

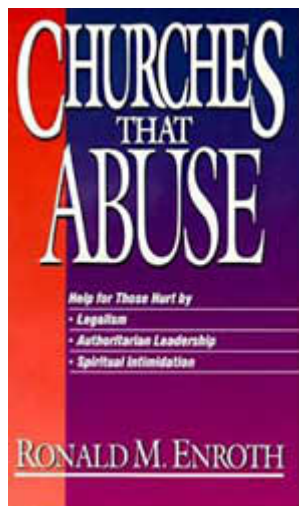
# Abusive Churches

*What characterizes abusive churches is their cultic method of ministry. Although outwardly orthodox in their theology, these churches use abusive and mind control methods to get their followers to submit to the organization. In this article Dr. Pat Zukeran covers eight characteristics of abusive churches.*

[This article is also available in Spanish.](#)



We are all familiar with traditional cults such as the Mormons and the Jehovah's Witnesses. There are, however, other groups with cultic characteristics that do not fit the same profile as the traditional cults. Sometimes called "abusive churches" or even "Bible-based cults," they appear outwardly orthodox in their doctrinal beliefs. What distinguishes these groups or churches from genuine orthodox Christianity is their abusive, cultic-like methodology and philosophy of ministry.



In his book *Churches That Abuse*, Dr. Ronald Enroth carefully examines several of these churches throughout the United States. He reveals the cultic methods these groups use and points out several distinguishing marks of abusive churches. At this point I will briefly introduce each of these characteristics and some of my own. Later, I'll discuss all these characteristics in detail.

First, abusive churches have a control-oriented style of leadership. Second, the leaders of such churches often use manipulation to gain complete submission from their members. Third, there is a rigid, legalistic lifestyle involving numerous requirements and minute details for daily life. Fourth, these churches tend to change their names often,

especially once they are exposed by the media. Fifth, denouncing other churches is common because they see themselves as superior to all other churches. Sixth, these churches have a persecution complex and view themselves as being persecuted by the world, the media, and other Christian churches. Seventh, abusive churches specifically target young adults between eighteen and twenty-five years of age. The eighth and final mark of abusive churches is the great difficulty members have in getting out of or leaving these churches, a process often marked by social, psychological, or emotional pain.

Those involved in a church that seems to reflect these characteristics would be wise to evaluate the situation thoroughly and leave the church if it is appropriate. Staying may increase the risks of damaging your family relationships and multiplies the likelihood of losing your perspective. Members of such churches often develop a distorted view of reality, distrust everyone, and suffer from stress, fear, and depression. Some former members even continue to experience these things after escaping from an abusing church. There are also several documented cases in which associating with an abusive church has led to the deaths of individuals or their relatives.

Some of these groups have networks of many sister churches. In some cases these groups have split off from more mainstream denominations. Occasionally the new groups have even been denounced by the founding denomination. Such groups often disguise themselves by frequently changing the name of their organization, especially following adverse publicity. This practice makes the true nature of these organizations more difficult to determine for the unsuspecting individual. Some abusive churches have college ministries all across the country. On some university campuses such student movements are among the largest groups on their respective campuses.

It is important that Christians today know the Bible and know

how to recognize such churches so as not to fall into their traps. In order to help people become more aware of churches which may be abusing their members, I now want to go through in more detail the eight characteristics I mentioned earlier.

## **Control-Oriented Leadership**

A central feature of an abusive church is control-oriented leadership. The leader in an abusive church is dogmatic, self-confident, arrogant, and the spiritual focal point in the lives of his followers. The leader assumes he is more spiritually in tune with God than anyone else. He claims insight into Scripture that no one else has. Or, he may state that he receives personal revelations from God. Because of such claims, the leader's position and beliefs cannot be questioned; his statements are final. To members of this type of church or group, questioning the leader is the equivalent of questioning God. Although the leader may not come out and state this fact, this attitude is clearly seen by the treatment of those who dare to question or challenge the leader. The leader of the movement often makes personal decisions for his followers. Individual thinking is prohibited; thus the followers become dependent on the leader.

In the hierarchy of such a church, the leader is, or tends to be, accountable to no one. Even if there is an elder board, it is usually made up of men who are loyal to, and will never disagree with, the leader. This style of leadership is not one endorsed in the Bible. According to Scripture all believers have equal access to God and are equal before Him because we are made in His image, and we are all under the authority of the Word of God. In 1 Thessalonians 5:21 believers are directed to measure all teachings against the Word of God. Acts 17:11 states that even the apostle Paul was under the authority of the Bible, and the Bereans were commended because they tested Paul's teachings with the Scriptures. Leaders and laity alike are to live according to Scripture.

# Manipulation of Members

Abusive churches are characterized by the manipulation of their members. Manipulation is the use of external forces to get others to do what someone else wants them to do. Here manipulation is used to get people to submit to the leadership of the church. The tactics of manipulation include the use of guilt, peer pressure, intimidation, and threats of divine judgment from God for disobedience. Often harsh discipline is carried out publicly to promote ridicule and humiliation.

Another tactic is the “shepherding” philosophy. As practiced in many abusive churches this philosophy requires every member to be personally accountable to another more experienced person. To this person, one must reveal all personal thoughts, feelings, and discuss future decisions. This personal information, is not used to *help* the member, but to *control* the member.

Another means of control is isolation. Abusive churches may cut off contact between a new member and his family, friends, and anyone else not associated with the church.

How different this style of leadership is from the leadership of Jesus, the Good Shepherd who lovingly, gently, humbly, and sacrificially leads His sheep.

## Rigid, Legalistic Lifestyle

The third characteristic of abusive churches is the rigid, legalistic lifestyle of their members. This rigidity is a natural result of the leadership style. Abusive churches require unwavering devotion to the church from their followers. Allegiance to the church has priority over allegiance to God, family, or anything else.

Often members are required or pressured to attend Bible studies five, six, or seven days a week. There is a

requirement to do evangelism; a certain quota of contacts must be met, and some churches even require members to fill out time cards recording how many hours they spent in evangelism, etc. Daily schedules are made for the person; thus he is endlessly doing the church's ministry. Former members of one church told me they were working for their church from 5:00 am to 12:00 midnight five days a week.

Members of such churches frequently drop out of school, quit working, or even neglect their families to do the work required by the church. There are also guidelines for dress, dating, finances, and so on. Such details are held to be of major importance in these churches.

In churches like these, people begin to lose their personal identity and start acting like programmed robots. Many times, the pressure and demands of the church will cause a member to have a nervous breakdown or fall into severe depression. As I reflect on these characteristics I think of Jesus' words concerning the Pharisees who "tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger" (Matt. 23: 4). What a contrast from the leadership style of Jesus who said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you. . . .For my yoke is easy and my burden is light" (Matt. 11:28-30).

## **Frequent Changing of Group/Church Name**

A fourth characteristic of abusive churches is a pattern of constantly changing the name of the church or campus ministry. Often a name change is a response to unfavorable publicity by the media. Some abusive churches have changed their name several times in the course of a few years.

If you are in such a church, one that has changed its name several times because of bad publicity, or if you feel unceasing pressure to live up to its demands, it is probably

time to carefully evaluate the ministry of the church and your participation in it.

## **Denouncing All Other Churches**

Let us now take a look at the fifth characteristic: abusive churches usually denounce all other Christian churches. They see themselves as spiritually elite. They feel that they alone have the truth and all other churches are corrupt. Therefore, they do not associate with other Christian churches. They often refer to themselves as some special group such as, "God's Green Berets," "The faithful remnant," or "God's end-time army." There is a sense of pride in abusive churches because members feel they have a special relationship with God and His movement in the world. In his book *Churches That Abuse*, Dr. Ron Enroth quotes a former member of one such group who states, "Although we didn't come right out and say it, in our innermost hearts we really felt that there was no place in the world like our assembly. We thought the rest of Christianity was out to lunch." However the Bible makes it clear, that there are no spiritually elite groups or churches. Ephesians 4:36 states, "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope, when you were called, one Lord, one faith, one baptism; One God and Father of all."

The Christian church universal is united by the same God, the same Holy Spirit, and the fundamental beliefs of the Bible which include such things as the Trinity, authority of the Bible, the death and resurrection of Jesus, the deity of Christ, justification by faith alone, and so on. In these central truths we stand united. A church which believes itself to be elite and does not associate with other Christian churches is not motivated by the spirit of God but by divisive pride.

## **Persecution Complex**

The sixth characteristic follows naturally. Because abusive churches see themselves as elite, they expect persecution in the world and even feed on it. Criticism and exposure by the media are seen as proof that they are the true church being persecuted by Satan. However, the persecution received by abusive churches is different from the persecution received by Jesus and the Apostles.

Jesus and the Apostles were persecuted for preaching the truth. Abusive churches bring on much of their negative press because of their own actions. Yet, any criticism received, no matter what the source—whether Christian or secular—is always viewed as an attack from Satan, even if the criticisms are based on the Bible. This makes it difficult to witness to a person in such a church for he will see your attempt to share the gospel with him as persecution. Often in cases like these, when I am accused of persecuting, I simply reply, “I am here talking to you with the Word of God which you say you believe. How can this be persecution?” This approach often helps in continuing the dialogue with a member of an abusive church who has been brainwashed to believe that all opposition is persecution.

## **Targeting Young Adults**

The seventh characteristic of abusive churches is that they tend to target young adults ages 18-25 who are in the middle class, well educated, idealistic, and often immature Christians. Young adults are the perfect age group to focus on because they are often looking for a cause to give their lives to, and they need love, affirmation, and acceptance. Often these churches will provide this, and the leaders frequently take the role of surrogate parents.

# Painful Exit Process

The eighth characteristic is a painful and difficult exit process. Members in many such churches are afraid to leave because of intimidation, pressure, and threats of divine judgment. Sometimes members who exit are harassed and pursued by church leaders. The majority of the time, former members are publicly ridiculed and humiliated before the church, and members are told not to associate in any way with any former members. This practice is called shunning.

Many who leave abusive churches because of the intimidation and brainwashing, actually feel they have left God Himself. None of their former associates will fellowship with them, and they feel isolated, abused, and fearful of the world. One former member of a particular campus ministry said, "If you leave without the leadership's approval, condemnation and guilt are heaped upon you. My pastor told me he thought it was satanic for me to leave and wondered if I could continue my salvation experience."

Let me conclude this discussion by sharing some practical ways of reaching those who are involved in abusive churches. First, we must begin with prayer. Witnessing to those brainwashed in abusive churches is often intimidating and difficult. Often leaders will not allow an individual member to meet with an outsider unless accompanied by an older, more experienced person who is trained in debating and/or intimidation. Therefore, we must pray (1) for a chance to speak with the individual<sup>{1}</sup> and that he would be open to what we have to share.<sup>{2}</sup>

Second, lovingly confront the person and surface some biblical issues. Often, abusive churches have a bizarre teaching or a theological error that can be pointed out. In his book *Churches That Abuse*, Dr. Ron Enroth documents several examples of this. For instance, the leader of one church had strange teachings based on his claims of extra-biblical revelations



from God.<sup>{3}</sup> These included dietary laws, sexual behavior, home decorations, and others. The leader of another group called doctors “medical deities.” He also claimed medicines had demonic names and if taken, opened a person up to demonic influence.<sup>{4}</sup> Pointing out errors, inconsistencies, and bizarre beliefs may open the individual’s mind and prompt him to begin asking questions.

Third, share articles you may find in the newspaper or in magazines on the particular church under discussion. The book that I have often quoted from, *Churches That Abuse*, is an excellent resource. The key is to get the individual to start asking questions and research answers for himself. Tell him to test everything with the Scriptures and not to be afraid to ask questions. If the leader is afraid or hesitant to answer a member’s honest questions, the maturity of that leadership may be suspect.

Jesus, however, said that truth is a means of freedom, not bondage. He said, “You shall know the truth, and the truth shall make you free” (John 8:32).

## Notes

1. Ronald Enroth, *Churches That Abuse* (Grand Rapids, Mich.: Zondervan, 1992), p. 118.
2. Ibid., p. 181.
3. Ibid., p. 128.
4. Ibid., p. 170.

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# The Star of Bethlehem from a Christian View

*Dr. Ray Bohlin looks at the familiar story of the star of Bethlehem and provides several possible ways that God created this sign announcing the birth of the Christ. From a Christian worldview perspective, we know a bright light in the sky was able to lead the magi to the Christ child. Dr. Bohlin considers several ways God may have chosen to announce the coming of the Christ.*

## The Magi and the Star of Bethlehem

*O, Star of wonder, star of night  
Star of royal beauty bright  
Westward leading, still proceeding,  
Guide us to thy perfect light.*

This familiar and haunting chorus from the Christmas carol, "We Three Kings of Orient Are," introduces us to what seems to be the only ubiquitous biblical symbol during the Christmas season, the star of Bethlehem.



This Christmas, as you look over the Christmas cards in the stores or in your own burgeoning collection from family and friends, you will see one very constant element. Whether the scene depicts the nativity, a backyard nature scene, a Christmas tree, or just Santa making deliveries, if the nighttime sky is included, somewhere in the picture, eliciting warm and happy emotions, is a star. The star dominates the nighttime sky with its size and brightness and its long tail pointing to the earth. The star has almost become the signature which says, "This scene reflects a Christmas theme."

At first, this may seem quite unusual for something which

doesn't even get mentioned in Luke 2, the more familiar account of our Lord's birth. The star is featured only in Matthew's brief description of the visit by the magi shortly after Jesus' birth. I think the prevalence of the star stems from its mysteriousness. For example, what kind of star convinces a group of Gentile wise men to search for the new King of the Jews and actually leads them to Him? Before we explore this puzzle, let's look at Matthew's account beginning in Chapter 2 verse 1:

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him" (Matt. 2:1-2, NASB).

A couple of things to note: first, these events take place after Jesus' birth; second, this was in the days of Herod the king; third, the magi arrived from an area east of Jerusalem (probably in the vicinity of Babylon or Persia); fourth, they already knew they were looking for the newborn King of the Jews, but the exact location eluded them; and fifth, it was viewing His star from their home in the east that led them on this journey.

After consulting with King Herod and finding out from chief priests and teachers that the Messiah was to be born in Bethlehem, the magi set out for the 5 mile trip south to Bethlehem. We pick up Matthew's narrative in verse 9:

And having heard the king, they went their way; and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was. And when they saw the star, they rejoiced exceedingly with great joy. And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh (Matt. 2:9-11, NASB).

Here we see that Matthew appears to describe the star as moving, as leading the magi to Jesus. There is clearly more than one magi, but only tradition holds that there were three—presumably because of the three gifts. These Gentile wise men worship the King whom the star has led them to. In the rest of this essay, we will explore the nature of this strange star and what it could have been.

## **What Was the Star of Bethlehem?**

The Gospel of Matthew states that the star informed the magi of the birth of the King of the Jews and actually led them to Bethlehem once they had arrived in Jerusalem. The star of Bethlehem has been the subject of scholarly discussion ever since the first centuries after Jesus' birth. Some believed it was a supernova explosion, others a comet or a conjunction of planets associated with specific constellations that would herald the birth of a king in Israel. Some have suggested that none of these astronomical events can adequately account for all that Matthew tells us within the context of his worldview. In this discussion, I will be investigating the more common explanations to see if we can come to some understanding as to just what the magi saw 2,000 years ago.

When Matthew quotes the magi as telling Herod that they observed the new King's star rising in the east, this can be interpreted as a new star, something never observed before. This has led some scholars to believe that the star of Bethlehem was a nova or supernova. A nova is a white dwarf star that literally explodes. The explosion may increase the brightness of the star a thousand to a million times its previous brightness, making a previously invisible star, visible. A nova, however, does not last very long. The initial blast of the explosion may only be observed for a few months before the star shrinks to a remnant of its previous brightness and disappears altogether.

There are numerous problems with this view. First, although there was a "new star" recorded by the Chinese in the constellation Capricorn in March-April of 5 B.C. that lasted only 70 days, there is nothing to connect this event with the birth of a King in Israel. Second, and perhaps most troublesome, nova do not move.

This leads to a discussion of a different astronomical event that may be associated with the "new star" (a comet) recorded by the Chinese in 5 B.C. The Chinese would not have distinguished a comet from a nova since all they recorded was something new in the sky that was temporary. A comet has the advantage of a tail that can appear to be pointing in a direction which may have guided the magi. In addition, a comet moves! A comet can even disappear as it moves behind the sun and reappear as it comes out from behind the sun. A major objection is that the Chinese make no mention of the "new star" moving. Another problem is that comets are cyclical with a predictable periodicity. For instance, Halley's comet appears every 76 years. If the star of Bethlehem were a comet, we would most likely have observed it again and been able to extrapolate back to the time of Christ to see if there is a match. Unfortunately, the only one to come close is Halley's comet which appeared in 12 B.C., a date that is impossibly early.

One could always claim that the comet was one with a very long periodicity or one that has since disappeared from our solar system. This is certainly possible, but it does not really help the discussion. One might as well appeal to a purely supernatural occurrence that cannot be verified scientifically. There is no difference. And though comets were usually interpreted as heralding sweeping changes, the changes were usually for the worse and there is no way, once again, to connect these events to the birth of a king in Israel. Next, I will look at planetary conjunction, the most popular suggestion at planetarium shows during the Christmas season.

## **Did the Star of Bethlehem Result from a Triple Conjunction of Saturn and Jupiter?**

The bright star usually seen hovering over Nativity scenes depicted on numerous Christmas cards actually dominates nearly every nighttime Christmas panorama. As I stated earlier, the Star of Bethlehem is just about the only ubiquitous biblical symbol associated with Christmas. The reason probably has to do with the mystery surrounding what this star was. Earlier, I showed the unreasonableness of the star being a comet or supernova explosion. If you were to attend a planetarium show concerning the star of Bethlehem, they would most likely present the idea that the star was a triple conjunction of the planets Jupiter and Saturn in the year 7 B.C. followed by a massing of Jupiter, Saturn, and Mars in 6 B.C. Realizing that planetarium shows view Scripture as something less than historically accurate, it is still necessary to ask if this indeed could have been the Star of Bethlehem.

In the early 17th century the great astronomer and Christian, Johannes Kepler, calculated that a triple conjunction of Jupiter and Saturn had occurred in 7 B.C. While Kepler did not believe this to be the actual Star of Bethlehem, it may have alerted the magi to the coming star. 7-4 B.C. have become the usual dates for fixing the birth of Christ since Herod the Great's death, the Herod mentioned by both Matthew and Luke in their birth narratives, is well established in 4 B.C. Therefore, Jesus had to have been born in the few years prior to 4 B.C. since He started his three-year public ministry around the age of 30 (Luke 3:23) and His death is usually fixed between 27-30 A.D.

So just what is a triple conjunction, and why would it be significant to the birth of a King in Israel? A planetary conjunction is what happens when two planets come in close proximity to one another. A triple conjunction refers to when three separate conjunctions of the same two planets occur

within a one year period. Triple conjunctions can be predicted, but they do not occur with regularity. There have been only 11 such triple conjunctions since 7 B.C. and the interval between them varies between 40 and 338 years.

The triple conjunction of Jupiter and Saturn in 7 B.C. was seen in the constellation Pisces in the months of May, September, and December. This provides sufficient time for the magi to see the first conjunction, begin their trip west to Judea, visit Herod by the second conjunction or at least soon afterwards, and perhaps not reach Bethlehem until the third conjunction when it is said to have appeared in the southern sky, and Bethlehem is just south of Jerusalem. Remember how the magi rejoiced to see the star again as they departed Jerusalem for Bethlehem. Ancient astrologers associated Jupiter with royalty or even a ruler of the universe. Saturn was associated with Palestine or even with the deity who protected Israel. And Pisces was associated with the nation of Israel. Later a massing of Jupiter, Mars, and Saturn occurred again in Pisces in 6 B.C. It seems feasible then that this triple conjunction followed by the massing of the three planets in Pisces could indicate to the magi that a King of Israel and a Ruler of the Universe was about to be born in Israel.

While this seems to wrap things up rather nicely, there are significant problems. First, Jupiter and Saturn never were close enough to be confused as a single object. Matthew definitely describes a singular star. Perhaps more importantly, the use of astrology is necessary to interpret these astronomical signs properly. The Old Testament, particularly, mocks astrologers in Isaiah 47:13-15 and several times in Daniel (1:20, 2:27, 4:7, and 5:7). Jeremiah 10:1-2 seems to forbid astrology outright. The use of astrology is clearly outside the worldview of Matthew as he penned his gospel. It seems woefully inconsistent for the Lord to use astrology to herald the incarnation and birth of His Son into

the world.

## Was the Star of Bethlehem the Planet Jupiter?

In this discussion, I have considered a nova, a comet, and a triple conjunction of the planets Jupiter and Saturn as the Star of Bethlehem between 7 and 4 B.C., and none have seemed to be satisfactory. In 1991, Ernest Martin published a book titled, *The Star That Astonished the World*. His major thesis is that Herod died in 1 B.C. and not 4 B.C. If 4 B.C. is the wrong date for Herod's death, then everything must be reevaluated.

While there are many lines of evidence that Martin uses to make his point, a critical issue is a lunar eclipse that occurred just prior to Herod's death. According to the Jewish historian, Flavius Josephus, on the night of a lunar eclipse, Herod executed two rabbis. Herod himself died soon afterwards, just before Passover. Martin points out that the lunar eclipse of March 13, 4 B.C., was only a 40% partial eclipse and barely visible. Also he reconstructs the events between the eclipse and Herod's death, about 4 weeks, and determines there was not enough time for all these things to take place. However, Martin has located a total lunar eclipse on January 10, 1 B.C., twelve and a half weeks prior to Passover.

If we assume that Martin's date for the death of Herod is correct, then the years 3 and 2 B.C. can be added to the search parameters for the Star of Bethlehem. Martin points out that the planet Jupiter passes through a series of conjunctions over the course of these two years indicating that Jupiter is the star of Bethlehem.

Remember that Jupiter is considered the royal star. Well, in 3 B.C., Jupiter came into conjunction with Regulus, the star of kingship, the brightest star in the constellation of Leo, the



first of several such conjunctions over the next year. Leo was the constellation of kings, and it was also closely associated by some with the Lion of Judah. This is beginning to look interesting. "The royal planet approached the royal star in the royal constellation representing Israel." (1) In addition, on September 11, 3 B.C., Jupiter was not only very close to Regulus, but the sun was in the constellation Virgo. Hmmm, the royal planet in conjunction with the royal star while the sun is in a virgin. September 11, 3 B.C., is also the beginning of the Jewish New Year. There seems to be an awful lot coming together here.

But what about the star appearing to stop over Bethlehem? Planets will actually appear to do just that as they reach the opposite point in the sky from the sun as they travel east across the sky. They will stop, reverse directions for a few weeks, stop again, and head east once again. It's called a retrograde loop. Jupiter performed a retrograde loop in 2 B.C. and was stationary on December 25, during Hanukkah, the season of giving presents.

Just in case you are ready to proclaim the mystery of the Star of Bethlehem solved, remember that this whole scenario rests on Herod dying in 1 B.C. rather than in 4 B.C. The majority of historians and biblical historians can't accept this critical revision. If Herod indeed died in 4 B.C., all of these coincidences I just reviewed are just that, coincidences. Also, as I mentioned earlier, the use of astrological meanings is contrary to the worldview of Matthew. There is another option that has become very popular, and I'll discuss it next.

## **The Shekinah Glory as the Star of Bethlehem**

So far in this essay, I have discussed several naturalistic explanations for the Star of Bethlehem: a nova or exploding star, a comet, a triple conjunction of the planets Jupiter and

Saturn in 7 B.C., and the planet Jupiter as it traveled in the constellation Leo in 3-2 B.C. Each of these astronomical events represents a natural occurrence that God used to announce the birth of His Son. One of the major problems has been that in order to interpret any of these signs, one would have to use astrological meanings for these events and their locations in the night sky to reach the conclusion that a new King of the Jews has been born—something that is foreign to the biblical worldview. Perhaps there was a physical “star” that gave off real light but indeed was new but not reflected by any astronomical event.

Remember that Jesus’ birth was the ultimate coming of the presence of God in the midst of His people. How was God’s presence manifested elsewhere in the Bible? Moses saw a burning bush that was not consumed and God spoke to him from the bush. Again in Exodus, Moses was allowed to see God’s backside and afterwards his face shone with light so bright that the other Israelites could not look on his face. The Israelites were led through the desert by a cloud by day and a pillar of fire by night. When Jesus was transfigured He shone with a light as bright as the sun. When Jesus appeared to Saul on the road to Damascus, Saul was blinded by the light which the others with him saw as well. When God was imminently present, a bright light was associated with His presence.

The Shekinah Glory denotes the visible presence of God. This presence was real, and the physical manifestation was real. Remember that Saul was blinded by the light. The Lord often announces His presence by a very physical manifestation of bright light. What better way to announce the coming of Jesus, God’s Son, the second Person of the Trinity than by a special light that is not some mere improbable astronomical event, rather an expression of the Shekinah glory, God’s divine presence among men?

Astronomer Sherm Kanagy and theologian Ken Boa advance this thesis in their as yet unpublished manuscript, *Star of the*

*Magi*. One of their strong emphases is the necessity to try to interpret the text of Matthew from first century Jewish perspective. They reject the idea that any astrological meaning could have been on Matthew's mind concerning this star. It is certainly fair to wonder, therefore, what this star was and how the magi interpreted it as a star signifying the birth of the King of the Jews. Kanagy and Boa reveal that Kepler concluded that the star was not some astronomical event and was a light that appeared in the lower atmosphere and therefore was not visible to everyone. But how did the magi interpret the star? This admittedly is the weakest part of the interpretation. The text gives no real hints. Magi were simply wise men of the east, not necessarily astrologers. They were Gentiles whose presence in the context of Matthew's Messianic gospel hints at the eventual spread of the gospel beyond the Jews. But how did they know what the star meant? We can only assume there was selective revelation. Only Paul understood the voice from the light, though all who were with him saw the light. Only Moses was allowed up on Mt. Sinai to receive the Law. Only Peter, James, and John were present at the transfiguration, and they were told to keep it to themselves until Jesus rose from the dead. Manifestations of God's presence with men often were accompanied by selective revelation. Perhaps the meaning of the "star" was only revealed to the magi though others could actually see the "star."

Well, what was it, an astronomical event or the Shekinah Glory, manifesting God's presence among men? In my mind the mystery remains. Perhaps that is how God intends it to be.

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# Will Everyone Be Saved? A Look at Universalism

*Rick Wade covers some of the pros and cons in the universalism controversy. Bottom line? No.*

In the spring of 2011, Pastor Rob Bell's book *Love Wins* hit the book stores, but the furor over the book started even before that. The charge was heresy. Bell appeared to be teaching Universalism, the belief that everyone will be saved in the end. In fact, Bell *doesn't* make a case for Universalism in the book, although his rejection of the traditional view of hell makes it seem so at first.

This will not be [a review of Love Wins](#) but rather a look at Universalism itself. It won't do to simply label Universalism as heresy and be done with it. The way people responded to Bell's book illustrates the problem.<sup>{1}</sup> It's better to understand *why* this teaching has been and should be rejected.



It is important to try to represent others' views fairly. This article, which is what aired on Probe's radio program, is too short to do Universalism justice; there is way too much involved in it. Here I'll confine myself to introducing some of the important issues involved. However, a longer article in PDF form is available [here](#) to fill out the issue some more.<sup>{2}</sup>

Universalism has been believed by some Christians since the early centuries of the church. What makes it attractive? For one thing, Universalists wonder how a loving God could send people to hell—a place of conscious torment—forever. Furthermore, God is a God of justice, and a punishment of eternal torment seems incommensurate with our finite sins, as bad as they may be.

Universalists find scriptural support primarily in Paul's

writings where he declares, for example, that “as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men” (Rom 5:18).

Before digging in, I need to make an important distinction. I’ll be talking about *Christian* Universalism, not *pluralistic* Universalism. Pluralistic Universalism is the belief that everyone in the world will be “saved” by some almighty being or force that the various religions understand in different ways. *Christian* Universalism, by contrast, is the belief that Christianity holds the truth about God, man, and salvation, and that, contrary to the traditional belief, *everyone* will be saved through faith in Christ, even if on the other side of the grave.

## The Love and Justice in God

Universalists take the traditional view of hell as being completely out of keeping with the loving character of God.[\[3\]](#) Philosopher Thomas Talbott believes that, because love is basic to the nature of God, everything God does has a loving aspect. Thus, there can be no eternal judgment against a person.

Because of this, Talbott sees God’s justice primarily as *remedial* or *restorative*, not as *retributive* or *punitive*. Speaking of Israel, for example, he points out that God “did not spare the natural branches” (Romans 11:21), yet eventually God will have mercy on them. Couldn’t it be the same for the Gentiles, too? God’s grand project since the Fall has been to save people. If He doesn’t save all, hasn’t He failed?[\[4\]](#)

Scripture claims both that God is just and that God is love (see Deut. 32:41 and John 4:8). It’s also clear that God administers retributive justice. This is seen in Isaiah 3:11 where God says that what the wicked “have dealt out shall be done to him.” Consider, too, God’s judgment against the

Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Deut. 20:16-17). There is no mention of restoration.

For Universalists, love is supreme; justice serves love. Why not the other way around? Why shouldn't love serve justice? N. T. Wright asks why *either* love or justice ought to be seen as the highest expression of God's nature. Perhaps, he says, both are expressions of God's *holiness*.[\[5\]](#)

The cross work of Christ is instructive here. Our hope for salvation rests on the fact that on the cross "He who knew no sin became sin on our behalf" (2 Cor. 5:21; see also Rom. 3:25; Gal. 3:13; Heb. 10:10,12,14; Isa. 53:5). What kind of judgment fell on Christ? It was *punitive*, not *restorative*, and it was properly ours.

Still, even with all this, how can we possibly regard *everlasting* punishment as just? It's important to understand that judgment isn't merely a reflection of a sin:punishment ratio. Believing in God in the biblical sense involves both our acceptance of God in all His glory and our submission to Him whatever He may command or promise. Thus, to *not* believe in God in this full sense is to reject God. So when people will be punished in hell, it won't be simply a matter of paybacks for individual sins. It will be because they rejected God.

## Paul and Universalism

In addition to the appeal to the love of God, Universalists often look to the letters of Paul for support. Writes Thomas Talbott, "Unlike most conservatives, I see no way to escape the conclusion that St. Paul was an obvious Universalist."[\[6\]](#)

Where does he find this in Paul's letters? Romans 5 and 11 are key passages. In Romans 5, Paul compares the first Adam with the second Adam, Christ. In verse 18 he writes, "Therefore, as

one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous." In Romans 11:32 he writes, "For God has consigned all to disobedience that he may have mercy on all." "All" is taken quite literally to mean everyone tainted by sin.[\[7\]](#) What can we say in response?

Paul's main point in Romans, with respect to the issue at hand, is that salvation is not just for Jews but for all people, and it comes through faith in Jesus. In chapters 1 through 4, Paul argues that everyone knows God exists but sins anyway and is deserving of punishment. Furthermore, the Jews had no safety net because they possessed the law; they broke the law themselves. Salvation has come through faith in Christ alone. In fact, faith has always been the basis of salvation. Paul sums up in chapter 5: through Adam everyone is tainted by sin; through Christ alone is found salvation for everyone. That he doesn't mean every single person *will* necessarily be saved is clear in Romans 11:22. The Jews who will be grafted back in are those who "do not continue in their unbelief."

Second Thessalonians 1:7-10 is an important passage for understanding Paul's teaching on eternal punishment. There Paul says that those who do not obey the gospel "will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might." Gregory MacDonald, a Universalist, acknowledges that this is an especially problematic passage for Universalists.[\[8\]](#)

## Jesus and Universalism

It's often been noted that Jesus makes the strongest statements on hell in Scripture. Universalists believe they have been misunderstood.

Given that Paul clearly taught Universalism, Thomas Talbott believes, passages such as Matthew 25, where Jesus spoke of separating the sheep from the goats, must be interpreted in that light. Talbott characterizes Jesus' prophetic teachings as "hyperbole, metaphor, and riddle . . . parable and colorful stories."[\[9\]](#) He says that "Had it been Jesus' intention to address the question of universal salvation . . . in a clear and systematic way, I'm sure he was capable of doing so."[\[10\]](#) Jesus is simply teaching what would have been our fate were it not for the atonement.[\[11\]](#)

Did Jesus make any clear statements about the finality of judgment? I'll mention just three passages.

In Matthew chapter 7 we read the severe warning from Jesus that in the end not everyone who claims Jesus as Lord will enter the kingdom of heaven. "I declare to them," Jesus said, "'I never knew you; depart from me, you workers of lawlessness'" (vv. 21-23). There is no mention of a second chance later.

In the parable of the ten virgins (Matthew 25:1-13), when those who weren't prepared knocked on the door and asked to be let in, the bridegroom refused, saying he didn't know them. One must be prepared or be locked out. There's no hint of a later unlocking of the door.

In Matthew 25:46, Jesus speaks of "everlasting punishment." "Everlasting" is the English translation of the Greek word *aiōnion*. Universalists argue that this word refers to an age of punishment because the root word, *aiōn*, means just that—an age with a beginning and an end. But *aiōnion* isn't just a form of *aiōn*; it is a form of the word *aiōnios* which means "eternal."

According to the standard Greek lexicon of our day, *aiōnios* can mean, among other things, with a beginning but without an end.[\[12\]](#) One example is when Jesus said He was going to



prepare a place for us (Jn. 14:2,3). Paul says that this new home is “eternal in the heavens” (Romans 5:1).[{13}](#)

When Jesus speaks of punishment in Matt. 25:46 as everlasting, He means just that. Everlasting life or everlasting punishment; it's one or the other.

## Postmortem Salvation

Because obviously not everyone dies in Christ, postmortem salvation is an essential component of Universalism. There must be people saved after death.

There is no direct scriptural teaching about postmortem salvation. The closest is the much disputed passage in 1 Peter 3 where Peter speaks of Jesus making proclamation to the spirits in prison (vv. 19-20). It is not at all clear that the event spoken of in 1 Peter refers to the evangelization of all the lost after death. Theologian and New Testament scholar Wayne Grudem names five possible interpretations of this passage in an article, and says that even more are possible.[{14}](#)

Gregory MacDonald believes that Rev. 21:25, which says that the gates to the New Jerusalem will never be closed, indicates that unbelievers can exercise faith after death and come in. Verse 24 speaks of the kings of the earth entering the city along with the glory and honor of the nations. MacDonald identifies these with the kings defeated earlier with the beast (19:19). They had been enemies; now they are not.

In response, we note that “kings of the earth” is a common designation in Scripture for earthly rulers.[{15}](#) It is entirely reasonable to see John, in Revelation, as talking about one group of kings who side with the beast and another group who are part of the kingdom and who enter to bring homage to *the* King.

The wall around the city marks a boundary between those who may enter and those outside.<sup>{16}</sup> “Outside” doesn’t necessarily mean simply outside spatially but can also mean those not included in the circle or group.<sup>{17}</sup> Those who are able to enter the city are those whose names have been written in the Lamb’s book of life (21:27). No promise is given that a person’s name can be entered after death.

There is no clear promise in Scripture that there will be an opportunity for people to be saved after death. Are we willing to risk the eternal damnation of people by presenting the supposition that there will be?<sup>{18}</sup> Universalism is conjecture built upon a basic notion of what the love of God must mean. The case built from Scripture, however, is too fragile to sustain it.

This article barely scrapes the surface of this subject. I urge you to look at the longer article, “Universalism: A Biblical and Theological Critique,” also on Probe’s web site.

## Notes

1. My comments regarding the hasty reaction to *Love Wins* are given in a short article on Probe’s web site titled [“\(Ir\)Responsible Critique: The Rob Bell Affair.”](#)
2. The longer version, titled [“Universalism: A Biblical and Theological Critique,”](#) is available on Probe’s web site.
3. Gregory MacDonald, a Universalist, states that “The love of God is very important for the Universalist. Indeed, it would not be an exaggeration to say that it is a strong belief in God’s love that often drives people towards Universalism.” Gregory MacDonald, *The Evangelical Universalist* (Eugene, OR: Cascade Books, 2006), 100. Note that “Gregory MacDonald” is a pen name used by Robin A. Parry. To reduce the possibility for confusion over book titles and author names, I will refer to him as MacDonald when referencing his book *The Evangelical Universalist*.

4. See for example John A.T. Robinson, *In the End God* (New York: Harper & Row: 1968), 116.
5. N. T. Wright, "Universalism and the World-Wide Community," *Churchman* 89 (1975): 197-212.
6. Thomas Talbott, "A Pauline Interpretation of Divine Judgment," in Parry and Partridge, *Universal Salvation?*, 48.
7. Thomas Talbott, "Christ Victorious," in Parry and Partridge, eds., *Universal Salvation?*, 18-19.
8. MacDonald, *The Evangelical Universalist*. 151-54.
9. Talbott, "A Pauline Interpretation of Divine Judgment," in Robin A. Parry and Christopher H. Partridge., eds., *Universal Salvation? The Current Debate* (Grand Rapids: Eerdmans, 2003), 43.
10. Talbott, "A Pauline Interpretation," 50-51, n. 18.
11. Ibid., 45.
12. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, William F. Arndt and F. Wilbur Gingrich, eds., 2nd ed. (Chicago: Univ. of Chicago Press, 1979), s.v. "????????".
13. Other Scriptures that refer to our future as eternal include Luke 1:33, John 4:14, John 6:51, 58; 8:51; 10:28; 11:26; and Rev. 22:5. Another reason we know eternal life extends into the future in a temporal sense is because it is the life of the Son and he has no end (1 Jn. 5:11; cf. Jn. 1:4). We will have life everlasting because Jesus, to whom we are now connected, has life everlasting.
14. Wayne A. Grudem, "Christ Preaching Through Noah: 1 Peter 3:19-20 in the Light of Dominant Themes in Jewish Literature," *Trinity Journal* 7.2 (Fall, 1986): 3-31.

15. See Matt. 17:25; Acts 4:26; Rev. 6:15; 17:2, 18; 18:3, 9.

16. Brown, ed., *New International Dictionary of New Testament Theology*, s.v. "Wall, Hedge, Palisade," by N. Hillyer, 3:948. Hillyer takes the wall to be symbolic, but the same meaning would apply to a literal interpretation.

17. For other Scriptures on this use of "outside" see Mk. 4:11; 1 Cor. 5:12f; Col. 4:5; 1 Thess. 4:12.

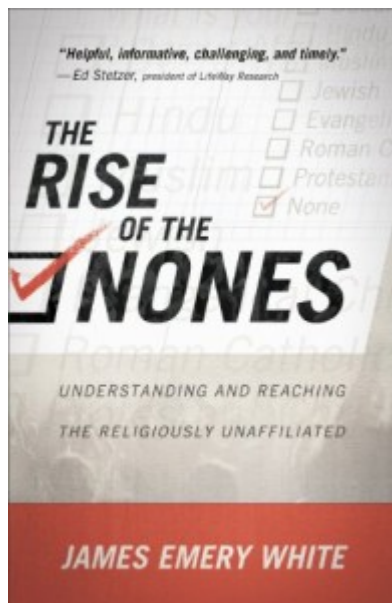
18. See Jay Wesley Richards, "A Pascalian Argument Against Universalism," in William A. Dembski and Jay Wesley Richards, *Unapologetic Apologetics: Meeting the Challenges of Theological Studies* (Downers Grove: InterVarsity Press, 2001), 217-218.

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# **The Rise of the Nones – Reaching the Lost in Today's America**

*Steve Cable addresses James White's book The Rise of the Nones in view of Probe's research about the church.*



Probe Ministries is committed to updating you on the status of Christianity in America. In this article, we consider James White's book, *The Rise of the Nones, Understanding and Reaching the Religiously Unaffiliated*.[\[1\]](#) His book addresses a critical topic since the fastest-growing religious group of our time is those who check "none" or "none of the above" on religious survey questions.

Let's begin by reviewing some observations about Christianity in America.



From the 1930's[\[2\]](#) into the early 1990's the percentage of *nones* in America[\[3\]](#) was less than 8%. But by 2012, the number had grown to 20% of all adults and appears to be increasing. Even more alarming, among those between the ages of 18 and 30 the percentage grew by a factor of three, from 11% in 1990 to nearly 32% in 2012.

Another study reported Protestantism is no longer the majority in the U.S., dropping from 66% in the 1960's down to 48% in 2012.

The *nones* tend to consider themselves to be liberal or moderate politically, in favor of abortion and same-sex marriage being legal, and seldom if ever attend religious services. For the most part, they are not atheists and are not necessarily hostile toward religious institutions. However, among those who believe in "nothing in particular," 88% are not even looking for a specific faith or religion.

One report concludes, "The challenge to Christianity . . .

does not come from other religions, but from a rejection of all forms of organized religions. They're not thinking about religion and rejecting it; they are not thinking about it at all." [\[4\]](#) In fact, the 2011 Baylor survey found that 44% of Americans said they spend no time seeking "eternal wisdom," and a Lifeway survey found that nearly half of Americans said they never wonder whether they will go to heaven.

As White notes, these changes in attitude come in the wake of a second major attack on traditional Christian beliefs. The first set of attacks consisted of:

1. Copernicus attacking the existence of God
2. Darwin attacking God's involvement in creation, and
3. Freud attacking our very concept of a creator God.

The second storm of attacks focuses on perceptions of how Christians think in three important areas.

1. An over entanglement with politics linked to anti-gay, sexual conservatism, and abrasiveness
2. Hateful aggression that has the church talking in ways that have stolen God's reputation, and
3. An obsession with greed seen in televangelist transgressions and mega-pastor materialism, causing distrust of the church.

These perceptions, whether true or not, create an environment where there is no benefit in the public mind to self-identifying with a Christian religious denomination.

## **Living in a Post-Christian America**

A 2013 Barna study [\[5\]](#) shows America rapidly moving into a post-Christian status. Their survey-based study came to this

conclusion: over 48% of young adults are post-Christian, and “The influence of post-Christian trends is likely to increase and is a significant factor among today’s youngest Americans.”[{6}](#)

White suggests this trend is the result of “three deep and fast-moving cultural currents: secularization, privatization, and pluralization.”[{7}](#)

## **Secularization**

Secularization teaches the secular world is reality and our thoughts about the spiritual world are fantasy. White states: “We seem quite content to accept the idea of faith being privately engaging but culturally irrelevant.”[{8}](#) In a society which is not affirming of public religious faith, it is much more difficult to hold a vibrant, personal faith.

## **Privatization**

Privatization creates a chasm between the public and private spheres of life, trivializing Christian faith to the realm of opinion. Nancy Pearcey saw this, saying, “The most pervasive thought pattern of our times is the two-realm view of truth.”[{9}](#) In it, the first and public realm is secular truth that states, “Humans are machines.” The second and private realm of spirituality states, “Moral and humane ideals have no basis in truth, as defined by scientific naturalism. But we affirm them anyway.”[{10}](#)

## **Pluralization**

Pluralization tells us all religions are equal in their lack of ultimate truth and their ability to deliver eternity. Rather speaking the truth of Christ, our post-modern ethic tells us we can each have our own truth. As reported in our book, *Cultural Captives*[{11}](#), about 70% of evangelical, emerging adults are pluralists. Pluralism results in making your own suit out of patches of different fabrics and patterns

and expecting everyone else to act as if it were seamless.

White sums up today's situation this way: "They forgot that their God was . . . radically other than man . . . They committed religion functionally to making the world better in human terms and intellectually to modes of knowing God fitted only for understanding this world."[\[12\]](#)

This combination of secularization, privatization and pluralization has led to a mishmash of "bad religion" overtaking much of mainstream Christianity. The underlying basis of the belief systems of *nones* is that there is a lot of truth to go around. In this post-modern world, it is considered futile to search for absolute truth. Instead, we create our own truth from the facts at hand and as necessary despite the facts. Of course, this creates the false (yet seemingly desirable) attribute that neither we, nor anyone else, have to recognize we are sinners anymore. With no wrong, we feel no need for the ultimate source of truth, namely God.

## **If You Build It, They Won't Come**

We've been considering the beliefs and thinking of the *nones*. Can we reach them with the gospel, causing them to genuinely consider the case for Christ?

We are not going to reach them by doing more of the same. Statistics indicate that we are not doing a good job of reaching the *nones*.

As James White notes, "The very people who say they want unchurched people to . . . find Jesus resist the most basic . . . issues related to building a relationship with someone apart from Christ, . . . and inviting them to an open, winsome, and compelling front door so they can come and see."[\[13\]](#)

Paul had to change his approach when addressing Greeks in



Athens. In the same way, we need to understand how to speak to the culture we want to penetrate.

In the 1960's, a non-believer was likely to have a working knowledge of Christianity. They needed to personally respond to the offer of salvation, not just intellectually agree to its validity. This situation made revivals and door-to-door visitation excellent tools to reach lost people.

Today, we face a different dynamic among the *nones*. "The goal is not simply knowing how to articulate the means of coming to Christ; it is learning how to facilitate and enable the person to progress from [little knowledge of Christ], to where he or she is able to even consider accepting Christ."[\[14\]](#)

The rise of the *nones* calls for a new strategy for effectiveness. Today, cause should be the leading edge of our connection with many of the *nones*, in terms of both arresting their attention and enlisting their participation.

Up through the 1980s, many unchurched would respond for salvation and then be incorporated into the church and there become drawn to Christian causes. From 1990 through the 2000s, unchurched people most often needed to experience fellowship in the body before they were ready to respond to the gospel. Today, we have *nones* who are first attracted to the causes addressed by Christians. Becoming involved in those causes, they are attracted to the community of believers and gradually they become ready to respond to the gospel.

We need to be aware of how these can be used to offer the good news in a way that can penetrate through the cultural fog. White puts it this way, "Even if it takes a while to get to talking about Christ, (our church members) get there. And they do it with integrity and . . . credibility. . . Later I've seen those *nones* enfolded into our community and before long . . . the waters of baptism."[\[15\]](#)

Relating to *nones* may be outside your comfort zone, but God

has called us to step out to share His love.

## Combining Grace and Truth in a Christian Mind

Every day we are on mission to the unchurched around us. James White suggests ways we can communicate in a way that the *nones* can understand.

We need to take to heart the three primary tasks of any missionary to an unfamiliar culture. First, learn how to communicate with the people we are trying to reach. Second, become sensitized to the new culture to operate effectively within it. Third, “translate the gospel into its own cultural context so that it can be heard, understood, and appropriated.”[{16}](#)

The growth of the *nones* comes largely from Mainline Protestants and Catholics, right in the squishy middle where there is little emphasis on the truth of God’s word. How can we confront them with truth in a loving way?

The gospel of John tells us, “Grace and truth came through Jesus Christ.”[{17}](#) Jesus brought the free gift of grace grounded in eternal truth. As we translate the gospel in today’s cultural context for the *nones*, this combination needs to shine through our message. What does it look like to balance grace and truth?

- If we are communicating no grace and no truth, we are following the example of Hinduism.
- If we are high on grace – but lacking in truth, we give license to virtually any lifestyle and perspective, affirming today’s new definition of tolerance.
- On the other hand, “truth without grace: this is the worst of legalism . . . – what many *nones*

believe to be the hallmark of the Christian faith.” The real representative of dogma without grace is Islam.” In a survey among 750 Muslims who had converted to Christianity, they said that as Muslims, they could never be certain of their forgiveness and salvation as Christians can.

- Grace is the distinctive message of Christianity but never remove it from the truth of the high cost Christ paid. Jesus challenged the religious thought of the day with the truth of God’s standard. Recognizing we cannot achieve that standard, we are run to the grace of God by faith.

To communicate the truth, we need to respond to the new questions *nones* are asking of any faith. As White points out, “I do not encounter very many people who ask questions that classical apologetics trained us to answer . . . Instead, the new questions have to do with significance and meaning.” Questions such as, “So, what?” and “Is this God of yours really that good?”

We need to be prepared to “give a defense for the hope that is within us” in ways that the *nones* around us can resonate with, such as described in our article *The Apologetics of Peter* on our website.

## Opening the Front Door to *Nones*

The *nones* desperately need the truth of Jesus, yet it is a challenge to effectively reach them. “Reaching out to a group of people who have given up on the church, . . . we must renew our own commitment to the very thing they have rejected – the church.”[\[18\]](#) The fact that some in today’s culture have problems with today’s church does not mean that God intends to abandon it.

The church needs to grasp its mandate “to engage in the process of ‘counter-secularization’ . . . There are often disparaging quips made about organized religion, but there was

nothing disorganized about the biblical model.”{19} We all have a role to play in making our church a force for the gospel in our community.

It must be clear to those outside that we approach our task with civility and unity. Our individual actions are not sufficient to bring down the domain of darkness. Jesus told us that if those who encounter the church can sense the unity holding us together they will be drawn to its message.

How will the *nones* come into contact with the unity of Christ? It will most likely be through interaction with a church acting as the church. As White points out, “If the church has a “front door,” and it clearly does, why shouldn’t it be . . . strategically developed for optimal impact for . . . all *nones* who may venture inside?”{20} Surveys indicate that 82 percent of unchurched people would come to church this weekend if they were invited by a friend.

One way we have a chance to interact with *nones* is when they expose their children to a church experience. Children’s ministry is not something to occupy our children while we have church, but is instead a key part of our outreach to the lost *nones* in our community. “What you do with their children could be a deal breaker.”

In today’s culture, we cannot overemphasize the deep need for visual communication. Almost everyone is attuned to visually receiving information and meaning. By incorporating visual arts in our church mainstream, “it has a way of sneaking past the defenses of the heart. And *nones* need a lot snuck past them.”{21}

We need to keep evangelism at the forefront. “This is no time to wave the flag of social ministry and justice issues so single-mindedly in the name of cultural acceptance and the hip factor that it becomes our collective substitute for the clear articulation of the gospel.”{22}

White clearly states our goal, "Our only hope and the heart of the Great Commission, is to stem the tide by turning the nones into wons."[\[23\]](#)

## Notes

1. James Emery White, *The Rise of the Nones: Understanding and Reaching the Religiously Unaffiliated*, Baker Books, 2014.
2. Katherine Bindley, "Religion Among Americans Hits Low Point, As More People Say They Have No Religious Affiliation: Report," *Huffington Post*, March 1, 2012.
3. General Social Survey conducted over multiple years by the National Opinion Research Center and accessed through the Association of Religion Data Archives, [www.TheARDA.com](http://www.TheARDA.com).
4. ARIS, "American Nones: The Profile of the No Religion Population", Trinity College, [commons.trincoll.edu/aris/fiiles/2011/08/NONES\\_08.pdf](http://commons.trincoll.edu/aris/fiiles/2011/08/NONES_08.pdf).
5. Barna Group, *How Post-Christian is America?*, 2013, [barna.org/barna-update/culture/608-hpca](http://barna.org/barna-update/culture/608-hpca).
6. Ibid.
7. White p. 46.
8. White p. 47.
9. Ibid, p. 121.
10. Ibid p. 109.
11. Stephen Cable, *Cultural Captives: The Beliefs and Behavior of American Young Adults*, 2012, p. 60.
12. James Turner, *Without God, Without Creed: The Origins of Unbelief in America*, Johns Hopkins Press, 1985.
13. White, p. 83.
14. White, p. 93.
15. White, p. 108.
16. White, p. 114.
17. John 1:15.
18. White, p. 155.
19. White, p. 169.
20. White, p. 152.
21. White, p. 163.

22 White, p. 180.

23. White, p. 181.

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## Why Study Church History?

*James Detrich provides five reasons to study church history and allow our knowledge to build our confidence in our faith.*

When I was in college, we had to do what was called “evangelism night.” It was a night in which a group of us would pile into someone’s old, broken-down car (we were all poor back then) and skirt downtown to the city’s walking bridge, a large half-mile overpass extending over the Chattanooga River. We were always sure that plenty of people would be there that needed our message. One night I began talking to a man about Christ and he quickly cut me off, “I am a Christian,” he exclaimed. “Great,” I replied. As we continue talking, though, I soon discovered that he was a “different” Christian than me. He said he believed in an expansive New Testament that contained many more books than the twenty-seven I was accustomed to, and he had six or seven Gospels, where I only had four. When I told him that I didn’t think he was right, that the New Testament only contained twenty-seven books and four Gospels, he asked me an important question, “How do you know that there are only four Gospels? Maybe there are more books to the Bible than you think!” I stood there, knowing that he was wrong. But I didn’t know *why* he was wrong. I had no idea of how to combat him—I didn’t know church history well enough in order to provide, as 1 Peter 3:15 says, an account of the assurance that lies within me.



This is one of the great reasons why we as Christians need to study church history. In this article I am going to make a passionate plea for the study of church history and give five reasons why I believe it is essential for every follower of Christ. Alister McGrath said that “Studying church history . . . is like being at a Bible study with a great company of people who thought about those questions that were bothering you and others.”[\[1\]](#) These bothering questions, much like the one I could not answer on the walking bridge, oftentimes can be answered through learning the stories and lessons of history. It was Martin Luther, the great reformer, who cried out: “History is the mother of truth.” This is the first reason why Christians need to study history, so that we can become better skilled to answer the nagging questions that either critics ask or that we ourselves are wrestling with. It would have been a tremendous help that day on the bridge to know that in the second and third centuries, the time right after Jesus and the apostles, that church pastors and theologians were exclaiming and defending the truth that we only possess four Gospels: Matthew, Mark, Luke, and John. If I had only known of this rich tradition, if I had only known my church history, I would have been able to give a reasonable account of that hope that lies within me.

## **Church History Provides Comfort**

The first reason why Christians should study church history is that it helps Christians provide a more reasonable account of what we believe. The second reason is that Christians, just like any other people, go through many times of loneliness and despair. The book of Psalms reveals multiple times where various psalmists reveal that they feel as though God has left

them, that their enemies are closing in, and that no one, including God, really cares. Suffice it to say that this often leads to a crisis of faith. Many of us suffer that same crisis from time to time, and the one thing that usually helps to be encouraged is to get around God's people. When we are with others who believe as we do, it helps to stabilize, and to build, our faith. There is a sense in those moments of being with other Christians that our faith is bigger and more expansive—that it is communal, not merely individual.

Studying church history is about being with the community of faith. Reading the stories, learning the truths, examining the insights of these faithful men and women down through the centuries gives to us the sense that our faith is not shallow, but as the song used to say, it is “deep and wide.” Church historian John Hannah claims that studying Christian heritage “dispels the sense of loneliness and isolation in an era that stresses the peripheral and sensational.”<sup>{2}</sup> It breaks us away from this modern culture that emphasizes the glitz and the glamour of the here and now, and helps us to establish confidence in the faith by examining the beliefs central to our faith that have been developed over a long period of time. Christian theology does not invent beliefs; it finds beliefs already among Christians and critically examines them. The excavation site for Christian theology is not merely in the pages of Scripture, though that is the starting point, but it expands from there into the many centuries as we find the Holy Spirit leading His church. For us today, it gives us the ability to live each day absolutely sure that what we are believing in actually is true; to know and understand that for over 2000 years men and women have been worshipping, praising, and glorifying the same God that we do today.

It's similar to those grand, majestic churches, the cathedrals that overwhelm you with the sense of transcendence. The expansive ceilings, high walls, and stained glass leaves the impression that our faith, our Christian heritage, is not



small but large. Entering into a contemplation of our faith's history is like going into one of those churches. It takes away the loneliness, the isolation, and reminds us of the greatness of our faith.

## **Church History Solidifies Our Faith**

The third reason for studying church history takes us to the task of theology. Have you ever wondered if something you heard being preached in church was essential? Maybe you've asked, Is this really so important to my faith? Understanding and articulating what is most important to Christianity is one of the crucial tasks that theology performs. This task is developed from a historical viewpoint. It asks the question, What has always been crucially important to Christians in each stage of church history? Over the centuries, Christian theologians have developed three main categories for Christian beliefs: dogma, doctrine, and opinion.<sup>{3}</sup> A belief considered as dogma is deemed to be essential to the gospel; rejecting it would entail apostasy and heresy. Doctrines are developed within a particular church or denomination that help to guide that group in belief. What a church believes is found in its doctrine. Lastly, beliefs relegated to opinion are always interesting, but they are not important in the overall faith of the church. But dogma is important and history tells the story of how the church receives these important truths. It tells the story of how the church came to understand that God is three and one, the received truth of the Trinity; or how they came to understand that Jesus was both human and divine, the received truth of the Person of Christ. In examining these things, you begin to understand what is most essential and what is less important.

This is the same question that was being asked in the early fourth century. Some folks calling themselves Christians were going around proclaiming that Jesus Christ was different from God the Father, that even though He was deserving of worship,

there was a time when He was created by the Father. Other Christians rose up and declared that to be heretical. They claimed that the words and actions of Christ as recorded in the Scripture clearly affirms Him to be equal with the Father. The Council of Nicaea in A.D. 325 sided with the latter group, claiming that Jesus was indeed equal with His Father. The exact wording of the council's conclusion is that Jesus is "of the same substance" with His Father. That dogmatic decision is reflected in the church's doctrinal beliefs and it demonstrates its crucial importance for Christianity.

History is indeed the treasure chest of truth. Open it up. Discover the riches within it. Find out what is there and what is not—what is important and what is not!

## **Church History Helps Us Interpret the Bible**

Why should we study church history? The answers already given are that it provides perspective in answering tough questions, gives a sense that our faith has gravitas, delineates that which is important; the fourth reason is that the study of church history helps us to interpret the Bible. You might be inclined to say, "We don't need church history, all we need is the Bible." But we must remember that people interpret the Bible in many and various ways. For instance, do you know that the largest meeting in North America that discusses the Bible is called the Society of Biblical Literature. It meets every year and boasts of having thousands of members. Among those within the society, only an astonishing 30% of them are evangelicals, or people who would have a more conservative interpretation of Scripture. People all over are reading the Bible, but they are reading it in different ways.

So, how do we know how to interpret the Bible? We believe that a certain interpretation or tradition of the text goes all the way back to Jesus and His apostles. Thus, Scripture must be

interpreted in light of this tradition—the way that the early community of believers read the various texts of Scripture as they recognized its authority in matters of faith and practice. They recognized that these texts supported, explained, and gave evidence to the belief system that they held dear. For us, going back and reading the early church fathers is profitable for our understanding of the broader cultural and theological framework so that we can better understand what Scripture is saying. For instance, as we discovered above, the Trinity is a crucial dogma of the church. Therefore, any interpretation of the Bible that contradicts that basic belief would be inadequate. History helps to paint the lines that we must stay within and it helps to construct the boundaries for a faithful reading of the text. Examining what was important to the apostles, and the generation that followed, and then the next generation, gives a basic tradition, a framework, of values and beliefs, that must guide our faith today. The study of church history helps us to develop that basic framework.

It was a second-century pastor that complained that the heretics of his day read the same Bible as he did, yet they twist it into something else. He equated it someone taking a beautiful picture of a king constructed with precious jewels and rearranging those jewels so that the picture now resembles a dog.[\[4\]](#) We would contest ruining such a beautiful piece of art! This is exactly what happens when the beauty of the Bible is misinterpreted. To keep that from happening, we must study church history and find out what the precious jewels actually are that construct the beauty of the Bible.

## **Church History Demonstrates the Working of God**

We have listed four reasons to study church history: it helps answering questions, it presents a faith that is deep and

wide, it delineates what is important, and it helps us to interpret the Bible. The fifth reason why we should study church history is that it demonstrates the working of God. More specifically, it gives evidence that the Holy Spirit is working through and among His people, the church of God. It is the same Spirit that was working in that early Christian community that is still at work today in the community of faith. In other words, history provides a further resource for understanding the movement of God in the entire community of faith. We affirm that there is continuity between the early Christian community and the community today, because we serve one God and are the one people of that God. Hence, every sector of church history is valuable, because it is the same Spirit moving through every stage of history. Church history is His story and it tells of God's faithfulness to the community of believers as they have carried forth His truth and have given animation to His character. Just as Christ is the image of the invisible God, the church, through the Son and by the Spirit, is also the image of the invisible God. Church history is the story of how the community reflects that invisible God.

This is the concept that brings all the others into a connected whole. The reason why studying church history can provide answers to crucial questions of faith is due to the fact that the Spirit has been moving in the hearts of men and women down throughout history, aiding them in their questions of faith and the fruit of that work has been preserved for us today. The reason why studying church history can show us what is important to the faith is because the Spirit has been at work guiding the church into truth. The reason why studying church history can help us interpret the Bible is because the Spirit has illuminated the path for understanding the Bible for centuries. This is what is fascinating about church history: it is a study of His Story. He is there, just as Jesus said He would be. Remember it was Jesus who said that He was going away, but that He would send a Comforter. And this

One would guide us in all truth. Church history is the story of that illuminated path where the God of the church guides His people into all truth. History is where He is.

## Notes

1. Alister McGrath, "The State of the Church Before the Reformation" in *Modern Reformation* [January/February 1994]: 11.
2. John D. Hannah, "Notes on the Church to the Modern Era" (Dallas: Dallas Theological Seminary), 2.
3. Stanley Grenz and Roger Olson, *Who Needs Theology* (Downers Grove, IL: InterVarsity Press, 1996), 73.
4. This is a metaphor presented by Irenaeus in *Against Heresies*, 1.8.1.

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# Did Adam Really Exist?

*Were Adam and Eve really the first pair of humans? Rick Wade responds to theistic evolution and OT scholar Peter Enns' belief the human race did not begin with Adam.*

## Paul and Adam

In 2011, *Christianity Today* reported on the growing acceptance of theistic evolution in the evangelical community and one possible implication of it. If humans did evolve along with other species, was there a real historical first couple? Did Adam and Eve really exist?

 In this article I'll address a couple of theological problems this claim raises and a question of interpretation.

I'll look at the views of evangelical Old Testament scholar Peter Enns who denies a historical Adam; not, however, to single him out as a target, but rather because he raises the important issues in his writings.

Enns denies a historical Adam for two main reasons. One is that, as far as he is concerned, the matter of evolution is settled. There was no first human couple.[\[1\]](#) The other is his belief that Genesis 1 describes the origins of the world in the mythological framework of the ancient Near East, and thus isn't historical, and that Genesis 2 describes the origins of *Israel*, not *human* origins.[\[2\]](#) So Genesis doesn't intend to teach a historical Adam and Eve, and evolutionary science has proved that they couldn't have existed.

Let's begin with the question of how sin entered the world if there were no Adam.

In Romans chapter 5, the apostle Paul says sin, condemnation, and death came through the act of a man, Adam. This is contrasted with the act of another man, Jesus, which brought grace and righteousness.

However, if there were no historical Adam, where did sin come from? Enns says the Bible doesn't tell us.[\[3\]](#) The Old Testament gives no indication, he says, "that Adam's disobedience is the cause of universal sin, death, and condemnation, as Paul seems to argue."[\[4\]](#) Paul was a man of his time who drew from a common understanding of human beginnings to explain the universality of sin. Enns acknowledges universal sin and the need for a Savior.[\[5\]](#) He just doesn't know how this situation came about. The fact that Adam didn't exist, Enns believes, does nothing to take away from Paul's main point, namely, that salvation comes only through Christ for all people, both Jews and Gentiles. Is this true?

## Paul and Adam: A Response

There are a few problems with this interpretation. First, there is a logical problem. Theologian Richard Gaffin points out that, in Rom. 5:12, 17, and 18, a connection is made between the “one man” through whom sin came and the “all” to whom it was spread. If sin really didn’t come in through the “one”—Adam—and spread to the “all”—you and me—how do we take seriously Paul’s further declaration that “one man’s act of righteousness leads to justification and life for all”?

Second, there is a piling on of error in Paul’s claim. One of Enns’ foundational beliefs is that God used human understanding to convey His truths in Scripture. God spoke through the myths of the ancient world when He inspired the writing of Genesis.[\[6\]](#) If Enns is correct, one would expect that God was using the Genesis myth to reveal something true in Paul’s claim about Adam. In other words, the Old Testament story would be opened up so a truth would be revealed. However, Paul’s first point, that sin came through Adam to the race (Rom. 5:12), is in fact false, according to Enns. The following truth, about righteousness coming through Christ, is beside the point here. Paul’s assertion about Adam isn’t simply a *historical* one; it is a *doctrinal* one, too. The traditional teaching of the church regarding the source of sin, death, and condemnation is therefore false. Paul delivered a false teaching based upon a non-historical myth. He should have left Adam out of his discussion. It does nothing to buttress his claim about Christ.

Enns says that this matter of the origin of sin is “a vital issue to work through, . . . one of the more pressing and inevitable philosophical and theological issues before us.”[\[7\]](#) One has to wonder, though: if Paul didn’t have the answer, and he was taught by Christ directly, and if the rest of Scripture is silent about such an important matter, can we really think we can ferret out the solution ourselves?

# Paul's Use of the Old Testament

The use of the Old Testament in the New Testament is of great significance in this matter. How does Paul get the point he made out of Genesis if it isn't true?

Peter Enns believes the problem is related to the way Paul interpreted and used the Old Testament. Paul lived in an era which is now called Second Temple Judaism. Writers in this era, Enns says, "were not motivated to reproduce the intention of the original human author" in the text under consideration.<sup>[8]</sup> Thus, we see Old Testament texts used in seemingly strange ways in the New Testament, strange if what we expect is a direct reproduction or a further development or deeper explanation of the Old Testament writer's original intent. Texts could be taken completely out of context or words could be changed to make the text say something the New Testament writer wanted to say. In this way, Enns believes, Paul used the Old Testament creatively to explain the universality of sin and of the cross work of Christ.

Some scholars speak of "christocentric" interpretation of the Old Testament. Enns prefers the term "christotelic" which refers to the idea that Christ is the *completion* of the Old Testament or the *end* toward which the Old Testament story was headed. Regarding Adam, Enns writes, "Paul's Adam is a vehicle by which he articulates the gospel message, but his Adam is still the product of a creative handling of the story."<sup>[9]</sup> Paul presents Adam as a historical person, and then makes the further creative claim that Adam's sin is the reason we all sin. Neither of these are true, but this does no harm to the most important part of the text where Paul claims that salvation for all people came through Christ.

None of this should be problematic for us, in Enns' opinion, for he believes this view of the Bible is similar to our view of the Incarnation of Christ. In Jesus there are both humanity and divinity. Likewise, the Bible is a coming together of the



divine and the human. God used the methods of Paul's day to convey the gospel message.

## Paul's Use of Old Testament: A Response

How can we respond to this view of Paul's use of the Adam story?

Enns believes "that the NT authors [subsumed] the OT under the authority of the crucified and risen Christ."[{10}](#) However, Jesus never referred to the Old Testament in a way that showed the Old Testament incorrect as it stood. Even His "but I say to you" in the Sermon on the Mount appears to be more a matter of teaching the depths of the laws than a correction of the Old Testament text. He upheld the authority of the Old Testament such as when he said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Mt. 5:17)."[{11}](#)

Bruce Waltke is an evangelical Old Testament scholar who accepts theistic evolution but who disagrees with Enns on this matter. He wonders why Jesus rebuked the disciples on the road to Emmaus (Luke 24:25-27) for not understanding the plain language of Scripture if the plain historical sense isn't sufficient.[{12}](#) He argues that Enns' method of interpretation can't be supported by Scripture.

Paul said the gospel he preached was "in accordance with the Scriptures" (1 Cor. 15:3-4) by which he meant the Old Testament.[{13}](#) Elsewhere he said that the Old Testament Scriptures are "profitable for teaching" in 2 Tim. 3:16-17.[{14}](#)

New Testament scholar Richard Bauckham disagrees with the belief that Paul followed the interpretive methods of his day. The apostles weren't guilty of reading into the Old Testament ideas held independently of it. He says, "They brought the Old Testament text into relationship with the history of Jesus in

a process of mutual interpretation from which some of their profoundest theological insights sprang.”[{15}](#)

In fact, it was the apostles’ high esteem for the Old Testament that forced them to come to grips with the Trinitarian nature of God given the claims of Jesus.[{16}](#)

This doesn’t mean, however, that it’s always easy to understand how the apostles used the Old Testament. However, what the apostles taught was understood to be in continuity with what they had received before, not as a correction of it.

## **The Matter of Inspiration**

It is inevitable that a discussion of the denial of the historical Adam will turn to the doctrine of the inspiration of Scripture. Old Testament scholar Peter Enns believes that Paul’s incorrect use of Adam “has no bearing whatsoever on the truth of the gospel.”[{17}](#) That’s true, but it has a lot to do with how we understand inspiration and its bearing on Paul’s writings.

The apostle Paul said that “all Scripture is inspired” or “breathed out” by God (2 Tim. 3:16). Peter explains further that “no prophecy of Scripture comes from someone’s own interpretation. . . . but men spoke from God as they were carried along by the Holy Spirit” (2 Pet. 1:20-21).

Paul, who claimed in 1 Thess. 2 that his teachings were the word of God (v. 13), intended to explain how sin and condemnation came into the world in Romans 5. Elsewhere, Peter spoke of Paul’s writings as Scripture (2 Pet. 3:15-16). If Paul’s explanation of this “vital issue,” in Enns’ words, was wrong, was it, then, of Paul’s own interpretation? Either it came from the Holy Spirit and was inspired Scripture, or it was merely Paul’s interpretation and was not. Which is it?

Old Testament scholar Bruce Waltke writes this: “A theory that

entails notions that holy Scripture contains flat out contradictions, ludicrous harmonization, earlier revelations that are misleading and/or less than truthful, and doctrines that are represented as based on historical fact, but in fact are based on fabricated history, in my judgment, is inconsistent with the doctrine that God inspired every word of holy Scripture.”[\[18\]](#)

It might be objected here that I am confusing inspiration with interpretation. These are different things. However, if it is understood that all of Scripture comes from God who cannot lie, then we have to let that set limits on how we interpret Scripture. Interpretations that include false doctrines cannot be correct.

It seems to me that Enns has put himself into a difficult position. His conviction of the truth of human evolution isn't his only reason for denying the historical Adam, but it puts the traditional understanding of Adam and his place in Paul's theology out of bounds for him. It would be better to hold to what the church has taught for centuries rather than to the tentative conclusions of modern scientists.

## Notes

1. Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Grand Rapids: Brazos Press, 2012), ix, xiv, 122-23.
2. Ibid., 52.
3. Ibid., 124-26.
4. Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapid: Baker, 2005), 82.
5. Enns, *Evolution of Adam*, 91. See also 124-25.
6. See for example Enns, *Inspiration and Incarnation*, 55-56.
7. Enns, *Evolution of Adam*, 126.
8. Enns, *Inspiration and Incarnation*, 131.
9. Enns, *The Evolution of Adam*, 102.

10. Peter Enns, "Fuller Meaning, Single Goal: A Christotelic Approach to the New Testament Use of the Old in Its First-Century Interpretive Environment," in *Three Views on the New Testament Use of the Old Testament*, ed. Stanley N. Gundry et al. (Grand Rapids: Zondervan, 2008) 208; quoted in Don Collett, "Trinitarian Hermeneutics and the Unity of Scripture," p. 10, n.26; accessed on the web site of Trinity School for Ministry, [bit.ly/liBGLYT](http://bit.ly/liBGLYT).
11. See Collett, "Trinitarian Hermeneutics and the Unity of Scripture," 10-11.
12. Bruce K. Waltke, "Revisiting Inspiration and Incarnation," *Westminster Theological Journal* 71 (2009), 90.
13. See Collett, "Trinitarian Hermeneutics and the Unity of Scripture," 11; referencing Christopher Seitz, "Creed, Scripture, and 'Historical Jesus': 'in accordance with the Scriptures,'" in *The Rule of Faith: Scripture, Canon, and Creed in a Critical Age*, ed. Ephraim Radner & George Sumner (Harrisburg, PA: Morehouse Publishing, 1998), 126-35.
14. Christopher Seitz, "Canon, Narrative, and the Old Testament's Literal Sense," *Tyndale Bulletin* 59.1 (2008), 31-32.
15. Richard Bauckham, *Jesus and the God of Israel* (Grand Rapids: Eerdmans, 2008), 33.
16. See Collett, "Trinitarian Hermeneutics," 11-12. Cf. Bauckham, *Jesus and the God of Israel*, 54.
17. Enns, *The Evolution of Adam*, 102.
18. Waltke, "Revisiting Inspiration and Incarnation," 95.

# 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*.

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# Christ and the Human Condition

*Dr. Michael Gleghorn looks at how God has acted in Christ to address those things which ail us most: sin, suffering, death, and our broken relationship with God.*



Early in the book of Job, Eliphaz the Temanite declares that “man is born for trouble, as sparks fly upward” (5:7). Whether it’s the trouble that befalls us as we’re simply minding our own business or the trouble we bring upon others (or even ourselves), difficulties, sin, and suffering seem to plague us wherever we turn. Just think for a moment about some of the natural evils which afflict the human race. This class of evils includes both natural disasters like hurricanes, tsunamis, tornadoes, and earthquakes, and diseases like cancer, leukemia, Alzheimer’s and ALS. While natural evils are bad enough, they are only part of the problem. In addition to these, we must also consider all the moral evils which human beings commit against God, one another, and themselves. This second class of evils includes things like hatred, blasphemy, murder, rape, child abuse, terrorism, and suicide. Taken together, the scope and magnitude of human sin and suffering in the world are truly mind-boggling. What does God have to say about issues such as these? Even better, what (if anything) has He done about them?

The Christian philosopher Alvin Plantinga has written

As the Christian sees things, God does not stand idly by, coolly observing the suffering of His creatures. He enters into and shares our suffering. He endures the anguish of seeing his son, the second person of the Trinity, consigned

to the bitterly cruel and shameful death of the cross. Some theologians claim that God cannot suffer. I believe they are wrong. God's capacity for suffering, I believe, is proportional to his greatness; it exceeds our capacity for suffering in the same measure as his capacity for knowledge exceeds ours. Christ was prepared to endure the agonies of hell itself; and God, the Lord of the universe, was prepared to endure the suffering consequent upon his son's humiliation and death. He was prepared to accept this suffering in order to overcome sin, and death, and the evils that afflict our world, and to confer on us a life more glorious than we can imagine.[\[1\]](#)

According to Plantinga, then, God *has acted*, and acted decisively through His Son, to address those things which ail us most—sin, suffering, death, and our broken relationship with God. In what follows, we will briefly examine each of these ailments. More importantly, however, we will also see how God has acted in Christ to heal our bleak condition, thereby giving us encouragement, strength and hope, both now and forevermore.

## Moral Evil

When Adam and Eve first sinned in the garden (Gen. 3:6), they could hardly have imagined all the tragic consequences that would follow this single act of disobedience. Through this act, sin and death entered the world and the human condition was radically altered (Rom. 5:12-19). Human nature had become defiled with sin and this sinful nature was bequeathed to all mankind. The human race was now morally corrupt, alienated from God and one another, subject to physical death, and under the wrath of God. The entire creation, originally pronounced "very good" by God (Gen. 1:31), was negatively affected by this first act of rebellion. Like the ripples that radiate outward when a stone is thrown into a calm body of water, the consequences of that first sin have rippled through history,



bringing evil, pain, and suffering in their wake. As the Christian philosopher William Lane Craig has noted, “The terrible human evils in the world are testimony to man’s depravity in his state of spiritual alienation from God.”[\[2\]](#) Indeed, we are so hopelessly entangled in this web of sin and disobedience that we cannot possibly extricate ourselves. This, according to the Bible, is the sorry plight in which all men naturally find themselves.

Fortunately for us, however, God has acted to free us from our enslavement to sin, to disentangle us from the web that holds us captive, and to reconcile us to Himself. He did this by sending His Son to so thoroughly identify with us in our painful predicament that He actually *became* one of us. By identifying Himself with sinners who were under the wrath of God, He was able to take our sins upon Himself and endure God’s wrath in our place, so that we might be reconciled to God by placing our trust in Him. The apostle Paul put it this way: God made Christ “who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him” (2 Cor. 5:21).

In the Old Testament book of Deuteronomy, we’re told that anyone hanged on a tree because of their sins is “accursed of God” (21:23). In the New Testament, Paul picks up on this idea and says that through His substitutionary death on the cross, Christ became “a curse for us” (Gal. 3:13). We should not lose sight of the significance of these words. By identifying Himself with the guilty human race, and becoming a curse for us, He has opened the way for us to be freed from our sins and reconciled to God as we are identified with *Him* through faith. This is just one of the ways in which Christ has met the desperate needs of the human condition.

## Natural Evil

Another reason why we suffer arises from what philosophers and

theologians call *natural evil*. Natural evil refers to all the causes of human pain and suffering which are not brought about by morally-responsible agents. This would include the pain and suffering arising from natural disasters like earthquakes, famines, and storms, as well as diseases like cancer and ALS.

Now the question I want to pose is this: Is there a sense in which Christ is also a solution to the problem of natural evil? And if so, then how should we understand this? When we examine the life and ministry of Jesus as it's recorded in the Gospels, we can hardly help but be struck by the number of miracles He performs. He walks on water, calms raging storms, feeds thousands of people with a few loaves and fish, cleanses lepers, heals the sick, restores sight to the blind, and even raises the dead! Although some might demur at all these accounts of miracles, Craig has noted that "the miracle stories are so widely represented in all strata of the Gospel traditions that it would be fatuous to regard them as not rooted in the life of Jesus."[\[3\]](#)

So what is the significance of Jesus' miracles? According to New Testament scholar Ben Witherington, Jesus' miracles show him to be God's special agent of blessing, healing, liberation, and salvation, as well as the "one who brings about the conditions associated with the final . . . dominion of God."[\[4\]](#) Since the kingdom of God is portrayed in Scripture as a reign of peace, prosperity, health, well-being and blessing, Jesus' miracles of healing, as well as his demonstrations of power over nature, indicate that He is indeed capable of ushering in such a wonderful kingdom.[\[5\]](#) And if Jesus has the power to bring in an era of health and well-being, both for our physical bodies and for the physical universe, and if he in fact will do so, then he clearly provides a solution to the problem of natural evil. Ultimately, in the new heaven and new earth, which God will give to those who love Him, we are promised that there "will be no more death or mourning or crying or pain, for the old

order of things has passed away” (Rev. 21:4).

## Physical Death

The apostle Paul, in his first letter to the Corinthians, described death as an “enemy” (1 Cor. 15:26). People fear death for any number of reasons. Some fear that the process of dying will be painful. Others dread the thought of leaving behind the ones they love. Some may fear that death is simply the end, that whatever joys and pleasures this life holds, death takes them away forever. But others may fear that there *is* an afterlife and worry that things may not go well for them there. For many people, however, death is feared as the great unknown.[\[6\]](#) Friends and relatives die and we never see or hear from them again. For these people, death is like the ultimate black-hole, from which nothing and no one can ever escape.

But according to the Bible, Christ *did* escape the snares of death, and in doing so He dealt our mortal enemy a mortal blow of his own. I said that Paul describes death as an “enemy,” but this is simply to inform us of the fact that our enemy has been conquered by Christ. “The last enemy that will be abolished,” he writes, “is death” (1 Cor. 15:26). But how has Christ conquered this enemy? And how does *His* victory help *us*?

Christ conquered death through his resurrection from the dead and all who put their trust in Him can share in his victory. Pastor Erwin Lutzer has written:

Thus the resurrection of Jesus is the cornerstone of the Christian faith. Standing at the empty tomb, we are assured of the triumph of Jesus on the Cross; we are also assured that He has conquered our most fearsome enemy. Yes, death can still terrify us, but the more we know about Jesus, the more its power fades.[\[7\]](#)

Consider the life and death of the great Reformation theologian Martin Luther. As a young Augustinian monk, Luther

struggled with a very sensitive conscience and a terrible fear of death. But once he understood the gospel and placed his trust in Christ, his fear gradually began to fade. By the time he died, his fear was gone. It's reported that on his deathbed, he recited some promises from the Bible, commended his spirit to God, and quietly breathed his last.[{8}](#) Believing that Christ had conquered death and given him eternal life, he was able to die at peace and without any fear. And this is the hope of *all* who trust in Christ!

## The Weight of Glory

Christian theologians sometimes describe the knowledge of God as "an incommensurable good."[{9}](#) By this they mean that knowing God in an intimate, personal way is quite literally the *greatest good* that any created being can experience. It is an "incommensurable" or "immeasurable" good—a good so great that it surpasses our ability even to comprehend. The apostle Paul once prayed that the Ephesians might "know the love of Christ which surpasses knowledge" (Eph. 3:19). He understood that "intimate relationship with God . . . is incommensurately good-for created persons."[{10}](#)

Of course, this doesn't mean that one who is intimately related to God will never experience any of the trials and difficulties of life. In fact, it's possible that such a person will actually experience *more* trials and difficulties than would have been the case had they *not* been intimately related to God! Knowing the love of Christ doesn't make one immune to suffering. It does, however, provide indescribable comfort while going through it (see 2 Cor. 1:3-5).

The apostle Paul understood this quite well. In his second letter to the Corinthians, he described himself as a servant of God who had suffered afflictions, hardships, beatings, imprisonments, labors, sleeplessness, and hunger (2 Cor. 6:4-5). In spite of this, however, he did not lose heart. He

famously wrote that “momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).

But how could Paul describe his sufferings as just a “momentary, light affliction”? Because, says Craig, he had an *eternal* perspective. “He understood that the length of this life, being finite, is literally infinitesimal in comparison with the eternal life we shall spend with God.”[\[11\]](#)

The greatest hunger of the human heart is to know and experience the love and acceptance of God and to enjoy Him forever. In his magnificent sermon “The Weight of Glory,” C.S. Lewis wrote, “In the end that Face which is the delight or . . . terror of the universe must be turned upon each of us either with one expression or . . . the other, either conferring glory inexpressible or inflicting shame that can never be . . . disguised.”[\[12\]](#) Incredibly, just as Christ has dealt with the problems of sin, suffering, and death, He has also acted decisively to reconcile us to God. Through faith in him, anyone who wants can eventually experience “an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).

## Notes

2. Craig, *Hard Questions, Real Answers*, 96-97.
3. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton: Crossway Books, 2008), 324.
4. Ben Witherington, *The Christology of Jesus* (Minneapolis: Fortress Press, 1990), 43-44.
5. Some biblical passages that pertain to Christ’s coming kingdom are Isaiah 11:1-9, Matthew 19:28, and Acts 3:19-21.
6. I was reminded of many of these examples while watching the round table discussion on suffering and death in Catherine Tatge, “The Question of God: Sigmund Freud and C.S. Lewis” (U.S.A.: PBS Home Video, 2004).
7. Erwin W. Lutzer, *The Vanishing Power of Death* (Chicago: Moody Publishers, 2004), 13.

8. Mike Fearon, *Martin Luther* (Minneapolis: Bethany House Publishers, 1986), 157-58.
9. See, for example, Craig, *Hard Questions, Real Answers*, 100.
10. Marilyn McCord Adams, *Christ and Horrors: The Coherence of Christology* (New York: Cambridge University Press, 2006), 47.
11. Craig, *Hard Questions, Real Answers*, 99.
12. C.S. Lewis, "The Weight of Glory," in *The Weight of Glory and Other Addresses*, ed. Walter Hooper (New York: Macmillan Publishing Co., 1980), 13.

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## No Reason to Fear: Examining the Logic of a Critic

*Rick Wade uses the faulty arguments in Sam Harris' book Letter to a Christian Nation to show why Christians don't have to be afraid of the new atheists' assault on our faith.*

### Getting Started

Sometimes we Christians shy away from books which attack our beliefs because we're afraid we can't answer the objections. That's understandable. Often the authors of such books carry impressive credentials. It's easy to feel intimidated.

Another response which is the opposite of fearful avoidance is haughty dismissal. Sometimes we act as if our position is so obviously true that others can be dismissed as downright stupid and hardly worth bothering with. Even if the opponents' arguments *are* bad, that's no reason to adopt an arrogant attitude. It's especially bad when the dismissive Christian



hasn't even bothered to read the book!

A better response, I think, is to use such occasions to grow in understanding and to exercise one's apologetic "muscles" by working at answering the challenges posed. So, for example, when a doctrine is challenged, by studying the subject, we grow in our knowledge of Christian beliefs and (here's the uncomfortable part) we are sometimes corrected in our understanding. Another advantage is preparation for real face-to-face encounters with critics. Responding to arguments in a book means there isn't the pressure of a person staring at you, waiting for an answer (and fully expecting one; critics do have such a high view of us!).

In this article I'm going to use Sam Harris's book *Letter to a Christian Nation* to give some suggestions about what to look for in such books.[{1}](#) I won't try to address every challenge. Others have given more extensive responses.[{2}](#)

I titled this essay "No Reason to Fear" for a good reason. The challenges of critics throughout the ages have not been able to prove Christianity false, and those of modern day critics won't either. Most of their arguments have already been answered. When we brace ourselves and start reading a critic's book, we often find that the arguments don't pack that great a punch after all, much like the neighborhood bully who the other boys are afraid of but really have no reason to be.

Of course, we can't always answer seemingly good objections, and certainly can't answer them all to the atheist's satisfaction. I'll go further than that. I don't think we *have* to answer every objection. There will always be objections. But it's as intellectually wrong to drop one's convictions because of a few unanswered criticisms as it is to hold to such convictions for no reason at all. Atheists obviously don't abandon their beliefs so easily, and they shouldn't expect us to either.

# Fallacious Arguments

If we're going to engage books like *Letter to a Christian Nation* responsibly, we have to be ready to hear some good criticisms of our beliefs or actions. We have to accept the fact that there are some hard things to deal with in our beliefs, especially the problem of evil. We need to admit our inability to give satisfying answers to all objections if we're going to expect that kind of openness from critics. Also, it is often Christians who come under attack rather than Christianity. Harris spends a lot of time here. Christians have done some bad things, and they need to be acknowledged.

More to the point for this article, Christians can sometimes give bad arguments for what they believe. I'm not suggesting that we have to bow to all the demands of skeptics; there are several theories of the proper use of evidences and logical arguments and personal experience, and some formulations are unreasonable. It is to say, however, that we must use good reasoning when we make a case.

The problem with using poor reasoning is that it undermines one's case. That's what we find in Harris's book, and that will be our focus here. When we read a case for a particular belief, we should keep a lookout for such things as questionable assumptions, logical fallacies, and incorrect facts. Harris's book is plagued with fallacious arguments, a surprising turn since he presents his side as being that of reason. So I'm going to spend most of my time on those and mention the other things when appropriate.

Don't let the term "logical fallacies" put you off, like they're things only specialists can understand. It's just another name for poor reasoning. So, for example, if you make the claim that Christianity is the only true religion, and someone responds that you only believe that because you grew up in a Christian nation, you could cry "Foul!" You're making a universal claim; where you're from is irrelevant. If it's



true, it's true in India and China and the US and everywhere else, too. This is a kind of fallacy of false cause. No one is a Christian because he lives in a Christian nation. We are Christians because we have believed Jesus' claims that are universal. It also reflects the current mood according to which religions are human constructs, and Christianity is just one such religion among many.

Although fallacious arguments can have *psychological* force (when we don't spot them and they seem correct), they have no *logical* force. Their conclusions should not be believed.

## Are We Really So Evil?

Harris's favorite target in his attack on religion is its supposed immorality. He tells us that "Christians have abused, oppressed, enslaved, insulted, tormented, tortured, and killed people in the name of God for centuries, on the basis of a theologically defensible reading of the Bible."[\[3\]](#) Well, *that's* a surprise! Not that Christians have done bad things, but that such acts are *theologically defensible*! Such things are sanctioned by God because He, too, does such things. Harris accuses Christians of picking and choosing sections of Scripture that present a more loving God while ignoring the truly telling ones which reveal a God who condones slavery and the beating and killing of rebellious children.

But Harris is guilty of this picking and choosing himself. He commits the fallacy which is called the *neglect of relevant evidence*. To be fair, he does note that "it is undeniable that many people of faith make heroic sacrifices to relieve the suffering of other human beings."[\[4\]](#) But he doesn't bother listing them. He gives no space to the great work done by Christians in the fields of medicine, literacy, agriculture, famine relief, etc. He ignores the good work of organizations like Mercy Ships which takes life-changing medical help to people in third world nations in the name of Christ.

Well, he doesn't completely ignore missionary efforts. One of his favorite rants is against the evils perpetrated by missionaries. They waste time preaching about such things as the virgin birth when there is important work to be done. The most memorable accusation is when he charges missionaries who preach against the use of condoms with "genocidal" piety![\[5\]](#) "Genocidal!" Maybe a little exaggeration there? (And, by the way, while it's true that Christian medical missionaries do present the gospel to people—which they should, since one's eternal life is more important than one's temporal life—I've never heard of any who withhold medical help from people in need until they first preach a sermon on the virgin birth.)

In another place Harris commits the fallacy called *causal oversimplification*. As he sees it, religion is the cause of conflicts in Palestine, the Balkans, Sudan, Nigeria, and other countries. Religion is so unnatural and wrong-headed to atheists, that it becomes an easy target for casting blame.

I'm going to give a bit more space to this charge since it's a very popular one these days.

In 2004, the BBC published what it called a "War Audit" which was conducted to determine how significant religion has been in war, at least in the last century.[\[6\]](#) In the article "God and War: An Audit and an Exploration," authors Greg Austin, Todd Kranock and Thom Oommen report that

at a philosophical level, the main religious traditions have little truck with war or violence. All advocate peace as the norm and see genuine spirituality as involving a disavowal of violence. It is mainly when organised religious institutions become involved with state institutions or when a political opposition is trying to take power that people begin advocating religious justifications for war.

They continue:

After reviewing historical analyses by a diverse array of

specialists, we concluded that there have been few genuinely religious wars in the last 100 years. The Israel/Arab wars from 1948 to now, often painted in the media and other places as wars over religion, or wars arising from religious differences, have in fact been wars of nationalism, liberation of territory or self-defense.

Regarding Islamic terrorism, the authors write:

The Islamist fundamentalist terror war is largely about political order in the Arab countries, and the presence of US forces in Saudi Arabia. It is not about religious conversion or a clash of religions. Nevertheless, bin Laden claims a religious duty in executing the war. . . .

It is mainly when organised religious institutions become involved with state institutions that people begin advocating religious justifications for war.

We need to go back to the wars of Arab expansion, the Crusades and the Reformation Wars for genuine wars over religion.

The authors—or as they call themselves, compilers—of this article include tables which give death tolls in different categories of wars. The writers say that the tables

show that the overwhelming majority of wars and the overwhelming majority of the victims of such wars cannot be classified primarily according to religious causes or religious beliefs. There have been horrific examples though where particular communities have been *targeted because of their religious faith* [italics mine], and these atrocities have been perpetrated by the three most 17 vicious and blood-thirsty regimes ever to hold power: Stalin's Russia, Mao's China and Hitler's Germany.

It's interesting that Harris tries so hard to make religion a source of violence when, as this report indicates, it is often

the religious who are targeted by violence.{7}

## A Few More

Sam Harris's book is titled *Letter to a Christian Nation*, not simply because he's against Christianity. He wants all religion to come to an end. It just happens that Christianity is the most prominent religion in America. Because he lumps all religions together, he can smear Christianity with the evils of Islam by implication.

This is a fallacy. It's called the fallacy of *over-generalization* (or *converse accident*). If evil is done in the name of Islam, and Islam is a religion, then every religion is prone to evil. Thus, what counts against Islam counts against Christianity, too. (If one is reluctant to group Christianity with other religions, then one might see here the fallacy of *faulty comparison*, or what is more commonly called "comparing apples to oranges.")

Another argument Harris presents employs a fallacy we've already discussed, the fallacy of *causal oversimplification*. Harris commits this fallacy when he tells us that "the anti-Semitism that built the Nazi death camps was a direct inheritance from medieval Christianity." {8}

The reality of Christian anti-Semitism through the ages cannot be denied. However, Harris's evaluation is simplistic. It is very easy to narrowly focus on the very real anti-Semitism of Christians and ignore other very significant factors. For example, Harris fails to tell us that the Jews were persecuted quite apart from Christianity and even before Christianity came into existence. For example, serious tensions between the Jews and the Greeks of Alexandria in the first century B.C. spilled over into the next century. Things got so bad that Jews were forced to live in one section of the city. Their houses were broken into and looted. Synagogues were burned,

and women were dragged to the theater and forced to eat pork. Historian H. I. Bell reports that “men, women, and even children [were] beaten to death, dragged living through the streets, or flung on to improvised bonfires.”[{9}](#) He also ignores the shift from religious persecution to racial persecution which occurred in the nineteenth century, notably in Russia.

Of course, this doesn't prove that Hitler *didn't* get his anti-Semitism from Christians; but it *does* mean that one should not immediately assume that Christian prejudice is at the root of anti-Semitism. There have been other causes as well. A significant factor in Hitler's hatred of the Jews was the strong influence of *Darwinism* that led him to think that people who were racially or eugenically inferior needed to be eliminated from the evolving human race.[{10}](#)

Although some people already believed in the inferiority of some races, and although Darwinism wasn't Hitler's sole inspiration, Historian Richard Weikart writes, “Darwinism was a central, guiding principle of Nazi ideology, especially of Hitler's own world view.” Weikart quotes Richard Evans, a historian at Cambridge University: “The real core of Nazi beliefs lay in the faith Hitler proclaimed in his speech of September 1938 in science—a Nazi view of science—as the basis for action. Science demanded the furtherance of the interests not of God but of the human race, and above all the German race and its future in a world ruled by ineluctable laws of Darwinian competition between races and between individuals.” Weikart continues: “This is not a controversial claim by anti-evolutionists, but it is commonly recognized by scholars who study Nazism.”[{11}](#)

## A Fundamental Commitment to Atheism

One of the questionable assumptions in *Letter to a Christian Nation* is Sam Harris's assertion that “there is no question

that human beings evolved from nonhuman ancestors.”[\[12\]](#) Of course, there is indeed a question about this, a question raised by highly educated scientists easily as qualified as Mr. Harris.

It’s no wonder, really, that Harris makes such bold statements. He is prevented from allowing the possibility of divine creation by his basic worldview commitments. He admits that he doesn’t know why the universe exists, but he’s confident there’s no God behind it. That sounds like a philosophical presupposition. What evidence or reasons does he give for it? Harris might like to pretend that his beliefs are based solely on the “trinity” of science, reason, and nature, but his naturalism cannot be established by these. Rather, it informs his use of them.

One of the (potentially!) maddening things about the arguments of atheists these days is their frequent silence with respect to any justification of their own basic worldview commitments. Harris goes so far as to claim that atheism isn’t really a belief; that there shouldn’t even *be* the word “atheism.”[\[13\]](#) Although “atheism” has long been understood to mean the belief that there is no God, many atheists today deny that. It isn’t the belief that there is no God; it’s simply an absence of belief in God.[\[14\]](#) It’s a kind of “default” position, a “zero” belief, where everyone should be until given sufficient reasons to believe in God. Thus, the atheist has nothing to defend or prove.

But really, folks. Who’s going to believe that atheists are belief-less about God, that they don’t actually believe that there is no God? It’s astonishing the effort they put forth in arguing against religious belief if indeed they have no belief at all.

However, we can go back and forth with atheists about whether they truly deny the existence of God, or we can let that stand and simply ask what they *do* believe about ultimate reality,

for surely they believe *something*. It's simply false to assume that atheism is some kind of zero belief, that it involves no metaphysical commitments. If one denies God, one must have some other view about ultimate reality. Naturalism is a metaphysical position, and it has serious problems of its own.<sup>{15}</sup> If Christians are responsible to give good reasons for their belief in Christian theism, naturalistic atheists must give reasons for their naturalism.

Sam Harris speaks as a voice on high, shouting down to us poor, ignorant people who are stuck in our absurd religious beliefs. It's hard to imagine anyone with thoughtful convictions changing his or her beliefs based on this book. He's preaching to the choir. Now that you have a few tips on what to look for, you might want to take a look at the book, and hear the rest of the "sermon."

## Notes

1. Sam Harris, *Letter to a Christian Nation* (New York: Alfred A. Knopf, 2006).
2. Douglas Wilson addresses many of Harris's arguments in his *Letter from a Christian Citizen* (Powder Springs, GA: American Vision, 2007) and Ravi Zacharias does the same in *The End of Reason: A Response to the New Atheists* (Grand Rapids: Zondervan, 2008).
3. Ibid., 22.
4. Ibid., 22.
5. Ibid., 33-34.
6. Greg Austin, Todd Kranock and Thom Oommen, "God And War: An Audit & An Exploration," <http://tinyurl.com/a2tpb>.
7. For more on this subject, see also Don Closson, "The Causes of War," Probe Ministries, 2008, [www.probe.org/the-causes-of-war/](http://www.probe.org/the-causes-of-war/).
8. Harris, *Letter*, 41.
9. H. I. Bell, "Anti-Semitism in Alexandria," *The Journal of Roman Studies*, Vol. 31. (1941), pp. 1-18.
10. Richard Weikart, *From Darwin to Hitler: Evolutionary*

*Ethics, Eugenics, and Racism in Germany* (Palgrave Macmillan, 2004).

11. Richard Weikart, "Re-examining the Darwin-Hitler Link," The Discovery Institute, [http://www.evolutionnews.org/2008/02/reexamining\\_the\\_darwinhitler\\_1.html](http://www.evolutionnews.org/2008/02/reexamining_the_darwinhitler_1.html).

12. Harris, Letter, 71.

13. Ibid., 51.

14. See Michael Martin, *Atheism: A Philosophical Justification*, (Temple University Press, 1990), 463.

15. See Norman Geisler, *Is Man the Measure? An Evaluation of Contemporary Humanism* (Grand Rapids: Baker, 1983), chap. 11.

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## 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.”<sup>[2]</sup> 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.<sup>{3}</sup> 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<sup>{4}</sup> and their function, according to Paul, is to proclaim the gospel of God.<sup>{5}</sup>

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.<sup>{6}</sup> 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](http://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.