

Mormon Beliefs about Prophecy, Heaven, and Celestial Marriage

Russ Wise demonstrates some ways in which Mormonism cannot be true because of false prophecies. He also examines their beliefs about three levels of heaven, and the concept of being married for eternity, even though scripture contradicts these doctrines.

The Book of Mormon: A Superior Revelation or a Hoax?

Missionaries for the Mormon Church have converted millions of people to the Church of Jesus Christ of Latter-day Saints by convincing them that the Book of Mormon is true and superior to the Bible.

The Book of Mormon claims to be history of “the period from 600 BC to 421 AD during which the Nephite, Lamanite, and Mulekite civilizations flourished.”[\[1\]](#) It is also believed by the Mormon Church that these civilizations were descendants of Lehi, a Jew who led a colony of people from Jerusalem to the Americas in 600 BC.

The Nephite prophet Mormon and his son Moroni played major roles in bringing the lost story of these civilizations to light. War broke out among the descendants of Lehi, and as they were about to annihilate one another, Mormon wrote their history on golden plates and hid them in the hill Cumorah in New York state.

According to Bruce R. McConkie, a Mormon scholar, the Book of Mormon has three purposes:

- *To bear record of Christ and clarify his Divine Sonship and*

mission, proving that he is the Redeemer and Savior;

- To teach the doctrines of the gospel in such a perfect way that the plan of salvation will be clearly revealed;*
- To stand as a witness that Joseph Smith was the Lord's anointed through whom the latter-day work of restoration would be accomplished.*[\[2\]](#) *(According to the Mormon Church, Christianity was corrupted after the death of the last apostle and Joseph Smith was anointed by God to restore the true church.)*

Referring to the Book of Mormon, the Mormon apostle Orson Pratt, said: "This book must be either true or false. If true, it is one of the most important messages ever sent from God.... If false, it is one of the most cunning, wicked...impositions ever palmed upon the world, calculated to deceive and ruin millions." [\[3\]](#)

It is imperative that we recognize the Book of Mormon for what it is and challenge those who continue to perpetuate the false idea that it is true. In order for the Book of Mormon to be accepted as divine truth, the Bible must be discredited.

The book of 2 Nephi in the Book of Mormon says: "Because that ye have a Bible ye need not suppose that it contains all my words." [\[4\]](#) Joseph Smith said, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." [\[5\]](#)

The underlying problem with the Book of Mormon is that there is absolutely no objective, external evidence for much of the information found in the book. And the information that is trustworthy was plagiarized right out of the King James Bible. Beyond the fact that the Book of Mormon cannot be verified externally, the potential convert is told that the Smithsonian Institution uses the Book of Mormon to aid its archaeological

work. However, in a letter referring to this Mormon claim, the Smithsonian Institution Department of Anthropology states: "The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archaeologists see no connection between the archeology of the New World and the subject matter of the Book." [\[6\]](#)

Joseph Fielding Smith, the tenth President of the Church, has unintentionally summarized my thoughts about the Book of Mormon exactly as he stated, "If Joseph Smith was a deceiver, who willfully attempted to mislead the people, then he should be exposed; his claims should be refuted, and his doctrines shown to be false, for the doctrines of an impostor cannot be made to harmonize in all particulars with divine truth. If his claims and declarations were built upon fraud and deceit, there would appear many errors and contradictions which would be easy to detect." [\[7\]](#)

It is interesting to note that there have been close to four thousand corrections made in the Book of Mormon to date. What an epitaph for a "perfect" book of divine teaching.

Prophecies That Didn't Come True

Mormon writers have influenced millions of people over the years and have been instrumental in developing less than truthful statements concerning the church. These statements, or prophecies, must be looked at carefully, then refuted when they miss the mark of legitimacy.

It is imperative that we understand the biblical teaching regarding a prophet. Deuteronomy 18:20-22 says:

But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die. And if you say in your heart, 'How shall we know the word which the Lord has not spoken?' When a prophet speaks in the name of the Lord,

if the thing does not happen or come to pass, that is the thing which the Lord has not spoken, the prophet has spoken it presumptuously. . .”{8}

If the prophecy does not come to pass, the scripture is plain in stating that the individual is not a prophet of God and that he should be put to death. There is no acceptable average of correctness other than 100% correct, 100% of the time. Anything less had grave consequences.

The president of the Mormon Church is known as the “Prophet, Seer, and Revelator” of the church. It is their duty to divine the word of God, to be His mouthpiece.

Perhaps the most embarrassing prophecy that did not come to pass is the prophecy regarding the temple in Zion. The Doctrine and Covenants, a later book of revelations given by Joseph Smith, says this about the temple:

“Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place... For verily this generation shall not all pass away until an house shall be built unto the Lord. . .”{9}

This prophecy was in reference to Jackson County, Missouri. It is interesting to note that this prophecy was given in September of 1832 and that there has not been a temple built as of this date nor within the generation of those living in 1832.

Another prophecy related to the temple in Zion is found in Doctrine and Covenants 97:19. It states: “And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there. . .”

Once again it is noteworthy that a temple was not built in

Missouri, but that a temple WAS built in Salt Lake City. If the prophecy is true, Salt Lake City cannot be Zion. However, if Salt Lake City is indeed Zion, the prophecy is utterly false.

On another occasion, February 14, 1835, Joseph Smith said that “it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh even fifty-six years should wind up the scene.”[\[10\]](#) The truth regarding this prophecy that Jesus would return in 56 years is obvious to any living today. His bride is yet waiting His return after one hundred and fifty-five years.

The fact that these and other prophecies of Joseph Smith were not fulfilled leads us to only one conclusion in light of Deuteronomy 18:20-22. Joseph Smith was indeed a false prophet.

The Great Restoration or the Great Fabrication?

The Book of Mormon tells us that many of the truths of the early church were lost when the church fell into apostasy. Joseph Smith taught that after the death of Jesus Christ and the apostles, there was a total apostasy. They further teach that the churches of our day do not represent Christ and have, in fact, done away with many of the original truths of the early church. The Book of Mormon states, “they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.”[\[11\]](#)

One major aspect of the restoration which Joseph Smith was called to establish was that of the priesthoods—both the Aaronic and the Melchizedek.

The Mormon Missionary Handbook indicates that the only ones

who have the authority to baptize new believers are those who hold the Priesthood in the Mormon Church. However, when one takes a critical look, it is obvious that the concept of reintroducing the priesthods into the church is an unbiblical endeavor.

This is of primary importance when one realizes that the structure of the Mormon Church is based on the revelation of Joseph Smith.[{12}](#) According to the past president of the Mormon Church, Spencer W. Kimball, "The priesthood is the power and authority of God delegated to man on earth to act in all things pertaining to the salvation of men. It is the means whereby the Lord acts through men to save souls. Without this priesthood power, men are lost."[{13}](#) Bishop H. Burke Peterson declared that the effectiveness of the priest's authority, or "the power that comes through that authority—depends on the patterns of our lives; it depends on our righteousness."[{14}](#) It is interesting to note that the priest's power to do the will of God is not given by the Holy Spirit but comes from one's personal righteousness.

David Witmer, one of the three witnesses to the Book of Mormon, had this to say about the Priesthoods: "This matter of 'Priesthood,' since the days of Sidney Rigdon, has been the great hobby and stumbling-block of the Latter- Day Saints. Priesthood means authority; and authority is the word we should use. I do not think the word priesthood is mentioned in the New Covenant of the Book of Mormon."[{15}](#) Witmer goes on to say that it was in fact Sydney Rigdon who gave Joseph Smith the idea of reintroducing the Priesthoods. The Mormon Church had been operating for two full years before the establishing of this new line of authority. About two thousand followers were baptized into the church and confirmed without the advantage of a recognized priest.

David Witmer addresses his remarks to Joseph Smith as he continues his address to all believers in Christ by saying, "You have changed the revelations from the way they were first

given and as they are today in the Book of Commandments.... You have changed the revelations to support the error of a President of the high priesthood.... You have altered the revelations to support you in going beyond the plain teachings of Christ in the new covenant part of the Book of Mormon.”{16}

Not only does Joseph Smith have problems with his revelation concerning the priesthoods with the authority of the Book of Mormon and David Witmer, but the Bible does not help him either.

It is apparent that when young Joseph was plagiarizing the Bible that he did not look very closely at the book of Hebrews. If he had, he might have realized that God had sent His Son to be the eternal High Priest.

Three Chances at Heaven

Joseph Smith was a man of revelation. Perhaps the most welcome revelations from young Joseph were his new teachings about salvation. The idea that all people would receive a measure of salvation was widely received by the Mormon Church.

As well, his teaching regarding the celestial kingdom found wide acceptance. According to Bruce R. McConkie, author of Mormon Doctrine, “Heaven is the celestial Kingdom of God.”{17} LeGrand Richards, a presiding bishop of the Mormon Church, says that we have “at least five places to which we may go after death.”{18} He says we “have three heavens, paradise, and the hell so often spoken of in the scriptures. . . .”{19} Joseph Smith taught that “in the celestial glory there are three heavens or degrees.”{20} However, according to the Holy Bible, Joseph’s teaching about man’s disposition after death is anything but scriptural.

The revelation or “The Vision,” as it came to be known, is found in the Doctrine and Covenants and was given to Joseph Smith and Sidney Rigdon on February 16, 1832.{21} This

revelation was given by Jesus [{vs. 14}](#) to those individuals who will be in the first resurrection of the Firstborn. The Firstborn are those who held the priesthood.

The Celestial Kingdom is made up of three levels or degrees of heaven. The first, or the lower level of heaven, is known as the telestial glory. This degree of heaven is held for those “who received not the gospel of Christ, neither the testimony of Jesus,”[{22}](#) but who, nevertheless, did not deny the Holy Spirit. The Telestial Kingdom is for those who chose wickedness over godliness.

The second degree of heaven is the terrestrial glory. This level is held for those “who, though honorable, failed to comply with the requirements for exaltation, were blinded by the craftiness of men and unable to receive and obey the higher laws of God.”[{23}](#) Likewise, it is for those who rejected Christ in mortal life but accepted Him afterwards.[{24}](#)

The third, or the highest level, of heaven is that of the celestial. This degree is held for those who have received the Temple ordinances. They have been married in the Temple for all time and eternity and they are gods.[{25}](#) According to James E. Talmage, they “have striven to obey all the divine commandments,. . . have accepted the testimony of Christ, obeyed ‘the laws and ordinances of the Gospel,’ and received the Holy Spirit.”[{26}](#) Therefore, they are entitled to the highest glory.

The remaining options for the individual who does not qualify for the celestial glories are paradise and perdition, for the Latter-day Saints do not believe in a hell. Joseph Smith put it this way: “There is no hell. All will find a measure of salvation.”[{27}](#)

At death the individual’s spirit goes either to paradise to later be judged and offered one of the three degrees of

heaven, or his spirit is sent to perdition where it is given a chance to repent and thus gain a higher heavenly option.

Perdition, commonly known as Spirit-Prison Hell, is a temporary state even though it lasts more than a thousand years. It is interesting to note that the Book of Mormon does not seem to agree with the Doctrine and Covenants where it clearly states there is no second chance for repentance after death. Alma 34:32 states,

“For behold this life is the time for men to prepare to meet God...Do not procrastinate the day of your repentance until the end...if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.” [\[28\]](#)

Once again it becomes evident that Joseph Smith changed his mind regarding another key revelation, since the teaching of the Bible does not correspond to the changeableness of the Mormon prophet. We must conclude that Mormonism completely lacks of any biblical basis and is truly another gospel.

Celestial Marriage: Fact or Fiction?

Eternal Marriage is essential for exaltation. A key element of Mormon doctrine and the foundation for exaltation in the highest heaven is celestial marriage. Exaltation is the primary goal for each Mormon to achieve. To understand the Latter-Day Saints' desire to enter into an eternal marriage it is important to understand the term “exaltation.”

Exaltation, according to an official Church of Jesus Christ of Latter-day Saints publication, “is eternal life, the kind of life that God lives. He lives in great glory. He is perfect. He possesses all knowledge and all wisdom. He is the father of

spirit children. He is a creator. We can become gods like our Heavenly Father. This is exaltation.”{29}

We find in the Book of Moses in Mormon scriptures God saying, “This is my work and my glory—to bring to pass the immortality and eternal life of man.”{30}—in other words, to help man and woman become gods and goddesses in the celestial kingdom.

“An eternal marriage must be performed by one who holds the sealing powers and authority”{31}—one who holds the priesthood authority. The marriage “must also be done in the proper place. The proper place is in one of the holy temples of our Lord. The temple is the only place this holy ordinance can be performed.”{32} Mormons believe that if they are married by any other authority the marriage is for this life only and therefore negates their opportunity for celestial exaltation.

William Clayton, Hyrum Smith’s clerk, was present when Joseph Smith first announced the revelation regarding plural and celestial marriage. Clayton wrote that from Joseph he “learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in celestial glory.”{33}

This revelation was first given publicly at Nauvoo, Illinois, July 12, 1843. In May of that year Joseph revealed that “In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; and if he does not, he cannot obtain it.”{34} Joseph goes on to reveal that “if ye abide not that covenant, then are ye damned.”{35}

It has already been pointed out that the individual will receive a measure of salvation regardless of his disposition. The recurring question that remains is, Why should I subject myself to the regimen of the church (ie. the hassles) if I

will receive salvation anyway? We find the answer further in the revelation. "We must be obedient to every covenant that we make in the temple of the Lord. He (God) has said that if we are true and faithful we shall pass by the angels to our exaltation. We will become gods." [\[36\]](#) The Mormon hopes to become a god himself but only if he is in complete compliance with the church.

It is noteworthy that the teaching that reveals the foundation for celestial marriage [{exaltation}](#) is not to be found in the Book of Mormon, the "most correct" of any book on earth. [\[37\]](#) Therefore, it seems that the motivation for entering into celestial marriage is not based on fact but on the possibility of being a god or a goddess.

The teachings of the Mormon church often go unchallenged and many in the church, along with a growing number outside its doors believe it to be a Christian institution. Those in the church have in many cases been "fellowshipped"; that is, they have been catered to for the specific reason of gaining their membership in the church. Often these members have not clearly discerned the doctrine of the church.

Those outside the Mormon Church see the good works of its members and because of their lack of understanding of Christian teaching and their acute lack of knowledge regarding Mormon sources, they tend to think that the Mormon church is as Christian as the Baptists, Methodists and the Presbyterians.

Brigham Young, second President of the Mormon Church, challenged the world to test the teachings of the Latter-Day Saints. This essay is an answer to his challenge.

Notes

1. Bruce R. McConkie, *Mormon Doctrine* (Salt Lake City, UT: Bookcraft, 1979), 98.
2. Ibid., 98-99.

3. Orson Pratt, *Divine Authenticity of the Book of Mormon* (Liverpool, 1851), 1-2.
4. Joseph Smith, Jr., *The Book of Mormon*, 2 Nephi 29:10 (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1982).
5. *Teachings of the Prophet Joseph Smith*, 194. See also, *The History of the Church* (Vol. 4, November 28, 1841), 461.
6. Letter from the Smithsonian Institution (SIL-76, Summer 1979).
7. *Doctrines of Salvation*, Vol. 1, p. 188.
8. The Holy Bible, New King James Version, Deuteronomy 18:20-22) Nashville, TN: Thomas Nelson, Inc., 1982).
9. Doctrine and Covenants 84:1-5 (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1968). See also verse 31.
10. *The History of the Church*, Vol. 2 (Salt Lake City, UT: Deseret Book Co., 2nd ed. revised, 1976), 182.
11. The Book of Mormon, 1 Nephi 13:26.
12. Joseph Smith, *Pearl of Great Price* 2:68-73 (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1968).
13. "The Example of Abraham," *Ensign* (June 1975):3. See also Gospel Principles, First Quorum of the Seventy, (1986), 103.
14. "Priesthood Authority and Power," *Ensign* (May 1976), 33.
15. David Witmer, *An Address to All Believers in Christ*, 64.
16. Ibid., 49.
17. McConkie, 348.
18. LeGrand Richards, *A Marvelous Work and a Wonder* (Salt Lake City, UT: Deseret Book Co., 1950), 263.
19. Ibid.
20. McConkie, 348.
21. Doctrine and Covenants, 76:11-119.
22. Ibid., 76:82.
23. Talmage, *Articles of Faith* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1976), 92.
24. Doctrine and Covenants, 76:73-74.
25. Doctrines and Covenants, 76:58.

26. Talmage, 91.
27. John A. Widtsoe, *Joseph Smith: Seeker After Truth, Prophet of God* (Salt Lake City, UT: Deseret News Press, 1951) 177-78.
28. Book of Mormon, Alma 34:32.
29. *Gospel Principles* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1978, revised 1986), 289.
30. Ibid., 290. The Doctrine and Covenants, Moses 1:39.
31. *Gospel Principles*, 233.
32. Ibid.
33. Donna Hill, *Joseph Smith: The First Mormon* (Midvale, UT: Signature Books, 1977), 345.
34. Doctrine and Covenants 131:1-3.
35. Ibid., 132:4.
36. *Gospel Principles*, 234. See also Doctrine and Covenants 132:19-20 and the Mormon publication by Oscar W. McConkie, Jr., *God and Man* (The Corporation of the Presiding Bishop of The Church of Jesus Christ of Latter-day Saints, 1963), 5.
37. *Teachings of the Prophet Joseph Smith*, 194.

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Mormon Beliefs About the Bible and Salvation – Attacking Salvation through Christ’s Grace

Russ Wise helps us understand Mormon beliefs from a Christian worldview perspective. He looks at their core teachings on the Bible and salvation and demonstrates their inconsistency with the truths of Christianity. He concludes that Joseph Smith attempted to strip Jesus Christ of His fundamental gift to

humanity—salvation through grace.

The Foundational Vision of Joseph Smith

Mormonism has become America's most successful home-grown religion. An Examines Mormon doctrine about the Bible, Mormon scriptures, and salvation. April 1987 news brief in the *Dallas Morning News* reveals a nine percent rise in the conversion rate to Mormonism. The Mormon church boasts a four million membership in the United States and 6.2 million members worldwide. In fact, the Mormon church is doubling in size every ten years. It took 117 years for the Mormon church to reach one million members and a short five years to add a fourth million to its membership.

Joseph Smith, the founder of the Mormon church in 1830, declared that he was chosen by God to restore true Christianity to human kind. Think about it, Christianity was lost after the death of the last disciple; and Joseph Smith, a young man fourteen years of age would be used by God to restore the lost truths of Christianity. The young prophet was not greeted by enthusiasm but received ridicule instead.

Brigham Young, the successor to Joseph Smith said this about Mormonism: "I say to the whole world, receive the truth, no matter who presents it to you. Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test."[\[1\]](#)

According to Spencer W. Kimball, the past president of the church, the goal of the Mormon church is to bring light into the world and the charge to convert the people of the world to accept the truth. He stated: "This is what we want—the total membership of all the world as indicated by the Lord."[\[2\]](#) The Latter-day Saints are not only interested in converting the living to their truth but the dead as well.

In the mid 1820's a great revival broke out in the Methodist

Church in upstate New York and quickly spread to the Baptist and Presbyterian churches. As a new convert, young Joseph was confused as to which church he should join. Because of his unrest he went into the woods to pray for God's guidance in the matter. It was there that he saw a vision that set a new course for his life and millions of others. However, this foundation block has been rehewn over the years.

There are no less than nine versions of this one vision. There are three versions given by Joseph Smith himself. The first version was dictated by Joseph Smith in 1838 and published in 1842. It stated that he was fourteen years of age, that God and Jesus had appeared to him and told him that all churches were wrong.[\[3\]](#) Another version was dictated with portions in Joseph Smith's handwriting in 1831 or 1832. It stated that he was sixteen years of age, that Jesus had appeared and that by searching the Bible, he had found that all religions were wrong.

It's amazing to me, and I suppose you, too, that these accounts—as divergent as they are—could lend credibility to young Joseph's vision. If you were a witness of a crime and gave views as different as these, one would question your presence at the event.

Prophet David O. McKay says that: "The appearing of the Father and the Son to Joseph Smith is the foundation of this church."[\[4\]](#) I find it ludicrous that so many would place their faith on such a shaky foundation. Jesus called Peter the rock and that on that rock he would build his church.

Sources of Mormon Doctrine

The Book of Mormon is believed by Mormons to be the "fullness of the everlasting gospel."[\[5\]](#) If this is true, then why so many additions to it?

Mormon doctrine is primarily received by the Prophet of the

church. The Prophet Ezra Taft Benson, spoke at Brigham Young University on February 26, 1980. During his remarks he gave the current teaching regarding the absolute authority of this high office. He stated: "Keep your eye on the President of the church. If he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it."

The Living Prophet is the first line of authority for the Mormons. The present Prophet can overturn any prior teaching of a past Prophet, including that of Joseph Smith. Brigham Young said that (paraphrased) when compared with the living Prophet, the Bible, the Book of Mormon and other standard works of the church are nothing to him. They do not convey the word of God as does the Prophet.

President Joseph Fielding Smith declared that at every General Conference of the church the speakers are giving forth scripture that is equal to anything in the Bible or the Book of Mormon.

To contrast the teaching of this evolutionary prophet, the Bible tells us that God is an unchanging God. Malachi 3:6 says: "For I the Lord do not change..." God's character does not change; He is the same yesterday, today and forever; nor does he change his mind."

The second source of authority for the Mormon is the Doctrine and Covenants and was written after the Book of Mormon. The Doctrine and Covenants contains revelations received by Joseph Smith after the publication of the Book of Mormon. For the Mormon, the Doctrine and Covenants has authority over the Book of Mormon since it reveals "latter-day" truth. It's interesting to note that there are a large number of contradictions between the two.

The History of Joseph Smith, another source of authority, states this regarding the Book of Mormon: "He said there was a book deposited, written upon gold plates. . . , he also said

that the fullness of the everlasting gospel was contained in it, as delivered by the saviour to the ancient inhabitants." [\[6\]](#)

Let me underscore the phrase "the fullness of the everlasting gospel was contained in it." If we can allow the English language to speak for itself, I think one would have to agree that what Joseph Smith is saying here is that the Book of Mormon is the full presentation of the everlasting gospel—that God has "said it all"—right here. If this is true, then the prophet has shot himself in the foot. Where, then, lies the authority for the Doctrine and Covenants and the other standard works of the Mormon church?

The Pearl of Great Price is made up of three books: The Book of Moses, the Book of Abraham and the writings of Joseph Smith.

The Book of Abraham is unique in that it was translated much the same way as the Book of Mormon. The Book of Abraham was translated from some ancient records from the catacombs of Egypt. Joseph Smith believed these records to be written by Abraham's own hand and called it "The Book of Abraham."

To shed light on the veracity of Joseph Smith's translation, three well-known Egyptologists were allowed to give independent translations of the papyri. Each one, independent of the other, came to the same astonishing conclusion. The Book of Abraham, as translated by Joseph Smith, was a farce. He had taken one proper name and translated it into some 85 words with eleven proper names. Joseph Smith did not get even one word correct in the whole translation. However, the manuscript was plagiarized from the Egyptian "Book of Breathings."

It is hard to reach any other conclusion than that Joseph Smith's explanations were products of his creative imagination. If, in fact, Joseph Smith's credibility

concerning these sources is faulty, then can we dare assume that the balance of his teaching represents the truth?

Why Mormons Reject the Bible

Mormonism has become America's most successful home-grown religion; but are they the only true church, as they believe?

The Mormons insist that they do not reject the Bible—in fact, you might have seen their missionaries use the Bible. However, they consider it only partially complete.

The *Church News*, a Mormon newspaper, carried this statement concerning the Bible: "It is the Word of God. It is not perfect. The prophet Joseph made many corrections in it." [\[7\]](#)

The Book of Mormon echoes this idea in First Nephi 13:26: "... a great and abominable church which is most abominable above all other churches; for behold, they have taken away from the gospel of the lamb many parts which are plain and most precious..."

To better understand the Mormon disregard for the Bible, we need to be aware of how they view the Christian church. The apostle Orson Pratt, in his book *The Seer* says this about the Christian community: "Both Catholics and Protestants are nothing less than the 'whore of Babylon' whom the Lord denounces by the mouth of John the Revelator as having corrupted all the earth by their fornications and wickedness." [\[8\]](#)

The Mormon church views the Christian pastor or priest as a hireling of Satan. But where did Joseph Smith get this idea?

Shortly after the religious awakening in upstate New York, Joseph Smith had a vision. In the vision he asked God which Christian church he should join. Joseph Smith writes in *The Pearl of Great Price*: "I was answered that I must join none of them, for they were all wrong; the Personage who addressed me

said that all their creeds were an abomination in his sight.”[{9}](#)

I believe that one could safely say that Joseph Smith considered the Christian church to be a false church. Because of this basic premise, the logical conclusion would be, if the church is false, then the source of its doctrine—the Bible—must be false as well. Therefore, one can better understand the motivation behind the eighth article of faith of the Mormon church: “We believe the Bible to be the word of God as far as it is translated correctly.”

Joseph Smith has, in effect, set the stage whereby he can rewrite the Bible,[{10}](#) or add to it, to establish his personal theology. The Mormon church believes that Joseph Smith is God’s instrument to bring about His truth, in its entire fullness.

Whenever this attitude toward Christianity and the Bible prevails, the individual is drawn away from the Bible and to the writings of Joseph Smith and the Mormon church. Orson Pratt said: “No one can tell whether even one verse of either the Old or New Testament conveys the ideas of the original author.”

An attempt at credibility is given the Book of Mormon by Joseph Smith in Volume Four of the History of the Church where he says; “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.”[{11}](#)

In essence, Joseph Smith has attempted to strip the Bible of its authority and place that authority upon the Book of Mormon and the standard works of the Mormon church.

The Bible speaks for itself. We find in scripture that God’s word will stand forever (Isaiah 40:8), that it will never pass away even though heaven and earth will someday pass away

(Matthew 24:35).

According to 2 Timothy 3:16, the Bible is inspired by God; and 2 Peter 1:20 indicates that all scripture was written by men moved by the Holy Spirit.

God's word has withstood critics, skeptics, and others who have sought to destroy it.

Mormon Doctrine

"As man is, God once was. As God is, man can become." Is it possible that we, too, can become like God, that we can *become* God?

A chief source of doctrine for the Mormon church has been the book titled *Mormon Doctrine*[\[12\]](#) by the late Bruce R. McConkie. However, there are those who strongly disagree with him. The problem is simply this: McConkie contended that the true source of authority for the church is the standard works which include The Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

The presidents of the church, however, have attempted to establish *themselves* as the final authority of the church on doctrinal matters. McConkie gives us a glimpse of the primary teachings of the church. First is the belief that, "As man is, God once was. As God is, man can become."[\[13\]](#) The Mormon church teaches that God was once a man and that he progressed to godhood.[\[14\]](#) So for the Mormon, the good news is that you too can become as God. In contrast, the Bible clearly teaches that God has been God from everlasting to everlasting (Ps. 90:2).

Another belief is that individuals have to learn how to become gods themselves.[\[15\]](#) The road to godhood is paved with good works, and the responsibility is squarely on the shoulders of the individual.

Another belief that has received much attention is that godhood is not for men only, but for men and women together. This doctrine has spawned the teaching that God originally intended for man and woman to be joined together throughout all eternity—that the marriage covenant was to extend beyond death. The Mormon church further teaches that the practice of marrying “until death do you part” did not originate with the Lord or his servants, but is a man made doctrine.[{16}](#) This system of holy matrimony, involving covenants as to time and eternity, is known distinctively as “celestial marriage”—the order of marriage that exists in the celestial worlds.

The apostle James E. Talmage, in his book *The Articles of Faith*, says this about those who may aspire to such a marriage: “The ordinance of celestial marriage is permitted to those members of the church only who are adjudged worthy of participation in the special blessings of the House of the Lord...”[{17}](#) The use of the word “worthy” is another indication of the works orientation of the Mormon Church.

The Bible plainly teaches in Matthew 22:30 that in the resurrection men and women are no longer given in marriage, but are like angels in heaven.

The fourth doctrine we will look at is: God is a resurrected man. This doctrine puts forth the idea once again that God was once a man who discovered his personal godhood and elevated himself to become a god.

Joseph Smith says: “The Father has a body of flesh and bones as tangible as man’s.”[{18}](#) But he contradicts himself in the Book of Mormon; in Alma 31:15 he writes: “Holy, holy God; we believe that thou art God, we believe...that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.” At this point Joseph is agreeing with the Bible, for we find in John 4 that “God is a spirit.”

The problem of inconsistency arises for the Mormon church,

when Joseph Smith contradicts himself between the Book of Mormon and the other standard works of the church—inconsistencies which point to the man-made nature of the religion. On the other hand, the Holy Bible is unique in that it has incredible unity in its message, even though it was written over a span of sixteen hundred years.

Josh McDowell, a defender of the Bible, writes: “Biblical authors wrote on hundreds of controversial subjects with harmony and continuity from Genesis to Revelation. There is one unfolding story: ‘God’s redemption of man.’”[\[19\]](#)

The Mormon Plan of Salvation

The Mormon church teaches that it is the only hope for salvation. If this is true, then why did Jesus suffer on the cross?

For many in this world, salvation is truly a slippery slope. Oftentimes the problem is that one does not really know if he possesses it or not. One of the greatest barriers to realizing our position in Christ is that we do not have a clear understanding of the gospel. To understand the Mormon church’s teaching regarding salvation we must first realize what it believes the gospel to be.

By definition the Mormon church teaches that the gospel is the Mormon church system and its doctrine.[\[20\]](#) The church and its doctrine becomes the good news—their gospel.

For the Christian it’s not an organization but a Person who represents the gospel, and that Person is God’s only begotten son, Jesus Christ. It is the life, death and resurrection of our Lord Jesus Christ that embodies the gospel for the true Christian. Jesus is man’s savior. The Bible tells us that *JESUS* is the only way to God the Father.[\[21\]](#)

By contrast, Brigham Young says: “No man or woman in this dispensation will ever enter into the celestial Kingdom of God

without the consent of Joseph. . . .” “He reigns there as supreme a being in his sphere, capacity, and calling as God does in heaven.”[{22}](#) So for the Mormon, Joseph Smith has become the savior.

Volume One of Doctrines of Salvation says this about Joseph Smith: “No salvation without accepting Joseph Smith. If Joseph Smith was verily a prophet, and if he told the truth...then this knowledge is of the most vital importance to the entire world. No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the Kingdom of God.”[{23}](#)

The Mormon church teaches that all men will receive a degree of salvation and that there is no place known as hell.[{24}](#) By incorporating this doctrine into the church, they have attempted to undercut the explicit teachings of the Bible. Furthermore, the church teaches that it ALONE is the only hope for salvation. Bruce McConkie, the Mormon scholar, says this regarding salvation: “If it had not been for Joseph Smith and the restoration, there would be no salvation. There is no salvation outside of the church of Jesus Christ of Latter-day Saints.”[{25}](#)

Many Mormons who may no longer fully believe the church’s teachings find themselves in a dilemma. They have been so persuaded that only the Mormon church offers a hope for salvation that they lose all hope for ever obtaining it. To better understand this instruction, we need to recognize the twofold approach to salvation taught in the Mormon church.

First, is general salvation. Grace comes to the Mormon by the death of Jesus Christ on the cross, and there is no need for obedience to the Mormon church and its doctrine or gospel law. However, to obtain individual salvation one must meet the conditions set by the church.[{26}](#) For the Mormon, this salvation, called “eternal life,” means godhood.

For the most part, the Mormon has never clearly understood the gospel of Jesus Christ because his church has so distorted Christian teaching. The outcome of this distortion is that Joseph Smith has stripped Jesus of His gift to mankind and he, Joseph, has taken the rightful place of our Lord and Savior. The Bible simply teaches that man must humble himself and receive the work Jesus did for him at the cross. Romans 10:9 put it this way: "...if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

Notes

1. *Journal of Discourses*, Vol. 16, 46.
2. *Church News* (Salt Lake City, UT: Deseret News, October 23, 1976), 5.
3. *The History of the Church*, Vol. 4 (Salt Lake City, UT: Deseret Book Co., 1976), 536.
4. David O. McKay, *Gospel Ideals* (Salt Lake City, UT: Deseret News Press, An Improvement Era Publication, 1953), 85.
5. Pearl of Great Price, The Writings of Joseph Smith 2:34 (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1968). See also, Doctrine and Covenants.
6. Writings of Joseph Smith 2:34.
7. *Church News* (March 6, 1983, editorial page).
8. Orson Pratt, *The Seer*.
9. Joseph Smith, The Pearl of Great Price, Joseph Smith 2:19.
10. James E. Talmadge, *Articles of Faith* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1976), 2.
11. *History of the Church*. See also, William E. Berrett, *Doctrines of the Restored Church*, 325.
12. Bruce R. McConkie is perhaps the foremost Mormon scholar of this century. His book, *Mormon Doctrine*, is a pivotal book in understanding what Mormons believe.
13. Talmage, 430. See also Oscar W. McConkie, Jr., *God and Man* (Salt Lake City, UT: The Corporation of the Presiding Bishop, 1963), 5.

14. Joseph Smith, *Times and Seasons*, Vol. 5, 613-14. See also, *Journal of Discourses*, Vol. 7, 333.
15. Oscar W. McConkie, Jr., 5.
16. LeGrand Richards, *A Marvelous Work and a Wonder* (Salt Lake City, UT: Deseret Book Co., 1950), 193.
17. Talmage, 445.
18. Talmage, 48. See also Doctrine and Covenants 130:22.
19. Josh McDowell, *Evidence That Demands a Verdict* (San Bernardino, CA: Here's Life Publishers), 19.
20. Interview with Hyrum Dalinga, fourth generation Mormon, 1985.
21. John 14:6.
22. Brigham Young, *Journal of Discourses*, Vol. 7, 289. See also, *Doctrines of Salvation*, Vol. 1, 198-90.
23. *Doctrines of Salvation*, Vol. 1
24. Richards, 271. See also, John A. Widtsoe, *Joseph Smith, Seeker After Truth*, 177-78.
25. John Taylor, *Journal of Discourses*, Vol. 6.
25. *Gospel Principles* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1978, revised 1986), 291.

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“Is the United Pentecostal Church a Cult?”

Is the United Pentecostal Church a cult, theologically speaking? And if so, why? What do they believe?

The doctrine of the UPC is definitely heretical; they deny the Trinity in favor of what is called the “oneness” doctrine. Heresy makes groups a cult. Here’s a good article on that from Watchman Fellowship: www.watchman.org/cults/upc.htm

Happy reading!

Sue Bohlin
Probe Ministries

“Is Gwen Shamblin’s (Weigh Down Workshop) Remnant Fellowship a Cult?”

A young couple that I know have gotten involved in a “church” called Remnant Fellowship that was founded by Gwen Shamblin. Could you tell me if this is a cult and give me more information about it?

I’ve just had a MOST enlightening trip through some internet web pages to help me answer your question. With some heartbreak I have to agree that Remnant Fellowship is, indeed, a cult. I am a former Weigh Down Workshop person, and it wasn’t until after I stopped doing Weigh Down that I was able to figure out what bothered me about Gwen’s teachings. Unorthodoxy—and a complete misunderstanding about the nature of God. Especially about the Lord Jesus!

A man who almost joined part of the Remnant Fellowship tells his story here:

<http://tinyurl.com/an37n>

I couldn’t stop reading. Sadly, it was like watching a (theological) train wreck happen.

Another excellent article from former Remnant Fellowship members can be found here:

<http://www.spiritwatch.org/remnantwatch.htm>

A young lady who left the RF after experiencing its abuses has written her testimony here:

<http://www.hkpatterson.com/testimony.htm>

Christian Research Institute also has an article on Gwen, Weigh Down Workshop, and her theology: [Gwen Shamblin: Weighed and Found Wanting](#). Don & Joy Veinot, the authors of this article, have researched and written four other MCOI Journal articles on Gwen Shamblin at Midwest Christian Outreach. These articles are available on their website to be read online or printed off; the direct link to the most recent article written in 2008 is "The Pied Piper Is Shamblin" at www.midwestoutreach.org/Pdf%20Journals/2008/Spring_Summer_2008.pdf.

Hope this helps!

Sue Bohlin

"Is Judaism a Cult?"

I go to your website often, and I always learn something new so thank you! I was reading about cults, and by the definition, it would seem that Judaism would be considered a cult. Can this be true?

Hello _____,

Thanks for your letter. I'm sorry it's taken so long for me to respond. Scholars have not always found it easy to define precisely what is meant by terms like "religion" or "cult." Thus, there is some dispute about exactly what a cult is and how it should be defined.

In Walter Martin's classic, *The Kingdom of the Cults*, he cites with approval Dr. Braden's definition of cult:

By the term cult I mean nothing derogatory to any group so classified. A cult, as I define it, is any religious group which differs significantly in one or more respects as to belief or practice from those religious groups which are regarded as the normative expressions of religion in our total culture.

Walter Martin then writes, "I may add to this that a cult might also be defined as a group of people gathered about a specific person or person's misinterpretation of the Bible."

According to these definitions, then, Judaism would be more appropriately classified as a religion (alongside other religions like Christianity, Islam, Buddhism, and Hinduism). And this, I think, is correct. I've never read any serious scholar who classified Judaism as a cult. And I personally think it would be a serious mistake to do so.

At any rate, that's my view.

Shalom in Christ,
Michael Gleghorn

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"As an Ex-Mormon, How Do I Find a Church That's Not a

Cult?"

I was raised a Mormon, I now know it is a cult and totally wrong. I am Christian now. I am having difficulty finding a church I can go to as I am afraid of being sucked into another cult.

Many have asked for guidelines regarding what church they should or should not join, as well as how to recognize a cult. The question might be expanded to include a broader spectrum of religious organizations. This range could include churches that are both orthodox and healthy, orthodox but unhealthy, pseudo Christian cults, and finally organizations that claim a completely different religious tradition. The progression might look something like this:

Orthodox & Healthy → Orthodox & Abusive → Cult (Christian) → World Religion (Other religious traditions)

The goal would be to attend churches that are both orthodox in their theology and that are governed by a group of men who model a Christ-like form of servant leadership. There should be a healthy balance between building up believers and sending them out to serve and reach the world. Churches can often become unhealthy when they have a completely inward perspective. Unfortunately, there are churches with orthodox theology that become [abusive](#) due to leadership that is either immature or that chooses to lead in a manipulative and abusive manner. This can happen when a pastor lacks significant oversight by a competent board of elders/deacons or when men who are not good candidates become elders/deacons and hire a young or inexperienced pastor.

The term orthodox basically means to conform to tradition. In this case we are referring to the tradition or teaching of Christ's apostles as found in the Bible. Some have defined it as what all Christians everywhere have believed. The first

seven ecumenical councils of the church established Christianity's theology regarding the nature of God and the person of Christ. These beliefs are a good test for orthodoxy. In general, Christians believe that there is one God who has revealed himself in three persons, Father, Son and Spirit (one essence, three persons). Jesus Christ is both fully God and fully man, and has been co-equal with the Father since eternity past. It has also believed that the death of Jesus Christ is the only atonement for sin.

A pseudo-Christian cult usually denies the deity of Christ or his humanity (Gnostics). As you know, Mormonism denies the trinity, claiming that the Father, Son, and Holy Spirit are three separate gods with a similar or united purpose. There is much more that could be said about each movement (Mormons, JW's) but you can check our articles on the web for that info. Ron Rhodes defines a cult in one of his books in this manner:

A cult may be defined from both a sociological and a theological perspective. Sociologically speaking, a cult is a religious or semireligious sect or group whose members are controlled or dominated almost entirely by a single individual or organization. A sociological definition of a cult generally includes (but is not limited to) the authoritarian, manipulative, and sometimes communal features of cults. In this type of cult, converts are sometimes cut off from all former associations, including their own families. The Hare Krishnas, The Family ("Children of God"), and Sun Myung Moon's Unification Church are examples of this kind of cult.

Theologically speaking, a cult is a religious group that claims to be Christian but in fact denies one or more of the essential doctrines of historic, orthodox Christianity (as defined in the major historic creeds of Christianity). Such groups deny or distort essential Christian doctrines such as the deity of Christ, the personality and deity of the Holy Spirit, the Trinity, and salvation by grace through faith

alone. Cults that fall into this category include the Mormons and Jehovah's Witnesses. [Ron Rhodes, The Culting of America, p. 5)

I hope that you find this helpful.

Don Closson

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UFOs and Alien Beings – A Christian Worldview Response

Michael Gleghorn addresses issues related to reports of UFO and alien sightings. He considers the various possible causes before closing with a biblical, Christian perspective pointing out these reports are often presented like false gospels. At the end of the day, even an alien cannot take away from the importance of faith in Christ.



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

A Tale of Two Hypotheses

It seems that almost everyone is interested in reports of UFOs and alien encounters. But how should these reports be understood? Where do these “unidentified flying objects” come from and what are they? Are intelligent beings visiting us from another planet or some other dimension? Or are UFO reports merely a collection of hoaxes, hallucinations, and misidentified phenomena? Can all UFO reports be adequately explained, or are there some that seem to defy all natural explanations? These are just a few of the questions we want to

consider in this article.

First, however, it's essential to note that most UFOs (unidentified flying objects) become IFOs (identified flying objects). John Spencer, a British UFO researcher, estimates that as many as 95 percent of received UFO reports "are turned into IFOs and explained satisfactorily."[\[1\]](#) For example, the report might be found to have been a clever prank or to have some natural explanation. Planets, comets, military aircraft, and rockets (among many others) have all been mistaken for UFOs. But even if 99 percent of UFO reports could be satisfactorily explained, there would still be thousands of cases that stubbornly resist all natural explanations. These are called *residual* UFO reports.

If residual UFOs are not hoaxes, hallucinations, or some natural or man-made phenomena, then what are they? Most UFO researchers hold either to the extraterrestrial hypothesis or the interdimensional hypothesis. The extraterrestrial hypothesis holds that technologically advanced, interplanetary space travelers are indeed visiting our planet from somewhere else in the cosmos. Stanton Friedman, a representative of this view, states clearly, "The evidence is overwhelming that some UFOs are alien spacecraft."[\[2\]](#)

The interdimensional hypothesis agrees "that some UFOs are real phenomena that may exhibit physical . . . effects."[\[3\]](#) However, unlike the extraterrestrial hypothesis, this view does not believe that UFOs and alien beings come from somewhere else in our physical universe. So where *do* they come from? Some suggest that they come from some other universe of space and time. But others believe that they come from some other dimension entirely, perhaps a spiritual realm.[\[4\]](#)

How might we tell which, if either, of these two hypotheses is correct? Astronomer and Christian apologist Dr. Hugh Ross suggests that we employ the scientific approach known as the "process of elimination." He writes, "Mechanics use it to find

out why the car won't start. Doctors use it to find out why the stomach hurts. Detectives use it to find out who stole the cash. This process can also be used to discover what could, or could not, possibly give rise to UFO phenomena." {5}

So what happens if we apply this process to the extraterrestrial hypothesis? Although quite popular here in America, there are some serious scientific objections to this viewpoint.

The Extraterrestrial Hypothesis

In the first place, it is highly improbable that there is another planet in our cosmos capable of supporting physical life. Dr. Ross has calculated the probability of such a planet existing by natural processes alone as less than 1 in 10^{174} . You actually have "a much higher probability of being killed in the next second by a failure in the second law of thermodynamics (about one chance in 10^{80}). " {6} Thus, apart from the supernatural creation of another suitable place for life, our planet is almost certainly unique in its capacity to support complex biological organisms. (See the Probe article "[Are We Alone in the Universe?](#)") This alone makes the extraterrestrial hypothesis extremely improbable. But it gets even worse!

Suppose (against all statistical probability) that there *is* a planet with intelligent life elsewhere in the universe. What is the likelihood that such creatures are visiting our planet? And what sort of difficulties would they face in doing so?

Probably the greatest challenge to interstellar space travel is simply the immense size of the universe. One group of scientists, assuming that any alien spacecraft would likely maintain communication with either the home planet or with other members of their traveling party, "scanned all 202 of the roughly solar-type stars within 155 light-years of Earth.

Not one intelligible signal was detected anywhere within the vicinity of these stars.”{7} This implies that, at a minimum, E.T. would have to travel 155 light-years just to reach earth. Unfortunately, numerous galactic hazards would prevent traveling here in a straight line. Avoiding these deadly hazards would increase the minimum travel distance to approximately 230 light-years.{8}

Dr. Ross estimates that “any reasonably-sized spacecraft transporting intelligent physical beings can travel at velocities no greater than about 1 percent” of light-speed.{9} Although this is nearly 7 million miles per hour, it would still take about twenty-three thousand years to travel the 230 light-years to earth! Of course, a lot can go wrong in twenty-three thousand years. The aliens might run out of food or fuel. Their spacecraft might be damaged beyond repair by space debris. They might be destroyed by a contagious epidemic. The mind reels at the overwhelming improbability of successfully completing such a multi-generational mission.

In light of these facts, it doesn’t appear that the extraterrestrial hypothesis can reasonably survive the process of elimination. Does the interdimensional hypothesis fare any better? A growing number of serious UFO researchers believe it can. Let’s take a look.

The Interdimensional Hypothesis

The interdimensional hypothesis holds that residual UFOs “enter the physical dimensions of the universe from ‘outside’ the four familiar dimensions of length, height, width, and time.”{10} Where do they come from? Some believe that they come from another physical universe of space and time. But this does not seem possible. General relativity forbids “the space-time dimensions of any other hypothetically existing universe” from overlapping with our own.{11} For this reason, many researchers believe that residual UFOs must come from some other dimension entirely, perhaps even a spiritual realm.

What evidence can be offered for such a bold hypothesis? Many point to the strange behavior of residual UFOs themselves. Hugh Ross contends that residual UFOs “must be nonphysical because they disobey firmly established physical laws.”[{12}](#) Among the many examples that he offers in support of this statement, consider the following:[{13}](#)

1. Residual UFOs generate no sonic booms when they break the sound barrier, nor do they show any evidence of meeting with air resistance.
2. They make impossibly sharp turns and sudden stops.
3. They send no detectable electromagnetic signals.

For example, “relative to the number of potential observers, ten times as many sightings occur at 3:00 A.M. (a time when few people are out) as at either 6:00 A.M. or 8:00 P.M. (times when many people are outside in the dark).”[{14}](#) If residual UFOs were simply random events, then we would expect more sightings when there are more potential observers. The fact that these events are nonrandom may suggest some sort of intelligence behind them. This is further supported by the fact that some people are more likely to see a residual UFO than others. Numerous researchers have observed a correlation between an individual’s involvement with the occult and their likelihood of having a residual UFO encounter. This may also suggest some kind of intelligence behind these phenomena.

Finally, residual UFOs not only appear to be nonphysical and intelligent, they sometimes seem malevolent as well. Many of those claiming to have had a residual UFO encounter have suffered emotional, psychological, and/or physical injury. A few people have even died after such encounters. In light of these strange characteristics, many researchers have reached similar conclusions about the possible source of these phenomena.

The Occult Connection

Many serious UFO investigators have noticed a striking similarity between some of the aliens described in UFO reports and the demonic spirits described in the Bible. Although it may not be possible to know whether some aliens are actually demons (and I certainly do not claim to know this myself), the well-documented connection between UFO phenomena and the occult cannot be denied.

In 1969 Lynn Catoe served as the senior bibliographer of a publication on UFOs researched by the Library of Congress for the U.S. Air Force Office of Scientific Research. After a two-year investigation, in which she surveyed thousands of documents, she drew explicit attention to the link between UFOs and the occult. She wrote, "A large part of the available UFO literature . . . deals with subjects like mental telepathy, automatic writing and invisible entities . . . poltergeist manifestations and 'possession.' Many . . . UFO reports . . . recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena." [\[15\]](#) Veteran UFO researcher John Keel agrees. After surveying the literature on demonology he wrote, "The manifestations and occurrences described in this imposing literature are similar if not entirely identical to the UFO phenomenon itself." [\[16\]](#) The bizarre claim of alien abduction may lend some credibility to these remarks.

Many (though not all) of those who report an abduction experience describe the aliens as deceptive and hostile. Whitley Strieber, whose occult involvement preceded the writing of both *Communion* and *Transformation*, at times explicitly referred to his alien visitors as "demons." For example, in *Transformation* he described his emotional reaction to the aliens with these words: "I felt an absolutely indescribable sense of menace. It was hell on earth to be there, and yet I couldn't move, couldn't cry out, couldn't get

away . . . Whatever was there seemed so monstrously ugly, so filthy and dark and sinister. Of course they were demons. They had to be. And they were here and I couldn't get away.”{17}

Nevertheless, in spite of the fact that abduction is often physically and emotionally painful, Mr. Strieber tends to believe that its purpose is ultimately benevolent. When integrated correctly, the abduction experience can provide a catalyst for spiritual growth and development. Still, he candidly admits that he is really not sure precisely *who* or *what* these beings actually are, and he continues to warn that many of them are indeed hostile and malevolent.{18} In light of this, one can't help wondering about the experiences related in Mr. Strieber's books. If his encounters with aliens were not merely hallucinatory, or due to some mental disorder, isn't it at least possible that his sinister visitors really were demons? As noted above, many UFO investigators would indeed consider this (or something very much like it) a genuine possibility.

Another Gospel?

In his letter to the Galatians the Apostle Paul delivered a stirring indictment against every gospel but that of Christ. “But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed” (1:8-9). Evidently, the purity of the gospel was deeply important to Paul.

In today's pluralistic society a variety of gospels are being preached. And among the great throng of voices clamoring for our attention are many UFO cults. Since the 1950s a number of these cults have arisen, often around a charismatic leader who claims to be in regular contact with otherworldly beings. Interestingly, unlike the abduction phenomenon, most contactees do not claim to have ever seen the aliens with whom

they communicate. Rather, they claim that the aliens communicate with them psychically or telepathically. The contactee is simply a channel, or medium, through whom the aliens communicate their messages to humankind. This method of contact is rather intriguing for those who favor the interdimensional hypothesis. As John Saliba observes, "Many contactees . . . write about UFOs and space beings as if these were psychic phenomena, belonging to a different time/space dimension that lies beyond the scope . . . of modern science."[\[19\]](#)

So what sort of messages do the aliens allegedly communicate to contactees? Often they want to help guide us to the next stage of our spiritual evolution or give us advice that will help us avoid some global catastrophe. Strangely, however, many of them also want to deny or distort traditional doctrines of biblical Christianity. Oftentimes these denials and distortions concern the doctrine of Christ. For example, the Aetherius Society "views Jesus Christ as an advanced alien being . . . who communicates through a channel and travels to Earth in a flying saucer to protect Earth from evil forces."[\[20\]](#) As a general rule, "UFO religions . . . reject orthodox Christology (Jesus' identity as both God and man) and thus reject Jesus Christ as the . . . Creator and . . . Savior of humankind."[\[21\]](#)

A deficient Christology, combined with an acceptance of biblically forbidden occult practices like mediumistic channeling (see Lev. 19:31; Deut. 18:10-12; etc.), make many UFO cults spiritually dangerous. By preaching a false gospel, they have (perhaps unwittingly) placed themselves under a divine curse. By embracing occult practices, they have opened the door to potential demonic attack and deception. Nevertheless, there is hope for those involved with these cults. There is even hope for those tormented by hostile beings claiming to be aliens. The Bible tells us that through His work on the cross, Jesus disarmed the demonic rulers and

authorities (Col. 2:15). What's more, for those who flee to Him for refuge, He makes available the "full armor of God," that they might "stand firm against the schemes of the devil" (Eph. 6:11). Regardless of *who* or *what* these alien beings might be, no one need live in fear of them. If Jesus has triumphed over the realm of evil demonic spirits, then certainly no alien can stand against Him. Let those who live in fear turn to Jesus, for He offers rest to all who are weary and heavy-laden (Matt. 11:28).

Notes

1. John Spencer, ed., *The UFO Encyclopedia* (New York: Avon Books, 1991), s.v. "identified flying objects (IFOs)," cited in Hugh Ross, Kenneth Samples, and Mark Clark, *Lights in the Sky & Little Green Men* (Colorado Springs, Colorado: NavPress, 2002), 25.
2. Jerome Clark, *The UFO Encyclopedia*, 2d ed., vol. 1 (Detroit: Omnigraphics, 1998), s.v. "Friedman, Stanton Terry," cited in Ross, et al., *Lights in the Sky*, 31.
3. Ross, et al., 32.
4. Ibid., 109.
5. Ibid., 34.
6. Ibid., 39.
7. Ibid., 57.
8. Ibid.
9. Ibid., 59.
10. Ibid., 109.
11. Ibid.
12. Ibid., 69.
13. Ibid., 69-70.
14. Ibid., 116.
15. Lynn Catoe, *UFOs and Related Subjects: An Annotated Bibliography* (Washington D.C.: U.S. Government Printing Office, 1969), p. iv (prepared under Air Force Office of Scientific Research Project Order 67-0002 and 68-0003), cited in John Ankerberg and John Weldon, *The Facts on UFO's and*

Other Supernatural Phenomena (Eugene, Oregon: Harvest House Publishers, 1992), 17.

16. John A. Keel, *UFOs: Operation Trojan Horse* (New York: Putnam's, 1970), p. 215; cited in Ankerberg and Weldon, *The Facts on UFO's*, 18.

17. Whitley Strieber, *Transformation: The Breakthrough* (New York: Morrow, 1988), p. 181; cited in Ankerberg and Weldon, *The Facts on UFO's*, 23.

18. For example, his recent online journal entry, "How We Can Protect Ourselves," (Aug. 28, 2003) at www.unknowncountry.com/journal/. 19. John A. Saliba, "Religious Dimensions of UFO Phenomena," in *The Gods Have Landed*, ed. James R. Lewis (New York: State University of New York Press, 1995), p. 25; cited in Ross, et al., *Lights in the Sky*, 145.

20. Ross, et al., *Lights in the Sky*, 150.

21. Ibid., 164.

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Unity School of Christianity

History

The Unity School of Christianity began as a quest for physical healing by its co-founder, Mary Caroline Page, known as Myrtle, the wife of Charles Fillmore. Even before their marriage in March of 1881 Myrtle had already developed an eclectic theology. Charles had a background in Hinduism, Buddhism, Rosicrucianism, and Theosophy.

They became students of metaphysics and after taking some

forty or more courses Myrtle developed what was to become known as Practical Christianity. Myrtle became a practitioner of "mental healing."

A spiritual breakthrough came for Myrtle in 1886 when she attended a meeting lead by Dr. E.B. Weeks, a noted metaphysician. Dr. Weeks made a statement that would change Myrtle's understanding of herself and set her on a new course of spiritual development. Myrtle was in a state of mental and physical illness and had come to a point where she was not helped by either medicine or physicians. Dr. Weeks's statement that day brought her the healing she sought. She cherished each word of the phrase "I am a child of God and therefore I do not inherit sickness."

Myrtle believed that she had discovered a great "spiritual truth" regarding healing, i.e., by repeating this phrase as a positive affirmation she would be healed. She began to offer her services to others and soon developed a following of those seeking divine healing.

The Fillmores were students of Phineas Parkhurst Quimby, a mental healer and metaphysician. Myrtle was also a follower of Mary Baker Eddy, the founder of Christian Science, who was likewise influenced by Quimby. Unity, therefore, was birthed by the Fillmores, but its roots go back to directly to Mary Baker Eddy and both directly and indirectly to Phineas Quimby.

According to Charles Fillmore the name Unity was adopted in 1895, denoting that Unity was devoted to the spiritualization of all humanity and took the best from all religions. He said the following regarding the eclectic belief system of Unity:

We have studied many isms, many cults. People of every religion under the sun claim that we either belong to them or have borrowed the best part of our teaching from them. We have borrowed the best from all religions, that is the reason we are called Unity. . . . Unity is not a sect, not a

separation of people into an exclusive group of know-it-alls. Unity is the Truth that is taught in all religions, simplified. . .so that anyone can understand and apply it. Students of Unity do not find it necessary to sever their church affiliations.

Thus many Christians adopt Unity's teachings and bring those back into their churches, not identifying their "new" teachings as Unity's and thereby compromising the doctrinal integrity of the church.

Unity Doctrine and Theology

God

God is not a personality but a spiritual energy "force" or principle of love. Charles Fillmore in his book, *Jesus Christ Heals*, says that "God is not loving. God is love . . . from which is drawn forth all feeling, sympathy, emotion, and all that goes to make up the joys of existence."

Fillmore goes on to say, "God does not love anybody or anything. God is the love in everybody and everything. God exercises none of His attributes except through the inner consciousness of the universe and man." In other words, God is not a personal being but an energy or force that expresses itself as a pantheistic love that permeates all things.

H. Emilie Cady attempts to reconcile the seemingly incongruous possibility that God can be both personal and impersonal by her statement:

To the individual consciousness God takes on personality, but as the creative underlying cause of all things, He is principle, impersonal; as expressed in each individual, He becomes personal to that one personal, loving, all-forgiving Father-Mother.

It's obvious that Unity's understanding of who God is has fallen victim to its own syncretism. Unity, while attempting to identify itself as being biblical, has offered too much on the "altar of tolerance" and, thereby, has prostituted itself on the bed of other gods.

Donald Curtis, former minister at Unity Church of Dallas and author of several Unity books, has this to say about God: "Every one of us has planted within him a God-seed, and the business of life is to see that this seed grows, unfolds, and expresses in our world."

Curtis goes on to say, "As this seed unfolds through the development of the Christ consciousness, we fulfill our highest objective in this world."

The ultimate goal of those who follow Unity teaching is to recognize their "oneness" with the "Force," thereby realizing their true self, the God-Self. The god of Unity is an adaptation of Hindu belief regarding the divine. God is a part of His creation. God is in all things.

Jesus the Christ

Unity also holds an unbiblical view of Jesus. Donald Curtis agrees with Unity theology in that he believes that Jesus the man is fundamentally different from Jesus the Christ. Curtis says, "Christ is the universal principle of love and wisdom. Christ is the only Son of God, but this only Son of God lives in each one of us."

Curtis makes a primary deviation from biblical understanding in that he holds the position that Jesus is man and that Christ is divine consciousness. He states, "Let us prepare ourself so that the Christ may be born in our own consciousness!" In other words, our spirituality is based on the discovery that the Christ is inherently within each one of us regardless of our personal beliefs or affiliations.

Curtis continues: "When we say 'Jesus the Christ,' we must realize that Jesus represents man and Christ represents God in man." Unity distorts Christ as the Messiah and renders Him as a "universal principle of love" that resides in all of humanity simply waiting to be discovered through self-consciousness.

Unity, along with other New Age belief systems, espouses a mental and spiritual 'transformation' that will raise our consciousness. According to Curtis "there are levels of development through which we grow toward full Christ-consciousness when we are truly transformed, fully reborn."

The pantheistic nature of Unity is expressed in Curtis' declaration that "we let our self be ruled by the Christ within. We let the Christ teaching unfold in and through us in this great new age. We know that this Christ principle indwells every individual, no matter what his religious beliefs may be. . . . We give thanks for the realization of the mystical Christ, for the Christ consciousness alive in our life."

Unified Man

According to Donald Curtis, man's primary purpose is to recognize that he is divine. He states: "There is another teaching, however a higher teaching. It is that man has always existed as part of God, and that this God-self, which is the living Essence of everything, individualizes itself in man."

Curtis goes on to say that "within each of us there is a great, wise, and beautiful Being. This is what we really are—the living Essence of everything. We are evolving constantly. We have self- consciousness; now we must develop God-consciousness, a sense of universal unity. And we must endeavor to manifest this God- consciousness in our world to solve our apparent differences through love and understanding."

Unity teaches evolution, both physical and mental or spiritual. It teaches that mankind evolves toward Godhood and that this collective God-consciousness will be man's solution to all his problems. This teaching elevates mankind to divinity, a position that is far from biblical teaching.

In his book *The Way of the Christ*, Curtis says that "man is human, but he is first of all divine." He adds that "as we recognize and identify with the Christ within, we become one with the universal Self-God."

This is nothing more than Hindu philosophy dressed in Western garb: everything is a part of God and God encompasses all that is, whether it be animate or inanimate. This idea, pantheism, is widely held in the East and is being imported to the United States via every means available to man.

Salvation

H. Emilie Cady in her book, *Lessons in Truth*, says that "man originally lived consciously in the spiritual part of himself. He fell by descending in his consciousness to the external or more material part of himself." In other words, the fall of man was from the spiritual realm to the physical and this fall has caused him to suffer spiritual amnesia. Therefore man's dilemma is to reclaim his place in the spiritual realm through right thinking.

Unity teaches that as man discovers his innate divinity he continues to raise his consciousness until he becomes fully God-realized. Once man has achieved this state of understanding he recognizes that he is in perfect oneness with God and is not in need of redemption but that he is indeed the divine.

The unbiblical position regarding salvation held by Unity is clearly seen in the Unity publication, *The Way to Salvation*. This pamphlet states that "Jesus Christ was not meant to be slain as a substitute for man; that is, to atone vicariously

for him. Each person must achieve at-one-ment with God, by letting the Christ Spirit within him resurrect his soul into Christ perfection.”

Curtis says that “more than ever, we need to become quiet and focus upon the inner. We need to be still and to know that the presence within is God.” When one becomes fully aware of this divine presence salvation is realized because the individual no longer has a sense of lostness.

Reincarnation

Unity teaches that the individual lives a number of lifetimes within one existence. Dr. Donald Curtis of the Unity Church of Dallas writes that “it isn’t so important that we make it in this particular lifetime, as it is to realize that we do make it, because there is only one lifetime and it goes on forever.”

Article 22 of the Unity Statement of Faith states, “we believe that the dissolution of spirit, soul and body, caused by death, is annulled by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father to the end that all may have opportunity to attain immortality through regeneration, as did Jesus.”

Charles Fillmore rejected the standard understanding of reincarnation as described by the Hindu or the Buddhist. He could not accept their respective teachings regarding the Law of Karma or the Transmigration of the soul. For him reincarnation was a much more simple way for God to offer man a second chance at perfection.

This teaching of reincarnation is perhaps the most destructive of all the false teachings of Unity. The belief in reincarnation undercuts the primary tenets of the gospel. One would have to deny the deity of our Lord, His physical resurrection, and His Second Coming to accept the error of

Charles and Myrtle Fillmore.

Reincarnation undercuts Christian doctrine in three ways. First, it assumes that God is impersonal and is therefore unknowable. Second, reincarnation denigrates the Atonement of Christ, and third, it denies the fact that Jesus physically resurrected from the dead. We need to look at each of these more closely.

The Bible does not offer any evidence to support these assumptions. On the contrary, the Bible clearly teaches that God is a personal Being and that He is knowable. Isaiah 43:25 and Jeremiah 31:20 tell us that God remembers; Exodus 3:12 and Matthew 3:17 say that God speaks; Genesis 1:1 and 6:5 along with Exodus 2:24 say that God sees, hears and creates. Elsewhere the Bible tells us that God is a personal Spirit (John 4:24 and Hebrews 1:3). Since God is a personal Being, He has a will (Matthew 6:10, Hebrews 10:7-9 and 1 John 2:17). Because God has an expressed will, He will also judge His creation (Ezekiel 18:30 and 34:20, and also 2 Corinthians 5:10).

Unity attempts to denigrate the Atonement of Christ in order to build a better case for reincarnation; however, the Atonement delivers man from the cyclical concept of rebirth. Reincarnation does not offer us either peace or hope. The Atonement offers us peace because we do not have to rely on our own righteousness, and it offers us hope because of what Jesus did on the cross. Jesus has dealt with our sin on the cross and our response is to simply accept His work on our behalf.

Likewise, Unity cannot accept a physical resurrection for our Lord. Unity holds that the disciples expected Jesus to be reincarnated, not resurrected. The biblical claims that Jesus rose physically, appeared to and was recognized by many, was physically touched by some, and ate fish with others are troublesome and must be explained away or spiritualized into

meaninglessness if Unity is to seem plausible. (See Luke 24:16 and 31.)

Conclusion

The Unity School of Christianity is recognized as a cult because it exhibits several cultic characteristics. One such characteristic is syncretism. Syncretism is the attempt to combine or reconcile differing beliefs, usually by taking the most attractive features from several sources and combining them into a something new. Unity has taken what some would call “the best qualities” of various religious view points and combined them into a new and more acceptable faith.

Another characteristic of cults that is true of Unity is the denial of the biblical doctrine of salvation by faith in Christ’s person and His finished work on the cross. In Unity, salvation comes by recognizing our inherent divinity and our oneness with God.

Unity is, in my opinion, the most deceptive of the cultic groups that use the word Christian in their name. Unity’s distinction is that the follower of its teaching is encouraged to remain in his respective church home whether it be Baptist, Methodist, Presbyterian, or whatever. The followers of Unity considers their denominational affiliation as a mission field where they can subtly disseminate their ideas.

I recall that when I first became a believer and was attending a Methodist church, there was a particular woman in the church who often greeted me with the phrase, “Greetings to your higher self.” It was a peculiar way to greet someone, yet I never asked her what she meant by it. It was several years later when I became a student of the cults that I understood the significance of her greeting. She was a follower of Unity’s teachings, that each of us has the divine residing within us and that the higher self is God.

According to Charles Fillmore, Unity is the blending of various religions and belief systems into one unified system of thought. The Fillmores introduced beliefs into their system that had been commonplace in Eastern religions and occult practices.

The Fillmores introduced a pantheistic view of God to their followers and saw God as being both male and female. God is seen as an energy or force that resides in all things both animate and inanimate. Likewise God is seen as being impersonal and a part of His creation.

Jesus is a principle of "love" that brings oneness to all things. This Christ principle is present within each one of us and ultimately unifies us in a salvation experience.

Unity teaches that man's primary problem is that he has spiritual amnesia and needs to reconnect with his destiny. He needs to regain the realization that he is evolving toward divinity.

Salvation, according to Unity, comes by recognizing one's divine nature. Unity does not recognize the Atonement of Christ but rather seeks what Eastern mystics refer to as at-one-ment or realizing oneness with the divine on a spiritual level.

Since Unity does not recognize the work of Christ on the cross (the Atonement), but rather accepts evolution as a positive ingredient in man's spirituality, it is only logical that they embrace reincarnation as a valid system for spiritual enlightenment. As you can see, then Unity is not based on biblical teaching. To the contrary, it is heavily influenced by Eastern thought and belief. Unity is a classic New Age cult and is not Christian in any aspect of its doctrine or teaching.

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