

Four Killer Questions: Power Tools for Great Question-Asking

Sue Bohlin provides helpful information for use in helping sharpen the question-asking skills of fellow believers as well as in evangelism. These “understanding questions” help Christians sharpen their biblical worldview and help unbelievers delve into the inconsistencies of their own worldview.

Dr. Jeff Myers of Bryan College and Summit Ministries shares our passion for helping others develop a biblical worldview. One of the tools he offers in developing critical thinking skills is how to use the right question at the right time.



He suggests four “killer questions” to help anyone think critically.[\[1\]](#) The first question is, *What do you mean by that?* In other words, define your terms. The second question is, *Where do you get your information?* The third is, *How do you know that’s true?*, and the fourth killer question is, *What if you’re wrong?*

Dr. Myers tells this story:

“A friend took a group of third graders to the Denver Museum of Natural History.

“Before he took them inside, he knelt down on their level and said, ‘Kids, if anybody in this museum tells you anything, I want you to ask them, *how do you know that’s true?*’ Giving this question to a third grader is the intellectual equivalent of giving them a surface-to-air missile. These kids walked into the museum; all they knew was, Ask: *How do you know that’s true?*”

"A paleontologist was going to show them how to find a fossil. Apparently they had intentionally buried a fossil down in the soil sample and she said, 'We're going to find it.' Very clever, right? No, not with this crowd. 'Cause they started asking questions like, 'Well, how do you know there's a fossil down in there?' 'Well, because we just know there's a fossil down there.' 'Why do you want to find it?' 'Well, because we want to study it.' 'Why do you want to study it?' 'We want to find out how old it is.' Well, how old do you think it is?' 'About 60 million years old.'

"'Lady, how do you know that is true?'"

"She patronized them. She said, 'Well, you see, I'm a scientist, I study these things, I just know that.' They said, 'Well, how do you know that's true?' Anytime she said anything at all they just asked, 'How do you know that's true?' What happened next proves that truth is stranger than fiction. She threw down her tools, glared at these children, and said, 'Look, children, *I don't know, OK?* I just work here!'" [\[2\]](#)

Question #1: What do you mean by that?

The first question is, *What do you mean by that?* You want to get the other person to define his terms and explain what he is saying. If you don't make sure you understand what the other person means, you could end up having a conversation using the same words but meaning very different things.

When I was a new believer, I was approached on the street by some people collecting money for a ministry to young people. I asked, naively, "Do you teach about Jesus?" They said, rather tentatively, "Yesss. . . ." I gave them some money and asked for their literature (which was in the reverse order of what I should have done). Only later did I learn that they did indeed teach about Jesus—that He was the brother of Satan! I wish I had had this first killer question back then. I would have asked, "What do you teach about Jesus? Who is He to you?"

Get the other person's definition. Let's say you're talking to a neighbor who says, "I don't believe there is a God." Don't quarrel with him: "Oh yes there is!" "No, there's not." Second Timothy 2:24-25 says not to quarrel with anyone. Just start asking questions instead. "What do you mean by 'God'? What's your understanding of this God who isn't there?" Let him define that which does not exist! You may well find out that the god he rejects is a mean, cold, abusive god who looks a lot like his father. In that case, you can assure him that you don't believe in that god either. The true God is altogether different. If it were me, at this point I wouldn't pursue the existence of God argument, but rather try to understand where the other person is coming from, showing the compassion and grace of God to someone bearing painful scars on his soul.

Let's say someone says she is for a woman's right to choose abortion. You can ask, "What do you mean by 'woman'? Only adult women? What if the baby is a girl, what about her right to choose? What do you mean by 'right'? Where does that right come from?" Do you see how asking *What do you mean by that?* can expose problems in the other person's perspective?

Question #2: Where do you get your information?

The question *Where do you get your information?* is particularly important in today's culture, where we drown in information from a huge array of sources. Information is being pumped at us from TV, radio, music, Websites, email, blogs, billboards, movies, and conversations with people who have no truth filters in place at all. Consider the kind of responses you could get to the question, *Where do you get your information?*

"I heard it somewhere." Well, how's that for reliable? Follow with another killer question, *How do you know it's true?*

"Everybody says so." That may be so, but is it true? If you

say something loud enough, often enough, and long enough, people will believe it's true even if it isn't. For example, "everybody says" people are born gay. Doesn't everybody know that by now? That's what we hear, every day, but where is the science to back up that assertion? Turns out, there is none. Not a shred of proof that there is a gay gene.

Someone else may say, "I read it somewhere." So ask, in a legitimate newspaper or magazine? Or in a tabloid? Elvis is not alive, and you can't lose twenty-five pounds in a week. You might have read it somewhere, but there is a word for that kind of writing: *fiction*.

Did you see it on the internet? That could be a single individual with great graphics abilities pumping out his own totally made-up stuff. Or it could be a trustworthy, legitimate website like Probe.org.

Did you see it on TV? Who said it, and how trustworthy is the source? Was it fact, or opinion? Be aware of the worldview agenda behind the major media outlets. Former CBS reporter Bernard Goldberg exposed the leftist leanings of the media in his book *Bias: A CBS Insider Exposes How the Media Distort the News*. Most of what you see on TV is what the Bible calls "the world," and we are to be discerning and skeptical of the values and information it pumps out.

Don't be fooled by someone sounding confident and self-assured. Many people feel confident without any basis for feeling that way. Ask, *Where do you get your information?* It's a great killer question.

Question #3: How do you know that's true?

The third killer question is, *How do you know that's true?* This is probably the most powerful question of them all. It puts the burden of proof on the other person.

Most people aren't aware of what they assume is true; there's

simply no other way to see the world. They often believe what they believe without asking if it's true, if it aligns with reality. If you respectfully ask killer questions like *How do you know that's true?*, all of a sudden it can begin to occur to folks that what they believe, they believe by faith. But where is their faith placed?

Sometimes, the kindest thing we can do for people is gently shake up their presuppositions and invite them to think.

The reigning philosophy in science today is materialism, the insistence that the physical universe is all that exists. Something is only real if it can be measured and quantified. We need to ask, *How do you know* there is nothing outside the matter-space-time-energy continuum? *How do you know* that the instruments of physical measurement are the only ones that matter? *How do you know* there isn't something non-physical, which cannot be measured with physical measuring tools? If all you have is a ruler, how do you measure weight? (And if all you have is a ruler, and someone wants to talk about weight, it would be easy to deny there is such a thing as weight, only height and length, a lot like the materialists' insistence that since we can't measure the supernatural, it doesn't exist.)

At the heart of the debate over stem cell research is the question of the personhood of a human embryo. Those who insist that it's not life until implantation need to be asked, *How do you know that's true?* It's genetically identical to the embryo ten minutes before implantation. How do you know those are only a clump of cells and not a human being?

Postmodern thought says that no one can know truth. This philosophy has permeated just about every college campus. To the professor who asserts, "No one can know truth," a student should ask, *How do you know that's true?* If that sounds slightly crazy to you, good! A teacher who says there is no truth, or that if there is, no one can know it, says it

because he or she believes it to be true, or they wouldn't be saying it!

We get hostile email at Probe informing us of how stupid and biased we are for believing the Bible, since it has been mistranslated and changed over the centuries and it was written by man anyway. When I ask, "How do you know this is true?", I don't get answers back. Putting the burden of proof on the other person is quite legitimate. People are often just repeating what they have heard from others. But we have to be ready to offer a defense for the hope that is in us as well.[\[3\]](#) Of course, when we point to the Bible as our source of information, it's appropriate to ask the killer question, "How do you know that's true?" Fortunately, there is a huge amount of evidence that today's Bible is virtually the same as the original manuscripts. And there is strong evidence for its supernatural origins because of things like fulfilled prophecy. Go to the "Reasons to Believe" section of Probe.org for a number of articles on why we can trust that the Bible is really God's word.

There are a lot of mistaken, deceived people who believe in reincarnation and insist they remember their past lives. Shirley MacLaine claims to have been a Japanese Geisha, a suicide in Atlantis, an orphan raised by elephants, and the seducer of Charlemagne.[\[4\]](#) Here's where this killer question comes in. If you lose your life memories when you die, *how do you know* your past lives are real? When you're born into a new body and your slate is wiped clean, *how do you know* it's you?

So many people have embraced a pragmatic, expedient standard of, "Hey, it works for me." "It works for me to cheat on my taxes, as long as I don't get caught." "It works for me to spend hours on porn sites late at night since my wife doesn't know how to check the computer's history." "It works for me to keep God in his corner of the universe while I do my own thing; I'll get religious later in life." Well, *how do you know* it works? You haven't seen the whole, big picture. You

can't know the future, and you can't know how tomorrow's consequences will be reaped from today's choices.

Let me add a caveat here. The underlying question behind *How do you know that's true?* is really, "Why should I believe you?" It can be quite disconcerting to be challenged this way, so be sure to ask with a friendly face and without an edge in your voice.

Question #4: What if you're wrong?

One benefit of this question is that it helps us not to "sweat the small stuff." There are a lot of issues where it just doesn't matter a whole lot if we're wrong. If you're agonizing over a restaurant menu, trying to figure out the best entree, what if you're wrong? It doesn't matter. You can probably come back another time. If you can't, because you're traveling and you'll never have another chance, is it going to wreck your life? Absolutely not.

Many of our youth (and, sadly, adults as well) believe that having sex is just part of being social. Many of them believe that sex qualifies as recreation, much like going to an amusement park. They need to be challenged: *What if you're wrong?* Besides the high probability of contracting a number of sexually transmitted diseases, there is the ongoing heartache of the discovery that "casual" sex isn't, because of its lasting impact on the heart.

The ultimate question where this matters is, *What do you believe about God?* What do you do with Jesus' statement "I am the way, the truth, and the life; no one comes to the Father except by Me"?{5} What if you believe there is no God, or that you can live however you want and God will let you into heaven because you're not a mass murderer? We need to ask, *What if you're wrong?* You will be separated from God forever!

It's only fair for Christ-followers to ask that of ourselves.

What if we're wrong? What if we're actually living an illusion that there is a God and a purpose to life? I would say, "You know what? I still lived a great life, full of peace and purpose and fulfillment. Ultimately, if there were no God, it wouldn't matter—nothing would matter at all!—but I still loved my life. Either way, if I'm right or I'm wrong, I win."

These four killer questions are powerful to spark meaningful conversation and encourage yourself, and others, to think critically. Use them wisely, be prepared for some interesting conversations . . . and have fun!

Notes

1. Our fellow worldview apologist Bill Jack of Worldview Academy (www.worldview.org) has also popularized these "killer questions," but they go back all the way to Socrates.
2. "Created Male and Female: Biblical Light for a Sexually Darkened World" conference sponsored by the International Council for Gender Studies, October 10-12, 2003.
3. 1 Peter 3:15.
4. www.fortunecity.com/emachines/e11/86/duncan2.html
5. John 14:6.

© 2007 Probe Ministries

Mormon Doctrine of Jesus: A Christian Perspective

Dr. Pat Zukeran looks at a Mormon view of Jesus, comparing it to an authentic Christian perspective. He finds that the Mormon view is not supported by the biblical text.

Jesus a Procreated Being?

The Mormon Church claims to have restored the true teachings of Jesus. In this article, we will compare the Mormon doctrine of Jesus to the New Testament.

The New Testament teaches that Jesus, God the Son, is eternal and has no beginning. However, Mormonism teaches that Jesus is a procreated being, the literal offspring of God the Father and one of His heavenly wives. According to Mormon theology, God the Father, Elohim, dwells on a planet with His many spirit wives producing numerous spirit children who await to inhabit physical bodies so that they too may one day ascend to godhood as their parents did. Jesus is believed to be the firstborn spirit child of Elohim. The *Doctrine and Covenants*, one of the four sacred books of Mormonism states, "Christ, the Firstborn, was the mightiest of all the spirit children of the Father."[\[1\]](#) The *Gospel Principles*, which is the manual of the Mormon Church, states, "The first spirit born to our heavenly parents was Jesus Christ."[\[2\]](#) James Talmage, one of the early apostles of the church wrote, "[A]mong the spirit-children of Elohim, the firstborn was and is Jehovah or Jesus Christ to whom all others are juniors."[\[3\]](#)

According to the Mormon view, Jesus is not unique from the rest of mankind. He is simply the firstborn spirit child. The *Doctrine and Covenants* states, "The difference between Jesus and other offspring of Elohim is one of degree not of kind."[\[4\]](#) That is why Mormons refer to Jesus as elder brother. James Talmage wrote, "Human beings generally were similarly existent in spirit state prior to their embodiment in the flesh. . . . There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of mankind."[\[5\]](#)

Mormon doctrine deviates significantly from the Bible, which teaches that Jesus is eternal and not procreated. Although Mormons teach that Jesus is eternal, what they mean is that He

existed as a spirit child prior to His incarnation. Being an offspring of Elohim means He was created at some point in time.

To support their view, Mormons appeal to John 3:16, which states Jesus is the “only begotten.” The Greek word used there is *monogenes*, which means “unique” or “one of a kind.” It does not mean procreated, but emphasizes uniqueness.

Mormons also appeal to Colossians 1:15, which calls Christ the “Firstborn over all creation.” The Greek word for firstborn is *prototokos*, meaning “first in rank, preeminent one.” It carries the idea of positional supremacy. Christ is the firstborn in the sense that He is preeminent over all creation. Renowned Greek scholar, the late F.F. Bruce, wrote on how the term was used during the time in which Paul wrote. “The word firstborn had long since ceased to be used exclusively in its literal sense, just as prime (from the Latin word *primus*—first) with us. The Prime Minister is not the first minister we have had; he is the most preeminent. . . . Similarly, firstborn came to denote (among the ancients) not priority in time but preeminence in rank.”[\[6\]](#) Psalm 89:27 in the Septuagint calls David the firstborn. We all know David is not the first-born son in his family, nor is he the first king of Israel. “Firstborn” here is a title of preeminence.

These Bible verses do not support the teaching that Jesus is a procreated being. The Bible further teaches Jesus is an eternal being. He had no beginning.

Colossians 1:17 states, “He is before all things, and in Him all things hold together.” Christ as the eternal Son of God existed before all creation. Since Christ is “before all things,” He did not depend on anyone or anything for His creation or existence.

John 1:1 shows Jesus is eternal and has no beginning. John wrote, “In the beginning was the word.” Scripture indicates

that the universe was not created in time, but that time itself was created along with the universe.{7} In other words, time was not already in existence when God created the world. The world was created with time rather than in time. Back before the beginning mentioned in Genesis 1:1 and John 1:1 lay a *beginningless* eternity.{8} The verb was is in the imperfect tense, indicating continued existence. So Jesus did not come into existence at some point in eternity past, He always existed. There has never been a point where He was not in existence.

In John 8:58 Jesus tells the religious leaders, “Before Abraham was born, I am.” Jesus is identifying Himself as the eternal God, quoting the words from Exodus 3:14. For this reason the Jews were seeking to stone Him for the crime of blasphemy. The words “I am” or “Yahweh” in the Hebrew language is the verb, to be. This name conveys the meaning of eternal self-existence. Yahweh, whom Jesus is identifying with, is eternal and beyond the realm of time. Abraham came to exist at a point in time, but Jesus never had a beginning. He is uncreated and eternal. Since the Bible teaches the eternal nature of Christ, He cannot be a procreated being as Mormon doctrine teaches.

Lucifer and Jesus

According to Mormon theology, God the Father lives on a planet with His spirit wives procreating spirit children who await physical bodies to inhabit. As we learned earlier, Jesus is the first son born to Elohim. God the Father had numerous other offspring, which included Lucifer. This makes him a spirit brother of Jesus and of all human beings. Mormon theologian LeGrand Richards writes, “Satan was just as much a man in the spirit world, as were those spirits who have been given bodies through birth in this world.”{9}

Mormonism teaches that Jesus and Lucifer were involved in planning mankind’s eternal destiny. In order to attain godhood

like our heavenly parents, the spirit children needed to leave the presence of their heavenly Father, inhabit a physical body, and live a worthy life. Elohim knew that mankind would sin and thus require a savior to pay for sin and show us how to return to our heavenly father. At the heavenly council, Jesus and Lucifer proposed their plans. Lucifer offered to go to earth and be the savior but he wanted to force everyone to be saved and do everything himself. Jesus desired to give man the freedom of choice. The Father chose Jesus' plan. Angered by the decision, Lucifer persuaded one third of the spirit children to rebel and a war in heaven took place between Satan's forces and Jesus and His followers. Lucifer was defeated, cast out of heaven, and denied the right to inhabit mortal bodies.[{10}](#) Without the ability to attain physical bodies, exaltation to the Celestial kingdom is impossible. He became known as Satan and his followers became the demons who now exist on earth as spirits opposing God's work.

Mormon theologian Bruce McConkie states, "The appointment of Jesus to be the Savior of the worlds was contested by one of the other sons of God. He was called Lucifer, son of the morning. Haughty, ambitious, and covetous of power and glory, this spirit-brother of Jesus desperately tried to become the savior of mankind."[{11}](#)

The Bible teaches that Jesus is not the spirit brother of Lucifer or of human beings. Lucifer is an angel and part of the created order. Ezekiel 28:13-19 reveals that Lucifer, in contrast to Jesus, is a created cherub angel. Colossians 1:16 tells us that Christ is the Creator of all things, including the angelic realm. The words "thrones", "dominions", "principalities" and "powers" were used by rabbinical Jews to describe different orders of angels. In Colossae, there was a problem of worshipping angels. Christ had been degraded to their level. Paul's argument here is that Christ is superior to the angels for Christ created them. Lucifer falls into this category of a created angel, thus making him a created being.

Hebrews 1:4 also reinforces the fact that Jesus, being God the Son, is superior in nature to the angels. Christ is Creator, while Lucifer is creature, two totally different classes and they cannot be spirit brothers as Mormonism teaches.

The Incarnation of Christ

The Mormon doctrine of Jesus deviates from biblical teaching regarding the preincarnate life of Christ. It also deviates in its teaching on the incarnation of Jesus. Mormonism teaches that Jesus' incarnation was the result of sexual relations between the flesh and bone Heavenly Father and Mary. Jesus is the only earthly offspring so conceived. Mormon theologian Bruce McConkie states, "Christ was begotten by an Immortal Father in the same way that mortal men are begotten by mortal fathers."[{12}](#)

He also writes, "God the Father is a perfected, glorified, holy man, an immortal Personage. And Christ was born into the world as the literal Son of this Holy Being; He was born in the same personal, real and literal sense that any mortal son is born to a mortal father. There is nothing figurative about this paternity; He was begotten, conceived, and born in the normal and natural course of events, for He is the Son of God, and that designation means what it says."[{13}](#)

James Talmage wrote, "Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh."[{14}](#)

Mormon theology teaches that the Father was the main person involved in Mary's conception, not the Holy Spirit. Joseph Fielding Smith wrote, "Christ is not the Son of the Holy Ghost, but of the Father."[{15}](#) Mormon Historian Stephen Robinson states, "Mary was in some unspecified manner made pregnant by God the Father, through the power of the Holy

Spirit.”{16} Dr. Robinson attempts to remain faithful to Mormon theology and the Bible, but his attempt falls short.

The Bible makes it clear: Jesus was conceived as the result of a miraculous work of the Holy Spirit, not a physical union with the Father. John 4:24 says that God is spirit. He is not a resurrected man.

Luke 1:35 states, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you.” The Holy Spirit’s supernatural work in Mary’s body enabled Christ—eternal God—to take on human nature. Jesus thus had a dual nature. He was fully God and fully man. Mormons reject this teaching.

Stephen Robinson writes, the “unbiblical doctrine of the two natures in Christ was added to historic Christianity by the Council of Chalcedon in 451 A.D.”{17} This might be a consistent conclusion for Mormonism, but it is contrary to the Bible. Throughout the Gospels Jesus showed His humanity: He was hungry, He got tired, and His human body experienced death. However, He also revealed His divinity, demonstrating omnipotence (Colossians 1:17), omniscience (John 2:25), eternity (John 1:1), and omnipresence (Matthew 28:20).

There is a wide separation between the Mormon doctrine of the incarnation of Christ and what the Bible teaches.

The Atoning Work of Christ

Another key area in which Mormon theology deviates from biblical teaching is their view of the atoning work of Christ. To understand this, we must understand the Mormon view of the fall. According to Mormon theology, Adam was given two conflicting commands by God: one to become mortal and the other not to eat of the tree of knowledge of good and evil; out of which mortality, children, and death would result. Adam chose to eat of the fruit for it was the only way salvation could come to mankind.{18} As a result of the fall, Adam and

Eve left their purely spiritual state and became physical beings. Mortality and child bearing would provide the way to exaltation and godhood. Man then inherited a dual nature, one physical and the other spiritual.{19}

Jesus' death is believed to have atoned for only Adam's sin, leaving us responsible for our sins.{20} Adam's act brought mortality and death. The result of Jesus' atonement is that all humankind will be resurrected. Mormon theologian Bruce McConkie states, "Unconditional salvation, that which comes by grace alone without obedience to gospel law, consists in the mere fact of being resurrected." {21} The Second Article of Faith states, "We believe that men are responsible for their own sins, and not for Adam's transgression." {22}

In Mormon theology, there is a distinction between general salvation—resurrection for all, and individual salvation which refers to exaltation. Mormonism teaches that that we have all attained universal resurrection as a result of Jesus' death, but we must now earn our own place in heaven by doing all we can do.

Mormonism teaches there are three levels of heaven: telestial is the lowest level, the terrestrial, and celestial. The resurrection of Christ allows non-Mormons entrance to the telestial or terrestrial kingdom. All Mormons desire the celestial level where they attain exaltation to godhood. Attaining to this level depends on their life here on earth. The Mormon Church and Joseph Smith play the major roles in achieving exaltation. The *Gospel Principles* tell us that Jesus "became our savior and He did His part to help us return to our heavenly home. It is now up to each of us to do our part and become worthy of exaltation." {23}

The Bible does not equate salvation with resurrection. Jesus' death provides atonement for all of humanity (Isaiah 53:6), but salvation is contingent on one's response to Christ's atoning work. Salvation applies only to those who accept

Christ's work on the cross. It is not universal as in Mormonism.

All mankind will be resurrected, but it is at the resurrection that some will be condemned to hell and others to eternal life in God's presence (Rev. 20:11-15). Those who reject Christ will not be saved (John 3:18). So resurrection is not equated with salvation.

Finally, individual salvation is by faith alone, not by works. (Ephesians 2:8-9) It is through faith in Jesus alone that one receives the full measure of the gift of salvation. The Bible does not teach three levels of glorification. There is only eternal life with Christ, or eternal separation from God.

Jesus the Polygamist?

As we have studied, the Mormon doctrine of Jesus deviates from the Jesus of the Bible in several key areas. Another unique teaching of Mormonism on the life of Christ is in regards to His marital state. Mormonism teaches that while on earth, Jesus was married to at least three women. Although Mormons today try to distance themselves from this teaching, it is clearly a part of their historical record. Orson Hyde, one of the original Twelve Apostles of the Mormon Church and who was ordained by Joseph Smith, cites the gospel of John when he writes, "Jesus was the bridegroom at the marriage of Cana of Galilee, and He told them what to do. Now there was actually a marriage; and if Jesus was not the bridegroom on that occasion, please tell who was. I shall say here, that before the Savior died, He looked upon his own natural children as we look upon ours." [\[24\]](#)

Mormonism teaches that Jesus was not only married, but He had a family. In a speech given by Hyde in the Salt Lake City Tabernacle, he exclaimed, "I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last conference, that Jesus

Christ was married at Cana of Galilee, that Mary, Martha, and others were His wives, and that He begat children. All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfil the commands of his Father. I worship one that is just pure and holy enough ‘to fulfil all righteousness;’ not only the righteous law of baptism, but the still more righteous and important law ‘to multiply and replenish the earth.’ Startle not at this! For even the Father Himself honored that law by coming down to Mary, without a natural body, and begetting a Son; and if Jesus begat children, He only ‘did that which He had seen His Father do.’”[{25}](#)

This would be consistent with Mormon theology, since marriage is a requirement for exaltation to godhood.[{26}](#)

According to the New Testament, there is no evidence to indicate that Jesus was married or that He had children. It is even more inconceivable that He would enter into a polygamous relationship, for it was not God’s intended will for marriage. (Genesis 2:24, Matthew 19:5, and 1 Timothy 3)

Our study reveals that the Jesus of Mormonism is not the Jesus of the Bible. The Mormon view of Jesus teaches that He was not eternally God, that He was procreated as the first spirit child of the Father, He is a spirit brother of Lucifer, and was begotten of the Father through physical relations with Mary. For these reasons, we cannot consider the Mormon teachings on Christ to be consistent with the New Testament.

Notes

1. *Doctrine and Covenants* 93:21-23.
2. *Gospel Principles*, 11.
3. James Talmage, *Articles of Faith*, 425.
4. *Doctrine and Covenants* 93:21
5. James Talmage, *Articles of Faith*, 426.
6. F.F. Bruce, *Inerrancy*, ed. Norman Geisler (Grand Rapids,

MI.: Zondervan Publishing House, 1979) quoted in *The Counterfeit Gospel of Mormonism* (Eugene, OR: Harvest House Publishers, 1998), 126.

7. Harold Kuhn, "Creation," in *Basic Christian Doctrines*, ed. Carl F. Henry. (Grand Rapids, MI: Baker Book House, 1983.), 61, quoted in *The Counterfeit Gospel of Mormonism* (Eugene, OR: Harvest House Publishers, 1998), 100.

8. Louis Berkhof, *Manual of Christian Doctrine* (Grand Rapids, MI.: Eerdman's Publishing Co. 1983), 996, quoted in *The Counterfeit Gospel of Mormonism* (Eugene, OR: Harvest House Publishers, 1998), 100.

9. LeGrand Richards, *A Marvelous Work and Wonder* (Salt Lake City, UT: Deseret Publishing Company), 277.

10. *Gospel Principles*, 16-17.

11. McConkie, *Mormon Doctrine* 193.

12. McConkie, *Mormon Doctrine*, 546-547.

13. McConkie, *Mormon Doctrine*, 742.

14. James Talmage, *Articles of Faith*, 466.

15. Joseph Fielding Smith, *Doctrines of Salvation*, (Salt Lake City, Bookcraft, 1975), 1:18-20.

16. Craig Blomberg and Stephen Robinson, *How Wide the Divide?*, 135.

17. Craig Blomberg and Stephen Robinson, *How Wide the Divide?*, 78.

18. McConkie, *A New Witness for the Articles of Faith*, 47.

19. "Church News" in *Deseret News*, July 31, 1965, 7.

20. LeGrand Richards, *A Marvelous Work and Wonder*, 98

21. McConkie, *Mormon Doctrine*, 669.

22. *Articles of Faith* 2.

23. *Gospel Principles*, 19.

24. *Journal of Discourses*, vol. 2, 89.

25. *Journal of Discourses*, Vol. 2, p. 210.

26. *Doctrine and Covenants* 132.

Bibliography

Book of Mormon. Salt Lake City: The Church of Jesus Christ of

Latter-day Saints, 1986.

Doctrine and Covenants. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982.

Gospel Principles. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979.

Pearl of Great Price. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982.

Ankerberg, John & John Weldon. *Everything You Ever Wanted to Know About Mormonism*. Eugene, OR: Harvest House Publishers, 1992.

Beckwith, Francis, Norman Geisler, Ron Rhodes, Phil Roberts, Jerald and Sandra Tanner. *The Counterfeit Gospel of Mormonism*. Eugene, OR: Harvest House Publishers, 1998.

Blomberg, Craig & Stephen Robinson. *How Wide the Divide?* Downer's Grove, IL: InterVarsity Press, 1997.

Martin, Walter. *The Kingdom of the Cults*. Minneapolis: Bethany House Publishers, 1997.

McConkie, Bruce. *Mormon Doctrine*. Salt Lake City: Bookcraft, 1991.

Ostling, Richard. *Mormon America*. San Francisco: Harper and Collins Publishers, 1999.

Richards, LeGrand. *A Marvelous Work and Wonder*. Salt Lake City: Deseret Book, 1976.

Talmage, James. *The Articles of Faith*. Salt Lake: Deseret Book Company, Revised Edition, 1984.

Young, Brigham. *Teachings of the Presidents of the Church: Brigham Young*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997.

Mormon Doctrine of God: A Christian Perspective

Dr. Pat Zukeran examines the Mormon doctrine of God from a Christian perspective. Is their view of God consistent with the biblical view?

Monotheism or Polytheism?

The Mormons consider themselves to be Christian, but many question this claim. In this article we will investigate the teaching of Mormonism regarding the doctrine of God and compare it with Biblical teaching.

Mormon doctrine is derived from four primary sources. The first is the Bible; the second are the sacred texts of Mormonism, the *Book of Mormon*, *The Doctrine and Covenants*, and *The Pearl of Great Price*. The third comes from the writings of the founder of the church Joseph Smith, and the fourth is the writings of church leaders, especially the church presidents who are considered to be inspired prophets of God. In regard to the God of the Bible, Stephen Robinson, chairman of the Department of Ancient Scriptures at Brigham Young University, writes, "The Latter-day Saints (should) be considered worshipers of the one true God."[\[1\]](#) He also states, "The Latter-day Saints accept unequivocally all the biblical teachings on the nature of God."[\[2\]](#)

Christianity has taught monotheism from its foundation, the belief in the existence of one God. Mormonism believes in the existence of a plurality of gods. According to Mormonism,

there are an infinite number of planets like earth in the universe, each with their god or gods who were once men who have evolved into godhood. Mormon theologian and Apostle Bruce McConkie states, “[A] plurality of gods exist . . . there is an infinite number of holy personages, drawn from worlds without number, who have passed on to exaltation and are thus gods.”[\[3\]](#)

Joseph Smith wrote, “In the beginning, the head of the gods called a council of the gods; and they came together and concocted a plan to create the world and (the) people in it.”[\[4\]](#)

The *Pearl of Great Price* states in the Book of Abraham, “And they (the gods) said: let there be light and there was light. And they (the gods) comprehended the light, . . . and the gods called the light Day and the darkness they called Night. . . .” In these two chapters, the plural designation “gods” is used over fifty times.

Although they believe that numerous gods exist, Mormons consider themselves to be monotheists because they focus their worship exclusively on the Godhead of this earth. With this being the case, a more accurate description of Mormon practice is *henotheism*, a form of polytheism that stresses a central deity.

The Bible clearly teaches monotheism. This truth is taught in Deuteronomy 6:4, “Hear O Israel: The Lord our God, the Lord is one.” Isaiah writes about God, “Before me there was no god formed, nor will there be one after me.” There was no god created before or any to come for there is only one God. Later he adds, “You are my witnesses. Is there any God besides me? No, there is no other Rock: I know not one.” God knows of no other, not because God is limited in knowledge, but because there is no other like Him in existence.

Doctrine of the Trinity

Christians and Mormons share many similar theological terms. We both refer to God, salvation, and heaven. However, the words often have radically different meanings. Such is the case with the doctrine of the Trinity. Biblical Christianity teaches there is one God eternally coexisting in three persons: God the Father, God the Son, and God the Holy Spirit. As we will see, the Mormon view of the Godhead is quite different.

The Mormons reject the traditional Christian view of the Trinity as being in error. Joseph Smith wrote,

Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God [anyhow]—three in one and one in three. . . It is curious organization All are crammed into one God according to sectarianism (Christian faith). It would make the biggest God in all the world. He would be a wonderfully big God—he would be a giant or a monster. (Joseph Smith, *Teachings*, 372)

Church president James Talmage stated, “Father, Son, and Holy Ghost are as distinct in persons and individualities as are any three personages in mortality.”[\[5\]](#)

Mormons believe that there are an infinite number of planets, each with their own god or gods. On this earth, there are three separate gods, God the Father or Elohim, Jehovah or Jesus the son, and the Holy Ghost who make up the Godhead. Instead of Trinitarian, *tritheistic* would be a better word to describe Mormon belief. Mormon theologian Bruce McConkie states, “There are three Gods— the Father, the Son, and the Holy Ghost.”[\[6\]](#) He further explains that, “[T]hree separate personages—Father, Son, and Holy Ghost comprise the Godhead. As each of these persons is a god, it is evident, from this standpoint alone, that a plurality of gods exists. To us,

speaking in the proper finite sense, these three are the only gods we worship.”{7}

Jesus is believed by Mormons to be the literal offspring of the Father. The Mormon Church teaches that “Jesus Christ is the son of Elohim both as (a) spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed his mission in the flesh. . . .”{8}

The Bible teaches that there is only one true God, not three separate gods. Deuteronomy 6:4 states, “Hear O Israel: The Lord our God, the Lord is one.” God has revealed Himself in three coeternal and coequal persons of the same substance or essence, however, distinct in subsistence. The Bible reveals that all three persons—Father, Son, and Holy Spirit—have the attributes of deity. All three have existed for eternity, took part in creation, and play a role in salvation. The whole, undivided essence of God belongs equally to each of the three Persons.{9}

God Was Once a Man

As we discussed earlier, Mormon theology teaches that there is a plurality of gods. All gods were once mortal men on other planets who, through obedience to the commands of their God, attained exaltation or godhood. All Mormon men have the potential of attaining godhood as well. God’s progression from man to God is clearly stated throughout Mormon literature. Joseph Smith wrote:

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! . . . I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see. . . . He was once a man like us; yea that God himself, the Father dwelt on an earth, the same as Jesus Christ himself

did. . . .{10}

Brigham Young, the second president taught “[T]hat God the Father was once a man on another planet who ‘passed the ordeal we are now passing through. . . .’”{11} The *Doctrine and Covenants* states, “God is a glorified and perfected man, a personage of flesh and bones. Inside his tangible body is an eternal spirit.” (130:22)

Jesus is believed to have been a mortal man who attained godhood and showed that all men can do the same. The goal of every Mormon man is to achieve exaltation to godhood. Bruce McConkie states, “That exaltation which the saints of all ages have so devoutly sought is godhood itself.”{12} Joseph Smith exhorted all Mormon men to strive for this goal. He stated,

Here then, is eternal life— to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you. . . .{13}

The Mormon Church teaches that if a couple marries according to Mormon ceremony, and each lives an obedient life, they may attain godhood at the resurrection. The *Doctrine and Covenants* teaches,

[Y]e shall come forth in the first resurrection; . . . and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . (and you) shall pass by the angels, and the gods, which are set there, to (their) exaltation.” (132)

The passage concludes, “Then they shall be gods, because they have no end; therefore shall they be from everlasting to everlasting because they continue. . . . Then they shall be gods because they have all power, and the angels are subject to them.” (132:20)

The Bible teaches that God has always been God. Psalm 90

states, "From everlasting to everlasting you are God." God did not evolve from mortal man. Isaiah 43 reveals, "Before me no god was formed, nor will there be one after me." This verse destroys any hope of any man thinking he may become a god.

Celestial Parenthood

In Mormon theology, there are three levels of heaven, terrestrial, tellestial, and celestial. It teaches that almost everyone will make it to the first level, terrestrial, but Mormons seek entrance to celestial heaven, because there they are exalted to godhood. Once a man is exalted to godhood, he and his wife will reproduce offspring for eternity. These spirit children will in turn inhabit physical bodies and have the opportunity to become gods as well. This privilege is reserved for those who go through the sacred marriage ceremony in the Temple and live in obedience to Mormon teachings.

As we discussed previously, the Mormon book *Doctrine and Covenants* teaches that Mormons who marry within the context of the church, and remain obedient, shall be resurrected together. They shall then inherit thrones and kingdoms and are then declared gods because they will then rule together for eternity. Church president James Talmage adds, "[W]e are to understand that only resurrected and glorified beings can become parents of spirit offspring . . . and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation."[\[14\]](#)

God the Father is, therefore, believed to be married to God the Mother, and together they are producing spirit children. Bruce McConkie states, "An exalted and glorified man of holiness could not be a Father unless a woman of like glory, perfection, and holiness was associated with him as a Mother. The begetting of children makes a man a father and a woman a mother whether we are dealing with man in his mortal or immortal state."[\[15\]](#)

All men and women are thus the offspring of this heavenly union. James Talmage wrote, "God the Eternal Father, whom we designate by the exalted name-title 'Elohim,' is the literal Parent of our Lord and Savior Jesus Christ and of the spirits of the human race."[{16}](#)

The Bible teaches that God the Father is not married. Isaiah 46:9 states, "I am God, and there is no other; I am God; and there is none like me." The Bible teaches that men and women who receive Christ as their savior will be glorified and live eternally in the presence of God. However, they will never be equal to God, nor will they be married. If marriage were essential to attain exaltation, it seems strange that Paul would write in 1 Corinthians 7, "It is good for a man not to marry." When Jesus was questioned about the state of marriage in eternity he said, "When the dead rise, they will neither marry nor be given in marriage, they will be like the angels in heaven." The covenant of marriage is for our earthly existence only. The Bible does not teach a doctrine of celestial parenthood.

God is a Physical Being

Christianity teaches that God is immaterial. Mormonism teaches that God has a physical body. The Mormon *Doctrine and Covenants* teaches, "The Father has a body of flesh and bones as tangible as man's, the Son also. . . ."[{17}](#) Brigham Young wrote, "We cannot believe for a moment that God is destitute of body, parts, passions, or attributes."[{18}](#)

Although John 4:24 clearly teaches that God is spirit, Mormons like Bruce McConkie teach that this is a mistranslation of the text. He writes:

False creeds teach that God is a spirit essence that fills the immensity of space. . . . In a vain attempt to support this doctrine, formulated by councils in the early days of the great apostasy, it is common for apologists to point to

the statement in the KJV Bible, which says, "God is a Spirit." The fact is that this passage is mistranslated: instead the correct statement, quoted in context reads: "For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth."[\[19\]](#)

However, there is no justification for McConkie's translation. The KJV translation of "God is a spirit" is misleading; modern translators are more accurate rendering the passage "God is spirit." The Greek construction and word order place the emphasis on the essential character of God; thus the essence of true worship must be on God's terms and in accord with his nature.[\[20\]](#) Jesus further taught in Luke 24:36-43, "[A] spirit does not have flesh and bones." 1 Timothy 1:17 states, "Now to the King eternal, immortal, invisible, the only God." God is invisible because He is immaterial. 1 John 4:12 and John 1:18 tell us that no one has seen God. The second of the Ten Commandments forbids anyone from making an image of God, partially because nothing physical could accurately reflect God, who is immaterial. If God created the universe, as the Bible teaches, He could not be a physical being.

Scripture often uses anthropomorphic language, attributing human characteristics to God to help describe God's activities. Psalm 17 pleads, "Keep me (Lord) as the apple of your eye, hide me in the shadow of your wings." Mormons have used this kind of language to prove that God has a physical body. In doing so they ignore the use of figurative language. God no more has a physical eye than He has wings and feathers.

God also revealed Himself in temporary physical forms that men could understand called theophanies. Examples are the burning bush, the fiery cloud in Exodus, and the unique incarnation of Christ. God the Son humbled Himself and took on human form. He was not a pre-existent spirit-being, waiting for a body, as the Mormons teach. John 1 reveals that the Son was God from eternity and became a man to redeem humanity. We must conclude, based on our study of the doctrine of God, that

Mormonism and traditional Christianity are indeed two different religions.

Notes

1. Stephen Robinson, *Are Mormons Christians?* (Salt Lake City: Bookcraft, 1991), 65; quoted in John Ankerberg, *Everything You Ever Wanted to Know About Mormonism*, (Eugene, OR: Harvest House Publishers, 1992), 99.
2. Ibid., 103.
3. Bruce McConkie, *Mormon Doctrine*, (Salt Lake: Bookcraft, 1991), 576-577.
4. Joseph Smith, *Teachings of the Prophet Joseph Smith*, (Salt Lake City: Deseret Book Company, 1976), 349; quoted in Walter Martin, *Kingdom of the Cults*, (Minneapolis: Bethany House Publishers, 1997), 220.
5. James Talmage, *The Articles of Faith* (Salt Lake: Deseret Book Company, 1984), 37.
6. McConkie, 317.
7. McConkie, 576.
8. Talmage, 421.
9. Charles Ryrie, *Basic Theology*, (Wheaton, IL: Victor Books, 1988), 54.
10. Smith, 321.
11. Brigham Young, *Teachings of the Presidents of the Church: Brigham Young*, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997), 29.
12. McConkie, 321.
13. Smith, p. 345-347. Also quoted in McConkie, 321.
14. Talmage, 426.
15. McConkie, 516.
16. Talmage, 421.
17. *Doctrine and Covenants* 132:22.
18. Young, 29.
19. McConkie, 218.
20. *Expositors Bible Commentary*.

Bibliography

Book of Mormon. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986.

Doctrine and Covenants. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982.

Pearl of Great Price. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982.

Ankerberg, John & John Weldon. *Everything You Ever Wanted to Know about Mormonism*. Eugene, OR: Harvest House Publishers, 1992.

Beckwith, Francis, Norman Geisler, Ron Rhodes, Phil Roberts, Jerald and Sandra Tanner. *The Counterfeit Gospel of Mormonism*. Eugene, OR: Harvest House Publishers, 1998.

Blomberg, Craig, & Stephen Robinson. *How Wide the Divide?* Downer's Grove, IL: InterVarsity Press, 1997.

Martin, Walter. *The Kingdom of the Cults*. Minneapolis: Bethany House Publishers, 1997.

McConkie, Bruce. *Mormon Doctrine*. Salt Lake: Bookcraft, 1991.

Ostling, Richard. *Mormon America*. San Francisco: Harper and Collins Publishers, 1999.

Richards, LeGrand. *A Marvelous Work and Wonder*. Salt Lake City: Deseret Book, 1976.

Talmage, James. *The Articles of Faith*. Salt Lake: Deseret Book Company, Revised Edition 1984.

Young, Brigham. *Teachings of the Presidents of the Church: Brigham Young*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997.

Examining the Book of Mormon – A Christian View

The book of Mormon needs to be evaluated by the light of scripture and its purported evidence for its reliability. Dr. Pat Zukeran shows that the bad character of the book's witnesses, the lack of archaeological support, and internal errors reveal it to be the flawed work of man, not God.

The Mormon Story

Some people believe the *Book of Mormon* is a new revelation from God given to Joseph Smith. Mormons recognize it as divinely inspired and equal in authority to the Bible, but others have reason to doubt its claims.

Mormon Apostle Orson Pratt wrote in 1851, “The *Book of Mormon* claims to be a divinely inspired record. . . . This book must be either true or false. . . . If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever planned upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God. . . . If true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it.”[\[1\]](#)

In this article, we will take a look at internal and external evidences for the *Book of Mormon* to see if it should be considered inspired writing.

The *Book of Mormon* is said to be a record of two ancient Jewish civilizations that migrated to America. The Jaredites left Babylonia during the building of the Tower of Babel in approximately 2,250 B.C. After establishing a civilization in America that lasted two thousand years. They eventually

succumbed to corruption and apostasy and were judged by God and destroyed.

The second group of Jews left Jerusalem in 600 B.C. before the Babylonian exile during the reign of King Zedekiah. This group crossed the Pacific and landed on the west coast of South America. Lehi and his son Nephi led these righteous Jews. This group eventually divided into two warring camps, the Nephites and the Lamenites and spread throughout North and South America. The Lamenites were cursed with dark skin because of their evil deeds and were the forefathers of the American Indians. [{2}](#)

Latter-day Saints believe that during the end of the 4th century A.D. the Nephite prophet general Mormon and his son Moroni, compiled the records of these two civilizations using the Reformed Egyptian language and recorded them on gold plates. Moroni hid the plates in the hills of Cumorah near Palmyra, New York to be revealed at a later time. The Lamenites eventually destroyed the Nephites in 421 A.D. on the Hill Cumorah. The Lamenite civilizations continued to degenerate and had forgotten their Jewish history. When Columbus found them centuries later, they had become as the *Book of Mormon* describes them, a “filthy and a loathsome people.” (*Book of Mormon* 5:15)

Does the *Book of Mormon* qualify as divinely inspired scripture? In determining the answer, we will take a critical look at several key issues. First we will look at the nature in which Joseph Smith received his revelations. Second, we will investigate the character of the author and the key witnesses. Third, since the *Book or Mormon* claims to be a historical work, we will see if there is evidence to support this claim. Finally, since the *Book of Mormon* says it is the most perfect book ever written, we will examine it to see if it contains any false precepts. Let's examine the Book to see if it is an inspired ancient historical record or a nineteenth century product.

Origin of the *Book of Mormon*

Mormons believe Moroni appeared to Joseph Smith in 1823 as a glorified resurrected being, and delivered to him the golden plates from their hiding place in the Cumorah hills. Using an occult seer stone, Smith translated the history of the Lamenites and Nephites into the *Book of Mormon*.[\[3\]](#)

In studying the origin of the *Book of Mormon*, we must first investigate the issue of the canon of scripture. Christians believe the canon is closed with the 66 books of the Bible. There are no more revelations outside these books. Here are some reasons why.

First the authority to write the Holy Scripture was given to the Old Testament prophets of God and the New Testament Apostles of Christ. The last apostle died at the end of the first century A.D. and there has not been anyone who fulfills the qualifications for apostleship since then.

Second, the canon is confirmed to be closed by Judaism, Jesus, the Apostles, and the early church. According to the writings of eye witnesses—Emma Smith (one of Joseph Smith's wives), William Smith (his brother), and David Whitmer (one of the three key witnesses), Smith used a common occult practice of crystal gazing.

In 1877 David Whitmer wrote,

I will now give you a description of the manner in which the *Book of Mormon* was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was

his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the *Book of Mormon* was translated by the gift and power of God and not by any power of man.”{4}

Emma Smith wrote to her children, “In writing for your father, I frequently wrote day after day. . . . He sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us.”{5} So according to these accounts, Joseph Smith received his revelations word for word and used a seer stone.

By contrast, the Bible was not given to us in a word for word dictation form, nor is there a case of any biblical writer using an occult object to receive revelations from God. Mormons point to the use of the Urim and Thummim but their purpose was quite different. The Urim and Thummim were used for a time by the Aaronic priests only to gain answers of Yes or No from God to particular questions. Lots were cast to discern God’s will, not to receive content for revelation. Finally, we must understand, the Aaronic priesthood and its practices are replaced by the finished work of Christ (Hebrews 7:12). Occult methods, such as crystal gazing, are forbidden in the Bible (Deuteronomy 18:9-14, Leviticus 19:26, 31). Mormon theologian Bruce McConkie even denounces using objects to gain new revelation. He condemns Hiram Page, one of the witnesses of the *Book of Mormon* for using a seer stone to gain new revelations. Joseph Smith obtained his revelations contrary to the method of inspiration received by the biblical Prophets and Apostles.

Character of the 11 Witnesses

Joseph Smith claims that after he translated the plates, he returned them to the angel Moroni. Therefore, there is no way to verify the veracity of the plates or Smith’s translation.

Smith's only defense of his account is the eleven men who signed statements claiming to have seen the golden plates. Therefore, the credibility of Smith's account rests on the testimony of these eleven witnesses. There are three key witnesses who claim to have seen the angel show the golden plates to them. The remaining eight allege to have seen the plates but not the angel. The LDS church asserts these men never denied their testimony. However, when we examine the lives of the witnesses, we find they were untrustworthy, wavering, and gullible witnesses.

Six of the eleven witnesses, including the three key witnesses were eventually excommunicated from the church. Former Mormon President Ezra Taft Benson summed up the legacy of the eleven witnesses this way. "Six of the original Twelve Apostles selected by Joseph Smith were excommunicated. The three Witnesses to the *Book of Mormon* left the church. Three of Joseph Smith's counselors fell—one even helped plot his death. . . . The wolves among our flock are more numerous and devious today than when President Clark made a similar statement [in 1949]."[\[6\]](#)

Let us first examine the character of the three key witnesses since their testimony is the most important. In a letter dated December 16, 1838, Joseph Smith stated this about the three key witnesses and John Whitmer, one of the eight. "John Whitmer, David Whitmer, Oliver Cowdery, and Martin Harris are too mean to mention."[\[7\]](#)

Martin Harris' testimony shows him to be a gullible and unstable man. He changed his religious conviction approximately thirteen times. He had joined several Christian denominations and other cult groups that include the Universalists, Strangites, and the Shakers. [\[8\]](#) (Ankerberg, 196) In *Doctrine and Covenants*, Joseph Smith gave revelations in which he denounces Martin Harris and calls him a "wicked man."[\[9\]](#) The Mormon leaders published an article in the *Elder's Journal*, a Mormon publication edited by Joseph Smith,

in which they accused Harris guilty of “swearing, lying, cheating, swindling, drinking, with every species of debauchery. . .” (*Elders Journal*, August, 1838, 59).[{10}](#) Here the leaders of the Mormon Church strongly criticize the character of Harris.

Oliver Cowdery was also shown to be a very gullible man. He was led astray by Hiram Page, one of the eight witnesses who himself claimed to have divine revelations from his own seer stone. Although Joseph Smith denounced Hiram as a false teacher, Smith stated “to our grief, however, we soon found that Satan had been lying in wait to deceive. . . . Brother Hiram Page had in his possession a certain stone, by which he obtained certain ‘revelations’ . . . all of which were entirely at variance with the order of God’s House, . . .”[{11}](#) Despite Smith’s condemnation, Oliver Cowdery joined Page’s movement. Not only was he a gullible man, he was also indicted on several accounts of fraudulent business practices. The Mormon Church in a letter wrote, “During the career of Oliver Cowdery and David Whitmer’s bogus money business, it got abroad into the world that they were engaged in it. . . . We have evidence of a very strong character that you are at this very time engaged with a gang of counterfeiters, coiners, and blacklegs . . .”[{12}](#) Cowdery was eventually excommunicated and he later joined the Methodist Church.

David Whitmer wrote, “God spake to me again by his own voice from the heavens, and told me to ‘separate myself from among the Latter-day Saints, for as they sought to do unto me, so should it be done unto them.” In the spring of 1838, the heads of the church and many of the members had gone deep into error and blindness. . . . About the same time that I came out, the Spirit of God moved upon quite a number of the brethren who came out, with their families, all of the eight witnesses who were then living (except the three Smiths) came out; . . .”[{13}](#) Here David Whitmer denounced the Mormon Church and encouraged people to follow his example and the example of the

other witnesses and leave the church.

Joseph Smith in response attacked the character of David Whitmer. Smith stated, "God suffered such kind of beings to afflict Job . . . this poor man who professes to be much of a prophet, has no other dumb ass to ride but David Whitmer, to forbid his madness when he goes up to curse Israel: and this ass not being of the same kind as Balaam's . . . he brays out cursing instead of blessings. Poor ass!"[\[14\]](#)

The character and life of the eleven witnesses to the *Book of Mormon* are very different from the Apostles of Christ. None of the Apostles wavered in their defense of Christ, even though all suffered and most died for their faith. The Apostles remained consistent in their teaching and never fell into any type of apostasy. Their lives were marked by honesty and integrity. They were never indicted for any criminal activity except for preaching Christ. The character of the *Book of Mormon's* eleven witnesses does not strengthen Smith's defense but cast further doubt on its authenticity.

Archaeology and the *Book of Mormon*

According to the *Book of Mormon*, Jews migrated from the Middle East to Central and South America and established great civilizations on the continents of North and South America. The *Book of Mormon* states that large cities were built so that by 322 A.D. "The whole face of the land had become covered with buildings and the people were as numerous almost as it were the sand of the sea." (Mormon 1:7) Thirty-eight cities are specifically mentioned in the *Book of Mormon*. Also in the final battle between the Nephites and Lamenites, 230,000 Nephites were killed near the hills of Cumorah in New York.

With such a vast population and cities, one would expect to find numerous archaeological evidences to substantiate such large civilizations. However, there is no evidence to validate the claims of the *Book of Mormon*. Despite expeditions financed

by the Mormon Church, archaeologists have concluded the *Book of Mormon* is not historical but a work of fiction.

The Smithsonian Institute in a letter to the Mormon Church states, "The Smithsonian Institution has never used the *Book of Mormon* in any way as a scientific guide. Smithsonian Archaeologists see no connection between the archaeology of the New World and the subject matter of the Book." [\[15\]](#)

The National Geographic Society writes, "With regard to the cities mentioned in the *Book of Mormon*, neither representatives of the National Geographic Society nor archaeologists connected with any other institution of equal prestige have ever used the *Book of Mormon* in locating historic ruins in Middle America or elsewhere." [\[16\]](#)

Even Mormon archaeologists admit there is no conclusive evidence. Dr. Hugh Nibley, a Mormon apologist, states in his book *Since Cumorah* that no real archaeological proof for the Nephite civilization exists. He writes regarding the Nephites, "All that we have to go on to date is a written history . . . there is nothing whatever that an anthropologist or archaeologist as such can say about the *Book of Mormon*." [\[17\]](#)

Dee Green, professor of anthropology at Weber State University and a respected Mormon scholar states, "The first myth we must eliminate is that *Book of Mormon* archaeology exists . . . no *Book of Mormon* location is known with reference to modern topography. Biblical archaeology can be studied because we do know where Jerusalem and Jericho were and are, but we do not know where Zarahemla and Bountiful (nor any other location for that matter) were or are. It would seem that a concentration on geography should be the first order of business, but . . . years of such an approach has left us empty-handed." [\[18\]](#)

Another prominent Mormon scholar is B.H. Roberts. He was described as one of the most valiant writers and speakers in defense of the *Book of Mormon*. However, after years of

research he concluded at the end of his life that the *Book of Mormon* was a fictional work created by Joseph Smith. He wrote, "the evidence I sorrowfully submit, points to Joseph Smith as their creator. It is difficult to believe that they are the product of history, that they come upon the scene separated by long periods of time, and among a race which was the ancestral race of the red man of America."[\[19\]](#)

Another prominent defender of the *Book of Mormon* was Thomas Ferguson, who was president of the New World Archaeological Foundation, which was funded by Brigham Young University and the Mormon Church. He hoped to discover archaeological support for the *Book of Mormon*. In 1962 he announced, "Powerful evidences sustaining the book are accumulating."[\[20\]](#) However, after years of research and many fruitless expeditions, his original hopes were shattered.[\[21\]](#) He eventually wrote,

With all these great efforts, it cannot be established factually that anyone, from Joseph smith to the present day, has put his finger on a single point of terrain that was a *Book of Mormon* geographical place. And the hemisphere has been pretty well checked out by competent people I must agree with Dee Green, who has told us that to date there is no *Book of Mormon* geography. I, for one, would be happy if Dee were wrong.[\[22\]](#)

In contrast, biblical archaeology has provided thousands of discoveries that have confirmed biblical references. Hundreds of ancient civilizations, artifacts, historical records and inscriptions have been discovered that prove the historical accuracy of the Bible. Archaeological discoveries confirming biblical accounts have been acknowledged by Christians as well as skeptics. Foremost Middle East archaeologist Dr. William Albright wrote, "Discovery after discovery has established the accuracy of innumerable details, and has brought increased recognition to the value of the Bible as a source of history."[\[23\]](#) When asked if archaeology confirms the accuracy of the New Testament, scholar John McCray states, "Oh, there

is no question that the credibility of the New Testament is enhanced.”{24} A historical faith should have historical proofs. Historical research has led both Christians and skeptics to affirm the historicity of the Bible. However, historical research has proven damaging for the *Book of Mormon*.

Errors in the *Book of Mormon*

Mormons claim the *Book of Mormon* is the most perfect book ever written. Joseph Smith stated, “I told the brethren that the *Book of Mormon* was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than any other book.”{25}

Is Joseph Smith’s claim true? Errors in the *Book of Mormon* should cause one to question its divine inspiration.

In studying the *Book of Mormon*, one soon finds numerous historical, geographical, and scientific errors. First, in Mormon 9:32 the *Book of Mormon* claims to have been written in Reformed Egyptian, but Egyptologists say this language does not exist. Second, in Alma 7:10, Jerusalem is called a land or country when it is a city. In Alma 46:15 the saved in America take on the name Christian in 73 B.C. In the Bible, believers are not called Christian until 50 A.D. in Acts 11:3. Nephi 17:7 teaches that leprosy occurred in America in 34 A.D. but no cases of leprosy here are known until 1758. Mormon 9:2 and other references teach that the Indians had official records, scrolls, and other writings, but historical research shows no such records were kept. (Mormon 5:23, 3 Nephi 9:18, 12:18)

Not only are there historical errors, but there are false teachings as well. Alma 24:16 teaches that burying swords deep in the earth will keep them bright. Basic science proves that burying steel objects causes decay and rust. 2 Nephi 13:24 teaches that baldness is caused by sin. Other absurdities include the teaching that God curses Indians with dark skin

and anyone who marries an Indian will be cursed (2 Nephi 5:21 Jacob 3:3-9, Mormon 5:15-17, Alma 3:6-10). However, when Indians accept the Mormon teaching, they will become white and delightsome. (2 Nephi 30:5-7)

There appear to be internal contradictions also. In 3 Nephi 9:18, Jesus allegedly preached to the Nephites who fled Jerusalem in 600 B.C. with concepts communicated in the Greek language. But the Nephites are said to have written and spoken in Reformed Egyptian. Therefore, they would have no knowledge of Greek since Alexander, who lived in the 4th century, had not Hellenized the world yet. Jesus preaching to the non-Greek Nephites declaring, "I am the Alpha and the Omega," would have not made any sense. Moreover, Joseph Smith and the Mormons claim the gold plates from which the *Book of Mormon* was translated had no Greek or Latin in them.[\[26\]](#) However, Alpha and Omega are Greek, not Egyptian terms. Even stranger is that the French word "adieu" is used as a farewell in Jacob 7:27.

In contrast to the *Book of Mormon*, the Bible proves to be historically accurate and internally consistent. It also does not have the absurd teachings that we find in the *Book of Mormon*. The evidence appears to point to the fact that the *Book of Mormon* is not an ancient historical text, but an 18th century work created by Joseph Smith.

Notes

1. Orson Pratt, "Divine Authenticity of the Book of Mormon," *Orson Pratt's Works*, (Liverpool: 1851), 1, quoted in Richard and Joan Ostling, *Mormon America*, (San Francisco: Harper and Collins Publishing, 1999), 263.
2. Joseph Smith, *Book of Mormon*. (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1981), Introduction page.
3. Bruce McConkie, *Mormon Doctrine*. (Salt Lake: Bookcraft, 1991), 98.
4. David Whitmer, "An Address to All Believers in Christ by a Witness to the Divine Authenticity of the Book of Mormon" (1887 reprint, Concord, CA: Pacific Publishing Company, 1972),

- 12, quoted in John Ankerberg and John Weldon, *What do Mormons Really Believe?* (Eugene, OR.: Harvest House Publishers, 2002), 167-168.
5. *The Saints Herald*, May 19, 1888, 310, quoted in Ankerberg and Weldon, *What do Mormons Really Believe?*, 167-168.
6. Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, (Salt Lake City, UT.: Bookcraft, 1988), 89.
7. Joseph Smith, *History of the Church*, Volume 3, 232.
8. John Ankerberg & John Weldon, *Everything You Ever Wanted to Know About Mormonism*. (Eugene, OR: Harvest House Publishers, 1992), 196.
9. Joseph Smith, *Doctrine and Covenants* 3:12-13 & 10:7.
10. Sandra Tanner, *The Changing World of Mormonism*, (Chicago: Moody Press, 1981), 96.
11. Joseph Smith, *History of the Church*, Volume 1, 109-110, quoted in Tanner, 96.
12. Letter quoted in Senate Document 189, February 15, 1841, 6-9, quoted in Tanner, 98.
13. David Whitmer, "An Address to All Believers in Christ," 1887, 27-28, quoted in Tanner, 97.
14. Joseph Smith, *History of the Church*, Volume 3, 228, quoted in Tanner, 97.
15. Official Letter from the Smithsonian Institution, Summer, 1979.
16. Ankerberg & Weldon, *Everything You Ever Wanted to Know About Mormonism*, 184.
17. Tanner, 138-139.
18. Ibid., 139-140.
19. B.H. Roberts, *Studies in the Book of Mormon*, (Urbana, Il.: University of Illinois Press, 1985), 243, quoted in Richard Abanas, *One Nation Under Gods*, (New York, NY: Four Walls Eight Windows, 2002), 76.
20. Thomas Stuart Ferguson, *One Fold and One Shepherd* (1962), 263, quoted in Tanner, 140.
21. Tanner, 140-141.
22. Thomas Stuart Ferguson, "Written symposium on the Book of

Mormon Geography:

Response of Thomas Ferguson to the Norman and Sorenson Papers," 4, 7, 29, quoted in Abanas, 77.

23. William Albright, *The Archaeology of Palestine*, Pelican Books, 1960, 127, quoted in Josh McDowell, *Evidence that Demands a Verdict*, (San Bernadino, CA: Here's Life Publishers, 1979), 65.

24. Lee Strobel, *The Case for Christ*, (Grand Rapids, MI: Zondervan Publishing House, 1998), 96.

25. *Book of Mormon*, Introduction page.

26. Times and Seasons, 4:194; J.N. Washburn, Contents, Structure and Authorship of the Book of Mormon (Salt Lake City UT; Bookcraft, 1954), 161, cited in Tanner, 124.

Bibliography

- *Book of Mormon*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981.
- *Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982.
- *Pearl of Great Price*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982.
- Abanas, Richard. *One Nation Under Gods*. New York, NY: Four Walls Eight Windows, 2002.
- Ankerberg, John & John Weldon. *Everything You Ever Wanted to Know About Mormonism*. Eugene, OR: Harvest House Publishers, 1992.
- _____. *What do Mormons Really Believe?* Eugene, OR.: Harvest House Publishers, 2002.
- Beckwith, Francis, Norman Geisler, Ron Rhodes, Phil Roberts, Jerald and Sandra Tanner. *The Counterfeit Gospel of Mormonism*. Eugene, OR: Harvest House Publishers, 1998.
- Blomberg, Craig, & Stephen Robinson. *How Wide the Divide?* Downer's Grove, IL:

InterVarsity Press, 1997.

- Givens, Terry L. *By the Hand of Mormon*. New York: Oxford University Press, 2002.
- Martin, Walter. *The Kingdom of the Cults*. Minneapolis: Bethany House Publishers, 1997.
- McConkie, Bruce. *Mormon Doctrine*. Salt Lake: Bookcraft, 1991.
- Ostling, Richard. *Mormon America*. San Francisco: Harper and Collins Publishers, 1999.
- Richards, LeGrand. *A Marvelous Work and Wonder*. Salt Lake City: Deseret Book, 1976.
- Richardson, Allen and David, & Anthony Bentley. *1000 Evidences for the Church of Jesus Christ of Latter-day Saints*. Salt Lake City: Envision Press, 2001.
- Talmage, James. *The Articles of Faith*. Salt Lake: Deseret Book Company, Revised Edition 1984.
- Tanner, Jerald and Sandra Tanner. *The Changing World of Mormonism*. Chicago: Moody Press, 1981.
- Young, Brigham. *Teachings of the Presidents of the Church: Brigham Young*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997.

©2002 Probe Ministries.

The Mormon Veneer

Having spent many hours of conversation with those in Mormon leadership, Don Closson considers some of the theological assumptions behind today's evangelical-sounding Mormon

proponents.

The Need for Precision

Recent events have helped to pull Mormonism from the fringe of American culture to a place much closer to mainstream thinking about religion and family. Mitt and Ann Romney's campaign for the presidency is only one factor among many contributing to a changing perception of Mormons and their beliefs. For instance, in March of 2011 a musical called *The Book of Mormon* opened on Broadway depicting Mormon missionaries in Uganda. It went on to win multiple awards including nine Tonys and a Grammy. We have also seen the production of popular cable TV programs depicting both real and fictional polygamous families in ways that make them much less controversial. The result is that modern and historical Mormonism seems a little less foreign or isolated from our everyday experiences.

A 2012 Pew Research Center poll found that while eight in ten Americans said they learned little or nothing about the beliefs of Mormons or about the church itself during the past presidential election, it found that Americans are now more likely to describe Mormons as "good people," "dedicated," and "hardworking."[\[1\]](#) This adds to the evidence that Mormonism has gained a favorable mainstream standing among typical Americans. This growing acceptance of individual Mormons adds to the perception that Mormonism itself is less controversial and perhaps different from other self-labeled Christian groups in only a denominational sense. Some, even in our Bible Churches, feel that we have been too harsh on Mormons and should seek to find common ground rather than point out distinctive theological differences that keep us apart.



While finding common ground is an important part of sharing our faith in any setting, it is essential that when talking with Mormons we clearly distinguish between Mormon and traditional Christian beliefs. This is because both traditions

place Jesus Christ at the center of worship and theology, creating an appearance of commonality when, in fact, little exists. The rest of this article will make these differences explicit.

Our society's heavy emphasis on tolerance places pressure on Christians to be more accepting of other belief systems, to focus more on loving people and less on insisting that our beliefs are in some sense universally true. However, it is possible to express love for people without sacrificing the truth that the gospel of Jesus Christ stands on. In the end, it is neither loving nor honest to sacrifice the good news found in the New Testament in the name of a redefined tolerance that refuses to admit that real differences divide orthodox Christianity from Mormon beliefs.

The Person of Christ

Mormons are highly offended when others question whether or not they are Christian. They point out that in 1830 Joseph Smith initially named their religious movement the Church of Christ and that Christ is at the center of every Latter-day Saints Sacrament service. So let me begin by acknowledging that Mormons do place a Jesus Christ at the center of their theological system and that I do not doubt for a minute the sincere faith of my Mormon friends in the Jesus taught by the Mormon Church. However, this leaves us with the problem of defining who this Mormon Jesus is. After all, it is the object of our faith that saves us, not faith itself.

[The Mormon view of Jesus](#) is dramatically different from the traditional view held by Christians for the last two thousand years. Although we use the same names to identify him—Jesus, the Christ, the Messiah, and the Word—and we agree on many of His sayings and actions, we differ widely on what kind of being He is. This is important if we are to place our salvation in His hands.

Mormons believe that all conscious entities—God the Father, Jesus the Son, angels, and humanity—are the same kind of beings. As Mormon Apostle John Widtsoe has written, “God and man are of the same race, differing only in their degrees of advancement.”^{2} They also believe that everyone on earth has existed from eternity past, first as disembodied intelligences, then as spirit beings born of God the Father and an unnamed Goddess, and finally incarnated into bodies of flesh and bone. It is interesting to note that, although Jesus is God the Father’s firstborn son, Satan and all of humanity are His spiritual brothers and sisters.

The only difference between you, me, and Jesus is that He has advanced further along the path of spiritual progression to Godhood than we have. According to Latter-day Saints teachings, Jesus is a god today because of His obedience to our heavenly Father and Mother, and to a set of eternal spiritual guidelines. What makes Mormonism dramatically different from traditional Christian belief is that it teaches that we, too, can become Gods just as Jesus has. In fact, it is the Father’s, or Elohim’s, desire that we all become gods and have our own spirit children just as He has.

Are we the same kind of being as God the Father and Jesus Christ? Since Mormons accept the Bible as revelation from God, is this what the Bible teaches? We need to grasp that Jesus is different from every other living thing in the universe, and very different from the way He is represented by the Later-day Saints.

The Latter-day Saints teach that all of humanity is essentially the same kind of being as Jesus, just not as spiritually advanced. Rather than saying that Jesus is God in the flesh, they would emphasize that He is a man of flesh who has become a god. Mormons also reject the doctrine of the Trinity, the idea that there is one God, one being, revealed in three Persons. Instead, they teach that there are three separate beings united in purpose in the Godhead—Father, Son

and Holy Spirit—who cooperate together in order to accomplish the Mormon plan of salvation.

As a result of this thinking, Mormons teach that Elohim in the Old Testament refers to the Father, while Jehovah or Yahweh refers to Jesus. But is this supported by the Bible? The OT uses Jehovah and Elohim as interchangeable titles for the Godhead, of which both the Father and Jesus are part. Deuteronomy 6:4 is a good example of this. It reads, “Hear, O Israel: The LORD [Jehovah] our God [Elohim] is one LORD [Jehovah].” It would be difficult to make this verse fit the Mormon view. Using their ideas it would have to be translated “Hear, O Israel: Jesus our Father is one Jesus.” This doesn’t make sense, especially if Jesus and the Father are two discrete beings.

The Mormon view runs into more difficulty in the New Testament. I asked a Mormon Bishop to confirm that Mormons believe that all sentient beings existed from eternity past, which he agreed to. Then I asked him to read Colossians 1:16-17 which states that Jesus created all things visible and invisible, that He existed before all things, and that all things are held together in Him. At this point I asked him to tell me which idea about Jesus he believed, that we have all lived in eternity past with Jesus or that Jesus made all things and was before all things. He thought for a moment and then replied that both statements are true. At which point I suggested that these are mutually exclusive ideas; we cannot have lived in eternity past with Jesus while at the same time Jesus was before us and made us. He finally admitted that when faced with logical contradictions like this he has to trust in what his prophet Joseph Smith taught.

This is a pretty important idea. Either Jesus is eternally God who, with the Father and Spirit, brought into existence all things and holds all things together moment by moment as the Bible teaches, or He is merely a human being who happens to be more spiritually advanced than we are.

The Atonement of Christ

If you ask a Mormon what he is trusting in for salvation, he will most likely say that it is the atoning suffering and death of Jesus Christ in the garden called Gethsemane and on the cross. They also believe that there is no other hope by which we can be saved. Although this sounds pretty good to an evangelical's ears, these words mean something quite different than what traditional Christianity teaches.

According to the Latter-day Saints, Christ's death and suffering made it *possible* to be saved from sin, *if* we do our part.[\[3\]](#) What this means becomes clearer when we read a parable given to explain what Christ's death accomplished in a chapter on the atonement in the Mormon book *Gospel Principles*.

The parable tells of a foolish man who ignored warnings about going too far into debt. Although he made payments along the way, he could not pay the debt in full when it came due. The creditor (God the Father) appeared and threatened to repossess all that the man owned and throw him into prison. The man begged for mercy, but the Father was only concerned about justice and the law. The parable weaves a picture of two eternal ideals, mercy and justice, in conflict.

Christ is depicted as a friend of the debtor who knew him to be foolish but loved him anyway. As mediator, Jesus stands before the Father and says "I will pay the debt if you will free my friend from his commitment so he may keep his possessions and not go to prison." Sounds good so far, but then Jesus turns to the debtor and says, "If I pay your debt, will you accept me as your creditor?" And then he adds, "You will pay the debt to me and I will set the terms. It will not be easy, but it will be possible."

Although mercy is offered in the Mormon view, the word *grace* is nowhere to be found. This isn't a parable that teaches grace and forgiveness; it's a description of a loan being

refinanced. Mormons believe that trusting in Jesus' atonement creates a path to salvation in that it provides for our resurrection and the forgiveness of past sins. However, to reach exaltation or complete salvation, in their view, one must earn it through celestial marriage, tithing, attending sacrament meetings, and sustaining the current Prophet, among other responsibilities.

Rather than earning our salvation, Paul teaches grace in Galatians 2:16, writing, "And we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ and not by the works of the law, because by the works of the law no one will be justified."

The Priesthood

We come now to what Mormons believe to be at the heart of their theological system, the priesthood. They argue that along with the birth of their church in 1830 came a restoration of a priesthood that had been lost since the end of the apostolic period around A.D. 100. According to the Mormon Church, one cannot receive the Holy Spirit, be baptized or be married for time and eternity without proper priestly authority.

Mormons teach that priesthood power literally created heaven and earth; it is the power and authority of God himself. Mormon men can tap into this power, eventually obtaining to two levels of priesthood. At the age of twelve, most Mormon boys are ordained as deacons of the Aaronic priesthood. By the time they are finished with secondary school, most have become elders within the priesthood order of Melchizedek. Throughout these years Mormon young men receive training, usually prior to the beginning of each school day, for various offices or positions within the two priesthood levels.

Mormons believe that every miracle in the Bible is an example

of priesthood power. This is problematic for evangelicals. First, we don't associate miracles with priests. In the Old Testament it was usually prophets who performed miracles, not priests. In the New Testament, miracles are performed by Jesus and his disciples without mention of a specific priesthood. In fact, Peter says that all believers are priests^{4} and their function, according to Paul, is to proclaim the gospel of God.^{5}

The book of Hebrews teaches that the Mosaic covenant along with the Aaronic or Levitical priesthood was passing away because it was useless for making us righteous or holy. The author tells us of a better covenant and a better priest entering the picture as a result of Christ's ministry. We now have a new covenant in Christ's blood and Jesus is our permanent, perfect, and eternal high priest, replacing the limited imperfect priests of the Mosaic covenant.^{6} Nowhere are the followers of Christ told to train for or to seek entry into a priesthood. And Jesus is the only person given the title of priest according to the order of Melchizedek in the New Testament.

Although Mormons and Christians use similar language to describe their faith, they represent two very different belief systems. Mormons see themselves as eternal creatures working their way towards becoming gods and populating a planet with their offspring in the future. Traditional Christians draw a clear line between the creator and creation. We are not gods and will never become one.

Notes

1.

www.pewforum.org/Christian/Mormon/attitudes-toward-mormon-faith.aspx accessed on 12/21/12.

2. Apostle John Widtsoe (Milton R. Hunter, *The Gospel through the Ages*, SLC: Stevens and Wallis, 1945, p. 107).

3. *Gospel Principles*, The Church of Jesus Christ of Latter-day Saints, SLC, Utah, 1997, p. 75.

4. 1 Peter 2:9-10.

5. Romans 15:16.

6. Hebrews 8:6-7.

© 2013 Probe Ministries

The Qur'an From a Christian Perspective

Steve Cable provides a biblical understanding of Islam's holy book, drawing on James White's book What Every Christian Needs to Know About the Qur'an [{1}](#). Christians interacting with Muslims will benefit from a basic understanding of the development and the teaching of the Qur'an.

Introduction and Background



Beginning with the basics, we need to understand how the Qur'an came into our possession and how it is viewed by most Muslims. The founder of Islam, Muhammad, was born in Mecca around AD 570 and began to receive instruction leading to the religion of Islam at the age of 40 in AD 610. "The classical belief is that while [the Qur'an's] entirety was "sent down" in one night, the Night of Power, but Muhammad himself

received it piecemeal over twenty-two years.”{2} Muhammad did not receive a written version as Joseph Smith claimed to have received for the Book of Mormon. Rather he memorized what was told him by the Angel Gabriel and passed it on to certain followers.

The popular Muslim belief is summarized in a recent guide to Islam as follows: “The Qur’an is the literal word of God, which He revealed to His Prophet Muhammad through the Angel Gabriel. It was memorized by Muhammad, who then dictated it to his Companions. They, in turn, memorized it, wrote it down, and reviewed it with the Prophet Muhammad. . . . Not one letter of the Qur’an has been changed over the centuries.”{3}

“From the position of Sunni Islamic orthodoxy, the Qur’an is as eternal as Allah himself. It is the very Word of God, without even the slightest imperfection. The finger of man has no place in it, as the book held reverently in the hand today is an exact copy of a tablet in heaven upon which the Qur’an has been written from eternity past.”{4}

How this view holds up to a critical review of the history of Muhammad and the early days of Islam following his death will be addressed later in this document. For now it is important to understand that to a devout Muslim, the Qur’an in its original Arabic is above analysis and above question, for it is a matter of faith that it has been perfectly transmitted and maintained. Note the Qur’an exists only in Arabic. Even though most Muslims depend upon a translation for their access to the teachings of the Qur’an, Muslims still would say the Qur’an itself is not translatable and the public prayers must also be done in Arabic.

It is interesting to realize that the Qur’an in multiple places states that Allah “sent down the Torah and the Gospel” as works that serve as guidance to mankind. One cannot help but wonder, why God would send down the Torah and the Gospels when the Qur’an existed from eternity past and according to

Muslim thought supersedes and corrects misconceptions men developed from reading these earlier texts. Why didn't God protect the Gospels in the same way as the Qur'an?

In what follows, we will look at where teachings of the Qur'an are counter to the truth of the Bible and to the historical facts. We will also consider how the current Qur'an came into existence, asking why the creator of the world would pass down his truth in such an uncontrolled fashion.

The Qur'an and Biblical Beliefs

Most Muslims, if they know anything about Christianity, will point to three primary problems with our faith:

1. the Trinity,
2. the resurrection of Jesus, and
3. the corruption of the Scriptures.

Is there anything taught in the Qur'an that causes them to reject the Christian concept of trinity?

In his book, James White describes the key Islamic belief in this way, "Ask any sincere follower what defines Islam, and they will answer quickly *tawhid*, the oneness of Allah, as expressed in Islam's great confession, "I profess that there is only one God worthy of worship and Muhammad is His messenger." . . . Without *tawhid*, you have no Islam."[\[5\]](#)

Interestingly, the word *tawhid* in that form does not appear in the Qur'an just as the word trinity does not appear in the Bible. They are words to describe a concept clearly taught in those two books. The difference between these two words is a major difference between these religions. The Islamic concept of *tawhid* is that Allah **has only** and **can only** exist in one form, the creator of the universe. The Christian understanding is that the one God is expressed in three ways or persons, the Father, the Son and the Holy Spirit. All the persons of God

were involved in the creation of this universe and reflect the full nature of God. The Bible is very clear that the Trinity is one God as shown for example in 1 Corinthians 8:4, 6:

“There is no God but one . . . for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”

In Islam, the most feared of all sins is called *shirk*, associating anyone, or anything with Allah. A person who dies in this state of idolatry cannot be forgiven. In Islamic thought, Allah is free to forgive any other sin if he so desires, but he will not forgive anyone who dies in idolatry.

This teaching causes the Trinity to become an unforgivable sin for Christians. “Many Muslims believe that the doctrine of the Trinity and, in particular, the worship of Jesus is an (unforgivable) act of *shirk*. This has led many of them to conclude that Christians, as a group, are bound for hell.”[\[6\]](#)

The Qur’an attempts to address the Trinity but does it show knowledge of the concept so that the criticisms offered are accurate and meaningful? “The reason for the question is self-evident: If the Qur’an is the very words of Allah without admixture of man’s insights or thoughts, then it would follow inevitably that its representations will be perfectly accurate and its arguments compelling.”[\[7\]](#)

What does the Qur’an say about the Trinity? First, it holds up monotheism as the correction for the false Christian claim of the “three.” By holding to this concept of the “three,” Christians are actually polytheists, denying that God is one. The author of the Qur’an does not understand that Christians are saying there is one God who manifests in three distinct forms or persons, the Father, the Son and the Holy Spirit. But the misunderstanding goes much further than this. The Qur’an is very clear that the “three” are the Father, the Son, and

Mary. As stated in Surah 5:116,

And when Allah said: "O Jesus son of Mary! Did you say to mankind: 'Take me and my mother for two gods other than Allah?'" He said: "Transcendent are you! It was not mine to say that of which I had no right. . ."

And this view is reiterated in the Islamic commentaries, the *hadith*. "Nothing in the Qur'anic text actually addresses the essence of Christian faith, even though it is painfully clear the author thought he was doing so."[\[8\]](#)

White believes this distinction helps us respond to the oft-asked question, "Is Allah the same god as Yahweh?" Although Muslims make reference to the one God of Abraham, they deny the witness of the incarnation and the resurrection. Thus denying the entirety of the Christian faith. "If worship is an act of truth, then Muslims and Christians are not worshiping the same object. We do not worship the same God."[\[9\]](#)

So, we see the Qur'an misrepresents the Christian doctrine of the Trinity and relegates Allah to a lower status than omnipotent God by declaring that Allah is not capable of appearing in multiple forms.

The Qur'an, Jesus and Salvation

As we consider what Muslims are taught in the Qur'an, we next look at the second stumbling block in their view of Christianity: the crucifixion and resurrection of Jesus Christ the Son of God.

The Qur'an has quite a bit to say about Jesus as a prophet of God, specifically stating He was not God and was not crucified. The name of Jesus appears 25 times in the Qur'an, almost always as *Isa ibn Mariam*, i.e. Jesus the son of Mary. Jesus is presented as the result of a miraculous virgin birth. In the Qur'an, Surah 3:47, it is written, "She said, My Lord!

How can I have a child, when no man has touched me? He replied, "such is the will of Allah. He creates what He will. When He decrees a thing He only says: 'Be!' and it is." [\[10\]](#)

The question of how Jesus came to be is an important topic for comparison. First, we see the Qur'an says that Allah created Jesus by declaring His existence and having Him born of a virgin. Second, we understand that the author of the Qur'an believed Christians teach that Jesus came into being as the child of a physical, sexual union between God and Mary. Third, Christianity actually teaches that Jesus was the preexistent creator of the universe (John 1:1-3, Colossians 1:16-17), always and fully God, who became fully man being born of a virgin. Note that the primary difference between the Qur'an's view of Jesus' birth and a biblical view of Jesus' birth is not the role of Mary, but rather the Qur'an says that Jesus was created at His human conception and the Bible clearly states that Jesus is eternal and was not created but rather took on a new form at his birth:

Although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:6-8)

The words attributed to Jesus in the Qur'an, beginning with words spoken from the crib, are not found in any source from the 1st through 5th centuries. "But the Muslim understanding is that no such historical foundation is needed for lengthy portions of narrative for its words to be true. This is the Qur'an. It has been preserved. For the large majority, that ends the discussion, even when the same believers will then embrace historical criticism to question the value of His words in the Gospels." [\[11\]](#)

When it comes to the cross, the Qur'an stands firmly and

inalterably against the mass of historical evidence and the almost universal view of the populace of its day. This Qur'anic view is not sprinkled throughout the teaching, but rather appears in only one verse, namely Surah 4:157–

“They slew him not, nor crucified him, but it appeared so to them; and those who disagree concerning it are in doubt thereof; they have no knowledge of it except the pursuit of a conjecture; [but] certainly they slew him not. But Allah raised him up to Himself.”

This verse stands alone in the Qur'an and surprisingly without commentary in the hadith literature as well. This verse, written six hundred years after the events, in a place far removed from Jerusalem, takes a position counter to the gospel texts from the first century and counter to six centuries of Christian teaching. In more recent times, various Muslim apologists have surmised various tales to build upon this one verse. For example, some Muslims believe that someone else died on the cross and Jesus fled to India to continue his ministry there.[\[12\]](#) Regardless of what unsubstantiated fairy tales one conjures up to support its claim, this verse is based on no historical knowledge of the events surrounding the death and resurrection of Jesus.

“This suggests the author did not have even the slightest knowledge of the centrality of God's redeeming act in Christ on the cross. . . . The Qur'an places itself, and all who would believe in it, in direct opposition not only to the Gospels but also everything history itself says on the subject. The question must be asked: Who, truly, is following mere conjecture here? Those who were eyewitnesses on the Hill of the Skull outside Jerusalem? Or the author of the Qur'an, more than half a millennium later?”[\[13\]](#)

Without the cross, salvation in the Qur'an comes through an unknowable mixture of predestination, good works, and the capricious will of Allah. “In Islam, forgiveness is an

impersonal act of arbitrary divine power. In Christianity, forgiveness is a personal act of purposeful and powerful yet completely just divine grace.”{14}

One cannot attribute these differences between the Qur’an and the New Testament to a minor corruption of the biblical text as they reflect the core themes of these books.

Corrupting the Gospels

As discussed above, most Muslims have been taught there are three primary problems with our faith: the Trinity, the resurrection of Jesus, and the corruption of the scripture. We have dealt with the Trinity and the resurrection of Jesus. Now let us turn to the corruption of scripture.

Most Muslims will affirm to you that the Christian scriptures cannot be relied upon because they have been changed and corrupted over the years and do not reflect the true message of Jesus. But is this affirmation what is taught by the Qur’an, and does it have any basis other than hearsay?

The Qur’an is very clear that the messages sent to the prophets of the Bible are to be believed. For example, Surah 3:84 says, “We believe in Allah . . . and that which was sent down to Abraham and Ishmael and Isaac and Jacob and the tribes; and that which was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and to Him we have surrendered.” Or as stated in a hadith, “Therefore, faithful Muslims believe in every Prophet whom Allah has sent and in every Book He revealed, and never disbelieve in any of them.”{15}

Very clearly, the Qur’an states that what was given to the Old Testament prophets and to Jesus was the truth of God. It is not just the prophets themselves who were from the Lord, for the Qur’an states that Allah “sent down the Torah and the Gospel” as works that serve as “guidance to mankind.” If this

is the case, why do Muslims not interpret the Qur'an in light of the truth from the Gospels, assuming that Allah's truth never changes?

In contrast, it is a virtual pillar of Islamic orthodoxy to hold that the Bible has undergone significant revisions so much as to make them totally unreliable and thus, useless to a modern day Muslim. As James White puts it, "Muslims around the world are taught that the Jews and the Christians altered their Scriptures, though there is no agreement as to when this took place. If anything unites Islamic apologists, it is the persistent assertion of Qur'anic perfection in contrast to the corrupted nature of the Bible, particularly the New Testament." [{16}](#)

This position certainly makes sense from a human perspective. For if one takes the position presented by the Qur'an that we are to believe every word of the Bible, then the huge differences between the theology of the New Testament and the theology of the Qur'an leave one little choice: either reject the Qur'an as not from God, or assume that all of the differences are the result of some massive corruption of the message of the Bible. The normal assumption taught to Muslims today is this corruption happened early on, perhaps even with the apostle Paul.

However, the preponderance of verses in the Qur'an which address this issue point to the corruption as being a distortion of the meaning (not the words) of the text. One example is found in Surah 3:78, "And there is a party of them who distort the Book with their tongues, that you may think that what they say is from the Book, when it is not from the Book." As White observes, "We must conclude that the now predominant claim of the biblical texts themselves, having undergone major alteration and corruption, is a later polemical and theological perspective not required by the Qur'anic text itself. It comes not from the positive teachings of Muhammad but through the unalterable fact of the Qur'anic

author's unfamiliarity with the actual biblical text." [{17}](#)

As noted by a Christian, Al-Kindi, writing to a Muslim around AD 820, "The situation is plain enough; you witness to the truth of our text—then again you contradict the witness you bear and allege that we have corrupted it; this is the height of folly." [{18}](#)

In Surah 5:47, we are urged as Christians to judge by what Allah has revealed in the Gospels. If this admonition has any meaning at all, it must assume that Christians had access to a valid gospel in the 7th century during the life of Muhammad. What Christians had as the Gospels in the 7th century is what we have as the Gospels today. In fact, "each canonical gospel we read today we can document to have existed in that very form three centuries before Muhammad's ministry. A Christian judging Muhammad's claims by the New Testament and finding that he was ignorant of the teachings of the apostles, ignorant of the cross, the resurrection . . . and meaning of the gospel itself, is simply doing what the Qur'an commands us to do in this text." [{19}](#)

Thus, while modern Muslims claim the Bible is corrupt and unreliable, the Qur'an appears to teach that the scriptures available to Jews and Christians during Muhammad's day were correct and should be followed; as long as one did not reinterpret the meaning into something that was not really said. However, doing so would lead one to the conclusion that the Qur'an was written by someone who was not knowledgeable concerning Jewish and Christian scripture.

The Perfection of the Qur'an

As noted earlier, one of the primary objections Muslims voice toward Christianity is their belief that our Scriptures have been changed and corrupted while the Qur'an in Arabic is exactly the words given to Muhammad fourteen hundred years

ago. Does this belief stand up to impartial scrutiny?

The modern Muslim view of the Qur'an does not allow for the critical examination of sources and variations as has been done for the New Testament. Many bible scholars such as Dallas Theological Seminary professor, Daniel Wallace^{20}, point out that the large number of ancient manuscripts from different locations and times give us a richness of sources allowing us to identify the original text of the Christian New Testament with a high degree of confidence. Muslims on the other hand are relying on a specific follower, Uthman the third Caliph, who was purported to have assimilated the correct version and to have ordered the destruction of all other versions.

If the Qur'an is a perfect representation of the message from Allah, what accounts for the differences in multiple accounts of the same story recorded in the Qur'an? For example, four different Surahs contain the story of Lot in Sodom. Each recounting of the story is different from the others even when quoting what Lot said to the Sodomites. Thus we have Muslims pointing to differences in accounts among the Gospels but ignoring accounts of the same events throughout the Qur'an which differ in detail, order, and content.

When we find this type of variation in the Gospels, we recognize that each gospel was written by a different author with a different perspective inspired by the Holy Spirit. But if the Qur'an was preexistent in heaven and given to one man by one angel, one would not expect these types of variants. But as James White notes, "We could provide numerous examples of parallel passages all illustrating with clarity that the serious Muslim exegete must face the reality that the Qur'anic text requires exegesis and harmonization."^{21}

In addition to these troubling passages recounting different versions of the same events, we also find legendary stories about the life of Jesus which do not appear in any of the known accounts from the first century. White points out, "The

Qur'an fails to make any differentiation between what is clearly legendary in character and what is based on the Hebrew or the Christian Scriptures. Stories that developed centuries after the events they pretend to describe are coupled directly with historically based accounts that carry serious weight and truth content. . . . This kind of fantastic legendary material is hardly the kind of source that can be trusted, and yet the Qur'an's author shows not the slightest understanding of its nature and combines them with historical materials." {22}

In addition to the inconsistencies in retelling stories and the incorporation of legends generated centuries after the actual events, we also should consider whether the current Qur'an is the perfectly accurate version of the earliest version supposedly shared verbally by Muhammad with certain followers. The common Islamic claims are strong and clear:

"The Qur'an is the literal word of God, which He revealed to His Prophet Muhammad through the Angel Gabriel. It was memorized by Muhammad, who then dictated it to his Companions. They, in turn memorized it, wrote it down, and reviewed it with the Prophet Muhammad . . . Not one letter of the Qur'an has been changed over the centuries." {23}

"It is a miracle of the Qur'an that no change has occurred in a single word, a single [letter of the] alphabet, a single punctuation mark, or a single diacritical mark in the text of the Qur'an during the last fourteen centuries." {24}

Interestingly, the hadiths give us early insight into one view of how the written Qur'an was collected and who was involved. At the time Muhammad died, there was no written version of the Qur'an. It was carried about in the minds of a set of men called the Qurra, each of whom had memorized at least a portion of the Qur'an. However, a number of these Qurra were being killed in battles, raising the prospect that a significant portion of the Qur'an might be lost. According to one hadith, Zaid bin Thabit undertook the task of collecting a

written version.

“To many outside the Muslim faith, the Qur’an’s organization looks tremendously haphazard and even Islamic literature notes how one surah can contain materials Muhammad gave at very different times in his life. Many Muslims assume Muhammad was behind this organization, but there is little reason to believe it. Zaid and his committee are far more likely to have been responsible.”[\[25\]](#)

Eighteen years later the third Caliph, Uthman, charged Zaid and others with rewriting the manuscripts in perfect copies. In the process of doing this, Zaid reportedly found at least two more passages that he had missed in his earlier compilation. Once this was accomplished, “Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur’anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.”[\[26\]](#)

Not every scholar agrees that this story from a hadith is accurate and many suggest a much later date after AD 705 for the compilation of the Qur’an we find today. Whether it was Uthman or some later compilation effort, since the eighth century, we have had a fairly stable text for the Qur’an with few variants. “Muslims see this as a great advantage, even an example of divine inspiration and preservation. In reality, just the opposite is the case. When a text has a major interruption in transmission, one’s certainty of being able to obtain the original text becomes limited to the materials that escape the revisionist pen. For the Muslim, Uthman had to get it right, because if he was wrong, there is little hope of ever undoing his work.”[\[27\]](#)

Al-Kindi, the Christian apologist writing around AD 820, had much to say on the formation of the Qur’an. He records that multiple versions were collated during the time of Uthman stating, “One man, then, read one version of the Qur’an, his neighbor another, and differed. One man said to his neighbor:

"My text is better than yours," while his neighbor defended his own. So additions and losses came about and falsification of the text." [\[28\]](#) According to Al-Kindi, this situation caused Uthman to take his action while his rivals, such as Ali (Muhammad's cousin and the 4th Caliph), created and kept their own manuscripts. Al-Kindi listed alterations and changes made to the earlier documents in creating Uthman's version. One of the reasons Al-Kindi had access to this type of information was the open warfare between the Sunnis and the Shiites, led to charges and countercharges of corruption.

Al-Kindi concludes his discussion stating, "You know what happened between Ali, Abu Bakr, Umar and Uthman, how they hated each other and quarreled and corrupted the text; how each one tried to oppose his neighbor and to refute what he (had) said. Pray, how are we to know which is the true text, and how shall we distinguish it from the false?" [\[29\]](#)

As White states, "It is self-evident that no matter how stable or even primitive the Uthmanic tradition is, it is not the only stream that can claim direct connection to Muhammad and the primitive period of Qur'anic compilation. The greatest concern for any follower of Muhammad should be what he said (or what he received from the Angel Gabriel), not what an uninspired Caliph later thought he should have said." [\[30\]](#)

The study of manuscripts shows beyond all possible question that the Qur'an was neither written down in perfection in the days of Muhammad, nor was it never altered or changed in its transmission.

White concludes his study with this thought, "When we obey the command of Surah 5:4 and test Muhammad's claims in the light of the gospel, of history, and of consistency and truthfulness, we find him, and the Qur'an to fail these tests. The Qur'an is not a further revelation of the God who revealed Himself in Jesus Christ. The author of the Qur'an did not understand the gospel, did not understand the Christian faith,

and as such cannot stand in the line of Moses to Jesus to Muhammad that he claimed.”[\[31\]](#)

Notes

1. James White, *What Every Christian Needs to Know About the Qur'an*, Bethany House Publishers, 2013.
2. Ibid, p. 24.
3. Ibrahim, I. A., *A Brief Illustrated Guide to Understanding Islam*, Houston: Darussalam, 1997, p. 5.
4. White, p. 19.
5. White, p. 59.
6. White, p. 68.
7. White, p. 75.
8. White, p. 98.
9. White, p. 72.
10. *The Majestic Qur'an: An English Rendition of Its Meanings*, 4th ed.
11. White, p. 113
12. Ahmadiyya Muslim Community, www.alislam.org/library/books/jesus-in-india/ch2.html.
13. White, p. 142.
14. White, p. 158.
15. Tafsir Ibn Kathir, Riyadh, Darussalam, 2003, 2:204.
16. White, p. 171.
17. White, p. 180.
18. Newman N. A., *The Early Christian-Muslim Dialogue*, Hatfield PA, Interdisciplinary Biblical Research Institute, 1993, 498-99.
19. White, p. 186.
20. Dr. Daniel Wallace, Executive Director of CSNTM & Senior Professor of NT Studies at Dallas Theological Seminary, speaking at Prairie Creek Baptist Church on August 30, 2015.
21. White, p. 229.
22. White, p. 237-8.
23. Ibrahim, p. 5.
24. Kazi, Mazhar, *130 Evident Miracles in the Qur'an*, Richmond

Hill, ON, Canada, Cresecnt, 1997, p. 42-43.

25. White, p.258.

26. Sahih Al-Bukhari, 6:510.

27. White, p. 262.

28. This portion of Al-Kindi's apology is found in Newman, *The Early Christian-Muslim Dialogue: A collection of Documents from the First Three Islamic Centuries*, 455-459.

29. Ibid.

30. White, p. 271.

31. White, p. 286.

© 2017 Probe Ministries

Probe Survey 2020 Report 6: Nothing in Particulars and Biblical Views

Steve Cable analyzes Probe's 2020 Survey, examining beliefs of 'Nothing in Particulars' on salvation, biblical worldview, and sexual issues.

We want to examine the Unaffiliated and particularly those who selected Nothing in Particular (NIP) as their religious preference. As noted in [the first article of this series{1}](#), some researchers earlier in this century posited that many of the Nothing in Particulars were actually part of the Christian majority in America and would return to the fold as they aged. However, as shown in that article, this idea has not materialized as the young adults aged. Rather, the percentage of NIPs in each age group has grown as the age group has aged.

In this report, we will see how very different the beliefs of

the NIPs are from those taught in the New Testament. We will look at this in three separate areas:

1. Salvation through Christ Alone.
2. A Biblical Worldview
3. Attitudes Concerning Sexual Issues

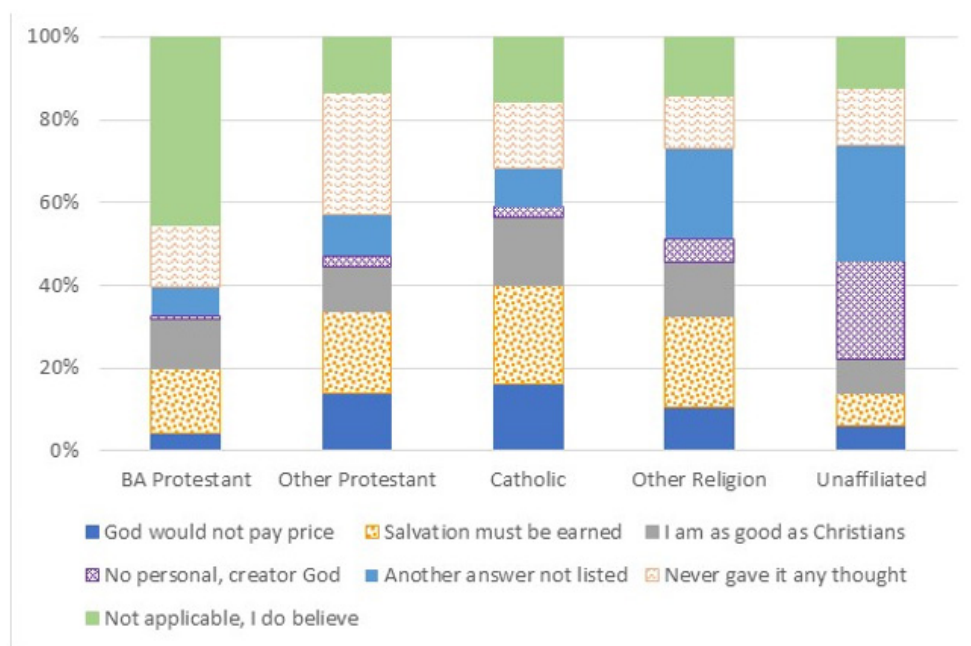
In these three areas, we will discover that most NIPs disagree with biblical teaching on these topics.

Reasons for Not Believing in Salvation Through Christ Alone

One question asked was “What keeps you from believing that salvation is by faith in Jesus Christ alone?” Particularly for the Unaffiliated, we want to know whether it is a lack of knowledge or some other reason. When asked this question, the respondents could select from the following answers:

1. Never gave the question any thought.
2. Don't believe that God would take upon Himself the penalty for my sin.
3. Salvation is not a gift, it must be earned.
4. I am clearly as good as Christians I know so I should be accepted by God if they are.
5. There is no personal, creator God.
6. Another answer not listed here.
7. Not applicable, I do believe.

Figure 1 What keeps you from believing in salvation through Jesus alone: Ages 18 - 39



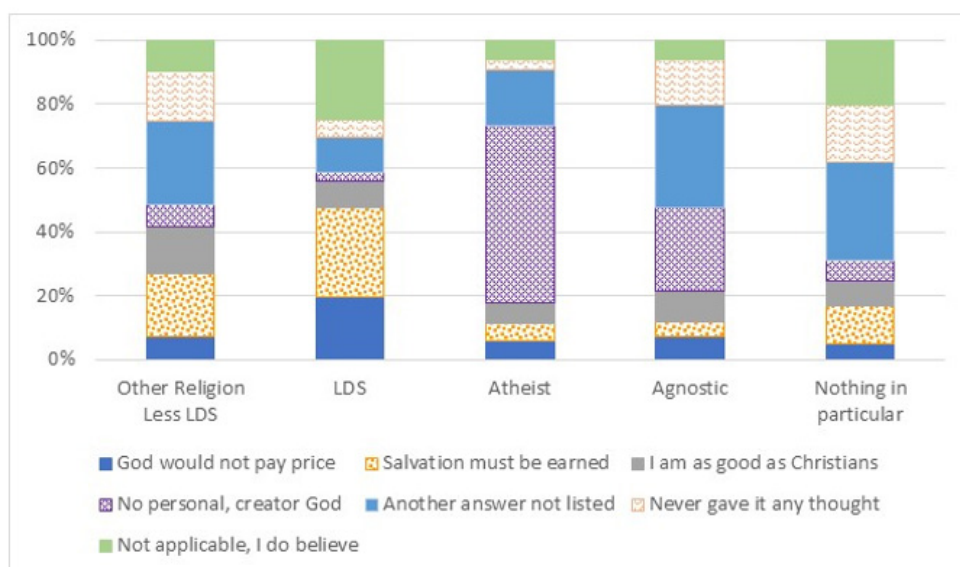
First let's consider how the various religious groups answered this question as shown in Figure 1. This data has already been discussed in [Report #4](#). But in the current

discussion, we want to focus on Other Religion and Unaffiliated. Respondents from Other Religions were most likely to select either "salvation must be earned" or "another answer not listed." A smaller percentage, just over 10%, selected "I am clearly as good as Christians I know. That answer appeared to be irrelevant to them.

On the other hand, the two largest segments selected by the Unaffiliated were "no personal, creator God" and "another answer not listed." Both groups had about 15% of their number select "Not applicable, I do believe."

To get a better understanding of what drives these results, we dove further into the makeup of each of these two groups. The results are shown in Figure 2.[{2}](#)

Figure 2 What keeps you from believing in salvation through Jesus alone: Ages 18 - 39



We divided Other Religions into the Latter Day Saints (Mormons) and all other non-Christian religions. We divided the Unaffiliated into Atheist, Agnostic and Nothing in Particular. As shown, the LDS respondents are much more likely than other religions to select “salvation must be earned,” “I do believe,” and “God would not pay the price.” Almost one quarter of the LDS selected “I do believe” which explains how the Other Religion category showed about 15% with that answer. So we see that a strong majority of LDS people believe that they must do something more than believing in Christ to achieve salvation. At the same time, a significant minority believe in salvation through faith in Christ alone.

The Atheist subgroup follows our expectations. A majority (> 55%) don’t believe in Jesus as savior because they do not believe in any God at all. When we add in “another answer not given,” about three quarters of the Atheists are covered.

Moving to Agnostics, we see that a strong majority selected either “no God” or “another answer not given.” Adding in “I never gave it any thought,” we cover about three quarters of the Agnostics.

The Nothing in Particular group (NIPs) has a significantly

different range of answers. About one in five say they do believe in salvation through faith in Christ. This number is significantly higher than Atheist and Agnostics, but it still leaves four out of five who say they do not believe. Almost one half of them selected “another answer not given” or “I never gave it any thought.”

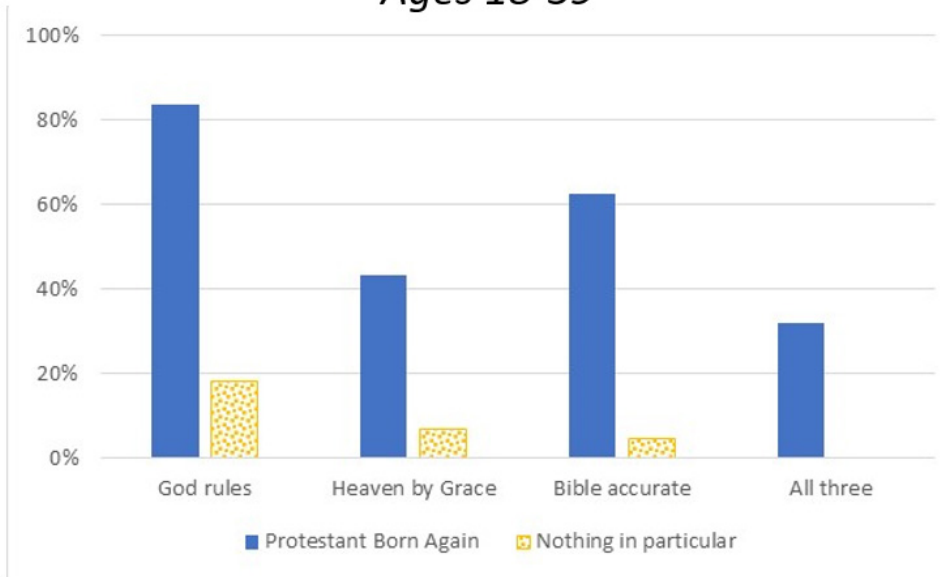
So, there are about one fifth of the NIPs who might have a somewhat Christian view of salvation. However, less than 3% of this group claim to be born-again. And of course, four fifths of this group say they do not believe in salvation through faith in Jesus Christ. So, an overwhelming majority of the NIPs clearly are not born-again or evangelical Christians.

NIPS and a Subset of a Biblical Worldview

How do those who claim their religion is “Nothing in particular” stand in accepting a subset of the Basic Biblical Worldview discussed in earlier articles? The subset consists of the following three questions:

1. Which of the following descriptions comes closest to what you personally believe to be true about God: **God is the all-powerful, all knowing, perfect creator of the universe who rules the world today**[{3}](#)
2. The Bible is totally accurate in all its teachings: **Strongly Agree**
3. If a person is generally good enough or does enough good things for others during their life, they will earn a place in heaven: **Disagree Strongly**

*Figure 3 Biblical Worldview Comparison
Ages 18-39*



Let's compare the results for Born-again Protestants and those who claimed to be Nothing in Particular. As shown in Figure 3, for each of the questions those agreeing with a

biblical worldview among the Nothing in Particulars is a small fraction of those among Born-again Protestants. When we combine the three questions together, we see one out of three Born-again Protestants vs. no NIPs. Certainly, some of these NIPs came from an evangelical background, but none of them interviewed in our survey ascribe to a basic evangelical worldview as adults. As noted in our first report, one in three born-again Protestants is a disappointing percentage ascribing to these biblical worldview questions, but it is certainly dramatically better than the Nothing in Particular group.

NIPs and Biblical Sexual Morality

On another front, we compare views on biblical sexual morality held by Born-again Protestants and Nothing in Particulars. To do this, we will consider three of the questions from our survey as listed below.

1. Sex among unmarried people is always a mistake: from **Agree Strongly** to Disagree Strongly
2. Viewing explicit sexual material in a movie, on the internet, or some other source is:

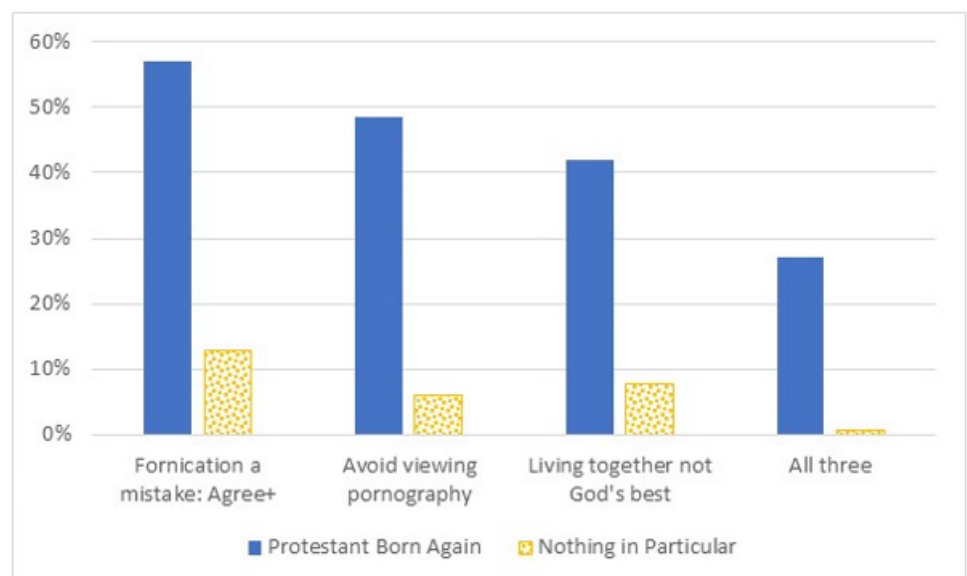
- **a. To be avoided**
 - b. Acceptable if no one is physically or emotionally harmed in them.
 - c. A matter of personal choice
 - d. Not a problem if you enjoy it
 - e. Don't know
3. Living with someone in a sexual relationship before marriage:
- a. Might be helpful but should be entered into with caution.
 - b. Just makes sense in today's cultural environment.
 - c. Will have a negative effect on the relationship.
 - **d. Should be avoided as not our best choice as instructed by God.**

For this comparison, we are looking for the following answers:

1. Either Agree Strongly or Agree Somewhat
2. To be avoided
3. Should be avoided as not our best choice as instructed by God

The results from our survey are shown in Figure 4. Once again, we see a large difference between these two groups. Clearly, the NIPs do not ascribe to a biblical view

*Figure 4 Comparison of Sexual Morality
Ages 18 - 39*



on sexual morality. The majority of Born-again Protestants do not ascribe to those beliefs either, but a significant minority of them do.

Summary

As discussed above, we find that the Nothing in Particular group have

- less than one in five who say they are trusting in Christ for their salvation,
- none who accept a simple three question take on a biblical worldview and
- almost none who accept a biblical view on sexuality.

In each of the age groups considered in our surveys, the percentage of respondents selecting a NIP affiliation has grown as the age groups have grown older. There is no indication that any significant number of them are returning to or turning to an Evangelical Christian perspective.

Clearly for the upcoming decade a critical question for the Evangelical church is, How do we reach the Unaffiliated and especially the Nones with the good news of the gospel? Since the vast majority of NIPs do not accept the authority of the Bible, we need to be prepared to share with them why we can believe the Bible is an accurate communication from the Creator of this universe. In particular, that the biblical account of the death resurrection of Jesus is an accurate historical account. One source to use in this task is our article "[The Answer is the Resurrection](#)"^{4} which can be found on the Probe website.

Notes

1. [Introducing Probe's New Survey: Religious Views and Practices 2020](#)
2. As we dive down into these subgroups remember that the smaller number of respondents of each type reduce the accuracy

as we apply our limited sample to the entire group across the United States. In this case, we surveyed 68 LDS, 178 Other Religions not LDS, 124 Atheist, 167 Agnostic, and 245 Nothing in particular (between 18 and 39 years old).

3. Other answers to select from: God created but is no longer involved with the world today; God refers to the total realization of personal human potential; there are many gods, each with their different power and authority; God represents a state of higher consciousness that a person may reach; there is no such thing as God; and don't know.

4. [The Answer Is the Resurrection: Sharing Your Faith in Christ \(probe.org\)](https://probe.org)

© 2022 Probe Ministries

Probe Religious Views Study 2020 – Do Christians Believe in Christ as the Only Savior of the World?

Steve Cable explores the results of Probe's new 2020 survey, examining what people believe about Jesus in His time on earth, and His claim to be the only way to the Father.

Our 2020 survey reveals a striking decline in evangelical religious beliefs and practices over the last ten years. In our first article, we saw a significant degradation in the percentage of American young adults who are born again^{1} and profess a biblically informed worldview^{2}. Perhaps a biblical worldview, as defined by the set of questions we used, is not an accurate gauge of an orthodox Christian belief.

In this article, we will look at several other areas designed to identify those people who closely align their thoughts with the teaching of the Bible. We will look at two areas of belief for all American young adults and for Born Again Protestants in greater detail:

1. Do you believe in some critical aspects of Jesus Christ and His time on earth?
2. Do you believe that Jesus was right in saying “No one comes to the Father except by Me”?

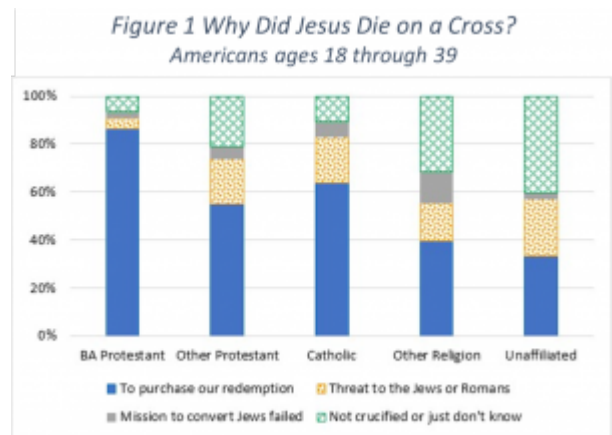
We will look at these two areas alone and then see how those with a biblical worldview align with these questions.

Topic 1: What About Jesus and His Time on Earth?

In our survey, we asked three questions specifically about Jesus. The first question was about what caused Jesus to die on a cross as given below.

1. Why did Jesus die on a cross?
 - a. He threatened the Roman authorities’ control over Israel.
 - b. He threatened the stature of the Jewish leaders of the day.
 - c. To redeem us by taking our sins and our punishment upon Himself.
 - d. He never died on a cross.
 - e. He failed in his mission to convert the Jewish people into believers.
 - f. I don’t know.

The responses for ages 18 through 39 are shown in Figure 1. As shown, Born Again Protestants have a far greater percentage, over 85%, stating that Jesus was crucified to purchase our redemption. One would suspect that all Protestant and Catholic leaders would want their people to know that Jesus' death on the cross was for their redemption. Yet, less than two thirds of each group selected that answer. Note that the answer to this question did not say that salvation was through grace alone. So even those with a works-based gospel should still select that answer.



A fair number of Other Protestants and Catholics (about 20% of each group) said that either the Jewish leaders or the Romans caused Jesus' death on the cross. But any Christian should realize that Jesus had to choose crucifixion. Prior attempts by authoritative groups demonstrated that they could not lay a hand on him otherwise.

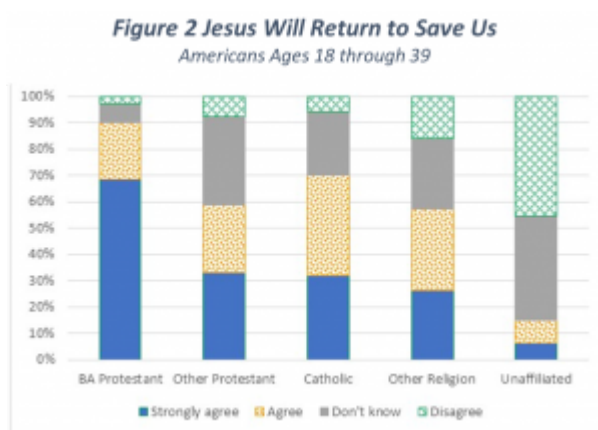
Interestingly, about 40% of Other Religions and 30% of the Unaffiliated say Jesus died to redeem us. They understand this is what Christians say about Jesus' crucifixion. It is the best answer for them because it doesn't say that Jesus' death actually worked to redeem us, only that He did it to redeem us. Also note that roughly one third of the Other Religion category is made up of people who affiliate with Christian cults, e.g. Mormons and Jehovah's Witnesses.

The second question is:

2. Jesus will return to this earth to save those who await His coming.

a. **Answers ranging from Strongly Agree to Strongly Disagree.**

This question is almost a quote of Hebrews 9:27-28 ESV, “And just as it is appointed for man to die once, and after that comes judgement, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.” As you can see, this verse answers question 1 and question 2. The apostle Paul writing in 1 Thessalonians 4:16 says, “For the Lord himself will come down from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first.” He makes it clear that the Lord Jesus will return to the earth to call us to Himself.



The results for this question follow a similar pattern to those for the first question above with a little less surety shown among Christians. As shown, just over two thirds of Born Again Protestants strongly agree that Jesus will return to save. Meaning that almost one third of them are not absolutely sure of Jesus' return.

For other Christian groups, only about one third of them strongly agree with this statement. Almost one third say they Disagree or Don't Know about this statement.

Once again, over half of those affiliated with Other Religions affirm what they believe to be taught by the Christian religion. At the same time, the Unaffiliated continue to show that very few of them affirm any Christian beliefs.

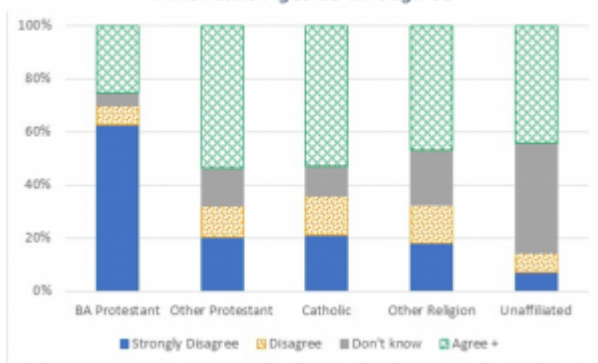
The third question (also used for determining a Basic Biblical Worldview) is:

3. When He lived on earth, Jesus committed sins like other people.

a. **Answers ranging from Agree Strongly to Disagree Strongly**

The Bible clearly states that Jesus lived a sinless life. For example, Hebrews 4:15 ESV states, “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, **yet without sin.**” And again in 2 Corinthians 5:21, “God made the one who did **not know sin** to be sin for us so that in Him we would become the righteousness of God.” As indicated in this verse, God laid our sins upon Jesus in His earthly death. Jesus did not sin but He carried our sins to the cross and the grave to redeem us. If Jesus were a sinner like you and me, His death would have been for His own sin rather than for the sins of the world.

*Figure 3 Jesus Committed Sins Like Other People
Americans Ages 18 through 39*

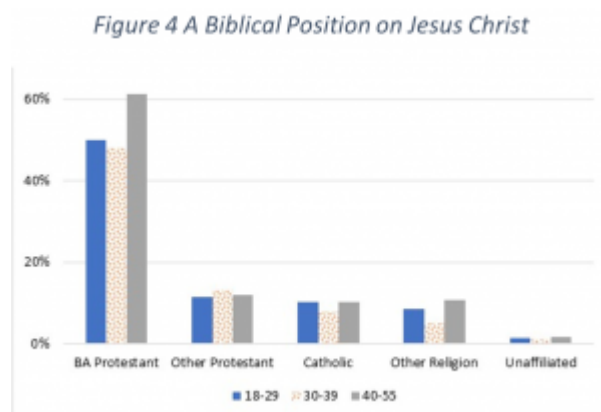


Young adult American beliefs about this statement follow a similar pattern as the first two questions. Once again, about one third of Born Again Protestants either Don't Know or Agree with this statement. Having this large a number of Born Again Protestants who don't accept a primary belief of Biblical Christianity is disappointing.

However, four out of five respondents who affiliated with Other Protestant or Catholic beliefs do not strongly believe that Jesus lived a sinless life. The Unaffiliated group continues to show their aversion to accepting any Christian religious doctrines.

Accepting a Doctrinally Consistent Set of Beliefs

What happens when we look at how many Born Again Protestants take a biblically consistent view on all three of these questions? Consider the results shown in Figure 4. First, we see that young adult Born Again Protestants drop from about two thirds for the individual questions down to about one half when looking at all three questions. It appears that about one half of those categorized as Born Again Protestants are trusting Jesus to save them but do not have a good understanding of biblical teaching on Jesus.



As you can see, all other religious groups drop to around one in ten or less with a good understanding of Jesus. The Unaffiliated drop to a level that is basically zero. In toto, about one out of six Americans age 55 and under have an understanding of who Jesus really is in these three fundamental areas.

Does Having a Basic Biblical Worldview Equate to Having a Biblical Understanding of Jesus?

For most people it does. Approximately 90% of people with a Basic Biblical Worldview have a biblical understanding of Jesus, i.e. answer the three Jesus questions from a biblical perspective. This finding (especially if true across other questions where many Born Again Christians ascribe to an unbiblical viewpoint) is important because the four simple questions which define a Basic Biblical Worldview identifies a set of people who also take a biblical view of Jesus' purpose.

Topic 2: Are there multiple ways to

heaven?

Pluralism is the belief that there are multiple ways to obtain a right relationship with God, including most if not all world religions. The Bible is very clear on how people can be reconciled to God and obtain eternal life. First, we cannot receive it through our own efforts at righteous living. This truth is addressed throughout the New Testament including Romans 3:23, "For there is no distinction, for all have sinned and fall short of the glory of God." And Titus 3:5, "He saved us not by works of righteousness that we have done but on the basis of his mercy . . ."

Second, we cannot receive it by placing our faith in some other person or deity. If we try, we are still weighed down by our sin, and that other person or deity has no standing before the living God. Even an angel of the living God has no standing on which to intercede for our salvation as we see in Hebrews 2:5, "For He did not put the world to come, about which we have been speaking, under the control of angels."

The only way God could redeem us was through the sacrifice of Jesus, fully God and fully man. As Romans goes on to say in 3:24, "But they are justified freely by His grace through the redemption that is in Christ Jesus." And Titus 3:5 continues, "[T]hrough the washing of the new birth and the renewing of the Holy Spirit, whom he poured out on us in full measure through Jesus Christ our savior."

Jesus clearly stated, "No one comes to the Father except through me." The high price of degradation and suffering paid through Jesus' life and death excludes the possibility of Jesus being just one of several options offered by God.

What do Americans believe about multiple ways to heaven? And, especially what do Born Again Christians believe? To determine who was a pluralist, we asked what the respondents thought

about the following two statements:

1. Muhammad, Buddha and Jesus all taught valid ways to God.

Answers from Disagree Strongly to Agree Strongly

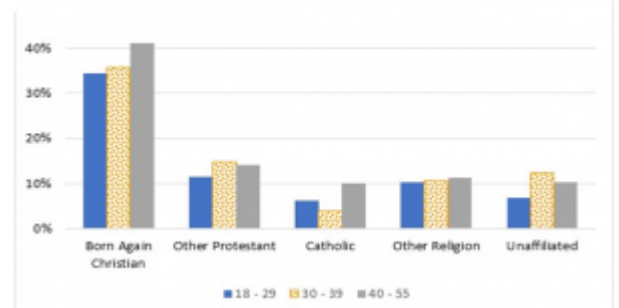
2. I believe that the only way to a true relationship with God is through Jesus Christ. **Answers from Disagree Strongly to Agree Strongly**

Who Believes in Multiple Ways to God

First let's look at just question number one across the various religious groups, looking for the answer **Disagree strongly** as shown in Figure 5{3}. If someone disagrees with this statement, they could be a Christian or a Muslim or a Buddhist, etc.

The first thing you may notice is that all religious groups other than Born Again Christian all congregate around 5% to 15%. So, for all these groups, around one in ten people take a strong non-pluralistic view. Or turning it around, about 9 out of 10 of them are pluralists.

Figure 5 Muhammad, Buddha and Jesus are All Valid Ways to God: Disagree Strongly



The real shocker jumping from this page is that over 60% of Born Again Christians are also pluralists. Apparently, a majority of Born Again Christians are ignorant about the basic teachings of their faith. Also, it is interesting and disturbing that the percentage of Born Again Christians who are not pluralistic is almost flat across the ages from 18 to 55. A strong majority of Born Again Christians are pluralists across that entire age range.

Who Believes Jesus is the Only Way

Now to narrow the question even further, we could have stated "Only Jesus taught valid ways to God." The percentage of people strongly agreeing with this statement should be a

subset of the people who disagreed strongly with the question above, “Muhammad, Buddha and Jesus all taught valid ways to God.”

Instead, we asked this second question in a slightly different way but with the same intent: “I believe that the only way to a true relationship with God is through Jesus Christ.” We thought that this question would be

equivalent to the first one in the prior paragraph. But as we will see, people’s brains allow them to give answers that contradict each other.

Comparing this chart with the prior one, we see that Born Again Christians are at least 25 percentage points higher for this second question. And, the other Christian religious groups are higher by about 25 percentage points as well. And even Other Religions are up by over ten percentage points. Only the Unaffiliated drop from the first question to the second, dropping by almost half from ten percentage points down to about five percentage points.

An Inconsistent Worldview Among Many Born Again Christians

The results outlined above are disconcerting in that if the answers to the two questions were consistent, we would see Figure 6 reporting lower numbers than Figure 5 which is clearly not the case. Logically, one could say that Mohammad, Buddha, and Jesus are not all valid ways to God while still saying that Jesus is not the only way to God. You could believe, for example, that Buddha is the only one who taught a valid way to God. But, if you say that Jesus is the only way to a true relationship with God, then it follows that you believe that Mohammad, Buddha, and Jesus cannot all be valid ways to God.

Figure 6 Jesus is the Only Way to a True Relationship with God

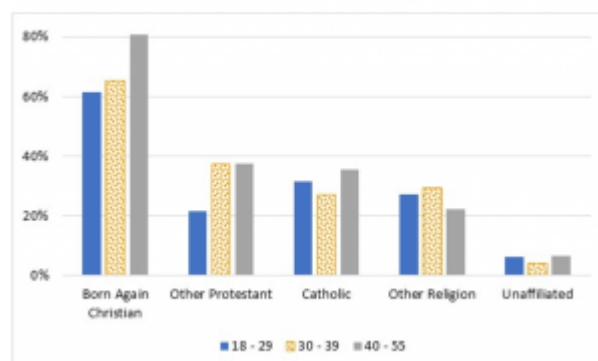
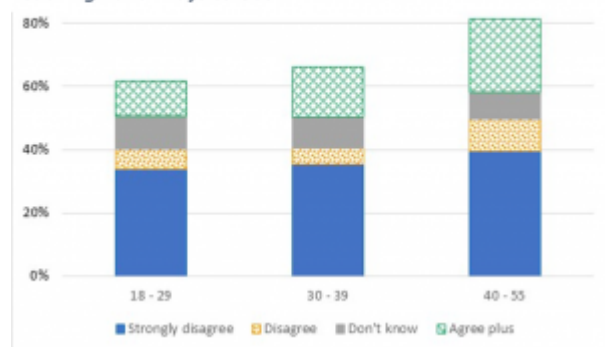


Figure 7 What Born Again Christians Who Say Jesus is the Only True Path to God Say About Mohammad, Buddha, and Jesus All Teaching Valid Ways to God



However, the survey respondents show us that one does not have to give answers which logically support one another. Even if some of the respondents misread the statement, the difference between the two is great enough that it is safe to assume that the results are not primarily

attributable to misreading.

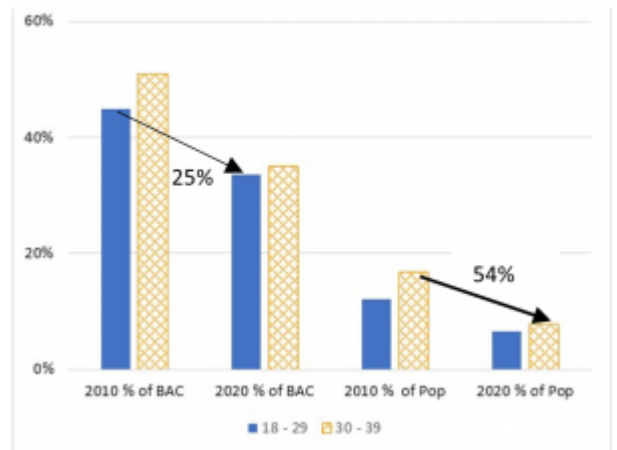
In Figure 7, we look at what the Born Again Christians who stated that Jesus is the only way to a true relationship with God said when responding to the question about Mohammad, Buddha and Jesus. First note that the total height of each column is the same as the Born Again Christian columns in Figure 6. As shown, almost half of each column represents those who did not strongly disagree with the pluralistic view. For the youngest adults, that upper portion is about evenly split between those who Don't Know and those who Agree or Strongly Agree that the three men taught valid ways to God. For those ages 40 through 55, we see that a significantly higher percentage affirm that all three men taught valid ways to God.

Based on these results, about one third of Born Again Christians appear to have a consistent biblical view toward pluralism. Another third appear to be totally in line with the pluralist position. The last third are those who want to say that Jesus is the only true path to God AND that Mohammad and Buddha also taught valid ways to God. In church, they may say that Jesus is the only way, but out in the world they act as if Muslims and Buddhists don't need to know this critical truth. These individuals have an incoherent worldview.

Changes over the Last Decade

How have the statistics on Born Again Christians and pluralism changed from 2010 to 2020? As shown in the figure, we see a significant drop in the percent of BACs who are not pluralists. Those age 18 to 29 drop by 25% (from 45% to 34% of all BACs) and those age 30 to 39 drop by 31% (from 51% to 35% of all BACs).

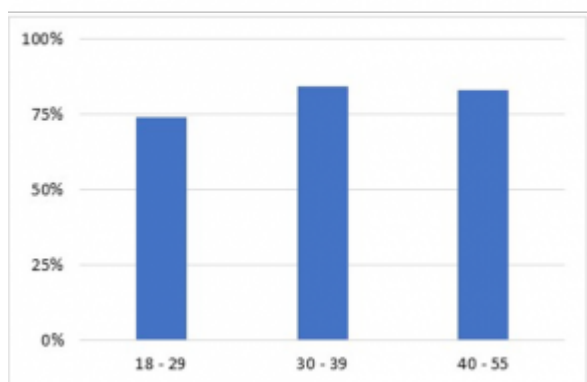
Figure 8 Born Again Christians Who Are Not Pluralists comparing 2010 with 2020



Of course, we need to remember that the percentage of BACs in the population has dropped as well. So, when we look at the percentage of Born Again Christians who are definitely not pluralists in our country the drop off is greater. As shown the number of those age 30 to 39 drops from 17% in 2010 to less than half of that number at 8% in 2020 (a drop of 54%).

Over the last decade, Born Again Christians in America have continued to grow in the number who are pluralists.

Figure 9 Born Again Christians with a Basic



What about that smaller subset of people who have a Basic Biblical Worldview? Do a majority of them also have a pluralistic worldview? The answer is no. As shown, between 75% and 85% of them are not pluralists.

This result is not a surprise since the Basic Biblical Worldview questions do not align well with a pluralistic view. However, the result that about one in four of Born Again Christians with a Basic Biblical Worldview appear to be pluralists is unsettling.

Countering the Negative Slide

If you are reading this, you may want to do something to help reverse this trend among Born Again Christians to misunderstand who Jesus is and His unique ability to redeem us and restore into a relationship with our Creator. Here are several suggestions that can help in this reversal.

Faithful prayer. Daily pray for the lost and against the forces of darkness so visibly arrayed against them. Pray for the saved, that they may take up the true gospel and cling to the eternal truth of Jesus.

Preach, teach and speak OFTEN about the events of the cross and the tomb.

- Explain that only someone perfectly sinless could undertake the task of reconciling us before a holy God. Make sure they understand that “God made him who knew no sin to be sin on our behalf in order that we may become the righteousness of God in him.” 2 Corinthians 5:21
- Explain that only God, in the person of Jesus Christ, could be that sinless sacrifice. God had to undergo the pain and suffering of separating Himself from His Son on the cross. “Though he existed in the form of God, he did not regard equality with God as something to be grasped, but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature. He humbled himself by becoming obedient to the point of death—even death on a cross!” Philippians 2:6-8
- Explain that the cost was so high, no other way to God is possible for sinful man. No one can come to the Father except through the Son and anyone may come through Him. “God desires all men to be saved and to come to the knowledge of the truth. For there is one God and one intermediary between God and humanity, Christ Jesus, himself human, who gave

himself as a ransom for all, revealing God's purpose at his appointed time." 1 Timothy 2:4-6

- Explain that Jesus' return is delayed only by the loving patience of God who is waiting for all to come to Jesus who will. "The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you because he does not wish for any to perish but for all to come to repentance." 2 Peter 3:9

- Explain that accepting pluralism will not automatically get your non-Christian friends into heaven. Only the truth of Christ presented to them by willing lips has the power to change their eternal destiny. If you care about them, you will share with them.

It is critical that every teenager, young adult, and older adult who crosses our path needs to have these truths reiterated for them. Use different techniques and different word pictures as you strive by the power of the Holy Spirit to continually make this message clear. We know God desires to work in their life.

Notes

1. A Born Again person in our survey results is someone who 1) has made a personal commitment to Jesus Christ that is still important in their life today and 2) when asked what will happen to you after you die, they answer I will go to heaven because I confessed my sins and accepted Jesus Christ as my savior.

2. See our first article: Introducing Probe's New Survey: Religious Views and Practices 2020 for a description of the biblical worldview questions used.

3. Born Again Christians include Catholics who answered the born again questions to allow comparison with the 2010 survey, but in the Catholic category we include all Catholics including those who are born again. About 20% of Catholics

affirm the two born again questions.

The Lives of Muhammad and Jesus

Dr. Pat Zukeran explores the radical differences between Muhammad and Jesus, and the implications of following their examples and teachings.

Muhammad and Jesus are the founders of the two largest religions in the world and two of the most influential people in the history of the world. Both men serve not only as founders but also the ideal models whose lives are to be emulated by all their followers. What kind of lives did they live? What example did they leave behind, and how is their example impacting our world today?

This work will examine the lives of both men. In my research I have relied on what is considered by Muslims to be some of the most authoritative historical sources on the life of Muhammad. The first source is the Qur'an, the inspired text of Islam. Second is the Hadith, a record of the many sayings and the life events of Muhammad. The most recognized collection is by Ismail Sahih Bukhari, written in 870. Third is the first and most authoritative biography of Muhammad, written by Ibn Ishaq nearly 150 years after Muhammad's death.



In examining the life of Jesus, I relied primarily on the New Testament. The four Gospels are biographies of His life. Matthew, Mark, and Luke were written prior to AD 70, and John was written in AD 95. The letters of the New Testament written by His disciples also serve as a historical source. Most were

written prior to AD 70 while some, like 1 Corinthians, were written as early as AD 55.

Muslims believe that Muhammad is the perfect example to follow in all aspects of life. The Qur'an states that in Muhammad, "Ye have indeed in the Apostle of God a beautiful pattern and excellent model of conduct" (Surah 33:21). It also states that Muhammad demonstrates "an excellent standard of character" (Surah 68:4).

The Qur'an also emphasizes that obedience to Muhammad's teachings is equivalent to obeying Allah, as evidenced when Surah 4:80 states that "he who obeys the Apostle, obeys Allah." Moreover, Surah 4:115 also reflects how highly Muslims revere Muhammad as it explains the fate of one who disobeys: "If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, we shall leave him in the path he has chosen, and land him in Hell—what an evil refuge."

Muslims are called to imitate Muhammad in all aspects of their lives, even in their daily activities. Islamic scholar John Esposito writes, "Muslims look to Muhammad's example for guidance in all aspects of life: how to treat friends as well as enemies, what to eat and drink, how to make love and war. . . . His impact on Muslim life cannot be overestimated, since he served as both religious and political head of Medina: prophet of God, ruler, military commander, chief judge, lawgiver. . . . Traditions of the Prophet provide guidance for personal hygiene, dress, eating, marriage, treatment of wives, diplomacy, and warfare." [\[1\]](#)

Christians are not called to copy Christ in all aspects of their lives as Muslims do Muhammad. Rather, Christians are called to reflect the character, mindset, and attitude of Christ (1 Corinthians 11:1, Philippians. 2:5, 1 Peter 2:21). Christ focused on the inner transformation of the heart and mind of the individual which would result in righteous living

(Matthew 5:8, 6:21, 15:8, 18).

When making decisions in their lives, Muslims will ask, "What would Muhammad do?" while Christians ask, "What would Jesus do?" Since these two men serve as models of perfect conduct for their followers to imitate, it is important to learn what kind of lives they lived. This work will present a brief overview and highlight key events in the lives of each person as we explore that which can be learned from their examples.

The Call of Muhammad and Jesus

Muhammad and Jesus lived remarkable yet radically different lives. Muhammad was born in AD 570. His family was part of the Quraysh tribe, which oversaw the Mecca temple where the deities of Arabia were worshipped. His father died when he was very young, and his mother died when he was six. He was raised by his grandfather and later by his uncle. At the age of twenty-five, he married Khadija, his employer, who was fifteen years his elder.

At the age of forty, Muhammad received his first visitation from the angel Gabriel. According to Ibn Ishaq, the giving and receiving of the revelation was quite violent in nature. Gabriel came to Muhammad and ordered him to read his message. Being illiterate, Muhammad asked Gabriel, "What shall I read?" It is then Gabriel pressed Muhammad so hard that Muhammad thought he was going to die. This was repeated three times until Muhammad read the following message from Gabriel: "Read in the name of thy Lord who created, who created man of blood coagulated. Read! Thy Lord is the most beneficent, who taught by the pen, taught that which they knew not unto men." After this the angel Gabriel departed.[{2}](#)

Muhammad was terrified by this incident. Bukhari records that Muhammad returned home trembling and sought to hide under a blanket. His first thought was that he had come under demonic influence.[{3}](#) In fact, he was so troubled that he became

suicidal. Ishaq records that since Muhammad did not want anyone in his tribe to discover that he was possessed, he resolved to go to the top of a mountain and commit suicide.[{4}](#) However, his wife and her cousin Waraqa, an Ebionite Christian, encouraged him that he was not possessed but rather a prophet of God.[{5}](#) Through their encouragement, he came to believe that he had received a divine message from Allah.

Prior to his encounter with Gabriel and throughout his life, Muhammad struggled with demonic possession. Ishaq records an incident during Muhammad's childhood when his foster parents, al-Harith and Halima, were raising him. One day while behind the tents, two men clothed in white threw Muhammad to the ground, opened up his belly, and searched through it. His foster father felt the boy might have suffered a stroke. Halima, his foster mother who had nursed Muhammad, believed a demon had possessed him.[{6}](#)

Another account of Muhammad's struggle with demon possession occurred a few years after his prophetic calling when Muhammad believed he received a revelation allowing Muslims to worship the three gods of the Quraysh. However, he later admitted that Satan possessed him when he uttered those verses.[{7}](#) Allah eventually forgave Muhammad but gave him a stern warning recorded in Surah 17:73-75. Also another time after his prophetic calling Muhammad fell under the spell of a Jewish magician named Labid for one year.[{8}](#)

In contrast, biblical prophets and apostles clearly understood their visions were from God rather than Satan or demons. Although some were frightened by their vision of God or the angels before them, they were not violently handled. Instead they were given an assuring introductions such as "Do not be afraid" (Luke 1:13, 28-30, 2:10, Isa. 6:6-7, Revelation 1:17). Jesus' birth was miraculous, and He understood His mission from His childhood (Luke 2:41-52). Throughout His life, Jesus clearly distinguished between God's message and Satan's. During His temptation in the desert, He did not struggle with

possession but instead defeated Satan's attacks using the word of God. Throughout His ministry, Jesus demonstrated authority over the demonic realm, and the demons were terrified of Him (Matthew 8:16, Luke 8:26-39). Through His death and resurrection, Jesus defeated Satan and the demonic hosts. Paul states that Jesus "disarmed the rulers and authorities and put them to open shame by triumphing over them in Him" (Colossians 2:15).

The contrast is readily apparent. One man struggled from demonic presence in his life; the other conquered the devil.

The Warrior and the Rabbi

At the beginning of their mission, both Muhammad and Jesus began preaching in their home territory, and both were persecuted for their message. However, the two responded very differently to their opposition. Muhammad resorted to the use of force while Jesus pursued the path of peace.

Muhammad began preaching in Mecca. During his thirteen years preaching in Mecca he preached a message of tolerance towards other religions as he sought to win the favor of the people. It is at this time that several passages teaching tolerance of the Jews and Christians were recorded (Surah 2:62, 5:69, and 22:17). However, as the persecution grew, he fled to Medina in 622. This event is one of the most important events in Islam known as the *Hijira*. In Medina he gained a following and became the leader of the city. It is in Medina as his power grew that his message transformed to one of intolerance of unbelievers. Moreover, he began to encourage the use of military force. Earlier Suras of tolerance were abrogated by the new revelations exhorting Muslims to Jihad against unbelievers.

To sustain his growing army and impress the Quraysh in Mecca of his growing power, he raided commercial caravans on their way to Mecca. He received revelations endorsing his raids to

attack unbelievers and seize their valuables (Surah 8:38-45 & 60-65, 22:39-40, 2:244, 4:95-97). Bukhari records that on his first raid at Al-Abwa, Muhammad was asked if it was permissible to attack at night since doing so would endanger the lives of the women and children traveling with the caravans. Muhammad replied, "They (women and children) are from them (the opposition)." In other words, he permitted the killing or capture of women and children during the raids.[{9}](#) The booty collected from the raids was distributed among his men.

These raids incited the Meccans to war against Muhammad. Four major battles were fought between Muhammad and the Quraysh armies of Mecca. In 624 the two armies met at Badr where Muhammad defeated the armies of Mecca. This victory instilled confidence in Muhammad of his calling. He believed Allah fought for him to bring about victory (Surah 3:123-125, 8:9, 12-13).

A year later the Meccan army returned and engaged Muhammad's army at Uhud, a mountain near Mecca. This time Muhammad was defeated, and his army retreated to Medina. Muhammad was bloodied in the battle and he vowed revenge on his enemies.[{10}](#)

In the spring of 627, the Jews of Medina plotted with the army of Mecca against Muhammad. Hearing of this plot, Muhammad dug a trench around the city of Medina. The Meccan army laid siege to the city but were unable to capture the city and returned to Mecca. After the retreat of the Meccan army, Muhammad sought to deal with the Jews of Medina who had plotted against him. Ibn Ishaq records that Muhammad "went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought to him in batches." Ishaq records that the estimates of those killed were six to seven hundred; others estimate the numbers to be as high as eight to nine hundred.[{11}](#)

After the Seige of Medina, a peace treaty was signed between the two armies. However, the treaty was soon violated, and in 630 Muhammad gathered an army of ten thousand and marched on the city of Mecca. Seeing their hopeless situation, the Meccans surrendered to Muhammad. Muhammad ordered his men to enter the city and fight only those who resisted. He also had a list of those who were to be killed even if they sought refuge in the Ka'bah Temple. Most on the list were those considered apostates.{12} Muhammad rode his camel to the Ka'bah and cleared the temple of all its idols and burned them. Along with these major conflicts were other raids and battles as Muhammad spread his religion. Ibn Ishaq records that in all Muhammad participated in twenty-seven battles, personally fighting in nine of them.{13}

Islam spread throughout the Middle East through the sword. Muhammad sent messengers throughout Arabia and neighboring countries, ordering them to convert to Islam or suffer the consequences. Those who did not submit to his rule were attacked and forced to pay a tax called a Jizya to Muhammad. In Surah 9, Muhammad gave instructions to his men on dealing with unbelievers:

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued (Surah 9:29).

In this passage, unbelievers are given three options: to convert to Islam, to pay the tax, or to prepare for battle. Today, fundamentalist Muslims who seek to follow the example of Muhammad and follow the literal teachings of the Qur'an view *jihad* (holy war) as a military conflict for the cause of Islam. These believe that jihad will be waged worldwide against all unbelievers until the world comes under the rule of the House of Islam.

In contrast to Muhammad, Jesus preached, "Love your enemies and pray for those who persecute you" (Matthew 5:44). In His famous Sermon on the Mount, Jesus praised those who make peace by teaching, "Blessed are the peace makers for they shall be called the sons of God" (Matthew 5:9). During His earthly ministry, Christ never engaged in military conflict. Instead, He spread His message through preaching, teaching and accomplishing miracles. His mission culminated in His death on the cross for the sins of mankind and His resurrection from the dead.

Christ's disciples followed the example of Christ. Christianity was spread through the preaching of gospel message. Christ's disciples did not die on the battlefield as mighty warriors but were instead martyred for proclaiming the name of Christ. Today, Christianity is spread through the preaching, teaching, and humanitarian aid in the name of Christ. One leader was a man of the sword; one was a man of peace.

Facing Their Critics

Both Muhammad and Jesus faced sharp criticism for their message and lifestyle. However, the two men dealt very differently with their critics. There were times Muhammad forgave his critics, but there were also many times he exacted revenge on those who criticized him. Jesus, on the other hand, responded in love to those who were critical of Him.

Ibn Ishaq records several of Muhammad's dealings with those who criticized him. On one occasion, a Jewish Poet named Ka'b bin Al-Ashraf composed a poem that was critical of Muslim women. Muhammad asked, "Who will rid me of Ibnu'l-Ashraf?" A young man named Muhammad Maslama volunteered to kill the poet. Maslama's plan, which Muhammad endorsed, was to deceive the poet and lure him into a trap. After luring Ka'b into meeting, Maslama and his companions stabbed him to death and presented his dead body to Muhammad who then praised the men.[\[14\]](#) After

the assassination of Ka'b, Muhammad ordered his men to "kill any Jew that falls into your Power."[\[15\]](#) The first victim of that decree was Ibn Sunayna, a Jewish merchant.

Another poet killed by Muhammad was a man named Abu Afak, who was nearly one hundred years old. He had written poems mocking Muhammad. Muhammad asked, "Who will deal with this rascal for me?" A young man named Salim bin Umayr volunteered and killed the old man while he was sleeping.[\[16\]](#) A female poet named Asma bint Marwan was infuriated by the murder of Afak and wrote verses condemning Muhammad's men. Hearing of her criticism, Muhammad asked, "Who will rid me of Marwan's daughter?" Umar bin Adiy al-Khatami volunteered and killed her and her unborn child that night. Umar was worried that he had committed a sin, but Muhammad reassured him saying, "Two goats won't butt their heads about her."[\[17\]](#) On another occasion Ishaq records that Muhammad killed two girls who wrote satirical songs about him.[\[18\]](#)

Muslims today take seriously any criticism against Muhammad. Many respond peacefully to the criticism but many responses are much harsher. A death *fatwa* (religious ruling) was declared against Salman Rushdie, author of the fictional novel *The Satanic Verses*. Moreover, in early 2006, riots, many of which were violent, broke out worldwide over Danish cartoons depicting Muhammad. Many who reacted violently believed they responded in a manner exemplifying Muhammad's example.

In contrast to Muhammad, Christ never exacted revenge on those who criticized Him. Christ taught, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Matthew 5:43-48)

This does not mean Christ passively ignored those who opposed His teachings. Christ often sharply rebuked those who spoke out against Him (Matthew 12:22-32), or He pointed out their

error (Matthew 7:37-50, 9:10-12, 12:9-14), or He allowed his character to speak for itself (Luke 19:1-10). When Jesus was beaten and mocked, He was silent and in the end prayed for the forgiveness of His enemies. Like Muhammad, Christ had the power to take revenge. Before He was taken away by the mob to stand an illegal trial He told Peter that He could call "twelve legions of angels" to destroy His enemies at hand. However, Christ chose to forgive and even love those who hated Him.

One leader chose the sword of vengeance while the other taught us to overcome evil with good.

Treatment of Women

Muhammad's view of women is reflected in his personal relationships and his teachings revealed in the Qur'an and Hadith. Muhammad remained loyal to his first wife Kadhija and did not take any other wives until after her death. They had been married for 25 years. Islamic historians record that Muhammad married eleven to thirteen wives. The Qur'an allows a man to marry up to four wives (Surah 4:3); however, Muhammad received a special revelation from Allah that he may have more (Surah 33:50). Muhammad's marriages have been a source of criticism of his moral character. However, Muslim historians state that Muhammad's marriages were not immoral but instead followed the normal practices of the culture. Many of his marriages were to solidify political alliances and to provide and protect the widows of his men who had fallen in battle.[\[19\]](#) Here is a brief overview of the circumstances regarding the marriages to some of his more prominent wives.

After the death of Kadhija, Muhammad chose a young girl named Aisha, who was Muhammad's favorite wife. He married her when she was seven and consummated the marriage when she was nine.[\[20\]](#) At the time, Muhammad was in his fifties. Aisha was the daughter of Abu Bakr, one of Muhammad's first and loyal followers who eventually became the first Caliph (spiritual

leader) after the death of Muhammad. In his final moments, Muhammad died in the arms of Aisha.

One of his most controversial marriages was to Zaynab bint Jahsh, the wife of his adopted son Zayd bin Haritha. Zayd was unhappy in the marriage and knowing of Muhammad's interest in his wife, sought to divorce her. Initially Muhammad discouraged Zayd (Surah 33:37). However, the marriage worsened, and they divorced. Soon after Muhammad married Zaynab. Arabs considered this marriage equal to incest and criticized Muhammad. However, he received a revelation justifying his action (Surah 33:37).

Ibn Ishaq records the story of another wife Safiya. Safiya was the wife of Kinana al-Rabi, the leader of Jews living at the Khaybar oasis. Muhammad attacked this settlement. Ishaq records, "We met the workers of Khaybar coming out in the morning with their spades and baskets."[{21}](#) Muhammad and his men killed 93 men during the raid. Muhammad then sought to obtain the riches in the city. Muhammad ordered his men to torture Kinana so that he would reveal the location of hidden treasure. Ishaq writes that Muhammad ordered his men to "'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud."[{22}](#) After Kinana's death Muhammad took his wife Safiya and married her.[{23}](#)

Muhammad's relationships with his wives were often a source of sorrow and struggle for him. On one occasion, Muhammad threatened to divorce his wives because one of them disclosed a secret to one of his consorts. This caused some of his wives to join together against him. Muhammad then received a revelation rebuking them, saying Allah and Gabriel would back him up. Allah would allow him to divorce them and Allah would provide "consorts better than you."[{24}](#) On another occasion, Muhammad's wives continued to irritate him by asking for

money. In exasperation, he gave them the choice of divorcing him and seeking worldly pleasure or remaining with him.{25}

Muhammad's teachings regarding women give us insight into his attitude that he did not view women as equals to men. First, it appears that Muhammad viewed women as less intelligent than men. In Surah 2:282, Muhammad taught that the testimony of a woman is worth half that of a man. Moreover, the Hadith also echoes Muhammad's belief in the "deficiency" or inferiority of women's intelligence. Bukhari gives this account:

Once Allah's Apostle went out to Musalla (to offer prayer) of Id-al-Adha or Al-Fitr prayer. Then he passed by a woman and said, "O woman! Give alms, as I have seen that the majority of dwellers of Hell-fire were you (women). . . . I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence." {26}

Also, the *Hadith* further reinforces this teaching the inadequacy of a woman's intellect as follows:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind." {27}

These passages teach that women are considered to have a "deficiency" of the mind, which leads us to conclude that they are inferior to men. Second, Muhammad appears to teach that women have less value than men. This is evidenced in passages such as Surah 4:11 which states that a son's inheritance is to be twice that of a daughter's. Also, men are allowed up to four wives, and sex with slave girls is also allowed (Surah 4:3). Third, Muhammad's teachings lead one to conclude that

women are less spiritual than men. One reason is that women are not able to pray during their menstrual cycles: “‘Isn’t it true that a woman can neither pray nor fast during her menses?’ The women replied in the affirmative. He said, ‘This is the deficiency in her religion.’”[\[28\]](#) Moreover, women are spiritually deficient to men because, although prayers are an important part of Islam, a man’s prayers will be canceled if a woman walks in front of a man while he is praying. Aisha wrote the following:

The things which annul the prayers were mentioned before me. They said, “Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e. women) dogs.” I saw the Prophet praying while I used to lie in my bed between him and the Qibla [Ed. note: the direction that should be faced for prayer]. Whenever I was in need of something, I would slip away for I disliked to face him.”[\[29\]](#)

Finally, Muhammad’s teachings reveal that wives were to live in subjection to their husbands or face physical and spiritual discipline. Muhammad taught, “Your wives are as a tilth [Ed. note: a measure of the quality of soil] for you; so approach your tilth when or how you will” (Surah 2:223). Chapter four of the Qur’an taught men to “beat [their wives] (lightly)” if their wives were guilty of “disloyalty,” “ill conduct,” or “refusing to share their beds” (Surah 4:34). There may also be spiritual consequences for a woman’s lack of subservience as the Hadith states that “If a husband calls his wife to his bed (i.e. to have sexual relation), and she refuses and causes him to sleep in anger, the angels will curse her till morning.”[\[30\]](#)

Moreover, the spiritual consequences of wives who were not subservient to their husbands is seen in a passage which records when Muhammad looked into the bowels of hell and stated that the majority in hell were women who, although they believed in God, were there because they were ungrateful to

their husbands. [\[31\]](#)

Thus, based on these passages, not only is a woman's physical well-being dependent on her husband, but her eternal destiny is also connected to her subjection to her husband.

From these passages we can conclude that Muhammad did not view women as equals to men. They had a "deficiency" of the mind; thus, their testimony was only worth half that of a man's. They were less valuable; thus, sons received a double portion of inheritance than daughters, and men could have multiple wives or sexual partners. They were less spiritual because of their inability to pray during menses and the fact that they would cancel out the prayers of a man simply by walking in front of him. Finally, the physical and spiritual well-being of a woman was not within her own power, but instead was dependent upon her submission to her husband.

In contrast, Jesus never married; however, He valued women, and several were a very important part of his ministry. Several traveled with Jesus and ministered to Him and His disciples (Luke 8:1-3). Jesus often praised women for their example of love and faith in the Lord (Mark 5:21-34, Luke 7:36-50, 21:1-4). In Luke 7:36-50, Jesus praised a sinful woman as being a person of greater faith than the men who were present! Jesus spent time with and taught women (Luke 10:38-42). The women were at the cross, and in His dying moments Jesus made sure His mother was taken care of (John 19:25-27). The women were also the first ones entrusted with the message of His resurrection. Jesus' treatment of women showed that He viewed women as important and equal in value to men.

Jesus' disciples reflected the attitude of Christ in their teachings. Peter exhorted husbands to honor their wives and treat them as co-heirs of eternal life (1 Peter 3:7). Paul stated in Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female,

for you are all one in Christ Jesus.” Paul also exhorted husbands to “love your wives as Christ loved the church and gave Himself for her” (Ephesians 5:25.)

Muhammad and Jesus were considerably different in the way they treated and valued women. Muhammad’s relationship with his wives and consorts and his teachings reflect his attitude toward women. Today, in nations where Islamic law is enforced, women struggle for equal rights. In contrast, Jesus valued women, and the teachings of the New Testament have been the foundation for [improving the status of women throughout the world](#).

Muhammad, Jews, and Christians

Jews believe that God presented special revelation to them through the prophets and the Old Testament. When writing the book of Deuteronomy, Moses prophesied that God would raise up another prophet similar to himself who would speak God’s words and bring deliverance to the nation. Deuteronomy 18: 15 and 18 state, “The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— . . . I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.”

Christians believe that this prophet of whom Moses and the other prophets wrote is Jesus Christ. Jesus is the predicted Messiah who fulfills the prophecies of the Old Testament. Muslims believe that the prophet Moses spoke of was Muhammad and that there are New Testament prophecies such as John 14:16 that predict the coming of Muhammad. Islam claims that God’s revelation began with the Jews, was built upon by the Christians, and culminates with Islam. Since Muslims believe there is a connection between the three, it is important to explore the relationship of Muhammad to the Jews and the Christians.

Early in his preaching, Muhammad appealed to the Jews and Christians, hoping to win their acceptance. He believed that he was a prophet in the lines of the Old and New Testament prophets and apostles. Various Surahs were written during this period, teaching tolerance of Christians and Jews (Surah 2:62, 5:69, 22:17). In harmony with Jewish teachings, Muhammad taught that pork was forbidden, and he taught followers to pray facing Jerusalem.[\[32\]](#) Muhammad even challenged the Jews and Christians to look in their writings for confirmation of his teachings (Surah 10:92).

However, the Jews and Christians rejected his message, and he became hostile towards them. He received revelation denouncing the Christians and Jews for rejecting his message (Surah 5:12-16). In Surah 3:110 he calls the Jews and Christians ("People of the Book") "perverted transgressors." Coming to the realization the Jews would not acknowledge his prophetic call, Muhammad ordered Muslims to turn from Jerusalem and face Mecca when praying (Surah 2:143-150). Muhammad chastised Jews and Christians for distorting previous revelation and called them to return to the true teachings of scripture (Surah 5:14-16).

After winning control over Mecca and Arabia, Muhammad received a revelation to fight against the Jews and Christians until they accepted paying taxes and living as second-class citizens (Surah 9:29). Muhammad taught that Jews and Christians rejected his message due to their perversion and rebellion to the truth. Therefore, Muhammad announced that the Jews and Christians were accursed (Surah 5:12-16).

According to Bukhari, Muhammad's final moments were spent in the arms of his youngest wife Aisha. His final words were, "May Allah curse the Jews and Christians, for they built the places of worship at the graves of the prophets."[\[33\]](#) Islamic eschatology teaches that Jesus will return, break crosses, slaughter the Christians and the Jews, and establish Islam as the true religion.[\[34\]](#)

Muhammad's example influences the attitude that Muslims display towards Jews and Christians. Throughout Islamic history, Muslims have had conflict with the Jews and Christians. Non-Muslims in Islamic countries continue to face discrimination and, in many cases, persecution.

What was the relationship of Christ to the Jews? The apostle John writes of Jesus that "He came to His own, and his own people did not receive him" (John 1:11). Jesus came to save His people but was rejected by them. However, He never stopped reaching out to them in love and, in the end, cried over the city of Jerusalem, knowing the judgment that was coming upon them (Matthew 23:37). Paul reflects the heart of Christ saying, "For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh" (Romans 9:3). Jesus and His disciples gave their lives for the lost, including the Jewish nation that rejected their message.

Christians continue to follow the example of Christ and preach the Gospel message to the Jews and non-Christians throughout the world. There have been times when Christians were guilty of the misuse of force; however, Christians can refer to the teachings of the New Testament and the example of Christ and the disciples to show clearly such use of force to spread Christianity is contrary to Christ's example and teaching. Muhammad cursed the Jews and Christians while Christ gave His life to save both Jews and non-Jews who were lost.

Conclusion

This article focused on the lives of Muhammad and Jesus. Both serve as the founders and exemplary models of their religion. We have seen that they lived radically different lives. Their examples influenced their early followers and continue to influence followers today.

Both men lived remarkable yet radically different lives.

Muhammad's call reflects the struggle he had with the demonic forces while Christ conquered Satan, sin, and death. Muhammad was a warrior and chose the way of the sword while Christ was a rabbi who gave His life to rescue mankind from sin and death. Muhammad exacted revenge on his critics while Christ reached out to the lost, even those who rejected Him. Muhammad's treatment and teaching on women stand in stark contrast to Christ. It is apparent that the lives and teachings of both men were significantly different.

It is important that we understand the lives they lived and realize the implications of their teachings and examples for our present situation. I encourage every person to examine the lives of both men and consider the implications of following their examples. Following the path of Muhammad leads one down the road of the sword. Following in the footsteps of Christ will lead one to righteousness and eternal life.

For it is Christ who claimed to be the divine Son of God, and He is the only one who confirmed His claims through His sinless, miraculous life, death, and resurrection from the dead. Even the Qur'an affirms the miraculous birth, sinless life, and miracles of Christ. Even the Qur'an teaches that He did not die but was raised to heaven. So even in the Qur'an, Jesus performs greater works than Muhammad. I encourage all Muslims to study the life of Jesus in the Bible. Muhammad even encouraged Muslims to study the Bible (Surah 10:94, 2:136, 4:163, 5:56, 5:68, 35:31). I believe once you study the life of Christ you will inevitably realize this was indeed more than a prophet, He was the Son of God, the author of eternal life.[\[35\]](#) (For more, please read my article ["Jesus in the Qur'an"](#)).

Notes

1. John Esposito, *Islam: The Straight Path*, (New York: Oxford Press, 1988), 13-14.
2. Ibn Ishaq, *The Life of Muhammad*, trans. A. Guillaume

(Karachi, Pakistan: Oxford University Press, 1955), 106.

3. Hadith, ed. Sahih Bukhari, vol. 1, bk. 1, no. 3. This translation can be found online at the Univ. of Southern California's Center for Muslim-Jewish Engagement at <http://tinyurl.com/p2ujny>.

4. Ishaq, 106.

5. Ibid., 107.

6. Ibid., 71-72.

7. Ibid., 165-66; Qur'an 22:52, 53:19-23.

8. Ibid., 240. Guillaume's footnote states Muhammad was under the spell for one year.

9. Bukhari, vol. 4, bk. 52, no. 256.

10. Ishaq, 382.

11. Ibid., 464.

12. Ibid., 550.

13. Ibid., 659-60.

14. Ibid., 367-68.

15. Ibid., 369.

16. Ibid., 675.

17. Ibid., 675-76.

18. Ibid., 551.

19. Esposito, 19-20.

20. Bukhari, vol. 5, bk. 58, no. 234, and vol. 7, bk. 62, no. 65.

21. Ishaq, 511.

22. Ibid., 515.

23. Ibid., 511.

24. Surah 66:1-5 and Bukhari, vol. 6, bk. 60, Verse 274.

25. Surah 33:28-29 and Bukhari, vol. 6, bk. 60, Verse 309.

26. Bukhari, Vol. 1, Bk. 6, No. 301, narrated by Abu Said Al-Khudri.

27. Bukhari, Vol. 3, Bk. 48, No. 826, narrated by Abu Said Al-Khudri.

28. Bukhari, Vol. 1, Bk. 6, No. 30, narrated by Abu Said Al-Khudri.

29. Bukhari, Vol. 1, Bk. 9, no. 490, narrated by 'Aisha.

30. Bukhari, Vol. 4, Bk. 54, No. 460.

31. See note 26.
32. Bukhari, vol. 6, bk. 60, no. 13.
33. Bukhari, vol. 1, bk. 8, no. 427.
34. F. E. Peters, *A Reader on Classical Islam* (Princeton, NJ.: Princeton University Press, 1994), 390.
35. For more please read my article, "Jesus in the Qur'an," Probe, 2008, probe.org/jesus-in-the-quran/.

© 2009 Probe Ministries

Introducing Probe's New Survey: Religious Views and Practices 2020

The results are in from Probe's newest assessment of the state of biblical beliefs in America 2020, and the news is not good.

Our 2020 survey reveals a striking decline in evangelical religious beliefs and practices over the last ten years. From a biblical worldview to doctrinal beliefs and pluralism to the application of biblical teaching to sexual mores, the number of Americans applying biblical teaching to their thinking has dropped significantly over this period. Unfortunately, the greatest level of decline is found among Born Again Protestants.

Our previous survey, the 2010 *Probe Culturally Captive Christians* survey^{1}, was limited to Born Again Americans' ages 18 through 40. This survey of 817 people was focused on obtaining a deeper understanding of the beliefs and behaviors of young adult, Born Again Christian Americans.

Our new 2020 survey looks at Americans from 18 through 55 from all religious persuasions. Although still focused on looking at religious beliefs and attitudes toward cultural behaviors, we expanded the scope, surveying 3,106 Americans ages 18 through 55. Among those responses, there are 717 who are Born Again[{2}](#), allowing us to make meaningful comparisons with our 2010 results while also comparing the beliefs of Born Again Christians with those of other religious persuasions.

Two questions were used in both surveys to categorize people as Born Again[{3}](#). Those questions are:

1. Have you ever made a personal commitment to Jesus Christ that is still important in your life today? **Answer: YES**
2. What best describes your belief about what will happen to you after you die? **Answer:**
I will go to heaven because I confessed my sins and accepted Jesus Christ as my savior.

In our 2020 survey, we delve into what American's believe regarding biblical worldview, basic biblical doctrine, pluralism and tolerance, religious practices, applications of religious beliefs to cultural issues, and more. In this first release, we lay the groundwork by explaining the trends in religious affiliation over time using a number of different surveys. Then we look deeper, examining how many of those of each religious faith group adhered to a biblical worldview in 2010 and now in 2020.

Laying the Groundwork: American Religious Affiliations Over Time

How have the religious affiliations of American young adults changed over the years? We have examined data over the last fifty years[{4}](#) to answer this question. From 1972 through the early 1990's, the portion of the population affiliated with each major religious group stayed fairly constant. But since

then, there have been significant changes. As an example, looking at data from the General Social Survey (GSS){5} surveys of 1988, 1998, 2010, and 2018 and our 2020 Religious Views survey, we see dramatic changes as shown in Figure 1. Note that the GSS survey asks, “Have you ever had a “born again” experience?” rather than the two questions used in the Probe surveys (see above). Looking at the chart it appears that the question used in the GSS surveys is answered yes more often than the two questions used by Probe.

As shown, the most dramatic change is the increase in the percentage of those who **do not** select a Christian affiliation (i.e., Other Religion and Unaffiliated). Looking at GSS data for those age 18–29, the percentage has grown from 20% of the population in 1988 to over 45% of the population in 2018. Most of this growth is in the number of Unaffiliated (those who select Atheist, Agnostic or Nothing in Particular). In fact, those from other religious faiths{6} grew from 7% to 10% over this time period while **the Unaffiliated almost tripled** from 13% to 35% of the population.

The Pew Research data (not shown in the graph) shows an even greater increase, growing from 27% in 1996 to 59% in 2020. The Probe data from 2020 tracks the GSS data, supporting the overall growth trend shown in the figure.

Looking at the Unaffiliated for the 30–39 age group, we see the same growth trend growing from 9% to 30%. Comparing the 18–29 data with the 30–39 data, we can determine that more people are transitioning to Unaffiliated as they mature. For example, we see that 26% of those in their twenties were Unaffiliated in 2010, growing to 30% of those in their thirties in 2018. This result means that more of the people in their twenties became Unaffiliated in their thirties. This result runs directly counter to the supposition of many that the growth in Unaffiliated will dissipate as young adults age and return to churches to raise their families.{7}

Considering the other religions shown in Figure 1, we see that the group seeing the greatest decline is Other Protestants, i.e. Protestants who did not profess to being born again. As shown, this group dropped by half (from 26% down to 13%) from 1988 to 2018. Similarly, those professing to be Catholics dropped by one quarter (from 24% to 18%) over the same time period.

In the GSS data, Born Again Protestants are remaining a relatively constant percent of the population. There has been a steady decline in those ages 18–29, but those in their thirties have not declined over this time period. This data appears to indicate that some young adults in their late twenties and early thirties are undergoing a “born again” experience.

However, while Born Again Protestants have remained stable, those who say they are affiliated with an Evangelical church have begun to decline somewhat. Pew Research surveys^[8] of at least 10,000 American adults do show a decline in young adult Evangelicals from 28% in 2007 to 25% in 2014 to 20% in 2019.

Is a Christian Biblical Worldview Common Among Young Americans?

In assessing the worldview of people, we were not able to sit down and talk to them to fully understand their worldview. So, our 2010 and 2020 surveys include specific questions which help us identify someone with a Christian biblical worldview. A set of four questions is used to assess what we call a Basic Biblical Worldview. Two additional questions are added to get to a fuller assessment first used by the Barna Group. We use the six questions together to assess what we call an Expanded Biblical Worldview. The questions are as follows:

Basic Biblical Worldview

1. Which of the following descriptions comes closest to what

you personally believe to be true about God: **God is the all-powerful, all knowing, perfect creator of the universe who rules the world today.**[{9}](#)

2. The Bible is totally accurate in all of its teachings: **Strongly Agree**

3. If a person is generally good enough or does enough good things for others during their life, they will earn a place in heaven: **Disagree Strongly**

4. When He lived on earth, Jesus Christ committed sins like other people: **Disagree Strongly**

Additional Beliefs for an Expanded Biblical Worldview

5. The devil or Satan is not a real being, but is a symbol of evil: **Disagree Strongly**

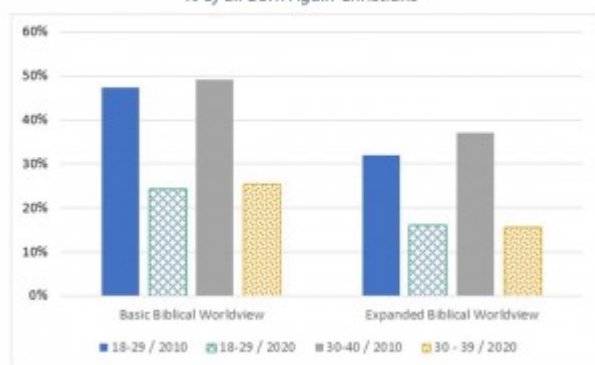
6. Some people believe there are moral truths (such as murder is always wrong) that are true for everyone, everywhere and for all time. Others believe that moral truth always depends upon circumstances. Do you believe there are moral truths that are unchanging, or does moral truth always depend upon circumstances: **There are moral truths that are true for everyone, everywhere and for all time.**

First, how do different Christian groups respond to these questions? In Figure 4, we show the percentage of each group in 2020 who have either a Basic Biblical Worldview or an Expanded Biblical Worldview. We use three groups of affiliations: Born Again Christians, Other Protestants, and Catholics.[{10}](#) On the left half of the chart, we indicate the percentage with a Basic Biblical Worldview by affiliation and age group. Those in the Born Again Christian group are at about 25% (about 1 out of 4) for those under the age of 40 and then jump up to 35% (about 1 out of 3) for those between 40 and 55. For those in the Other Protestant group, much less than 10% (1 out of 10) possess a Basic Biblical Worldview.

Almost no Catholics possess a Basic Biblical Worldview. For both the Other Protestant group and the Catholics, the concept the vast majority do not agree with is that you cannot earn your way to heaven via good works. The other three questions are also much lower for Other Protestants and Catholics than for Born Again Christians.

Adding in the questions on Satan and absolutes for an Expanded Biblical Worldview, we see each group drop significantly. The Born Again Christian group runs about 15% below age 40 and 25% (or 1 in 4) from 40 to 55. The other two groups drop from almost none to barely any.

Figure 5 Born Again Christian Worldview Beliefs Across 10 Years
% of all Born Again Christians



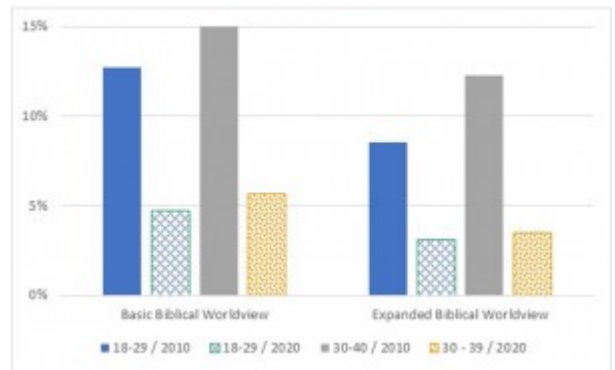
Now let's compare these 2020 results with the results from our 2010 survey. Figure 5 shows the results across this decade for Born Again Christians looking at the percent who agree with the worldview answers above. As shown, there has been a dramatic drop in both the

Basic Biblical Worldview and the Expanded Biblical Worldview.

If we compare the 18–29 result from 2010 with the 30–39 result from 2020 (i.e., the same age cohort 10 years later), we see a drop from 47% to 25% for the Basic Biblical Worldview and from 32% to 16% for the Expanded Biblical Worldview. **So, the percentage of Born Again Christians with a Biblical Worldview (of either type) has been cut in half over the last decade.** This result is a startling degradation in worldview beliefs of Born Again Christians over just 10 years.

However, because the percent of the population who profess to being born again has dropped over the last ten years as well, the situation is even worse. We need to look at the percent of Americans of a particular age range who hold to a Biblical Worldview. Those results are

Figure 6 Born Again Christian Worldview Beliefs Across 10 Years as a % of Total Population



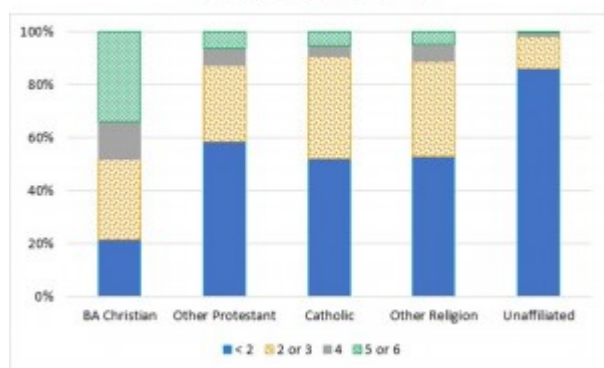
shown in Figure 6. Once again, comparing the 18–29 age group from 2010 with the same age group ten years later now 30–39, we find an even greater drop off. For the Basic Biblical Worldview, we see a drop off from 13% of the population down to 6%. For the Expanded Biblical Worldview, the decline is from 9% down to just over 3% (a drop off of two thirds).

The drop off seen over this ten-year period is more than dramatic and extremely discouraging. In 2010, we had about 10% of the population modeling an active biblical worldview. Although small, 10% of the population means that most people would know one of these committed Christians. At between 6% and 3%, the odds of impacting a significant number of Americans are certainly reduced.

However, we cannot forget that the percent of biblical worldview Christians in the Roman Empire in AD 60 was much less than 1% of the population. Three hundred years later virtually the entire empire was at least nominally Christian. If we will commit ourselves to “proclaiming the excellencies of Him who called us out of darkness into His marvelous light,”[\[11\]](#) God will bring revival to our land.

Second, how do various religious groups stack up against these questions?

Figure 7 Number of Biblical Worldview Topics Affirmed by Americans ages 18 - 39



Rather than look at the two biblical worldview levels discussed above, we will look at how many of the six biblical worldview questions they answered were consistent with a biblical worldview. In the chart, we look at 18- to 39-year-old individuals grouped by

religious affiliation and map what portion answered less than two of the questions biblically, two or three, four, or more than four (i.e., five or six).

You can see that there are three distinct patterns. First, Born Again Christians where almost half of them answered four or more questions from a biblical perspective (the top two sections of each bar). Then, we see Other Protestants, Catholics^{12}, and Other Religions^{13} chart about the same, with over half answering zero or one and very few answering more than three.

Finally, we see that the Unaffiliated have over 85% who answer zero or one. This result is one of many we have identified over the years, clearly showing that the Unaffiliated are not active Christians who do not want to affiliate with a particular group. Some have suggested this possibility, but the data does not support that hopeful concept.

Third, what do they say about God and His relationship to the world?

People have many different views of God or gods in this life. In this chart, we look at how 18-to 39-year old respondents define God across the different religious affiliations used in the prior chart. Our respondents were asked: Which of the following descriptions comes closest to what you personally believe to be true about God? They were given the following answers to choose from (without the titles).

1. **God Rules**: God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today.
2. **Impersonal Force**: God refers to the total realization of personal human potential OR God represents a state of higher consciousness that a person may reach.
3. **Deism**: God created but is no longer involved with the world today.
4. **Many gods**: There are many gods, each with their different power and authority.
5. **No God**: There is no such thing as God.
6. **Don't Know**: Don't know

Once again, the answers fall into three groups. A vast majority of Born Again Christians (~80%) believe in a creator God who is still active in the world today. It is somewhat surprising that over 20% ascribe to a different view of God. The second group consists of Other Protestants who do not claim to be born again, Catholics and Other Religions. These groups are remarkably similar in their responses with around 40% who believe in an active, creator God. So, the remaining 60% have a different view. The third group are the Unaffiliated with less than 10% professing belief in an active, creator God. Over 50% believe in no God or they just don't know. **Overall, only about one third of Americans 55 and under believe in an active, creator God.** We must admit that **America is not a Judeo-Christian nation** as the belief in God is central to Judeo-Christian views. From an evangelistic viewpoint, one needs to be prepared to explain why someone should believe in a creator God. The Probe Ministries website, www.probe.org, is an excellent place to explore the topic.^{14}

Summary

This document begins the process of understanding the status

and trends of religious beliefs and behaviors in the America of this third decade of the twenty first century. Several findings addressed above are worth highlighting in summary.

- Unaffiliated Americans continue their growth toward one half of the population which began before the turn of this century. The current number of young adults (under the age of 40) who are **unaffiliated ranges between one third and one half of our population.**
- The percentage of young adult Americans who claim to be Born Again Protestants has declined slightly among the youngest group (18–29) but has remained fairly constant during this century.
- Other Protestants and Catholics have seen marked declines during this century. The percentage of **young adult Other Protestants has dropped by one half** (from about one quarter of the population to about one eighth) since 1988.
- Born Again Christians are the only group to have a significant number of adherents who profess to having a Basic Biblical Worldview. This worldview is measured by the answers to four very basic questions at the heart of Christian doctrine. Even among this group, **only about one in four (25%) of them hold to a Basic Biblical Worldview.**
- Over the last ten years, the number of young adult (18–39) Born Again Christians with **a Basic Biblical Worldview has dropped by two thirds** from almost 15% of the population down to about 5%. This is a remarkable and devastating drop in one decade.
- Just under one half of Born Again Christians agree with more than three of the six worldview questions. Amongst other Christian groups and the population as a whole less than one in ten do so.
- **Overall, only about one third of Americans 55 and under**

believe in an active, creator God.

In our next release, we will look at how American young adults

- react to the doctrine of Jesus Christ,
- believe that Jesus is the only path to heaven, and
- have a classic view of tolerance.

In the meantime, be in prayer about what you can do in your sphere of influence to stem the trends listed above.

Notes

1. For a detailed analysis of the outcomes of our 2010 survey and other surveys from that decade, go to our book [*Cultural Captives: The Beliefs and Behavior of American Young Adults*](#).
2. The 717 respondents equated to 747 equivalent people when weighted to adjust for differences between those surveyed and the distribution of gender, ethnicity, ages, and location as given by the United States Census Bureau.
3. Our 2010 survey was facilitated by the Barna Group and I would presume they commonly use these two questions in other surveys to identify born again Christians.
4. We have looked at religious affiliation from Pew Research, GSS, PALS, Barna Group and others.
5. General Social Survey data was downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected by the National Opinion Research Center.
6. Note that the Other Religions category includes Christian cults (e.g. Mormon, Jehovah's Witnesses), Jews, and other world religions.
7. In future releases, we will also see that the Unaffiliated are very unlikely to hold to basic Christian beliefs.
8. U.S. Religious Landscape Survey 2007, U.S. Religious Landscape Survey 2014, Religious Knowledge Survey 2019 Pew Forum on Religion & Public Life (a project of The Pew Research Center). The Pew Research Center bears no responsibility for

the analyses or interpretations of the data presented here. The data were downloaded from the Association of Religion Data Archives, www.TheARDA.com, and were collected by the Pew Research Center.

9. Other answers to select from: God created but is no longer involved with the world today; God refers to the total realization of personal human potential; there are many gods, each with their different power and authority; God represents a state of higher consciousness that a person may reach; there is no such thing as God; and don't know.

10. Born Again Christians include Catholics who answered the born again questions to allow comparison with the 2010 survey but in the Catholic category we include all Catholics including those who are born again.

11. 1 Peter 2:9

12. Catholics here include about 20% who profess to be born again. That subset is included in both the BA Christian column and the Catholic column in Figure 7 and Figure 8.

13. One of the reasons that Other Religions include some that answer more than three worldview questions is that Mormons and other Christian cults are included in that category.

14. Articles on our website addressing this topic include [Evidence for God's Existence](#), [There is a God](#), [Does God Exist: A Christian Argument from Non-biblical Sources](#), [The Impotence of Darwinism](#), [Darwinism: A Teetering House of Cards](#), and many others.

©2021 Probe Ministries