystic Christianity*, page 174.

^b *The Rosicrucian Philosophy*, page 181.

^c 2a) of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature
2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever.

It is unnecessary to point out the Rosicrucian concept of the atonement, since for them it is not vicarious, in the sense that Christ paid the penalty for all sins. The primary reason is that they do not believe that Jesus was the Christ.

It is the teaching of Holy Scripture that there is but one God (Deuteronomy 6:4; Galatians 3:20), and that to know Him and Jesus Christ whom He has sent, is to possess life eternal (John 17). The Rosicrucian Fellowship does not know Him; it does not accept His vicarious sacrifice for all sins (Isaiah 53), and **substitutes reincarnation for resurrection, teaching that man passes through stages of incarnations, through various spheres of progressive perfection, all a product of cosmic evolution.**

3.6.3.3 The History And Destiny Of Mankind.

We conclude this brief survey of the Rosicrucian Fellowship by noting that, as its **view of God, Christ and Redemption are unbiblical, so also is the Rosicrucian concept of mankind.** In the thinking of Rosicrucians, there have been various epics or stages of the development of man upon the earth. For instance, the Negro was known as the Lemurian, or the third of these epics. He was followed by the red race, the yellow race and the white race. **The white race, according to the Rosicrucians, were originally Semitic, and were the fifth of the Atlantean race.** Along with this type of occult anthropology, the Rosicrucians would have us believe that Atlantis, a mythical lost continent, brought forth this race, which were the ancestors of those destined to become the fathers of the Aryan race of our day.

For Rosicrucianism, man is evolving into a divine being, and in fact, he is a divine being of sorts, a type of demi-god, in the grand cosmic evolutionary scale. Note 1 Cor 15.

Van Baalen quotes Heindel on this point as saying:

"There is endless progress, for we are divine as our Father in heaven, and limitations are impossible" (The Chaos of Cults, page 96).

With such a view of man, the Rosicrucians can indeed forge ahead to build an international world brotherhood, because, in their theology, cosmic evolution and the law of progression point ever onward and upward to the eventual salvation of all mankind. The reader might take into consideration in this connection, the words of the Apostle Paul, who dims somewhat, the Rosicrucian illumination of occult anthropology, when he declared that "the first man (was) Adam" (1 Corinthians 15:45).^a

This is a terse judgment of **the concept of progressive races, some of which**, according to Rosicrucianism, **antedate Adam.** Under the inspiration of the Holy Spirit, the Apostle declares that there was only one human race, and the father of it is Adam, and that in this man Adam, all have died (Gen 1:26-28, 2:7, 15-3:19; Acts 17:22-31; Rom 5:12-14; 1 Cor 15:22) because of sin, Rosicrucians not excepted. All the occult mumbo-jumbo, secret symbols and rosy crosses in creation therefore cannot put "Humpty" Adam together again. There has been only one remedy for sins in all history, and that is divine grace, expressed prophetically before the cross, and experientially after the cross. There can be no substitute for the commands of God, and the Rosicrucian Fellowship would do well to hearken to the words of Him who left as His heritage to mankind, a bloodspattered cross, not one shrouded with roses. It was His promise to His followers that,

*"Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: **because I live, ye shall live also.**"*

^a For the secret Arcanum, please reread section 2.22.2.3...Pandora's Secret Revealed

This is the Christ of historic Christianity, and it is His word, not ours that will be the judge of all men, including the Rosicrucian Fellowship "in that day".

2 Tim 1:12 *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against **that day**. {believed: or, trusted}*

18 *The Lord grant unto him that he **may find mercy of the Lord in that day**: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

Jesus Paid It All.

<p>1. I hear the Savior say, “Thy strength indeed is small; Child of weakness, watch and pray, Find in Me thine all in all.”</p> <p>Refrain: Jesus paid it all, All to Him I owe; Sin had left a crimson stain, He washed it white as snow.</p> <p>2. For nothing good have I Whereby Thy grace to claim; I’ll wash my garments white In the blood of Calv’ry’s Lamb.</p>	<p>3. And now complete in Him, My robe, His righteousness, Close sheltered ’neath His side, I am divinely blest.</p> <p>4. Lord, now indeed I find Thy pow’r, and Thine alone, Can change the leper’s spots And melt the heart of stone.</p> <p>5. When from my dying bed My ransomed soul shall rise, “Jesus died my soul to save,” Shall rend the vaulted skies.</p> <p>6. And when before the throne I stand in Him complete, I’ll lay my trophies down, All down at Jesus’ feet.</p>
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Finally, from the work of Dr. Stanley Monteith¹⁵ comes the true secret behind the Rosicrucians, Free Masons, The Zoroasters, The Templars, many of the Eastern Mystery religions, The Illuminati, The Bilderbergers, The Council on Foreign Relations, The Central Bankers, and more.

God and Satan are involved in a cosmic struggle for the souls of mankind, and each of us is involved whether we want to be or not. The battle is being waged in our courts, our media, our schools, our banks, our military, our churches, and in our government. It appears that God has given Satan free reign to do as he pleases to determine how we will respond. Perhaps these are the last days, and nothing can be done to turn back the tide of destruction that Barbara Marx Hubbard and her followers anticipate, but who can be certain, since Jesus told His disciples that no man knows when He will return. What will happen if Christ returns thirty years after America has fallen, and billions of people have been slaughtered because we were too busy to be involved? If that happens, how will we justify our lack of concern? Some people who say nothing can be done are cowards; others are working for the enemy. What are we to do? In Ezekiel 3 and Ezekiel 33, we are told to be watchmen, and to warn others. If we remain silent, their blood will be on our hands. We are to be involved, just as the servant who was given one talent to invest for his Master should have been involved. Because he did nothing, he was punished. We are to pray as if everything is up to God, and work as if everything depends on us. Christians will face persecution in the days that lie ahead, and we must prepare ourselves and our families for that eventuality. We are engaged in a battle for the hearts and minds of men. We are to do our best, and recognize that ultimately the battle is the Lord’s.

This story began with three poems. The first poem was written by Alfred Lord Tennyson, who was involved in the occult. His poem offered a vision of Utopia where all men will live happily under a world government. The poem “Locksley Hall”:

For I dipt into the future,
far as human eye could see,
Saw the Vision of the world,
and all the wonder that would be;
Heard the heavens fill with shouting,
and there rain'd a ghastly dew
From the nations' airy navies
grappling in the central blue;
Till the war-drum throb'd no longer,
and the battle-flags were furl'd
In the Parliament of man,
the Federation of the world.
There the common sense of most
shall hold a fretful realm in awe,
And the kindly earth shall slumber,
lapt in universal law.“

The second poem was written by Rudyard Kipling. Almost all of Kipling's early books had swastikas engraved on their covers because he was both a Mason and an occultist.¹⁶

The intense and brooding spirit still,
Shall quicken and control.
Living he was the land,
And dead, his soul shall be her soul.

Rudyard Kipling penned those words in 1902, and they were read at Cecil John Rhodes' funeral. To quicken is to come back to life after dying, and if there was ever a man whose legacy lived on after his death, it was Cecil John Rhodes^a. What most people don't realize is that his legacy continues to dominate Europe and Africa, and his influence casts a dark shadow over our nation today.

The names of most of the men who have tried to unite the world are well known: Nimrod, Nebuchadnezzar, Genghis Khan, Alexander the Great, Julius Caesar, Napoleon, Hitler, Lenin, Stalin, and Chairman Mao. On the other hand, very few people associate the name of Rhodes with the current effort to establish a world government. It is well known, however, to his followers and members of the arcane societies. In 1877, Cecil John Rhodes laid out his plan to unite the world under Anglo-Saxon rule.

^a “The Rt Hon **Cecil John Rhodes** DCL (5 July 1853 – 26 March 1902) was a British businessman, mining magnate, and politician in South Africa. Rhodes was named the chairman of De Beers at the company's founding in 1888. De Beers, established with funding from NM Rothschild & Sons Limited in 1887, today markets 40% of the world's rough diamonds, and at one time marketed 90%. An ardent believer in British colonialism, Rhodes was the founder of the southern African territory of Rhodesia, which was named after him in 1895. South Africa's Rhodes University is also named after Rhodes. He set up the provisions of the Rhodes Scholarship, which is funded by his estate.” Courtesy of Wikipedia

The third poem was written by James Russell Lowell to immortalize the eternal battle between God and Satan. Part of his poem was incorporated into one of the great hymns of Christendom, and I conclude my story with his words

ONCE TO EVERY MAN AND NATION

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Christ, thy bleeding feet we track,
Toiling up new Calvaries ever
With the Cross that turns not back.
New occasions teach new duties:
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.“

3.6.4 Our Criticisms - A Special Assignment: You fill in the major criticisms and hand in your results!

3.6.4.1

3.6.4.2

3.6.4.3

3.6.4.4

3.6.4.5

3.6.4.6

etc.

3.6.4.10 Who is actually in charge of Rosicrucianism?_____.

3.7 Swedenborgianism.

3.7.1 Background Of Emanuel (god with us) Swedenborg.

Whereas, most, if not all, of the major cult systems are the products of individuals who could scarcely be called intellectual, however Emanuel Swedenborg (born Emanuel Swedenborg; January 29, 1688 – March 29, 1772) was one of the most gifted and respected intellectuals of any age.^a

He was a Swedish inventor, scientist, philosopher, theologian, revelator, and, in the eyes of some, a Christian mystic. He termed himself a "Servant of the Lord Jesus Christ" in *True Christian Religion*, one of the works he published himself.



Emanuel Swedenborg

3.7.2 Some Of His Beliefs.

Swedenborg had a prolific career as an inventor and scientist. In 1741, at the age of 53, he entered into a spiritual phase in which he eventually began to experience dreams and visions beginning on Easter weekend April 6, 1744. This culminated in a spiritual awakening, **whereupon he claimed he was appointed by the Lord to write a heavenly doctrine to reform Christianity.** He claimed that the Lord had opened his spiritual eyes, **so that from then on he could freely visit heaven and hell, and talk with angels, demons and other spirits.**

He said that the Last Judgement had already occurred, in 1757, although only visible in the spiritual world, where he had witnessed it. That Judgement was followed by the Second Coming of Jesus Christ, which occurred, not by Christ in person, but by a revelation from Him through the inner, spiritual sense of the Word to Swedenborg.

In fact, Swedenborg said, it is the presence of that spiritual sense that makes the Word Divine.

^a Finally, a smart Swede, but he turns out to be a Cult leader!

For the remaining 28 years of his life, he wrote and published 18 theological works, of which the best known was *Heaven and Hell* (1758), and several unpublished theological works. **Some followers of Swedenborg believe that, of his theological works, only those which Swedenborg published himself are fully divinely inspired.**

In *Life on Other Planets*, Swedenborg stated that he conversed with spirits from Jupiter, Mars, Mercury, Saturn, Venus, and the Moon. He did not report conversing with spirits from Uranus and Neptune, which were not yet discovered. **This lack is seen by some to raise question about the credibility of all his reports on this matter. This issue has been extensively reviewed elsewhere.**

Swedenborg rejected the doctrine of salvation through faith alone, since he considered both faith and charity necessary for salvation, not one without the other, whereas the Reformers taught that faith alone procured justification, although it must be a faith which resulted in obedience. **The purpose of faith, according to Swedenborg, is to lead a person to a life according to the truths of faith, which is charity, as is taught in 1 Corinthians 13:13 and James 2:20.**

Swedenborg's theological writings have elicited a range of responses. **However, he made no attempt to found a church.** A few years after his death – 15 by one estimate – for the most part in England, small reading groups formed to study the truth they saw in his teachings. As one scholar has noted, **Swedenborg's teachings particularly appealed to the various dissenting groups that sprang up in the first half of the 19th century who were "surfeited with revivalism and narrow-mindedness" and found his optimism and comprehensive explanations appealing.**

{The same period that produced Mormonism, with its 'angelic production of new 'revelations', produced The Millerites a group also with misdirected views on Christ's second coming. Such misunderstood eschatology occurred along with demon possession as described by Isobel Kuhne in her book, *Nests Above the Abyss*. (NEC)}

A variety of important cultural figures, both writers and artists, were influenced by Swedenborg, including Johnny Appleseed, William Blake, Jorge Luis Borges, Daniel Burnham, Arthur Conan Doyle, Ralph Waldo Emerson, John Flaxman, George Inness, Henry James Sr., Carl Jung, Immanuel Kant, Honoré de Balzac, Helen Keller, Czesław Miłosz, August Strindberg, D. T. Suzuki, and W. B. Yeats.

His philosophy had a great impact on the Duke of Sodermanland, later King Carl XIII, who as the Grand Master of Swedish Freemasonry (*Svenska Frimurare Orden*) built its unique system of degrees and wrote its rituals.

In contrast, one of the most prominent Swedish authors of Swedenborg's day, Johan Henric Kellgren, called Swedenborg "nothing but a fool". A heresy trial was initiated in Sweden in 1768 against Swedenborg's writings and two men who promoted these ideas.

In the two centuries since Swedenborg's death, various interpretations of his theology have been made, and he has also been scrutinized in biographies and psychological studies.

3.7.3 Swedenborg's Writings, Or Books.

The New Church bases its doctrine on the Bible as illuminated by the writings of Emanuel Swedenborg.

True Christian Religion by E. Swedenborg (with hypertext index)

Divine Providence by E. Swedenborg (with hypertext index)

Arcana Coelestia by E. Swedenborg

Divine Love and Wisdom (DLW) by E. Swedenborg (with hypertext index)

The Heavenly City: A Spiritual Guidebook by E. Swedenborg

On Mechanical Tremulation, Vibration in the Body by E. Swedenborg^a

Journal of Dreams by E. Swedenborg

Conversations with Angels: What Swedenborg Heard in Heaven by E. Swedenborg

3.7.4 Our Criticism.

The following is a partial article from the writings of Walter Martin “The Kingdom of the Cults”, pgs.243-251.

“No less authority than the noted scholar Conrad J. Bergendoff, writing in *the Encyclopedia of Religion*, edited by virgilius Ferm, declared of Swedenborg’s theology and background:

“Swedenborg’s student days included impressions from Rudbeck at Upsala, Newton Boyle Halley, Locke in England, Polhem in Sweden, the Cartesian Philosophy and the Cambridge neo-platonists^b.

His ‘*Principia*’, 1734, explained the universe in mechanistic terms. A mystical view pervaded the *Oeconomia Regni Anamalis* (1736); the world was now less a machine, more organism. The anima receives illumination from the central source of life and light when the mense controls man’s physical nature. Between the physical and spiritual worlds there is a close correspondence, each natural phenomena shadowing a spiritual reality . . .

This idea was extended to the mystical correspondence between words and their inner meanings — a basis for his later spiritual interpretation on Scripture, which was a means whereby the divine was communicated to the mind of man. **In Amsterdam, in 1736, Swedenborg had an experience in photism^c**; in Amsterdam in 1744 and in London in 1745, he experienced visions, which he interpreted as. **revelations of the Creator-Redeemer**. Henceforth he proclaimed the truth received by direct vision, though the Biblical imagery of *De Culte Et Amore Dei*, (Worship and the Love of God) 1745, concealed much the same cosmology and psychology as the earlier works. Even his visions were more confirmation than a source of speculation.^d

The theology of Swedenborg is systematically presented in *The True Christian Religion*, 1771. **The orthodox doctrines of the Trinity and the Atonement were repudiated. Redemption consists of the Incarnate God overcoming the increasing powers of hell. Man's freedom enables him to choose and follow the good.** On death he enters the realm of the spirits, when he either ascends to the heavenly sphere, becoming an angel, or descends to hell, becoming an evil spirit. **Following a spiritual mode of interpreting Scripture which he held to be inspired, Swedenborg considered the Judgment to have come in 1757. and Christ's second coming as a victory over rebellious spirits. The heavenly world corresponds to the human, and even marriage finds transcendent meaning in the heavenly marriage of kindred souls.** ‘*The orthodox churches must give way to the new church*’ (which dates from the completion of *The True Christian Religion*, 1771) ‘*when men will be correctly instructed in the truth of God*’ (page 752),”

^a I wonder if the Swede had ‘Parkinson’s’?

^b Neoplatonism is generally a metaphysical and epistemological philosophy. Neoplatonism is a form of idealistic monism (also called theistic monism) and combines elements of Polytheism (see Monistic-polytheism). Although the founder of Neoplatonism is supposed to have been Ammonius Saccas, the *Enneads* of his pupil Plotinus are the primary and classical document of Neoplatonism. As a form of mysticism, it contains theoretical and practical parts, the first dealing with the high origin of the human soul and showing how it has departed from its first estate, and the second showing the way by which the soul may again return to the Eternal and Supreme. The system can be divided between the invisible world and the phenomenal world, the former containing the transcendent One from which emanates an eternal, perfect, essence (*nous*), which, in turn, produces the world-soul.

^c photism (*plural photisms*): (psychology) A luminous appearance, image or subjective perception of a hallucinatory nature

^d Could it have been Moron-I??? No I guess, just more Bolon-I.

3.7.4.1 The Organization Of The Church Of The New Jerusalem.

The organization of The Church of the New Jerusalem took place in London, in 1788, although it is generally traced back by its membership to the Second Coming of Christ, which, according to Swedenborg, took place when he received "the key to the interpretation of Scripture." There can be little doubt that Swedenborg's revelation of what he termed the spiritual meaning of Scripture did indeed become the doctrinal basis of the church formed in his honor.

The first general conference of the church met in 1789. It was organized in 1821 the "General Conference of the Ministers and Other Members of the New Church Signified by the New Jerusalem in the Apocalypse, or Revelation of John." This particularly British convention in 1926 numbered seventy societies, with 7,100 members. The Swedenborg Society since the year 1810 has published a voluminous amount of literature, specializing in translations of Swedenborg's works.

Branches of the church are today to be found in Africa, South America, Russia, Italy, Sweden and many other countries. In the United States, the church was organized in Baltimore, Maryland, in 1792. Its name is "The General Convention of the New Jerusalem in the United States," the name taken in 1817. The churches are essentially autonomous, but are bound together in a cooperative type of association governed by a general convention, which meets annually. Under the powers of the convention, the education and ordination of pastors for the establishment of missions, orders of worship and church government, etc., are carried out. In 1876 a form of worship was adopted for the United States, for in the church structure, Swedenborgian ministers may serve any place throughout their convention, but the pastors are restricted to local societies.

3.7.4.2 The Scriptures Of The Church Of The New Jerusalem.

The Church of the New Jerusalem has had its internal controversies, however, particularly in 1890, when the Pennsylvania association, which might be termed "fundamentalist Swedenborgians" insisted upon the virtual canonization of Swedenborg's writings, and withdrew when they could not force this upon the convention. In 1897, this group became known as "The General Church of the New Jerusalem," which has a presiding bishop, a cathedral and an educational institution, located in Bryn Athyn, Pennsylvania.

The Church of the New Jerusalem is therefore inextricably bound to teachings of Swedenborg and his interpretations of the Bible. Women may join the church at the age of eighteen and men at the age of twenty-one, but only after studying the writings of Swedenborg for some six months. The Christian sacraments of baptism and communion are maintained in the church, as are the marriage and burial services. The official liturgy (resembling in practically every detail the Anglican Book of Prayer) and the church government are Episcopal, with but minor alterations.

Such is the background of Swedenborgianism, seen in the perspective of history. In the realm of theology, however, a somewhat different picture emerges.

3.7.4.3 The Occult Theology Of Swedenborg.

As has been noted in the preceding history, **Swedenborg considered himself, from 1745 until his death, the seer of a new revelation from God, which superseded the interpretational powers of the apostles, church fathers and the reformers.**

This is a singular fact which **emphasizes that modesty was not one of his strong points.** Mr. Hill has already mentioned a point which can be easily documented, namely **Swedenborg's preoccupation with dreams, visions and alleged messages and conversations with spirits and the spirit world.** It is of no small significance **that Sir Arthur Conan Doyle, the great advocate of Spiritism, and every Spiritist, historian and theologian of note, claim Swedenborg as a medium who practiced clairvoyance and other phenomena associated with Spiritism. Swedenborg never denied such practices,** and therefore, whether his followers wish to concede it or not, he was most certainly, in a large area of his theological and metaphysical practices and thought, a thorough-going Spiritist. One instance of Swedenborg's clairvoyance should be noted, in order to underscore this fact:

{Please note: Le 19:31, 20:6, 27; Deu 18:11; 2Ki 23:24; 1 Ch 10:13; 2Ch 33:6; Isa 8:19, Isa 19:3; Eph 6:12; 1Ti 4:1; 1Jo 4:1; Re 16:13, 16:14.}

In September, 1759, Swedenborg was one of a party of sixteen guests at the home of Mr. William Castel at Gottenburg, three hundred miles from Stockholm. He had arrived from England at four o'clock P.M. About six o'clock Swedenborg went out and returned to the company, quite pale and alarmed. He said a dangerous fire had just broken out in Stockholm at the Sodermalm (Gottenburg is about fifty German miles from Stockholm), and that it was spreading very fast. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, "Thank God! The fire is extinguished the third door from my house!" This news occasioned great commotion throughout the whole city . . . It was announced to the governor that same evening. Sunday morning, Swedenborg was summoned to the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun and in what manner it ceased, and how long it had continued. On the same day the news spread throughout the city, and as the governor thought it worthy of attention, the consternation was considerably increased; because many were troubled because of their friends and property. . . .

On Monday evening a messenger arrived at Gottenburg, who was dispatched by the Board of Trade during the term of the fire. In the letters brought by him the fire was described in precisely the manner stated by Swedenborg. On Tuesday morning a royal courier arrived at the governor's with a melancholy intelligence of the fire, of the losses it had occasioned, and of the houses which had been damaged and ruined, not in the least differing from that which Swedenborg had given at the very time when it happened; for the fire was extinguished at eight o'clock.^a

This remarkable piece of clairvoyance is in company with Swedenborg's actual communication with a deceased Dutch ambassador. This "ghost" had informed Swedenborg that his wife should not pay for a silver service as demanded by a goldsmith, for he declared he had paid the smith several months earlier. The receipt of the transaction was in a bureau in a room upstairs in the house which the widow then occupied. The lady insisted that the

^a See Borowsky's, *Darstellung Des Lebens and Charakters, Immanuel Kant, Konigsberg. 1804, pages 211-225.* Trans. in *Dreams of A Spirit Seer, pages 158, 159, appendix, Letter from Kant to Charlotte Von Knobloch.* See also *Tafels, Documents Concerning Swedenborg. Vol. II, Part One, page 628.*

bureau had been thoroughly searched, but Swedenborg informed her that her husband had a secret drawer behind the left drawer of the bureau, where the receipt would be found. Upon complying with Swedenborg's instructions, the widow found the receipt, precisely as he had described it. Jung Stilling in his *Theory of Pneumatology*, page 92, recounts this, as does Kant in "Dreams of a Spirit Seer", appendix, pages 157 and 158. The gentleman who "received the proof from Swedenborg" was an intimate friend of Stilling.

Such evidence of Swedenborg's communication with the spirit world in direct violation of the express commands of Scripture (Leviticus 19:31; 20:6) would be sufficient to make any thoughtful Christian suspicious of his theological system, even before examining it thoroughly. But happily, an exhaustive analysis of his voluminous works is not necessary to reveal the fact that Swedenborg **was far from being a Christian, and certainly was not a Christian theologian**. The following quotations drawn from his basic writings reveal his thinking in certain key areas of Christian theology, and are reproduced for the purpose of contrast with the teachings of Scripture.

3.7.4.4 DOCTRINES.

3.7.4.4.1 The Holy Scriptures — the Word of God.

"Which are books of the Word? That the books of the Word are all those which have the internal sense; but that those books which have not the internal sense are not the Word. The books of the Word in the Old Testament are: The five books of Moses, the book of Joshua, the book of the Judges, the two books of Samuel, the two books of the Kings, the Psalms of David, the prophets Isaiah and Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. In the New Testament, the four evangelists, Matthew, Mark, Luke and John and The Apocalypse. **The rest have not the internal sense . . .** The book of Job^a is an ancient book, which indeed contains internal sense, but not in series . . ." *Miscellaneous Theological Works of Emanuel Swedenborg*, page 312, No. 16.

3.7.4.4.2 The Trinity of God.

1. "That many of the false tenets . . . as likewise concerning the person of Christ, together with all the heresy from the first ages down to the present day, have flowed from no other source than from a doctrine founded upon the idea of three Gods. We have not room to demonstrate within the limits of this epitomy, but shall be shown and proved at large in the work itself. . . ."

2. "From the Nicene Trinity and the Athanasian Trinity together a faith arose by which the whole Christian Church has been perverted. That both the Nicene and Athanasian trinities are a Trinity of Gods can be seen from the creeds. . . ." (*The Swedenborg Epic* by C. O. Sigstedt, page 177).

3. "After this they proceeded to deliberate about the Holy Spirit; and previous thereto they laid open the idea generally received concerning God the Father, the Son and the Holy Spirit which is, that God the Father is seated on high with the Son at His right hand, that by them is sent forth the Holy Spirit to enlighten and instruct mankind. But instantly a voice was heard from heaven saying, **"We cannot endure an idea formed on such a conception. . . . There is not a mediating God distinct from Him (Jehovah)**; much less is there a third God distinct from two others, as one person is distinct from another person; wherefore, let the former idea which is vexing and frivolous be removed, and let this which

^a 'How's about Job 19:26???'

is just and right be received, then you will see clearly. . . One God cannot come forth and proceed from another, by another, but what is divine may come forth and proceed from one God? Is not the Divine Essence one and indivisible, and inasmuch as the Divine Essence or the Divine Esse is God, is not God therefore one indivisible? On hearing these words, they that sat on the seats **unanimously agreed in this conclusion, that the Holy Spirit is not a distinct person of Himself**, consequently not a distinct God of Himself; but that **by the Holy Spirit is meant the divine sanctity**, coming forth and proceeding from the one and only omnipresent God, who is the Lord. . . . Lastly this decree was passed: that from what has been deliberated, in this council clearly sees and of consequence acknowledges the only truth, that in the Lord God of the Saviour Jesus Christ, there is a divine Trinity, consisting of the all-begetting divinity which is called Father, the Divine Humanity, which is the Son, the Divine Proceeding, which is the Holy Spirit: and they lifted up their voices together saying, "In Jesus Christ dwells all the fullness of the Godhead bodily" (Col 2:9). Thus there is one God of the Church" (*Miscellaneous Theological Works* of Emanuel Swedenborg, pages 249, 250 and 251).

3.7.4.4.3 The Vicarious Atonement.

1. "Who does not know that God is essential compassion and mercy . . . and who does not hereby see that it is a contradiction to assert that mercy itself or goodness itself can heal man from anger, become his enemy, turn himself away from him and determine on his damnation, and still continue to be the same, divine being or God? Such things can scarcely be attributed to a good man, but only to a wicked man, thus not to an angel of heaven, but only to an angel of hell; wherefore, it is abominable to ascribe them to God. That they have been ascribed to Him appears evident from the declaration of many fathers, churches and councils from the first ages unto the present day; also from the inferences which have necessarily followed from first principles and to their derivatives, or from causes and to their effects, as from a head into the members; such as, that He required to be reconciled; that He is reconciled through the love He bears toward the Son, and by His intercession and mediation; that He required to be appeased by the view of the extreme sufferings of His Son; so to be brought back to mercy and constrained as it were, to show it, and thus from an enemy to be made a friend, and to adopt those who were the children of wrath, as the children of grace. **That the notion that God can impute the righteousness and merits of His Son to an unrighteous man, who supplicates it from faith alone, is also a mere human invention, as will be seen in the last analysis of this work**" (*Miscellaneous Theological Works*, page 202-203).

2. "This I can affirm, that whenever the angels hear anyone say, that God determined in anger on the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they are affected in a manner similar to those who from an uneasiness in their bowels and stomach are excited to vomiting; on which occasion they say, What can be more insane than to affirm such things to God?" (*ibid.*, page 203).
(i.e., Forget the Book of Romans)

3. "That no other salvation is believed this day than such as is instantaneous, from an immediate act of mercy is evident from hence . . . for if the cooperation is taken away which is effective through the exercise of charity by man as of himself, the spontaneous cooperation which is said to follow faith of itself, becomes passive action, which is nonsense, and a contradiction of terms; for supposing this to be the case, what need would there be of anything more than such momentary and immediate prayer as this: 'Save me, O God, for the sake of the sufferings of Thy Son, who has washed me from my sins in His own blood, and presents me pure, righteous and holy before thy throne?' . . . And this

ejaculation of the mouth might avail even at the hour of death, if not sooner, as a seed of justification. But nevertheless, instantaneous salvation, by an immediate act of mercy, is to this day a fiery, flying serpent in the church, and that thereby religion is abolished, security introduced and damnation imputed to the Lord, may be seen . . . in the work concerning Divine Providence, published at Amsterdam in the year 1764" (ibid., page 204, 205).

4. "Hence may be seen the import of the Lord's words in Mark, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned' (Mrk 16:16). Here, to believe, signifies to acknowledge the Lord and to receive divine truths from him by means of the Word, and to be baptized, is to be regenerated by the Lord by means of those truths . . . hence it is evident what is signified by these words of the Lord, 'Except a man begotten of water and of the spirit, he cannot enter into the kingdom of God'; namely, that unless man is regenerated by **the truths of faith, and by a life according to them**, he cannot be saved . . . that all regeneration is effected by the truths of faith and by a life according to them . . . Let those therefore who are baptized remember that baptism itself confers upon its subjects neither faith nor salvation, but testifies that they will receive faith and that they will be saved if they are regenerated" (ibid., page 110, 111).^a

3.7.4.4 The Destiny of Man.

1. "Man is so created that, as to his internal, he cannot die . . . this internal exists in every man who is born: his external is that by which he brings into effect the things which belong to his faith and love. The internal of man is the spirit, and the external is the body. **The external, or the body, is suited to the performance of uses in the natural world, and is rejected or put off, at death**, but the internal, which is called the spirit, and which is suited to the performance of uses in the spiritual world, never dies. **After death, this internal exists as a good spirit and an angel, if the man has been good during his abode in his world, but if during that time he has lived in evil, he is, after death, an evil spirit.** . . . The spirit of man after the dissolution of the body appears in the spiritual world in a human form in every respect, as in the natural world . . . **except that he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it.** This continuation of life is meant by the Resurrection. The reason why men believe that they shall not rise again before the Last Judgment, **when, as they suppose, the whole creation will be destroyed, is that they do not understand the Word, and because sensual men place all their life in the body and imagine that unless the body be re-animated, the man be no more**" (ibid., page 117, 118).

3.7.5 Some Answers To Swedenborg.

Swedenborg is consistently and energetically refuted by the epistles of Paul, particularly, the Book of Romans, chapters five through eight, which Swedenborg detested with abject horror. **By attempting to circumscribe the New Testament revelation of Christianity to the gospels and the Book of Revelation, Swedenborg revealed the essential weakness of his theological system.** He was apparently well aware of the fact that Pauline theology, if accepted at face value, would vitiate almost en toto his own^b. So he began with the basic assumption that he was right, and that the Apostle Paul was wrong! **In some of his visions**

^a Apparently Swedenborg's line of communication broke down with the celestial plane at this juncture, because in the light of the best contemporary Biblical scholarship, it is now conceded that Mrk 16:9-20 are spurious, and were not written by Mark at all, since they are missing from the best manuscripts of the New Testament, Codex Vaticanus and Sinaiticus. This is only one more proof that it is unsafe to impute to God one's own theological interpretations, since the Deity has the disconcerting habit of acquitting Himself at the expense of would be seers, in this case, Swedenborg

^b This is a common problem among especially liberal theology, along with their moral atonement theory.(NEC)

and dreams, he stated that he actually argued with Paul, Luther, Calvin and others. And, as ego triumphed, these great thinkers all retreated before Swedenborg's new revelations.

However, one factor must never be forgotten, and that is the statement that the New Testament is the criterion for measuring all subsequent revelations, and whatever is found to be contrary to it, must be and always has been, rejected by the Christian Church. Swedenborg would have done well to remember that the interpretations of dreams and visions, and the things of the dimension of the spirit "belong to God" (Genesis 40:8), and that we are constantly admonished to accept no other gospel, even if it be revealed by an "angel from heaven" (Gal 1:8, 9), two points he apparently overlooked. The **Apostle Peter, ever consistent with Paul, urges the Christian Church to always remember that "prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost" (2 Pet 1:21).**

But since Swedenborg did not believe in the person of the Holy Spirit, it is easy to understand how he could reject such divine counsel. True to the pattern of most non-Christian cults and cult leaders, Swedenborg vigorously attacked the Christian doctrine of the Trinity. Apparently he was unaware of the fact that **he was involved in contradiction when he asserted that Jesus Christ was Jehovah, while at the same time he denied the tri-unity of Jehovah, so clearly taught in both the Old and New Testaments (see Gen 1:26; Isa 6:8; Zec 12:10; Luk 1:35; Mat 3:16, 17; Mat 28:19, etc.).**

3.7.5.1 Comments By Dr. Charles Hodge.

Dr. Charles Hodge, the great Princeton theologian, recognized the dangers of Swedenborg's theology and summed them up in his own terse manner when he wrote:

Concerning God, Swedenborg taught that He was not only essence, but form, and that that form was human. He called God "the eternal God-Man." There are two kinds of bodies, natural and spiritual. Every man, besides his external, material body, has another, which is internal and spiritual. The latter has all the organs of the former, so that it can see, hear and feel. At death the outer body is laid aside, and the soul thereafter acts through the ethereal spiritual vestment. This is the only resurrection which Swedenborg admitted. There is no rising again of the bodies lay in the grave. As, however, the spiritual corresponds to the material, those who know each other in this world will enjoy mutual recognition in the world to come. This feature of his anthropology is connected with his doctrine concerning God. For as the soul from its nature forms for itself a body for action . . . so the essence of God forms for itself a spiritual body for external manifestation. **As there is but one divine essence Swedenborg maintained that there can be but one divine person.** The church doctrine of the Trinity he regarded as tri-theistic. He admitted trinity of principle, but not of persons. As soul and body in man are one person, and from them proceeds the activity which operates without, so in God **the divine and human are the Father and the Son as one person, and the Holy Spirit is their efficiency, or sanctifying influence.**

Concerning man, Swedenborg taught that he was created in the image of God, and was created with a very exalted nature. **The scriptural account of the fall he understood allegorically as the apostasy of the church.** Men, however, he admits are sinful, and are even born with a bias to evil, **but they have not lost their ability to do good.** They consequently need redemption. They are susceptible of being delivered from evil, not only because they retain their moral liberty, but also because in virtue of the inward spiritual body they are capable of intercourse with spiritual beings. . . . Swedenborg reports many instances in which he conversed with God and angels, good and bad. By angels, he meant

men who had departed this life. He did not admit the existence of any created intelligence other than man.

Christ he held to be Jehovah, the only living and true God, the creator, preserver and ruler of the world. As the divine person was God and man from eternity, his incarnation, or manifestation in the flesh, consisted in his assuming a material body with its cyclical life in the womb of the Virgin Mary. This was the body which grew, suffered and died. In the case of ordinary men, the material body is left forever in the grave, but in the case of Christ, the outward body was gradually refined and glorified, until it was lost in that which is spiritual and eternal.

This idea of a two-fold body in Christ is not by any means peculiar to Swedenborg. . .

Christ's redemptive work does not consist in his bearing our sins upon the tree, or making satisfaction to the justice of God for our offenses. All idea of such satisfaction, Swedenborg rejects. The work of salvation is entirely subjective. Justification is pardon granted on repentance. **The people of God are made inwardly righteous^a** and being thus holy, are admitted to the Presence of God as holy spirits in heaven (Systematic Theology. Vol. II. pages 421-423).”

Dr. Hodge's evaluation is of course accurate, **and Swedenborg's denial of the person of the Holy Spirit, as previously mentioned, places him and his followers not only outside historic Christian theology, but in diametric opposition to the express declaration of the Word of God.**

The Apostle Peter, in dealing with the sin of Ananias and Sapphira, most explicitly declared that the Holy Spirit was a person to whom men could lie, as did they, and that in perpetrating this sin its magnitude could only be realized when it was understood that "thou hast not lied unto men, but unto God" (Act 5:4, 5).

Numerous other incidents in the New Testament can be used to document the person of the Holy Spirit, and Swedenborg's denial of the vicarious nature of the atonement needs no serious refutation in the light of such passages as Isaiah 53, Mat 20:28, Mar 10:45 and 1 Pet 2:24.

In his epistle to the Romans, chapter five, the Apostle Paul underscores the role of our Lord as the "last Adam," who died for us when we were "yet sinners," and his entire fifteenth chapter of his first epistle to the Corinthians is devoted to proving the resurrection of the body, citing Christ as the archetype of that resurrection (see Section 1., and also Col 1:5-18; 1 Th 4:1 3-1 7; 2 Th 1:6-12). Far from Swedenborg's concept that Christ's body was not raised in mortal flesh and bones, and that man will not participate in this resurrection, the redeemed to immortality and the unregenerate to eternal judgment, the Bible is replete with references to just such a historical and also still future events. The Book of Revelation, of which he was so fond, refutes his position entirely by teaching the very thing Swedenborg denied, namely, that there will be a resurrection of both the just and the unjust (Rev 20:1-14), an event declared to be in conjunction with "the appearing of the glory of the great God and our Saviour, Jesus Christ" (Tit 2: 1 3).

Quite to the contrary then where Swedenborg's theology is involved, Jesus Christ's Second Coming did not take place in the eighteenth century. The New Jerusalem has not descended out of heaven from God. Our resurrection has not taken place, and judgment has neither begun, nor consummated. Swedenborg, despite his acknowledged brilliance and abilities, is

^a Oops! There goes the sin nature. Which Christ didn't die for. He died for our acts of sin; and not for ours, only but for the sins of the whole world. This is why in our redemption we must be born again and receive a new nature!!!

found in far too many places to be in opposition to the teachings of the Word of God, and demonstrates in a most unique way an analysis of this type of mind. Oddly enough, this type was described by the Apostle Paul, whom Swedenborg could not abide. In 1 Cor 1:17-31 is written:

- 17 *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. {words: or, speech}*
- 18 *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*
- 19 *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*
- 20 *Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*
- 21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
- 22 *For the Jews require a sign, and the Greeks seek after wisdom:*
- 23 *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*
- 24 *But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*
- 25 *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*
- 26 *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*
- 27 *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*
- 28 *And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*
- 29 *That no flesh should glory in his presence.*
- 30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
- 31 *That, according as it is written, He that glorieth, let him glory in the Lord.*

It would be possible to go on at some length in a refutation of Swedenborg's theology, but the issues, we believe, are clearly discernible, as is the verdict of Scripture.

Swedenborg was a rationalist, and paradoxically, a mystic. He was one who absorbed the introspective and subjective philosophy of Rene Descartes, and the empiricism of John Locke, which he combined with the transcendentalism of Immanuel Kant, thus forming a mold into which Christian theology was poured, and what would not go into the mold (selected Old Testament works, the Pauline epistles, Acts, James, Peter, Jude, etc.), he simply discarded. What emerged was a deeply speculative philosophical system of theology, couched in a redefined Christian terminology, and buttressed with mystical visions, trances and dreams, which, when apparently confirmed by clairvoyant experiences, such as the Stockholm fire episode, previously narrated, gave some credence to his claims, and still continues to deceive many so-called intelligent persons today. In his counsel to the church at Colosse, the Apostle Paul uttered a warning which the followers of Swedenborg in particular might well take cognizance of:

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. {make a prey: or, seduce you, or, lead you astray} {rudiments: or, elements}

9 For in him dwelleth all the fulness of the Godhead bodily. (Col 2:8-9).

The great tragedy of Emanuel Swedenborg is that he would not submit himself and his great mind to the discipline of the Holy Spirit and the Scriptures, and because of this, and because of his deliberate preoccupation with spiritism and the occult, in direct disobedience to the express teachings of God, he was despoiled, even as Paul had warned. He was deceived by dreams and visions and the machinations of him whom the Scriptures describe as the "*the spirit that now worketh in the children of disobedience*" (Ephesians : 2b)."

Assignment 09 – The Cults Part 3 – Christadelphianism – Swedenborgianism.

1).Name some essential features of Christadelphianism that are contrary to Biblical Christianity. _____

2).Name some essential features of the EST - (Erhard Seminars Training) that are contrary to Biblical Christianity. _____

2a). What is its new name? _____.

3).Name some essential features of Rosicrucianism that are contrary to Biblical Christianity. _____

4).Name some essential features of Swedenborgianism - The Church of the New Jerusalem - that are contrary to Biblical Christianity. _____

3.8 The Family International - AKA, The Family Of Love, The Children Of God.

The Family International (TFI), formed as the **Children of God** (COG) and later named **Family of Love** and the **Family**, is a cult, started in 1968 in Huntington Beach, California, United States. It began in the late 1960s, with many of its early converts drawn from the hippie movement. The Children of God was among the movements prompting the cult controversy of the 1970s and 1980s in the United States and Europe and **triggered the first organized anticult group FREECO**.

3.8.1 Overview.

As TFI grew and expanded around the world, so did its message of salvation, apocalypticism, and spiritual "revolution" against the outside world, which the members called "the System", which resulted in controversy. In 1974, it began a method of evangelism called Flirty Fishing, using sex to "show God's love" and win converts. The practice was discontinued in 1987. TFI's **founder and prophetic leader, David Berg, who was first called "Moses David" in the Texas press, communicated with his followers via *Mo Letters*—letters of instruction and counsel on myriad spiritual and practical subjects—**until his death in late 1994. After his death, his widow Karen Zerby became the leader of TFI.

The group's liberal sexuality led to concerns and investigations regarding child abuse. The High Court of Justice, Family Division, in the UK found there to be "widespread sexual abuse of young children and teenagers by adult members of The Family".

However, information provided by former members casts doubts as to whether these investigations actually uncovered the truth. TFI leadership have repeatedly apologized for cases where children were abused before 1986, when policies were set in place prohibiting excessive discipline or any sexual contact between adults and minors. Those found to have abused children since 1986 have been excommunicated from TFI membership. Again, it is unclear to what extent these policies and excommunications have actually been implemented.

Media attention was renewed by the January 2005 suicide of David Berg's adopted and abused son/heir apparent Ricky Rodriguez (who had also left the group several years earlier) after he murdered a former member.

3.8.2 History.

3.8.2.1 The Children of God (1968–1977).

Members of the Children of God founded communes, first called "colonies" but now referred to as "homes," in various cities. They would proselytize in the streets and distribute pamphlets.

New converts memorized scripture, took Bible classes, and were expected to emulate the lives of early Christians **while rejecting mainstream denominational Christianity**. In common with converts to some other religions, **most incoming members adopted a new "Bible" name**.

The founder of the movement was a former Christian and Missionary Alliance pastor, David Brandt Berg (1919–1994), also known within the group as Moses David, Mo, Father David, and Dad to adult group members, and eventually as **Grandpa to the group's youngest members.**

Berg communicated with his followers through more than 3,000 published letters written over 24 years, referred to as "Mo Letters" by members of the group. By January 1972, Berg introduced through his letters that he was God's prophet for this time, further establishing his spiritual authority within the group. Nonetheless, Berg freely acknowledged his failings and weaknesses.

By the end of 1972, COG members had distributed approximately 42 million Christian tracts, mostly on God's salvation and America's doom. **Street distribution of Berg's Letters (called "litnessing") became the COG's predominant method of both outreach and support for the next five years.**

The Children of God ended as an organizational entity in February 1978. Berg reorganized the movement amid reports of serious misconduct, financial mismanagement, and established leaders having abused their positions (and others having opposed flirty fishing). He dismissed more than 300 of the movement's leaders and declared the general dissolution of the COG structure. This shift was known as the "Reorganization Nationalization Revolution" (RNR). **A third of the total membership left the movement, and those who remained became part of the reorganized movement, dubbed the *Family of Love*, and later *the Family*.** Most of the group's beliefs, however, remained the same.

3.8.2.2 The Family of Love (1978–1981).

The *Family of Love* era was characterized by expansion into more countries. Regular proselytization methods included door-to-door, distributing tracts and other gospel literature, and organized classes on various aspects of Christian life, with heavy use of TFI (The Family International) music often composed by their own people.

3.8.2.3 Flirty Fishing.

In 1974, David Berg introduced a new proselytization method called Flirty Fishing (or FFing), which encouraged female members to show God's love by engaging in sexual activity with potential converts. Flirty Fishing was practiced by members of Berg's inner circle starting in 1973, and was later introduced to the general membership. By 1978, it was widely practiced by members of the group. In some areas, Flirty Fishers used escort agencies to meet people. According to TFI, as a result of Flirty Fishing, "*over 100,000 received God's gift of salvation through Jesus, and some chose to live the life of a disciple and missionary*". According to data provided by TFI to researcher Bill Bainbridge, from 1974 until 1987, members had sexual contact with 223,989 people while practicing Flirty Fishing. Flirty Fishing also resulted in the births of many children, including Karen Zerby's son, Davidito (aka Ricky Rodriguez). Children born as result of Flirty Fishing were referred to as "Jesus Babies". By the end of 1981, more than 300 "Jesus Babies" had been born.

In an official statement on its origins, TFI partly describes the practice of Flirty Fishing as follows:

In part as a response to the sexual liberality of the early '70s, Father David presented a more intimate and personal, voluntary form of evangelism, which became known as 'Flirty Fishing' or 'FFing.' ...Father David proposed that the boundaries of expressing God's love to others could at times go beyond just showing kindness and doing good deeds. He suggested that for those who were in dire need of physical love and affection, even sex could be used as evidence to them of the Lord's love. The motivation, guiding

principle, and reasoning behind the FFing ministry was that through this sacrificial proof of love, some would better accept and understand God's great love for them. The goal was that they would come to believe in and receive God's own loving gift of salvation through His Son, Jesus, who gave His life for them. By this unorthodox method David felt many would find the Lord's love and salvation, who never would have otherwise. ... **Although we no longer practice FFing, we believe the scriptural principles behind the ministry remain sound.**

In his judgment of a child custody court case in England in 1994, after extensive research of COG publications and the testimony of numerous witnesses, Lord Justice Sir Alan Ward said the following about Flirty Fishing:

I am quite satisfied that most of the women who engaged in this activity and the subsequent refinement of ESing, (which was finding men through escort agencies), did so in the belief that they were spreading God's word. But I am also totally satisfied that that was not Berg's only purpose. **He and his organization had another and more sordid reason.** They were procuring women to become common prostitutes. **They were knowingly living in part on the earnings of prostitution.** That was criminal activity. **Their attempts to deny this must be dismissed as cant and hypocrisy. To deny that the girls were acting as prostitutes because 'we are not charging but we expect people to show their thanks and their appreciation and they ought to give more for love than if we charged them' is an unacceptable form of special pleading. The 'FFers handbook' told the girls that fishing could be fun but fun did not pay the bills. 'You've got to catch a few to make the fun pay for itself. So don't do it for nothing'.**

A judge in Italy came to a different conclusion in 1991, deciding that Flirty Fishing was not prostitution (see Tribunale Penale di Roma (Criminal Court of Rome), 15 November 1991, re: Berg and others, and in the archives of the Criminal Court of Rome (RG 3841/84)). The judge concluded that it was only in "*the last months of 1977 Berg started counseling the members that it was permissible for proselyting reasons to offer sexual contacts and services to perspective [sic] members, the more so when the latter were potentially good financial contributors to the cult*". Among the Children of God, the judge argued, Flirty Fishing was not understood as prostitution but "*as a personal contribution to the humanitarian aims that the sect always claimed to pursue*".

Flirty Fishing was officially abandoned in 1987 in favor of other witnessing methods and also to avoid contracting HIV. In 1987, new rules were introduced that banned, under penalty of excommunication, sexual contact with non-members. However, the new rules also stated that exceptions to the rule would be allowed in certain cases. For example, one publication stated: "***All sex with outsiders is banned!--Unless they are already close and well-known friends!***"

3.8.2.4 The Family (1982–1994).

By 1982, more TF members had moved to southern and eastern parts of the world. At the end of 1983, TF was reporting 10,000 fulltime members living in 1,642 TF homes. Additionally, TF's Music With Meaning radio club had by this time grown to almost 20,000 members. According to statistics by TF, at this time evangelization efforts were resulting in an average of 200,000 conversions to Christ and distribution of nearly 30 million pages of literature per month.

In March 1989, TF issued a statement which stated that, in "early 1985" an urgent memorandum was sent to all of its members "reminding them that any such activities

*[adult-child sexual contact] are **strictly forbidden within our group**". (emphasis in original) In January 2005, Claire Borowik, spokesperson for TFI, issued a statement that said, "Due to the fact that our current zero-tolerance policy regarding sexual interaction between adults and underage minors was not clearly stated in our literature published before 1986, we came to the realization that during a transitional stage of our movement, from 1978 until 1986, there were cases when some minors were subject to sexually inappropriate advances... This was corrected officially in 1986, when any contact between an adult and minor (any person under 21 years of age) was declared an excommunicable offense".*

In December 1988, TF implemented a policy that forbade adult-child sexual contact on penalty of excommunication (expulsion from the movement). This policy was not retroactive. Members who filed charges or pursued other legal action against those excommunicated for child abuse were required to leave TF or move to a different membership status until the matter was resolved, as explained in the June 2003 Charter amendments in the Rights of Children (pg. 22) and the Right of Redress (pg. 51) sections. However this clause is no longer valid under TFI's 2010 policies, and members can presently file charges and pursue legal action while retaining TFI membership.

In the 1990s, numerous allegations of child sexual abuse were brought against TF around the world, in locations including Argentina, Australia, Brazil, France, Italy, Japan, Norway, Peru, Spain, Sweden, the UK, the USA, and Venezuela.

TFI leadership has maintained that they did not sanction or condone the sexual abuse of children. UK's High Court of Justice found that not only did widespread sexual abuse happen but publications printed by church leaders promoted the activities. Some court documents can be found in the Court Cases section below.

Karen Zerby, writing in a 1995 internal publication titled "*An Answer to Him That Asketh Us*", stated: "**Because of the insight Dad [Berg] gave into the Scriptures which granted us a great deal of sexual freedom, without clearly stated explicit restrictions that prohibited all sexual activity between adults and minors, it resulted in actions that caused harm to some children. He must therefore bear responsibility for the harm. . . . As the author of the Letters, he accepts the blame, but this doesn't mean that everyone else is completely blameless. Anyone who attempted to use the Law of Love to justify any unloving, selfish or hurtful behavior is responsible before God for it.**"

According to Eileen Barker's book *An Introduction to New Religious Movements*, there is no evidence of greater sexual activity amongst teenagers in TFI than in society at large. **However TFI has by no means retracted its belief that all non-homosexual adult sexual acts, done with loving intentions, are not sin and are in fact promoted and blessed by God. As a result unusual sexual license is still practiced, accepted and considered to be the norm among its members.**

3.8.2.5 Transformation in the 1990s.

In the early 1990s, TF members took advantage of the newly opened Eastern Europe (following the fall of Communism) and expanded their evangelization campaigns eastward, alongside many other religious groups. The production and dissemination of millions of pieces of literature earned them the colloquial name "the poster people".

The early 1990s also saw the launch of what TF termed their "Consider the Poor" (CTP) ministries. Expanding their outreach beyond evangelization, members began providing material aid to the poor and disadvantaged. TF members became active in disaster relief

efforts, the provision and distribution of humanitarian aid, musical benefit programs for refugees, visitation to hospitals, and similar activities.

3.8.2.6 The Family (1995–2003).

After Berg's death in October 1994, Karen Zerby, known in the group as **Mama Maria, Queen Maria, Maria David, or Maria Fontaine, took over leadership of the group.** She married her longtime partner, Steven Douglas Kelly, an American known in the group as Peter Amsterdam or King Peter, who legally changed his name to Christopher Smith. He became her traveling representative due to Zerby's reclusive separation from most of her followers.

In February 1995, the group introduced the *Love Charter*, which defined the rights and responsibilities of Charter members and Homes. The Charter also includes the "*Fundamental Family Rules*", a summary of rules and guidelines from past TF publications which were still in effect with the enactment of the Charter.

The Charter established a new way of living within the organization, allowing members greater freedom to choose and follow their pursuits. The rights referred to in the Charter were what a member could expect to receive from the group and how members were to be treated by leadership and fellow members. The responsibilities referred to were what members were expected to give to the group if they wished to remain full-time members, including tithing ten percent of their income to World Services, giving three percent to the "Family Aid Fund", set up to support needy field situations, and one percent to regional "common pots", which are used for local projects, activities, and fellowships. The Charter has been subsequently amended over the years according to changes within the group. TFI's 2010 policies state that all members must tithe (give 10% of their income) or give a monthly contribution in order to retain membership.

In a 1995 British court case, the Rt. Hon. Lord Justice Alan Ward decided that the group, including some of its top leadership, had engaged in abusive sexual practices involving minors and that they had also engaged in severe corporal punishment and sequestration of minors. However, he concluded that TF had abandoned these practices and that they were a safe environment for children. Nevertheless, he did require that the group cease all corporal punishment of children in the United Kingdom and denounce any of Berg's writings that were "responsible for children in TF having been subjected to sexually inappropriate behaviour".

3.8.2.7 The Family International (2004–present).

In 2004, the movement's name was changed to The Family International (TFI).

However, TFI homes were told that they could retain their former names so long as they do not conceal their affiliation with TFI.

In 2004, there were major internal changes in the group. Internal publications spoke of arresting a general trend towards a less dedicated lifestyle, and the need for recommitment to the group's mission of fervent evangelization. In the second half of 2004, a six-month renewal period was held to help members refocus their priorities. Membership was reorganized and new levels of membership were introduced. At that time membership was defined into the following categories: Family Disciples (FD), Missionary Members (MM), Fellow Members (FM), Active Members (AM), and General Members (GM).

The *Love Charter* governs FDs, while the *Missionary Member Statutes* and *Fellow Member Statutes* were written for the governance of TFI's Missionary member and Fellow Member

circles, respectively. FD homes are reviewed every six months against an announced set of criteria.

According to TFI statistics, at the beginning of 2005 there were 1,238 TFI homes and 10,202 members worldwide. Of those, 266 Homes and 4884 members were FD, 255 Homes and 1,769 members were MM, and 717 Homes and 3,549 members were FM. Statistics on AM and GM categories are currently unavailable.

In 2010, TFI underwent major changes in policy and structure with the goal of allowing individuals more freedom in expressing their faith and in their lifestyle choices, and has issued the end of one era and the beginning of a new one. Members have had differing views about the drastic changes that were introduced, but most see the need for the new TFI introduced with the "reboot", the term used for the restructuring process of TFI. Members are now able to make personal decisions on whether or not they choose to live communally, as well as matters such as education, employment options, relationships and marriage with non-members, and other personal and lifestyle choices that were previously regulated or influenced by TFI policies. **Present TFI focus is on developing open minded and inclusive views and attitudes, care of elderly members (though TFI administration has stated that tithes over the years weren't sufficient to provide any sort of pensions or regular financial assistance to elderly TFI members) and developing charity works.** The "reboot" documents are seen by some (actual statistics are difficult to establish) as doctrinal backflips and even admission of error of a sort as some doctrines that were previously seen as key and un-retractable, such as TFI being "the" best place to serve God, have been retracted. **Many members have discontinued membership since the "reboot" was published.**

3.8.3 Beliefs.

3.8.3.1 The Scriptures.

To some extent, TFI identifies itself with fundamentalist Christianity, **though their more radical beliefs and practices are generally regarded as non-traditional, even heretical, by many conservative and liberal Christians.** TFI teaches that the Bible is the inspired Word of God and sacred revelation. **Group founder David Berg is regarded within the group as the most important prophet of the end times and as being specifically predicted in the Old and New Testament, appropriating the reference to "a prophet like Moses" regardless of Peter the Apostle's use of the passage in reference to Christ. He is regarded as a prophet in that he passed on the message of God and in that his writers were considered to be "filling in the gaps" (par.24) in the Bible and if contradicted by or irreconcilable with Scripture, taking precedence over it .** The group believes Berg's spiritual "mantle" passed to his wife, Karen Zerby, at his death. **The officially published writings of both David Berg and Karen Zerby are regarded as part of the "Word of God" which carries the same weight as the Bible since they are considered divine revelations.** These views on past writings and "the word of God" have been re-addressed with documents issued in 2010 and is no longer a requirement for membership. **However neither David Berg nor Karen Zerby's generally held position as prophet and prophetess has been retracted.**

3.8.3.2 Evangelism.

They believe that the Great Commission of evangelizing the world is the duty of every Christian, and that their lives should be dedicated to the service of God and others. They had several levels of membership, and the most committed, called "Family Disciples", live communally. They also encourage having children. While birth control was initially highly discouraged, the choice is currently left to the individual and is not uncommon in practice, though it was officially regarded as indicative of a lack of trust in God's plan. Birth control views were readdressed in 2010, and Family doctrine and policy no longer influences choices regarding birth control.

3.8.3.3 Moral Codes.

A central tenet to their theology is the "Law of Love", which, stated simply, claims that if a person's actions are motivated by unselfish, sacrificial love and are not intentionally hurtful to others, such actions are in accordance with Scripture and are, thus, lawful in the eyes of God. The romantic and sexual implication of this principle is also commonly known as polyamory, although the "Law of Love" is believed by TFI to be the Scriptural foundation for every aspect of a Christian's life, not only romantic and sexual, and emphasizes unselfishness, giving, caring, respect, honesty, and other essential Christian values that should be enacted in everyday life (the Scriptural basis for this teaching can be found in Matthew 22:37 - 40 and in Galatians 5:14). **They believe that this tenet supersedes all other Biblical laws, except those forbidding male homosexuality, which they believe is sin. Female bisexuality is sanctioned, though female homosexuality at the complete exclusion of men is not permitted. They believe that God created human sexuality, that it is a natural, emotional, and physical need, and that heterosexual relations between consenting adults is a pure and natural wonder of God's creation, and permissible according to Scripture.**^a Documents issued in 2010 expressed the need for more tolerant attitudes toward varying choices regarding sexuality. Since 2010, the age of consent in TFI

^a I wonder which Scriptures???

is determined by local laws and regulations. Since 1986, sex between minors and adults has been forbidden. **Adult members may have sex with any other adult member of the opposite sex, and are encouraged to do so, regardless of marital status, as a way to foster unity and combat loneliness of those "in need".** This was commonly called "sharing", or in some cases "sacrificial sex". While TFI policy states that members should not be pressured to have sex against their will, numerous former members have alleged being coerced to "share" and subsequently cast as selfish or unloving when they did not. These views have been readdressed in 2010, reflecting on the influence that past documents have had on TFI's culture, and addressing the need to change this aspect of TFI culture to reflect more respect for personal decisions regarding sexuality and more inclusiveness regarding differing personal views on sexuality.

3.8.3.4 Eschatology.

They believe that they are now living in the time period known in the Bible as the "Last Days" or the "Time of the End", which is the era immediately preceding the return of Jesus Christ. Before that event, they believe that the world will be ruled for seven years by the Antichrist, who will create a one-world government. At the half-way point in his rule he will become completely possessed by Satan, precipitating a time of troubles known as the Great Tribulation which will bring intense persecution of Christians as well as stupendous natural and unnatural disasters. **At the end of this period, faithful Christians will be taken to heaven in an event known as the Rapture** that is shortly followed by a battle between Jesus and the Antichrist commonly known as the "Battle of Armageddon", in which the Antichrist is defeated. Then, they say, Jesus Christ will reign on Earth for 1000 years, a period they call the Millennium.

TFI's official summary statement of their beliefs can be found on their website.

3.8.3.5 Recent teachings.

TFI's recent teachings center around beliefs that they have termed the "new [spiritual] weapons". TFI members believe that they are soldiers in the spiritual war of good versus evil for the souls and hearts of men. Although some of the following beliefs are not new to TFI, they have assumed greater importance in recent years.

3.8.3.6 Prophecy (Eschatology).

In TFI jargon, the popular definition of prophecy—a prediction of the future—has been expanded to refer to any message received from the "spirit world" from Jesus, deceased founder David Berg, or another "spirit helper" (see below). A great emphasis has been placed on each member regularly using prophecy to guide their daily lives. **Although prophecy, also referred to as channeling, has been a part of the movement from the beginning, it has assumed greater significance under Karen Zerby's leadership.**

TFI continues to stress the imminent Second Coming of Christ, preceded by the rise of a worldwide government led by the "Antichrist". Doctrines regarding the "end times" influence virtually all long-term decision making. However documents issued in 2010 have changed this view to reflect a need for long-term plans and projects.

3.8.3.7 Spirit Helpers.

These include angels, departed humans, and even famous mythical characters, for example the goddess Aphrodite, Merlin, the Sphinx, and Winston Churchill. Spirit helpers are sent to give instruction and to fight in the spiritual warfare taking place in the spiritual dimension that TFI members believe is coexistent with the physical world that surrounds them. These helpers are believed to relay divine messages through prophecy and are also engaged in combat with Satan and his demons. **TFI members believe that referring by name to spirit helpers when calling on their help, or demons when rebuking or cursing them, affords greater power to their prayers.** As a result, TFI regularly publishes names of individual, as well groups of, spirit helpers and demons, linking them with their respective areas of power within the physical world. **TFI members of all ages are encouraged via TFI literature to "channel" their spirit helpers, communicate with them frequently and receive spirit stories from them**

3.8.3.8 The Keys of the Kingdom.

TFI believes that the keys referred to in the Biblical passage "and I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:19), referred to an actual increase in spiritual authority given to Peter and the early disciples, **were hidden and unused in the Christian era that followed and revealed again to TFI members through Karen Zerby as additional power for use in prayer and to obtain miracles.** . As such, TFI members call on the various Keys of the Kingdom for supposed extra effect during prayer. These spiritual keys are also believed to power various spiritual spacecraft (known as Key Craft), and can turn into spiritual swords for the purpose of fighting demons and other negative forces. The keys were also, as in the case of most other TFI beliefs, digested into comic book style magazines to aid in teaching them to children. **These beliefs are still held and practiced in general, even after the "reboot" documents were published in 2010.**

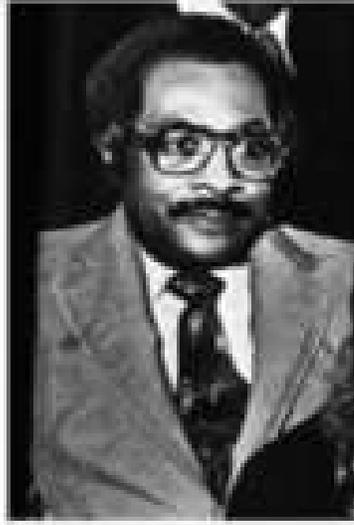
3.8.3.9 Loving Jesus.

This is a term that TFI members use to describe their intimate, sexual relationship with Jesus. TFI describes the "Loving Jesus" teachings as a radical form of bridal theology. It is their understanding of the Bible that the followers of Christ are his bride, called to love and serve him with the fervor of a wife. **They took bridal theology further than mainstream Christians by encouraging members to imagine that Jesus is having sex with them during sexual intercourse and masturbation.** Male members were **encouraged to visualize themselves as women, in order to avoid a homosexual relationship with Jesus.** Many publications and messages TFI members received from the spirit work and even claim to be from Jesus himself refer to and elaborate on this intimate, sexual relation that they believe Jesus desires and needs from his church, and TFI in particular being his special "bride" in graphic poetry, guided visualizations, artwork and songs, and more. Some literature was unable to be brought into more conservative countries for fear they might be classified at customs as pornography. The literature that first revealed this new view of Jesus and his desire for a sexual relationship with believers was slightly edited and made available to 12 & 14 year olds, and then further edited and published in mild terms for children.

The Children Of God (COG) afflicted their candidates with anything that worked including sex, alcohol, drugs, sleep deprivation, excessive indoctrination times - mind control

methods. In fact, one man whose children were involved, Ted Patrick, one of the pioneers of deprogramming, used a confrontational method:

"When you deprogram people, you force them to think...But I keep them off balance and this forces them to begin questioning, to open their minds. When the mind gets to a certain point, they can see through all the lies that they've been programmed to believe. They realize that they've been duped and they come out of it. Their minds start working again."



Ted Patrick,
Nicknamed Black Lightning

Theodore Roosevelt Patrick, Jr. is widely considered to be the "father of deprogramming." Some criminal proceedings against Patrick have resulted in felony convictions for kidnapping and unlawful imprisonment. Born: 1930

A number of criminal proceedings against Patrick have resulted in felony convictions for kidnapping and unlawful imprisonment. Patrick described details of some of his abductions in his book *Let Our Children Go!* (E. P. Dutton, 1976, page 96)

For any of these mind control cults, it's recommended that you read the letter Figure 02.00.04 By Dr John Clark-Letter On Mind Control Cults.

3.8.4.1 A Personal Note.

In my past, circa 1973-4, I was involved with a group of about 20 of these COG individuals, who cohabited a two-story house just south of the business district in Colorado Springs. I became acquainted with two of the house leaders when calling on a Church member at Penrose Main Hospital. These young men thought it unusual that a 'layman' would be making 'pastoral calls' on hospitalized Church folks. They invited me over to their house to try to indoctrinate me. After listening to them trying to lead another 'captive' to Jesus, I was surprised they used the book of the Revelation in an attempt to scare the H#### out of him. They finally let me try. I asked the gentleman if he had believed anything he had heard from the COG members? He answered, No. I turned in my Bible to Luke 16:19, the story of the rich man and Lazareth.

Lk 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

- 22 *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*
- 23 *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*
- 24 *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*
- 25 *But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*
- 26 *And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*
- 27 *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:*
- 28 *For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

I related the story, and he was a little amused. At the end of this passage our Lord uses the following logic:

- 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
- 30 And he said, **Nay, father Abraham: but if one went unto them from the dead, they will repent.**
- 31 And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

I raised my voice so that the living room filled with COG members and candidates could hear me read verse 31. I asked the gentleman if he had believed anything he had heard from the Luke text? He answered, No. Then I repeated, loudly, the underlined words from vs. 31, above. Turns out he was just there to pick up free food. He was a broke 'biker'.

A few days later I invited that house full of COG members, over for dinner at our house. After dinner I got out the overhead projector and for 3 hours taught them 'Principles of Hermeneutics'. The result was that two of their leaders got out of that cult, and I had the privilege of writing letters of recommendation for them to a mission board. These men were both saved, but had been brainwashed by those who had enlisted them.

The separation from their responsibilities at their house was what they needed to get their heads back together.

3.8.5 Our Criticisms.

3.8.5.1 Immorality From The Top-Down.

Immorality passed down from David Berg in his Mo letters along with 'homo-sex', 'Flirty Fishing', and 'Loving Jesus'. vs. Ex 20:14,17; Mt 19:9; Ac 15:20, 15:29, Ac 21:25; Ro 1:29; 1Co 5:1, 6:13, 18, 7:2, 10:8; 2Co 12:21; Ga 5:19; Eph 5:3; Col 3:5; 1Th 4:3; Jude 1:7; Re 2:14 Re 2:20-21, 9:21. (I wonder how these students of Scripture missed this???)

3.8.5.2 Erroneous Bibliology.

David Berg and Karen Zerby are regarded as part of the "Word of God" which carries the same weight as the Bible since they are considered divine revelations. vs. an anti-or pseudo-Christ, Joh 1:1-5, 14:6.

3.8.5.3 Spirit 'Helpers'.

Spirit Helpers – include angels, departed humans, mythical characters like Aphrodite, Merlin, the Sphinx, Winston Churchill, give instruction to the TFI personnel. vs. Ex 22:18, Lev 19:26, 31, 20:6, 27; Deu 18:10; Mic 3:5; Rom 1:20-31; Gal 5:20; Rev 21:8, 22:15

3.8.5.4 The Keys Of The Kingdom.

The Keys of the Kingdom – now held by TFI members through Karen Zerby as additional power for use in prayer and to obtain miracles. vs. Mat 16:19, but held by the Lord Jesus since John's Letter - Rev 1:18!

3.8.5.4 Mind-Control^a.

Please see Fig. 02.00.04 By Dr John Clark-Letter On Mind Control Cults.

^a See N. Carlson, *HERMENEUTICS – An Antidote For 21st Century Cultic And Mind Control Phenomena*, Appendix J - HOW TO SPOT A RELIGIOUS QUACK by Dave Breeze, 2014, Create Space Publishers.

3.9 Theosophy – A Cult Of Pantheistic Gnosticism.

3.9.1 Introduction.

Theosophy (from Greek θεοσοφία theosophia, from θεός Theos, divine + σοφία sophia, wisdom; literally "divine wisdom"), refers to systems of esoteric^a philosophy concerning, or investigation seeking direct knowledge of, presumed mysteries of being and nature, particularly concerning the nature of divinity.

Theosophy is considered a part of the broader field of esotericism, referring to **hidden knowledge or wisdom that offers the individual enlightenment and salvation**. The word esoteric dates back to the 2nd century CE. The theosophist seeks to understand the mysteries of the universe and the bonds that unite the universe, humanity and the divine. The goal of theosophy is to explore the origin of divinity and humanity, and the end of world, life and humanity. From investigation of those topics theosophists try to discover a coherent description of the purpose and origin of the universe.

3.9.1.1 Etymology.

The word *theosophia* appeared in both Greek and Latin in the works of early church fathers as a synonym for "theology". The theosophoi are "those who know divine matters." During the Renaissance, use of the term diverged to refer to gnostic knowledge that offers the individual enlightenment and salvation through a knowledge of the bonds that are believed to unite her or him to the world of divine or intermediary spirits. By the 16th century the word theosophy was being used in at least one of its current meanings.

3.9.2 History.

3.9.2.1 Antiquity and Medieval ending c. 1450CE.

The term theosophy was used as a synonym for theology as early as the 3rd century CE

Hellenistic Alexandrian culture expressed religion through a syncretism that included influences from Egypt, Chaldea, Greece etc. It became a "philosophizing and systematizing" culture containing mythology, theosophy and **gnosis** of the East.

The 12th c. philosopher Al-Shahrastānī (d. 548AH / 1153CE) explored theosophy in the context of Islamic thought. In the 13th century a clear distinction was made between classical philosophers, modern (to the people then) philosophers, theosophers, and theologians in the work *Summa philosophiae* attributed to Robert Grosseteste. In *Summa* theosophists were described as authors inspired by holy books while theologians were described as persons whose task was to teach theosophy. During that time the term theosopher was applied retroactively to include earlier people including Pseudo-Dionysius the Areopagite, Ambrose, Jerome, Augustine, and Origen.

^a **es·o·ter·ic** *adj.* .1. **a.** Intended for or understood by only a particular group: *an esoteric cult*. See Synonyms at mysterious. **b.** Of or relating to that which is known by a restricted number of people. 2. **a.** Confined to a small group: *esoteric interests*. **b.** Not publicly disclosed; confidential.

3.9.2.2 Theosophy in early modern Europe beginning in the 1500s.

Modern theosophy arose in Germany in the 1600s.

In the 16th century Johannes Arboreus' Theosophia (volumes published 1540-1553) provided a lengthy exposition that included no mention of esotericism. In contrast fellow Germans Paracelsus (1493-1541), Aegidius Gutmann (1490-1584), Valentin Weigel (1533-1588), Heinrich Khunrath (1560-1605), Johann Arndt (1555-1621), and Caspar Schwenckfeld (1490-1584) demonstrated an interest in theosophy.

The 17th century philosopher and self-identified **theosophist Jakob Boehme (1575-1624) produced a complete explanation of theosophy that included esotericism.** Boehme's system of philosophical speculation bases knowledge of nature upon knowledge of the divine nature. During that time the Aristotelian method had lost favor among intellectuals. **Boehme presented his system as an alternative to the Aristotelian method which he believed could provide a more profound knowledge and more control of nature than the Aristotelian method did.**

Other notable contributors to the theosophical literature of the 16th and 17th centuries hailed from Holland, England, and France. They included both theosophists and historians and theologians with a strong interest in theosophy. This group includes Jan Baptist van Helmont (1618-1699), Robert Fludd (1574-1637), John Pordage (1608-1681), Jane Leade (1623-1704), Henry More (1614-1687), Pierre Poiret (1646-1719), and Antoinette Bourignon (1616-1680).

Theosophists of this period often inquired into nature using a method of interpretation founded upon a specific myth or revelation, **applying active imagination in order to draw forth symbolic meanings and further their pursuit of knowledge toward a complete understanding of these mysteries.**

3.9.2.3 Enlightenment Theosophy, 1650-1775.

In the 18th century, the word theosophy came into widespread use in philosophy. Johann Jakob Brucker (1696-1770) {here we might inject a horse's whinney, being and sounding close to "Frau Blucher" in 'Young Frankenstein'}^a included a long chapter on theosophy in his monumental work *Historia Critica Philosophia* (1741). He included all the theosophists in what was then a standard reference in the history of philosophy. German philosophers produced major works of theosophy during this period: *Theophilosophia theoretica et practica* (1710) by Samuel Richter (alias Sincerus Renatus) and *Opus magocabalisticum et theosophicum* (1721) by Georg von Welling (alias Salwigt, 1655-1727). Other notable theosophists of the period include Johann George Gichtel (1638-1710), Gottfried Arnold (1666-1714), Friedrich Christoph Oetinger (1702-1782), William Law (1686-1761), and Dionysius Andreas Freher (1649-1728). By the 18th century the word theosophy was often used in conjunction with **panosophy, i.e., a knowledge of divine things that is acquired by deciphering the supposed hieroglyphics of the concrete universe.** The term **theosophy is more properly reserved for the reverse process of contemplating the divine in order to discover the content of the concrete universe.**

In France, Louis Claude de Saint-Martin (1743-1803) and Jean-Philippe Dutoit-Membrini (alias Keleph Ben Nathan, 1721-1793) contributed to a resurgence of theosophy in the late 18th century. Other theosophical thinkers of this period include Karl von Eckartshausen

^a The joke was not that Blucher meant glue (which it doesn't) but was used as a dramatic effect since Frau Blucher was the villain in that movie. J.J. Brucker is one of the "villains" in the Theosophy Movement.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC (1752-1803), Johann Heinrich Jung-Stilling (1740-1817), Frederic-Rodolphe Salzman (1749-1821), Michael Hahn (1758-1819), and Franz von Baader (1765-1841). Denis Diderot gave the word theosophie a permanent place in the French language by including it in an article in his Encyclopedie, published during the French Enlightenment.

3.9.2.3 The Nineteenth Century.

The Parliament of the World's Religions in 1893 marked the first formal gathering of representatives of Eastern and Western spiritual traditions. Today it is recognized as the occasion of the birth of formal interreligious dialogue worldwide.

During the late 19th century theosophical initiate societies emerged. Some of these reflected a fluid boundary between theosophy and occultism. In 1875 Helena Blavatsky (1831-1891) and others founded one of these theosophical initiate societies, The Theosophical Society, an organization related to earlier theosophical ideas which also departed from them significantly.

Meanwhile outside of the initiate societies others such as the Martinist Order founded by Papus in 1891 followed a prior theosophical current which was closely linked to the Judeo-Christian-Islamic tradition and Western esotericism.

Theosophists outside of the initiate societies included people such as Vladimir Solovyov (1853-1900). According to the Internet Encyclopedia of Philosophy, Solovyov thought, "Although empiricism and rationalism (= idealism) rest on false principles, their respective objective contents, external experience, qua the foundation of natural science, and logical thought, qua the foundation of pure philosophy, are to be synthesized or encompassed along with mystical knowledge in 'integral knowledge,' what Solovyov terms 'theosophy.'"

3.9.2.4 The Twentieth Century To Present.

Several organizations developed from the popularization of Blavatsky's ideas and are considered new religious movements. Theosophical Society lodges also continue to exist in many places. Anthroposophy was founded by Rudolf Steiner (1861-1925) as a schism of the Theosophical Society. Theosophical concepts can be seen in the work of Sergei Bulgakov (1877-1945), Nikolai Berdyaev (1874-1945), Leopold Ziegler (1881-1958), Valentin Tomberg (1901-1973), Auguste-Edouard Chauvet (1885-1955), Wassily Kandinsky (1866-1944), Sarvepalli Radhakrishnan (1888-1975) and Henry Corbin (1903-1978).

3.9.2.5 Common Characteristics.

The use of the term theosophy has changed over time. As such, the use of the term in antiquity, or even using a strictly etymological definition, is not common in the academy. Theosophy actually designates a specific flow of thought, current, stream or tradition within the modern study of esotericism. Thus it follows the path starting from the more modern period of the 15th century onward (e.g. neo-Alexandrian, hermeticism, Christian Kaballah, Rosicrucianism, Alchemy etc.). The usage here is not intended to be inclusive of the concept as used in The Theosophical Society.

Theosophists engage in analysis of the universe, humanity, divinity, and the reciprocal effects of each on the other. The starting point for theosophists may be knowledge of external things in the world or inner experiences and **the aim of the theosophist is to discover deeper meanings in the natural or divine realm.** Antoine Faivre notes, "the theosophist dedicates his energy to inventing (in the word's original sense of 'discovering')

the articulation of all things visible and invisible, by examining both divinity and nature in the smallest detail.” **The knowledge that is acquired through meditation is believed to change the being of the meditator.**

Antoine Faivre successfully created a taxonomy approach as a means to comparing the various traditions. He proceeded by taking the **concordance of Neoplatonism, Hermeticism, Kaballah, astrology, alchemy, magic etc. and deduced six fundamental characteristics of esoteric spirituality. He discovered that the first four characteristics of esotericism are always present, while the latter two are sometimes present.** Along with these six characteristics of esotericism, he identified three characteristics of theosophy.

3.9.2.5.1 Esotericism:

1. **Correspondence:** Everything in Nature is a sign. The signs of Nature can be read. The microcosm and macrocosm interplay. Synchronicity exists, and can be found as signs from Nature and may lead to the understanding of the divine.
2. **Nature is Alive:** It is not just correlations between pieces of matter. It is a living entity that will, and does, surge and evolves through its expanding self, replete with dynamic flows of energy and light.
3. **Imagination and mediations:** Imaginations as a power that provides access to worlds and levels of reality intermediary between the material world and the divine.
4. **Experience of Transmutation:** The Gnosis and illuminations of self and mind performing a transmutation of consciousness. The birth of an awareness, a second new life becomes born.
5. **Practice of Concordance:** Primordial Tradition. Studying traditions, religions etc. seeking the common one Root from which all esoteric knowledge grows.
6. **Transmission:** Master-Disciple, master-Initiate, initiation into the Occult.

The three characteristics of theosophy are listed below.

3.9.2.5.2 Theosophy:

1. **Divine/Human/Nature Triangle:** The inspired analysis which circles through these three angles. The intradivine within; the origin, death and placement of the human relating to Divinity and Nature; Nature as alive, the external, intellectual and material. All three complex correlations synthesize via the intellect and imaginative processes of Mind.
2. **Primacy of the Mythic:** The creative Imagination, an external world of symbols, glyphs, myths, synchronicities and the myriad, along with image, all as a universal reality for the interplay conjoined by creative mind.
3. **Access to Supreme Worlds:** The awakening within, inherently possessing the faculty to directly connect to the Divine world(s). The existence of a special human ability to create this connection. The ability to connect and explore all levels of reality; co-penetrate the human with the divine; to bond to all reality and experience a unique inner awakening.

3.9.3 Blavatskyan Theosophy And The Theosophical Society.

In 1875 Helena Blavatsky, Henry Steel Olcott, and William Quan Judge co-founded The Theosophical Society. Blavatsky combined Eastern religious traditions with Western esoteric teachings to create a synthesis she called the Perennial Religion. She developed this in 'In Isis Unveiled' (1877) and The Secret Doctrine (1888), her major works and exposition of her Theosophy.

Eventually the Theosophical Society became virtually synonymous with Theosophy in the vernacular sense. There are many differences between traditional Western theosophy and the Theosophical movement begun by Helena Blavatsky, though the differences "are not important enough to cause an insurmountable barrier." **When referring to the ideas related to Blavatsky and the Theosophical Society, the word "Theosophy" is capitalized; otherwise it is not.**

3.9.3.1 Overview Of Blavatsky's Teachings.

The three fundamental propositions expounded in The Secret Doctrine are:

1. That there is an omnipresent, eternal, boundless, and immutable reality of which spirit and matter are complementary aspects.
2. That there is a universal law of periodicity or evolution through cyclic change.
3. That all souls are identical with the universal oversoul which is itself an aspect of the unknown reality.

Helena Blavatsky taught that Theosophy is neither revelation nor speculation. **Blavatsky stated that Theosophy was an attempt at a gradual, faithful reintroduction of a hitherto hidden science called The Occult science in Theosophical literature.** According to Blavatsky Occult science provides a description of reality not only at a physical level but also on a metaphysical one. Blavatsky said Occult science had been preserved and practiced throughout history by carefully selected and trained individuals.

The Theosophical Society believes its precepts and doctrinal foundation will be verified when a Theosophist follows prescribed disciplines to develop metaphysical means of knowledge that transcend the limitations of the senses.

3.9.4 Criticisms Of Helena Blavatsky And The Theosophical Society.

3.9.4.1 Helena Blavatsky's Skeptics.

1. René Guénon wrote a detailed critique of Theosophy titled Theosophy: history of a pseudo-religion (1921). In the book Guénon claimed that Blavatsky had acquired all her knowledge naturally from other books not from any supernatural masters. Guénon points out that Blavatsky spent a long time visiting a library at New York where she had easy access to the works of Jacob Boehme, Eliphas Levi, the Kabbala and other Hermetic treatises. Guénon also wrote that Blavatsky had borrowed passages taken from a translation of extracts from the Kanjur and Tanjur published in 1836 in the twentieth volume of the Asiatic Researchers of Calcutta by Sándor Kőrösi Csoma an eccentric orientalist.

2. K. Paul Johnson suggests in his book *The Masters Revealed: Madam Blavatsky and Myth of the Great White Brotherhood* that the Masters that Madam Blavatsky claimed she had personally met are idealizations of certain people she had met during her lifetime.
3. Also see the article "Talking to the Dead and Other Amusements" by Paul Zweig *New York Times* October 5, 1980, which maintains that Madame Blavatsky's revelations were fraudulent.
4. Robert Todd Carroll in his book *The skeptic's dictionary* (2003) wrote that Blavatsky used trickery into deceiving others into thinking she had paranormal powers. Carroll wrote that Blavatsky had faked a materialization of a tea cup and saucer as well as written the messages from her masters herself.
5. Blavatsky's Theosophy connected to anti-Semitism, racism
6. Jackson Spielvogel and David Redles of the Simon Wiesenthal Center's Museum of Tolerance analyze Blavatsky's racial ideas in her book *Secret Doctrine*. According to Spielvogel and Redles Blavatsky labeled some races superior and others inferior. They clarify that Blavatsky did not advocate "domination of one race over another" and that she was against violence. They comment that Blavatsky's work "helped to foster anti-Semitism, which is perhaps one of the reasons her esoteric work was so rapidly accepted in German circles." They state Blavatsky "sharply differentiated Aryan and Jewish religion" and believed "The Aryans were the most spiritual people on earth." They quote Blavatsky's writing in *Secret Doctrine* as stating Aryans used religion as an "everlasting lodestar" in contrast to Judaism which Blavatsky claimed was based on "mere calculation" while characterizing it as a "religion of hate and malice toward everyone and everything outside itself."

3.9.4.2 Post-Blavatskian Theosophy And New Religious Movements.

Notes: Reasons regarding to the division of traditional theosophy from the Theosophical Society

G.R.S. Mead was an early Theosophist. In 1909 he resigned from the Theosophical Society which was Orientalist. Prior to his break from the Society Mead had already begun emphasizing sources from the Western esoteric tradition in his writing. Mead was among the first Theosophists to explicate a "'Western' theosophy deriving from Alexandrian and Hellenistic sources in the early centuries A.D."

3.9.5 Our Criticisms.

3.9.5.1 A Pantheistic Gnostic System.

All souls are identical with the universal oversoul which is itself an aspect of the unknown reality, a Classic Gnostic Concept. vs. The known Eternal God - Gen 1:1, 3:8-19; Ex 3:14; 20:1-5; Joh 1:1-14.

3.9.5.2 Occult Practices.

Initiation into the Occult. vs. Gen 1:1,14-15; Ex 20:3-5, Ex 22:18; Lev 19:31 20:6; Deu 18:9-14; Isa 47:12-15.

3.9.5.3 A Hodgepodge Of Beliefs And Practices.

This cult is contrary to Christianity in almost every category. As has been shown in Section 2.22; the god of Theosophy is our adversary, Satan, the god of this world.

3.10 Transcendental Meditation – Esoteric Spiritism.

3.10.1 Introduction And Background.

Transcendental Meditation (TM) refers to the Transcendental Meditation technique, a specific form of mantra meditation, and to the Transcendental Meditation movement, also represented as a spiritual movement. The TM technique and TM movement were introduced in India in the mid-1950s by Maharishi Mahesh Yogi (1914–2008) and had reached global proportions by the 1960s.

The TM technique came out of and is based on Indian philosophy and the teachings of Krishna, the Buddha, and Shankara, as well as the Yoga Sutras of Patanjali, and is a version of a technique passed down from the Maharishi's teacher, Brahmananda Saraswati. The Maharishi also developed the Science of Creative Intelligence (SCI), a system of theoretical principles to underlie this meditation technique. Additional technologies were added to the Transcendental Meditation program, including "advanced techniques" such as the TM-Sidhi program (Yogic Flying).

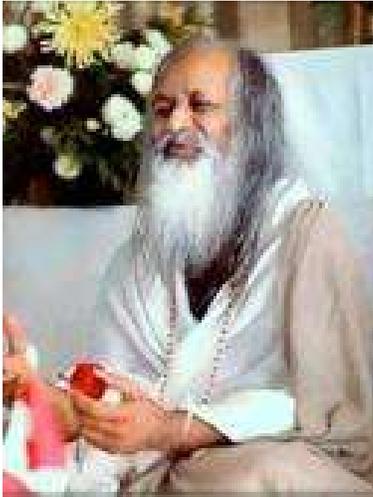
YOGI Flying On A Carpet.

TM is one of the most widely practiced, and among the most widely researched meditation techniques. Independent systematic reviews have not found health benefits for TM beyond relaxation or health education. Skeptics have called TM or its associated theories and technologies a pseudoscience.

In the 1950s, the Transcendental Meditation movement was presented as a religious organization. **In 1977, the Transcendental Meditation technique was held to be a religion in a New Jersey court case.** By the 1970s, the organization had shifted to a more scientific presentation while maintaining many religious elements in an attempt to appeal to the more secular West. **Practitioners of Transcendental Meditation assert that their movement is not religious and describe it as a spiritual and scientific organization.**

The TM movement has programs and holdings in multiple countries **while as many as 6 million people have been trained in the TM technique, including The Beatles, Howard Stern, Clint Eastwood, Mike Love, Russell Brand, Oprah Winfrey and other well-known public figures.** {I wonder if this is where Clint E. learned to talk with an empty chair???

3.10.2 T.M. History.



Maharishi Mahesh Yogi

YOGI Flying On A Carpet.

**Berra: Grads
enjoy address
by ex-catcher.**

Who wudda thunk it”
Yogi receives doctorate

I Like Either of the YOGI Bears Better.

i.e., the Bear or the Berra.

The Transcendental Meditation (TM) program and the Transcendental Meditation movement originated with Maharishi Mahesh Yogi, founder of the organization, and continue beyond his death (2008). He first taught the technique in the late 1950s. After personally initiating thousands of people, the Maharishi developed a program to create more teachers of the technique as a way to accelerate the rate of teaching TM to more people. He also inaugurated a series of world tours which promoted Transcendental Meditation. These factors, coupled with endorsements by celebrities who practiced TM, and also, scientific research validating the technique, helped to popularize it in the 1960s and '70s. As well, in the 1970s advanced meditative techniques were introduced. By the late 2000s, TM had been taught to millions of individuals and the Maharishi was overseeing a large multinational movement. In present times, the movement has grown to encompass schools and universities that teach the practice, and includes many associated programs offering health and well-being based on the Maharishi's interpretation of the Vedic traditions. Despite

fact that many studies on TM appear to have been conducted by authors connected to the TM organization and on subjects predisposed positively towards TM. Despite the fact that TM research has moved from "kooky margin to respectable mainstream", TM's more recent appeal has been attributed to its ability to relax without chemical assistance rather than to the research.

TM is actively marketed as a scientifically proven technique but not a religion, **while there are sociologists and governmental bodies that have categorized it as part of a new religious movement.**

3.10.4 The Movement.

The Transcendental Meditation movement (also referred to as Transcendental Meditation (TM), "Maharishi's worldwide movement", and the Transcendental Meditation organization) is a world-wide organization, sometimes characterised as a neo-Hindu new religious movement, and also as non-religious, founded by Maharishi Mahesh Yogi in the 1950s. Estimated to have tens of thousands of participants, with high estimates citing as many as several million, the global organization also consists of close to 1,000 TM centers, and controls property assets of the order of USD 3.5 billion (1998 estimate), including real estate holdings, schools, and clinics.

The term Transcendental Meditation movement refers to programs and organizations connected to the Transcendental Meditation technique that were developed and or introduced by the founder. These programs include the TM-Sidhi program, Maharishi Ayurveda and Maharishi Sthapatya Veda. **The TM-Sidhi program is an advanced form of Transcendental Meditation and includes "Yogic flying".**^a

Maharishi Ayurveda is an alternative system of health care that aims to restore balance in the physiology, eliminate impurities, and awaken the body's natural healing mechanisms. Maharishi Sthapatya Veda is a system of architectural and planning principles based on "ancient Sanskrit texts" The movement also operates numerous schools and universities, **offers monastic programs called Mother Divine and Thousand Headed Purusha**, operates health centers such as The Raj and Maharishi Ayurveda Health Center, assorted businesses such as Maharishi Ayurveda Products International and several TM-centered communities.

The first organization of the Transcendental Meditation movement was the Spiritual Regeneration Movement, founded in India in 1958. The International Meditation Society and Student International Meditation Society (SIMS) were founded in the US in the 1960s. The organizations were consolidated under the leadership of the World Plan Executive Council in the 1970s. In 1992, a political party, the Natural Law Party (NLP) was founded based on the principles of TM and it ran candidates in ten countries before disbanding in 2004. **The Global Country of World Peace is currently one of the primary organizations.**

The TM movement has been described as a spiritual movement, as a new religious movement, and a "Neo-Hindu" sect. It has been characterized as a religion, a cult, a charismatic movement, a "sect", "plastic export Hinduism", a progressive millennialism organization and a "multinational, capitalist, Vedantic Export Religion" in books and the mainstream press, with concerns that the movement was being run to promote the Maharishi's personal interests. Other sources assert that TM is not a religion, but a meditation technique; and they hold that the TM movement is a spiritual

^a The movie, "JUMPERS", depicts this "Yogi Flying" – although it doesn't call it anything but Jumping.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
organization, and not a religion or a cult. Participation in TM programs at any level does not require one to hold or deny any specific religious beliefs; TM is practiced by people of many diverse religious affiliations, as well as atheists and agnostics.

3.10.5 Research.

There has been ongoing research into the Transcendental Meditation technique since studies first conducted at UCLA and Harvard University in the early 1970s. The research has included studies on physiological changes during meditation, clinical applications, cognitive effects, mental health, addiction, and rehabilitation. Beginning in the 1990s, a focus of research has been the effects of Transcendental Meditation on cardiovascular disease, with over \$20 million in funding from the National Institutes of Health.

Independent systematic reviews have found that research to date is insufficient to draw any conclusions as to effect, if any, of TM on managing high blood pressure and anxiety. It is difficult to determine definitive effects of meditation practices in healthcare, as the quality of research has design limitations and a lack of methodological rigor. Part of this difficulty is that studies have the potential for bias due to the connection of researchers to the TM organization, and enrollment of subjects with a favorable opinion of TM.

Practitioners of the Transcendental Meditation technique (TM) claim that in its practice and results, the technique is distinguished from other types of meditation or self-development "by its naturalness, effortlessness and profound effectiveness".

3.10.6 Our Criticisms.

3.10.6.1 Mantra Recitations.

Mantra Recitations are not an acceptable Biblical Christian practice. Mat 6:7.

3.10.6.2 Charlatans Or Magicians.

Those who perpetrate this ‘mental fix’ are Charlatans^a, and/or Magicians. Ex 20:15, 22:18; Lev 19:31 20:6; Deu 18:9-14; Dan 2:10; Isa 47:12-15; Mat 6:19-20; Mrk 10:19; Luk 18:20; Rom 2:21, 13:9 Eph 4:28.

3.10.6.3 Mind-Control.

This is a non-subtle form of mind-control. 1Ch 28:9; Isa 26:3; Mt 22:37; Mrk 12:30; Luk 10:27; Act 17:11, Ac 20:19; Rom 12:1-2, 15:6; 1 Cor 1:10; Eph 4:23; 2Tim 1:7; 1Pe 1:13.

There is nothing Christian about this Cult.

^a A charlatan (also called swindler or mountebank) is a person practicing quackery or some similar confidence trick in order to obtain money, fame or other advantages via some form of pretense or deception. The word comes from French charlatan, a seller of medicines who might advertise his presence with music and an outdoor stage show. The best known of the Parisian charlatans was Tabarin, who set up a stage in the Place Dauphin, Paris in 1618, and whose commedia dell'arte inspired skits and whose farces inspired Molière

Assignment 10 – The Cults Part 4 – The Family International – Transcendental Meditation.

1).Name some essential features of **The Family International** (TFI), formed as the **Children of God** (COG) and later named **Family of Love** and the **Family** that are contrary to Biblical Christianity. _____

2).Name some essential features of Theosophy that are contrary to Biblical Christianity. _____

3).Name some essential features of Transcendental Meditation (TM) that are contrary to Biblical Christianity. _____

3.11 The Unification Church (The Moonies).

3.11.1 Introduction And Background.

The Holy Spirit Association for the Unification of World Christianity, also known as the Unification Church, is a new religious movement, founded in South Korea in 1954 by Sun Myung Moon. In the next few decades it **expanded to most nations of the world and now has five to seven million members**.

Unification Church beliefs are based on the Bible and are explained in the church's textbook, Divine Principle. The Blessing ceremony of the Unification Church, a wedding or marriage rededication ceremony, is a church practice which has attracted wide public attention. The Unification Church has tried to engage in interfaith activities with other religions, including mainstream Christianity and Islam, despite theological differences.

The Unification Church sponsored many organizations and projects over the years; including businesses, news media, projects in education and the arts, and political and social activism. It has a megachurch in Seoul, Korea and the Peace Island in Liberia with the New Hope Academy situated there. **The church has been led by Moon and his wife, Hak Ja Han, and in recent years also by their children.**

3.11.1.1 Origins in Korea.

Unification Church members believe that Jesus appeared to Mun Yong-myong (his birth name) when Moon was 15 on April 17, 1935, and asked him to accomplish the work left unfinished after his crucifixion. After a period of prayer and consideration, Moon accepted the mission, later changing his name to Mun Son-myong (Sun Myung Moon).

The church's official teachings, the Divine Principle, first saw written form as Wolli Wonbon in 1946. The second, expanded version, Wolli Hesol, or Explanation of the Divine Principle, was not published until 1957. Sun Myung Moon preached in northern Korea after the end of World War II and was imprisoned by the communist regime in North Korea in 1946. He was released from prison, along with many other North Koreans, by the advance of American and United Nations forces during the Korean War and built his first church from mud and cardboard boxes as a refugee in Pusan.

Moon formally founded the church in Seoul on May 1, 1954, calling it "The Holy Spirit(ual) Association for the Unification of World Christianity." The name alluded to Moon's stated intention for his organization to be a unifying force for all Christian denominations. The phrase "Holy Spirit Association" has the sense in the original Korean of "Heavenly Spirits" and not the "Holy Spirit" of Christianity. "Unification" has political as well as religious connotations, in keeping **with the church's teaching that restoration must be complete, both spiritual and physical**. The church expanded rapidly in South Korea and by the end of 1955 had 30 church centers throughout the nation.

3.11.1.2 International expansion.

In 1958 Moon sent missionaries to Japan, and in 1959, to America. Moon himself moved to the United States in 1971, (although he remained a citizen of the Republic of Korea). Missionary work took place in Washington, D.C., New York, and California. UC missionaries found success in the San Francisco Bay Area, where the church expanded in Oakland, Berkeley, and San Francisco. By 1971 the Unification Church of the United States

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
ceremony, letters of congratulation from President Bush and John Frohnmayer, chairman of the National Endowment for the Arts, were read.

In 1991 Moon announced that church members should return to their hometowns and undertake apostolic work there. Massimo Introvigne, who studied the Unification Church and other new religious movements, said that this confirmed that full-time membership is no longer considered crucial to church members.

In 1992, Unification Church opened the New Eden Academy International on the campus of the University of Bridgeport, a boarding school for children of Unification Church members.

In 1993, Unification Church members organized a seminar in the Russian Ministry of the Interior.

As of December 1994, Unification Church had invested \$150 million in Uruguay. Members own the country's largest hotel, one of its leading banks, the second-largest newspaper and two of the largest printing plants.

Starting in the 1990s, the Unification Church expanded its operations into Russia and other formerly communist nations. Han made a radio broadcast to the nation from the Kremlin Palace of Congresses. As of 1994, the church had about 5,000 members in Russia and the Russian Education Ministry was giving the Unification Church privileged access to thousands of state schools with their captive audiences of impressionable pupils. About 500 Russian students had been sent to USA to participate in 40-day workshops of and by the Unification Church. Starting in 1992 the church established business ties with communist North Korea and owned an automobile manufacturer (Pyeonghwa Motors), a hotel, and other properties there. In 2007 it founded a "World Peace Center" in Pyongyang, North Korea's capital city.

In 1995, the U.S. President George Herbert Walker Bush and his wife, Barbara Bush, spoke at a Unification Church event in the sold-out 50,000-seat Tokyo Dome. Tickets ranged from \$80 to \$120. "If as president I could have done one thing to have helped the country more," Mr. Bush told the gathering, "it would have been to do a better job in finding a way, either through speaking out or through raising a moral standard, to strengthen the American family." Han, the main speaker, credited her husband with bringing about Communism's fall and declared that he must save America from "the destruction of the family and moral decay."

In 1996, the Unification Church started a \$10-million project called Tiempos Del Mundo, a newspaper in Spanish language circulating in 16 countries of Latin America, "a newspaper for half a Hemisphere", as The New York Times called it.

In 1998, Unification Movement forgave a \$90 million loan to the University of Bridgeport and donated an additional \$15 million.

In 1998, the Unification Movement launched its operations in North Korea with the approval of the Government of South Korea, which had prohibited business relationships between North and South before; and built a church there.

3.11.1.4 21st century.

Since 2000, Unification Church's Pyeonghwa Motors has invested more than \$300 million to the automobile industry of the DPRK. In 2000, "an event of historical importance" occurred, according to a live broadcast for the state-owned Korea Broadcasting System, as

78 North Korean girls and boys arrived at the Unification Church's cross-cultural "ice-breaker" event, where guests such as the minister of unification, Park Jae-Kyu, and the minister of culture, Park Jie Won were present.

In 2000, Unification Church bought the news agency United Press International. At the United Nations Headquarters, Indonesian President Abdurrahman Wahid addressed at an event of the Unification Church in collaboration with the Permanent Mission of Indonesia to the UN.

The church met with the President of the Marshall Islands Kessai Note and discussed plans to invest US\$ 1 million for construction of a new high school. The next year, he attended Moon's birthday party.

In 2003, on notification by the Secretary-General of the United Nations Kofi Annan, about 500 Christians, Muslims, Jews and other international and interfaith tourists joined the Unification Church Middle East Peace Initiative "to such a degree that the Old Gates were opened by the Israeli police near the Wailing Wall, and by the Muslim leadership at Al Aqsa, without incident", as the official UN-report says. The Los Angeles Galaxy, which competes in Major League Soccer, played in South Korea during Unification Church's Peace Cup. That same year, Unification Church held the Interreligious Peace Sports Festival between the people of various faiths, which is, according to the UNESCO official data, "an annual sporting event designed to build and promote friendship and peace among people from different cultural and religious backgrounds using the powerful medium of sports competition". The college team of Sun Moon University, which some described as the best in South Korea won the tournament.

In 2004, one of the Unification Church pastors gave the official invocation to one of the formal events of Las Vegas City chaired by the Mayor of Las Vegas.

In 2005, Chun Doo-hwan, the 12-th President of the Republic of Korea, and Chung Mong-joon, the Vice-President of FIFA, attended the opening ceremony of the Unification Church-owned Peace Cup, along with Moon.

In 2006, the President of Sri Lanka Mahinda Rajapakse, 4th President of Sri Lanka Dingiri Banda Wijetunga, twice Prime Minister of Sri Lanka Ranil Wickremasinghe and the Speaker of the Parliament of Sri Lanka W. J. M. Lokubandara were guest speakers at a UC event. In Korea, in response to a slanderous newspaper article, more than 700 members of the Unification Movement joined a rally and destroyed the office of the newspaper. Later on, the newspaper wrote a rebuttal.

Starting in 2007, the church sponsored a series of public events in various nations under the title Global Peace Festival. One such event was endorsed by Mwai Kibaki, the President of Kenya.

In 2007, Musa Bin Jaafar Bin Hassan, at the time President of the 33rd session of the General Conference, UNESCO's supreme governing body, was granted the title Ambassador for Peace by the Unification Church at the General Conference (United Nations). In 2012, Hassan, Boutros Boutros-Ghali (6-th United Nations Secretary General and current President of the UNESCO Panel on Democracy and Development) gave remarks at the Unification Church event in the UNESCO's Headquarters in France, along with Akiko Yamanaka (parliamentarian of Diet of Japan, Cambridge University professor and former Deputy-Minister for Foreign Affairs of Japan) and other 300 politicians and religious leaders.

In 2007, the Unification Church completed the construction of a peace center in Pyeongyang, North Korea.

Since 2008, US government has provided an aid in planning, development and coordination of the Global Peace Festival of the Unification Church. Georgetown University students took part in it, among many. UC held youth events in collaboration with UN-HABITAT and The Ministry of Youth Affairs and Sports of Kenya. Year later, 5 representatives of the Unification Church (Universal Peace Federation) attended an annual (international ministerial-level) session of UN-HABITAT in its headquarters. In April Moon, then 88 years old, appointed his youngest son, Hyung Jin Moon, to be the leader of the church and movement, saying, "I hope everyone helps him so that he may fulfil his duty as the successor of the True Parents."

In 2009, UN spokesmen gave speeches at Church events. Hyung Jin Moon, now President of Unification Movement and a Harvard alumnus, met with the 14th Dalai Lama. That same year, Moon's autobiography, As a Peace-Loving Global Citizen (Korean: 평화를 사랑하는 세계인으로), was published by Gimm-Young Publishers in South Korea. The book became a best-seller in Korea and Japan.

Unification Church members in the Ministry of Justice of Kosovo.jpg; left - Unification Church spokesman Yong Cheon Song with the Prime Minister of Kosovo Hashim Thaci

In 2009, a blessing ceremony for 7,000 couples was attended by the Vice Speaker of the National Assembly of the Republic of Korea and by the daughter of the late President Park Chung-hee. She said: "I join in a trans-religious spirit. I like the Unification Church way of interpreting the Bible, incorporating the Koran and Buddhist scripts".

In 2010, UN Secretary General Ban Ki-moon spoke at the Unification Church-owned Manhattan Center during Africa Day event, which was also co-sponsored the Unification Church. In collaboration with US government, the church organized a summer employment program for 250 disadvantaged teens.

In 2011, 48-th President of Paraguay Juan Carlos Wasmosy, 49-th President of Paraguay Raúl Cubas Grau, 50-th President of Paraguay Luis Ángel González Macchi and the President of the Chamber of Deputies Óscar González Daher participated in the Global Peace Festival of the Unification Church. The church joined with Morehouse College to launch Martin Luther King, Jr. Middle School Leadership Academy. Students enrolled in the Academy "complete community projects, a health fair for the community surrounding the school as well as other service oriented activities". The Unification Movement received the Lifetime Achievement Award from Taiwanese Executive Yuan. That same year, representatives of seven religions from South Korea visited Pyongyang, North Korea, for the first time ever, in their joint efforts to unite the Korean Peninsula; the delegation was headed by members of the Unification Movement.

Hyung Jin Moon with (right) Kim Yong-nam, de-jure President of North Korea and (left, videocapture) Kim Jong-eun, de-facto President of North Korea. 2012

In December in Pyongyang, to mark the 20th anniversary of Sun Myung Moon's visit to the DPRK, de jure President Kim Yong Nam hosted the new President in the official residence. The latter donated 600 tons of flour to North Korean children of Jeongju Province, the birthplace of Sun Myung Moon. Also, after the 2011 earthquake in Japan, he donated \$ 1.7 million to the Japanese Red Cross. At the UN World Food Programme's Headquarters (headed by Executive Director of the World Food Programme and a member of the Unification Church Josette Sheeran), FIFA Vice-President Prince Ali Bin Al-Hussein and

these things be restored, thus bringing about the earthly and heavenly kingdom of God.

4. **Sin**: The first man and woman (Adam and Eve), before they had become perfected, were tempted by the archangel Lucifer into illicit and forbidden love. Through this, Adam and Eve willfully turned away from God's will and purpose for them, thus bringing themselves and the human race into spiritual death. **As a result of this Fall, Satan usurped the position of mankind's true father so that thereafter all people are born in sin both physically and spiritually and have a sinful propensity. Human beings therefore tend to oppose God and His will, and live in ignorance of their true nature and parentage and of all that they have lost.** God too, grieves for His lost children and lost world, and has had to struggle incessantly to restore them to Himself. Creation groans in travail, waiting to be united through the true children of God.
5. **Christology: Fallen mankind can be restored to God only through Christ (the Messiah), who comes as a new Adam to become the new head of the human race (replacing the sinful parents), through whom mankind can be reborn into God's family. In order for God to send the Messiah, mankind must fulfill certain conditions which restore what was lost through the Fall.**
6. **History: Restoration takes place through the paying of indemnity for (making reparations for) sin.** Human history is the record of God's and Man's efforts to make these reparations over time in order that conditions can be fulfilled **so that God can send the Messiah, who comes to initiate the complete restoration process.** When some effort at fulfilling some reparation condition fails, it must be repeated, usually by someone else after some intervening time-period; history therefore exhibits a cyclic pattern. **History culminates in the coming of the Messiah, and at that time the old age ends and a new age begins.**
7. **Resurrection: The process of resurrection is the process of restoration to spiritual life and spiritual maturity, ultimately uniting man with God; it is passing from spiritual death into spiritual life. This is accomplished in part by man's effort (through prayer, good deeds, etc.) with the help of the saints in the spiritual world, and completed by God's activity of bringing man to rebirth through Christ (the Messiah).**
8. **Predestination:** God's will that **all people be restored to Him is predestined absolutely^a**, and He has elected all people to salvation, but He has also given man part of the responsibility (to be accomplished through man's free will) for the accomplishment of both His original will and His will for the accomplishment of restoration; that responsibility remains man's permanently. God has predestined and called certain persons and groups of people for certain responsibilities; if they fail, others must take up their roles and greater reparations must be made.
9. **Jesus: Jesus of Nazareth came as the Christ, the Second Adam^b, the only begotten Son of God.** He became one with God, speaking the words of God and doing the works of God, and revealing God to the people. The people, however, rejected and crucified him, thereby preventing his building the Kingdom of God on earth. Jesus, however, was victorious over Satan in his crucifixion and resurrection, and thus made possible spiritual salvation for those who are reborn through him and

^a What about 1 Pe 2:7-8.

^b Not the second Adam. The Last Adam! 1 Cor 15:45. Their terminology (like that of many of us Christians) is unbiblical.

the Holy Spirit. **The restoration of the Kingdom of God on earth awaits the Second Coming of Christ.**

10. **The Bible:** The Old and New Testament Scriptures are the record of God's progressive revelation to mankind. The purpose of the Bible is to bring us to Christ, and to reveal God's heart. Truth is unique, eternal, and unchanging, **so any new message from God will be in conformity with the Bible and will illuminate it more deeply**^a. Yet, in these last days, new truth must come from God in order that mankind be able to accomplish what is, yet, undone.
11. **Complete Restoration:** A proper understanding of theology concentrates simultaneously on man's relationship with God (vertical) and on man's relationship with his fellowman (horizontal). Man's sin disrupted both these relationships, and all the problems of our world result from this. **These problems will be solved through restoration of man to God through Christ, and also through such measures as initiating proper moral standards and practices, forming true families, uniting all peoples and races (such as Orient, Occident and Negro), resolving the tension between science and religion, righting economic, racial, political, and educational injustices, and overcoming God-denying ideologies such as Communism.**^b
12. **Second Coming or Eschatology:** The Second Coming of Christ will occur in our age, an age much like that of the First Advent. **Christ will come as before, as a man in the flesh, and he will establish a family through marriage to his Bride, a woman in the flesh, and they will become the True Parents of all mankind. Through our accepting the True Parents (the Second Coming of Christ), obeying them and following them, our original sin will be eliminated and we will eventually become perfect. True families fulfilling God's ideal will be begun, and the Kingdom of God will be established both on earth and in heaven. That day is now at hand.**^c

God is viewed as the creator, whose nature combines both masculinity and femininity, and is the source of all truth, beauty, and goodness. **Human beings and the universe reflect God's personality, nature and purpose.**^d

"Give-and-take action" (reciprocal interaction) and "subject and object position" (initiator and responder) are "key interpretive concepts" and the self is designed to be God's object. The purpose of human existence is to return joy to God. The "four-position foundation" is "another important and interpretive concept" and explains in part the emphasis on the family.

Members of the Unification Church believe that Moon is the Messiah and claim that there is "no room to challenging Moon...history will answer whether Moon is new messiah". Moon himself gave the following answer to the question of whether he is the messiah or not: "Yes I am. But so are you." Then he pointed to each person around him: "And so are you, and you, and you."

3.11.2.1 Sex And Marriage.

The Unification Church is well known for its wedding or marriage rededication ceremony. It is given to married (or engaged) couples. Through it, members of the Unification Church believe, the couple is removed from the lineage of sinful humanity and engrafted into God's sinless lineage. The Blessing ceremony was first held in 1961 for 36

^a Allegorize, Allegorize, Allegorize, . . . Let Nothing Evade Your Eyes!

^b Hallelujah, Folks, we're bringing in the 'kingdom'!

^c "And Heeeeerrrrreee "I" Ammm, folks"!!!

^d Did they forget Ro 8:22 "For we know that the whole creation groaneth and travaileth in pain together until now."

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
couples in Seoul, South Korea by the Moons shortly after their own marriage in 1960. All the couples were members of the church. Rev. Moon matched all of the couples except 12 who were already married to each other before joining the church.

Later Blessing ceremonies were larger in scale but followed the same pattern. All participants were Unification Church members and Rev. Moon matched most of the couples. In 1982 the first large scale Blessing (of 2,000 couples) outside of Korea took place in Madison Square Garden, New York City. In 1988, Moon matched 2,500 Korean members with Japanese members for a Blessing ceremony held in Korea, partly in order to promote unity between the two nations. In 1992 Sun Myung Moon gave the wedding blessing for 300,000 couples at the Seoul Olympic Stadium and for 13,000 at the Yankee Stadium.

In 1997, Al Sharpton, a “Christian” minister(?) and a candidate for the 2004 presidential election, who had also taken part in other Unification Church events and holidays, took part in a blessing ceremony at RFK Stadium, Washington DC, as a wedding-vow renewal with his wife. That year, 3.6 million couples were married simultaneously in the ceremony. In 2001, the Roman Catholic Church archbishop Emmanuel Milingo was wed by Moon with a Unification Church member in a blessing ceremony against the will of the Pope.

The Blessing ceremonies attracted attention in the press and in the public imagination, often being labeled “mass weddings”, the one of such blessing ceremonies was held at Headquarters of the United Nations in 2000. Such weddings proved to be happy, according to scientific researches. “Whatever anyone wants to say about the Unification Church, the marital aspect seems to work,” said Robert Epstein, a research psychologist. No-divorce rates are up to 83% in the Unification Church. Unification Church teaches that romantic love leads to sexual promiscuity, mismatched couples and dysfunctional societies.

The Unification Movement affected the demographic map of mono-ethnic Korea due to its Blessing Ceremony. South Korea has an acute problem of gender imbalance. Consequently, there is a large shortage of marriageable women: more than half of female immigrants are from the Philippines, Thailand and other countries came to Korea due to the Unification Movement and less than 20% – through marriage agencies.

Several church-related groups are working to promote sexual abstinence until marriage and fidelity in marriage and to prevent child exploitation; they care for victims of Thailand's massive sex trade as well.

In 1996, Unification Church gathered 3,500 signatures during its anti-porn campaign. As a church official said, “pornography makes love seem temporal, pure love goes beyond the sexual relationship.”

3.11.3 Relations with other religions.

3.11.3.1 Judaism.

The relationship between the Unification Church and Judaism has been marked by some controversy. The Divine Principle has been accused of containing anti-Semitic references. Statements by Moon that Jewish victims of the Holocaust were paying indemnity for the crucifixion of Jesus have also been described as anti-Semitic. In the 1980s church leaders Mose Durst, Peter Ross, and Andrew Wilson expressed regret over some members' misunderstanding of Judaism and urged better relations with the Jewish community.

3.11.3.2 Christianity.

From its beginning, the Unification Church claimed to be Christian and promoted its teachings to mainstream Christian churches and organizations. The Unification Church in Korea was labeled as heretical by Protestant churches in South Korea, including Moon's own Presbyterian Church. In the United States the church was rejected by ecumenical organizations as being non-Christian. The main objections were theological, **especially because of the Unification Church's addition of material to the Bible and for its rejection of a literal Second Coming of Jesus. Christian commentators also criticized Unification Church teachings as contrary to the Protestant doctrine of salvation by faith alone.**

3.11.3.3 Islam.

The relationship between the Unification Church and Islam has often been noted, both by scholars and the news media. The Divine Principle lists the "Islamic cultural sphere" as one of the world's four major divisions (the others are the East Asian, the Hindu, and the Christian spheres). Unification Church support for Islamist anti-communists came to public attention in 1987 when church member Lee Shapiro was killed in Afghanistan during the Soviet war in Afghanistan while filming a documentary. In 1997, **Louis Farrakhan, the leader of The Nation of Islam, an African American Islamic organization, served as a "co-officiator" at a blessing ceremony presided over by Moon and Han. In 2000 the Church and the Nation of Islam co-sponsored the Million Family March, a rally in Washington D.C to celebrate family unity and racial and religious harmony.**

3.11.3.4 Interfaith activities.

In 1974 Moon founded the Unification Theological Seminary, in Barrytown, New York, partly in order to improve relations of the Unification Church with other churches. Professors from other denominations, including a Methodist minister, a Presbyterian, and a Roman Catholic priest, as well as a rabbi, were hired to teach students to be leaders in the Church.

Unification Church held dialogues between the members of the Israeli Knesset and the Palestinian Parliament as part of his Middle East Peace Initiatives.

In the 1980s the Unification Church sent thousands of American ministers from other churches on trips to Japan and South Korea to inform them about Unification Church teachings.

In 2009 in Peruvian Congress, Unification Church held an interfaith event. The President of the Congress of Peru Marcial Ayaipoma and other notable politicians are "Ambassadors for Peace" of the Unification Church.

In 2010, the church built a large interfaith temple in Seoul. Author Deepak Chopra was the keynote speaker at an interfaith event of the Unification Church co-hosted with UN at the United Nations Headquarters.

In 2011, an interfaith event was held in the National Assembly of Thailand, the President of the National Assembly of Thailand attended the event.

In 2012, the Unification Church-affiliated Universal Peace Federation held an interfaith dialogue in Italy, which was cosponsored by United Nations. That year, Unification Church affiliated Universal Peace Federation held an interfaith program for representatives of 12 various religions and confessions in the United Nations General Assembly Hall. President

In 2012, the church announced plans for a \$33 million investment to build Isshin Hospital-Brazil and a spa and a \$12 million convention center near McCarran International Airport.

The church holds rehabilitation programs for North Korean refugees, holds Middle East peace initiatives aimed to reconcile Jews, Christians and Muslims and other peace initiatives. It supports the United Nations Millennium Development Goals. The movement holds events in the U.S., Korea, Guyana, Philippines, Thailand, India, Malaysia, Brazil, Georgia, Bangladesh and other countries at the governmental level. One of its youth affiliates, the Collegiate Association for the Research of Principles, is active in Cornell University. A U. Penn graduate and a member of the Unification Church said his church "helped me achieve stellar academic results".

3.11.5 Political activities.

See: Unification Church political activities The Unification Church was noted for its political activities, especially its support for United States president Richard Nixon during the Watergate scandal, its support for anti-communism during the Cold War, and its ownership of various news media outlets through News World Communications, an international news media conglomerate which publishes the Washington Times newspaper in Washington, D.C., and newspapers in South Korea, Japan, and South America, which tend to support conservatism.

In 2003, South Korean Unification Church members started a political party. It was named "The Party for God, Peace, Unification, and Home." In an inauguration declaration, the party announced its focus on preparing for the reunification of the two Korean states by educating the public about God and peace. A church official said that similar political parties would be started in Japan and the United States. It operates every polling station.

Moon is a member of the Honorary Committee of the Unification Ministry of the Republic of Korea. The church member Jae-jung Lee had been once a unification minister of the Korea Church. Another, Ek Nath Dhakal, is a member of the Nepalese Constituent Assembly, and a first Minister for Co-operatives and Poverty Alleviation Ministry of the Government of Nepal.

3.11.6 Future church leadership.

Observers of the Unification Church, as well as some church members, have speculated about the issue of Unification Church leadership after Moon's death. Among those sometimes mentioned are **his wife Hak Ja Han Moon, and their sons Hyun Jin Moon, Kook Jin Moon, and Hyung Jin Moon.**

In 2005 Moon appointed Kook Jin Moon chairman of Tongil Group, which represents church-owned businesses in South Korea and other nations. In 2008 Moon appointed Hyung Jin Moon as the international president of the church. At the same time he appointed his daughter In Jin Moon as the president of the Unification Church of the United States. In 2010, Forbes reported that Moon and Han were living in South Korea while their children took more responsibility for the day-to-day leadership of the Unification Church and its affiliated organizations.

3.11.7 Our Criticisms.

3.11.7.1 The Nature Of God Reflected in Man And The Universe.

The Moon doctrine says: One God for whom man and the universe reflect his personality, nature and purpose. vs. Gen 3:14-24; Ro 1:18-32, 8:19-23.

3.11.7.2 Soteriology/Christology.

Again the Moon doctrine says: Restoration of man to God can come only through Christ the Messiah, who has not yet come until mankind fulfills certain conditions. vs Salvation by the Grace of God through Faith; 1 Cor 15:1-8, Eph 2:8-9 - The Holy Spirit's Baptism (the real thing) into the Body of Christ, having believed Eph 1:13-14; Is 8:20. See section 2.0.3.

3.11.7.3 False Doctrine In Use Of The Word Resurrection.

Like many cults and in fact Neo-orthodox and Liberal fringes of Christianity change the use and meanings of words so that they mean what that group and/or group leader wants it to mean. The Moon organization says: Resurrection is the process of restoration to spiritual life and spiritual maturity. Biblical Christianity understands resurrection to mean the Physical raising from the dead corpses; Joh 20:24-31; Act 17:16-34; 1 Cor 15:1-58.

3.11.7.4 The New Birth Obtained Partly By Works.

Another classic cult phenomena is that man works his way partially or completely to salvation. Moon teaches that: **The new birth from spiritual death to spiritual life is accomplished in part by man's effort through prayer and good deeds, etc., with the help of saints in the spirit world, and completed by God-bringing rebirth through Christ the Messiah.** vs. Joh 3:1-21; 1 Pet 1:23; 1 Joh 2:29, 3:9, 4:9-13, 5:1, 4, 18. That statement also indicates that Moon and his followers believe in necromancy or a spiritist version, thereof. Ex 22:18, Lev 19:26, 31, 20:6, 27; Deu 18:10; Mic 3:5; Gal 5:20; Rev 21:8, 22:15.

3.11.7.5 Jesus Christ Is The Second Adam.

Unfortunately even at least one well known Christian hymn, 'Hark The Hearld Angels Sing' And a Roman Catholic Hymn, Fig 03.11.01, below, uses this expression although it is not used by Scripture. Instead The Bible uses the expression The Last Adam in 1 Cor 15:45. Although the sentiments of these songs are theologically correct, the wording is unbiblical Moon, however, uses this as an expression to justify him and his followers to be 'Christ's', themselves. This concept in Moon's theology leaves room for a third, forth, . . . a literal plethora of Christs.

<p>Auctor Beate Saeculi (A Roman Catholic Hymn Original in Latin)</p> <p>1. Jesus, Creator of the world! Of all mankind Redeemer blest! True God of God! in Whom we see The Father's Image clear express'd!</p> <p>2.Thee, Saviour, love alone constrain'd To make our mortal flesh Thine own; And as a second Adam come, For the first Adam to atone.</p>	<p>Hark – The Hearld Angels Sing^a Charles Wesley - Lyrics, Felix Mendelssohn - Composer Verse 5</p> <p>Adam's likeness, Lord, efface, Stamp Thine image in its place: Second Adam from above, Reinstate us in Thy love. Let us Thee, though lost, regain, Thee, the Life, the inner man: O, to all Thyself impart, Formed in each believing heart. Hark! the herald angels sing, “Glory to the newborn King!”</p>
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Figure 03.11.01 Hymns That Proclaim Our Lord Jesus As The second Adam.

^a The Bible never says that angels sing. They say e.g. λεγοντων {V-PPP-GMP}> λεγω lego 1) to say, to speak (Lk 2:13)

3.11.7.6 Moon, A False Messiah.

Moon as all Cultists' do, use Christian Scriptures erroneously interpreted to attempt a meaning, contrary to the rest of Scripture^a. Regarding Eschatology, and the Person of Christ; Moon's teaching is: "Christ will come as before, as a man in the flesh, and he will establish a family through marriage to his Bride, a woman in the flesh, and they will become the True Parents of all mankind". vs. Mt 16:18; Ac 2:47, 11:26, Ac 14:23, 14:27, 20:17, 28; 1Co 14:35; Eph 1:22, 3:21, 5:23; Col 1:18, 24. Note: The Bride is the Church! Not A Female Human Fleshly Wife!

3.11.7.7 Moon Is The Messiah.

Another common malady of super egoism is their belief that they are Christ. They twist the prophetic Scripture as do their followers to their own destruction. Mt 7:15. 24:24; 2Co 11:13-15; Col 2:8; 2Pe 2:1, 3:15-18; 1Jo 4:1. When the true Messiah comes to earth in the same form as he left and touchdown occurs on the Mt. of Olives, with the Resurrected Church saints Zec 14:1-5; Act 1:11 He will take vengeance on sinners, Rev 19:11-21; and set up his Millennial Kingdom Rev 20:1-6. Moon is now 92 and retired. Christ reigns over the entire earth 1000 years having his Temple in Jerusalem; Rev 20:1-6. (Hmnnn, I wonder if Moon has Nail prints in his hands and feet, or spearmarks on his chest? Joh 20:19-31 with Act 1:9-11, or if he'll die before the Rapture, Hmnnnn?)

3.11.7.8 Moon Is Dead!

GAPYEONG, South Korea – 9/15/2012 - Tens of thousands of mourners sobbed, sang, prayed and vowed to cherish the Rev. Sun Myung Moon's teachings Saturday as they said goodbye to their self-proclaimed messiah and "True Father," whose death earlier this month shed light again on his controversial religious and business empire.

Moon, founder of the Unification Church, best known for conducting mass weddings meant to build a harmonious, multicultural world, died Sept. 3 at age 92. He was friend to U.S. presidents and leaders of North Korea. His church has been accused of brainwashing recruits and duping them out of money, but followers believe Moon's claim that he was put on Earth to complete Jesus Christ's works.

"His will is a divine will, different from normal people," said 69-year-old office worker Jeong Hye-ok. "I believe he will establish a foundation to build a heavenly world that unifies peace on earth."

Moon's funeral, which followed a 13-day mourning period, was held in Gapyeong County, northeast of Seoul, where he spent his last days at a church-affiliated hospital. About 35,000 people – men clad in black suits and women in white dresses – attended the funeral.

"He will be in our minds permanently," said Lee Ok-su, a church choir member, her face flushed with emotion. "He is our benevolent yet strict father."

The funeral, which lasted more than two hours, began when men wearing military honor guard-style uniforms carried Moon's coffin into a multipurpose gymnasium. They slowly carried it up red-carpeted steps decked with flowers and placed it in front of a large portrait of Moon.

Many mourners wept as a top church official said in a speech that Moon was moving into a spiritual world after completing the messianic role that God had asked of him.

^a N. Carlson, HERMENEUTICS, Sections 3.10-11.

"God, why ... why did you call back our True Father so hurriedly?" Bo Hi Pak, chairman of the Unification Church-supported Korean Cultural Foundation, told the crowd.

Family members, senior church officials and prominent politicians placed flowers at an altar. A flower-decorated van carrying the hearse left the gym and drove through streets lined with people waving flags. Thousands of church members filled the grounds near the gym and watched the funeral on giant TV screens. Moon's body was buried on a nearby mountain.

"I'm so sad, and I just want to listen to his voice again," said Jeon Myung-hu, a 43-year-old man who said he fasted for four days after hearing the news of Moon's death. "His teachings about peace will remain forever."

About 180,000 people visited Gapyeong during the mourning period before the funeral, according to church officials. An estimated 7 million people paid homage at mourning sites around the world, they said.

The Unification Church claims to have 3 million followers around the world, though critics say the figure is no more than 100,000.

After founding the church in 1954 in Seoul, Moon quickly found followers willing to support his conservative, family-oriented value systems and unusual interpretation of the Bible. Moon conducted his first mass wedding in Seoul in the early 1960s.

"We all thankfully accepted our spouses (given to us by Moon). ... We thought it was a blessing," said Kim Yeung-mo, a 78-year-old former Unification Church pastor who was paired off with his wife in a 1962 mass wedding presided over by Moon. "We have lived together happily."

Moon, a staunch anti-communist, maintained good relations with North Korea after visiting the country in 1991 and meeting leader Kim Il Sung, the country's founder and grandfather of current leader Kim Jong Un. Moon urged Kim to abandon his nuclear ambitions and the two also discussed a joint tourism project in the North, according to Moon's biography.

Moon sent a condolence delegation when Kim Il Sung died in 1994 despite conservative criticism at home. Moon's church also sent a delegation to Pyongyang when Kim Jong Il died late last year. North Korean leader Kim Jong Un sent a condolence message after Moon's death.

Moon also developed good relations with conservative American leaders, including former presidents Richard Nixon, Ronald Reagan and George H.W. Bush.

Moon, however, served 13 months in a U.S. federal prison in the mid-1980s over tax charges.

In the years before his death, Moon handed over key responsibilities of his empire to his children, with his youngest son appointed the church's top religious director in 2008 and another son in charge of business operations in South Korea and Japan.

3.12 Unity School of Christianity.

3.12.1 Introduction And Background.

Unity, known informally as **Unity Church**, is a spiritual philosophical movement within the wider New Thought movement and is best known to many through its *Daily Word* devotional publication. It describes itself as a "positive, practical Christianity" which "teach[es] the effective daily application of the principles of Truth taught and exemplified by Jesus Christ" and promotes "a way of life that leads to health, prosperity, happiness, and peace of mind."

Unity operates several programs, including a prayer program called *Silent Unity*, the *Unity Society of Practical Christianity*, *Unity School of Christianity*, *Unity Institute*, the Office of Prayer Research, the *Association of Unity Churches*, and *Unity House*, the church's publishing arm. The home of Unity is at Unity Village, Missouri, a suburb of Kansas City.

3.12.1.1 History.

Unity was founded in Kansas City, Missouri in 1889 by Charles Fillmore (1854–1948) and Myrtle Fillmore (1845–1931) after Mrs. Fillmore had been cured of her tuberculosis, she believed, by spiritual healing. This resulted in the Fillmores studying spiritual healing, and being influenced by Emma Curtis Hopkins and Mary Baker Eddy (the founder of Christian Science). Unity began without intention of becoming a "church" as demonstrated by the name "Unity School of Christianity." For the first three-quarters of a century, "it had been an auxiliary type of religion, a booster station amplifying the power of Christian faith." (Bach, 1965, p 5) Originally it was "A religious-educational movement teaching the use of God-consciousness in everyday life, clarifying the working of divine law, explaining the action of the mind which it calls the connecting link between God and man." (Bach, 1965, p 5) Leaders and followers, equally, shared their understandings in attempts to find "universal truths," or laws that were true for all persons, all religions, all places, all times. "Unity, a synthesis of all religions, embracing and embraced by all religions, distilled in the essence of Christianity, is essentially the path of goodness. It says, "God is Good" and never ceases saying it." (Bach, 1965, p 29) As such, its practices can be traced back to a wide variety of religions. It incorporates meditation akin to far east religions. Unity's 24/7 silent continuous prayer and daily word can be traced to the 18th century Moravian village of Hernhutt. In recent decades it has evolved into a "church" separated from other religions, with definable doctrines of its own.

Unity School of Christianity, shares their insights through magazines, books, and pamphlets and through *Silent Unity*, a telephone and mail service that offered people help through prayer and counseling. This growth led to several moves within Kansas City, and eventually, after World War I, to the development of Unity Village, 15 miles from Kansas City. The movement was led, in part, after Charles Fillmore's death, by the Fillmores' sons and grandchildren.

3.12.1.2 Overview of Unity.

Unity describes itself as a worldwide Christian organization which teaches a positive approach to life, seeking to accept the good in all people and events, and as beginning as a healing ministry and healing has been its main emphasis for over 100 years. It teaches that all people can improve the quality of their lives through thought.

Unity describes itself as having no particular creed, no set dogma, and no required ritual. It maintains that there is good in every approach to God and in every religion

that is filling someone's needs. Its position holds that one should not focus on past sins but on the potential good in all.

Unity emphasizes spiritual healing, prosperity and practical Christianity in its teachings. Illness is considered to be curable by spiritual means, but Unity does not reject or resist medical treatments. It is an inclusive faith that welcomes diversity of belief. Unity is accepting of the beliefs of others.

Churches are either aligned with the Federation of Independent Unity Churches or the Association of Unity Churches.

3.12.2 Basic teachings.

3.12.2.1 Five basic ideas.

Five basic ideas that Unity sets forward as its main belief system are:

1. "God is the source and creator of all. There is no other enduring power. God is good and present everywhere."
2. "We are spiritual beings, created in God's image. The spirit of God lives within each person; therefore, **all people are inherently good.**"
3. "We create our life experiences through our way of thinking."
4. "There is power in affirmative prayer, which we believe increases our connection to God."
5. "Knowledge of these spiritual principles is not enough. We must live them."

Unity is devoted to demonstrating that the teachings of Jesus Christ can be lived every day. Unity's basic position is that **the true "Church" is a "state of consciousness in mankind."** Unity teaches that **each person is a unique expression of God; that each person is sacred, and each person is worthy.** Unity emphasizes the creative power of thought in people's experience, and encourages taking personal responsibility to choose life-affirming thoughts, words and actions, holding that when people do this, they experience a more fulfilling and abundant life.

H. Emilie Cady's 1896 book Lessons in Truth, A Course of Twelve Lessons in Practical Christianity is considered a core text of Unity.

3.12.2.2 God.

God is understood as spiritual energy which is everywhere present and is available to all people. In the Unity view, **God is not a being in the sky who is capable of anger.** The presence of God only seeks to express the highest good through everyone and everything. According to Unity founder Charles Fillmore, God is spirit, the loving source of everything. **God is one power, all good, wisdom, everywhere present. God is Divine Energy, continually creating, expressing and sustaining all creation. In God we live and move and have our being.**

3.12.2.3 Jesus.

Unity proclaims the divinity of Jesus, but also proclaims that **we are all children of God and share that divine potential**. Unity believes that Jesus expressed his divine potential and sought to show others how to do the same. Unity sees Jesus as a master teacher of universal Truth and one who demonstrated the Way. Unity uses the term "Christ" to mean the divinity in all people. Jesus is the great example of the Christ in expression.

3.12.2.4 The Nature of Humanity.

Unity teaches that we are individual, external expressions of God. **Our essential nature is divine and therefore we are inherently good**. Our purpose is to express our divine potential as demonstrated by Jesus. The more we awaken to our divine nature, the more fully God expresses in and through our lives. Salvation, in the Unity view, is found in conscious understanding of one's innate divinity and then putting this knowledge into practice in everyday life.

3.12.2.5 The Bible.

Unity founders, Charles and Myrtle Fillmore, studied the Bible as history and allegory. They interpreted it as a metaphysical representation of each soul's evolutionary journey toward spiritual awakening. Unity understands the Bible as a complex collection of writings compiled over many centuries. The Bible is a valuable spiritual resource, but is understood as a reflection of the comprehension and inspiration of the writers and their times.

3.12.2.6 Affirmative Prayer.

Affirmative prayer is understood, in Unity, as the highest form of creative thought. It includes the release of negative thoughts and holding in mind statements of spiritual truth. Through meditation and prayer, we can experience the presence of God. Prayer and meditation heighten our awareness of truth and thereby transform our lives.

Prayer is valuable not because it alters the circumstances and conditions of your life, but because it alters you.

Unity teaches that it is helpful to pray with the belief that we have already received all that we need. In this view, through prayer the mind is renewed and the body transformed. The awareness that we are conscious creators of our lives, **has the power to make the bridge between the old Christianity where we are "sinners" to the new understanding that we are "learners."** The Unity school of Christianity holds that prayer is not a way to inform God of one's troubles or to change God in any way, but rather, prayer is properly used to align with the power that is God.

3.12.3 Relationship to Christianity.

Although Unity is not a traditional Christian teaching, the foundations are based on the teachings of Jesus and the Bible. Unity stresses its agreements, not differences, with other Christians.

It has been generally accepted that Jesus' great works were miracles and that the power to do miracles was delegated to His immediate followers only. In recent years many of Jesus' followers have inquired into His healing methods, and they have found that healing is based on universal mental and spiritual laws which anyone can utilize who will comply with the conditions involved in these laws.

Unity considers itself to be a nonsectarian educational institution although Unity ministers do complete a prescribed program of courses and training. Due to the interdenominational nature of Unity, its influence extends beyond its membership.

3.12.4 Notable members.

Well known persons affiliated with Unity include Betty White, Eleanor Powell, Wally Amos, Licensed Unity Teacher Ruth Warrick, Barbara Billingsley, Theodore Schneider, Erykah Badu, Matt Hoverman, author Victoria Moran, Patricia Neal, Holmes Osborne and Esther Williams.

In March 2008 Maya Angelou stated that she planned to spend part of the year studying at the Unity Church. In 2005 she attended a Unity Church service in Miami and decided that day to "go into a kind of religious school and study" on her 80th birthday. On May 28 at age 86 Maya Angelou died.



Maya Angelou

Author of this article was Marianne Williamson an ordained Unity minister, and served a Unity church in Detroit in the 1980s and 90s.

3.12.5 Our Criticisms.

3.12.5.1 False Theology – “God is not capable of anger”.

“God is not capable of anger” vs. for example: 0639 אֵף aph af: In O.T., Ex 4:14 ,Ex 32:22; Nu 11:1; De 29:27, etc.; N.T., 3709 ὀργή orge or-gay’ 1Th 1:10; Re 19:15.

3.12.5.2 A False Hamartiology – “Our essential nature is divine and therefore we are inherently good”.

“Our essential nature is divine and therefore we are inherently good” vs. Jer 17:9; Rom 3:9-23, 5:12;

1 Jo 1: 6 *If we (at anytime) say {2AAS} that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

7 *But if {3rd class condition} we walk {PAS} in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from ~~all~~ every sin.*

8 *If we say that we have no sin {The Nature}, we deceive ourselves, and the truth is not in us.*

9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. {See vs. 7, above}*

10 *If we say that we have not sinned {Acts of sin}, we make him a liar, and his word is not in us.*

3.12.5.3 A False Hermeneutic.

The Bible must be understood apart from its Plain and figurative meaning because of the times and ways in which it was written. vs. 2 Tim 3:16; Heb 4:12.

3.12.5.4 False Pneumatology/Anthropology.

The spirit of God lives within each person; and all people are inherently good. vs. Joh 14:15-17, 15:26, 16:13; Rom 8:2-9, 10-17, 22-27; 1Co 2:12, 14, 3:16, 12:3, 13; 2Co 1:22, 5:5, 11:4; Ga 3:2, 14, 5:16; Eph 1:13-14, Eph 4:30, 5:18; 1Th 4:8, 5:19, 23; 2Th 2:13; 1Ti 4:1; Heb 4:12; 1Pe 1:2, 4:14; 1Jo 3:24, 4:1; Jude 1:19; and Jer 17:9; Rom 3:23.

3.12.5.5 A False God.

Their 'god' is minus Holiness and Righteousness And Justice – “God is not a being in the sky who is capable of anger”. vs. Gen 3:8-24, 6:5-7, 11-7:24, 18:11-29; Ps 1:5, 5:12, 7:8-9, 11, 11:4-7, 19:9, 75:10, 116:5, 119:7, 62, 137-138, 160, 164, 129:4, 145:17; Jer 12:1, 23:5, Eze 16:52, 18:20, 33:13, 18; Da 9:14; Mt 9:13; Joh 17:25; Rom 2:5; 2The 1:6; Rev 16:5, 7, 19:1-20:15.

3.12.5.6 A False Doctrine Of God.

Their False Doctrine of God – “God is One in Person”. vs. Gen 1:1-2, 26; Psm 2; Isa 7:14, 9:6-7, 11:1-2, 10, 40:10-13, 44:6-8, in verse 8 the phrase should be translated as the ASV “Is there a God besides me? yea, there is no Rock; I know not any.” The word Rock (Heb. צור tsar), employed as a symbol of God in the Old Testament #1Sa 2:2 2Sa 22:3 Isa 17:10 Ps 28:1 31:2,3 89:26 95:1 also in the New Testament #Mt 16:18 Ro 9:33 1Co 10:4 In #Da 2:45 the Chaldea form of the Hebrew word is translated "mountain." It ought to be translated "rock," as in #Hab 1:12 in the Revised Version. The "rock" from which the stone is cut, there signifies the divine origin of Christ. [Easton] Note also the baptismal formula Mar 28:19-20, and the Workings of the trinity in the bestowal of Spiritual Gifts: 1 Cor 12:4-6, where; “God Sovereignly Gives Spiritual Gifts For The Ministry.”

1. The Holy Spirit Brings The Gifts - The Gifts Are Distributed

(διαιρησεις < distribution NOT varieties) - vs. 4

Now there are diversities of gifts, but the same Spirit.

2. The Lord Jesus Assigns The Place Of Ministry - A Ministry. vs. 5

And there are differences of administrations, but the same Lord.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors who are teachers;

12 For the perfecting (equipping) of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

3. God The Father Turns On The Energy - The Effect. vs. 6

And there are diversities of operations, but it is the same God ~~which~~ who worketh (ενεργων PAPTcpl NMS > ενεργεω: to be operative, be at work, put forth power Here, To keep on working) all in all.

Please refer to Section 2.0.1.

3.12.5.7 A False Soteriology/Anthropology.

We are all children of God and share divine potential. Our essential nature is divine and therefore we are inherently good. vs. Prov 6:16-19; Jer 17:9; Joh 8:44; Rom 3:23; 1Joh 1:10, 5:10: and the Gospel 1 Cor 15:1-58.

Suggest that ALL UNITY, UNITARIANS pay careful attention to the words of this song by B. B. Bixler.

**I Am Not Worthy
by B. B. Bixler**

<p>I am not worthy the least of His favor, But Jesus left heaven for me; The Word became flesh and He died as my Savior, Forsaken on dark Calvary.</p> <p>Chorus:</p> <p>I am not worthy this dull tongue repeats it! I am not worthy this heart gladly beats it? Jesus left heaven to die in my place What mercy, what love and what grace!</p>	<p>I am not worthy the least of His favor, But "In the beloved" I stand; Now I'm an heir with my wonderful Savior, And all things are mine at His hand.</p> <p>I am not worthy the least of His favor, But He is preparing a place Where I shall dwell with my glorified Savior, Forever to look on His face.</p>
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3.13 The Way International.

3.13.1 Introduction.

The Way International is a nontrinitarian non-denominational 'Christian' ministry based in New Knoxville, Ohio, with home fellowships located in the United States and in over 30 other countries. It was founded by Victor Paul Wierwille in 1942 as a radio program, and became The Chimes Hour Youth Caravan in 1947, and The Way, Inc., in 1955. The ministry distributes works such as *The Way Magazine* through its publishing company, the American Christian Press, and has developed classes and other programs in several languages. It formed The Way Corps in 1970, a leadership training program, which continues today. The Way actively offers classes in biblical studies to its followers, highlighting The Way of Abundance and Power class series.

The Way promotes itself as a Biblical research, teaching, and fellowship ministry, providing service and direction on how to understand the bible so people can apply it and manifest the more abundant life.

The Way has received criticism for some of its internal policies, including a practice known as "Mark and Avoid" which instructs followers to avoid individuals whose practices cause division and offences to the doctrine (Romans 16:17), and for its belief and promotion of living debt-free. Due to these and other practices, the ministry came under scrutiny as an alleged cult.

In 2000, the president of The Way, Craig Martindale, resigned following allegations of sexual misconduct. Rosalie F. Rivenbark now heads the organization along with 4 other members on the board of directors.

3.13.2 History.

Prior to 1942, Wierwille was a United Church of Christ minister who had studied at two liberal seminaries -- the University of Chicago Divinity School and Princeton Theological Seminary. [Although his followers referred to him as "Doctor," Wierwille had no earned doctorate. **His bogus doctoral degree was purchased from Pikes Peak Bible Seminary, a diploma mill.** Perhaps TWI is embarrassed because Wierwille received his Th. D. in 1948 from Pike's Peak Bible Seminary in Manitou Springs, Colorado (in the Colorado Springs area). In its checkered 60 year history, it has never been accredited or recognized by any reputable agency. It had no resident instruction and no published list of faculty. Though exposed to the Bible, Wierwille was a man who had rejected God's truth in utter rebellion. Putting the Bible aside, **Wierwille exercised very little discernment in learning from others, readily accepting teachings from itinerant mystics, Christian Scientists, and spiritists.**



Pikes Peak Bible Seminary^a

^a Note: The photo shows the **entire** "seminary," not just some kind of back house. The street address of Pike's Peak Seminary is 41 Lincoln. This picture is taken from Lincoln Street. The other side of the house is perched on the side of a semi-wooded hill, and has no street access.

3.13.3 Beliefs And Criticisms.

3.13.3.1 Victor Paul Wierwille's Spiritual Quest!

The following texts were captured from 2 web articles (in part) by Biblical Discernment Ministries - Revised 11/01 and Dr. John Juedes, 2007.

Victor Paul Wierwille, founder of The Way International, says that he resolutely searched for the power of the Holy Spirit after he left his pastorate in Van Wert, Ohio, in 1944. He says his quest was finally fulfilled when he spoke in tongues in Tulsa, Okla., under the ministry of the Rev. John Edwin Stiles Sr., who was an important figure in the American charismatic movement.

V. P. Wierwille honored and learned from Albert Cliffe. Wierwille compliments Cliffe in the "About the Author" section in most of his books, which was printed either as a separate section before the Introduction, or on the book flap.

"About the Author" stated that Wierwille learned from and worked with Cliffe and others, who "were guests of Dr. Wierwille's local congregation." Wierwille wrote in The Twentieth Anniversary Souvenir Booklet, p. 13,

"God sent wonderful men to us in Van Wert, so that they could share with me and teach me and help me to understand The Word with the enlightenment they had. These men were stepping stones in my quest and included persons such as... Albert Cliffe..."

Wierwille took many of his teachings from Cliffe and his books Let Go and Let God-Steps in Victorious Living (LGLG) and Lessons in Successful Living (LSL). Cliffe uses terms and concepts followers of Wierwille would relate to, such as "positive and negative faith," "perfect faith believing," "the ministry of healing," "tithing and the law of prosperity," "sowing and reaping," "the law of cause and effect," "your enemy- fear," "Faith- how to get it." "abundant living" and making "mental images" of things you want to produce by believing (many of these are chapter titles in Lessons in Successful Living).

But even a cursory reading of Cliffe's books reveals some shockingly unbiblical teachings and practices.

For example, **Cliffe proudly claims to be a medium and psychic.** The Way has always opposed mediums (sometimes called spiritualists or channelers). **The "Burn the Chaff Weekend" brochure (March 16, 1985) noted that followers of The Way International "brought their books dealing with spiritualism... and burned them."**

Apparently, they never burned Wierwille's copies of Cliffe's books, though they should have done so.

Cliffe freely admitted he was a medium, "Many of the subjects I have given in my Bible class have been dictated to me by my loved ones long since passed on." He calls this his "psychic work." While he admits that some mediums only tune in to people's subconscious minds, **he received genuine "messages" from "the spirit world." (LGLG p. 157).**

Cliffe notes that "Through the whole of my life I have had many psychic experiences which have afforded me the opportunity to look into that other world beyond the veil" (LGLG p. 157). Cliffe speaks of seeing people's "aura," a common occultic practice.

Cliffe claims that at death "You will go to that plane of thought which you have prepared for yourself, and the more you learn God's laws, the more you progress.... Our loved ones in this realm are sent to help us along the path," (LGLG pp. 158, 159). **He says "there is no death," (LGLG p. 155), just passing to another plane where "divine beings are waiting on the other side to receive" them (LGLG p. 160).**

When Cliffe speaks of God, **he usually uses Christian terminology.** However, his books make it clear that he actually has a "New Thought," or Christian Science idea of an impersonal God which is radically different from the Biblical view. Cliffe speaks of God as "Mind," or "Divine Mind" (which every person has). He says that "God is the name we give to that unchangeable principle at the source of all existence.... the Father principle" (LSL p. 25).

Cliffe also taught that people are united with the impersonal Father principle, which Cliffe called "your God power," and "the power of the Man inside you, the Christ within" and "fellowship with the principle of life" (LGLG p. 131, 127, 133).

Why would Wierwille accept and promote a medium and "New Thought" teacher such as Cliffe? What does this tell us?

First, it shows that **Wierwille had very little Biblical discernment.** He apparently did not recognize false teaching when he heard it, and soaked it up instead.

Second, Wierwille believed and began to promote false teachings. **He taught a version of Cliffe's impersonal God ideas. When Wierwille used the term "Christ in you," he also meant an impersonal power rather than the person Jesus Christ.** When the New Testament refers to Christ in you, or abiding in Christ, it pictures a relationship with Jesus Christ the Lord, not an impersonal power one can use.

Wierwille also taught "laws" like Cliffe did, such as the "law of believing" and the "law of tithing." Since **Cliffe believed in an impersonal God, his "laws" had nothing to do with a relationship with a personal God. In the same way, Wierwille's ideas of "laws" were also basically a-theistic, in that they operate completely without God. As Wierwille wrote, the laws "work for saint and sinner alike." They are very man-centered as people learn to manipulate the laws"and God has nothing to do with it**

Wierwille's lack of Biblical understanding and discernment opened the door to false teaching and practice in The Way Ministry, and led to damaging consequences.

Way teachers also typically attack verbally anyone who is not in The Way, so as children accept Way teaching, they tend to turn against parents and family members who are not in The Way. Profanity and name-calling are typical in the language of Way followers and Way leaders. Former Way President Martindale set the example, as he peppered his conversation, lectures, and even sermons with profanity. In a brief, 15-minute impromptu talk to his followers during a Sunday Night Service (May 4, 1997), he called his critics "morons," "snot-nosed punk," "can't find their *** in the dark," full of "devil spirits," "not have two brain cells to rub together," etc. He identified the local newspaper as "St. Mary's puke sheet" and mused at how wonderful it would be if all journalism and law schools were burned down. In less public settings, he is even more profane. Since children commonly hear Way members and leaders call their non-Way parents profane and derogatory names, this reduces their respect for them and increases allegiance to the group.

Near Gunnison Colorado on the Gunnison River in the 1980's, I ran across signs to a "The Way" retreat. It has greatly expanded with new photos, and description, below.



Situated on the Gold Medal fishing waters of the Gunnison River, surrounded by abundant local wildlife and magnificent scenery, Camp Gunnison—The Way Household Ranch represents the “camp arm” of The Way International. This high country Christian camp is available to graduates of the foundational class on The Way of Abundance and Power along with their friends and families. Here in the heart of the Colorado Rockies, it’s easy to rest and recharge with the greatness of God’s Word in this peaceful, scenic setting. Camp packages and getaways are two avenues available to enjoy this breathtaking mountaintop experience.



Many Cults, Christian and otherwise have chosen Colorado as a “Camping Spot Of Life”.

3.13.3..2 Core Beliefs.

Many of the core beliefs (anti-Semitic) that Wierwille taught should disturb true Christians - - such as **Jesus Christ is not God; today's Jews are actually an impostor tribe from Siberia; the Jewish Holocaust is a myth; and that much of the Gospel doesn't have any real meaning today.** Insiders have also reported instances of **weapons stockpiling, kidnapping, wife-swapping and other sexual misconduct, and financial scandal -- with varying degrees of documentation in personal testimony and in the press.** Below are the highlights of what The Way International believes concerning their source of authority, the Trinity, Jesus Christ, the Holy Spirit, salvation, giving, spiritual gifts, heaven and hell, laws, and God's dispensations:

1. **Source of Authority.** The Way claims the Bible as their final authority, **but in practice, Wierwille's interpretations of the Bible are seen as the true, final authority -- Wierwille stated that he produced the only "pure and correct" interpretation of the Bible since the first century.** Wierwille claimed to have received special revelation from God, but that **the "Bible as a whole is not relevant to all people of all times."** He rejected the Old Testament and the Gospels as unnecessary. [HJB] The Way also teaches that the Bible is not the Word of God, but only *contains* the word of God. Only the rest of the New Testament is relevant for his group, which he called the "Church of God." The Way also believes that the New Testament was first written in Aramaic, not Greek.

The original Way new-member, *Power for Abundant Living* video course (PFAL) was the main source of teaching and outreach. (PFAL cost about \$50, and was an intense, 12-session, 36-hour, no note-taking, no questions-allowed, instruction series in **The Way's doctrines. PFAL promised that right "believing" will keep away sickness, insure prosperity, and even protect soldiers from enemy bullets.** Poverty is condemned as the result of imperfect faith. The "Good Life" is the proper reward for believing.) *Power for Abundant Living* has been replaced by Martindale's, *The Way of Abundance and Power*. Other courses are also offered, starting at a minimum of \$65 each, providing The Way with most of its revenues.

2. **Trinity. The Way denies the Trinity doctrine and teaches a doctrine of God similar to the Arianism of the Jehovah's Witnesses. Technically, Way theology is called Dynamic Monarchianism** (See *Evangelical Dictionary of Theology*, "Arianism," "Monarchianism"). They correctly believe that there is only one God, but wrongly conclude that God is limited to one Person. They believe that only the Father is God, denying the deity of Christ and the third Person, the Holy Spirit. According to The Way, the Father, ONLY, is the one true God. He created all things including Jesus and "holy spirit."
3. **Jesus Christ. Wierwille believed that Jesus Christ had no preincarnate existence except in the mind of God the Father.** The Way teaches that Jesus is not God, but a perfect human who came into existence when the Father created sinless sperm and implanted it in Mary. Thus, **The Way denies the deity of Christ**, making the distinction that "Jesus Christ is not God [that is, God Himself], but [merely] the Son of God. They are not 'co-eternal, without beginning or end, and co-equal.' Jesus Christ was not literally with God in the beginning; neither does he have all the assets of God" (*Jesus Christ is Not God*, p. 5). To support this, they change the meaning of common Greek words in John 1:1 -- it is claimed that the phrase "the Word was with God" actually means "Jesus Christ was with God in His foreknowledge," but that Jesus was *not* co-eternal with God the Father. The Way claims that "if Jesus Christ is God ... we have not yet been redeemed." [HJB]
4. **Holy Spirit. Wierwille denied the deity and personality of the Holy Spirit.** To circumvent obvious Biblical references supporting the deity of the Holy Spirit, The Way arbitrarily provides two different meanings to the term Holy Spirit (*pneuma hagion*) in the New Testament. Wierwille argued that in some texts the term should be translated capitalized and in other verses with all small letters. **According to Wierwille, the term Holy Spirit (capitalized) is another name for God the Father** (just like Bob is another name for Robert). **The term "holy spirit" (small letters) refers to an impersonal force^a that is given by the Father (Holy Spirit) to empower His believers.** Thus, holy spirit is the gift (inanimate force) and Holy Spirit (God the Father) is the giver (*Receiving the Holy Spirit Today*, pp. 1-5). To support his position, **Wierwille contends that the deity of Christ was a late invention of apostate Christianity and was never taught during the first three centuries of church history** (*Jesus Christ is Not God*, p. 12). [McDowell and Stewart refute Wierwille's claim: "Ignatius, (A.D. 50-115), an early Church Father and disciple of the Apostle John, *clearly* writes of Christ's deity. Irenaeus (A.D. 115-190), another Church Father, makes clear reference in *Against Heresies*, when he calls Christ Jesus 'Lord and God.' The apologist Tertullian (A.D. 160-220) calls Christ the 'God of God.'

^a Sounds like Moron-I to me! Which incidentally rhymes with Boloni.

Also Hippolytus, Origen and Lucian of Antioch, all clearly refer to Christ as the one God" (*Handbook of Today's Religions*, pp. 107-108).]

The Way teaches that natural man is born with a body and soul, but not a spirit. **When one is born again, God creates a human spirit in him or her. This spirit is also called "Christ in you," "holy spirit," "inherent spiritual power," "power from on high," "spiritual abilities," and "the mystery." It is not Jesus Christ Himself.**

5. **Salvation.** Rather than emphasizing salvation through faith *in* Christ, Wierwille artificially separated "faith" from "believing." He taught a very mechanical view of faith in Christ -- a mere intellectual or mental assent to Biblical, historical facts. He also redefined repentance as just confession and belief. Thus, salvation does not involve repentance of sins, but only doing "the will of God" (*The Bible Tells Me So*, p. 18; *Jesus Christ Is God*, pp. 238-257). The Way also teaches that Jesus was raised on Saturday and that there were four people crucified with Him, not two. **Additionally, only true believers who lived after Pentecost will be saved.** Also, **The Way teaches that once a person is saved, he cannot sin in his spirit.** His body and soul can sin, but not his spirit -- this can lead to sinful practices that are said to not affect the spirit of a person.
{And Did}
6. **Abundant Sharing (and Tithing).** Wierwille taught that every person owes God a tithe of his or her income and "true giving" only begins after the "minimum payment" is made. The portion over the tithe is called "abundant sharing" and (with the tithe) is to be paid directly to the headquarters of The Way International. God's unchanging "law of prosperity" is that the payment of one's "debt" of the tithe insures that the payer will not experience financial collapse, health problems, or accidents. The Way's law of tithing and abundant sharing requires followers give this 10%-plus even if personal needs go unmet.
7. **Speaking in Tongues.** The Way claims that every true believer should speak in tongues, and that the "holy spirit" within enables the believer to do so. {holy spirit, holy cow! NEC} They claim that speaking in tongues is "the only visible and audible proof that a man has been born again." [HJB] Followers are taught how to speak in tongues, interpret tongues, and prophesy; and are then expected to do so instantly when called on by a leader in any meeting. [Wierwille taught "tongues" by having his followers relax and inhale "holy spirit" through "heavy breathing," which he claimed was a more accurate translation of "mighty rushing wind" in Acts 2:2 (*Receiving the Holy Spirit Today*, pp. 61-62).]
8. **Soul Sleep.** Like Jehovah's Witnesses, The Way also teaches that the soul is the body's life force, which is in the blood, and that the dead cease to exist (*Ibid.*, pp. 258-290). The Way claims that "no passage of Scripture teaches that there is conscious existence after death" -- **they deny that believers immediately go to be with the Lord at death.** [HJB] Similarly, **they teach that the wicked are annihilated at death, thereby denying the clear Biblical teaching concerning eternal suffering in hell.**
9. **Laws.** The Way teaches that God established "immutable laws" which govern human situations, such as the law of believing (whatever one believes will happen to one, whether bad or good -- i.e., positive/negative confession), the law of prosperity, and the law of tithing. Accordingly, what one does, believes, or confesses (affirms) causes either good or bad to come to him or her, depending on the quality of his or her action or

belief. [Wierwille once claimed that a boy's death in an automobile accident was actually caused by his mother's fear that he may be hurt (*Power for Abundant Living*, pp. 37-44).]

- 10. Administrations.** Wierwille adapted E.W. Bullinger's ultra-dispensationalism. Dispensationalism divides history into seven administrations (dispensations). **Ultra-dispensationalism teaches that water baptism should no longer be practiced and that only the seven "church epistles" by the Apostle Paul are meant for Christians today, thereby placing little stock in the other 59 books of the Bible.**

* Unless otherwise cited, primary sources used for this report are: (1) 10/15/95, *Arkansas Democrat Gazette*; (2) "Sweeping Changes in The Way International," *CRI Journal* 1996 Special Report; (3) *What They Believe*, Harold J. Berry [HJB], BTB:1990, pp. 305-324; (4) "The 'Closing' of The Way International," 2Q98 *PFO Quarterly Journal*; (5) "The Poisoning of Families: Mind Control in The Way International," 3Q99 *PFO Quarterly Journal*; (6) "The Way 'Robot Corps'," 2Q00 *PFO Quarterly Journal*; (7) "The Way Tree is Splintering," *CRI Journal*, Fall 1988; (8) "The Way International," James K. Walker, (Watchman Fellowship Profile, 1996); and (9) *Examining & Exposing Cultic & Occultic Movements*, Jack Sin, "The Way International," April 2000, pp. 40-41.

3.13.4 Our Criticisms.

Like all historical cult founders and leaders V. P. Wierwille was an unsaved individual who was obsessed with elements of his own importance. He became a law unto himself. This has been shown Biblically to be caused by the devil's sin of Pride.

Prv 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him: {unto....: Heb. of his soul}

17 A proud look, a lying tongue, and hands that shed innocent blood, {A proud....: Heb. Haughty eyes}

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

As can be seen from section 3.13.3, above Victor Paul Wierwille was a morally, spiritually corrupt founder of an organizations that reflected his own degeneracy. To even consider him or his organizations Christian is to depart from any semblance of discernment. Victor, and anyone so like-minded do not believe that Jesus, The Messiah, The Word, The one-of-a-kind begotten Son of God, is not God. Regardless of any of his other doctrinal aberrations, **this is fully enough to send these folks to a place they also don't believe in, HELL.**

Joh 8: 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Vs. 58 was as we have seen before in our studies a declaration of his equivalence with Jehovah, the Covenant Name of God as found in Ex 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

In our prior Greek and Hebrew studies we've seen that Jesus is God!^a

3.13.5 More Criticism and cult allegations.

3.13.5.1 Inadequate Revelation.

The Way Rejects the OT and the Gospels, but note; 2 Tim 3:16; Heb 4:12 with Rev 22:12-21.

3.13.5.2 An Un-Biblical View of Revelation, Inspiration, Illumination.

These three concepts are blatantly ignored by the Way International, but are illustrated in Matt 13:10-17; 34-35; Gal 1:12; and 1 Pet 1:23; Joh 17:17; Rom 10:17; and Mat 5:18; Luk 21:33; and 1 Cor 2:14; with 1 Pet 1:15-21. See Appendix A.

3.13.5.3 Wierwille's 'hermeneutic' is False.

The Way teaches: the Bible is not the Word of God, but only *contains* the word of God, Redefines Inspiration, is Liberal and Existential by nature^b. vs. 1 Pet 1:25, 2 Pet 1:15-3:18.

3.13.5.4 False Pneumatology/Anthropology.

The Way proclaims that "The spirit of God lives within each person; and all people are inherently good." The Way teaches the 'liberal' doctrine that 'every man is good', which is refuted in the following Scriptures. .Joh 14:15-17, 15:26, 16:13; Rom 8:2-9, 10-17, 22-27; 1Co 2:12, 14, 3:16, 12:3, 13; 2Co 1:22, 5:5, 11:4; Ga 3:2, 14, 5:16; Eph 1:13-14, Eph 4:30, 5:18; 1Th 4:8, 5:19, 23; 2Th 2:13; 1Ti 4:1; Heb 4:12; 1Pe 1:2, 4:14; 1Jo 3:24, 4:1; Jude 1:19; and Jer 17:9; Rom 3:23. Note: Act 5:1-14.

3.13.5.5 A False God – Attributes.

Their 'god' is minus Holiness and Righteousness And Justice – "God is not a being in the sky who is capable of anger". vs. Gen 3:8-24, 6:5-7, 11-7:24, 18:11-29; Ps 1:5, 5:12, 7:8-9, 11, 11:4-7, 19:9, 75:10, 116:5, 119:7, 62, 137-138, 160, 164, 129:4, 145:17; Jer 12:1, 23:5, Eze 16:52, 18:20, 33:13, 18; Da 9:14; Mt 9:13; Joh 17:25; Rom 2:5; 2The 1:6; Rev 16:5, 7, 19:1-20:15.

3.13.5.6 False Doctrine Of God – God Is One In Person – Anti-Trinity.

The Way believes that God is One in Person – which denies the Trinity. vs. Gen 1:1-2, 26; Psm 2; Isa 7:14, 9:6-7, 11:1-2, 10, 40:10-13, 44:6-8, in verse 8 the phrase should be translated as the ASV "Is there a God besides me? yea, there is no Rock; I know not any."

The word Rock (Heb. **צור** tsur), employed as a symbol of God in the Old Testament #1Sa 2:2; 2Sa 22:3; Isa 17:10; Ps 28:1, 31:2-3, 89:26, 95:1; also in the New Testament #Mt 16:18; Ro 9:33; 1Co 10:4. In #Da 2:45 the Chaldaic form of the Hebrew word is translated "mountain." It ought to be translated "rock," as in #Hab 1:12 in the Revised Version. The "rock" from which the stone is cut there signifies the divine origin of Christ. [Easton] Note

^a See Appendix B; Is Jesus God - What Saith The Scripture?

^b N. Carlson, *Hermeneutics*, Sections 2.4, 2.5 – This is perhaps because of his Seminary training in Chicago and New Jersey.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
also the baptismal formula Mar 28:19-20, and the Workings of the trinity in the bestowal of
Spiritual Gifts: 1 Cor 12:4-6, where; “God Sovereignly Gives Spiritual Gifts For The
Ministry.”

1. The Holy Spirit Brings The Gifts - The Gifts Are Distributed

(**διαίρεσις** > - : distribution NOT varieties) - vs. 4

Now there are diversities of gifts, but the same Spirit.

2. The Lord Jesus Assigns The Place Of Ministry - A Ministry. vs. 5

And there are differences of administrations, but the same Lord.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and
some, pastors who are teachers;

12 For the perfecting (equipping) of the saints, for the work of the ministry, for the
edifying (building up) of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God,
unto a perfect man, unto the measure of the stature of the fullness of Christ:

3. God The Father Turns On The Energy - The Effect. vs. 6

And there are diversities of operations, but it is the same God ~~which~~ who worketh (**ἐνεργῶ**
ΠΑΡτῶν **ΝΜΣ** > **ἐνεργεῶ** to be operative, be at work, put forth power Here, To keep on
working) all in all.

Please refer to Section 2.0.1.

3.13.5.7 False Christology – “Jesus Is Not God.”

The Scriptures make clear that Jesus is God, from: Psm 2; Is 7:14, 9:6-7, 11:1-5, 28:16-17,
44:6-8, 53:1-12, 61:1-2a, 2b-3; Joel 3:16; Mic 5:2; Zec 9:9; Mat 1:21-23; Joh 1:1-14, 5:17-
18, 20-30, 20:26-30; . . .Rev 1:1-18, 19:1-22:21.

3.13.5.8 False Pneumatology.

Wierwille denied the deity and personality of the Holy Spirit. vs. Section 2.0.1 7; The Holy
Spirit Is God.

3.13.5.9 A Confused Soteriology.

As is true of all cults, the way waters down the doctrine of sin for salvation and then suggest
that their unbelieving sinners – converts no longer sin is contrary to the plain reading of
Scripture. “Eradication” of the sin nature has also been a ‘feature’ of many Arminian sects,
e.g., Free Methodists. However, Paul does despite to this teaching, however. Note carefully
Rom 6:12 which many believers think a Salvation/Gospel verse. Paul carefully places it in
the sanctification section where he says “the wages of sin (the nature) is death”. Our job is
to reckon ourselves dead to sin – nailed to his cross positionally. However, the old man is
still alive as Paul laments in Rom 7. The solution is the grace of God in Christ Jesus our
Lord in:

Rom 7: 24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law
of God; but with the flesh the law of sin.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus,

3.13.5.9.1 Improper Repentance.

The Way claims that "Salvation does not involve repentance from past sins, only from not doing God's will". vs. Mat 9:13; Mrk 1:4, 2:17; Luk 3:3, 5:32, 15:7, Lu 24:47; Act 5:31, 11:18, 13:24, 19:4, 20:21, 26:20, Rom 2:4; 2 Cor 7:10; 2 Tim 2:25; Heb 6:6.

3.13.5.9.2 False Hamartiology.

They also claim that After Salvation, that Saved person cannot sin. vs. Rom 7:1-25; 1 Joh 1:8-10.

3.13.5.10 False Spiritual Gift.

The Way claims that **every true believer** should speak in tongues, and that the "holy spirit" within enables the believer to do so. vs. 1 Cor 12:28-31 with section 2.0.2 Spiritual Gifts And The Church.

3.13.5.11 No Conscious Existence After Death.

The Way claims that "no passage of Scripture teaches that there is conscious existence after death. vs. Luk 16:19-31.

3.13.5.12 Deny That The Upon Death The Immediate Soul And Spirit Of A Believer Is Transferred To Heaven.

They deny that believers immediately go to be with the Lord at death. vs. 2 Cor 5:6-9. Wierwille interpreted E.W.Bullinger with an ignorant Vengeance. E.W.Bullinger as we have seen in truth was 'hyper-dispensational' but he was also a champion of the Scriptures. His Companion Bible^a has been enjoyed by many Christians. Hyper-Dispensationalism does propose an additional dispensation (During the transition from Judaism to the Church age) but this doesn't hinder one's Soteriology (1 Cor 15:1-58) or one's Eschatology. In EW's day he was fighting a battle with the institutional Church in England where Liberalism was starting to hold sway. In Liberalism, the epistles of Paul were sacrificed on the altar of the Gospel's 'good man' Jesus. They also practiced baptismal regeneration. John Nelson Darby (a former Anglican cleric, who, earlier, pioneered modern dispensationalism, was also opposed to baptismal regeneration. For a man who ignored all but Paul's epistles, it's amazing that Wierville's claim didn't take into account 2 Cor 5:6-9.

In order to dismiss E. W. Bullinger as a hyperdispensationalist we should consider his major works, one of which should be on every student's shelf; "Figures Of Speech – In The Bible. A partial list of his works are: *The Companion Bible*, *Commentary on Revelation*, *Critical Lexicon of the Bible*, *Figures Of Speech*, *Great Cloud of Witnesses*, *How to Enjoy the Bible*, *Number in Scripture*, *Witness of the Stars*, *Word Studies on the Holy Spirit*.

^a See *As It Was In The Days Of Noah*, Introduction, and Gen 06:01 – Commentaries - (EWB) Companion Bible - Appendix 19. THE SERPENT OF GENESIS 3

3.13.6 Additional Criticisms Warranting Cult Status.

Some groups have considered The Way's beliefs, viewed as heretical by a number of denominations, to be evidence of cult status. There have also been some accusations about The Way's supposed history of sexual abuse, **excessive control over members' lives, and brainwashing.** **The anti-cult movement (ACM) attempts to raise public consciousness of what they feel are the dangers of cult membership. They view a cult as a religious or other group that uses deceptive recruitment techniques to lure new members into the organization, and then subjects them to sophisticated mind-control techniques to reduce their ability to think and act individually (brainwashing).**

Given The Way's high-intensity nature, **in the 1970s, there were some instances of family members, who weren't a part of The Way, hiring deprogrammers to illegally abduct their loved one because they believed exposure to these doctrines or the followers was harmful. According to the Counter Cult Movement's (CCM) definition of a cult, The Way International would qualify. Note that this organization identifies a cult as being "basically Christian, but one which also holds some heretical beliefs." They define Heresy as "any deviation from the tenets of the historical Protestant Christian faith." According to CCM's diagnosis, Mormons, Roman Catholics, the Unification Church, United Churches, and hundreds of other new religious groups would also fall within the CCM's definition of being a "cult".**

According to Ontario Consultants on Religious Tolerance (OCRT) "It appears that The Way operates like most high-intensity religious groups: their followers enter the organization because they perceive it to offer positive value to their life. If and when it becomes negative, they {may, NEC} drift away."

3.14 The Worldwide Church Of God – Armstrongism.

3.14.1 Introduction And Background.

The Worldwide Church of God (WCG), with headquarters in Pasadena, California, was officially begun in Eugene, Oregon, in late-1933/early-1934 by Herbert W. Armstrong (1892-1986) (originally called "The Radio Church of God" -- changed to WCG in 1968). (The "original" WCG should not be confused with the organization "The Church of God International" in Tyler, Texas, founded in 1978 by Herbert Armstrong's "disfellowshipped" son, Garner Ted Armstrong.) Once a very large organization with a huge media impact, Armstrongism has waned in recent years. At its peak, Armstrong's radio/television broadcast, "The World Tomorrow," aired on more than 446 television and radio stations, but was eliminated in 1994 and replaced with spot ads and a two-minute time-slot radio program. **Armstrong's grossly misnamed magazine, *The Plain Truth*, peaked at a monthly distribution of more than eight million**, but has since fallen to less than 100,000 (and will probably decrease even further with its 1997 change from a free to a paid subscription basis).

In *The Plain Truth* magazine of January 1959, Armstrong claimed that "on the first Sunday of 1934" his radio ministry "was the initial start-off event of the fulfilling of some 90% of all the prophecies in the Bible!" (*The Plain Truth*, 1/59, p. 3).

Furthermore, when Armstrong's broadcast "leaped to Europe" in 1953, **he claimed that the Gospel "went to Europe for the first time in 18-1/2 centuries" (*The Philadelphia Trumpet*, 2/64, p. 46). By the mid-seventies, Armstrong was widely proclaiming himself God's apostle for the last days. (In 1979, the state of California placed the church in receivership under allegations of financial abuses by church leaders. After lengthy court battles, the courts removed the church from receivership.) **Thus, Armstrong viewed himself to be the "end time Elijah," the "restorer" of "truths lost to the Church," and "God's apostle" for the "Philadelphia era."** (See Armstrong's summarial history in his *Mystery of the Ages* volume, which he published at age 94 and regarded as virtually inspired. He said, "I feel I myself did not write it. Rather, I believe God used me in writing it.")**

The WCG's membership peaked at about 145,000 during Armstrong's lifetime. **The group still claims about 67,000 members in about 100 countries in more than 950 congregations served by more than 1,400 pastors, but its active membership is closer to 40,000.** At one time, income for the group totaled more than \$200 million a year, but fell to about \$70 million in 1984 after the loss of a \$1.3 million defamation suit; income is currently down to an annualized \$28 million (for the first eight months of 2001 -- also, expenses exceeded revenues by \$4 million during this period). In 1988, the WCG claimed to have mailed 127 million pieces of literature; in 1991, it reported only 11.4 million, an 80% reduction! It is estimated that 2001 mailings will be less than five million. (In addition to *The Plain Truth*, the WCG also publishes *The Worldwide News* in the U.S., the *British Plain Truth* in Great Britain, and *Northern Light* in Canada.)

The WCG still owns 51 acres of land in Pasadena, along with 72 buildings, but the entire property is up for sale. (Employees at Pasadena headquarters have fallen from 1,000 to 150. Even some pastors have been terminated and lay pastors appointed for small congregations.) The WCG also sold Ambassador College/University, an accredited, coeducational, liberal-arts undergraduate institution founded in 1947 (which had an enrollment of about 1,200 in its heyday), located in Big Sandy, Texas (about 100 miles east of Dallas) -- the WCG closed the facility at the end of the 1996-1997 school year (5/97),

and sold all the properties. At that time, the WCG brought the Ambassador students into a working relationship with Azusa Pacific University along with Fuller Theological Seminary (two theologically liberal institutions) (1/21/97, *The Worldwide News*, p. 1).

3.14.2 A New Direction And A Split.

Just prior to Armstrong's death in 1986, Joseph W. Tkach, Sr., assumed the title of "Pastor General" of the WCG. (Tkach died in September, 1995, at the age of 68. He was succeeded by his son, Joseph Tkach, Jr.) Since the 1986 leadership change, observers of the cult's affairs can list some 40 changes in WCG's doctrines, as well as a **withdrawal from circulation of a number of Armstrong's written works.** The leadership of the WCG has issued a new statement of faith which, on the surface, appears to accept traditional Bible doctrine **in many areas. The major changes are toward a more orthodox position on the Trinity and salvation through the grace of God alone and not through good deeds.** The WCG has also declared that tithing and observing the Sabbath are no longer mandatory. [Of the Sabbath, it says, "Though physical Sabbath keeping is not required for Christians, it is the tradition and practice of the Worldwide Church of God to hold its weekly worship service on the seventh-day Sabbath (Saturday)." **And though the WCG continues to hold annual festivals based on the Old Testament feasts, they no longer claim that these are binding upon Christians. (Despite the doctrinal changes, many still question the sincerity of the WCG leadership in making them.**

Due to the doctrinal and practical changes brought in by the new leadership, **Joseph Tkach Jr. lists 104 organizations that have splintered from the Worldwide Church of God to form separate entities.** (There were approximately 350 pastors in the Worldwide Church of God as of 2/95, but more than 40% of these ministers had resigned or been terminated because they could not accept the church's movement toward so-called mainstream Christianity; with new additions, however, as of 11/2001 there were 334 WCG pastors in the U.S.) These dissident-formed breakaway churches include **the Global Church of God; the Philadelphia Church of God; the United Church of God; Triumph Prophetic Ministries (Church of God); and Christian Churches of God.** To various degrees, all these continue to promote Armstrongism. (See Notes below on the Philadelphia Church of God and the United Church of God.)

Without doubt, under the new leadership, the legalism of this cult has been moderated. Gone are the prohibitions against the use of cosmetics, celebrating birthdays and holidays, **seeking medical treatment**, and interracial marriage. **However, when examining the WCG's new doctrinal statement, one has trouble considering it to be an Evangelical, much less Fundamentalist statement on basic doctrines -- namely, the Scriptures. For example, the WCG depicts the Bible as "the fully reliable record of God's revelation to humanity."** One can ask if the Bible *is* "God's revelation to humanity" or is it just a "record" of it? *A reliable record to tell us about God's revelation is not the same as God's revelation.* **A Fundamentalist would declare that "the Bible is God's revelation of His Person, His works, and His will for humanity."** Since there are other cases like this, it is still uncertain as to exactly what the membership of the new and reconstituted WCG truly believes, and how the defections will affect the continued existence of the original group. **(Glancing at some of the articles in recent issues of *The Worldwide News*, one's hopes for the WCG's doctrinal correctness are not bolstered -- articles ranged from praise of Martin Luther King, Jr., to an account of the encouragement of self-love and self-esteem at a WCG woman's conference, to a psychologically-oriented article on how to cope with the pain from childhood abuse.)**

3.14.3 Their Beliefs, Armstrong/(Gerald Flurry) vs. Joseph W. Tkach.

In the August 25, 1986 issue of *The Worldwide News*, appeared the article, "God Restored These 18 Truths: How Thankful Are You For Them?" The article stated that, "The Editorial Services staff has compiled here, for the first time in any of the Church's publications, **18 essential, basic truths that God restored to His Church through Herbert W.**

Armstrong." In less than a decade after that article was written, most of those "Truths" have been abandoned by the church under the leadership of Joseph W. Tkach. **The doctrinal foundation of the Worldwide Church of God was adopted from the Seventh-Day Adventists through the Church of God-7th Day. Armstrong added the Identity of Modern Israel theory which he obtained from J. H. Allen and the Jewish Feast Days, church eras, and the "true name" of God's church which he picked up from G.G. Rupert** (Address at a local elders' conference at Big Sandy, Texas by Tkach, Jr., June 1994).

Therefore, what is presented below are the highlights of *what the Worldwide Church of God officially believed, pre-1994* (and what most of the breakaway groups continue to believe), compared with the WCG under Tkach, concerning the Godhead, salvation, heaven and hell, and prophecy. [See the following articles for an up-to-date analysis of the WCG's doctrinal positions: (1) David Cloud article, "What is Happening With the Worldwide Church of God; (2) "The Two Faces of the Worldwide Church of God," 1Q97, *PFO Quarterly Journal*; and (3) "Transforming the Truth – The Worldwide Church of God Continues to 'Make' History," 3Q98, *PFO Quarterly Journal*.]:

1. God/Holy Spirit/The Trinity. (under Armstrong) -- "The Hebrew for God is *Elohim*, a uniplural noun, such as the words *family, church, group ...* **And so, in truth, God is not merely one personage or even limited to a 'Trinity,' but is a family**" (*The Good News*, February, 1979, p. 1). **The doctrine of the Trinity is false** ... *Elohim* is the divine family -- only one family, but more than one divine Person ... So the eternal Father is a Person, and is God. Jesus Christ is a different *Person* -- and is God. They are two separate and individual Persons ..." (*The Missing Dimension In Sex*, p. 32). **Also, the Holy Spirit is not a person, but an active force emanating from God. Armstrong taught that the Bible reveals "two Personages coexisted and nothing else did. No third Person is mentioned - no 'Ghost'"** (*Mystery of the Ages*, p. 37). One argument for why the Holy Spirit is not a person comes from an interpretation of Acts 2:18 and 10:45. These verses say that the Holy Spirit is poured out. Armstrong reasons that a person cannot be poured out, "The Holy Spirit, like water or a fluid, can be 'poured out.' Can you pour out a person from one into another -- as from God into those assembled there?" (*Ibid.*, p. 47).

God/Holy Spirit/The Trinity. (under Tkach) -- "Do let me summarize, and I hope to make this crystal clear. Our old literature taught that there are two god beings in one God Family, each composed of Holy Spirit. That teaching, which implied that there are two Gods, is not biblical. **The Bible teaches that there is one God, not two. "The Bible does not teach that God is a family name, with two God Beings in that family right now, and billions to come later. The Bible teaches that the one and same God is Father, Son, and Holy Spirit"** (*Pastor General's Report*, July 27, 1993, p. 4).

2. Christ. (under Armstrong) -- **Claims that before Jesus was conceived by Mary, He was *not* the Son of God, and therefore, is not equal with God the Father -- Jesus only *became* a Son of God by His resurrection. It is also claimed that the Blood of Christ does not *finally* save anyone, but it saves merely from the death penalty of sin.** "Christ is the Yahweh of the Old Testament" (*The Plain Truth*, Jan., 1955, p. 7). "Hence, we see that He was not the 'Son' of God until He was born of the virgin Mary" (*The Plain Truth*,

July/August, 1955, p. 4). "The Satan inspired doctrine that Jesus was not human, that He did not inherit the sinful nature of Adam, that He did not have all the normal human passions and weaknesses against which all of us have to struggle ... *this is the doctrine of the antichrist*" (*Ibid.*). "Now notice carefully God the Father did not cause Jesus Christ to get back into the body which had died" (*The Plain Truth*, April, 1963, p. 10).

{Psm 2: 10 *Be wise now therefore, O ye kings: be instructed, ye judges of the earth.*

11 *Serve the LORD with fear, and rejoice with trembling.*

12 ***Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.***}

Christ. (under Tkach) -- "Was Jesus the God of the Old Testament? Since God is one, what is the point of asking who the God of the Old Testament was? The answer ... has to be 'The one and only true God. Who else?'" (*Review on the Nature of God*, p. 5) "The Son of God is one of the three hypostases^a of the one God. Therefore, the Son of God hypostasis is eternal" (*Pastor General Report*, Oct. 1993). "From God's standpoint, there was no possibility that Christ might sin, ..." (*Pastor General Report*, Jan. 22, 1991). "Jesus Christ clearly showed to his disciples that after his resurrection, He still had the body He had before His death" (*The Plain Truth*, April 1994, p. 19).

{ It took them until 1992, according to "WE BELIEVE" A Study of the Doctrines of the Church of God – by Jared L. Olar, a confessed member of the WCG, to understand the Hypostatic Union! "1992 did we first begin to understand the implications of those doctrines-**that Jesus, as God in the flesh, must therefore be fully divine and simultaneously fully human.** This doctrine is known as the Two Natures. The concept of "two natures in one Person" is known as the Hypostatic Union-that in a fundamental, mysterious way, Jesus' two natures are inseparably united."

This, for a Church that was devised by the 'eminent theologian', the 'Last Days Apostle of the Church', Herbert W. Armstrong. The Ignorance of these folks about the '**plain truth**' of the Scriptures is appalling. The mind control exerted by HWA and his leaders kept these folks from even the simple truths that every Christian believes (or should believe.) This ignorance is being perpetrated today by its new, splinter, Philadelphia Church leader, Gerald Flurry, on worldwide TV – "The Key of David"} }

^a In Christian usage, the Greek word *hypostasis* (ὑπόστασις) means *beneath-standing* or *underpinning* and, by extension, the existence of some thing. In the ecumenical councils the terminology was clarified and standardized, so that the formula "Three Hypostases in one Ousia" came to be accepted as an epitome of the orthodox doctrine of the Holy Trinity, that The Father, The Son and The Holy Spirit are three distinct 'hypostases' in one God. The word is also used to refer to the divinity of Christ, which is another facet of Christ along with his humanity **The Hypostatic union** is that technical term in Christian theology employed in mainstream Christology to describe the union of Christ's humanity and divinity in one hypostasis.

3. Salvation. (under Armstrong) -- **Claims that salvation is by faith, but that it also requires works, and as such, water baptism is essential for salvation. Actually, there are as many as six steps necessary for salvation:**

- i. repentance,**
- ii. faith,**
- iii. baptism,**
- iv. receiving the Holy Spirit,**
- v. obedience,**
- vi. resurrection (the "new birth").**

Since "obedience" is one of the required steps for salvation, a disciple of Armstrongism can never be secure in this life -- **one can be converted in this life**, but salvation will have to await a future resurrection (cf. Acts 16:31; Eph. 4:30; 1 John 5:13). [**Armstrong claimed that the true Gospel had been lost to the world from A.D. 70 until it was restored by God through Herbert W. Armstrong in 1934.**] "We are saved by GRACE, and through faith -- make no mistake about that; **but -- there are conditions!** ... **People have been taught, falsely, that 'Christ completed the Plan of Salvation on the Cross' -- when actually it was only *begun* there.** The popular denominations have taught, 'Just BELIEVE -- that's all there is to it; believe on the Lord Jesus Christ, and you are that instant *saved!* That teaching is false!" (*All About Water Baptism*, p. 2, 1954 edition). "... Jesus gave them the final GOSPEL COMMISSION ... He commanded baptism as an obligatory ordinance for this Gospel dispensation: ... it is 'he that is baptized' that shall be saved. It's part of the divine Commission -- a required ordinance for salvation!" (*Ibid.*, p. 5). "**Now water baptism is a required CONDITION to receive the Holy Spirit**" (*Ibid.*, p. 8). "But now see how God's Spirit entering and dwelling in one compares to the physical sperm impregnating the ovum -- the imparting of eternal SPIRIT life, later to produce ... a SPIRIT PERSON! ... Life from the Father has been imparted to it ... but neither embryo nor fetus is YET a born person. In the same manner the Spirit-begotten human is not, yet, a SPIRIT PERSON ..." (*Just What Do You Mean ... BORN AGAIN*, p. 17, 1972 ed.). **Armstrong taught that a believer could lose salvation by disobeying what Armstrong declared to be "God's command through His chosen Apostle."** He wrote, "Do you want to let resentment against God's government over you NOW disqualify you -- **snatch you from God's GRACE and PURPOSE for you, and cast you into a lake of fire?**" (*Dear Brethren Letter*, May 2, 1974, p. 7).

Salvation. (under Tkach) -- "**The gospel of the Kingdom of God is the gospel of salvation in Jesus Christ**" (*The Worldwide News*, August 11, 1992, p. 4). "Our hope of the future, the time when we will receive the fullness of our inheritance, is made all the *more real* to us as we truly enter into and participate in the new life to which God has called us in Christ *right now*" (*The Worldwide News*, October 6, 1992, p. 1). "... forgiveness is not a result of baptism. Jesus forgave sins without having to perform a baptism. **So when does a believer receive the Holy Spirit? When a person believes, he or she is 'in Christ,' sealed with the Holy Spirit**" (*Reviews You Can Use*, November/December, 1993, pp. 21, 22). **Yet Tkach has also taught that believers can lose their salvation by not being overcomers: "Salvation is one thing but overcoming is another. And if we are not interested in overcoming, you can rest assured that salvation is not going to be there.** Salvation is a present possession. However, it does not mean once saved always saved in any way, shape or form. **You have to overcome and endure to the end**" (Joseph Tkach Sr., "Feast of Tabernacles," Sept. 30, 1993). "If the Christian remains faithful and

does not turn away from God, his salvation remains firm and secure. In that sense, 'once saved always saved' is right" (Pastor General Report, May 15, 1990).

4. Sabbath. (under Armstrong) -- **The Jewish Sabbath must be observed to maintain one's salvation. Also required is the keeping of the feasts and other aspects of the Old Testament Law (cf. Col. 2:16,17).**

Sabbath. (under Tkach) -- Sabbath-keeping is no longer required for salvation. Also, it is now alright to work on the Sabbath for a brief period of time. The Sabbath (Saturday) is still the WCG day of corporate worship.

5. Being Born Again. Claims that the term "born again" refers to a *physical* resurrection, not to *spiritual* birth -- "receiving" Christ merely means to be "conceived." Claims also that Jesus Christ had to be born again.

6. Second Chance for Salvation. (under Armstrong) -- **Those who "missed the chance" to believe in this life will be given a second chance in the next life -- that they will be resurrected at the close of the Millennium and given another opportunity to believe the Gospel (cf. Rom. 2:12-15; 2 Cor. 6:2; Heb. 9:27; Rev. 20:11-15).**

Second Chance for Salvation. (under Tkach) -- **The WCG still teaches a variation of the "second chance" principle -- the unbiblical concept of "postmortem evangelization": "It is the belief of the Worldwide Church of God that the Lord has made righteous provision in the Judgment for the unevangelized dead, and that many will respond to their risen and glorified Savior in faith and be saved, while the rest will be condemned" (11/2001, WCG Internet web site).**

{This is a version of Mormonism's "Baptism for the dead" which we covered in detail in Section 1. above, 1 Cor 15:29.}

7. Heaven and Hell. (under Armstrong) -- **Denies the Biblical promise of heaven for believers. Instead, believers will spend eternity with Christ on earth. Likewise, hell is reserved for Satan and his demons only, while the wicked are annihilated; i.e., they do not suffer eternal torment in the lake of fire (cf. Rev. 19:20; 20:10; Matt. 25:46).**

Heaven and Hell. (under Tkach) -- **The new WCG still rejects the Biblical concept of eternal punishment.**

8. Soul Sleep. Claims that the soul is mortal; i.e., it will die, **and that there is no conscious existence between death and resurrection.** (This is the same teaching as the Jehovah's Witnesses and the Seventh-Day Adventists -- cf. Lk. 16:19-31; 2 Cor. 5:1-8; Phil. 1:23, 24; 1 Th. 4:14.)

9. Forced Tithing. (under Armstrong) -- Tithing is required, and on special occasions, giving a tithing of the tithing of the tithing (i.e., a three-tithe, 30% system).

Tithing. (under Tkach) -- Tithing is not part of the New Covenant and Christians are not obligated to obey tithing laws. **But when income dropped, the WCG was quick to explain that the new doctrine means members are not restricted to giving *only* 10 percent of their income (i.e., they should now be giving more).** This amounts to no real change because the WCG under Armstrong also told members to not *only* pay their tithes, but to give generous offerings **besides. Further, the new WCG has returned to the old manipulative techniques of telling members that God will bless them for giving, God commands them to give, and the WCG, with its unique ministry, is in financial need.**

10. British Israelism/Anglo-Israelism. (under Armstrong) -- Views the "lost ten tribes" of Israel as the key to prophecy. Claims that "Judah" and "Israel" always refer to the two separate nations, and that inhabitants of Great Britain are of the tribe of Ephraim, while the inhabitants of America are of the tribe of Manasseh. (Armstrong never did explain how a Britisher, by immigrating to the U.S., moves from the tribe of Ephraim to the tribe of Manasseh.) **Claims that white Anglo-Saxons are the chosen people of God.**

British Israelism/Anglo-Israelism. (under Tkach) -- Late-1995, the church officially rejected the doctrine that the Anglo-Saxons descended from the tribes of Israel.

{Unfortunately, the WCG was subject to HWA's False revelations for too long, for many of its members, who along with Armstrong will 'reap what they sowed'.

Gal 6:7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

8 *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. }*

* Unless otherwise cited, four primary sources were used for this report:

- (1) "The Worldwide Church of God," Phillip Arnn (Watchman Fellowship Profile, 1996);
 - (2) "The Philadelphia Church of God," Tim Martin (Watchman Fellowship, 2001);
 - (3) "The Worldwide Church of God's Orthodox Bandwagon," 3Q98, *PFO Quarterly Journal*; and
 - (4) "Transforming the Truth – The Worldwide Church of God Continues to 'Make History'," 3Q98, *PFO Quarterly Journal*;
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3.14.3.1 Note on the Sincerity of WCG Doctrinal Changes:

Throughout the WCG "transformation," an issue that needs careful consideration is: Are the changes mere external representations or true internal persuasions? **Robert L. Sumner astutely noted that the Worldwide Church of God's "changes seem more convenience than conviction!"** In his 1997 article, "Is Armstrong's Cult Now Orthodox?" He writes:

"While going through their alleged metamorphous from a worm to a butterfly, the leaders repeatedly changed and modified their statements to please their 'guides.' For example, in the matter of the Trinity, especially as it related to the Holy Spirit, they would agree among themselves as to a position, then go to those whom they were trying to please, saying, 'How is this?' The latter would reply, 'It doesn't go far enough.' So they would go back to the drawing board and make suggested changes, then return to ask, 'Now what do you think?' That kind of 'doctoring doctrine' is not the stuff of which true Bible believers are made, nor the stuff that may be called orthodox conviction" (The Biblical Evangelist, Nov.-Dec. 1997, p. 7; and reprinted in a 2000 Biblical Evangelism Press booklet, pp. 10-11).

Two more disturbing issues further give pause: The church's continued kinship to its founder, Herbert W. Armstrong, and its conviction that its past doctrine and practice did not separate it from the Body of Christ.

- Concerning the former, much is being made by the church's hierarchy that critics will not be satisfied until the bones of Herbert W. Armstrong are exhumed and burned. This is a grave overstatement, to say the least. **All should be deeply concerned by the continued claims and allusions to Armstrong "as a minister of Jesus Christ."** It is inconceivable to

us as to the **amount of false doctrine, false prophecy, and abusive practices of this man** which has had to be altered and/or camouflaged, and for this organization to continue to promote him with such reverence.

- The most important reason for caution is Matthew 7:15-20. Jesus identified cultic and aberrational groups as "false prophets." He said we would know them by their fruit (v. 16) and that a rotten tree does not produce good fruit (v. 18). Yet the WCG's leadership today is telling us that the "church" is capable of producing good fruit. It has had to rework and relegate its "bad tree" history into a "good tree" image, which just needs a little care and some pruning and fertilizer. **Yet Jesus said, "Every tree that does not bear good fruit is cut down and thrown into the fire" (v. 19). He did not tell us to coddle, prune, and nurture it.**

Source: Excerpted and/or adapted from "The Worldwide Church of God's Orthodox Bandwagon," 3Q98, *PFO Quarterly Journal*.

3.14.3.2 Note on the Philadelphia Church of God:

Simon-pure Armstrongism is being perpetuated in a very effective and broad manner by the "Philadelphia Church of God" splinter founded in 1989 and headquartered in Edmond, Oklahoma. The Oklahoma "splinter" is headed by **Gerald Flurry, a devotee of Herbert Armstrong, who was "fired" by the Pasadena group "for disagreement with the new direction"** taken by Armstrong's appointed successor, Joseph W. Tkach, Sr. (*The Philadelphia Trumpet*, 1/97, p. 17). Flurry and about a dozen others launched **the Philadelphia Church of God "on the Sabbath [Sat.] of December 16, 1989 in a home," and has since risen to 6,000 members in 115 countries, presumably including many long-time followers of Armstrong who also rejected the "changes" of the Pasadena headquarters.**

The Philadelphia group publishes the monthly *The Philadelphia Trumpet* (circulation of about 80,000), **which replicates Armstrong's *The Plain Truth*, and *True Education*, a quarterly magazine for youth. Flurry regards the late founder as being the "endtime Elijah" of "Bible prophecy."** Flurry is not only totally dedicated to the claims and teachings of Herbert W. Armstrong, **his speaking manner is very much imitative of the alleged "endtime Elijah." He alleges that the original Worldwide Church of God has now made "40 major doctrinal changes" from the "truths restored to the church through Mr. Armstrong"** (*TPT*, 1/97, p. 18). A booklet entitled *WCG Doctrinal Changes and the Tragic Results* is published by the Flurry-led sect, **and is being used to "recall" old Armstrongites who accept the "restored truths lost to the Church over the centuries ... restored to the Church during Mr. Armstrong's ministry"** (*TPT*, 12/96, p. 24).

Gerald Flurry has imitated the ministry of Armstrong in other ways. Similar to the old *The World Tomorrow* television program, **Flurry airs a weekly television program called *Key of David*.** "The program is **broadcast to over 400 million worldwide.**" The Key of David (Gerald Murray) program offers numerous free books on their web site. Most of these books are written by Flurry, but several are from Armstrong and Steven Flurry (Gerald Flurry's son). Flurry began republishing Armstrong's books, but was challenged in court by the WCG. A Federal court ordered Flurry to cease publication of the Armstrong material in September, 2000.



Gerald Flurry

Flurry follows Armstrong's theories as closely as any of the dead leader's followers. British-Israelism, Sabbath keeping, "keeping the Ten Commandments" as a condition of salvation, baptism as a condition of salvation, and similar departures from "orthodoxy" are as much a part of "Flurryism" as "Armstrongism." Flurry remarks, "If Mr. Armstrong was right in that statement [declaring himself the "endtime Elijah"], then those words flowed right out of the mind of the living, all-powerful GOD!" (TPT, 2/97, p. 1). Flurry's own "Malachi's Message" has been used to "warn" the apostatized Armstrongites of what he calls the "Philadelphia era."

(Source: Bob Ross, *Pilgrim Publications*, 2/97.)

Since Armstrong's death, Flurry has taught that the Bible prophesied that the WCG would change direction as it did. However, this is not to say that the truth would be lost. **"If God's Church goes astray, Christ rebukes it. If they fail to repent, then He removes the lamp and raises up another Church or Work."** Obviously, Flurry believes that "other church" is the Philadelphia Church of God.

In a public address, Flurry stated that Armstrong fulfilled the role depicted in Matthew 24:14: "And this gospel of the kingdom will be preached in the whole world ..." And that the subsequent verse describes the successor to the WCG, Joseph Tkach Sr.: "so when you see standing in the holy place the abomination that causes desolation ..." Tkach is standing in the holy place because he became the Pastor General of the WCG after Armstrong died. He is the abomination of desolation because he changed the doctrines that Armstrong restored.

According to Flurry, the time between Armstrong's death and Flurry's reestablishing the truth is depicted in Daniel 8. Verse 14 indicates that 2,300 evenings and mornings will pass before the sanctuary would be cleansed. **After explaining that 2,300 actually refers to 1,150 days, Flurry reveals that this was the time period in between Armstrong's death and the writing of his book, *Malachi's Message To God's Church Today*.** Finally, God is testing his people with the changes in the WCG: "God's church has been flooded with His precious truth. Now God is going to see if we JUST TALK about faith -- or REALLY LIVE BY FAITH -- by His word. Do we *remember* what we were taught and live by it?"

3.14.3.3 Note on the United Church of God:

In June of 1995, a group of the WCG's highest-ranking pastors, with 12,000 members, organized a new denomination called the United Church of God. This new church -- announced at the close of a four-day conference in Indianapolis -- is headed by David Hulmes of Pasadena, who resigned from the WCG after 23 years as an evangelist and director of its Ambassador Performing Arts Foundation. The new United Church of God now has more than 360 churches in 43 countries (230 in the U.S.), and claims approximately 20,000 members. It also airs a weekly radio broadcast in 11 media markets ("Good News Radio"), and publishes *Good News Magazine*, a bimonthly magazine.

3.14.4 Our Criticisms.**3.14.4.1 Theology Proper Was Originally Demolished.**

"Theology Proper Was Originally Demolished by Armstrong having stated: "And so, in truth, God is not merely one personage or even limited to a 'Trinity,' but is a family". "The doctrine of the Trinity is false ... Elohim is the divine family -- only one family, but more than one divine Person ... So the eternal Father is a Person, and is God. Jesus Christ is a different Person -- and is God. They are two separate and individual Persons ..." Also, the Holy Spirit is not a person, but an active force emanating from God. "

See Section 2.0.1 7. The Holy Spirit Is God. As of 1993 the Original WOG has changed to a more "Christian" doctrine of the Trinity. The Bible teaches that there is one God, not two. "The Bible does not teach that God is a family name, with two God Beings in that family right now, and billions to come later. The Bible teaches that the one and same God is Father, Son, and Holy Spirit" (*Pastor General's Report*, July 27, 1993, p. 4).

3.14.4.2 False Christology.

Armstrong claims that before Jesus was conceived by Mary, He was not the Son of God, and therefore, is not equal with God the Father -- Jesus only became a Son of God by His resurrection. It is also claimed that the Blood of Christ does not *finally* save anyone, but it saves merely from the death penalty of sin. vs. Ps 2; Isa 7:14, 9:6-7; Mat 4:1-11 (note Devil's two challenges: the two 1st Class Conditions^a "Since you are the Son of God" . . .; Joh 1:1-18, 17:5, 24; Rom 1:3-4, 10:9 - 'Confess with your mouth, Jesus as Jehovah' (see footnote below for 1 Cor 12:3) 1 Cor 2:8-9, 12:3^b; Phlp 2:9-11,(see footnote below for 1 Cor 12:3) Col 1:12-19; Heb 1:8; . . . Rev 22:12-21.

3.14.4.3 Salvation is conditional.

Salvation is conditional in the entire movement. vs. 'Everlasting-Eternal Life – Joh 3:15-16, 4:14, 5:24, 6:40, 47, 10:28-29, 17:2-3, Act 13:48, 1 Joh 2:24-25, 5:11. 13, 20. (Note: 'Son of God' = 'True God') Note: But we have Arminian brothers and sisters in Christ, however, Eph 1:13-14 ('having believed you were sealed with the Holy Spirit of the promise.') is still 'in The Book'.

^a N. Carlson, *If Means Since, Or, If Means Maybe, Or, . . . Or All The Conditional Sentences In The Greek New Testament*, Self Published 2011.

^b Note that "Jesus is Lord" in Greek is equivalent to Jesus is Jehovah. [Grk. Κυριος which in the LXX translates the Hebrew Tetragrammaton, יהוה: Jehovah 6156 times.]

3.14.4.4 Confused Terminology - UnBiblical Meanings.**3.14.4.4.1 Confusing Terms.**

“Born again means physical resurrection. vs. Joh 3:3-7, (γεννηθη {V-APS-3S} of God making men his sons through faith in Christ’s work, ανωθεν {ADV} from above; Eph 2:8-9; 1 Pet 1:23, ‘Having been born again’ [PPPtcp] referring to those still living saints in verse 22.

3.14.4.4.2 Very Confused Soteriology/Eschatology.

“Those who "missed the chance" to believe in this life will be given a second chance in the next life -- that they will be resurrected at the close of the Millennium and given another opportunity to believe the Gospel.” vs. 2 Cor 6: 2 (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) with note from Barnes.

“It is "NOW" such a season, because

1. the time of mercy will pass by, and God will not be willing to pardon the sinner who goes unprepared to eternity.
2. Because we cannot calculate on the future. We have no assurance, no evidence that we shall live another day or hour.
3. It is taught here, that the time will come when it will not be an accepted time. Now Is the accepted time; at some future period it will NOT be. If men grieve away the Holy Spirit; if they continue to reject the gospel; if they go unprepared to eternity, no mercy can be found. God does not design to pardon beyond the grave. He has made no provision for forgiveness there; and they who are not pardoned in this life must be unpardoned for ever.”

Heb 9: 27 And as it is appointed unto men once to die, but after this the judgment: with Rev 20:11-15^a Note verse 15 is a 2nd class condition, and should be translated, “and since none were found written in the Book of Life, they were all thrown into the lake of fire”.

^a Note verse 15 is a 2nd class condition, and should be translated, “and since none were found written in the Book of Life, they were all thrown into the lake of fire”.

3.14.4.5 Heaven (under Armstrong).

Armstrong denies the Biblical promise of heaven for believers. Instead, believers will spend eternity with Christ on earth. vs. 1 Th 4:13-18; 2 Th 2:1^a-3a. Notice the Believer's present position; Eph 2:5-6.

3.14.4.6 Hell.

Hell is reserved for Satan and his demons only, while the wicked are annihilated. vs Rev 20:10, 15.

3.14.4.7 Soul Death.

They believe that the soul is mortal no conscious existence between death and resurrection. This teaching is also used by Seventh Day Adventists and JW's. vs. Lk 16:19-31; 2 Cor 5:1-8; Phlp 1:23-24.

3.14.4.8 British Israelism - (under Armstrong).

Armstrong views the "lost ten tribes" of Israel as the key to prophecy. Armstrong claimed that "Judah" and "Israel" always refer to the two separate nations, and that inhabitants of Great Britain are of the tribe of Ephraim, while the inhabitants of America are of the tribe of Manasseh. (Kind'a reminds you of Mormonism doesn't it.) vs. Rev 7:1-8 Happens on earth after the Church is raptured in 4:1; these are real Jews not Gentiles. Archaeology shows Indians in Americas long before Abraham, so that the 'lost' tribe of Manasseh, a son of Jacob (Israel), and Abraham's great grandson, is historically impossible. Late, in 1995, the church officially rejected the doctrine that the Anglo-Saxons descended from the tribes of Israel. But the damage was done to two generations and also to those who split from Tkach.

3.14.4.9 The WCG is still a cult!

They change outwardly to placate the Christians investigating them like Rom 12:2 "conformed" Grk συσχηματιζω: "to put on a mask" as in a Greek play; to appear outwardly to be a Christian group. But haven't really been "Transformed" Grk. μεταμορφωω: "to change into another form". They're still rotten fruit! Mat 7:15-20.

^a Note: 2 Th 2:1 ATR has the note: And our gathering together unto him (και ημων επισυναγωγης επ αυτον). A late word found only in II Macc. 2:7; #2Th 2:1; #Heb 10:25 till Deissmann (Light from the Ancient East, p.103) found it on a stele in the island of Syme, off Caria, meaning "collection." Paul is referring to the rapture, mentioned in #1Th 4:15-17, and the being forever with the Lord thereafter. Cf. also #Mt 24:31; Mr 13:27.

3.15 The Church of Religious Science - Science of Mind The Teachings Of Ernest Holmes. (Pantheistic^a Syncretism^b)

3.15.1 Introduction.

Religious Science, also known as **Science of Mind**, was established in 1927 by Ernest Holmes (1887–1960) and is a spiritual, philosophical and metaphysical religious movement within the New Thought movement. In general, the term "Science of Mind" applies to the teachings, while the term "Religious Science" applies to the organizations. However, adherents often use the terms interchangeably.

In his book, *The Science of Mind*, Ernest Holmes stated "Religious Science is a correlation of laws of science, opinions of philosophy, and revelations of religion applied to human needs and the aspirations of man." He also stated that Religious Science/Science of Mind (RS/SOM) is not based on any "authority" of established beliefs, but rather on "what it can accomplish" for the people who practice it. Today the International Centers for Spiritual Living, the United Centers for Spiritual Living and Global Religious Science Ministries are the main denominations promoting Religious Science.

Science of Mind



Religious Science teaching symbol

3.15.2 History.

Ernest Holmes did not originally intend for RS/SOM to be a "church", but rather a teaching institution. In that spirit, many member "churches" have traditionally referred to themselves as "centers." The mental healing work of Dr. Phineas P. Quimby was a source of inspiration to much of the New Thought movement, including RS/SOM. Ernest Holmes was especially strongly influenced by Emma Curtis Hopkins, especially her "Scientific Christian Mental Practice", a direct precursor to Holmes' "Spiritual Mind Treatment", and by the writings of

^a Pantheism is the view that the Universe (or Nature) and God (or divinity) are identical. Pantheists thus do not believe in a personal or anthropomorphic god. The word derives from the Greek (*pan*) meaning "all" and the Greek (*Theos*) meaning "God". As such, pantheism denotes the idea that "God" is best seen as a process of relating to the Universe. The central ideas found in almost all pantheistic beliefs are the view of the Cosmos as an all-encompassing unity, reverence for the Cosmos, and recognition of the sacredness of the Universe and Nature.

^b Syncretism is the combining of different (often contradictory) beliefs, often while melding practices of various schools of thought. Syncretism may involve the merger and analogizing of several originally discrete traditions, especially in the theology and mythology of religion, thus asserting an underlying unity and allowing for an inclusive approach to other faiths. Syncretism also occurs commonly in expressions of arts and culture (known as eclecticism) as well as politics (syncretic politics).

Judge Thomas Troward and Ralph Waldo Emerson, as he developed his own synthesis, which became known as Religious Science or Science of Mind.

In 1926 Holmes published *The Science of Mind*, which references the teachings of Jesus Christ and the Bible and Buddha. Holmes established the Institute for Religious Science and School of Philosophy in Los Angeles. This organization would later become the Church of Religious Science. Holmes had previously studied another New Thought teaching Divine Science; Holmes was an ordained Divine Science Minister. He saw humans as being "open at the top"—that is, open to evolutionary improvement of consciousness in all areas of life. The concepts of "Open at the Top" and "New Thought" have inspired RS/SOM organizations and their teachings to evolve over the years. As stated in the book *New Thought: A Practical American Spirituality*, "New Thought still is evolving; it may yet be the point at which religion, philosophy, and science come together as the most effective combination to move the world to greater peace, plenty, health, and harmony. Many believe it might be the quintessential spirituality for the next millennium." His teachings attracted famous celebrities of his time including Cecil B. DeMille, Peggy Lee, and Cary Grant.

3.15.3 Teaching And Practice.

The RS/SOM teaching generally incorporates idealistic and panentheistic^a philosophies. RS/SOM teaches that **all beings are expressions of and part of Infinite Intelligence**, also known as Spirit, Christ Consciousness, or God. **It teaches that, because God is all there is in the universe (not just present in Heaven, or in assigned deities, as believed by traditional teachings), Its power can be used by all humans to the extent that they recognize and align themselves with Its presence.** Ernest Holmes said "**God is not ... a person, but a Universal Presence ... already in our own soul, already operating through our own consciousness.**"

{Christians recognize this 'universal presence taught by Religious Science, only we call it the 'old Adam' lost in trespasses and sins! As in Adam, all DIE, so in Christ, shall all (those in Christ) be made alive. 1Co 15:22}

The Introduction to "The Science of Mind" text describes "The Thing Itself" (God or Infinite Intelligence), "The Way It Works," "What It Does," and "How to Use It." Although Holmes was criticized for not focusing much on love, he did say that "Love rules through Law." (i.e. the Law of Mind or Cause and Effect) and "Love points the way and Law makes the way possible." **The "Law of Cause and Effect" simply states that every action has a consequence — creative, destructive, or neutral.** It can be described as Jesus Christ stated "You reap what you sow" and "The bread you cast upon the water, comes back to you". **The Law of Attraction is one aspect of that Law. It differs from the Hindu definition of karma in that it is not related to reincarnation and that it happens in this life. Personal responsibility is a major tenet of RS/SOM.**

RS/SOM teaches that people can achieve more fulfilling lives through the practice called Spiritual Mind Treatment (Treatment), or Affirmative Prayer. Spiritual Mind Treatment is a step-by-step process, in which one states the desired outcome as if it has already happened. In that way, **it differs from traditional prayer, since it does not ask an entity separate from itself to act.** It declares human partnership with Infinite Intelligence to achieve

^a Panentheism (from Greek πᾶν (*pán*) "all"; ἐν (*en*) "in"; and θεός (*theós*) "God"; "all-in-God") is a belief system which posits that the divine (be it a monotheistic God, polytheistic gods, or an eternal cosmic animating force) interpenetrates every part of nature and timelessly extends beyond it. Panentheism differentiates itself from pantheism, which holds that the divine is synonymous with the universe. Unlike pantheism, panentheism maintains the identity and significance of the non-divine in the world.

success. Treatment is to be stated as personal (first person), positive, powerful (with feeling), and present (is happening right now). **The goal is to gain clarity in thinking that guides action to be consistent with the desired outcome.** The Treatment is believed to set off a new chain of causation in Mind that leads one to act according to the good for which one is treating. **Spiritual Mind Treatment, as currently taught in RS/SOM centers, contains five steps: Recognition, Unification, Realization, Thanksgiving, and Release.** Some adherents of RS/SOM also use supplemental meditation techniques, including "Visioning"

3.15.4 Beliefs.

3.15.4.1 The Religious Science Credo.

The Religious Science credo, adapted from Ernest Holmes "What I Believe":

1. We believe in God, the living Spirit Almighty; one, indestructible, absolute, and self-existent Cause. This One manifests Itself in and through all creation, but is not absorbed by Its creation. **The manifest universe is the body of God;** it is the logical and necessary outcome of the infinite self-knowingness of God.
2. We believe in the individualization of the Spirit in Us, and that all people are individualizations of the One Spirit.
3. We believe in the eternality, the immortality, and the continuity of the individual soul, forever and ever expanding.
4. We believe that **heaven is within us**, and that we experience it to the degree that we become conscious of it.
5. We believe the ultimate goal of life to be a complete freedom from all discord of every nature, and that this goal is sure to be attained by all.
6. We believe in the unity of all life, and that the highest God and the innermost God is one God. We believe that God is personal to all who feel this indwelling presence.
7. We believe in the direct revelation of truth through our intuitive and spiritual nature, and that anyone may become a revealer of truth who lives in close contact with the indwelling God.
8. We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind which receives the direct impress of our thought and acts upon it.
9. We believe in the healing of the sick through the power of this Mind.
10. We believe in the control of conditions through the power of this Mind.
11. We believe in the eternal Goodness, the eternal Loving-kindness, and the eternal Givingness of Life to all.
12. We believe in our own soul, our own spirit, and our own destiny; for we understand that the life of all is God.
13. We believe in the power of our own beliefs.

3.15.4.2 Core Concepts.

According to *The Science of Mind*, the ten core concepts of RS/SOM (as taught in the "Foundations of Science of Mind" class) are:

1. There is One Cosmic Reality Principle and Presence in the Universe — commonly called "God". All creation originates in this One Source. *EXPLANATION: God is not one thing, but rather is an Energy Source or Infinite Intelligence present in everything in the Cosmos (i.e. everything seen and unseen in this and all other parallel dimensions of the Universe).*
2. God is threefold (triune) in nature, having three aspects or modes of being within the One: Spirit, Soul and Body. **This is God seen as the Universal Macrocosm.** *EXPLANATION: The term "Universal Macrocosm" is another term for all dimensions of the Universe.*
3. Spirit is the great Causative Power of the Universe. The Word, or thought, of God eternally initiates the Divine Creative Process. In this process, Law is continuously set in motion to create, from the Unformed Substance, innumerable forms which follow the thought-patterns of Spirit. *EXPLANATION: God consciously initiates creation with thought and thereby forms all things from unformed substance by using Its "Soul" (i.e. the impersonal Law of Cause and Effect — that is "What you sow is what you reap." See further explanation in the second paragraph of this "Teachings and Practices" Section. Since God is in everything (see #1), humans include God; and humans can use that God-energy to create, on the human level.*
4. In the Infinite Nature of God, all conceivable Good is eternally available, ready to flow into human experience. Through some cosmic Process, this flow of Good is activated and/or increased by human belief, faith, and acceptance. The expression of this essential belief, faith, and acceptance is prayer. *EXPLANATION: "Prayer" is "Spiritual Mind Treatment" (see third paragraph of this section, above). This is the main Religious Science technique to tap into God (defined in #1 as "present in everything" — i.e. Its "Infinite Nature") to create all the good we desire on the human level, analogous to God creating on the Universe level (see #3). This requires faith in the knowledge that the technique is working right now.*
5. This is a Universe of Wholeness, Allness, Oneness. Spirit is a transcendent, perfect Wholeness that, in Its infinite inclusivity, harmoniously embraces all seeming opposites. *EXPLANATION: Since God is present throughout the Universe these are some of the attributes of God.*
6. This is a Universe of infinite abundance, spiritual, mental, and physical. **This Bounty of Spirit, this Allness of Good, is limitless and can never be depleted.** *EXPLANATION: These are some more of the attributes of God.*
7. This is a reciprocal Universe. For every visible form, there is an invisible counterpart. Everything in nature tends to equalize itself, to keep its balance true. *EXPLANATION: This is the Law of Cause and Effect (See further explanation in the second paragraph of this "Teachings and Practices" Section).*
8. The Universe exists in the Eternal Now, each moment complete and perfect within itself. In this Universal Harmony, justice without judgment is always automatic, an infallible Universal Principle. There can be no place for Divine anger, unforgiveness, or punishment. *EXPLANATION: God's and human's thoughts, actions, and manifestations can only occur in the present. The Law of Cause and Effect is always working. We make our "Heaven and Hell" experiences every moment in the present, with the choices we make. To the extent that mankind achieves the Divine attributes, it evolves into God's attributes.*

9. Immortality is a Universal Principle, not a "belief" or a bargain made with the Universe for good behavior. God knows only Life, its eternal continuity, evolution, and expansion. *EXPLANATION: Religious Scientists know (rather than believe) that life evolves in this as well as all other dimensions, even after our souls make their transition into those dimensions. In this case, the term "Universal" means "no exceptions."*
10. The mystic concept of the **Cosmic Christ is not that of a person, but of a Principle, a Universal Presence ... the Universal Image of God present in all creation ...** the "pattern that connects." *EXPLANATION: The term "Cosmic Christ" here is a metaphor for that God-like consciousness that was and is present in all the Prophets and other enlightened people who have and are using this Principle to assist in the positive evolution of mankind, society, and/or their own personal lives. "Christ" was not Jesus' last name, but rather a title for an enlightened person, or "anointed one" that was created and given to him before the 12th century A.D. Early Hebrew kings were given the title "Christ."*

3.15.5 Organizations.

There are three major organizations for Religious Science: Centers for Spiritual Living, the Affiliated New Thought Network, and the Global Religious Science Ministries. The last organization represents Religious Science churches in Canada, Central America, South America, Africa, Europe, India, Australia, and the Philippines. There are 400 Congregations of Religious Science scattered around the world.

3.15.6 Our Criticisms.

3.15.6.1 False Theology Proper.

“All beings are expressions of and part of Infinite Intelligence, also known as Spirit, Christ Consciousness, or God. It teaches that, because God is all there is in the universe (not just present in Heaven, or in assigned deities, as believed by traditional teachings), Its power can be used by all humans to the extent that they recognize and align themselves with Its presence. Ernest Holmes said "God is not ... a person, but a Universal Presence ... already in our own soul, already operating through our own consciousness."": Pantheism – God is in all. vs. See section 2.0.1; Gen 6:12, 13, 17, 7:21; [Lev 17:14 with 1 Cor 15:50-57; Gal 1:16; Eph 6:12; Heb 2:14] Joh 8:44,

3.15.6.2 False Trinity.

“God is threefold (triune) in nature, having three aspects or modes of being within the One: Spirit, Soul and Body. This is God seen as the Universal Macrocosm. *EXPLANATION:* The term "Universal Macrocosm" is another term for all dimensions of the Universe. vs. The hyper dimensional God^a”; Joh 1:1-5, 3:6, 4:23-24, 5:21-29

3.15.6.3 False Pneumatology.

“The Universal Spirit of God indwelling”. – vs. Only Believers indwelt; 1 Cor 2:1-16.

3.15.6.4 False Anthropology – Their Doctrine Of The Soul.

In their doctrine of the soul – “forever and ever expanding”. vs. The souls of men are definitely limited; Eze 18:4, 20 Heb. Soul שֶׁמָּה: The seat of emotions and passions, The living being. Eze 18:20 with Rom 3:23 should settle it. It was created Gen 1:26-31, 2:2, 7; 1 Cor 15:45; it is mortal. For unbelievers; Mat 10:28, 16:26, Mrk 8:36-37; Luk 12:19-20, Act

^a N. Carlson, *The Bible Codes*, Sections 1. and 2.

Carlson, et.al. The Kingdoms Of The Frauds The CFBC
2:27, 31, 3:23; Jas 5:20 For the Believer; 1 Th 5:23; Heb 10:39; 1 Pet 2:11. See Figure
02.00.01 The Believers Two Natures. Note that in Adam all are born spiritually dead to
things of God. The New Birth regenerates the spirit of a man 1 Cor 2:5-16.

3.15.6.5 A False Heaven.

“Heaven is within us”. vs. Jer 17:9; Rom 3:23; vs. Eph 2:4-6; 1 Th 4:13-18.

3.15.6.6 A False Appreciation Of God’s Goal For Life.

“We believe the ultimate goal of life to be a complete freedom from all discord of every
nature, and that this goal is sure to be attained by all”. vs. Joh 1:7 God’s will that all men
might believe; Many won’t believe, but very few do believe, Mat 7:13; and Rev 20:5-15 –
the doom of the whosoever won’ts.

3.15.6.7 A Subjective God Consciousness.

“We believe in the unity of all life, and that the highest God and the innermost God is one
God. We believe that God is personal to all who feel this indwelling presence”. vs. Act
17:16-33^a; God becomes personal to all who believe the Gospel; 1 Cor 15:1-58;

3.15.6.8 False source of Revelation.

“We believe in the direct revelation of truth through our intuitive and spiritual nature, and
that anyone may become a revealer of truth who lives in close contact with the indwelling
God.” vs. Joh 8:44, Rom 3:23, 1 Cor 2:10-16; 2 Tim 3:16.

3.15.6.9 Mind Power for Healing, and Control of Conditions.

The power of God versus the power of men, 1 Ki 17:13-24, 18:11-19:1; Col 2:8;

3.15.6.10 A False Christ.

“Not that of a person, but a principle, a Universal Presence.” (a pantheistic presence) vs.
Luk 24:39 in God the Son in His Resurrection body; Act 1:5-11.

^a Note verse 27 contains a 4th class condition. 4th Class - The optative changes the Protasis from direct to indirect
discourse ATRG1 page 1030. Incomplete 4th class. See BMT section 270. (d). Or, “*If possibly they might feel after
Him.*” being the protasis, and “*and might find Him,*” could be assumed to be the apodosis with the 2AAO-3P, ερωτευ:
might find (but not likely), without the particle *av*. According to DM section 273: “In the apodosis of the second or
fourth classes *av* occurs **most of the time but it is not necessary according to Koine usage.**” However, it may be a
case of two protases with the “though He be not far from every one of us. See If Means Since, Or, If Means Maybe, Or,
Or All The Conditional Sentences (Clauses) In The Greek New Testament, Create Space Publishers 2014, N. Carlson.

**APPENDIX A - Bibliology -
Revelation, Inspiration, Illumination - A Pattern Of Evidence**

A1.1 Revelation (Special):

Information obtained from God which could not (under any circumstances) be obtained by any other means (new truth). Mat 13:10-17, 34-35; Gal 1:12, etc.

A1.2 Inspiration:

That influence of the Holy Spirit upon the Scripture writers (2 Pet 1:21) which made their writings the record of a progressive Divine revelation, sufficient when taken together and interpreted by the same Holy Spirit who inspired them, to lead every honest inquirer to Christ and to salvation and maturity. 1 Pet 1:23, John 17:17, Rom 10:17, etc.,

Inspiration is usually thought of as being composed of two parts:

A1.2.1 Verbal Inspiration:

Inspiration extends to the very **words of Scripture**. Mat 5:18, Lk 21:33. As Chafer explains, “. . . in the **original writings**, the Spirit guided in the choice of the of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are employed, but without the intrusion of error.¹⁵”

A1.2.2 Plenary Inspiration:

The accuracy which verbal inspiration assures, is extended to **every portion of the Bible**, so that it is, as a whole and in all its constituent parts, **infallible** and **inerrant** as to truth, and **final** as to Divine authority. Once again Chafer continues: “. . . is meant the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts . . . infallible as to truth and final as to Divine authority. . . . This teaching preserves the **dual authorship** in a perfect balance, ascribing to each that consideration which is accorded it in the Bible.”

A1.3 Illumination:

The quickening of regenerate man's understanding so that he may comprehend truth already revealed. (old or new truth made clear) The unregenerate man not only does not welcome (as a guest) the Word of God, but he is not able to understand the spiritual things (words) because they can only be understood by means of the Holy Spirit's leading. 1 Cor 2:14

2 Pet 1:15-21 is often used as a section on the inspiration of Scripture; however, its primary significance is for the interpretation of Scripture

2 Pet 1:15 Moreover I will endeavour that ye may be able after my decease to **have these things always in remembrance**.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

- 19 We have also a **more sure word of prophecy**; whereunto **ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:**
- 20 Knowing this first, that no prophecy of the scripture is {comes or springs²} of any private {one's own} interpretation {ἐπιλύσεως: Ablative of source or origin, Fem., Sing. > ἐπιλυσις † solution, interpretation, here, origination or disclosure³}.
- 21 For {γὰρ : For - introduces causal clause - which gives the reason or the ground for the assertion contained in the previous context i.e. the reader's interpretation of Scripture⁴} the prophecy came not in old time by the will of man: but holy men of God spake {ἐλάλησαν: A.A.I.3Pl > λαλεω I speak - refers to the actual words} [as they were] moved {φερόμενοι: P.P.Ptcpl.N.M.Sing. > φερω I bear, carry; here, carried along} by the Holy Ghost {Spirit}. (2 Peter 1:15-21)

A2.0 A Pattern Of Evidence For Old Testament Inspiration

Most everyone acquainted with the Old Testament can bring up internal examples which show the O.T. itself bears witness to its own inspiration. Such verses as shown below are representative but are not exhaustive. They do, however, indicate a strong case for the Old Testament inspiration by internal evidence.

And God said, Let there be light: and there was light. (Genesis 1:3)

Ex 4:10 And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Ex 17:14 And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

Jos 3:7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, [so] I will be with thee.

Ju 1:2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand

1 Sa 10:22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Is 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (Isaiah 1:2)

Is 1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Is 8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

Jer 1:4 Then the word of the LORD came unto me, saying,

Dan 2:19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

Hos 1:1 The word of the LORD that came unto Hosea, the son of Beer, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Joel 1:1 The word of the LORD that came to Joel the son of Pethuel.

Ob 1:1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Hab 2:2 And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it.

Hag 1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

Zec 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Mal 1:1 The burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

A3.0 A Pattern Of Evidence For New Testament Inspiration

The inspiration of the New Testament is not, unfortunately, so widely understood.

A3.1 The Promise Of Revelation

This has, primarily, to do with authorization to receive Revelation. John 16:12-13

A3.2 The Reception Of Revelation

The reception of Revelation is bound up with the person sent. John 13:20

A3.3 The Authorization Of Revelation

The Revelation sent by God and received by men (Apostles) is authorized by God through the words of the Apostles. John 17:20

A3.4 A Partial Fulfillment Of John 16:12-13

The Church now revealed to New Testament saints. Eph 3:2-9 (not previously revealed to O.T. saints)

A3.5 The Authoritative Equality Of The O.T. And The Apostle's Writings

Peter sets the O.T. Scriptures on equal footing with the writings of the Apostles. II Pet 3:2

A3.6 The Ultimate Source Of Paul's' Revelations

Paul didn't get his information through (intermediate agency) or from men as their ultimate source, but through the direct agency and by direct Revelation through Jesus Christ. Gal 1:1, 1:12

A3.7 The Form Of Paul's' Revelations

Paul's' Revelations came in word form. I Cor 2:9-13

A3.8 The Hiatus Of New Revelation

No more Revelation will be given until the Lord's return - or at least the mystery revealed here is the most important. Col 1:24-27 (vs 25 - πληρωσαι PAInf > πληρωω: fill, make full, fill to the full) is used here metaphorically and refers to the revelation of the church as the "capstone" [of a building] of revelation.), Heb 1:2

A3.9 Peter Equates Paul's' Writings With The Rest Of Scripture

2 Pet 3:16

A3.10 Paul's Writings Are The Word Of God

Paul called his own words the Word of God. 1 Thess 2:13

A4.0 Some Revealed Purposes Of The Word Of God

A4.1 Faith A Product

Faith is a product of the Word of God. Rom 10:17

A4.2 The New Birth

We are born again by the Word of God. 1 Pet 1:23, Rom 10:17

A4.3 The Believer's Sanctification

The believer is sanctified by the Word of God. John 17:17; 2 Tim 3:16-17

A4.4 The Basis Of Judgement Of Unbelievers

The judgement of unbelievers will rest on their rejection of the Word of God.
John 12:47-48

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2. Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.
3. Ibid.
4. Dana & Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1955, The Macmillan Company, Ex.

APPENDIX B

IS JESUS GOD - WHAT SAITH THE SCRIPTURE?

**Part Of A Short Collection Of Biblical Texts Designed For A Bible College Or Seminary Course In
Apologetics**

B - IS JESUS GOD - WHAT SAITH THE SCRIPTURE?

The texts in the following exercises have been (partially) shaded (color coded in original) so that the different words in English/Greek/Hebrew have the same style of shading (color coding). Pay particular attention to Rev 1:8, almost at the end of these Scripture passages. The passages are in English Bible order - Gen - Rev.

B - A Selected Set Of O. T. Texts**B - GENESIS 01:01****B - TEXTS - Genesis 01:01****B - Gen 01:01 - Authorized Version 1769 (KJV)**

1 In the beginning <07225> God <0430> created <01254> (8804) <0853> the heaven(s) <08064> and <0853> the earth <0776>.

B - Gen 01:01 - Biblica Hebraica Stuttgart (BHS)

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ 1.

HEBREW WORD STUDY - Genesis 01:01

0430 אֱלֹהִים 'elohiym *el-o-heem*' plural of [0433](#); n m p; {See TWOT on 93 @@ '93c'}

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, Godward + [04136](#) 1, godly 1; 2606

1) (plural)

- 1a) rulers, judges
- 1b) divine ones
- 1c) angels
- 1d) gods

2) (plural intensive-singular meaning)

- 2a) god, goddess
- 2b) godlike one
- 2c) works or special possessions of God
- 2d) the (true) God
- 2e) God

0776 אֶרֶץ 'erets *eh'-rets* from an unused root probably meaning to be firm; n f; {See TWOT on [167](#)}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, wilderness + [04057](#) 1; 2504

1) land, earth

- 1a) earth
 - 1a1) whole earth (as opposed to a part)
 - 1a2) earth (as opposed to heaven). Here it is prefixed by the coord. Conj., comets hay, הַ, and,
 - 1a3) earth (inhabitants)

1b) land

- 1b1) country, territory

- 1b2) district, region
- 1b3) tribal territory
- 1b4) piece of ground
- 1b5) land of Canaan, Israel
- 1b6) inhabitants of land
- 1b7) Sheol, land without return, (under) world
- 1b8) city (- state)
- 1c) ground, surface of the earth
 - 1c1) ground
 - 1c2) soil
- 1d) (in phrases)
 - 1d1) people of the land
 - 1d2) space or distance of country (in measurements of distance)
 - 1d3) level or plain country
 - 1d4) land of the living
 - 1d5) end(s) of the earth
- 1e) (almost wholly late in usage)
 - 1e1) lands, countries
 - 1e1a) often in contrast to Canaan

0853 אֶת 'eth *ayth* apparent contracted from [0226](#) in the demonstrative sense of entity; untranslated particle; {See TWOT on 186}

AV-not translated; 22

1) sign of the definite direct object, not translated in English but generally preceding and indicating the accusative

01254 בָּרָא bara' *baw-raw'* a primitive root; v; {See TWOT on 278}

AV-create 42, creator 3, choose 2, make 2, cut down 2, dispatch 1, done 1, make fat 1; 54 Qal [08851](#), Perfect [08816](#),

1) to create, shape, form

1a) (Qal) to shape, fashion, **create** (always with God as subject)

1a1) of heaven and earth

1a2) of individual man

1a3) of new conditions and circumstances

1a4) of transformations

1b) (Niphal) to be created

1b1) of heaven and earth

1b2) of birth

1b3) of something new

1b4) of miracles

1c) (Piel)

1c1) to cut down

1c2) to cut out

2) to be fat

2a) (Hiphil) to make yourselves fat

07225 רֵאשִׁית re'shiyth *ray-sheeth'* from the same as [07218](#); n f; {See TWOT on 2097 @@ '2097e'}

AV-beginning 18, firstfruits 11, first 9, chief 8, misc 5; 51

1) first, beginning, best, chief

1a) beginning - Here, the inseparable preposition, אִתְּ, *b_{eh}:in, with, or by*. It is translated in Gen 01:01 *In* and attached to the Hebrew noun רֵאשִׁית re'shiyth: *beginning*.

1b) first

08064 שָׁמַיִם *shamayim shaw-mah'-yim* dual of an unused singular שָׁמַיִם *shameh shaw-meh'* from an unused root meaning to be lofty; n m; {See TWOT on 2407 @@ '2407a'}
AV-heaven 398, air 21, astrologers + [01895](#) 1; 420. Perhaps should be translated *heavens* as it appears in the Hebrew text. However it may like *Elohim* be the plural of majesty. The article **הַ**: *the*, is prefixed to the noun.

- 1) **heaven, heavens**, sky
 - 1a) visible heavens, sky
 - 1a1) as abode of the stars
 - 1a2) as the visible universe, the sky, atmosphere, etc
 - 1b) Heaven (as the abode of God)
-

B - Gen 1:1 - Septuagint Version - WBS - Editor Alfred Rahlfs

Ge 1:1 **εν** <1722> {PREP} **αρχη** <746> {N-NSF} **εποιησεν** <4160> (5656) {V-AAI-3S} **ο** <3588> {T-NSM} **θεος** <2316> {N-NSM} τον <3588> {T-ASM} ουρανον <3772> {N-ASM} και <2532> {CONJ} την <3588> {T-ASF} γην <1093> {N-ASF}.

B - GREEK WORD STUDY Genesis 01:01 - Septuagint

746 αρχη *arche ar-khay'* from [756](#); TDNT-1:479,81; n f
AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

- 1) beginning, origin
 - 2) the person or thing that commences, the first person or thing in a series, the leader
 - 3) that by which anything begins to be, the origin, the active cause
 - 4) the extremity of a thing
 - 4a) of the corners of a sail
 - 5) the first place, principality, rule, magistracy
 - 5a) of angels and demons
-

1722 εν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between [1519](#) and [1537](#)); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2316 θεος *theos theh'-os* of uncertain affinity; a deity, especially (with [3588](#)) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + [4214](#) 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
 - 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

Carlson **IS JESUS GOD - WHAT SAITH THE SCRIPTURE** **The CFBC**
2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj
AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251
1) and, also, even, indeed, but

3004 λεγω lego *leg'-o* a root word; TDNT-4:69,505; v
AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343
1) to say, to speak
 1a) affirm over, maintain
 1b) to teach
 1c) to exhort, advise, to command, direct
 1d) to point out with words, intend, mean, mean to say
 1e) to call by name, to call, name
 1f) to speak out, speak of, mention

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article
AV-which 413, who 79, the things 11, the son 8, misc 32; 543
1) this, that, these, etc.
Only significant renderings other than "the" counted

3772 ουρανος ouranos *oo-ran-os'* perhaps from the same as [3735](#) (through the idea of elevation); the sky; TDNT-5:497,736; n m
AV-heaven 268, air 10, sky 5, heavenly + [1537](#); 284
1) the vaulted expanse of the sky with all things visible in it
 1a) the universe, the world
 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced
 1c) the sidereal or starry heavens
2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings

4160 ποιεω poieo *poi-eh'-o* apparently a prolonged form of an obsolete primary; TDNT-6:458,895; v
AV-do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3; 579
1) to make
 1a) with the names of things made, to produce, construct, form, fashion, etc.
 1b) to be the authors of, the cause
 1c) to make ready, to prepare
 1d) to produce, bear, shoot forth
 1e) to acquire, to provide a thing for one's self
 1f) to make a thing out of something
 1g) to (make i.e.) render one anything
 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that
 1g2) to (make i.e.) declare one anything
 1h) to put one forth, to lead him out
 1i) to make one do something
 1i1) cause one to
 1j) to be the authors of a thing (to cause, bring about)
2) to do
 2a) to act rightly, do well
 2a1) to carry out, to execute
 2b) to do a thing unto one

2b1) to do to one

2c) with designation of time: to pass, spend

2d) to celebrate, keep

2d1) to make ready, and so at the same time to institute, the celebration of the passover

2e) to perform: to a promise

For Synonyms see entry [5871](#) & [5911](#)

B -EXODUS 3:14

B - TEXTS - Ex 3:14

B - Ex 3:14 - Authorized Version 1769 (KJV)

14 And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

B - Ex 3:14 - Biblical Hebrew (BHS)

3:14 וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה, אֲהִיָּה אֲשֶׁר אֲהִיָּה; וַיֹּאמֶר, כֹּה תֹאמַר לְבָנֵי יִשְׂרָאֵל, אֲהִיָּה, שְׁלַחְנִי אֵלֵיכֶם.

B - Ex 3:14 - Septuagint (LXX)

Ex 3:14 και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} προς <4314> {PREP} μουσην <3475> {N-ASM} εγω <1473> {P-INS} ειμι <1510> (5719) {V-PAI-1S} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} ουτως <3779> {ADV} ερεις <2046> (5692) {V-FAI-2S} τοις <3588> {T-DPM} υιοις <5207> {N-DPM} ισραηλ <2474> {N-PRI} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} απεσταλκεν <649> (5758) {V-RAI-3S} με <1473> {P-1AS} προς <4314> {PREP} υμας <4771> {P-2AP}

GREEK WORD STUDY Ex 3:14 - Septuagint

649 αποστελλω apostello *ap-os-tel'-lo* from [575](#) and [4724](#); TDNT-1:398,67; v

AV-send 110, send forth 15, send away 4, send out 2, misc 2; 133

1) to order (one) to go to a place appointed

2) to send away, dismiss

2a) to allow one to depart, that he may be in a state of liberty

2b) to order one to depart, send off

2c) to drive away

For Synonyms see entry [5813](#)

1473 εγω ego *eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370

1) I, me, my

1510 εἰμι *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + [1473](#) 74, am 55, it is I + [1473](#) 6, be 2, I was + [1473](#) 1, have been 1, not tr 7; 146
1) to be, to exist, to happen, to be present

2046 ρεω *ereo er-eh'-o* probably a fuller form of [4483](#), an alternate for [2036](#) in cert. tenses; ; v

AV-say 57, speak 7, tell 4, speak of 2, call 1; 71
1) to utter, speak, say

2316 θεος *theos theh'-os* of uncertain affinity; a deity, especially (with [3588](#)) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + [4214](#) 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
 - 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

2474 Ἰσραηλ *Israel is-rah-ale'* of Hebrew origin [03478](#) [יִשְׂרָאֵל](#); TDNT-3:356,372; adj

AV-Israel 70; 70

Israel =" he shall be a prince of God"

- 1) the name given to the patriarch Jacob (and borne by him in addition to his former name)
 - 2) the family or descendants of Israel, the nation of Israel
 - 3) Christians, the Israel of God ([#Ga 6:16](#)), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation
-

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3004 λεγω *lego leg'-o* a root word; TDNT-4:69,505; v

AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343

- 1) to say, to speak
 - 1a) affirm over, maintain
 - 1b) to teach
 - 1c) to exhort, advise, to command, direct
 - 1d) to point out with words, intend, mean, mean to say
 - 1e) to call by name, to call, name
 - 1f) to speak out, speak of, mention
-

3475 Μωσεις *Moseus moce-yoos'* or Μωσης *Moses mo-sace'* or Μωσης *Mouses mo-oo-sace'* of

Hebrew origin [04872](#) [מֹשֶׁה](#); TDNT-4:848,622; n pr m

AV-Moses 80; 80

Moses =" drawing out"

1) the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3779 οὕτω *houto hoo'-to* or (before a vowel) οὕτως *houtos hoo'-toce* from [3778](#); ; adv

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

4314 πρὸς *pros pros* a strengthened form of [4253](#); TDNT-6:720,942; prep

AV-unto 340, to 203, with 43, for 25, against 24, among 20, at 11, not tr 6, misc 53, vr to 1; 726

1) to the advantage of

2) at, near, by

3) to, towards, with, with regard to

4771 σὺ *su soo* the person pronoun of the second person singular; ; pron

AV-thou 178; 178

1) you

5207 υἱός *huios hwee-os'* apparently a primary word; TDNT-8:334,1206; n m

AV-son(s) 85, Son of Man + [444](#) 87 (TDNT-8:400, 1210), Son of God + [2316](#) 49, child(ren) 49, Son 42, his Son + [848](#) 21, Son of David + [1138](#) 15 (TDNT-8:478, 1210), my beloved Son + [27](#) + [3350](#) 7, thy Son + [4575](#) 5, only begotten Son + [3339](#) 3, his (David's) son + [846](#) 3, firstborn son + [4316](#) 2, misc 14; 382

1) a son

1a) rarely used for the young of animals

1b) generally used of the offspring of men

1c) in a restricted sense, the male offspring (one born by a father and of a mother)

1d) in a wider sense, a descendant, one of the posterity of any one,

1d1) the children of Israel

1d2) sons of Abraham 1e)) used to describe one who depends on another or is his follower

1e) a pupil

2) son of man

2a) term describing man, carrying the connotation of weakness and mortality

2b) son of man, symbolically denotes the fifth kingdom in [#Da 7:13](#) and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.

2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.

3) son of God

3a) used to describe Adam ([#Lu 3:38](#))

3b) used to describe those who are born again ([#Lu 20:36](#)) and of angels and of Jesus Christ

3c) of those whom God esteems as sons, whom he loves, protects and benefits above others

3c1) in the OT used of the Jews

3c2) in the NT of Christians

3c3) those whose character God, as a loving father, shapes by chastisements ([#Heb 12:5-8](#))

- 3d) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (#Ro 8:14, Ga 3:26), and hereafter in the blessedness and of the life eternal will openly wear this dignity of the sons glory of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

For Synonyms see entry [5868](#) & [5943](#)

For Synonyms see entry [5868](#) & [5943](#)

B - HEBREW WORD STUDY Ex 3:14

0430 אֱלֹהִים ‘elohiym *el-o-heem*’ plural of [0433](#); n m p; }

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, Godward + [04136](#) 1, godly 1; 2606

- 1) (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
 - 2) (plural intensive-singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God
-

0559 אָמַר ‘amar *aw-mar*’ a primitive root; v; {See TWOT on 118 }

AV-said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6, misc. 84; 5308

- 1) to say, speak, utter
 - 1a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend
 - 1b) (Niphal) to be told, to be said, to be called
 - 1c) (Hithpael) to boast, to act proudly
 - 1d) (Hiphil) to avow, to avouch
-

01121 בֵּן ben *bane* from [01129](#); n m; {See TWOT on 254 }

AV-son 2978, children 1568, old 135, first 51, man 20, young 18, young + [01241](#) 17, child 10, stranger 10, people 5, misc 92; 4906

- 1) son, grandson, child, member of a group
 - 1a) son, male child
 - 1b) grandson
 - 1c) children (pl. — male and female)
 - 1d) youth, young men (pl.)
 - 1e) young (of animals)
 - 1f) sons (as characterisation, i.e. sons of injustice *for unrighteous men* or sons of God *for angels*)
 - 1g) people (of a nation) (pl.)
 - 1h) of lifeless things, i.e. sparks, stars, arrows (fig.)
 - 1i) a member of a guild, order, class
-

01961 הָיָה hayah *haw-yaw* a primitive root *compare* [01933](#); v; {See TWOT on 491 }

AV-was, come to pass, came, has been, were happened, become, pertained, better for thee; 75

- 1) to be, become, come to pass, exist, happen, fall out

1a) (Qal)

1a1) ———

1a1a) to happen, fall out, occur, take place, come about, come to pass

1a1b) to come about, come to pass

1a2) to come into being, become

1a2a) to arise, appear, come

1a2b) to become

1a2b1) to become

1a2b2) to become like

1a2b3) to be instituted, be established

1a3) to be

1a3a) to exist, be in existence

1a3b) to abide, remain, continue (with word of place or time)

1a3c) to stand, lie, be in, be at, be situated (with word of locality)

1a3d) to accompany, be with

1b) (Niphal)

1b1) to occur, come to pass, be done, be brought about

1b2) to be done, be finished, be gone

03478 יִשְׂרָאֵל Yisra'el *vis-raw-ale'* from **08280** and **0410**, Greek **2474** Ἰσραηλ; ; n pr m

AV-Israel 2489, Israelites 16; 2505

Israel= "God prevails"

1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel

2) the name of the descendants and the nation of the descendants of Jacob

2a) the name of the nation until the death of Solomon and the split

2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah

2c) the name of the nation after the return from exile

04872 מֹשֶׁה Mosheh *mo-sheh'* from **04871**, Greek **3475** Μωσῆς; n pr m; {See TWOT on 1254 }

AV-Moses 766; 766

Moses= "drawn"

1) the prophet and lawgiver, leader of the exodus

07971 שָׁלַח shalach *shaw-lakh'* a primitive root; v; {See TWOT on 2394 }

AV-send 566, go 73, (send, put, ...) forth 54, send away 48, lay 14, send out 12, put 10, put away 7, cast out 7, stretch out 5, cast 5, set 5, put out 4, depart 4, soweth 3, loose 3, misc 22; 847

1) to send, send away, let go, stretch out

1a) (Qal)

1a1) to send

1a2) to stretch out, extend, direct

1a3) to send away

1a4) to let loose

1b) (Niphal) to be sent

1c) (Piel)

1c1) to send off or away or out or forth, dismiss, give over, cast out

1c2) to let go, set free

1c3) to shoot forth (of branches)

1c4) to let down

1c5) to shoot

1d) (Pual) to be sent off, be put away, be divorced, be impelled

1e) (Hiphil) to send

Qal **08851**, Imperfect **08811**, Count: 19885

B - JOB 05:17

B - TEXTS - Job 05:17

B - Job 05:17 - Authorized Version 1769 (KJV)

17 Behold, happy <0835> is the man <0582> whom God <0433> correcteth <03198> (8686): therefore despise <03988> (8799) not thou the chastening <04148> of the Almighty <07706>:

B - Job 05:17 - BHM

Job 5:17. הִנֵּה אֲשֶׁרִי אֲנֹשׁ, יוֹכְחֵנִי אֱלֹהִים; וּמִוֹסֵר שְׂדֵי, אֶל-תְּמָאָם

B - HEBREW WORD STUDY - Job 05:17

0413 אֶל 'el *ale* (but only used in the shortened constructive form אֶל 'el *el*) primitive particle;
prep; {See TWOT on 91}

AV-unto, with, against, at, into, in, before, to, of, upon, by, toward, hath, for, on, beside, from,
where, after, within; 38

- 1) to, toward, unto (of motion)
 - 2) into (limit is actually entered)
 - 2a) in among
 - 3) toward (of direction, not necessarily physical motion)
 - 4) against (motion or direction of a hostile character)
 - 5) in addition to, to
 - 6) concerning, in regard to, in reference to, on account of
 - 7) according to (rule or standard)
 - 8) at, by, against (of one's presence)
 - 9) in between, in within, to within, unto (idea of motion to)
-

0433 אֱלֹהִים 'elowahh *el-o'- ah* rarely (shortened) h1a 'eloahh *el-o'- ah* probably prolonged
(emphat.) from 0410; n m; {See TWOT on 93 @@ '93b'}

AV-God 52, god 5; 57

- 1) God
 - 2) false god
-

0582 אֲנוּשׁ 'enowsh *en-oshe'* from 0605; n m; {See TWOT on 136 @@ '136a'}

AV-man 520, certain 10, husbands 3, some 3, merchantmen 2, persons 2, misc 24; 564

- 1) man, mortal man, person, mankind
 - 1a) of an individual
 - 1b) men (collective)
 - 1c) man, mankind
-

0835 אֲשֶׁר 'esher *eh'- sher* from 0833; n m; {See TWOT on 183 @@ '183a'}

AV-blessed 27, happy 18; 45

- 1) happiness, blessedness
 - 1a) often used as interjection
 - 1b) blessed are_
-

02009 הִנֵּה hinneh *hin-nay'* prolongation for 02005; demons part; {See TWOT on 510 @@ '510a'}

AV-Behold, see, lo, here...I, and lo; 17

03198 יָכַח *yakach yaw-kahh'* a primitive root; v; {See TWOT on 865} Hiphil [08818](#), Imperfect [08811](#), Hiphil [08818](#), Imperfect [08811](#),

AV-reprove 23, rebuke 12, correct 3, plead 3, reason 2, chasten 2, reprover + [0376](#) 2, appointed 1, arguing 1, misc 9; 59

1) to prove, decide, judge, rebuke, reprove, correct, be right

1a) (Hiphil)

1a1) to decide, judge

1a2) to adjudge, appoint

1a3) to show to be right, prove

1a4) to convince, convict

1a5) to reprove, chide

1a6) to correct, rebuke

1b) (Hophal) to be chastened

1c) (Niphal) to reason, reason together

1d) (Hithp) to argue

03988 מָאַס *ma'ac maw-as'* a primitive root; ; { See TWOT on 1139} {See TWOT on 1140} Qal [08851](#), Imperfect [08811](#),

AV-despise 25, refuse 9, reject 19, abhor 4, become loathsome 1, melt away 1, misc 17; 76

1) to reject, despise, refuse

1a) (Qal)

1a1) to reject, refuse

1a2) to despise

1b) (Niphal) to be rejected

2) (Niphal) to flow, run

04148 מוּעַר *muwcar moo-sawr'* from [03256](#); n m; {See TWOT on 877 @@ '877b'}

AV-instruction 30, correction 8, chasten 4, chastisement 3, check 1, bond 1, discipline 1, doctrine 1, rebuker 1; 50

1) discipline, chastening, correction

1a) discipline, correction

1b) chastening

07706 שַׁדַּי *Shadday shad-dah'- ee* from [07703](#); n m dei; {See TWOT on 2333}

AV-Almighty 48; 48

1) almighty, most powerful

1a) Shaddai, the Almighty (of God)

B - Job 5:17 - Septuagint Version - WBS - Editor Alfred Rahlfs

Job 5:17 (AV) Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Job 5:17 μακαριος {A-NMS} δε ανθρωπος ον ηλεγγξεν ο κυριος {N-NMS} νουθετημα δε παντοκρατορος {N-GMS} μη απαναινου.

Note: the Gk. word “**μακαριος**”, is the ‘happy’/‘blessed’ that is used in the beatitudes Matt 5:3-11

Note also νουθετημα {N-NNS}

JFB indicates: As 17. happy—not that the actual suffering is joyous; but the consideration of the righteousness of Him who sends it, and the end for which it is sent, make it a cause for thankfulness, not for complaints, such as Job had uttered (#Heb 12:11). Eliphaz implies that the end in this case is to call back Job from the particular sin of which he takes for granted that Job is guilty. Paul seems to allude to this passage in #Heb 12:5; so #Jas 1:12 Pr 3:12. Eliphaz does not give due prominence to this truth, but rather to Job’s sin. It is

Barnes notes: Therefore despise not thou the chastening of the Almighty “**Do not regret** samt. Septuagint, **μη απαναινον** — **the means which God is using to admonish you.**” There is direct allusion here undoubtedly to the feelings which Job had manifested (Job 3); and the object of Eliphaz is, to show him that there were important benefits to be derived from affliction which should make him willing to bear it without complaining. Job had exhibited, as Eliphaz thought, a disposition to reject the lessons which

B - Isa 44:06

B - TEXTS Isa 44:06

B - Text Isa 44:06 - Authorized Version 1769 (KJV)

Is 44:6 **Thus saith** <0559> (8804) **the LORD** <03068> **the King** <04428> **of Israel** <03478>, **and his redeemer** <01350> (8802) **the LORD** <03068> **of hosts** <06635>; **I am the first** <07223>, **and I** <0589> **am the last** <0314>(the hereafter); **and beside** <01107> **me there is no God** <0430>.

Also see Rev 01:17.

B - Texts Isaiah 44:6 - BHS

44:6Is כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְגֹאֲלוֹ, יְהוָה צְבָאוֹת: אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן, וּמִבְּלִעְדֵי אֵין אֱלֹהִים.

B - HEBREW WORD STUDY Isa 44:6

0314 אַחֲרֹן ‘acharown *akh-ar-one*’ or (shortened) אַחֲרָן ‘acharon *akh-ar-one*’ from **0309**; adj; {See TWOT on 68 @@ ‘68e’}

AV-last 20, after(ward) (s) 15, latter 6, end 2, utmost 2, following 1, hinder 1, hindermost 1, hindmost 1, rereward 1, uttermost 1; 51

- 1) behind, following, subsequent, western
 - 1a) behind, hindermost, western (of location)
 - 1b) later, subsequent, latter, last (of time)

0430 אֱלֹהִים ‘elohiym *el-o-heem*’ plural of **0433**; n m p; {See TWOT on 93 @@ ‘93c’}

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, Godward + **04136** 1, godly 1; 2606

- 1) (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
- 2) (plural intensive-singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God

0559 אָמַר ‘amar *aw-mar*’ a primitive root; v; {See TWOT on 118}

AV-said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6, misc. 84; 5308

- 1a) (Qal) to say, to answer, to say in one’s heart, to think, to command, to promise, to intend
- 1b) (Niphal) to be told, to be said, to be called
- 1c) (Hithpael) to boast, to act proudly

1d) (Hiphil) to avow, to avouch

Qal **08851**, Perfect **08816**, Count: 125621) to say, speak, utter

Qal **08851**, Participle Active **08814**, Count: 5386

0589 אָנִי *on-éé*; pers. Pronoun. 1 c s.: I

01107 בִּלְעָדַי bil‘adey *bil-ad-ay*’ or בִּלְעָדַי bal‘adey *bal-ad-ay*’constructive pl. from **01077** and **05703**; part; {See TWOT on 246 @@ ‘246h’}

AV-beside 7, save 4, without 4, not in me 1, not 1; 17

1) apart from, except, without, besides

01350 גָּאַל ga‘al *gaw-al*’ a primitive root; v; {See TWOT on 300}

AV-redeem 50, redeemer 18, kinsman 13, revenger 7, avenger 6, ransom 2, at all 2, deliver 1, kinsfolks 1, kinsman’s part 1, purchase 1, stain 1, wise 1; 104

1) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman

1a) (Qal)

1a1) to act as kinsman, do the part of next of kin, act as kinsman-redeemer

1a1a) by marrying brother’s widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance

1a2) to redeem (by payment)

1a3) to redeem (with God as subject)

1a3a) individuals from death

1a3b) Israel from Egyptian bondage

1a3c) Israel from exile

1b) (Niphal)

1b1) to redeem oneself

1b2) to be redeemed

Qal **08851**, Perfect **08816**, Count: 12562

03068 יְהוָה Y@hovah *yeh-ho-vaw*’ from **01961**; n pr dei; {See TWOT on 484 @@ ‘484a’}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136** אֲדֹנָי ‘Adonay ad-o-noy’

03478 יִשְׂרָאֵל Yisra‘el *yis-raw-ale*’ from **08280** and **0410**, Greek **2474** Ἰσραηλ; ; n pr m

AV-Israel 2489, Israelites 16; 2505

Israel =" God prevails"

1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel

2) the name of the descendants and the nation of the descendants of Jacob

2a) the name of the nation until the death of Solomon and the split

2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah

2c) the name of the nation after the return from exile

04428 מֶלֶךְ melek *meh’-lek* from **04427**, Greek **3197** Μελχι; n m; {See TWOT on 1199 @@ ‘1199a’}

AV-king 2518, royal 2, Hammelech 1, Malcham 1, Moloch 1; 2523

1) king

06635 צָבָא tsaba’ *tsaw-baw*’ or (fem.) צְבָאָה צְבָאָה ts@ba’ah *tseb-aw-aw*’ from **06633**, Greek **4519** σαβαωθ; n m;

AV-host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1, misc 5; 485

- 1) that which goes forth, army, war, warfare, host
- 1a) army, host
 - 1a1) host (of organised army)
 - 1a2) host (of angels)
 - 1a3) of sun, moon, and stars
 - 1a4) of whole creation
 - 1b) war, warfare, service, go out to war
 - 1c) service

07223 רִשְׁוֹן ri'shown *ree-shone* ' or רִשְׁוֹן ri'shon *ree-shone* ' from **07221**;

AV-first 129, former 26, former things 6, beginning 4, chief 3, before 3, old time 2, foremost 3, aforetime 1, misc 8; 185

adj

- 1) first, primary, former
- 1a) former (of time)
 - 1a1) ancestors
 - 1a2) former things
 - 1b) foremost (of location)
 - 1c) first (in time)
 - 1d) first, chief (in degree)

adv

- 2) first, before, formerly, at first

B - Barnes Suggests:

Thus saith the Lord This commences, as I suppose (see Analysis), the argument to prove that Yahweh is the only true God, and that the idols were vanity. The object is, to show to the Jews, that he who had made to them such promises of protection and deliverance was able to perform what he had pledged himself to do.

The King of Israel. {Isa 41:21 }

And his Redeemer. {Isa 43:1 }

The Lord of hosts. {Isa 1:9 }

I am the first. {See the notes at #Isa 41:4}

And I am the last In #Isa 41:4, this is expressed 'with the last'; in #Re 1:8, 'I am Alpha and Omega.' The sense is, that God existed before all things, and will exist forever.

And besides me there is no God.

This is repeatedly declared. {#De 4:35,39; to diffuse it abroad among the nations, was one of the leading reasons why he selected them as a special people, and separated them from the rest of mankind. Isa 43:10-12 } This great truth it was God's purpose to keep steadily before the minds of the Jews; and to keep it in the world, and ultimately to diffuse it abroad among the nations, was one of the leading reasons why he selected them as a special people, and separated them from the rest of mankind.

B - TEXTS Isaiah 44:6 -LXX

B - Isaiah 44:6 -LXXE

Isa 44:6 Thus saith God the King of Israel, and the God of hosts who delivered him; *{I}* I am the first, and I am hereafter: beside Me *there* is no God. *{I}* Re 1:17} (LXXE)

B - Isaiah 44:6 -LXX

Isa 44:6 οὕτως <3779> {ADV} λεγει <3004> ο <3588> {T-NSM} θεος <2316> {N-NSM} ο <3588> {T-NSM} βασιλευς <935> {N-NSM} του <3588> {T-GSM} ισραηλ <2474> {N-PRI} ο <3588> {T-NSM} ρυσαμενος <4506> {V-APP-NMS} αυτον <846> {P-ASM} θεος <2316> {N-NSM} σαβαωθ <4519> {HEB} εγω <1473> {P-INS} πρωτος <4413> {A-NSM-S} και <2532> {CONJ} εγω <1473> {P-INS} μετα <3326>

{PREP} ταυτα <3956> {A-NPN} πλην <4133> {ADV} εμου <1473> {P-IGS} ουκ <3756> {PRT-N} εστιν <1510> {V-PAI-3S} θεος <2316> {N-NSM}

B - GREEK WORD STUDY Isaiah 44:6 -LXX

846 αυτος autos *ow-tos'* from the particle au [perhaps akin to the base of [109](#) through the idea of a baffling wind] (backward); ; pron

AV-him 1952, his 1084, their 318, he 253, her 242, they 121, same 80, himself 58, misc 1679; 5787

1) himself, herself, themselves, itself

2) he, she, it

3) the same

935 βασιλευς basileus *bas-il-yooce'* probably from [939](#) (through the notion of a foundation of power); TDNT-1:576,97; n m

AV-king 82, King (of Jews) 21, King (God or Christ) 11, King (of Israel) 4; 118

1) leader of the people, prince, commander, lord of the land, king

1473 εγω ego *eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370

1) I, me, my

1510 εμι eimi the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + [1473](#) 74, am 55, it is I + [1473](#) 6, be 2, I was + [1473](#) 1, have been 1, not tr 7; 146

1) to be, to exist, to happen, to be present

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with [3588](#)) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + [4214](#) 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

3a) refers to the things of God

3b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

4a) God's representative or viceregent

4a1) of magistrates and judges

2474 Ισραηλ Israel *is-rah-ale'* of Hebrew origin [03478](#) **לְאִרְשִׁי**; TDNT-3:356,372; adj

AV-Israel 70; 70

Israel =" he shall be a prince of God"

1) the name given to the patriarch Jacob (and borne by him in addition to his former name)

2) the family or descendants of Israel, the nation of Israel

3) Christians, the Israel of God ([#Ga 6:16](#)), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

Carlson **IS JESUS GOD - WHAT SAITH THE SCRIPTURE** **The CFBC**
AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and
1; 9251

1) and, also, even, indeed, but

3004 λεγω lego *leg'-o* a root word; TDNT-4:69,505; v
AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343

1) to say, to speak

1a) affirm over, maintain

1b) to teach

1c) to exhort, advise, to command, direct

1d) to point out with words, intend, mean, mean to say

1e) to call by name, to call, name

1f) to speak out, speak of, mention

3326 μετα meta *met-ah'* a primary preposition (often used adverbially); TDNT-7:766,1102; prep
AV-with 345, after 88, among 5, hereafter + [5023](#) 4, afterward + [5023](#) 4, against 4, not tr 1, misc 32;
473

1) with, after, behind

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the
definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3756 ου ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ ouch *ookh* a
primary word, the absolute negative [cf [3361](#)] adverb; ; particle

AV-not 1210, no 147, cannot + [1410](#) 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

3779 ουτω houto *hoo'-to* or (before a vowel) ουτως houtos *hoo'-toce* from [3778](#); ; adv

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

3956 πας pas *pas* including all the forms of declension; TDNT-5:886,795; adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner
of 11, every man 11, no + [3756](#) 9, every thing 7, any 7, whatsoever 6, whosoever +
[3739](#) + [302](#) 3, always + [1223](#) 3, daily + [2250](#) 2, any thing 2, no + [3361](#) 2, not tr 7,
misc 26; 1243

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

++++

..." the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts --some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

4133 πλην plen *plane* from [4119](#); ; adv

AV-but 14, nevertheless 8, notwithstanding 4, but rather 2, except 1, than 1, save 1; 31

- 1) moreover, besides, but, nevertheless
- 2) besides, except, but

4413 πρωτος protos *pro'-tos* contracted superlative of [4253](#); TDNT-6:865,965; adj
AV-first 84, chief 9, first day 2, former 2, misc 7; 104

- 1) first in time or place
 - 1a) in any succession of things or persons
- 2) first in rank
 - 2a) influence, honour
 - 2b) chief
 - 2c) principal
- 3) first, at the first

4506 ρουμαι rhuomai *rho'-om-ah*eemiddle voice of an obsolete verb, akin to [4482](#) (through the idea of a current, cf [4511](#)); TDNT-6:998,988; v

AV-deliver 17, Deliverer 1; 18

- 1) to draw to one's self, to rescue, to deliver
- 2) the deliverer

4519 σαβαωθ sabaoth *sab-ah-owth'* of Hebrew origin [06635](#) צבאות in feminine plural; ; n indecl
AV-sabaoth 2; 2

- 1) "Lord of Sabaoth"
 - 1a) Lord of the armies of Israel, as those who are under the leadership and protection of Jehovah maintain his cause in war

B - A Selected Set Of N. T. Texts

The following are some of the stronger texts of Scripture defining the deity of Jesus The Messiah (The Christ). The set of grammatical and exegetical notes following the John 1:1-5 texts are necessary for the non Greek user to understand the argument.

B - John 01:01-05

B - TEXTS John 01:01-05

B - John 1:1-5 - Authorized Version 1769 (KJV)

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or, did not admit, or, receive}

B - John 1:1-5 - Wescott & Hort Greek Text

- 1 εν <1722> {PREP} αρχη <746> {N-DSF} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM} και <2532> {CONJ} ο <3588> {T-NSM} λογος <3056> {N-NSM} ην <1510> (5707) {V-IAI-3S} προς <4314> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM} και <2532> {CONJ} θεος <2316> {N-NSM} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM}
- 2 ουτος <3778> {D-NSM} ην <1510> (5707) {V-IAI-3S} εν <1722> {PREP} αρχη <746> {N-DSF} προς <4314> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM}
- 3 παντα <3956> {A-NPN} δι <1223> {PREP} αυτου <846> {P-GSM} εγενετο <1096> (5633) {V-2ADI-3S} και <2532> {CONJ} χωρις <5565> {ADV} αυτου <846> {P-GSM} εγενετο <1096> (5633) {V-2ADI-3S} ουδε <3761> {CONJ-N} εν <1520> {A-NSN} ο <3739> {R-NSN} γεγονεν <1096> (5754) {V-2RAI-3S}

- 4 εν <1722> {PREP} αυτω <846> {P-DSM} ζωη <2222> {N-NSF} ην <1510> (5707) {V-IAI-3S} και <2532> {CONJ} η <3588> {T-NSF} ζωη <2222> {N-NSF} ην <1510> (5707) {V-IAI-3S} το <3588> {T-NSN} φως <5457> {N-NSN} των <3588> {T-GPM} ανθρωπων <444> {N-GPM}
- 5 και <2532> {CONJ} το <3588> {T-NSN} φως <5457> {N-NSN} εν <1722> {PREP} τη <3588> {T-DSF} σκοτια <4653> {N-DSF} φαινει <5316> (5719) {V-PAI-3S} και <2532> {CONJ} η <3588> {T-NSF} σκοτια <4653> {N-NSF} αυτο <846> {P-ASN} ου <3756> {PRT-N} κατελαβεν <2638> (5627) {V-2AAI-3S}

B - John 01:01 - Byzantine Majority Greek Text

- 1 εν <1722> {PREP} αρχη <746> {N-DSF} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM} και <2532> {CONJ} ο <3588> {T-NSM} λογος <3056> {N-NSM} ην <1510> (5707) {V-IAI-3S} προς <4314> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM} και <2532> {CONJ} θεος <2316> {N-NSM} ην <1510> (5707) {V-IAI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM}
- 2 ουτος <3778> {D-NSM} ην <1510> (5707) {V-IAI-3S} εν <1722> {PREP} αρχη <746> {N-DSF} προς <4314> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM}
- 3 παντα <3956> {A-NPN} δι <1223> {PREP} αυτου <846> {P-GSM} εγενετο <1096> (5633) {V-2ADI-3S} και <2532> {CONJ} χωρις <5565> {ADV} αυτου <846> {P-GSM} εγενετο <1096> (5633) {V-2ADI-3S} ουδε <3761> {CONJ-N} εν <1520> {A-NSN} ο <3739> {R-NSN} γεγονεν <1096> (5754) {V-2RAI-3S}
- 4 εν <1722> {PREP} αυτω <846> {P-DSM} ζωη <2222> {N-NSF} ην <1510> (5707) {V-IAI-3S} και <2532> {CONJ} η <3588> {T-NSF} ζωη <2222> {N-NSF} ην <1510> (5707) {V-IAI-3S} το <3588> {T-NSN} φως <5457> {N-NSN} των <3588> {T-GPM} ανθρωπων <444> {N-GPM}
- 5 ¶ και <2532> {CONJ} το <3588> {T-NSN} φως <5457> {N-NSN} εν <1722> {PREP} τη <3588> {T-DSF} σκοτια <4653> {N-DSF} φαινει <5316> (5719) {V-PAI-3S} και <2532> {CONJ} η <3588> {T-NSF} σκοτια <4653> {N-NSF} αυτο <846> {P-ASN} ου <3756> {PRT-N} κατελαβεν <2638> (5627) {V-2AAI-3S}

746 αρχη arche *ar-khay* ' from **756**; TDNT-1:479,81; n f

AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing
 - 4a) of the corners of a sail
- 5) the first place, principality, rule, magistracy
 - 5a) of angels and demons

1510 ειμι eimi *i-mee* ' the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

- 1) to be, to exist, to happen, to be present

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

- 1) in, by, with etc.

2258 ην en *ane* imperfect Active Indicative of **1510**; ; v

AV-was 267, were 115, had been 12, had 11, taught + **1321** 4, stood + **2476** 4, misc 42, vr was 1; 457

- 1) I was, etc.

2316 θεος *theos theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity;

TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

3056 λογος *logos log'-os* from **3004**; TDNT-4:69,505; n m

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech
 - 1a) a word, uttered by a living voice, embodies a conception or idea
 - 1b) what someone has said
 - 1b1) a word
 - 1b2) the sayings of God
 - 1b3) decree, mandate or order
 - 1b4) of the moral precepts given by God
 - 1b5) Old Testament prophecy given by the prophets
 - 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
 - 1c) discourse
 - 1c1) the act of speaking, speech
 - 1c2) the faculty of speech, skill and practice in speaking
 - 1c3) a kind or style of speaking
 - 1c4) a continuous speaking discourse-instruction
 - 1d) doctrine, teaching
 - 1e) anything reported in speech; a narration, narrative
 - 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
 - 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
 - 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
 - 2b) account, i.e. regard, consideration
 - 2c) account, i.e. reckoning, score
 - 2d) account, i.e. answer or explanation in reference to judgment
 - 2e) relation, i.e. with whom as judge we stand in relation
 - 2e1) reason would
 - 2f) reason, cause, ground
- 3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone

forth conspicuously from His words and deeds. See Isa 44:6

++++

This term was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1. See Gill on "Joh 1:1".

3588 ο ho *ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

4314 προς *pros pros* a strengthened form of **4253**; TDNT-6:720,942; prep

AV-unto 340, to 203, with 43, for 25, against 24, among 20, at 11, not tr 6, misc 53, vr to 1; 726

1) to the advantage of

2) at, near, by

3) to, towards, with, with regard to

TVM: Imperfect **5775**, Active **5784**, Indicative **5791**, Count: 857

TVM: Imperfect **5775**, Active **5784**, Indicative **5791**, Count: 857

TVM: Imperfect **5775**, Not Stated **5799**, Indicative **5791**, Count: 533

TVM: Imperfect **5775**, Not Stated **5799**, Indicative **5791**, Count: 533

The Translation of John 01:01 needs to be done in detail, below, to indicate the status God's Word places on the Person of Jesus, the Word. As will be shown, a valid translation from Greek to English is critical to meet the challenge of the 21st Century heretical beliefs concerning the person of Jesus, the Son of God, the Christ (Messiah) of the Jews, the Almighty God, the Creator of the Heavens and the Earth. The following quote is taken from my text on Hermeneutics. See footnote, below.

“[PERSPECTIVE PRINCIPLES OF BIBLICAL INTERPRETATION]^a

They act as general guides for all interpretation. They have a superintending function and therefore are flexible principles.

The principle of the Priority of the Original Language - Test interpretations by the original language - Vine, Wuest, Robertson, Vincent, Leupold, Thirtle, Yates, Keil, Morgan, etc. I Tim 3:15; II Tim 3:15-17. Some people still place a premium on ignorance. An itinerant evangelist and Bible teacher (H.I.) stated in a book: *"Let no one convince the reader that he can understand the Bible better if he knows the Greek and Hebrew. Many tens of thousands have gone to heaven on the old King James Version and in almost every congregation is a fine old saint of God who could not tell a Greek character from a chicken track. If a person may like to study language, let him learn the Greek and Hebrew if he wishes, but to demand every young man, studying for the ministry, to waste his precious time in that way is a fearful mistake. Verily, if he were to put that much time on the English Bible he would be far more qualified as a true servant of the Lord"*¹⁷.

^a The Following is a quote from "Hermeneutics - An Antidote to 21st Century Cult And Mind Control Phenomena", N. Carlson, 2014 Create Space Publishers.

Could we conceive of a medical school saying to its doctors-to-be, "*Gentlemen, you may study the structure of the human body, its organs, circulatory and nervous systems if you wish.*" Or, how about giving an animal butcher a medical license to practice brain surgery! Would you be standing in line to get such a man to take out a malignant growth? Finally, Mike, one of my students, who had taken Greek as an undergraduate student felt that he understood the difference between the student who has taken Greek and the one who has learned Greek. "The student who has taken Greek **can quote the authorities**, while the student who has learned or who knows Greek **speaks with authority!**"

3.1.1 Positive

3.1.1.1 Build doctrine on the original language -

In Jn 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s). - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads: εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος (John 1:1). The AV reads: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

Note: The imperfect active indicative verb, ην^a > εμι: to be, used in this verse denotes a process going on without any indication as to beginning or completion of the process. The lack of the article^{18/148ff} (the) preceding "God" (θεος) in the translated phrase "and the Word was God" is required because of (at least) two very important rules of Greek syntax.

(1) In order to determine the subject of a Greek sentence or clause containing an equative (state of being) verb such as the English "is > to be", the following rules must be invoked in their listed priorities.^{19/46}

- i) If one of the two substantives is a proper name, then it is the subject.
- ii) If one of the two substantives has the article, then it is the subject.**
- iii) If one substantive is more definite, then it is the subject.
- iv) If one substantive has been previously mentioned, then it is the subject.
- v) If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the 2nd rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

(2) The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, (θεος: God,) which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last (λογος: Word,) in a sentence or clause. The rendering of the clause would thus be rendered: "*and the Word was God*". Where the double underline denotes the emphasis on who the Word was. It also expresses the character of the Word!

Finally, this sentence states that at the time of beginning, εν αρχη ην, the Word, ο λογος, already was in existence and was on a plain of equality (προς) with God^{20/110}. J"

^a The greater than sign ">" means the word to the left, "ην", is a derivative of the word to the right, "εμι". The colon, ":", after "εμι" is shorthand for "which has meaning(s)".

B - John 08:23-24

B - TEXTS John 8: 23-24

B - John 8: 23-24 - Authorized Version 1769 (KJV)

- 23 And he said unto them, Ye are from beneath; **I am from above**: ye are of this world; **I am not** of this world.
- 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am**, ye shall die in your sins.

B - John 8:23-24 - Byzantine Majority Greek Text

- 23 και <2532> ειπεν <3004> (5627) αυτοις <846> υμεις <4771> εκ <1537> των <3588> κατω <2736> εστε <1510> (5719) **εγω <1473> εκ <1537> των <3588> ανω <507> ειμι <1510> {V-PAI-1S} (5719)** υμεις <4771> εκ <1537> του <3588> κοσμου <2889> τουτου <3778> εστε <1510> (5719) **εγω <1473> ουκ <3756> ειμι <1510> {V-PAI-1S} (5719)** εκ <1537> του <3588> κοσμου <2889> τουτου <3778>
- 24 ειπον <3004> (5627) ουν <3767> υμιν <4771> οτι <3754> αποθανεισθε <599> (5695) εν <1722> ταις <3588> αμαρτιαις <266> υμων <4771> εαν <1437> γαρ <1063> μη <3361> πιστευσητε <4100> (5661) οτι <3754> **εγω <1473> ειμι <1510> {V-PAI-1S} (5719)** αποθανεισθε <599> (5695) εν <1722> ταις <3588> αμαρτιαις <266> υμων <4771>

B - John 08:56-59**B - TEXTS John 8:56-59****B - John 8:56-59 - Authorized Version 1769 (KJV)**

- Jo 8:56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.
- 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**.
- 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Note: They took up stones because if he were only a man, what he said in accordance with Ex 3:14 would be blasphemous.

B - John 8: 56-59 - Byzantine Majority Greek Text

- Jo 8:56 αβρααμ <11> {N-PRI} ο <3588> {T-NSM} πατηρ <3962> {N-NSM} υμων <4771> {P-2GP} ηγαλλιασατο <21> (5662) {V-ADI-3S} ινα <2443> {CONJ} ιδη <3708> (5632) {V-2AAS-3S} την <3588> {T-ASF} ημεραν <2250> {N-ASF} την <3588> {T-ASF} εμην <1699> {S-1SASF} και <2532> {CONJ} ειδεν <3708> (5627) {V-2AAI-3S} και <2532> {CONJ} εχαρη <5463> (5644) {V-2AOI-3S}
- 57 ειπον <3004> (5627) {V-2AAI-3P} ουν <3767> {CONJ} οι <3588> {T-NPM} ιουδαιοι <2453> {A-NPM} προς <4314> {PREP} αυτον <846> {P-ASM} πεντηκοντα <4004> {A-NUI} ετη <2094> {N-APN} ουπω <3768> {ADV-N} εχεις <2192> (5719) {V-PAI-2S} και <2532> {CONJ} αβρααμ <11> {N-PRI} εωρακας <3708> (5758) {V-RAI-2S-ATT}
- 58 ειπεν <3004> (5627) {V-2AAI-3S} αυτοις <846> {P-DPM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} αμην <281> {HEB} αμην <281> {HEB} λεγω <3004> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} πριν <4250> {ADV} αβρααμ <11> {N-PRI} γενεσθαι <1096> (5635) {V-2ADN} **εγω <1473> {P-1NS} ειμι <1510> (5719) {V-PAI-1S}**
- 59 ηραν <142> (5656) {V-AAI-3P} ουν <3767> {CONJ} λιθους <3037> {N-APM} ινα <2443> {CONJ} βαλωσιν <906> (5632) {V-2AAS-3P} επ <1909> {PREP} αυτον <846> {P-ASM} ιησους <2424> {N-NSM} δε <1161> {CONJ} εκρυβη <2928> (5648)

{V-2API-3S } και <2532> {CONJ } εξηλεθεν <1831> (5627) {V-2AAI-3S } εκ <1537> {PREP } του <3588> {T-GSN } ιερου <2411> {N-GSN } διελεθων <1330> (5631) {V-2AAP-NSM } δια <1223> {PREP } μεσου <3319> {A-GSN } αυτων <846> {P-GPM } και <2532> {CONJ } παρηγεν <3855> (5707) {V-IAI-3S } ουτως <3779> {ADV }

B - John 20:28-31

B - TEXTS John 20:28-31

B - John 20:28-31 - Authorized Version 1769 (KJV)

John 20:28 And Thomas answered and said unto him, **My Lord** and **my God**.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, **that ye might believe that Jesus is the Christ, the Son of God**; and **that believing ye might have life through his name**.

B - John 20:28 – 31 Byzantine Majority Greek Text

28 και <2532> {CONJ } απεκριθη <611> (5662) {V-ADI-3S } θωμας <2381> {N-NSM } και <2532> {CONJ } ειπεν <3004> (5627) {V-2AAI-3S } αυτω <846> {P-DSM } ο <3588> {T-NSM } κυριος <2962> {N-NSM } μου <1473> {P-IGS } και <2532> {CONJ } ο <3588> {T-NSM } θεος <2316> {N-NSM } μου <1473> {P-IGS }

29 λεγει <3004> (5719) {V-PAI-3S } αυτω <846> {P-DSM } ο <3588> {T-NSM } ιησους <2424> {N-NSM } οτι <3754> {CONJ } εωρακας <3708> (5758) {V-RAI-2S-ATT } με <1473> {P-1AS } πεπιστευκας <4100> (5758) {V-RAI-2S } μακαριοι <3107> {A-NPM } οι <3588> {T-NPM } μη <3361> {PRT-N } ιδοντες <3708> (5631) {V-2AAP-NPM } και <2532> {CONJ } πιστευσαντες <4100> (5660) {V-AAP-NPM }

30 πολλα <4183> {A-APN } μεν <3303> {PRT } ουν <3767> {CONJ } και <2532> {CONJ } αλλα <243> {A-APN } σημεια <4592> {N-APN } εποιησεν <4160> (5656) {V-AAI-3S } ο <3588> {T-NSM } ιησους <2424> {N-NSM } ενωπιον <1799> {ADV } των <3588> {T-GPM } μαθητων <3101> {N-GPM } αυτου <846> {P-GSM } α <3739> {R-NPN } ουκ <3756> {PRT-N } εστιν <1510> (5719) {V-PAI-3S } γεγραμμενα <1125> (5772) {V-RPP-NPN } εν <1722> {PREP } τω <3588> {T-DSN } βιβλιω <975> {N-DSN } τουτω <3778> {D-DSN }

31 ταυτα <3778> {D-NPN } δε <1161> {CONJ } γεγραπται <1125> (5769) {V-RPI-3S } ινα <2443> {CONJ } πιστευσητε <4100> (5661) {V-AAS-2P } οτι <3754> {CONJ } ιησους <2424> {N-NSM } εστιν <1510> (5719) {V-PAI-3S } ο <3588> {T-NSM } χριστος <5547> {N-NSM } ο <3588> {T-NSM } υιος <5207> {N-NSM } του <3588> {T-GSM } θεου <2316> {N-GSM } και <2532> {CONJ } ινα <2443> {CONJ } πιστευοντες <4100> (5723) {V-PAP-NPM } ζων <2222> {N-ASF } εχητε <2192> (5725) {V-PAS-2P } εν <1722> {PREP } τω <3588> {T-DSN } ονοματι <3686> {N-DSN } αυτου <846> {P-GSM }

Notice the article “Ο” before **κυριος** and **θεος** .

Notice also the purpose of this book! . . . **that believing ye might have life through His name**.

B - Acts 01:10-11

B - TEXTS Acts 01:10-11

B - Acts 01:10-11 - Authorized Version 1769 (KJV)

Acts 01:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **This same Jesus**, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

- 10 και <2532> {CONJ}ως <5613> {ADV} απενιζοντες <816> (5723) {V-PAP-NPM} ησαν <1510> (5707) {V-IAI-3P} εις <1519> {PREP} τον <3588> {T-ASM} ουρανον <3772> {N-ASM} πορευομενου <4198> (5740) {V-PNP-GSM} αυτου <846> {P-GSM} και <2532> {CONJ} ιδου <3708> (5640) {V-2AAM-2S} ανδρες <435> {N-NPM} δυο <1417> {N-NUI} παρειστηκεισαν <3936> (5715) {V-LAI-3P} αυτοις <846> {P-DPM} εν <1722> {PREP} εσθητι <2066> {N-DSF} λευκη <3022> {A-DSF}
- 11 οι <3739> {R-NPM} και <2532> {CONJ} ειπον <3004> (5627) {V-2AAI-3P} ανδρες <435> {N-VPM} γαλιλαιοι <1057> {N-VPM} τι <5101> {I-ASN} εστηκατε <2476> (5758) {V-RAI-2P} εμβλεποντες <1689> (5723) {V-PAP-NPM} εις <1519> {PREP} τον <3588> {T-ASM} ουρανον <3772> {N-ASM} ουτος <3778> {D-NSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} ο <3588> {T-NSM} αναληφθεις <353> (5685) {V-APP-NSM} αφ <575> {PREP} υμων <4771> {P-2GP} εις <1519> {PREP} τον <3588> {T-ASM} ουρανον <3772> {N-ASM} ουτως <3779> ελευσεται <2064> (5695) {V-FMI-3S} ον <3739> {R-ASM} τροπον <5158> {N-ASM} εθεασασθε <2300> (5662) {V-AMI-2P} αυτον <846> πορευομενον <4198> (5740) {V-PMP-ASM} εις <1519> {PREP} τον <3588> {T-ASM} ουρανον <3772> {N-ASM}

Note: Thomas had put his hands into his hands and side (and worshipped Him) John 20:28, above. He also had eaten with his disciples John 21:12-14. Also notice: He still refuses to call himself “a spirit” as those Arians proclaim.

Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

B - A GRAMMATICAL COMMENT FOR Titus 02:13, 1 John 05:20, and 2 Peter 01:01.

There are three verses that are often considered to illustrate the deity of Jesus. These are Titus 02:13, 2 Peter 01:01, and 1 John 5:20. These verses are examples of the rule of Granville Sharp.

“Granville Sharp Rule Of Greek Grammar”

When two substantives (Nouns, Pronouns, Participles) of the same case (Vocative, Nominative, Genitive, Ablative, Dative, Instrumental, Locative, or Accusative) are connected by the word Gk. και = and or even, and the first substantive is preceded by the article (The = Gk. ὁ, ἡ, τό.) having the same case as the two substantives, The two substantives refer to the same person or thing.”

B - Titus 02:13

B - TEXTS Titus 02:13

B - Titus 02:13 - Authorized Version 1769 (KJV)

- 13 **Looking for <4327> (5740) that blessed <3107> hope <1680>, and <2532> the glorious <1391> appearing <2015> of the great <3173> God <2316> and/even <2532> our <2257> Saviour <4990> Jesus <2424> Christ <5547>;** {glorious....: Gr. *The glorious appearing of the great God, even our Savior Jesus Christ*}

B - Titus 02:13 - Byzantine Majority Greek Text

- 13 προσδεχομενοι <4327> (5740) {V-PNP-NPM} την <3588> {T-ASF} μακαριαν <3107> {A-ASF} ελπιδα <1680> {N-ASF} και <2532> {CONJ} επιφανειαν <2015> {N-ASF} της <3588> {T-GSF} δοξης <1391> {N-GSF} του <3588> {T-GSM} μεγαλου <3173> {A-GSM} θεου <2316> {N-GSM} και <2532> {CONJ} σωτηρος <4990> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} (BYZ)

B - WORD STUDY Titus 02:13

1391 δόξα *doxa dox'-ah* from the base of **1380**; TDNT-2:233,178; n f
AV-glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168

- 1) opinion, judgment, view
- 2) opinion, estimate, whether good or bad concerning someone
 - 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory
- 3) splendour, brightness
 - 3a) of the moon, sun, stars
 - 3b) magnificence, excellence, preeminence, dignity, grace
 - 3c) majesty
 - 3c1) a thing belonging to God
 - 3c1a) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity
 - 3c2) a thing belonging to Christ
 - 3c2a) the kingly majesty of the Messiah
 - 3c2b) the absolutely perfect inward or personal excellency of Christ; the majesty
 - 3c3) of the angels
 - 3c3a) as apparent in their exterior brightness
 - 4) a most glorious condition, most exalted state
 - 4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 - 4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven

1473 εγώ *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my

1680 ἐλπίς *elpis el-pece'* from a primary *elpo* (to anticipate, usually with pleasure); TDNT-2:517,229; n f

AV-hope 53, faith 1; 54

- 1) expectation of evil, fear
- 2) expectation of good, hope
 - 2a) in the Christian sense
 - 2a1) joyful and confident expectation of eternal salvation
- 3) on hope, in hope, having hope
 - 3a) the author of hope, or he who is its foundation
 - 3b) the thing hoped for

2015 ἐπιφάνεια *epiphaneia ep-if-an'-i-ah* from **2016**; TDNT-9:7,1244; n f

AV-appearing 5, brightness 1; 6

- 1) an appearing, appearance

Often used of the glorious manifestation of the gods, and esp. of their advent to help; in the NT the advent of Christ, —not only that which has already taken place and by which his presence and power appear in the saving light he has shed upon mankind, but also that illustrious return from heaven to earth to occur in the future.

2257 ἡμῶν *hemon hay-mone'* genitive case plural of **1473**; ; pron

AV-our 313, us 82, we 12, not tr 1, misc 2; 410

- 1) our, we, us

2316 Θεός *theos theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

2424 Ἰησοῦς Iesous *ee-ay-sooce'* of Hebrew origin **03091** יֵשׁוּעַ; TDNT-3:284,360; n pr m
 AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus =" Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a
 cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and
 1; 9251

- 1) and, also, even, indeed, but

3107 μακάριος makarios *mak-ar'-ee-os* a prolonged form of the poetical makar (meaning the
 same); TDNT-4:362,548; adj

AV-blessed 44, happy 5, happier 1; 50

- 1) blessed, happy

3173 μέγας megas *meg'-as* including the prolonged forms, feminine *megale*, plural *megaloi*, etc., cf
 also **3176**, **3187**; TDNT-4:529,573; adj

AV-great 150, loud 33, misc 12; 195

- 1) great

- 1a) of the external form or sensible appearance of things (or of persons)

- 1a1) in particular, of space and its dimensions, as respects

- 1a1a) mass and weight: great

- 1a1b) compass and extent: large, spacious

- 1a1c) measure and height: long

- 1a1d) stature and age: great, old

- 1b) of number and quantity: numerous, large, abundant

- 1c) of age: the elder

- 1d) used of intensity and its degrees: with great effort, of the affections and emotions of the
 mind, of natural events powerfully affecting the senses: violent, mighty, strong

- 2) predicated of rank, as belonging to

- 2a) persons, eminent for ability, virtue, authority, power

- 2b) things esteemed highly for their importance: of great moment, of great weight, importance

- 2c) a thing to be highly esteemed for its excellence: excellent

- 3) splendid, prepared on a grand scale, stately

- 4) great things

- 4a) of God's preeminent blessings

- 4b) of things which overstep the province of a created being, proud (presumptuous) things, full

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

4327 προσδεχομαι *prosdechomai pros-dekh'-om-ahee* from **4314** and **1209**; TDNT-2:57,146; v

AV-look for 4, wait for 3, receive 3, waited for + **2258** 1, allow 1, take 1, accept 1; 14

1) to receive to one's self, to admit, to give access to one's self

1a) to admit one, receive one into intercourse and companionship

1b) to receive one (coming from some place)

1c) to accept (not to reject) a thing offered

2) to expect: the fulfilment of promises

4990 σωτηρ *soter so-tare'* from **4982**; TDNT-7:1003,1132; n m

AV-Saviour 24; 24

1) saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence

5547 Χριστος *Christos khris-tos'* from **5548**; TDNT-9:493,1322; a Proper Title or adj

AV-Christ 569; 569

Christ =" anointed"

1) Christ is the Messiah, the Son of God

2) anointed

TVM: Present **5774**, Middle or Passive Deponent **5790**, Participle **5796**,

B - 2 Peter 01:01

B - TEXTS 2 Peter 01:01

B - 2 Peter 01:01- Authorized Version 1769 (KJV)

1 Simon <4826> Peter <4074>, a servant <1401> and <2532> an apostle <652> of Jesus <2424> Christ <5547>, to them that have obtained <2975> (5631) like precious <2472> faith <4102> with us <2254> through <1722> the righteousness <1343> of God <2316> and/even <2532> our <2257> Saviour <4990> Jesus <2424> Christ <5547>: {*Simon: or, Symeon*} {*God...: Gr. of our God and Saviour*} (AV)

B - 2 Peter 01:01 - Byzantine Majority Greek Text

1 συμεων <4826> {N-PRI} πετρος <4074> {N-NSM} δουλός <1401> {N-NSM} και <2532> {CONJ} αποστολος <652> {N-NSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} τοις <3588> {T-DPM} ισοτιμον <2472> {A-ASF} ημιν <1473> {P-1DP} λαχουσιν <2975> (5631) {V-2AAP-DPM} πιστιν <4102> {N-ASF} εν <1722> {PREP} δικαιοσυνη <1343> {N-DSF} του <3588> {T-GSM} θεου <2316> {N-GSM} ημων <1473> {P-1GP} και <2532> {CONJ} σωτηρος <4990> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM}

652 αποστολος apostolos *ap-os'-tol-os* from **649**; TDNT-1:407,67; n m
AV-apostle 78, messenger 2, he that is sent 1; 81

- 1) a delegate, messenger, one sent forth with orders
 - 1a) specifically applied to the twelve apostles of Christ
 - 1b) in a broader sense applied to other eminent Christian teachers
 - 1b1) of Barnabas
 - 1b2) of Timothy and Silvanus
-

1343 δικαιοσυνη dikaiosune *dik-ah-yos-oo'-nay* from **1342**; TDNT-2:192,168; n f
AV-righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
 - 1a) the doctrine concerning the way in which man may attain a state approved of God
 - 1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting
 - 2) in a narrower sense, justice or the virtue which gives each his due
-

1401 δουλος doulos *doe'-los* from **1210**; TDNT-2:261,182; n
AV-servant 120, bond 6, bondman 1; 127

- 1) a slave, bondman, man of servile condition
 - 1a) a slave
 - 1b) metaph., one who gives himself up to another's will, those whose service is used by Christ in extending and advancing his cause among men
 - 1c) devoted to another to the disregard of one's own interests
 - 2) a servant, attendant
- For Synonyms see entry **5928**
-

1473 εγω ego *eg-o'* a primary pronoun of the first person I (only expressed when emphatic);
TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370
1) I, me, my

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2254 ημιν hemin *hay-meen'* dative case plural of **1473**; ; pron
AV-us 161, we 13, our 2, for us 1; 177

1) us, we, our

2257 ημων hemon *hay-mone'* genitive case plural of **1473**; ; pron
AV-our 313, us 82, we 12, not tr 1, misc 2; 410

1) our, we, us

2316 Θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity;
TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity

- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

2424 Ἰησους Iesous ee-ay-sooce' of Hebrew origin 03091 יֵשׁוּעַ; TDNT-3:284,360; {See TDNT 326} n pr m

AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus =" Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
 - 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 - 3) Joshua was the famous captain of the Israelites, Moses' successor (#Ac 7:45, Heb 4:8)
 - 4) Jesus, son of Eliezer, one of the ancestors of Christ (#Lu 3:29)
 - 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (#Col 4:11)
-

2472 ἰσοτιμος isotimos ee-sot'-ee-mos from **2470** and **5092**; TDNT-3:343,370; adj

AV-like precious 1; 1

- 1) equally precious
 - 2) equally honoured, to be esteemed equal to
-

2532 και kai kahee apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but
-

2975 λαγχανω lagchano lang-khan'-o a prolonged form of a primary verb, which is only used as an alternate in certain tenses; TDNT-4:1,495; v

AV-obtain 2, be (one's) lot 1, cast lots 1; 4

- 1) to obtain by lot
 - 1a) to receive by divine allotment, obtain
 - 2) to cast lots, determine by lot
-

3588 ο ho ho including the feminine η he hay, and the neuter το to to in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

4074 πετρος Petros pet'-ros apparently a primary word; TDNT-6:100,835; n pr m

AV-Peter 161, stone 1; 162

Peter =" a rock or a stone"

- 1) one of the twelve disciples of Jesus
-

4102 πιστις pistis pis'-tis from **3982**; TDNT-6:174,849; n f

AV-faith 239, assurance 1, believe + **1537** 1, belief 1, them that believe 1, fidelity 1; 244

- 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it
 - 1a) relating to God
 - 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and

bestower of eternal salvation through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God

1c) the religious beliefs of Christians

1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same

2) fidelity, faithfulness

2a) the character of one who can be relied on

4826 σουμεων Sumeon soom-eh-one' from the same as 4613 שמעון; ; n pr m

AV-Simeon 6, Simon Peter 1; 7

Simon =" harkening"

1) the second son of Jacob by Leah

2) one of Abraham's descendants

3) the one who took the infant Jesus in his arms in the temple

4) a teacher at the church of Antioch

5) the original name of Peter the apostle

4990 σωτηρ soter *so-tare'* from **4982**; TDNT-7:1003,1132; n m

AV-Saviour 24; 24

1) saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence

5547 Χριστος Christos *khris-tos'* from **5548**; TDNT-9:493,1322; a Proper Title or adj

AV-Christ 569; 569

Christ =" anointed"

1) Christ is the Messiah, the Son of God

2) anointed

TVM: Second Aorist **5780**, Active **5784**, Participle **5796**,

B - COMMENTARIES 2 Peter 01:01

B - Poole comments:

“Ver. 1.

A servant and an apostle; i.e. such a servant as is likewise an apostle. The former agrees to all gospel ministers generally, the latter is a title of a greater eminency; and so he intimates, that he wrote to them not merely as an ordinary minister, but in the authority of an apostle, an officer of the highest degree in the church.

Like precious faith; not in respect of the degree or strength of it, but in respect of the object, Christ, and the benefits that come by it, justification, sanctification, adoption, &c., in which respect the faith of the weakest believer is as precious as that of the strongest.

With us; either with us apostles, or with us Jewish Christians, born or inhabiting in Judea.

Through the righteousness of God; the Greek preposition which we render *through*, may likewise be rendered *with*, as 2Pe 1:5 Ac 7:38, *in the church*, that is, with the church; and so the sense is either:

1. Through the righteousness, i.e. truth and faithfulness, of Christ in his promises, whereof the faith of the saints was an effect: or:
2. Through the righteousness of Christ, as the meritorious cause of their faith: or:
3. With the righteousness of Christ imputed to them, and made theirs upon their believing. They had obtained like precious faith as the apostles themselves and others had, together with the

righteousness of Christ, an interest in which always accompanies faith, Ro 4:22.

And our Saviour Jesus Christ: there being but one article in the Greek, these words are to be understood conjunctly, the particle

and being but an explicative, and the sense is: Through the righteousness of our God, even our Saviour Jesus Christ, who is God: see the like, 2Pe 1:11 3:18 Joh 20:28 Tit 2:14. “

B - ATRWP comments with:

Simon Peter (σιμων πετρος). Aleph A K L P have σημεων as in #Ac 15:14, while B has σιμων. The two forms occur indifferently in I Macc. 2:3, 65 for the same man.

Servant and apostle (δουλος και αποστολος). Like #Ro 1:1; Tit 1:1.

To them that have obtained (τοις λαχουσιν). Dative plural articular participle second aorist active of λαγχανω, old verb, to obtain by lot (#Lu 1:9), here with the accusative (πιστιν) as in #Ac 1:17.

Like precious (ισοτιμον). Late compound adjective (ισος, equal, τιμη, honor, price), here only in N.T. But this adjective (Field) is used in two ways, according to the two ideas in τιμη (value, honor), either like in value or like in honor. This second idea is the usual one with ισοτιμος (inscriptions and papyri, Josephus, Lucian), while πολυτιμος has the notion of price like τιμη in #1:7,19; 2:4,6. The faith which they have obtained is like in honor and privilege with that of Peter or any of the apostles.

With us (ημιν). Associative-instrumental case after ισοτιμον. Equal to τη ημων (the faith of us).

In the righteousness (εν δικαιοσυνη). Definite because of the preposition εν and the following genitive even though anarthrous. The O.T. sense of δικαιοσυνη applied to God (#Ro 1:17) and here to Christ.

Of our God and Saviour Jesus Christ (του θεου ημων και σωτηρος ιησου χριστου). So the one article (του) with θεου and σωτηρος requires precisely as with του κυριου ημων και σωτηρος ιησου χριστου (of our **Lord and Saviour Jesus Christ**), **one person, not two**, in #1:11 as in #2:20; 3:2,18. So in #1Pe 1:3 we have ο θεος και πατηρ (the God and Father), one person, not two. The grammar is uniform and inevitable (Robertson, Grammar, p. 786), as even Schmiedel (Winer-Schmiedel, Grammatik, p. 158) admits: "**Grammar demands that one person be meant.**" Moulton (Prol., p. 84) cites papyri examples of like usage of θεος for the Roman emperors. See **the same idiom in #Tit 2:13**. The use of θεος by Peter as a predicate with Jesus Christ no more disproves the Petrine authorship of this Epistle than a like use in #Joh 1:1 disproves the Johannine authorship of the Fourth Gospel and the same use in #Tit 2:13 disproves the genuineness of Titus. Peter had heard Thomas call Jesus God (#Joh 20:28) and he himself had called him the Son of God (#Mt 16:16).

B - 1 John 05:20

B - TEXTS 1 John 05:20

B - 1 John 05:20 - Authorized Version 1769 (KJV)

20 And <1161> we know <1492> (5758) that <3754> **the Son <5207> of God** <2316> **is coming** <2240> (5719), and <2532> **hath given** <1325> (5758) **us** <2254> **an understanding** <1271>, **that** <2443> **we may know** <1097> (5725) **him that is true** <228>, and <2532> **we are** <2070> (5748) **in** <1722> **him that is true** <228>, **even in** <1722> **his** <846> **Son** <5207> **Jesus** <2424> **Christ** <5547>. **This** <3778> **is** <2076> (5748) **the true** <228> **God** <2316>, and <2532> **eternal** <166> **life** <2222>. (AV) Jesus Christ is the true God and eternal life!

20 οἶδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} ο <3588> {T-NSM} υἱος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ηκει <2240> (5719) {V-PAI-3S} και <2532> {CONJ} δεδωκεν <1325> (5758) {V-RAI-3S} ημιν <1473> {P-1DP} διανοιαν <1271> {N-ASF} ινα <2443> {CONJ} γνωσκωμεν <1097> (5725) {V-PAS-1P} τον <3588> {T-ASM} αληθινον <228> {A-ASM} και <2532> {CONJ} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} τω <3588> {T-DSM} αληθινω <228> {A-DSM} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM} αυτου <846> {P-GSM} ιησου <2424> {N-DSM} χριστω <5547> {N-DSM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αληθινος <228> {A-NSM} θεος <2316> {N-NSM} και <2532> {CONJ} ζωη <2222> {N-NSF} αιωνιος <166> {A-NSF}

B - WORD STUDY 1 John 05:20

166 αιωνιος aionios *ahee-o'-nee-os* from **165**; TDNT-1:208,31; adj
AV-eternal 42, everlasting 25, the world began + **5550** 2, since the world began + **5550** 1, for ever 1; 71

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

For Synonyms see entry **5801**

228 αληθινος alethinos *al-ay-thee-nos'* from **227**; TDNT-1:249,37; adj
AV-true 27; 27

- 1) that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name, real, true genuine
 - 1a) opposite to what is fictitious, counterfeit, imaginary, simulated or pretended
 - 1b) it contrasts realities with their semblances
 - 1c) opposite to what is imperfect defective, frail, uncertain
 - 2) true, veracious, sincere
-

846 αυτος autos *ow-tos'* from the particle au *perhaps akin to the base of 109 through the idea of a baffling wind* (backward); ; pron

AV-him 1952, his 1084, their 318, he 253, her 242, they 121, same 80, himself 58, misc 1679; 5787

- 1) himself, herself, themselves, itself
 - 2) he, she, it
 - 3) the same
-

1097 γνωσκω ginosko *ghin-ocē'-ko* a prolonged form of a primary verb; TDNT-1:689,119; v
AV-know 196, perceive 9, understand 8, misc 10; 223

- 1) to learn to know, come to know, get a knowledge of perceive, feel
 - 1a) to become known
- 2) to know, understand, perceive, have knowledge of
 - 2a) to understand
 - 2b) to know
- 3) Jewish idiom for sexual intercourse between a man and a woman
- 4) to become acquainted with, to know

For Synonyms see entry **5825**

1161 δε de *deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless

11, for 4, even 3, misc 10, not tr 300; 2870

1) but, moreover, and, etc.

1271 διανοια *dianoia dee-an'-oy-ah* from **1223** and **3563**; TDNT-4:963,636; n f
AV-mind 9, understanding 3, imagination 1; 13

1) the mind as a faculty of understanding, feeling, desiring

2) understanding

3) mind, i.e. spirit, way of thinking and feeling

4) thoughts, either good or bad

For Synonyms see entry **5917**

1325 διδωμι *didomi did'-o-mee* a prolonged form of a primary verb (which is used as an altern. in most of the tenses); TDNT-2:166,166; v

AV-give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25; 413

1) to give

2) to give something to someone

2a) of one's own accord to give one something, to his advantage

2a1) to bestow a gift

2b) to grant, give to one asking, let have

2c) to supply, furnish, necessary things

2d) to give over, deliver

2d1) to reach out, extend, present

2d2) of a writing

2d3) to give over to one's care, intrust, commit

2d3a) something to be administered

2d3b) to give or commit to some one something to be religiously observed

2e) to give what is due or obligatory, to pay: wages or reward

2f) to furnish, endue

3) to give

3a) to cause, profuse, give forth from one's self

3a1) to give, hand out lots

3b) to appoint to an office

3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them

3d) to give one to someone as his own

3d1) as an object of his saving care

3d2) to give one to someone, to follow him as a leader and master

3d3) to give one to someone to care for his interests

3d4) to give one to someone to whom he already belonged, to return

4) to grant or permit one

4a) to commission

For Synonyms see entry **5836**

1473 εγω *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370

1) I, me, my

1492 οίδα *eido i'-do* or *oida oida oy'-da* a root word; TDNT-5:116, 673; v

AV-know 281, cannot tell + **3756** 8, know how 7, wist 6, misc 19, see 314, behold 17, look 6, perceive 5, vr see 3, vr know 1; 667

1) to see

1a) to perceive with the eyes

1b) to perceive by any of the senses

1c) to perceive, notice, discern, discover

- 1d) to see
 1d1) i.e. to turn the eyes, the mind, the attention to anything
 1d2) to pay attention, observe
 1d3) to see about something 1d31) i.e. to ascertain what must be done about it
 1d4) to inspect, examine
 1d5) to look at, behold
 1e) to experience any state or condition
 1f) to see i.e. have an interview with, to visit
 2) to know
 2a) to know of anything
 2b) to know, i.e. get knowledge of, understand, perceive
 2b1) of any fact
 2b2) the force and meaning of something which has definite meaning
 2b3) to know how, to be skilled in
 2c) to have regard for one, cherish, pay attention to (1Th 5:12)
 For Synonyms see entry **5825**
-

1510 εἶμι *eimi i-mee* 'the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v
 AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146
 1) to be, to exist, to happen, to be present

1722 ἐν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep
 AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
 1) in, by, with etc.

2070 εσμεν *esmen es-men* 'from **1510**; ; v
 AV-are 49, have hope + **1679** 1, was 1, be 1, have our being 1; 53
 1) first person plural of "to be"

2076 ἐστὶ(v) *esti(n) es-tee(n)* 'third person singular present indicative of **1510**; ; v
 AV-is 744, are 51, was 29, be 25, have 11, not tr 15, misc 25, vr is 1; 900
 1) third person singular of "to be"
 Used in phrase <**3739**> <**2076**> (**5748**) in:
 Mr 3:17 7:11,34 12:42 15:15 Eph 6:17 Col 1:24 Heb 7:2 Re 21:8,17
 These are listed under number **3603**.

2222 ζῶη *zoe dzo-ay* 'from **2198**; TDNT-2:832,290; n f
 AV-life 133, lifetime 1; 134
 1) life
 1a) the state of one who is possessed of vitality or is animate
 1b) every living soul
 2) life
 2a) of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature
 2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

For Synonyms see entry **5821**

2240 ἦκω *heko hay'-ko* a primary verb; TDNT-2:926,306; v
 AV-come 27; 27
 1) to have come, have arrived, be present

2) metaph.

- 2a) to come to one, i.e. to seek an intimacy with one, become his follower: to come upon one (unexpectedly)
- 2b) to come upon one, of things endured

2254 ημιν *hemin hay-meen'* dative case plural of **1473**; ; pron
AV-us 161, we 13, our 2, for us 1; 177

1) us, we, our

2316 Θεος *theos theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity;
TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

2424 Ιησους *Iesous ee-ay-sooce'* of Hebrew origin 03091 יֵשׁוּעַ; TDNT-3:284,360; {See TDNT
326} n pr m

AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus =" Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)

2443 ινα *hina hin'-ah* probably from the same as the former part of **1438** (through the
demonstrative idea, cf **3588**); TDNT-3:323,366; conj

AV-that 486, to 76, misc 8; 570

1) that, in order that, so that

2532 και *kai kahee* apparently, a primary particle, having a copulative and sometimes also a
cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and
1; 9251

1) and, also, even, indeed, but

3588 ο *ho ho* including the feminine η *he hay*, and the neuter το *to to* in all their inflections, the
definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3754 οτι *hoti hot'-ee* neuter of **3748** as conjunction; demonstr. that (sometimes redundant); ; conj
AV-that 612, for 264, because 173, how that 21, how 11, misc 212; 1293

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356
1) this, these, etc.

5207 υιος huios *hwee-os'* apparently a primary word; TDNT-8:334,1206; n m AV-son(s) 85, Son of Man + **444** 87 (TDNT-8:400, 1210), Son of God + **2316** 49, child(ren) 49, Son 42, his Son + **848** 21, Son of David + **1138** 15 (TDNT-8:478, 1210), my beloved Son + **27** + **3350** 7, thy Son + **4575** 5, only begotten Son + **3339** 3, his (David's) son + **846** 3, firstborn son + **4316** 2, misc 14; 382

- 1) a son
 - 1a) rarely used for the young of animals
 - 1b) generally used of the offspring of men
 - 1c) in a restricted sense, the male offspring (one born by a father and of a mother)
 - 1d) in a wider sense, a descendant, one of the posterity of any one,
 - 1d1) the children of Israel
 - 1d2) sons of Abraham 1e)) used to describe one who depends on another or is his follower
 - 1e) a pupil
- 2) son of man
 - 2a) term describing man, carrying the connotation of weakness and mortality
 - 2b) son of man, symbolically denotes the fifth kingdom in Da 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.
 - 2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.
- 3) son of God
 - 3a) used to describe Adam (Lu 3:38)
 - 3b) used to describe those who are born again (Lu 20:36) and of angels and of Jesus Christ
 - 3c) of those whom God esteems as sons, whom he loves, protects and benefits above others
 - 3c1) in the OT used of the Jews
 - 3c2) in the NT of Christians
 - 3c3) those whose character God, as a loving father, shapes by chastisements (Heb 12:5-8)
 - 3d) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Ro 8:14, Ga 3:26), and hereafter in the blessedness and of the life eternal will openly wear this dignity of the sons glory of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

For Synonyms see entry **5868** & **5943**

5547 Χριστος Christos *khris-tos'* from **5548**; TDNT-9:493,1322; a Proper Title or adj AV-Christ 569; 569
Christ =" anointed"
1) Christ is the Messiah, the Son of God
2) anointed

TVM: Present **5774**, Active **5784**, Indicative **5791**,

TVM: Present 5774, Active 5784, Subjunctive 5792,

TVM: Present 5774, Not Stated 5799, Indicative 5791,

TVM: Perfect 5778, Active 5784, Indicative 5791,

B - COMMENTARIES 1 John 05:20 -

B - (Barnes) Notes:

Verse 20. *And we know that the Son of God is come.* We know this by the evidence that John had referred to in this epistle, 1Jo 1:1-4; 1Jo 5:6-8.

And hath given us an understanding. Not an "understanding" considered as a faculty of the mind, for religion gives us no new faculties; but he has so instructed us that we do understand the great truths referred to. **See Barnes "Lu 24:45"**. All the *correct* knowledge which we have of God and his government, is to be traced directly or indirectly to the great Prophet whom God has sent into the world, Joh 1:4,18 8:12; Joh 9:5 Heb 1:1-3 Mt 11:27.

That we may know him that is true. That is, the true God. **See Barnes "Joh 17:3"**.

And we are in him that is true. That is, we are united to him; we belong to him; we are his friends. This idea is often expressed in the Scriptures by being "*in him*." It denotes a most intimate union, as if we were one with him or were a *part* of him—as the branch is in the vine, Joh 15:4,6. The Greek construction is the same as that applied to "the wicked one," 1Jo 5:19, (Greek.)

*This is the true God.** There has been much difference of opinion in regard to this important passage; whether it refers to the Lord Jesus Christ, the immediate antecedent, or to a more remote antecedent—referring to God, as such. The question is of importance in its bearing on the doctrine of the divinity of the Saviour; for if it refers to him, it furnishes an unequivocal declaration that he is Divine. The question is, whether John *meant* that it should be referred to him? Without going into an extended examination of the passage, the following considerations seem to me to make it morally certain that by the phrase "this is the true God," etc., he did refer to the Lord Jesus Christ.

(1.) The grammatical construction favours it. Christ is the immediate antecedent of the pronoun *this*—Greek. This would be regarded as the obvious and certain construction so far as the grammar is concerned, unless there were something in the thing affirmed which led us to seek some more remote and less obvious antecedent. No doubt would have been ever entertained on this point, if it had not been for the reluctance to admit that the Lord Jesus *is* the true God. If the assertion had been that "*this is the true Messiah*;" or that "*this is the Son of God*;" or that "*this is he who was born of the Virgin Mary*," there would have been no difficulty in the construction. I admit that this argument is not absolutely decisive; for cases do occur where a pronoun refers, not to the immediate antecedent, but to one more remote; but cases of that kind depend on the ground of necessity, and can be applied only when it would be a clear violation of the sense of the author to refer it to the immediate antecedent.

(2.) This construction seems to be demanded by the adjunct which John has assigned to the phrase "the true God"—"ETERNAL LIFE." This is an expression which John would he likely to apply to the Lord Jesus, considered as *life*, and *the source of life*, and not to God as such. "How familiar is this language with John, as applied to Christ! 'In him (i.e. Christ) was Life, and the LIFE was the light of men—giving LIFE to the world—the bread of LIFE.—my words are spirit and LIFE—I am the way, and the truth, and the LIFE. This LIFE (Christ) was manifested, and we have *seen* it, and do testify to you, and declare the ETERNAL LIFE which was with the Father, and was manifested to us,' 1Jo 1:2."—Prof. Stuart's Letters to Dr. Channing,

p. 83. There is no instance in the writings of John, in which the appellation *LIFE*, and *eternal Life*, is bestowed upon the Father, to designate him as the author of spiritual and eternal life; and as this occurs so frequently in John's writings as applied to Christ, the laws of exegesis require that both the phrase "the true God," and "eternal life," should be applied to him.

(3.) If it refers to God as such, or to the word "true"—Greek—it would be mere tautology, or a mere truism. The rendering would then be, "That we may know the *true God*, and we are in the *true God*:"

this *is* the true God, and eternal life." Can we believe that an inspired man would affirm gravely, and with so much solemnity, and as if it were a truth of so much magnitude, that the true God *is* the true God?

(4.) This interpretation accords with what we are sure John would affirm respecting the Lord Jesus Christ. Can there be any doubt that he who said, "In the beginning was the Word, and the Word was with God, and the Word was God;" that he who said "all things were made by him, and without him was not anything made that was made;" that he who recorded the declaration of the Saviour, "I and my Father are one," and the declaration of Thomas, "my Lord and my God," would apply to him the appellation the *true God*!

(5.) If John did *not* mean to affirm this, he has made use of an expression which was liable to be misunderstood, and which, as facts have shown, would be misconstrued by the great portion of those who might read what he had written; and, moreover, an expression that would lead to the *very* sin against which he endeavours to guard in the next verse—the sin of substituting a creature in the place of God, and rendering to another the honour due to him. The language which he uses is just such as, according to its natural interpretation, would lead men to worship one as the true God who is not the true God, unless the Lord Jesus be Divine. For these reasons, it seems to me that the fair interpretation of this passage demands that it should be understood as referring to the Lord Jesus Christ. If so, it is a direct assertion of his divinity, for there could be no higher proof of it than to affirm that he is the true God.

And eternal life. Having "life in himself," (Joh 5:26,) and the source and fountain of life to the soul. No more frequent appellation, perhaps, is given to the Saviour by John, than that he is life, and the source of life. Comp. Joh 1:4 5:26,40 10:10 6:33,35,48,51,53,63; Joh 11:25 14:6 20:31 1Jo 1:1,2 5:12.

* Many MSS. here insert the word *God*—"the true God"—'Greek, this is also found in the Vulgate, Coptic, Æthiopic, and Arabic versions, and in the Complutensian edition of the New Testament. The reading, however, is not so well sustained as to be adopted by Griesbach, Tittman, or Hahn. That it may be a genuine reading is indeed possible, but the evidence is against it. Lucke supposes that it is genuine, and endeavours to account for the manner in which it was omitted in the MSS. —

Commentary, p. 349.

{a} "understanding" Lu 24:45

{b} "This" Isa 9:6

B - (JFB) Says:

20. Summary of our Christian privileges.

is come—*is present, having come.* "HE IS HERE—all is full of Him—His incarnation, work, and abiding presence, is to us a living fact" ALFORD.

given us an understanding—Christ's, office is to give the inner spiritual understanding to discern the things of God.

that we may know—Some oldest manuscripts read, "(so) that *we know.*"

him that is true—God, as opposed to every kind of *idol* or false god (1Jo 5:21). Jesus, by virtue of His oneness with God, is also "He that is true" (Re 3:7).

even—"we are in the true" God, *by virtue of being* "in His Son Jesus Christ."

This is the true God—"This Jesus Christ (the last-named Person) is the true God" (identifying Him thus with the Father in His attribute, "the only true God," Joh 17:3, primarily attributed to the Father).

and eternal life—predicated of the Son of God; ALFORD wrongly says, He was *the life*, but not *eternal life*. The Father is indeed *eternal life* as its source, but the Son also is that *eternal life manifested*, as the very passage (1Jo 1:2) which ALFORD quotes, proves against him. Compare also 1Jo 5:11,13. Plainly it is as the *Mediator of ETERNAL LIFE to us* that Christ is here contemplated. The *Greek* is, "The true God and eternal life is this" Jesus Christ, that is, In believing in Him we believe in the true God, and have eternal life. The Son is called "He that is TRUE," Re 3:7, as here. This naturally prepares the way for warning against *false* gods (1Jo 5:21). Jesus Christ is the only "express image of God's person" which is sanctioned, the only true visible manifestation of God. All other representations of God are forbidden as *idols*. Thus the Epistle closes as it began (1Jo 1:1,2).

B - (RWP) Comments:

Is come (ηκει). Present active indicative, but the root has a perfect sense, "has come." See *εξηλθον και ηκω* in #Joh 8:42.

An understanding (διανοιαν). Here alone in John's writings, but in Paul (#Eph 4:18) and Peter (#1Pe 1:13). John does not use *γνωσις* (knowledge) and *νους* (mind) only in #Re 13:18; 17:9.

That we know (ινα γνωσκομεν). Result clause with *ινα* and the present active indicative, as is common with *ινα* and the future indicative (#Joh 7:3). It is possible that here *ο* was pronounced *ω* as a subjunctive, but many old MSS. have *ινα γνωσκουσιν* (plainly indicative) in #Joh 17:3, and in many other places in the N.T. the present indicative with *ινα* occurs as a variant reading as in #Joh 5:20.

Him that is true (τον αληθινον). That is, God. Cf. #1:8.

In him that is true (εν τω αληθινω). In God in contrast with the world "in the evil one" (verse #19). See #Joh 17:3.

Even in his Son Jesus Christ (εν τωι υιω αυτου ιησου χριστω). The *αυτου* refers clearly to *εν τω αληθινω* (God). Hence this clause is not in apposition with the preceding, but an explanation as to how we are "in the True One" by being "in his Son Jesus Christ."

This (ουτος). Grammatically *ουτος* may refer to Jesus Christ or to "the True One." It is a bit tautological to refer it to God, but that is probably correct, God in Christ, at any rate. God is eternal life (#Joh 5:26) and he gives it to us through Christ.

(Vincent_NTWordStudies) adds:

20. AN UNDERSTANDING (*διανοιαν*). Only here in John's writings. The faculty of understanding. see on "Luke 1:51". Westcott remarks that nouns which express intellectual powers are rare in the writings of John.

WE MAY KNOW (*γνωσκομεν*). Apprehend progressively. Compare #Joh 17:3.

HIM THAT IS TRUE (*τον αληθινον*). Compare #Re 3:7,14 6:10. On true, see on "John 1:9". "God very strangely condescends indeed in making things plain to me, actually assuming for the time the form of a man, that I at my poor level may better see Him. This is my opportunity to know Him. This incarnation is God making Himself accessible to human thought God opening to man the possibility of correspondence through Jesus Christ. And this correspondence and this environment are those I seek. He Himself assures me, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Do I not now discern the deeper meaning in Jesus Christ whom Thou hast sent? Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, 'The Son of God is come, and hath given us an understanding, that we might know Him that is true?'" (Drummond, "Natural Law in the Spiritual World"). This. God the Father. Many, however, refer it to the Son. Eternal life. see on "1Jo 1:2".

The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.

B - 2 John 01:07**B - TEXTS 2 John 01:07****B - 2 John 01:07 - Authorized Version 1769 (KJV)**

2 John 01:07 For many deceivers are entered into the world, who confess not that Jesus Christ [is coming in the flesh](#). This is a deceiver and an antichrist.

08 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. {wrought: or, gained, some copies read, ye have gained, but that ye, etc.}

09 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

2 John 01:07 - Byzantine Majority Greek Text

2 John 01:07 οτι {CONJ} πολλοι {A-NPM} πλανοι {A-NPM} εισηλθον {V-2AAI-3P} εις {PREP} τον {T-ASM} κοσμον {N-ASM} οι {T-NPM} μη {PRT-N} ομολογουντες {V-PAP-NPM} ιησουν {N-ASM} χριστον {N-ASM} ερχομενον {V-PNP-ASM} εν {PREP} σαρκι {N-DSF} ουτος {D-NSM} εστιν {V-PAI-3S} ο {T-NSM} πλανος {A-NSM} και {CONJ} ο {T-NSM} αντιχριστος {N-NSM}

Note: The participle (ερχομενον) in verse 20, is better translated as “is coming” in flesh (σαρκι) as the angels promised in Acts 1:10-11. A.T. Robertson also translates “ερχομενον”, a PMPtcpl > ερχομαι, as a futuristic present participle (Note: He’s on His way). ATR also indicates this is “treating the incarnation as a continuing fact which the Docetic Gnostics flatly denied”. Note the following quote: (Herm. NEC)”

B - The Gnostic Doctrine of a Physical Resurrection

The Gnostic doctrine of a physical resurrection or of personal immortality, was impossible due to the inherent evil of matter. Their concept was the freedom of the soul to be re-united with the Pleroma (the fullness of the Divine being). Characteristically, redemption was possible for only a limited number of chosen spirits - sort of a caricature of the Christian doctrine of election. Early Gnostics recognized only two classes of men: 1, spiritual; 2, an inferior class variously referred to as psychikos, choixos (earthly- made of dust), or hylikos.” Later Gnostic schools allowed for three types of individuals:

1. Spiritual - pneumatikos - those having gnosis
2. Soulsh - psychikos (of or belonging to matter, material) - ordinary Christians having only pistis - πιστις (faith)
3. Material - hylikos - the inferior class, paying attention only to evil material things - non-redeemable.

Many sects have held the theory of Arius, Bishop of Alexandria (Arians), died in 336 A.D.. Incidentally, Alexandria was the lead city in promulgating allegorism as THE only valid method of Biblical interpretation. These views were condemned as a major heresy by the whole council of Nicea in 325 A.D.. Not only are the sects listed above propounding this error, but this teaching has crept into formerly conservative seminaries: “especially Professor Murray Harris^{21/62ff} or Millard Erikson of Southwestern Theological Seminary - Fort Worth, Texas, Bruce Demarest of the Denver Conservative Baptist Seminary, Roger Nicole of the Reformed Theological Seminary - Orlando, Florida^{22/63} or finally possibly that of J. I. Packer^{23/64-65}.” To get the endnotes shown above please see Endnotes contained in “Hermeneutics - An Antidote To 21st Century Cult Phenomena”, N. Carlson, 2014 Create Space Publishers.

C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

B - A SHORT SUMMARY FROM THE REVELATION OF JESUS CHRIST

B - Rev 01:08

B - TEXTS Rev 01:08

B - Rev 1:8 - Authorized Version 1769 (KJV)

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, **which is**, and which **was**, and which **is to come**, **the Almighty**.

B - Rev 01:08 - Byzantine Majority Greek Text

B – Table Of Comparison Showing The Deity Of Jesus Our LORD	
The Encapsulating Verse	The Biblical Comparisons
Rev 1:8 εγω {P-1NS} ειμι {V-PAI-1S}	Jo 8:24, 58 . . εγω {P-1NS} ειμι {V-PAI-1S}
το {T-NNS} αλφα {N-LI} και {CONJ} το {T-NNS} ω {N-LI}	Is 44:6 with Rev 22:13. See below. ^a
λεγει {V-PAI-3S} κυριος {N-NMS}	In LXX 6156 times translates יהוה (Hatch & Redpath)
ο {T-NMS} θεος {N-NMS}	Jo 20:28 . . . ο {T-NMS} θεος {N-NMS}
ο {T-NMS} ων {V-PAP-NMS}	LXX Ex 3:14 . . . ο {T-NMS} ων {V-PAP-NMS} παντοκρατορος
και {CONJ} ο {T-NMS} ην {V-IAI-3S}	Jo 1:1 . . ην {V-IAI-3S}, . ην {V-IAI-3S}, . ην {V-IAI-3S}. Jo 1:2 . . ην {V-IAI-3S}
και {CONJ} ο {T-NMS} ερχομενος {V-P(futuristic)AP-NMS}	2 Jo 7 . . . ερχομενον {V-P(futuristic)AP-AMS} See also 1 Jo 5:20 . . οιδαμεν <1492> (5758) δε <1161> οτι <3754> ο <3588> υιος <5207> του <3588> θεου <2316> ηκει <2240> {V-PAI-3S} [<i>is coming</i> – He’s on His way in flesh to appear like he left when He ascended to heaven; Acts 1:1-11.
ο {T-NMS} παντοκρατωρ {N-NMS}	Job 5:17 . . Heb. 07706 יהוה Shadday The Almighty. LXX παντοκρατορος {N-GMS}

B - Rev 22:12-13**B - TEXTS Rev 22:12-13****B - Rev 22:12-13 - Authorized Version 1769 (KJV)**

Rev 22:12 **And, behold, I come quickly;** and my reward *is* with me, to give every man according as his work shall be.

13 *I am Alpha and Omega, the beginning and the end, the first and the last.*

B -Rev 22:12-13 - Byzantine Majority Greek Text

- 12 **ιδου {V-2AAM-2S} ερχομαι {V-2AAM-2S} ταχυ {ADV} και {CONJ} ο {T-NMS} μισθος {N-NMS} μου {P-1GS} μετ {PREP} εμου {P-1GS} αποδουναι {V-2AAN} εκαστω {A-DSM} ως {ADV} το {T-NNS} εργον {N-NNS} εσται {V-FXI-3S} αυτου {P-GMS}**
- 13 εγω {P-1NS} το {T-NNS} αλφα {N-LI} και {CONJ} το {T-NNS} ω {N-LI} **ο {T-NMS} πρωτος {A-NMS} και {CONJ} ο {T-NMS} εσχατος {A-NMS} η {T-NFS} αρχη {N-NFS} και {CONJ} το {T-NNS} τελος {N-NNS}**

Notice in many of these verses the eschatological emphasis by John even quoting The Son of God, Jesus Himself.

Biblical Prophecy is often introduced by the English word “Behold”, Heb. 02009 הִנֵּה hinneh. Gen 1:29, 6:17, 16:11, etc. . . Isa 7:14, 8:7, 8:13, Grk. 2400 **ιδου** Mat 1:20, 21, 2:1 . . . Rev 22:12.

^a See earlier in this appendix for a detailed look at the Hebrew and Greek (LXX) used in Is 44:6.

- ¹ From Jamieson Fausset and Brown: Is 8:19. Seek unto — Consult in your national difficulties. them ... familiar spirits — necromancers, spirit charmers. So Saul, when he had forsaken God (#1Sa 28:7, etc.), consulted the witch of En-dor in his difficulties. These follow in the wake of idolatry, which prevailed under Ahaz (#2Ki 16:3,4,10). He copied the soothsaying as he did the idolatrous "altar" of Damascus (compare #Le 20:6, which forbids it, #Isa 19:3).
- wizards — men claiming supernatural knowledge; from the old English, "to wit," that is, know.
- peep — rather "chirp faintly," as young birds do; this sound was generally ascribed to departed spirits; by ventriloquism the soothsayers caused a low sound to proceed as from a grave, or dead person. Hence the Septuagint renders the Hebrew for "necromancers" here "ventriloquists" (compare #Isa 29:4).
- mutter — moan.
- should not, etc. — The answer which Isaiah recommends to be given to those advising to have recourse to necromancers.
- for the living, etc. — "should one, for the safety of the living, seek unto (consult) the dead?" [GESENIUS]. LOWTH renders it, "In place of (consulting) the living, should one consult the dead?"
- ² N. Carlson, *The Bible Codes*, 2012, Self-published, Appendix J - What About Christ's Second Coming(s), Radmacher, Ellisen, Dombrowski, Carlson.
- ³ N. Carlson, "AS IT WAS IN THE DAYS OF NOAH" - A MODERN COSMIC DRAMA, IN 3 ACTS. - A Look At The Past, Present, And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.
- ⁴ Manly P. Hall, *The Secret Destiny of America*, The Philosophical Research Society, Inc., L.A. Ca.
- ⁵ Albert Pike, MORALS AND DOGMA, "Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Hanoch and Trismegistus. Moses purified and re-veiled them, for that is the meaning of the word *reveal*. He covered them with a new veil, when he made of the Holy Kabalah the exclusive heritage of the people of Israel."
- ⁶ Manly P. Hall, *Lectures on Ancient Philosophy*, The Philosophical Research Society, Inc., L.A. Ca., 1984.
- ⁷ N. Carlson, *Hermeneutics, An Antidote To 21st Century Cult And Mind Control Phenomena*, Appendix I – Introductory Remarks on I John, 2014 Create Space publishers.
- ⁸ James Wardner, *Unholy Alliances*, 1996.
- ⁹ Paul Fisher, *Behind the Lodge Door*, Tan Books, Rockford Ill. 1994, pg. 244.
- ¹⁰ N. Carlson, "AS IT WAS IN THE DAYS OF NOAH" - A Modern Cosmic Drama, In 3 Acts, Appendix A – Everything you didn't want to know about the New Age, Appendix H – A New Age Theologian Bary Downing and Appendix J – Everything You Didn't Want To Know About The Age Of Aquarius But Didn't Ask.
- ¹¹ C. William Smith, "God's Plan in America," *The New Age Magazine*, September 1950, volume LVIII, No. 9, pg. 531.
- ¹² N. Carlson, *All The Conditional Sentences (Clauses) In The Greek New Testament*, © 2014, Create Space Publishers 524 pp.
- ¹³ Hamartiology (Greek: ἀμαρτία, hamartia, "missing the mark," "sin," + -λογία, -logia) is the branch of theology which studies sin. Substantial branches of hamartiological understanding subscribe to the doctrine of original sin, Jer 17:9, and which the Apostle Paul espoused in Romans 5:12-19, 7:1-8:21, and which was popularized in the West and developed into a notion of "hereditary guilt" by Augustine of Hippo. The North African bishop taught that God holds all the descendants of Adam and Eve accountable for Adam's sin of rebellion, and as such all people deserve God's wrath and condemnation apart from any actual sins they personally commit. The Only solution to man's dilemma is Salvation by The Grace of God through the operation of faith in what God promised, e.g., Gen 3:15, with Heb 11:1-12:2. The doctrine of hamartiology and it's remedy, salvation by the Grace of God through Faith, has been criticized by heretics ever since the 'primitive church'. These criticisms have been categorized into two main concepts.
- A) The Pelagians.**
- In contradistinction, a view sometimes ascribed to the heretic Pelagius, who like modern day Mormons and many other Cultists, state that humans enter life as moral tabula rasae and responsible for their own moral nature. The Fall that occurred when Adam and Eve disobeyed God, according to Pelagianism, **affected humankind only minimally as it established a negative moral precedent**. Few contemporary theologians (especially thinkers in Augustinian traditions) and no orthodox theologians, however, continue to hold this hamartiological viewpoint. Pelagius' View of Sin
- Pelagius rejected the doctrines of original sin, substitutionary atonement, and justification by faith. Pelagius emphasized unconditional free will and the ability to better oneself spiritually without grace. This was in direct contrast to Augustine, who believed that humanity was completely helpless in Adam's sin and in desperate need of grace. Specifically, Pelagius took issue with Augustine's prayer in his Confessions, which asked God to grant humans grace to act in accordance with his divine commands: "Grant what you command and command what you will." (Confessions, X. 40). **Pelagius taught that one could live a sinless life and merit heaven**. Pelagius rejected the teaching of "original sin," the results of the Fall upon humanity. **According to him, Adam's sin in no way made humans corrupt, but instead "over the years our sin gradually corrupts us, building an addiction and then holding us bound with what seems like the force of nature itself."** (Letter to Demetrias, VIII). **Humans by nature have a clean slate, and it is only through voluntary sin that humans are made wicked**. Potentially, then, one could live a sinless life and merit heaven. Pelagius thought that God commanding a person to do something that he lacked the ability to do would be useless: "To call a person to something he considers impossible does him no good." (Letter to Demetrias, I). If God called humans to live moral lives, Pelagius thought, it should be within their power to carry out such commands.

B) The Semi-Pelagiasts.

A third branch of thinking takes an intermediate position, asserting that after the Fall human beings are naturally impacted by the sin of Adam such that **they have inborn tendencies to rebel against God (which by personal choice all accountable humans, except Jesus, will choose or have chosen to indulge). This is the hamartiological position of the Eastern Christian churches**, often called ancestral sin as opposed to original sin, but it is sometimes viewed as Semipelagian in the West.

How a Christian believes humanity is impacted by either a literal or metaphorical "Fall" typically forms the foundation for their views on related theological concepts such as salvation, justification, and sanctification.

- ¹⁴ When I arrived at home is irrelevant. I was playing baseball and just hit a home run. This is a classic case of mind control.
- ¹⁵ Dr. Stanley Monteith, brotherhood of darkness, © 2000 by Stanley Monteith, Hearstone Publishing, P.O. Box 815, Oklahoma City, OK 73101.
- ¹⁶ Cuddy, Secret Records Revealed,
- ¹⁷ H.I., Eternity Magazine, March 1965.
- ¹⁸ H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- ¹⁹ Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex Morphology, 5 case system.
- ²⁰ H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- ²¹ Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today Vol. 37 - No. 4.
- ²² Ibid., page 63.
- ²³ J.I. Packer, Analysis WHAT IS AT STAKE, 5 April 1993, Christianity Today - Vol 37 - No. 4.