

INSIDE PEARL STREET

Amid gardens and fountains, clothed in silk and richest robes, facing one another. Thus it shall be: and we will wed them to the *virgins* with large dark eyes ("Smoke" 44:52-54).

"Enter ye in and your wives into Paradise, delighted" (Ornaments of Gold" 43:70).

In addition to these rewards, which are often repeated, Muhammad also promised a mansion (reminiscent of John 14:1-3): "O my people! this present life is only a passing joy, but the life to come is the mansion that abideth" ("The Believer" 40:42). This mansion is mentioned at least six times. The rewards of heaven, then, according to Muhammad, are mansions, gardens, fine clothing, wine that does not inebriate, and marital relations with one's wives. Heaven's rewards are couched solely in physical terms. The Bible uses physical descriptions (not wine and virgins, however) to communicate blessedness, but it also contains spiritual concepts, such as fellowship with God, the angels, and saints of all ages. Heaven, a la The Koran is more of a Paradise for hedonists than for followers of God. And what is the reward for faithful Muslim women? They seem to be neglected (as if they do not matter).

Pantry Item: Chili

GOSPEL MEETING!

The Centerville Road Church of Christ in Garland will host a series of lessons by gospel preachers entitled, "My Favorite Sermon." The lessons begin today and will end on Wednesday. See the bulletin board for directions and times.

Elders & Deacons

There will be an Elders' and Deacons' Meeting today at 5:00 P.M. in the Conference Room.

With  Sympathy

Our sympathy is extended to Dorothy Yarborough upon the passing of her uncle, Mr. Kirkwood.

Bible Study

John and Marlene Trissell will host the Bible Study this Friday, December 7th, at 7:30 P.M. for the High School, College-Age, and Young Adults. See John or Marlene for directions and food items to bring.

Available Material

The December book marks are now available in the foyer. So is the October-December issue of *Matters of THE Faith*. Please pick up a copy of each before leaving today.

WORD SCRAMBLE

STRIPE _ _ _ _ _ _
 ROMUNS _ _ _ _ _
 TRYLUTE _ _ _ _ _
 GANCHED _ _ _ _ _

Haughty people often do this:

[Last week's answers: LABOR, SPOKEN, MELODY, ANCIENT. Tyre was to all nations a MARKETPLACE (Isa. 23).]

Records You Helped Make

Bible Classes	67
Worship, Sunday A.M.	80
Worship, Sunday P.M.	57
Wednesday P.M.	23
Contribution	\$1607.64
Current Average	\$2487.01
Needed	\$2521.00

Worship & Bible Class Schedule

SUNDAY

Classes 9:00 A.M.
 Worship 10:00 A.M.
 Worship 6:00 P.M.

TUESDAY

Ladies' Class 10:00 A.M.

WEDNESDAY

Classes 7:00 P.M.

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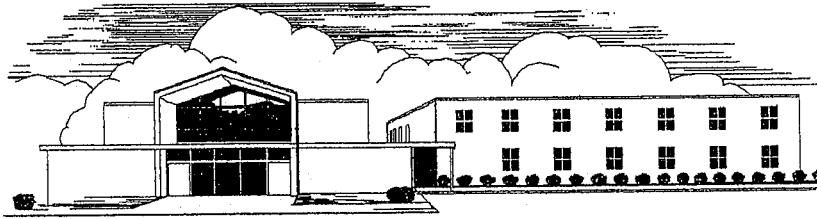
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SPIRITUAL PERSPECTIVES

“...While we look not at the things which are seen...” (2 Cor. 4:18)



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THE KORAN (QUR'AN) (PART 5)

Gary W. Summers

Women

Since September 11th, the news media have fallen all over themselves in their haste to air or publish interviews with Muslims, telling how peaceful they really are (right!). They have also been quick to interview Muslim women who honor the Koran and praise all of the good things that the Muslim religion does for women. So what does their “holy book” teach?

First of all (are you paying attention, feminists?), Muhammad wrote: “Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them” (“Women” 4:38). This notion the “prophet” did not get from God. Equality of men and women is implied at the very beginning, when God said, “Let Us make man in Our image, according to Our likeness...” (Gen. 1:26). The text says: “So God created man in His own image; in the image of God He created him; male and female he created them” (1:27). Where is there any suggestion here of superiority and inferiority?

Some would point to the leadership role being granted to men and forbidden to women as an indication that men possess superiority, but the fact is that there is equality in Christ (Gal. 3:28). God’s determination (and legislation) that men lead (1 Tim. 2:8-15) does not in any way prove that the male sex is superior. God created men to have that responsibility (v. 13). The Bible allows latitude for women to be educated, to have careers, and to pursue any legitimate endeavor.

Muhammad could not see beyond his own culture. He could not envision a society such as we now have with female doctors, college professors, scientists, etc. He was locked in to the idea that the male is always the provider for the female, which shows that he lacked true inspiration. But not only are men superior to women (allegedly) because they provide for them—but intrinsically as well. “...the men are a step above them. God is Mighty, Wise” (“The Cow” 2:228).

Women apparently cannot have more than one husband, but a man can marry “two, three, or four” wives (“Women” 4:3). “And ye will not have it at all in your power to treat your wives alike, even though you fain would do so; but yield not wholly to discrimination, so that ye leave one of them as it were in suspense...” (“Women” 4:128). Jesus taught that “from the beginning it was not so.” He appealed to God’s *original* system of one woman for one man (Matt. 19:3-12), but Muhammad threw everything back to the way it was under the old covenant. Rather than leading people forward with respect to religion, he led them backward.

Prostitutes are to be severely punished. Twice the number of Biblical witnesses are needed, but the punishment is grotesque:

If any of your women be guilty of whoredom, then bring four witnesses against them from among yourselves; and if they bear witness *to the fact*, shut them up within their houses till death release them, or God make some way for them (“Women” 4:19).

Exactly who are these four witnesses going to be—men?

If they testify against a prostitute, then would they not be equally guilty of sexual sin? Then why do they receive merely a punishment while she is put to death? The translator's footnote on this verses reads thus:

Women found guilty of adultery and fornication were punished at the first rise of Islam, by being literally immured. But this was exchanged, in the case of a maiden, for one year's banishment and 100 stripes; and in the case of a married woman, for stoning (413).

One could understand that a temptress might be chastised more severely than her unthinking victim, but men seek out a prostitute intentionally. She has a clientele because a demand for her services exists. We do not suggest that she is guiltless—only that those who created the demand must be counted equally guilty, if not more so. Yet she is executed while men are only chastised. Jesus gave such a woman a second chance (John 8:1-11); Muhammad decreed death for her.

Men of Islam are also allowed to "exchange one wife for another" ("Women" 4:24). The fact is: Muhammad abandoned the lofty teachings of Jesus to return to what God allowed under the Law of Moses. He does not specify a reason for divorce; it appears to be a no-fault situation. And he may remarry her twice, if he wishes.

But if the husband divorce her *a third time*, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her, then shall no blame attach to them if they return to each other, thinking that they can keep within the bounds fixed by God ("The Cow" 4:130).

All of this divorcing certainly does not seem to be conducive to stable homes or a moral society; furthermore, if the woman enters another marriage and is then divorced, even the Law of Moses forbids her return to her first husband (Deut. 24:1-4). Muhammad has not only returned to the polygamy practiced under the old covenant; he has made void a safeguard that God considered essential.

The one consideration for divorced wives was that they could not be thrown out and given no alimony.

O Prophet! when ye divorce women, divorce them at their special times. And reckon those times exactly, and fear God your Lord. Put them not forth from their houses, nor allow them to depart, unless they have committed a proven adultery ("Divorce" 65:1).

Lodge *the divorced* wherever ye lodge, according to your means; and distress them not by putting them to straits. And if they are pregnant, then be at charges for them till they are delivered of their burden; and if they suckle your children, then pay them their hire and consult among yourselves, and act generously ("Divorce" 1:6).

A strange quirk in all of these divorce and remarriage (to the same woman) laws is this one:

And those who *thus* put away their wives, and afterward would recall their words, must free a captive before they can come together *again*.... And he who findeth not a *captive to set free*, shall fast two months in succession before the two come together. And he who shall not be able *to do so*, shall feed sixty poor men ("She Who Pleaded" 58:4-5).

Concerning widows, kind provisions are made: "And such of you as shall die and leave wives, shall bequeath their wives a year's maintenance without causing them to quit their homes ("The Cow" 2:241). Such a law is very generous. Of course, the New Testament already has in place provisions for widows. Her family is to take care of her, or she may remarry, or the church may enroll her permanently (1 Timothy 5).

Echoing Leviticus 18, The Koran contains several marital restrictions.

And marry not women whom your fathers have married: for this is a shame, and hateful, and an evil way:—though what is past may be allowed. Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts, both on the father and mother's side, and your foster-mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters who are in your wards...and the wives of your sons who proceed out of your loins; and ye may not have two sisters.... *Forbidden to you* also are married women, except those who are in your hands as slaves: This is the law of God for you ("Women" 4:25-27).

What? Do we understand correctly that married women are off limits—UNLESS you own them as slaves? A man may be punished for hiring a prostitute, but she is put to death. A man may have four wives, but women get only one husband. (By the way, Muhammad had nine, but it was all right if a man could provide for all of them.) And now we read that taking another man's wife is wrong unless she is a slave. Despite the economic provisions for wives, women are otherwise treated poorly.

Although no restrictions are given to men regarding attire, believing women are to "refrain their eyes," "display not their ornaments" (except those that are external), nor "strike their feet together, so as to discover their hidden ornaments" and they must "throw their veils over their bosoms" ("Light" 24: 31). Admittedly, Britney Spears and Jennifer Lopez have gone too far, but these seem a bit extreme. They are allowed to wear jewelry, so long as no one sees it or hears it. They must also cover themselves from head to toe. Even women who cannot have children and have no prospects of marriage should not lay aside their outer garments, but if they do, they must not show their ornaments ("Light" 24:59).

False Doctrines

There remains one final teaching about women in The Koran that screams to be called to attention. Perhaps those who are so quick to defend this religion would like to comment on these words, which appear in the same verse (Sura 4:38) that recorded: "Men are superior to women...":

Virtuous women are obedient, careful, during *the husband's* absence because God hath of them been careful. But chide those for whose refractoriness ye have cause to fear; remove them into beds apart, and scourge them: but if they are obedient to you, then seek not an occasion against them: verily, God is High, Great!

Because this is such an important passage, we checked it against another edition of The Koran. This one was published by Alfred A. Knopf, Inc. and, like the one we have been using, is part of Everyman's Library. This one was translated by Marmaduke Pickthall who converted to Islam. The first page of this book (no page number) states that he "with the help of Muslim theologians and linguists, produced this clear and lovingly precise English interpretation of the Holy Koran." In his edition (we do not know why), the verse in question is given as Surah 4:34:

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High exalted, Great.

Both translations use the word *scourge*. So if the women get out of line, slap them around a little, says Muhammad. In fact, they need not actually have done anything. The man can just "fear" that they will. What is this—preventive maintenance? This use of physical force is not the way the Scriptures teach that submission is to be brought about. Women have a command from God to submit to their husbands, but men are to love their wives, not beat them (Eph. 5:22-25).

Unfortunately, fear and threats are a way of life for Islam. Women submit in many Muslim nations—not because they possess a desire to obey this command—but out of fear of reprisal if they do not. Fear also reigns over men who do not agree with Muhammad or The Koran: Their enemies may experience their wrath at any time; certainly they will be threatened with Hell-fire (as seen previously). This religion does not grant much free will; mostly it perpetuates itself through coercion, not to mention terrorism. Christianity appeals to people's hearts. The New Testament preaches a message of salvation, redemption, and love. Those who reject the message will be lost, but they will not be hurried on their way to Hell by religious fanatics.

We began this series by looking at some of the good doctrines of Islam; we shall close by mentioning a few of its false teachings. According to The Koran, the devil (called Eblis) sinned by NOT worshipping Adam:

And when We said to the angels, "Fall down and worship Adam," they worshipped all, save Eblis, who refused: and We said, "O Adam! this truly is a foe to thee and to thy wife. Let him not therefore drive you out of the garden, and ye become wretched" ("Ta. Ha" 20:115).

The Bible never teaches that angels were commanded to worship Adam; they did, however, worship Jesus when He came into the world because He is Deity (Heb. 1:6). Muhammad also incorrectly depicts Adam and Eve's sin as eating of the tree of life.

But Satan whispered to him: said he, "O Adam! shall I shew thee the tree of Eternity, and the Kingdom that faileth not?" ("Ta. Ha." 20:118).

If Muhammad had truly been inspired of God, he would not have made such an error. Besides stating details of the Creation inaccurately, he also added others:

And He made them seven heavens in two days, and in each heaven made known its office: And we furnished the lower heaven with lights and guardian angels ("The Made Plain" 41:11).

These seven heavens are also mentioned in "Divorce" (45:12) and "The Cow" (2:27). The footnote on this latter verse reveals that he got this idea from the Jewish "Talmud, or traditions based upon it" (340).

The Koran appears to agree with "free will" when it exhorts men: "throw not yourselves with your own hands into ruin; and do good, for God loveth those who do good" ("The Cow" 2:191), but generally it teaches Fatalism.

And we will turn their hearts and their eyes away from the truth, because they did not believe therein at first, and we will leave them in their transgressions, wandering in perplexity. And though we had sent down angels to them, and the dead had spoken to them...they had not believed, unless God had willed it! but most of them do not know it ("Cattle" 6:110-11).

The first part of this verse sounds like 2 Thessalonians 2:10-12, but God is not merely letting them believe a lie because such is their desire; He also must WILL that they believe, also, which is a doctrine of Augustine and later Calvin.

As to the infidels, alike it is to them whether thou warn them or warn them not—they will not believe" ("The Cow" 2:5).

INSIDE PEARL STREET

Contrast this idea with Ezekiel 33:10-12.

No one can die except by God's permission, according to the Book that fixeth the term of life ("The Family of Imran" 3:139).

God is pulling all the strings. One's years He has already appointed, which gives rise to the maxim: "When it's your time to go, there's nothing you can do about it." The conclusion of this philosophy is: "Whatever happens is God's will." Really? Was it God's will that Cain kill Abel? Was it God's will that Manasseh be an evil king? Was it God's will that six million Jews be destroyed by Adolph Hitler? Was it God's will that Roe v. Wade become law, thus resulting in the deaths of 40,000,000 innocent children? Is it God's will that the Taliban be defeated in Afghanistan?

Fatalism robs us of personal responsibility and removes all our incentive for being righteous and evangelistic. "Why should I bother to teach someone? If God wants him saved, He will take care of it." Why bother to pray? If the end of his life is already determined, what good will prayer do (consider Hezekiah in Isaiah 38:1-9)?

The Koran contains false doctrines, an almost Catholic reverence for Mary, and a denunciation of the Deity of Christ. It is couched almost exclusively in the culture of Muhammad's time and contains little wisdom, in comparison to the Bible. One is either a Muslim or an infidel, and the latter gets no respect whatsoever. Islam is a Fatalistic religion neither people-friendly nor women-kind. Even heaven is a man-oriented place. The Koran emphasizes fear and revenge and is not at all like the glorious Gospel of Jesus Christ, which concerns itself with love for all mankind, as well as their salvation.

Pantry Item: Crackers

Note of Concern

Charlotte Morse, Randy Morse's mother, will be having surgery December, 10th. Please keep her in your prayers.

Winter Party

Joe and Verda Chism will host a holiday party for all ages this Friday at 7:00 PM. The white elephant gift should not exceed five dollars.

Bible Studies

We have concluded our final college student/young adult Bible study for this year. They will resume in January. See Wayne French if you would like to host one in 2002.

WORD SCRAMBLE

SPARGE _ _ □ □ _ _ _ _
 DURINE _ _ □ _ _ □ _ _ □
 SHENKA _ _ _ _ □ _ _ _
 SLEDER _ _ _ □ _ □ _ _

It was promised that the earth would reel to and fro like one of these:

[Last week's answers: PRIEST, MOURNS, UTTERLY, CHANGED. Haughty people often LANGUISH (Isa. 24:1-6).]

Records You Helped Make

Bible Classes	76
Worship, Sunday A.M.	96
Worship, Sunday P.M.	66
Tuesday Ladies' Bible Class	11
Wednesday P.M.	66
Contribution	\$2586.10
Current Average	\$2489.07
Needed	\$2521.00

Worship & Bible Class Schedule

SUNDAY

Classes 9:00 A.M.
 Worship 10:00 A.M.
 Worship 6:00 P.M.

TUESDAY

Ladies' Class 10:00 A.M.

WEDNESDAY

Classes 7:00 P.M.

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LESSON 10

THE TRUTH ABOUT ISLAM

By Mel Futrell

(This material is used by permission of Mel Futrell)

Interest in the World Religion Islam and its main source of “authority” the Quran has risen to new heights since the tragedies of September 11. Bookstores in America were sold out of copies of the Quran as people finally decided to peek inside its covers. This kind of investigation of other religions is not bad. Yet, many in the radio, television, and print media have grossly distorted the facts concerning Islam’s name, claim, and purpose. What we propose to do here is just briefly explore Islam’s history, god, and “holy” book in an effort to be better and correctly informed about the some 1 billion souls who claim to be adherents of Islam.

A HISTORICAL OVERVIEW

It is virtually impossible to write or talk about Islam apart from at least an initial discussion of its founder Muhammad. Islamic author James A. Beverley has correctly observed:

“There are some religions that can be understood without reference to the founder. This is not true of Islam. Muhammad is absolutely pivotal in its origin, makeup, and ongoing life through the centuries. The Christian response to Islam hinges on a proper assessment of this powerful figure.”¹

Muhammad was born in Mecca in A.D. 570 to Amina. His father Abdullah had died on a trip to Yathrib shortly before Muhammad’s birth. His name meaning “The Praised One” was given him by his paternal grandfather Abdul-Muttalib.

Although he wasn’t without a mother, Muhammad, as per the Arab custom of the day, was given over right after birth to a nurse from a Bedouin tribe named Halima. From time to time he was returned for brief periods but it wasn’t until he was five that he was permanently restored to his mother. Amina in turn died about a year later and Muhammad spent the next eighteen years or so in the care of his grandfather (who died in 578) and paternal uncle.

In the year A.D. 595, Muhammad married for the first time to Khadija, a rich widow, who had been twice married before. They had six children, two boys and four girls – however, the boys died as infants. Muhammad and Khadija remained married until her death in A.D. 619. Two months after the death of his wife, Muhammad married Sauda who was herself a widow. By the end of his life Muhammad had been married to fifteen different women.

About the year A.D. 610 Muhammad began claiming to have received communications and revelations from the angel Gabriel. The truth told, it was “during this period, he probably composed some of the chapters of the Quran...”² It should be noted that there are four conflicting accounts found in the Quran as to Muhammad’s initial calling in A.D. 610. The one

just mentioned as coming from the angel Gabriel is found in Sura 2:97 and is believed to be the one most Muslims and non-Muslims are familiar with. That passage reads as follows:

“Say: Whoever is an enemy of Gabriel, who by leave of God has brought this Quran down upon your heart, confirming what was earlier, as guidance and good tiding for those who believe...”³

About three years after these so-called “revelations” in A.D. 613, Muhammad began teaching his brand of monotheism to Arabs in and around the city of Mecca. Muhammad called his religion Islam, an Arabic word, which by then had the meaning of submission or surrender. And his followers were called Muslims denoting one who submits or surrenders. Islam does not mean “peace” as news agencies continue to erroneously report. The result of his preaching Islam was intense opposition – an explanation for this opposition is not difficult to figure out. It is necessary to remember that Muhammad was born into the pagan, polytheistic culture of Arabia where one of the gods they worshipped was the moon god Allah.

Although Muhammad was certainly not preaching the one God of the Bible (Deut. 6:4; Eph. 4:6), he was proclaiming a monotheistic message that was not appreciated in that area of the world. Because of the ridicule and abuse he was being subjected to, even by members of his own family, Muhammad decided to backpedal a bit on what he had been preaching about one god. Apparently, he had now been instructed from above that it was alright to worship the three daughters of Allah. One source makes this interesting remark:

“In the same year Muhammad received an alleged revelation from God that stated that it was okay to worship three idols. Later, Muhammad claimed that this revelation was actually from Satan. The relevant verses were taken out of the Quran and have been called ‘the Satanic verses’ ever since. This is the basis for the title of Salman Rushdie’s infamous novel.”⁴

Due to continued opposition from the tribe, Muhammad and his small band of followers left Mecca in A.D. 622 to settle in Yathrib (later called Medina). “The date of this migration, known as the *hijrah* (hegira), marks for Muslims the beginning of the Islamic era.”⁵ Over the next eight years through preaching Islam, political alliances, and bloody war, Muhammad was able to conquer his Meccan enemies and either convert or control most all of the Arab tribes on the Arabian peninsula. Two years later (A.D. 632) Muhammad made a final pilgrimage to Mecca. Having returned to Medina he took sick and died on June 8, 632.

To become a Muslim, even to this day, one need only repeat the confession, “There is no god but Allah, and Muhammad is the messenger of Allah.” And following this one must accept the five main articles of the Islamic faith:

1. Belief in Allah as the one true God.
2. Belief in angels as the instruments of God’s will.
3. Belief in the four inspired books.
4. Belief in the twenty-eight prophets of Allah.
5. Belief in a final day of judgment.⁶

THE ISLAMIC RELIGION

Although Muslims would no doubt disagree, much, if not most, of Islam is of a borrowed nature. By that we mean that Muhammad formulated it from pieces taken from Arabian culture; also from pagan, Jewish, and “Christian” religious sources. Guy N. Woods correctly wrote of Muhammad:

“Business trips took him to Syria where he became acquainted with, and accepted some of the tenets of Judaism and corrupt Christianity...During this period he was formulating and assembling the views which would eventually become the settled beliefs of his followers, most of which he ‘borrowed’ from the prevailing religions...”⁷

This idea of Muhammad being familiar with other religions and borrowing from them is likewise demonstrated by the author Charles Van Doren:

“Mecca possessed a large Jewish community during Muhammad’s lifetime; he was certainly influenced by it and learned much from Jewish historians...He was also conversant with Christian lore. He accepted Abraham as the first patriarch and believed that Christ had been the greatest of the prophets before himself. But he did not accept Jesus’ claim to be the son of God.”⁸

Muhammad was born and raised in a pagan, polytheistic society and culture. Thus, it should come as no surprise to anyone that many elements of such would be present in his personalized religion. In fact, the dominant religion at the time of Muhammad was Sabeanism. Dr. Shorosh comments on its influence over Muhammad like this:

“...They offered sacrifices and prayed seven times a day. Muhammad apparently borrowed their idea but reduced the number of prayer times to five a day. The Sabeans fasted thirty days a year, breaking the fast at sunset – two more practices Muhammad ‘Islamized’ during Ramadan...”⁹

Muslims will continue to claim that the religion of Islam, and the Quran itself, was handed down from God (Allah) through Gabriel to Muhammad and he alone – but as we have just shown, the facts will not bear them out.

In the final analysis, Muhammad’s “revelations” were nothing more than the products of his own imagination drawn from the early 7th century culture in which he lived, his contact with elements of Judaism and a corrupted form of Christianity.

THE ISLAMIC DUTIES

There are five duties, traditionally known as the Five Pillars, that are expected of every Muslim. These are not to be confused with the five main articles of the Islamic faith (*Iman*).

1. The Creed or *Shahadah*: This says, “There is no god but Allah, and Muhammad is the messenger of Allah.”
2. Daily Prayers or *Salat*: Muslims are directed to pray toward Mecca five times per day.
3. Almsgiving or *Zakat*: Muslims are expected to give about one-fortieth of their personal income to the poor.
4. The Ramadan Fast or *Sawm*: The faithful Muslim will abstain from food, drink, and sexual pleasures during the daylight hours of the 9th month of the Islamic calendar.
5. The Pilgrimage or *Hajj*: Each Muslim is expected to make a pilgrimage to Mecca at least once in his or her lifetime.

THE ISLAMIC GOD

Contrary to popular belief, Allah is not just another name for the one true God of the Bible. In fact, the name Allah was not even invented by Muhammad. Allah was the name of the moon-god of pre-Islamic Arabian peoples. Carlson and Decker stated:

“Muslims claim that Allah is the same God as Christians worship, just under another name. Yet if you look at the history of it, it is very different. The term ‘Allah’ is a purely Arabic term used in reference to an Arabian deity. In fact, Allah was known to pre-Islamic Arabs. He was one of the many deities that already existed in Mecca. The tribe into which Muhammad was born was particularly devoted to Allah, which was the moon god.”¹⁰

The real and true God of the Bible and the false god of the Quran are as different as night and day. And therein lies the chief difference between New Testament Christianity and Islam – their concept of God.

THE ISLAMIC “HOLY” BOOK

Every religion has its holy book. From the Mormons to the Muslims they all claim that some book or books represent the essence of their beliefs. For Muslims it is the Quran, which means the reading. The Quran is about four-fifths the length of our New Testament and is divided into 114 “surahs” or chapters. However, the Quran is not arranged either chronologically or topically – but from the biggest Surah to the smallest. It was first translated into English in 1657. For the Muslim the Quran is the perfect word of God. What Christians and Muslims believe about the Quran is not the same. Phil Roberts spells it out:

“It is claimed the Quran was dictated in Arabic by the angel Gabriel to Muhammad and were God’s precise words. As such, it had preexisted from eternity in heaven with God as the ‘Mother of the Book’ and was in that form uncreated and co-eternal with God. Islam teaches that it contains the total and perfect revelation and will of God.”¹¹

Christians, on the other hand, do not view the Quran as either breathed-out by God or co-eternal with God. For that matter such a view about the Quran would be viewed as blasphemous by any true believer in the Bible. In actuality, the Quran is totally the product of human hands.

Muhammad never received any revelations from God although he and/or some of his followers did apparently begin recording, with no regard for order, some of his “religious” statements prior to his death. But for the most part the Quran is a disjointed compilation of supposed utterances from Muhammad, that he claimed were from Allah – and these were put together after his death. Anis Shorrosh, a Palestinian Arab who grew up among Muslims, writes:

“The delivery and writing of the Quran was extended over a twenty-three year period. Passages were taken down from Muhammad’s lips from time to time by some writers, or they were first committed to memory, then at some subsequent period recorded... Many passages were preserved only in the memory of his followers and were never committed to writing during his lifetime... The first complete manuscript was compiled twenty years after Muhammad’s death...”¹²

THE QURAN AND CHRIST

Unknown to most people is the fact that Islam greatly distorts the Biblical testimony concerning Jesus. This is done essentially in three ways. First, by denying that Jesus died on the cross. Second, by rejecting the scriptural truth that Jesus is the Christ, the Son of God. Third, as one might expect, following from the above they likewise deny the Biblical concept of the Godhead. You see, most of the focus of the Quran is on Muhammad rather than Jesus. One author said:

“It is very problematic to give the Quran any divine status when its message is fundamentally directed toward Muhammad, not Jesus, and to Mecca not Calvary.”¹³

As documentation of the distortions of the Quran makes about Jesus we offer the following quotations from the Quran itself:

“As for their claim that they killed the Messiah Jesus, son of Mary, the messenger of God, the truth is they did not kill him nor did they crucify him. They were under the illusion that they had... They have no real knowledge but follow only surmise. Assuredly, they did not kill him.” [Surah 4:157]¹⁴

“[T]he Christians affirm that the Christ is the son of God. Such is the talk of their mouths: it is the kind of thing that unbelievers have alleged in earlier times. May they perish at God’s hand: perverse are all their thoughts! They take... the Christ, son of Mary also, displacing the worship of God. This – when they were commanded to worship one God only...” [Surah 9:30]¹⁵

“People of the Book, do not go to unwarranted lengths in your religion and get involved in false utterances relating to God... and do not talk of three gods.”
“Surely they are unbelievers who allege that God is the third of three! There is no god but One.” [Surah 4:171 and Surah 5:73]¹⁶

These three examples alone are sufficient to set forth the heretical beliefs that the Quran teaches about not only Jesus, but the Godhead itself. It is clear from these Surahs that Muslims believe:

- ⊙ Jesus was not crucified – and thus did not die for our sins.
- ⊙ Jesus was/is not the Son of God.
- ⊙ Jesus is not God.
- ⊙ There is no Godhead.

THE QURAN AND WOMEN

New Testament Christians would be the first to acknowledge that, according to Scripture, although men and women function differently in the home and the church – yet, they are equal in their essence and worth before God (Gal. 3:26-29). However, this is not the case under Islam. “The oppressive nature of Islam is seen most clearly in its denial of basic civil rights to women”¹⁷ The Quran states in Surah 4:34:

“[A]s for those women whose refractoriness you suspect, first admonish them, then have them go to separate beds, and beat them...”¹⁸

Muslim scholar Ali Dashti in a recent book put it like this in regard to Surah 4 which has much to say about women:

“In Islamic law, male heirs get more than female heirs, and men’s evidence is more reliable than women’s; to be exact, a man’s inheritance share is twice a woman’s share, and his evidence carries twice the weight of hers in court... The right to divorce belongs to the husband but not to wives.”¹⁹

According to Surah 4:3 of the Quran, men may have as many as four wives, but the same does not apply to women. I remind you that Muhammad himself had at least fifteen wives.

THE QURAN AND VIOLENCE

It is certainly not our belief that all or even most Muslims are terrorists. At the same time however, the Quran, the book they claim to follow, condones and commands violence toward non-Muslims. The media in all of its forms, continues to perpetuate the myth that Islam is a religion of peace and the Quran is a book of peace. The only way that this can be true is if everyone involved is a Muslim. As long as there are Muslims who strictly follow the Quran then there will be violence toward non-Muslims. Proof of this can be found in many of the Quran’s Surahs such as Surah 9:5 and 5:33:

“And when the months wherein ye are not allowed to attack them shall be past, kill the idolaters wheresoever ye shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place.”²⁰

“The retribution to requite those who war against God and His messenger and who persist in their corrupt ways in the land is that they be put to the sword or be crucified, or be mutilated by severing hands and feet on alternate sides, or be

expelled from the land – utter humiliation for them in this present world and a dreadful doom in the hereafter.”²¹

CONCLUSION

Elite media liberals and others can continue to espouse the lie that Islam is peaceful but it will not change the fact that their “holy” book demands that non-Muslims be hunted down, tortured, and/or killed. The ring leader of radical Islam at this time is without a doubt Osama bin Laden, who in a recent interview with the Pakistani newspaper *Dawn* said:

“The Muslims have the right to attack America in reprisal... We are carrying on the mission of our Prophet, Muhammed...”²²

This has been written to make New Testament Christians aware of the world-religion Islam and to some extent the threat it poses. Like most “religious” people, many Muslims are not really informed about the Quran and what it teaches – therefore our opportunity to share with them the Gospel of Jesus Christ may be better than ever.

DISCUSSION AND THOUGHT QUESTIONS – Questions prepared by James Meadows

1. What is the fastest growing religion in the world?

How many souls claim to be adherents of Islam?

2. Who is the founder of Islam? _____

Where was he born? _____

What does his name mean?

3. Who raised Muhammad during the first 24 years of his life (the different ones)?

4. When did he first marry? _____

To whom? _____

Who did he marry the second time? _____

About how many women did he marry during his lifetime?

5. What year did Muhammad claim to receive revelations from the angel Gabriel?

How many conflicting accounts are found in the Quran about his initial calling?

Which one is believed by most Muslims?

6. What did Muhammad call his religion?

What does Islam mean?

His followers were called Muslims, which means what?

7. Where did Muhammad get the name Allah?

Even though Muhammad taught a monotheistic religion (one god), was he teaching the God of the Bible?

8. How was Muhammad's teaching first received?

What new revelation did he claim to receive about this time?

9. What marks for Muslims the beginning of the Islamic era?

Through what three means was Muhammad able to conquer his enemies?

a. _____

b. _____

c. _____

10. What year did he die? _____

11. What is the only thing one has to do to become a Muslim?

12. What are the five main articles of the Islamic faith?

a. _____

b. _____

c. _____

d. _____

e. _____

13. Muhammad formulated his religion from what four sources? What are they?

a. _____

b. _____

c. _____

d. _____

14. What did Guy N. Woods write about Muhammad?

15. What did Charles Van Doren write about him?

16. What was the dominant religion at the time of Muhammad?

Name three things that were a part of the Sabeanism?

a. _____

b. _____

c. _____

What did Muhammad obviously borrow from this religion?

17. What do Muslims continue to claim (despite evidence to the contrary) about the religion of Islam and the Quran?

18. Evidence clearly shows that Muhammad's "revelations" were nothing more than what?

19. What are the duties (not to be confused with the five main articles of faith), known as the Five Pillars, that are expected of every Muslim?

a. _____

- b. _____
- c. _____
- d. _____
- e. _____

20. Where did Muhammad get the name Allah?

Allah was known to what whom, even before Muhammad?

21. What god did the tribe, into which Muhammad was born, worship?

What god was Allah?

22. What is the chief difference between New Testament Christianity and Islam?

23. What is the “Holy” book of the Muslims?

How many “surahs” or chapters?

24. What do Muslims believe the Quran is?

25. What is the basic difference in what Christians believe about the Quran and what Muslims believe about it?

26. For the most part, the Quran is nothing more than what?

When was it put together (before or after Muhammad’s death)?

27. How many years was the Quran in writing?

How many years after Muhammad’s death was it completed?

28. In what three ways does the Quran distort the Biblical testimony about Jesus?

a. _____

b. _____

c. _____

What verses from the Quran document these statements?

a. _____

b. _____

c. _____

d. _____

29. What do Christians believe the Bible teaches about women?

What well illustrates the oppressive nature of Islam regarding women?

30. What does the Quran state in Surah 4:34?

What does Muslim scholar Ali Dashti say this means?

How many wives does Surah 4:3 allow?

How many did Muhammad have?

31. Does the Quran condone and command violence toward non-Muslims?

What does the news media continue to perpetuate?

Islam is a religion of peace and the Quran is a book of peace if everyone involved is what?

32. Surah 9:5 and 5:33 plainly teach what?

33. What does the Muslim holy book demand?

What do Muslims believe they have the right to do toward America or any other nation?

34. About what are many Muslims not fully informed?

What opportunity does this present Christians?

ENDNOTES

¹ Beverly, James, *Christ and Islam*, College Press, 1997, p. 33.

² Shorrosh, Anis, *Islam Revealed*, 1988, p. 52.

³ Cragg, Kenneth, *Readings in the Quran*, 1990. p. 274.

⁴ Beverly, p. 37.

⁵ Rohmann, Chris, *A World of Ideas*, 1999, p. 269.

⁶ Shorrosh, p. 28

⁷ Woods, Guy, N., *Biblical Backgrounds of the Troubled Middle East*, Gospel Advocate, 1991, p. 56.

⁸ Van Doren, Charles, *A History of Knowledge*, Ballantine Books, 1991. p. 20.

⁹ Shorrosh, p. 159.

¹⁰ Ron Carlson and Ed Decker, *Fast Facts on False Teaching*, Harvest House, 1994, p. 106. See also Robert Morey's *Islamic Invasion*, 1992, chapters 3-5.

¹¹ Roberts, Phil, *Interfaith Witness Belief Bulletin: Islam*, 1996, Southern Baptist Convention, Alpharetta, GA.

¹² Shorrosh, p. 24.

¹³ Beverly, p. 53.

¹⁴ Cragg, p. 170.

¹⁵ Cragg, pp. 245-246.

¹⁶ Cragg, pp. 169 & 270. Contrary to the teachings of the Quran, Christians do not believe in three gods (tri-theism). The Bible promotes one God with God being the name of the Divine nature and three Beings partaking of the Divine nature.

¹⁷ Morey, Robert, *The Islamic Invasion*, 1992, p. 28.

¹⁸ Cragg, p. 317.

¹⁹ As quoted in Morey, p. 29.

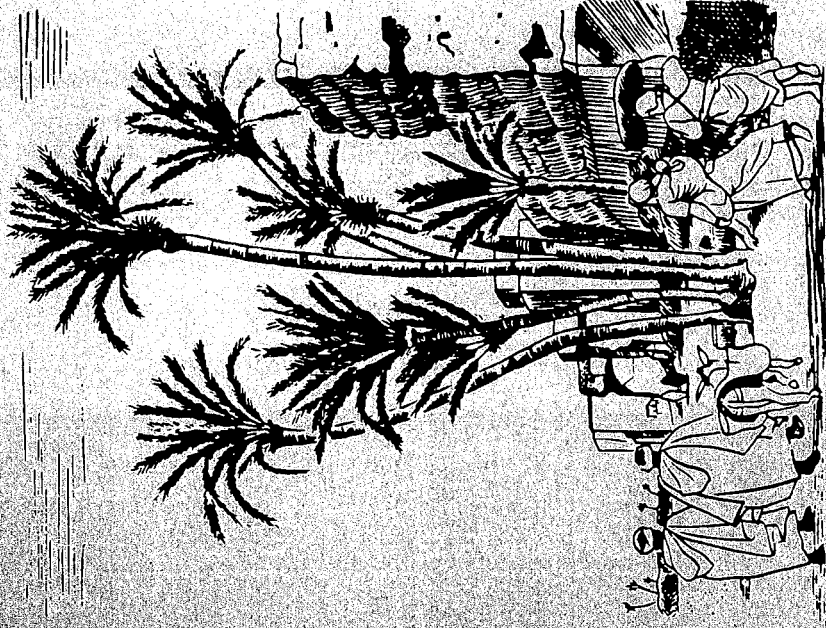
²⁰ *The Koran of Mohammed*, translated by George Sale, p. 102.

²¹ Cragg, p. 260.

²² "National Review," December 3, 2001. p. 6.

ISLAM

*A simple study of the fastest growing
religion in the world*



L. E. Cranford

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Jiddah	
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Important Places cont.

Mecca
Medina

Important cities in the Middle East

Ammon, Jordan
Baghdad, Iraq
Beirut, Lebanon
Cairo, Egypt
Damascus, Syria
Dubai, United Arab Emirates
Jerusalem, Israel
Kabul, Afghanistan
Kuwait City, Kuwait
Nicosia, Cyprus
Riyadh, Saudi Arabia
Tehran, Iran
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ABOUT THE AUTHOR

L. E. Cranford was born August 25, 1920 near Dyersburg, Tennessee. On June 29, 1941, he was married to Miss Marjorie Lucille Lipps of Paris, Tennessee. To this union were born three sons: Dr. Scott Fitzhugh Cranford, Lee Evans Cranford, an attorney, and Dr. Norvel Barry Cranford.

Cranford served in the Army Air Force for two years during World War II. He also had experience as an architectural draftsman, helping to build Camp Tyson, near Paris, Tennessee. After the war he built several houses and worked for the Bell Telephone Company.

In September of 1946 he entered Freed-Hardeman College, Henderson, Tennessee, and was graduated in 1948 with a major in Bible, and a minor in Social Studies. In 1950, he received the B.A. degree from David Lipscomb College, Nashville, Tennessee with a major in history and minors in English and Social Studies. He also obtained a Secondary School Teaching Certificate. In 1957 he was graduated from George Peabody College for Teachers, Nashville, Tennessee with the M.A. degree in Administrative Education, and did postgraduate work at Peabody in clinical psychology.

During these years in Nashville, Tennessee, Cranford worked with B.C. Goodpasture and Batsell Barrett Baxter, under the eldership of the Hillsboro Church of Christ, as the associate minister.

In 1953, with the blessings of the Hillsboro elders, he was the leader of a group who saw the need for a work in the university area and the University Church of Christ was established. In connection with the University Church work, the Christian Student Center was organized and the work flourished among the colleges and hospitals.

In 1957, R.J. Smith of Dallas, Texas came to Nashville in search of someone to go abroad with him and Nyal Royce and Carl Spain. L. E. Cranford accompanied these three men to Germany.

Poland and Russia, visiting Moscow, Rostov, Kiev, Stalingrad and Leningrad. During this trip the Church of Christ was started in Poland. Government officials were visited and Bibles in the Russian language were distributed. In 1959 and 1962 Cranford made other trips to Russia, making contacts and distributing religious literature.

Since 1946 upon entering Freed-Hardeman College, Cranford's vocation has been making known the gospel of Christ. His avocation has been as a broker/dealer, financing buildings for Churches of Christ throughout the USA. Beginning in 1971, a strong interest in getting the gospel to Egypt has been his main goal. During that year, Cranford and his wife Marjorie traveled to Egypt for the first time. Since that time numerous trips have been made to countries throughout the Middle East.

The Cranford's continued their interest in the Middle East and by 1978 they were influential in arranging support for an Egyptian preacher, converted by Bob Douglas in 1964. Bibles in the Arabic language were supplied, along with religious literature, tracts, and Bible correspondence courses. In addition, office equipment for reproducing these materials were supplied. Several gospel meetings were arranged, although it was (is) against the law to evangelize Muslims. Churches of Christ are not officially recognized in Egypt.

These activities continue to date and a number of people have been baptized into Christ. A burden for the people of Egypt occupies a special place in the hearts of L. E. and Marjorie as they continue to work and pray for the untold millions who are yet untold.

AN INTRODUCTION TO ISLAM

The Islamic Creed: The shahadah (testimony) "La illaha ila Allah, wa Muhammadun rasul Allah."

لا اله الا الله
محمد رسول الله

"There is no god but God (Allah), and Muhammad is the Messenger of God."

ISLAM

Islam is an Arabic word which means submission or surrender to Allah, the one true God. Muslims believe in angels and their leader, Muhammad, claimed that God spoke to him through the archangel Gabriel.

Islam accepts as scripture: The Torah of Moses; the Psalms of David; the Gospel of Jesus; and the Koran, which they claim to be the final and complete revelation of God.

It should be pointed out that although the Muslims talk about the Torah, the Psalms and the Gospels, they do not mean the Old and New Testaments of the Christian Bible. They believe the originals were lost and what we have are corrupted writings of God's Word.

Muslims believe in Adam, Noah, Abraham, Moses, Isaac, Jacob, Ishmael, Joseph, David, Solomon, Elijah, Elisha, and Jonah. They also believe in Zechariah, John the Baptist and Jesus. The virgin birth of Jesus is accepted but not the pre-earthly existence of Jesus. The doctrine also denies the crucifixion and the resurrection of Jesus. The Koran does include some of the moral teachings of Jesus, but denies His Lordship.

There are more than 900 million Muslims. They live in 90 countries of the world. It is estimated about one-half of all Muslims are under the age of twenty. Every sixth person in the world is a Muslim.

The Muslim population in North America has reached five million and is growing. There are more than 600 mosques in America. Children born into a Muslim family are automatically counted as Muslims. Muslim families are encouraged to have many children.

There is a great concentration of Muslims in the Detroit, Michigan area and in Toledo, Ohio.

Muslim student associations are being established on our

university campuses with an aim of touching every college campus in the country. Large training centers have been established outside of Atlanta, Georgia and Indianapolis, Indiana. Muslims are invading the financial world, accumulating real estate, and engaging in small business ventures. It is estimated that sixty percent of the conversions to Islam in North America come from black Americans.

The process of becoming a Muslim involves several steps. They are:

1. The candidate is taken to the Imam for an interview.
2. The candidate must be circumcised.
3. The convert must state his belief in the one God and Muhammad as His prophet.
4. The convert must agree to abide by the regulations such as the daily prayer schedule and the Friday meetings at a mosque.

Muslims chose Friday as their day of worship. The Jews had taken Saturday as their day; the Christians had taken Sunday as their day of worship. So, the Muslims selected Friday.

MUHAMMAD

Muhammad was born in Mecca in the year 570 A.D. and died in 632 A.D. His father's name was Abdullah and his mother's name was Amina. His father died before Muhammad was born and his mother died a few years later. Abd Al-Muttalib was his grandfather. Abu Talib was his uncle.

Muhammad became an orphan early in life and was raised by his grandfather and uncle who were members of the strong Qureysh tribe. As a camel driver, he accompanied caravans throughout the cities around Mecca. At the age of 25, he married a rich widow, Khadija. This union helped him become a successful merchant.

At this time Judaism and Christianity flourished in some parts of Arabia. Muhammad was familiar with these faiths and contrasted them with the idolatry of the Arabs. He was convinced that there was but one true God and not a multitude of gods made of wood, stone and graven images.

Muhammad saw a need for a new purer religion than that which was prevalent in his day as he viewed the hundreds of idols among the Arabs and the corruption of the Hebrew Bible. Christianity had become complex and complicated and was no longer a united force. By the 7th century Christians were divided over doctrinal and moral issues and appeared heretical to Muhammad.

At the age of 40, he announced that God through the angel Gabriel, had spoken to him. Muhammad declared himself to be the latest prophet of God. However, he did recognize Adam, Noah, Abraham, Ishmael, Moses, and Jesus, and others in the Bible as earlier prophets. The messages he claimed to have received from God through the angel Gabriel were written down and became the holy scripture of Islam which is referred to as the Koran.

Neither the Koran nor Muhammad ever claimed that Muhammad was of divine nature. The closest claim to deity for Muhammad is a story of an event in Muhammad's childhood. Two angels were

said to have appeared to the boy. They opened his chest, took out his heart and purified it. Then they replaced the heart in his body.

It is reported that Khadija was Muhammad's first convert and she encouraged him to preach the new faith. The people of Mecca were hostile to Muhammad and his band of followers because much of their prosperity depended upon the pilgrims who visited the shrines of their idols. This persecution caused him to flee to the neighboring city of Medina.

Muhammad's flight or "Hegira" (622 AD) was the turning point in his life. This is the date from which the Moslem world reckons time, as Christians do from the birth of Christ.

Muhammad organized his followers into a strongly disciplined military force. He became the city's ruler and its defender against attacks by the Meccans and other enemies. They went to battle against hostile tribes taking booty and forcing them to pay tribute. Eight years after he fled Mecca, he returned to conquer the city with little resistance. He destroyed the Arab's idols and made the Kaaba Shrine the sanctuary of Allah. Tribe after tribe submitted to Muhammad's military force and, at his death in 632 A.D., all Arabia was united under Islam. An army stood ready to carry this faith to other parts of the world.

Despite a defeat at Tours, France in 732, Islam continued to advance so that by 950, thousands of Christians had converted to it. Due to a variety of internal problems and changes in society, Islam began to decline about 1700. Since World War II, a significant awakening has been noticed around the world and Islam again is gaining in power.

THE KORAN

The Koran is about the size of the Christian New Testament. It is divided into 114 chapters (suras) containing 6200 verses and 80,000 words. It is further divided into 30 sections so the whole book can be recited in the 30 days of Ramadan.

The first words of the Koran are as follows. "In the name of Allah, most gracious, most merciful. Praise be to God, the cherisher and sustainer of the worlds; most gracious, most merciful, master of the day of judgment. There do we worship and thine aid we seek."

To Muslims, the Koran is their holy scripture. The word "Koran" simply means "the reading or the recitation." This book is read with the greatest respect and is never held below the waist. It is always placed on the highest shelf in their houses. During time of war, it is even carried with them into battle.

The delivery of the Koran extended over a period of twenty three years. The passages were taken down by writers as Muhammad spoke.

After Muhammad's death, his secretary was commissioned to gather all the sayings of Muhammad into a complete manuscript. It was completed about twenty years after his death.

The Koran itself bears record that in Muhammad's time there existed in Arabia both Christians and Jews. The Muslim believes in the Torah but not in its present day form. He believes the Bible, both Old and New Testaments, has been corrupted and abrogated. The Muslim accepts the Koran as God's Word.

SECTS OF ISLAM

Presently there are more than 150 different religious professions in Islam. There are two large groups which are better known to us: the Sunnis and the Shiites, and one other significant group which should be mentioned. This sect is known as the Wahhabis.

The Sunnis:

This is by far the largest sect in the Muslim world. Approximately eighty-five percent of all Muslims are Sunnis. The meaning of the word is, "those who are being saved." They claim to be followers of the rightful successors of Muhammad but do not trace their line through Fatima, Muhammad's daughter. They believe a leader should be chosen from among qualified candidates, regardless of ancestry.

The Sunnis accept the Koran and the additional "Sayings of the Prophet" (sunna) as their guide.

Sunni Islam in Saudi Arabia has no priesthood or hierarchy. However, there is a powerful group called the Ulama, which is made up of Islamic scholars. Their directives follow strict puritanical laws and moral codes. These codes are especially hard on women.

The Shiites:

Shiite means "follower." Approximately fifteen percent of all Muslims are Shiites. Their dedication is to "Ali." They believe that he was the first true Imam (spiritual leader) and successor to the prophet Muhammad. Ali was married to Fatima, Muhammad's daughter.

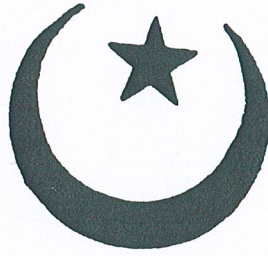
They dogmatically maintain they are the true followers and only they understand Islam. They refer to themselves as "the true believers." The Shiites believe the Koran is complete and do not accept the additional "Sayings of the Prophet" as authentic. Shiites are numerous in Iran.

The Wahhabis:

The Wahhabis are singled out because they represent a spiritual movement, in some ways resembling the rise of Islam itself, coming to the forefront about 1,000 years after Muhammad's death.

After many years of conflict and division within Islam and the development of opposing schools of thought representing both legalistic orthodoxy and the more liberal mysticism, Abd ad-Wahhab (1703-1787) founded a new sect, based on a rigid, anti-mystical puritanism. His object was to restore the pure Islam of ancient Arabia by removing all variations of belief and ritual, specifically saint worship and other idolatrous innovations of the Sufis (the mystics). Al-Wahhab accepted only the Koran and the Traditions and rejected Ijama and Qiyas.

The militant Wahhabi empire was defeated early in the 19th century though other attempts at revivalism have been sought during the 19th and 20th centuries.



*In the name of God, the Merciful, the
Mercy-Giving!*

*O soul that art at rest and satisfaction, Return thou
to thy Lord, well-pleased well-pleasing, Enter thou,
then, among my Devotees. Yea, enter thou
My Heaven. Quran 89:27*

FOUR SOURCES OF ISLAMIC LAW

1. The Koran

The word "koran" means "the reading or the recitation." The Koran is the Muslim's Holy Book. The words were spoken to Muhammad by the angel Gabriel which were dictated to him by God.

2. The Sunna (hadith)

The traditions from Muhammad's life, and the sayings of Muhammad, written down by those who heard him speak.

3. The Statements (Ijma)

These are statements agreed upon by the leading companions of Muhammad.

4. The Analogical Conclusions (Qiyas)

The conclusions relating to earlier decisions in Islam, based on application of teachings found in the Koran, the Hadith, and the Ijma.

ESSENTIALS OF THE MUSLIM RELIGION

1. Recital of the Creed

"I testify there is no god but Allah and Muhammad is his prophet."

2. Prayer

The Muslim worships five times a day facing Mecca. Worship is preceded by ceremonial washing. In the desert, clean sand may be used instead of water. Friday is the Muslim's holy day. Prayer and a short sermon are given at the mosque by the Imam.

3. Fasting

In the month of Ramadan, Muslims do not eat or drink between dawn and sundown. The eating of pork and the consumption of alcoholic beverages are forbidden.

4. Almsgiving

All Muslims are expected to give alms to assist needy fellow Muslims. The alms is an important part of the Muslim's life.

5. Pilgrimage to Mecca

All Muslims who are physically and financially able are expected to make a pilgrimage to Mecca, the holy city, at least once in their lifetime.

STRICT CRIMINAL LAWS OF THE ISLAMIC STATE REQUIRE

1. The left hand is to be cut off for the first theft.
2. The right foot is to be sawed off for the second theft.
3. An adulterer is to receive 60 whip lashes on the bare back.
4. In some Islamic states adulterers are stoned or beheaded.
5. Converts who leave Islam are to be killed.
6. Those who consume alcohol, sell narcotics or practice homosexuality are punished by death.

Note: The SHARIAH (Islamic Law) is not only a moral code but also a penal law. It places all areas of life under the control of the Islamic state. Islamic law fluctuates in different Muslim communities, and countries, and the penal laws are not fully carried out in some.

Women under Islam can possess property and receive inheritances. They may also divorce their husbands under certain conditions. The oriental custom providing for women to live in separate quarters from men was abandoned under Islam.

In some Arab countries women are still forbidden to drive an automobile. Recent exposure to television and the presence of women soldiers in the Middle East seem to be causing Arab women to wonder why they are more restricted than women of other nations. Recently, some 50 Arab women in Saudi Arabia tested the law against women driving a car by publicly doing so. This was done with the permission of their husbands.

Women do not pray in public. Even in "Christian" worship in Arab countries, men sit on the left side of the church building and women and children sit on the right side.

Black and white garments are worn in the streets by both men and women. Gold, silver, and jewelry are very important to Arab women. These are personal possessions and provide a shield against the liberal divorce laws which allow men to put away their wives by repeating "I divorce you" three times.

In many Arab countries most women do wear veils. Muhammad had many wives and perhaps initiated the covering of his wives in public. However, not all Arab women wear the veil today. Many nomadic tribes still enforce the custom. In male dominated societies such as Saudi Arabia and Iran, the veil is prominent. There is no religious significance to the veil. The covering is simply modesty required of Muslim women. Young girls begin this practice of covering themselves at puberty.

A number of changes are taking place in modern Arab countries. These are welcomed if the changes are within the moral code of their religion. Women now have access to educational institutions. They study and become doctors, nurses and scientists.



WOMEN UNDER ISLAM

In Muhammad's day, polygamy was widely practiced. Muhammad limited the number of wives to four and advised men to take only one wife if they could not provide for more. Islamic law does give a woman final approval over her family's choice of a husband for her.

FASTING

Information regarding fasting comes to this writer from a Muslim physician who regularly advises Muslims concerning fasting. He advocates fasting because it gives the digestive system a rest. Organs that are used every day are suddenly refreshed. He explains that during the year the body accumulates unnecessary fats, sugars, and acids. Fasting is known to eliminate these excess substances.

This physician urges people who fast not to begin eating a cooked meal as soon as they break their fast. Fast should be broken with a little water and dates. Prayer time should immediately follow. The meal may then be resumed. Eating two moderate size meals is more healthy than eating until a person feels uncomfortable. The doctor recommends that water be taken half an hour before or after meals. Drinking water while eating delays digestion and results in a heavy feeling.

Working should not be a problem for people during a fast if they follow these simple guidelines, according to the Muslim physician.

Fasting is mentioned in both the Hebrew Scriptures and the Greek Scriptures and is certainly not unique to Islam. They may have borrowed it from either the Old Testament or the New Testament.

SIMILARITIES FOUND IN THE BIBLE

THE FALL OF JERICHO

In the sixth chapter of Joshua the story of the fall of Jericho is recorded. The Israelites were commanded by God to march around the city seven times on the seventh day. When Joshua gave the command, the trumpets were sounded, the people shouted and the walls of Jericho crumbled.

Muslims are required to make a pilgrimage to Mecca at least once in their lifetime if they are financially and physically able. One important activity they must do in Mecca is to march around the Kaaba seven times, then kiss the black stone.

Marching around the Kaaba seven times could have been copied by Muhammad from the Old Testament story about Joshua and incorporated into Muslim law.

CIRCUMCISION

Circumcision was part of God's law to the Israelites. When Moses led the children of Israel out of Egyptian bondage, all males 20 years old and older were required to be circumcised. Because of unbelief and disobedience, God caused them to wander in the desert for 40 years. During this time all of these men died and were not allowed to enter the promised land.

After Moses' death, Joshua became the leader of the Israelites. Just before they were to cross the Jordan River, God told Joshua to circumcise all the males 20 years old and older. This command was carried out as they camped east of the Jordan.

Circumcision is required of all converts to Islam. This too could have been and more than likely was copied from Muhammad's knowledge of the Old Testament.

ATTITUDES

Islam is a way of life. It involves the Muslim's complete being. Religion and politics are bound together in a Muslim country.

Our approach to the Muslim should reflect the manner of Jesus. He did not come to the world to destroy it but to save it. Condemning Islam and putting down Muhammad will not convert the Muslim. The Muslim believes that Jesus was a prophet but not God's Son. One example of an Italian Roman Catholic who converted to Islam illustrates a major problem facing Christianity today. This man's choice of Islam was made after considering several factors summarized below.

- a. He felt that the precise rules laid down by Islam help a person gain greater self discipline which leads to physical and spiritual improvement.
- b. He saw a dramatic difference between old people in many Muslim countries and the West, due largely to a lifestyle which helps them eliminate stress and do without the kinds of things that poison the human system.
- c. He also observed Islam rising above cultural and racial divisions. Anyone of any nationality could be accepted within the Muslim community.

One reason given for leaving the Roman Catholic Church was the life style of professing Christians. He totally agreed with everything he read in the Bible but what he saw in practice was very different from the theory.

Only by showing the Muslim the love of Christ and holding up Jesus as the way of escape from this sick world can the Muslim begin to see that Christianity is not just something to be believed but is a life changing religion.

CONVERTING FROM ISLAM TO CHRISTIANITY

THE GREAT PRICE

What faces one who converts from Islam to another religion? If Christians expect to have any success in bringing Muslims to Christ, they must understand the great penalty a Muslim faces if he converts to another religion. One who leaves Islam faces the loss of property, family and even his life. Becoming a Christian must mean more to that man than his very life.

The Koran literally demands the killing of the convert. However, execution of this commandment seldom takes place in today's world. Nevertheless, the convert must reckon with this danger.

The family of the convert often separates itself from the corrupted member and considers that one as being dead. Unless the convert migrates to another country, or disappears from view, the threat of death is hanging over him constantly. He is all alone in the world.

This writer has personal knowledge of one Muslim convert who has maintained secrecy of his conversion even from his family. He is a well-educated young man but he has the problem of being lonely and is without Christian fellowship. His only contact with other Christians is through letters and rare visits to a house church which is about fifty miles from where he lives. He has been encouraged to read his Bible daily and to let the spirit of Christ take over his thoughts as he lays aside his former life. Presently, he is searching for a Christian wife with whom he can share his life.

Motivation for evangelism.

Jihad: The idea of "holy war" came to fruition at the "battle of Badr." Muhammad led a group of men in an attack on a caravan of traders for their booty. The battle was not going well, so Muhammad rallied his forces by telling them it was not they who killed, but Allah. An amazing thing happened. The Muslims defeated a force three times their size. Thus the "holy war" was born. The sword became the motivating force that spread Islam throughout the Arabian peninsula and into Africa and Asia.

The Love of God and the Cross: Christians are not permitted to engage in a "holy war" to spread Christianity. When Peter drew his sword to defend Jesus, the Christ himself said, "Put up your sword, for they who take the sword shall perish by the sword." (Mt. 26:52).

When one becomes a Christian, it is a voluntary matter. The gospel message is spread by reason of faith, zeal, and love by the followers of Christ.

Nowhere in all of the world's literature do we find such character as in Jesus. In Jesus we have the perfect example of what God wants every person to be. The love of Christ is the motivating force which is found nowhere else. From the pages of the New Testament, we find the highest moral precepts of any literature every written.

Approaching God: The idea that no one can approach God is common to Islam belief. There is a gulf between the Creator and the creature which no one can cross. Christians believe that Jesus is the link between God and man. He came to the world to show us God and to reconcile us with God. The idea of a God who would seek and save the lost is foreign to the Muslim.

Perhaps this is the key doctrine through which the Muslim can be reached. No other religion, present or past, includes the idea of redemption.

Those who heard the teachings of Jesus in person failed to

SPECIFIC POINTS

There is one God.

Islam belief regarding one god is strong. Belief in one God implies, to the Muslim, that Jesus cannot be thought of as God. This is equated with idolatry (more than one god). Jesus is referred to as a prophet and his teachings, as recorded in the Koran, are held to be true.

Because Jesus was killed, this is proof to Muslims that he was not God. Furthermore, in their thought pattern, the death of Jesus (if he is God) threatens the power of God.

Sovereignty of God:

Christians and Muslims agree in this matter. But in denying God's ability to come in the flesh and to die for the sins of man, the Muslim in actuality is limiting the power of God.

Central to the Christian belief is acceptance of God's power manifested through weakness, suffering and death.

Judgment.

Islam teaches that God is the judge. God demands justice, yet Muslims often plead for His mercy. Their system is not completely a system of works. It is certainly not salvation by grace through faith. The bottom line is "we don't know how God punishes and how God rewards." This is the Muslim belief.

The Christian lives and dies with assurance based on his belief in salvation by grace through faith.

CONCLUSION

Islam is not a new religion. A major portion of this doctrine has been copied from Judaism or Christianity. Developing a clear understanding of God's plan for all men as revealed in both the Hebrew and Greek scriptures becomes the major tool useful in converting a Muslim. Scattered proof texts taken from a book, believed by Moslems to be corrupt, will never convict or influence their minds.

Christians must take seriously the revealed Word and must understand the whole plan of God. God had a plan for man before the foundation of the world. He communicated his plan through the prophets but human beings missed the point. Finally, God sent Jesus as if to say: "If you don't get the point this time, you will never get it."

Jesus was born of the virgin Mary. His birth was announced by angels and he was called Emmanuel (God with us). Jesus fulfilled every prophecy made of him. John the Immerser recognized Jesus as the Lamb of God which takes away the sins of the world. There was no sin in Him.

Jesus is the only man who ever lived a perfect life. Jesus was God manifested in the flesh. He was the Word, who was with God in the beginning. "God was manifest in the flesh, justified in the Spirit, seen by angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim 3:16)

Jesus took our place on the cross. We are the guilty ones, estranged from God. Jesus shed his blood for the sins of the world and bridged the gap between man and God. He is now at the right hand of God, ruling over his kingdom, the church. Someday He will come again and all people will be judged. The righteous will live with Him forever but the wicked will be sent away into everlasting punishment.

The Jews have a place but they have no peace. The

understand his message and his mission. Even his chosen disciples missed the point!

Assurance of salvation, forgiveness of sins, freedom to serve, justification and redemption all provide rich and fertile ground to investigate with the modern Muslim.

In addition to doctrinal messages, perhaps even more persuasive is the attitude and life style of a believer in Jesus.

When a person becomes a new creation and begins to reflect the image of Jesus, the power of God is displayed in his life. Previous problems and frustrations remain, but a new source of strength becomes available.



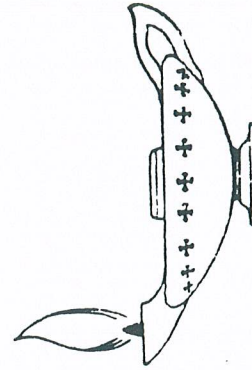
Palestinians have no place and they have no peace. They are striving for a state.

THERE WILL NEVER BE PEACE IN ANY PART OF THE WORLD UNTIL JESUS IS ACCEPTED AS THE CHRIST OF GOD AND PEOPLE OF ALL NATIONS BOW IN TOTAL SUBMISSION TO HIM.

The Christian must hold up Jesus before the Muslim! The Christian must become an ambassador for Christ! The message God wants all men to hear is the same gospel the apostle Paul preached. Everywhere he went he told the same story. Some accepted the message and became disciples of Christ. Some rejected the Christ and stoned the bearer of that message.

When Saul of Tarsus turned his back on the religion of his fathers and became the apostle Paul, he never looked back. Christ truly lived in him.

May God help us, through Jesus Christ our Lord, to convey the gospel of Christ to all the world and reach these untold millions, who are yet untold. AMEN.



IMPORTANT PLACES

SAUDI ARABIA

Saudi Arabia became a kingdom in 1932. Oil was discovered in the late 1930's when a contract was made to drill for water.

Oil has made a difference in Saudi Arabia in many fields. Changes have taken place in education, industrial methods, modernization and concerns for the status of women. However, Islam as the dominant religion, has not changed.

In Saudi Arabia there is a "Regional Society for the Preservation of Virtue and Prevention of Vice." Moral police are always present in public places. These paid policemen patrol the streets and public places to make sure businesses are closed at prayer times. They also herd people into the mosque at the appropriate time. In addition, they insist that women are properly covered.

JIDDAH, Saudia Arabia

In Arabic, Jiddah means "grandmother." According to legend, Mother Eve, "the grandmother of us all" is buried in Jiddah. The city is so named for her.

EGYPT

Egypt is a Muslim country of 56 million people. Cairo, the capital city, has a population of 15 million.

Most of Egypt is desert. The people live mainly along the Nile River, and like most Middle Eastern countries, the lack of water is a major problem.

Cairo is the largest city in the Middle East and is a very important city in the world. Although Egypt is a Muslim country, there is a great "Christian" presence in that country. Due to the ties with America, more religious freedom is anticipated.

In Egypt the Muslim Brotherhood has repeatedly tried to introduce the Shariah into the Egyptian law but up until the present this movement has been resisted by liberal Muslims in the Egyptian Parliament. Sadat met his death at the hands of Islamic fanatics.

The battle in Egypt still goes on as President Mubarak tries to balance the country between extreme Islamic law and parliamentary procedure.

JERUSALEM, Israel

Jerusalem was conquered by the Muslims in 638, and is claimed, by the Arabs, as the third holiest city in Islam. Mecca is number one, as the birthplace of Muhammad and the site of the Kaaba. The number two city is Medina, the burial place of Muhammad.

It was from Jerusalem that Muhammad is said to have ascended into heaven on a winged horse, Burak. The mosque, the Dome of the Rock, stands over the place where Abraham was ordered by God to sacrifice Isaac. The Muslims claim it was Ishmael, not Isaac.

The goal of the Christian Crusades was to liberate Jerusalem from the Muslims. This did not happen until 1917 when the British General Allenby captured the city.

CITY OF KARBALA, Iraq

Al-Hussein was buried in this city of Karbala. It was Hussein's assassination in 680 A.D. that caused the break between the Shiites and the Sunni Muslims. Al-Hussein is reported to be the grandson of Muhammad. The city is 60 miles south of Baghdad.

MECCA, Saudi Arabia

This is a holy city of Islam. The story is told that God directed Abraham to build the first shrine on the very spot where now stands the Kaaba. This is a black-robed shrine where the silver framed Black Stone is located, said to have been placed there by Muhammad's own two hands.

All faithful Muslims are required to make a pilgrimage to Mecca at least once in their lifetime, if physically and financially able. No one but a Muslim is allowed to visit the city of Mecca.

The Muslim turns his face toward the direction of Mecca when he prays five times each day.

MEDINA, Saudi Arabia

Meaning "oasis of Madinat al-Nabi-City of the prophet." Muhammad helped his followers build their first mosque in this city.



SPIRITUAL PERSPECTIVES



“Judge not according to the appearance,
but judge righteous judgment” (John 7:24).

Published by the South Seminole Church of Christ
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IS MORMONISM A CULT?

Gary W. Summers

Recently, since one candidate who aspires to be president is a Mormon, the question arose, about whether or not Mormonism is a cult. This article does not take a position either for or against the man himself but simply seeks to answer the question. Historically, Mormonism has been classified as a cult. Many people react negatively to such a statement possibly because they are thinking of the Jim Jones' People's Temple cult who drank the Kool-Aid in Guyana or the Branch Davidians who were wiped out near Waco, Texas. If they have any Mormon friends, they do not see that kind of cultic behavior and thus conclude that such a charge is false. Some also listen to or watch Glenn Beck, who is a Mormon, and they hear no evidence of a cult in what he says, either. (Some of us wish he would devote half as much energy into investigating Joseph Smith as he has Woodrow Wilson.)

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4. ... a sure mark of a cult is that the final authority on spiritual matters rests on something other than the plain teaching of the Holy Scripture (21).
5. One characteristic that is found in all cults is false teaching about the person of Jesus Christ in the light of historical biblical Christianity (21). All cults ultimately deny the fact that Jesus Christ is God the Son, second Person of the Holy Trinity, and mankind's only hope (24).
6. Characteristic of many cultic groups is a frontal attack on orthodox Christianity. They argue that the church has departed from the true faith (22).
7. A feature of some cultic groups is that they say one thing publicly but internally believe something totally different (22).
8. Another characteristic of all non-Christian cults is either an inadequate view or outright denial of the Holy Trinity (23).
9. Cult doctrines are continually in a state of flux and have no sure foundation on which to anchor their hope. Adherents of a particular cult will learn a doctrine only to find that doctrine later changed or contradicted by further revelation (23).
10. Cults are characterized by central figures who consider themselves messengers of God with unique access to the Almighty. ... he can dictate the theology and behavior of the cult (24).
11. Another feature of the cults is they often promulgate false prophecy. Cult leaders, who believe they have been divinely called

by God, have made bold predictions of future events, supposedly revealed by the inspiration of God. ...these predictions of future events do not come to pass (24-25).

12. One teaching that is totally absent from all the cults is the gospel of the grace of God. No one is taught in the cults that he can be saved from eternal damnation by simply placing his faith in Jesus Christ. It is always belief in Jesus Christ and 'do this' or 'follow that.' All cults attach something to the doctrine of salvation by grace through faith. It might be baptism, obedience to the laws and ordinances of the gospel, or something else, but it is never taught that faith in Christ alone will save anyone (24).

Similar to the above definitions are: "What Are Some Characteristics of a Cult?" from Carol Giambalvo's Cult Information and Recovery website (carol2180@aol.com). She lists most of the preceding characteristics and a few additional ones (all emphasis is mine):

1. **Authoritarian** in their power structure
2. **Totalitarian** in their control
3. **Deceptive** in recruiting and/or fundraising
4. **Exclusive** and **innovative** in appearance
5. **Dependent** on others in the group
6. **Led by a charismatic, self-appointed leader**
7. **Maintained** by a fear of **leaving the group**
8. **Skilled** in thought reform techniques
9. **Isolated** physically or psychologically from society
10. **Zealous** in **controlling the flow of information**; many use mind-altering techniques (such as chanting, meditation, hypnosis, and other forms of repetitive actions) "to stop normal critical thinking."

Now that the definitions have been set forth, does Mormonism qualify? Looking at the first list, number one does because Mormonism does distort the fundamental teachings of the Bible. The deeper into their doctrines one becomes, the worse it gets, theologically. A few examples will suffice here, but many could be set forth. In Nauvoo, Illinois, Joseph Smith, the founding "prophet" of Mormonism, preached the following in a sermon:

We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away and do away with the veil so that

you may see. God himself, the Father of us all dwelt on earth, the same as Jesus Christ himself did.... (*Journal of Discourses* 6:3).

And you have got to learn how to be gods yourselves (*Journal of Discourses* 6:4).

When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him... He is our father and our God, and the only God with whom we have to do (1:50).

These doctrines certainly contradict mainstream Christianity, not to mention the first chapter of Genesis. Anyone who has ever talked to a Mormon knows that McDowell and Stewart's second principle applies to Mormonism. They have something more than the Bible—another covenant which renders just the Bible inadequate. In their case they do boast of additional revelations, thus contradicting 2 Peter 1:3.

The fourth point is also applicable. If there is any dispute on doctrine, the revelations of the Mormon Church are the final authority—not the Scriptures. When one of our brethren at South Seminole asked two Mormons why they called themselves "elders," when neither was married or had children, they were confused at first but came back later with an answer: "We got a new revelation that it was all right for us not to meet the qualifications in 1 Timothy 3." All anyone needs to do to set aside the Scriptures, therefore, is to have a new revelation from God. Thus, He is always changing His mind on what He previously revealed, which, if true, would throw everyone into chaos, since what is true today might be false tomorrow.

The fifth principle also applies, since Jesus is not part of the eternal Godhead (they teach) but one of several gods. Furthermore, Brigham Young said that, when "the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was NOT begotten by the Holy Ghost" (*Journal of Discourses* 1:50). The Mormons not only argue that the true church departed from the faith (#6); they advocate that it took Joseph Smith in 1830 to set everyone right. The Mormons do believe things privately that are not made known publicly (#7). How many of them have mentioned the doctrines of Adam and God or of the virgin birth recorded above? No, those are reserved for only Mormon consumption.

Do Mormons deny the Trinity? They would not do so publicly, but the quotes provided above certainly show that their view is not the same as others. Surely, the example of the rationale for calling unmarried youngsters "elders" shows that their doctrines are always in a state of flux (#9). They are always contradicting what the Scriptures teach as well. At the beginning, Joseph Smith was the central figure (#10), but the president of the Mormon Church now enjoys that role. Concerning false prophecies, Joseph Smith made

many that have fallen flat.

Smith made several prophecies about Independence, Missouri, being the future home—even the so-called “lost ten tribes” would gather there. All of those failed. He stated several times that the second coming of the Lord was *at hand*, but all of those failed. He eventually pinpointed a date—that He would come in 56 years (1891). (Anyone reading this article knows that the latest prophecy—not from a Mormon—for the world ending on October 21 failed as well.) If a prophet fails even once, he is not from God (Deut. 18:20-22). Smith had dozens that failed.

The twelfth point is itself false if the authors seek to dismiss obedience to the gospel as taught in the New Testament (Acts 2:38) and argue “faith only” instead. But it is the case that most cults do stress works that are not defined in the Bible as obedience (Heb. 5:9).

The Ten Points

Almost every religious group is authoritarian—the Catholic Church, most denominations with their synods and councils, but the Mormon Church keeps a tight rein on what their people believe. One might say they are totalitarian. Their only deception in their “recruiting” is that they hide their most bizarre doctrines until after people are already hooked. Mormons are not particularly exclusive (#4), but almost all groups emphasize fellowship, which might be construed as dependence on others in the group.

The sixth precept clearly applies to Mormonism. Joseph Smith, the founder of the religion, must have been charismatic in order to have more than 50 wives. He championed monogamy in the Book of Mormon but then had a “revelation” that contradicted that one, and, voila, polygamy was suddenly acceptable. How a man would convince even two women to marry him is almost incomprehensible—let alone 54 (or however many it was). As for “self-appointed,” no one else called for him to be a “prophet.” He did it on his own and is still regarded as a great modern prophet—despite all of his failed prophecies.

The seventh principle is probably not as much in evidence today, but it was in the early days of Mormonism. Arthur Conan Doyle’s, *A Study in Scarlet*, highlights some of the early situations in the Mormon Church; *The Twenty-Seventh Wife* by Irving Wallace describes how Anna Eliza Young had to *escape* in order to preserve her life. The early history of the Mormon Church is one of intimidation, threats, and even violence. The young girls and women often felt imprisoned.

The eighth and ninth principles are probably more applicable to the modern cults, although early on, it would be fair to apply the ninth one to the Mormons. The tenth one is still true. The Mormon hierarchy decides what information the adherents will have, as well as what is contained in it. The way they stop critical thinking is by appealing to Joseph Smith and the cur-

rent president and apostles. They—not the Bible—are correct and the voice of authority. Someone might protest, “But when the Mormons come to the door, they always insist that they follow the Bible.” Of course, they say that, but they do not really mean it. Below is a simple thing to do with them.

1. Ask if they believe the Bible. They will say yes.
2. Ask them if they also believe the Book of Mormon. They will reply that they do.
3. Ask them what they do when the Book of Mormon contradicts the Bible. They will affirm that there are no contradictions.
4. Ask them to read 2 Peter 1:3. Ask them what “all things” means? Can God have left anything out? They will start to get nervous. Affirm that the Bible teaches that we have everything we need that pertains to life and godliness.
5. Now point out that the Book of Mormon contradicts this verse. The following verses are from 2 Nephi 29:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible (verse 3).

“Thou, fool, that shall say: A Bible, we have got a Bible and we need no more Bible... (verse 6a).

Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye to suppose that I have not caused more to be written (verse 10).

6. Now, the Bible teaches that it is complete, but the Book of Mormon says that it is not complete and that we are fools for believing otherwise. Whose word will the Mormons take—the inspired apostle Peter—or Joseph Smith? The answer is Joseph Smith.
7. They said there was no contradiction between the two—the Bible and the Book of Mormon, but there is. They choose to believe a man who said he was a prophet instead of Jesus and His true apostles.

Mormonism was a cult at its very inception (1830). It was a cult in 1938 when J. K. Van Baalen included it in his book, *The Chaos of the Cults*. It was a cult in 1981 when brethren Warren and Elkins included it in the Spiritual Sword lectureship book, *Some Modern Cults, Sects, Movements And World Religions*. It remains a cult, and it is built around the writings of Joseph Smith, its founder. Smith is one of the first things that Mormons discuss when they go to people’s houses. The fact that Mormons are family-oriented and present themselves well does not negate their beliefs and the grievous errors to which they subscribe. The entire cult is founded upon a man who was a fraud—who used religion to exalt himself and multiply wives for his own satisfaction. The sincerity of the cult’s adherents cannot negate the truth.

Announcements

32 contacts were made by members last week.

The Youth Meeting will be at the Diaz' house next Saturday at 6:30.

Tonight is movie night. Bring a covered dish and stay for the movie.

Thanks to Jim and Diane Correll, Paul Crumrine, Arlene Mamber, and Gary Summers for all the hard work for the bulletin mail-out last Thursday.

Secret Sisters are invited to a celebration this Saturday night (Oct. 29th), at 6:30 in the Fellowship Hall to mark the end of this year's program. Be sure to bring your final gift.

One Day Lectureship

When: Saturday, November 12th
 Time: 9:00 a.m. – 2:00 p.m.
 Theme: "Singing and Making Melody in Your Heart to the Lord"

Special guest speakers are scheduled and nine arguments in favor of instrumental music will be examined.

In Our Prayers...

Please remember: **Scott Corbitt, Bea Dickinson (cancer), Sandy Hartbarger (stroke), Bob Hardwick, Billy Lemus, Doug Lazinsky, Arlene Mamber (arthritis), Johnny Robertson (cancer), Hilda Ruben, Elva Shade (cancer), Jane Trotter (cancer), Jerry Trotter (staph infection), Pat Walz, Ena Williams, and Gyle Workman.**

Special Requests

Bob Hardwick—inoperable aggressive cancer
Vanessa Anderson—kidney stones; torn cartilage
William Walker—neck surgery tomorrow
Rakita Jackson's uncle Casey—stroke

Those Traveling: Lorna Santamaria is in Nevada until the 24th.

ATTENDANCE FIGURES FOR WEEK OF 10/16/11
 SMBS—60 SMW—78 SEW—59 WEBS—44
 Offering: \$3941.00

As of last Tuesday, 112 Bible studies have occurred with more than 50 people in the Fishers of Men program. Be sure to keep these efforts in your daily prayers.

WORD SCRAMBLE

Last week's answers: **BEASTS, BEMOAN, ANGUISH, ASSEMBLY.**

Neither **MOSES** nor **SAMUEL** would cause God to act favorably toward Israel (Jer. 15).

STAGE _____

CREPI _____

PRUNDLE _____ _____

ABEEVER _____

A form of destruction:

South Seminole Church of Christ
 5410 Lake Howell Road
 Winter Park, FL 32792

Websites: www.spiritualperspectives.org
www.whybaptism.org
 E-mail: garysummers@spiritualperspectives.org

Worship & Bible Classes

Sunday Morning Bible Classes..... 9:00 A.M.
 Sunday Morning Worship 10:00 A.M.
 Sunday Evening Worship..... 6:00 P.M.
 Wednesday Evening Bible Classes..... 7:15 P.M.

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The Ten Points

Almost every religious group is authoritarian—the Catholic Church, most denominations with their synods and councils, but the Mormon Church keeps a tight rein on what their people believe. One might say they are totalitarian. Their only deception in their “recruiting” is that they hide their most bizarre doctrines until after people are already hooked. Mormons are not particularly exclusive (#4), but almost all groups emphasize fellowship, which might be construed as dependence on others in the group.

The sixth precept clearly applies to Mormonism. Joseph Smith, the founder of the religion, must have been charismatic in order to have more than 50 wives. He championed monogamy in the Book of Mormon but then had a “revelation” that contradicted that one, and, voila, polygamy was suddenly acceptable. How a man would convince even two women to marry him is almost incomprehensible—let alone 54 (or however many it was). As for “self-appointed,” no one else called for him to be a “prophet.” He did it on his own and is still regarded as a great modern prophet—despite all of his failed prophecies.

The seventh principle is probably not as much in evidence today, but it was in the early days of Mormonism. Arthur Conan Doyle’s, *A Study in Scarlet*, highlights some of the early situations in the Mormon Church; *The Twenty-Seventh Wife* by Irving Wallace describes how Anna Eliza Young had to *escape* in order to preserve her life. The early history of the Mormon Church is one of intimidation, threats, and even violence. The young girls and women often felt imprisoned.

The eighth and ninth principles are probably more applicable to the modern cults, although early on, it would be fair to apply the ninth one to the Mormons. The tenth one is still true. The Mormon hierarchy decides what information the adherents will have, as well as what is contained in it. The way they stop critical thinking is by appealing to Joseph Smith and the cur-

rent president and apostles. They—not the Bible—are correct and the voice of authority. Someone might protest, “But when the Mormons come to the door, they always insist that they follow the Bible.” Of course, they say that, but they do not really mean it. Below is a simple thing to do with them.

1. Ask if they believe the Bible. They will say yes.
2. Ask them if they also believe the Book of Mormon. They will reply that they do.
3. Ask them what they do when the Book of Mormon contradicts the Bible. They will affirm that there are no contradictions.
4. Ask them to read 2 Peter 1:3. Ask them what “all things” means? Can God have left anything out? They will start to get nervous. Affirm that the Bible teaches that we have everything we need that pertains to life and godliness.
5. Now point out that the Book of Mormon contradicts this verse. The following verses are from 2 Nephi 29:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible (verse 3).

“Thou, fool, that shall say: A Bible, we have got a Bible and we need no more Bible... (verse 6a).

Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye to suppose that I have not caused more to be written (verse 10).

6. Now, the Bible teaches that it is complete, but the Book of Mormon says that it is not complete and that we are fools for believing otherwise. Whose word will the Mormons take—the inspired apostle Peter—or Joseph Smith? The answer is Joseph Smith.
7. They said there was no contradiction between the two—the Bible and the Book of Mormon, but there is. They choose to believe a man who said he was a prophet instead of Jesus and His true apostles.

Mormonism was a cult at its very inception (1830). It was a cult in 1938 when J. K. Van Baalen included it in his book, *The Chaos of the Cults*. It was a cult in 1981 when brethren Warren and Elkins included it in the Spiritual Sword lectureship book, *Some Modern Cults, Sects, Movements And World Religions*. It remains a cult, and it is built around the writings of Joseph Smith, its founder. Smith is one of the first things that Mormons discuss when they go to people’s houses. The fact that Mormons are family-oriented and present themselves well does not negate their beliefs and the grievous errors to which they subscribe. The entire cult is founded upon a man who was a fraud—who used religion to exalt himself and multiply wives for his own satisfaction. The sincerity of the cult’s adherents cannot negate the truth.

Introduction

Mormonism is a powerful religious force in America today. It has more adherents than any other religion, and more than any other religion, it has a large and active membership. Nearly all branches of our government have granted recognition. It claims over 5,000,000 members today and predicts that if the Church continues to grow at the same rate, they will have 15,000,000 members by 1970. (The Church of Jesus Christ of Latter-day Saints, Dec. 21, 1967, p. 1) In this article we will discuss Mormonism (1) its origin, (2) its major beliefs, (3) a false religion.

Joseph Smith's Birth and Early Life

Joseph Smith was born on the evening of a beautiful spring day in 1803 in a remote corner of the most important and mysterious events in this world's history. God, the Supreme Father and His Son, Jesus Christ, appeared to Joseph Smith and gave him a revelation, the establishment of the Kingdom of God upon the earth in these latter days. (The Pearl of Great Price, Joseph Smith's History, Book 1, Ch. 1, Verse 3; Dec. 21, 1967, p. 1) Smith claims that in 1820 he was visited by two angels, Michael and Gabriel, giving him a revelation of the Father and the Son. (The Pearl of Great Price, Joseph Smith's History, Book 1, Ch. 1, Verse 17) Smith says he got the plates, but was not allowed to write them until the fall of 1827. He kept them until 1830, when the angels called for them. In the summer which has translated the plates into The Book of Mormon.

The two main groups which claim to have their teachings upon Joseph Smith's words are The Church of Jesus Christ of Latter-day Saints, Utah, and the Reorganized Church of Jesus Christ of Latter-day Saints, Independence, Missouri.

The Church of Jesus Christ of Latter-day Saints claims that "It is the only Church of Christ that does not depend entirely upon the bible for its teachings." (Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, and other scriptures) The Book of Mormon, Doctrine and Covenants, the Pearl of Great Price, and other scriptures are the main sources of authority for Mormons. They are the main

in the following four ways: (1) it predicted there would be a falling away from the faith, (2) the divided condition of the religious world proves the prophecy, (3) the latter day Saints movement was prophesied by the Old and New Testaments, (4) they preach the same gospel and plan of obedience as the New Testament.

QUESTION--HOW WERE WE TAUGHT

First, what do Mormons believe about the Bible? The 8th article of faith says, "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the book of Mormon to be the word of God." The reason is they do not really believe the Bible is trustworthy for "... who know that even one verse for the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?" (Apostle Owen Pratt, Divine Authenticity of the Book of Mormon, No. 3, p. 47.) They believe that "many plain and precious parts" have been left out (1 Nephi 13: 23-40) even though the Bible claims to be complete. (2 Tim. 3:16,17; Jude 3.) 2 Nephi 29:2-11 says a man is a fool to say we need no more Bible because "God will yet reveal many great and important things pertaining to the kingdom of God."

Second, what do they claim about the Book of Mormon? First, "we also believe the Book of Mormon to be the word of God." Second, it contains many plain and precious truths that have been lost out of the Bible, one of which was baptism for the dead (Owen Pratt's books, p. 305), which the Book of Mormon doesn't mention, in fact denies the practice (John 34:32,33). Third, they claim it is a completely new revelation of things never before known. Strange, in view of this claim, that it contains thirty-eight verses from the Bible, whole sentences from Paul's writings, whole chapters from the Old Testament, (cf. 2 Nephi with Isa. 4; Mosiah 14 with Isa. 53; 2 Nephi 12 with Isa 4) and at least 25,000 words from the King James Version. Furthermore, as it was written by prophets and seers, some living before Abraham, why does it contain quotes from Shakespeare, Rosa's Essays on Man, and the Presbyterian Confession of Faith? It contains a seventy-five similarities to Spaulding's Manuscript Found, according to

James Sales, which was written before 1816. "The Mormons teach that the Indians are descendants of the Jews and that the truths revealed about their descent and customs were not known until revealed by God to Joseph Smith. But a book in the library of Congress, The Wonder of Nature and Providence, shows that all these things were already known in Smith's home town, and the homestead weekly newspaper, The Evening Sentinel, Oct. 11, 1825, carried several articles on the subject." (James Newbould, A Study of Religion and Religious Errors, p. 25) Fourth, they claim it does not contradict the Bible, but it does, as well as contradict Doctrine and Covenants. The Bible declares Christ would be born in Bethlehem (Micah 5:2; Matt. 1:18-21) but the Book of Mormon says he would be born in Jerusalem (Alma 7:9,10). The Bible teaches baptism for the remission of sins (Mark 16:16; Acts 2:38), which the Book of Mormon teaches (3 Nephi 12:2), but Doctrine and Covenants teaches remission of sins before baptism (Chapter 20 verses 77). The Bible teaches one wife and one man (Gen. 2:18-24), which the Book of Mormon teaches (Jacob 2:26-28), but Doctrine and Covenants, Section 132, verses 12 and 34 teach polygamy.

Third, most Mormons believe in a human God--"as man is, God once was . . ." (Journal of Discourses, Vol. I, p. 50; Vol. IV, p. 3. The Seer, Vol. I, No. 3, p. 37) The Bible teaches that he is eternal, immortal. (Deut. 32:7; Rom. 1:20; I Tim. 1:17.)

Fourth, the first article of faith says "we believe in God, the Eternal Father, and in his Son, Jesus Christ..." but they do not tell you they believe Adam was his father. (Brigham Young, Journal of Discourses, Vol. I, p. 50) They also believe it was Jesus Christ who was married at Cana of Galilee and that Mary and Martha were his wives. (Orson Hyde, The Seer, p. 159) The Bible teaches that Jesus was conceived of Mary by the Holy Spirit (Matt. 1:20; Luke 1:35) and that God was his father. (Matt. 1:23, 16:16.)

MORMONISM--A FALSE RELIGION

The basic error of Mormonism is their denial of the all-sufficiency of the Bible (without the extra books of the Mormons) to save man. Any religion that claims "to

accept the Bible as the inspired word of God but also claims that there are other revelations (perhaps books or 'direct messages,' etc.) from God, in addition to the Bible, has actually rejected the Bible and is a false religion." (Thomas Warren) All false religions will be rooted up and destroyed (Matt. 15:13,14), thus love for the souls of those in religious error will compel us to put forth tremendous effort to lead them to the truth.

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MiP: But the Apostles did not deliver Mormonism. (Never heard of until 1830 A.D.)

Con: Therefore, Mormonism is NOT the faith once for all delivered to the saints.

MaP: The Ephesians had the unsearchable riches of Christ. Eph. 3:8.

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The Editor's Page . . . David R. Pharr

False teachers are searching for any signs of approval from those who are considered to be very sound in the faith. If we are silent, they take it that we like their teaching. If we do not voice our dislike, they assume that we agree, thus lending themselves courage. We must be cautious in our actions that they do not mistake our kindness for approval. – Don Iverson

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In this issue we have included a three part article by Andy Erwin on "Mormon Polytheism." We are familiar with Mormon "elders" (young missionaries) coming to our doors and seen TV ads inviting people to learn about the Mormon Church. This is a fast growing religion, with extensive missionary endeavors all over the world. In the way it is presented in their advertising and evangelistic efforts Mormonisms would like for people to assume that they are simply another of the numerous "Christian" denominations. The fact is, however, that in spite of their references to God, and to Christ, and to the Bible, the Mormon religion is a non-christian cult. One proof of this is in their doctrine that there are many gods, and in their unscriptural doctrines against some of the most basic truth concerning the Godhead.

Mormonism was founded by Joseph Smith, who was born in 1805 in New York. Throughout his life he was involved in various frauds, but was able to persuade followers that he had special revelations from God. He died in a gun battle at a jail in Illinois. After Smith's death the next leader of the Mormons was Brigham Young.

Mormons (who call themselves "The Church of Jesus Christ Latter-day Saints") claim to base their teaching on the Holy Bible. The truth is that they only accept out of the Bible things which they think are in agreement with their own doctrines. Thus, their TV advertising which seems to promote the KJV is only a subterfuge to enroll people into the study of their doctrine. Mormons have other books that are their authority. The *Book of Mormon* is supposed to be a history of people and religion in America before the time of Columbus. It is not based on archeology or any other reliable evidence, but is a work of fiction, which apparently Smith stole from another author, but which he claimed he had received by revelation. Though the public generally knows that Mormons have the *Book of Mormon*, it is not so widely known that much of Mormon teaching comes from another of their books, which is entitled, *The Doctrine and Covenants*. It is this collection of Smith's teaching that determines many of their doctrines and practices. Included are the sections in which Smith claims the right of polygamy (having several wives). (The majority of Mormons now do not practice this today, but accept that it was alright for Smith to do it.)

Mormonism believes in ongoing revelation. That is, they have "apostles" and a "president" which may have it revealed to them that God wants some doctrine or practice changed. In such cases the new revelation may even be contradictory to what they had accepted as previously being God's will. This is one of the difficulties of reasoning with Mormon teachers. They have no problem with inconsistencies. We might show them how something they now teach is contradictory to what they used to teach, but such contradictions do not bother them. This is why they are not concerned over the fact that what they have been teaching that is the opposite of the Bible. They accept that the Bible might have said it, but a later revelation changed it.

Brother Erwin's article uses some terms that it might be helpful to define. *Polytheistic* refers to religions that believe in more than one god. *Henotheistic* refers to religion that believes in one god without rejecting the existence of other gods. (*Monotheism* believes in the one God. See Deut. 6:4.) *Elohim* is actually a Hebrew term which is translated "God" and which denotes God in his majesty. Mormonism has taken the Bible word and given it a meaning which is not in harmony with its Bible usage.

The Syrophenician Woman . . . Brock Harwigen

Jesus' encounter with the Syrophenician woman is found in Matthew 15, where we learn of Jesus' brief excursion "into the coasts of Tyre and Sidon." Why did Jesus leave the land of the Israelites to go into the Gentile region of Phoenicia?

To answer this question we must go back to Matthew 14. Jesus' third and final year of his ministry was beginning. He had established Himself as a prophet who could perform miracles. His popularity was peaking and the people were ready to openly proclaim Him as the long awaited Messiah. From his disciples he had selected the apostles and was diligently teaching them and trying to get them to see beyond their preconceived false notions about the Messiah, the coming kingdom, and the future of physical Israel.

He had already empowered his apostles and sent them out in the limited commission. They went throughout Judea doing miracles and proclaiming that the Kingdom of God was at hand (Matt. 10:1-8).

He now drew the attention of Herod (Matt. 14:1-2). Herod thought that Jesus was John the Baptist come back from the grave and he wanted to see him. This was a potential problem. In verses 3 through 20 Matthew recorded how Herod had John beheaded.

Jesus needed to avoid Herod because his time to die had not yet come. He still needed to prepare the apostles and his disciples for the biggest challenge of their faith—his death. In Matthew 16:21 we can find the first time Jesus said anything about his coming death. Peter's response in verse 22 shows the apostles reaction to this teaching. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." They were not ready to accept it.

Jesus' action after he heard that Herod wanted to see him may help to explain why he went to the coasts of Tyre and Sidon. Upon hearing about Herod, Jesus sailed with the apostles

to "a desert place apart" from the people (Matt. 14:13a). But, the crowds followed Him on foot and he had to feed them (vs. 13b-21). Jesus then sent the people home and sailed across the Sea of Galilee to the "the land of Gennesaret" (vs. 22-34). But, once again, multitudes gathered and some scribes and Pharisees from Jerusalem also found Him there (vs. 35 - 15:1). From there he went to the coasts of Tyre and Sidon (v. 21). It appears that Jesus was trying to avoid Herod.

Matthew 15:21ff tells of this woman of Canaan who pleaded for Jesus' mercy in behalf of her demon possessed daughter. At first Jesus seemed to ignore her, his disciples were urging him to send her away. Then Jesus said to her: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). Why would Jesus say such a thing? After all John 3:16 says, "For God so loved the world that he gave his only begotten Son." Surely "the world" included Gentiles? In Luke 19:10 Jesus said, "For the Son of man is come to seek and to save that which was lost." Surely, the Gentiles needed salvation as much as the Israelites?

In the first century there were two dominate cultures: the Roman and the Greek. For Christianity to take hold and survive, it had to have an audience in these two cultures. The people of both cultures were polytheistic pagans and for all intents and purposes had no knowledge of or interest in the one true God.

It was necessary, therefore, that Christianity have an original seed bed to grow in before it could be taken to the polytheistic pagan world. That seed bed was the minor and insignificant culture of a conquered nation, the Jews. Notice the order Jesus gave for the spreading of the gospel in Acts 1:8, ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It had been over 2,100 years since God called Abraham. During those
See "Hartwigen," p. 8

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This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all! (1 John 1:5).

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Mormon Polytheism, Part 1 Andy Erwin

In the first of thirteen *Articles of Faith*, Joseph Smith, the founder of Mormonism, declared in a very orthodox way, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." However, as we delve deeper into their beliefs, we find a very unusual and unorthodox doctrine for any religion, but especially for a religion claiming to be a restoration of true Christianity.

In reality, Mormon doctrine at its core is polytheistic and henotheistic with regards to this planet Earth. Mormon polytheism asserts that this universe consists of an infinite number of gods and goddesses, each ruling their own planet as a god-family. Mormons believe this line of father-gods and mother-gods reaches into an infinite eternity, but bear in mind that they teach each "god" had a birth and thus, a beginning. Therefore, none of their "gods" is eternal – without beginning or ending.

It so happens that the Mormon god, "Elohim," as they refer to him, is the father-god of the planet Earth and he rules with his mother-god, the "Heavenly Mother." The doctrine of the Heavenly Mother began with Joseph Smith. "As early as 1839 the Prophet Joseph Smith taught the concept of an eternal mother, as reported in several accounts from that period. Out of his teaching came a hymn that Latter-day Saints learn, sing, quote, and cherish, 'O My Father,' by Eliza R. Snow." [1] The following lyrics are considered sacred in Mormon worship:

In the heav'ns are parents single?
No, the thought makes reason stare!

Truth is reason; truth eternal
Tells me I've a mother there.
When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?

Mormons teach that Jesus is

the spiritual offspring of this particular father and mother god, and that the Mormon Jesus is the physical offspring of their father-god and the virgin Mary. If this doctrine is true, it would require that the Mormon "Elohim" leave his "Heavenly Mother" and celestial bride on their celestial residence nearest the planet "Kolob" [2] to come to the planet Earth and have an extra-marital sexual intercourse with Mary, thus causing her also to commit adultery against her espoused husband Joseph.

Thus, the Mormon Jesus would have been the illegitimate child of a two-fold adulterous affair. We feel it is necessary to point out such things hoping to prove this doctrine is anti-biblical, anti-God, and anti-Christ.

Mormons believe that "Elohim" is able to have such tangible relationships because their god is not purely spirit, as is the God of the Bible (John 4:24). Joseph Smith taught, "God is a glorified and perfected man, a personage of flesh and bones. Inside his tangible body is an eternal spirit." [3] By so doing, Mormons have "changed the glory of the incorruptible God into an image made like corruptible man" (Romans 1:23). By changing the God of the Bible from the purely spirit, self-existing Creator that He is, into a physical, tangible created man, Mormons have, "exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator" (Rom. 1:25). Essentially, Mormons have denied the God of the Bible to create a lesser, inferior god of their own.

[1] Elaine Anderson, "Cannon, Heavenly Mother" Retrieved 2/21/ 2011 from *Encyclopedia of Mormonism*, URL http://eom.byu.edu/index.php/Heavenly_Mother

[2] *Kolob means "the first creation."* It is the name of the planet "nearest to the celestial, or the residence of God." It is "first in government, the last pertaining to the measurement of time. . . . One day in Kolob is equal to a thousand years according to the measurement of this earth." (*Book of Abraham*, pp. 34-35; Abra. 3:3-9.) (*Mormon Doctrine*, p.428). In Utah, Kolob

National Park has been named after this supposed planet.

[3] *Doctrines and Covenants* 130:22.

Mormon Polytheism, Part 2

Mormons believe that the gods now residing throughout the universe were once mortal men on other planets who, through obedience to the commands of the gods of that planet, attained exaltation to godhood. Such is Mormon doctrine for how their "god" became a god.

Moreover, they believe that we human beings have the potential of attaining the same measure of godhood as well, and that someday we can reign over a planet of our own with our celestial bride, which would have been sealed with us by eternal matrimony in this life. Having once been a mortal being, born on a foreign planet, they believe that their god was once conceived of a father-god and mother-god just as they believe mortal men have been conceived by him and his god-wife. 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. . . [1]

Brigham Young (Smith's successor) taught, "[T]hat God the Father was once a man on another planet who 'passed the ordeal we are now passing through. . .'" [2] While on this unidentified planet, the Mormon father-god met his mother-god. Together they produced spirit children.

At this point, it seems fair and reasonable to ask the question of how a

A Woman's Faith and Humility . . . David R. Pharr

(Please read Brock Hartwigsen's article on "The Syrophenician Woman" on the front.)

Both Matthew and Mark record the story of the Syrophenician woman (Matt. 15:21ff; Mark 7:24ff).

As an infant Jesus was taken to Egypt. The rest of his time was within the boundaries of his own country with this one exception. He traveled into Phoenicia near the seacoast towns of Tyre and Sidon with the intent of getting away from the crowds, but still a certain woman found him and asked for his help (Mark 7:24). She was not Jewish, but a Canaanite, descended from the nations driven out by Joshua. Mark calls her a "Greek [Gentile], Syrophenician by nation." She had "heard of him, and came and fell at his feet."

Her daughter was "grievously vexed with a devil [demon]." During that period of history Satan had been allowed greater power and had in his service demons which took control of persons. Such were afflicted in various ways--blindness, deafness, lack of bodily control, and mental illness. These mimicked ordinary illnesses and afflictions, but were miseries caused by minions of Satan. Many of Jesus' miracles involved the casting out of demons.

We notice with emphasis that it was her daughter who was afflicted. We may easily assume that to see suffering in her child was worse than being afflicted herself. We do not find this strange. Such is typical of a mother's love. She pleaded for Jesus to mercifully cause the evil spirit to cast the demon out.

At first Jesus "answered her not a word." His disciples considered her an irritation and wanted him to send her away. Jesus' own explanation was that "I am not sent but unto the lost sheep of the house of Israel." This would seem to affirm the attitude of the

disciples. But Jesus knew this was not the end of the story. Remember that Jesus "needed not that any should testify of man: for he knew what was in man" (John 2:25). He knew what was in her heart.

Yet the woman continued to beg, even falling at his feet. As she persisted in her pleas, it was then that Jesus spoke to her in words which may to us seem to be very harsh and unchristlike. "It is not meet to take the children's bread, and to cast it unto the dogs." Though the word translated "dogs" actually meant what we would mean by "puppies," this hardly seems to soften the remark. It still seem to some to imply racial discrimination. We know too much about Jesus, however, to believe that such could be so.

The beauty of her response was in its complete lack of pride and in its wonderful declaration of faith. "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." She had a need that was greater than any thought of pride. The story is very useful, therefore, in demonstrating how pride must be overcome in order to receive the blessings of God. People lose blessings and are lost when they act, or fail to act, because of their pride. The difficulty in winning souls is not so much in being able to explain what God requires for their salvation, but in convincing people how much they need salvation. This Canaanite woman illustrates how that when one feels the enormity of his or her need, personal ego will not stand in the way.

It might have seemed embarrassing to have to go to a *stranger to ask for help*, but she was desperately in need of help! It might have seemed humiliating to *ask for help from a foreigner*, especially one from a nation that despised her people, but her daughter was vexed with a devil! How uncomfortable, even embarrassing, she might have felt knowing that the Lord's

disciples did not want her to be there, but she had a little girl at home that she loved more than she loved her own self-respect! In any circumstances, but especially in these, it might seem too degrading, too demeaning, too disgraceful, *to have to get down on one's knees and beg*, but her daughter was "grievously vexed with a devil!" The ultimate shock to pride was the *seemingly insulting way that Jesus appeared to be refusing her request*. His words might have been interpreted as prejudice against her race. But she was ready to be a dog if it meant she could have a few crumbs from off her Master's table!

Suppose, however, that her pride had been stronger than her faith. What if she had said, "I don't need this! I am not going to submit to such! She would have gone home to find her little girl still grievously vexed with a devil. (You remember the story of Naaman. He almost let pride keep him dipping in the Jordan and being healed.) We may be unlikely to admit it, even to ourselves, but pride can be our greatest hindrance to doing the Lord's will. Have we ever heard someone excuse his actions by saying, "At least I have my pride"? It will hardly be a comfort in hell to know one held onto his pride.

Suppose, however, that her pride had been stronger than her faith. What if she had said, "I don't need this! I am not going to submit to such! She would have gone home to find her little girl still grievously vexed with a devil. (You remember the story of Naaman. He almost let pride keep him dipping in the Jordan and being healed.) We may be unlikely to admit it, even to ourselves, but pride can hinder us from doing the Lord's will. Pride, therefore, can stand between us and the blessings of the Lord.

Consider some scenarios that may have happened many times:

A man had been zealously

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 - c. We are accused of thinking we are better than anyone else.
2. But our Lord and the apostles often criticized and pointed out errors in the religion of others.
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 - c. Peter told the Jews (religious people) on Pentecost they were lost. Acts 2.
 - d. Paul indirectly condemned the Sadducees when he preached the resurrection. Acts 23:6
3. The apostle John clearly shows that Christians cannot receive or encourage false doctrine.
 - a. Only those who abide in the doctrine of Christ have the Father and the Son. 2 John 9
 - b. Christians are not to receive a teacher of false doctrine into their houses. 2 John 10
 - c. Christians are not to bid them God speed--"an approval of the course being pursued by the one thus greeting, and included a desire for success in the effort attempted." (Guy N. Woods)
4. In this study--in the light of these commands--we purpose to study the Salvation Army and the Christian's obligation regarding it.

Discussion.

I. THE BEGINNING, ORGANIZATION, AND WORK OF THE SALVATION ARMY.

A. The beginning.

1. In 1861 William Booth quit his post as minister of the Methodist New Connection and began working with the lower classes on the East End of London.
 - a. He first organized his work under the name of Christian Mission.
 - b. The name was changed to the Salvation Army in 1878.
2. It spread rapidly over England, Scotland, Wales, and Ireland.
3. The Salvation Army was officially established in the U.S. in 1880 under the direction of Commissioner George Scott Railton.

B. The organization.

1. Booth was a Methodist and he at first organized his group along the lines of Methodist policies with annual conferences at which reports were given and policies explained.
2. When the name was changed Booth set up his organization along military lines.
 - a. There were Articles of War.
 - b. Mission stations became corps or "citadels."
 - c. Members became soldiers.
 - d. Evangelists became officers.
 - e. Converts were listed as seekers.

C. The work.

1. The Salvation Army is found in 97 countries and territories. (Handbook On Denominations, Frank S. Mead)
2. They have 25, 350 officers preaching in some 147 languages in 16,714 centers.
3. They have 250,000 soldiers (members) in the U.S.
4. They hold almost a million meetings annually with 25 million in attendance and they collect and spend 25 million dollars annually.
5. They operate 187 homes, lodges, and schools, 33 hospitals, 9 children's homes, 34 residences for unmarried mothers, 54 summer camps, 236 boys clubs and youth centers, and 122 social service centers.

II. IS THE SALVATION ARMY A RELIGIOUS GROUP?

- A. In the Charter issued in New York State in 1899 the army is defined as an organization "designed to operate as a religious and charitable corporation with the following purposes:
- (1) "The spiritual moral and physical reformation of all who need it.
 - (2) "The reclamation of the vicious, criminal, dissolute and degraded.
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 - (4) "The preaching of the gospel and the dissemination of christian truth by means of open-air and indoor meetings."
- B. "The original and still paramount purpose of The Salvation Army is to lead men and women into a proper relationship with God." (The Slavation Army . . . Definition-History-Services-Organization, pp. 8,9)
- C. "The Salvation Army is an international religion and charitable movement, organized and operated on a military pattern, a branch of the Christian faith." (The Salvation Army, p. 2)
- D. As far back as September 12, 1917, ministers of the Salvation Army were eligible for appointment as army chaplains and the Salvation Army was not to be placed in a "different class from that which is usually accorded to others religious denominations."

III. WHAT ARE THE TEACHINGS OF THE SALVATION ARMY?

- A. All converts must sign the Articles of War to become a member and it begins like this: "Believing that the Salvation Army has been riased up by God, and is sustained and directed by him, I do here declare that I am thoroughly convinced of the truth of the Army's teachings."
- B. The following articles make up the Articles of War:
1. "I believe that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the divine rule of Christian faith and practice."
 - a. The statement that the Old and New Testament were given by inspiration of God is true.
 - b. But the binding of the O.T. along with the N.T. as "the divine rule of Christian faith and practice" is untrue because the O.T. law was nailed to the cross. (Col. 2:14)
 - "I believe that there is only one God, who is infinitely perfect, the Creator, Preserver and Governor of all things and who is the only proper object of religious worship.
 3. "I believe that there are three persons in the Godhead, The Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory."
 4. "I believe that in the person of Jesus Christ the divine and human natures are united so that He is truly and properly God and truly and properly man.
 5. I believe that our first parents were created in a state of innocency but by their disobedience they lost their purity and happiness and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
 - a. The first part of this statement is true.
 - b. But the statement that men are born "totally depraved" is not true. Ezek. 18:20; Mt. 18:3
 6. I believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
 7. "I believe that repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to Salvation."
 - a. John the Baptist preached repentance before faith in Christ, but only because he preached to the Jews who already believed in God. Acts 19:4
 - b. The N.T. teaches faith and then repentance. Acts 2:37,38
 - c. The miraculous regenerating of the Holy Spirit is not taught in the N.T.
 8. "I believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself." This teaches "faith only" which James 2:24 shows is false.
 9. "I believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
 10. "I believe that it is the privilege of all believers to be "wholly sancti-

BOORIM P PEASE "NOIEB"

fied" and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).
11. I believe in the immortality of the soul, in the resurrection of the body in the general judgment at the end of the world, in the eternal happiness of the righteous and in the endless punishment of the wicked."

Conclusion

1. The Salvation Army is a religious group and a Christian cannot support the works of a religious group.
2. The Salvation Army teaches a gospel different from that taught by Paul and the other apostles (Gal. 1:6-8) and we can no more give to this group than we can give to any other religious group.

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 8. "I believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself." This teaches "faith only" which James 2:24 shows is false.
 9. "I believe that continuance in a state of salvation depends upon continued obedient faith in Christ."
 10. "I believe that it is the privilege of all believers to be "wholly sancti-

fied" and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

11. I believe in the immortality of the soul, in the resurrection of the body in the general judgment at the end of the world, in the eternal happiness of the righteous and in the endless punishment of the wicked."

Conclusion

1. The Salvation Army is a religious group and a Christian cannot support the works of a religious group.
2. The Salvation Army teaches a gospel different from that taught by Paul and the other apostles (Gal. 1:6-8) and we can no more give to this group than we can give to any other religious group.

Introduction.

1. Members of the church of Christ are often criticized about saying anything about other religions or condemning anything, that someone else believes.
 - a. We are accused of being unkind and having no love for people.
 - b. We are accused of being judges.
 - c. We are accused of thinking we are better than anyone else.
2. But our Lord and the apostles often criticized and pointed out errors in the religion of others.
 - a. Jesus said the religion of the Pharisees was vain that that they were blind leaders of the blind. Mt. 15:9,13,14.
 - b. Jesus said that many religious people would be rejected in the judgment day. Mt. 7:21-23. Why? They do not do Father's will.
 - c. Peter told the Jews (religious people) on Pentecost they were lost. Acts 2.
 - d. Paul indirectly condemned the Sadducees when he preached the resurrection. Acts 23:6
3. The apostle John clearly shows that Christians cannot receive or encourage false doctrine.
 - a. Only those who abide in the doctrine of Christ have the Father and the Son. 2 John 9
 - b. Christians are not to receive a teacher of false doctrine into their houses. 2 John 10
 - c. Christians are not to bid them God speed--"an approval of the course being pursued by the one thus greeting, and included a desire for success in the effort attempted." (Guy N. Woods)
4. In this study--in the light of these commands--we purpose to study the Salvation Army and the Christian's obligation regarding it.

Discussion.

I. THE BEGINNING, ORGANIZATION, AND WORK OF THE SALVATION ARMY.

A. The beginning.

1. In 1861 William Booth quit his post as minister of the Methodist New Connection and began working with the lower classes on the East End of London.
 - a. He first organized his work under the name of Christian Mission.
 - b. The name was changed to the Salvation Army in 1878.
2. It spread rapidly over England, Scotland, Wales, and Ireland.
3. The Salvation Army was officially established in the U.S. in 1880 under the direction of Commissioner George Scott Railton.

B. The organization.

1. Booth was a Methodist and he at first organized his group along the lines of Methodist policies with annual conferences at which reports were given and policies explained.
2. When the name was changed Booth set up his organization along military lines.
 - a. There were Articles of War.
 - b. Mission stations became corps or "citadels."
 - c. Members became soldiers.
 - d. Evangelists became officers.
 - e. Converts were listed as seekers.

C. The work.

1. The Salvation Army is found in 97 countries and territories. (Handbook On Denominations, Frank S. Mead)
2. They have 25,350 officers preaching in some 147 languages in 16,714 centers.
3. They have 250,000 soldiers (members) in the U.S.
4. They hold almost a million meetings annually with 25 million in attendance and they collect and spend 25 million dollars annually.
5. They operate 187 homes, lodges, and schools, 33 hospitals, 9 children's homes, 34 residences for unmarried mothers, 54 summer camps, 236 boys clubs and youth centers, and 122 social service centers.

II. IS THE SALVATION ARMY A RELIGIOUS GROUP?

- A. In the Charter issued in New York State in 1899 the army is defined as an organization "designed to operate as a religious and charitable corporation with the following purposes:
 - (1) "The spiritual moral and physical reformation of all who need it.
 - (2) "The reclamation of the vicious, criminal, dissolute and degraded.
 - (3) "Visitation among the poor and lonely and sick.
 - (4) "The preaching of the gospel and the dissemination of christian truth by means of open-air and indoor meetings."
- B. "The original and still paramount purpose of The Salvation Army is to lead men and women into a proper relationship with God." (The Salvation Army . . . Definition-History-Services-Organization, pp. 8,9)
- C. "The Salvation Army is an international religious and charitable movement, organized and operated on a military pattern, a branch of the Christian faith." (The Salvation Army, p. 2)
- D. As far back as September 12, 1917, ministers of the Salvation Army were eligible for appointment as army chaplains and the Salvation Army was not to be placed in a "different class from that which is usually accorded to others religious denominations."

III. WHAT ARE THE TEACHINGS OF THE SALVATION ARMY?

- A. All converts must sign the Articles of War to become a member and it begins like this: "Believing that the Salvation Army has been raised up by God, and is sustained and directed by him, I do here declare that I am thoroughly convinced of the truth of the Army's teachings."
- B. The following articles make up the Articles of War:
 1. "I believe that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the divine rule of Christian faith and practice."
 - a. The statement that the Old and New Testament were given by inspiration of God is true.
 - b. But the binding of the O.T. along with the N.T. as "the divine rule of Christian faith and practice" is untrue because the O.T. law was nailed to the cross. (Col. 2:14)
 - "I believe that there is only one God, who is infinitely perfect, the Creator, Preserver and Governor of all things and who is the only proper object of religious worship.
 3. "I believe that there are three persons in the Godhead, The Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory."
 4. "I believe that in the person of Jesus Christ the divine and human natures are united so that He is truly and properly God and truly and properly man.
 5. I believe that our first parents were created in a state of innocence but by their disobedience they lost their purity and happiness and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
 - a. The first part of this statement is true.
 - b. But the statement that men are born "totally depraved" is not true. Ezek. 18:20; Mt. 18:3
 6. I believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
 7. "I believe that repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to Salvation."
 - a. John the Baptist preached repentance before faith in Christ, but only because he preached to the Jews who already believed in God. Acts 19:4
 - b. The N.T. teaches faith and then repentance. Acts 2:37,38
 - c. The miraculous regenerating of the Holy Spirit is not taught in the N.T.
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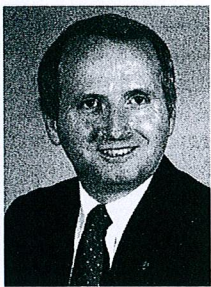
- fied" and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).
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Conclusion

1. The Salvation Army is a religious group and a Christian cannot support the works of a religious group.
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Henry VIII and Episcopalianism

Sam Hester



For this article the terms "Church of England," "the English Church," "The Anglican Communion," and "Episcopalian" will all be used interchangeably.

When Henry VIII was born in 1491, the churches in England were Roman Catholic. In 1517, when Henry was 26 years old, Martin Luther started church reform in Germany. Within thirty years, after Luther and Henry were dead, much of Luther's Germany was Protestant, and Henry's England was Episcopalian.

Location of the Anglican Church

The Anglican Church originally consisted of English Catholic Churches that Henry VIII separated from Roman Catholic control. From 1532 to 1536 Henry severed the financial, judicial, administrative, and religious bonds of England and Rome. This new Anglican Church later mixed with Protestantism. The Anglican churches are National Churches from England, Scotland, Ireland, Wales and, in 1789, the USA.

Henry VIII remained a Catholic and persecuted Protestants in England. For this persecution he earned the title "the Nero of England."

Definition of an Anglican Church

In 1930 the Lambeth Conference adopted a resolution that has come to be accepted as the classical statement of what it takes to be an Anglican Church.

The Anglican Communion is a fellow-

ship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional Churches in communion with the See of Canterbury, which have the following characteristics in common: (1) They uphold and propagate the catholic and apostolic order as they generally set forth in the Book of Common Prayer as authorized in their several Churches; (2) They are particular or National Churches, and as such, promote within each of their territories a national expression of Christian faith, life and worship; (3) They are bound together not by a central legislative and executive authority, but by a mutual loyalty sustained through the common council of the bishops in conference (Saward, 43).

Anglican Doctrines

Beginning with King Henry VIII in 1534, the English monarch is, in name at least, "the head of the Anglican Church."

The Anglican Church originally consisted of English Catholic Churches that Henry VIII separated from Roman Catholic control.

Today, the Archbishop of Canterbury is considered the head of the worldwide Anglican Communion. Why Canterbury? When Pope Gregory of the Roman Catholic Church in 597 sent Augustine to evangelize Britain, he instructed him to establish an official seat of Catholic Church government at London and York. However, since Augustine had so much success at Canterbury, he established the

official seat at Canterbury and York. By the 1300s Canterbury had surpassed precedence over York.

The precipitating cause of reform in the churches in England was Henry's marriage to Catherine of Arragon. Catherine was the daughter of King Ferdinand and Queen Isabella of Spain. She had produced no male heir to the throne; the only child of Henry and Catherine surviving infancy was Princess Mary. But England did not want a queen at this time in its history.

After eighteen years of marriage Henry thought his marriage was "cursed." Catherine had been married before, but only for a few months to Henry's brother, who had died. Henry came to believe it was a sin for him to have married his brother's wife. The reason he gave for this belief was Leviticus 20:21, which says, "If a man take his brother's wife, it is an unclean thing . . . they shall be childless." Henry took Catherine's childlessness as evidence of this curse. But he also had fallen in love with Ann Bolyne, a lady-in-waiting of the court.

Henry asked the pope for his marriage to Catherine to be annulled. The pope recognized the curse of Leviticus, but he stalled in granting a divorce. He had family reasons for doing so - Catherine was the aunt of Charles V, the reigning Holy Roman Emperor.

Archbishop of Canterbury, Thomas Cranmer, suggested taking Henry's marriage question out of the church courts. He recommended that qualified theologians in the universities solve the problem. The answers were mixed but it gave Henry cover to take matters in hand. He secretly married Anne Bolyne.

As papal legal representative of the pope, Cranmer in 1533 annulled Catherine's marriage with Henry. He declared that it was contrary to the law of God and therefore invalid. He crowned Anne Bolyne as queen. In May 1533, Anne, the new queen, gave birth to a

daughter, Elizabeth.

The pope responded by excommunicating Henry. In reaction Henry made it a crime for English "clergy" to have any dealings with the pope. The clergy in England surprisingly had no problem with this new law. Henry then had Parliament to make him, the King of England, "the only head on earth" of the Church of England.

The Catholic Hierarchal System

Henry rejected papal authority but retained the system of religious rule by bishop and most medieval doctrines of Catholicism. For instance, he retained the positions of archbishop and bishop. Use of the one-man bishop is where the term "Episcopalian" comes to use in referring to Anglicans. The Greek word *episcopos* means "the act of overseeing or superintending." Overseer is a scriptural term; a one-man overseer in the church, however, is a misuse of Scripture since the terms overseer and elder are used interchangeably (Acts 20:17, 28).

Though Henry kept the Roman hierarchal system, he dissolved the monasteries in England. By selling the monasteries and their vast land-holdings during the years 1536 to 1539, Henry brought the money from some of the finest land in England into the treasury of the English government.

Outstanding Reformer

Though the Anglican Church separated from Rome under Henry VIII, the most important person in the English Reformation was Thomas Cranmer. He had spent 26 years at Cambridge studying and teaching. This laid the foundations of the biblical, doctrinal, and worship writings that were to come from his pen and instructions as Archbishop.

Cranmer was the author of three things of great importance to the establishment of Anglicanism: The first Prayer Book, the

second Prayer Book, and The Forty-Two Articles, which would later become the Thirty-Nine Articles. Each of these three documents was to powerfully shape the English Church.

The Prayer Book

Worship historically became the most important emphasis of Anglicanism. The Prayer Book became the fundamental order, guideline, and explanation of all Anglican worship. The last attempt to revise the Prayer Book was aborted in 1928.

Modern Anglican worship does not have to follow the Book of Common Prayer. The 1930 Lambeth Conference allowed a wide range of opinions, doctrine, and guidelines for worship. Reform in worship has continued. Since 1965 alternative worship styles have been used for experimental periods of time.

The Thirty-Nine Articles

The Thirty-Nine Articles are a loose but incomplete doctrinal system of the English Church. How the articles developed and their influential nature is strategic in understanding the doctrines and practices of the Anglican Communion.

When Henry began to separate Romanism from England he directed the composition of The Ten Articles (1536). These articles were to give a "quietness and unity" during a revolutionary time period. The Ten Articles became the Bishops' Book in 1537. Six Articles were issued to check the growth of Calvinistic doctrine and practice in 1539. The Bishops' Book of 1537 became The King's Book in 1543.

Edward VI, the son of Henry VIII, became king at Henry's death in 1547. Though Edward was very young, his accession to the throne in 1547 was the first important step in the Reformation of the English churches. Thomas Cranmer and Nicholas Ridley compiled the Forty-Two Articles in 1553 for Edward. During his

short reign most legislation against heresy was repealed; England became a refuge for the persecuted; there were few executions; English Bibles were freely printed.

The Forty-Two Articles were the first truly Protestant confession of faith for the Anglicans. They were patterned after the Augsburg Confession (of the Lutherans, 1530) in their statements of the doctrines of the Trinity and justification. In their position on predestination and the Lord's Supper they were clearly Calvinistic. The Lord's Supper was set forth in the English Church as an act of remembrance, not as a miracle or a reenactment of the sacrifice of Christ.

The Forty-Two Articles were set forth by Parliament in 1553, during the last year of Edward's reign. Queen Mary had them rescinded when she took the throne that year. She had Cranmer and Ridley burned at the stake and over 300 Protestants killed during her short reign.

When Elizabeth ascended to the throne in 1558, the Archbishop of Canterbury under her reign, Matthew Parker, issued Eleven Articles (1561) reestablishing an Anglican Church that was to become half-Protestant and half-Catholic. The English bishops then revised the Forty-Two Articles in 1562, placating the Catholics in some matters, but allowing Protestantism to retrench to a great degree. In 1563 Elizabeth promulgated the Articles as the Thirty-Nine Articles Act.

In 1571 the reference to "eating the body of Christ" was dropped from the Articles. Matthew Parker and Elizabeth believed the Articles advanced true religion, condemned doctrinal errors, were agreeable to God's Word, and established unity. More accurately, the Articles were a compromise midway between Rome and Calvinism; they also answered what Anglican leaders considered to be Roman and Anabaptist extremes.

Elizabeth settled Anglicanism into a definite and stable pattern during her long reign. The Puritans vigorously

opposed Elizabeth in Parliament, in the churches, in the Universities, and in books. Most of the time, Elizabeth bested them by a few votes. Puritans, of course, wanted to purify the English Church of "popish remnants" but Elizabeth preferred several of the Catholic usages. Both she and the Puritans put their best efforts forward and had a strong effect on Anglican and American history.

Henry VIII and his three children reigned over England during the time when the English churches were affected by the separation from Rome and by the Protestant Reformation.

Though many Anglicans do not want to think of the Thirty-Nine Articles as a creed, the Articles have been very influential. G.W. Bromiley has frankly said that the Articles still serve the fivefold function that they have served historically: (1) to preserve the dogmatic order of the Anglican Church and Anglican Communion; (2) to exercise a purifying influence on liturgical and canonical action; (3) to test new teaching; (4) to provide a framework for continuing debate; (5) to maintain the challenge of a biblical and apostolic norm" (Bromiley, 87).

Continuing Interpretation

Since 1867 the Lambeth Conferences have guided and interpreted Anglican doctrines and practices. For instance, the Lambeth Conferences have dealt with ordination of women as deaconesses (in 1897, 1920, 1930), women priests (in 1948, 1968, 1978), and women bishops (1988, and others). The 1968 Lambeth Conference declared that baptism was a sufficient qualification for reception of someone to partake of the Lord's Supper. After that de-

claration, the Episcopal Church in the U.S. opened reception of the Lord's Supper to baptized persons, whether or not they had been confirmed in the Anglican Church.

In the mission areas where the Anglican Church is represented, patterns of worship, government, and work are not always in accord with what Anglicans have done in the past. Currently, the missionary organization that planted a congregation, for instance, will determine the practice of that congregation.

Summary

Henry VIII and his three children reigned over England during the time when the English churches were affected by the separation from Rome and by the Protestant Reformation. A son, Edward VI (1537-1553), established Protestantism. Mary, Queen of Scots, promoted Catholicism and severely persecuted Protestants. Queen Elizabeth I (1558-1603) established Anglicanism as it still exists today. Elizabeth's settlement of the Anglican Church is half Catholic and half Protestant.

Anglicans participated in the ecumenical movement in the 19th and 20th centuries but insisted that people adhere to the historic rule of the bishop system. A renewed emphasis on the Bible spread through Anglicanism from the 1930s to the early 1960s. Conservative evangelism has grown numerically since World War II.

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What Episcopalians Believe

Although our members come from many different races and cultures and speak many different languages, we are unified by our belief in the transforming love and power of Jesus Christ, the Son of God.

We believe that God offers unconditional love and eternal life to those who place their trust and faith in him and we strive to follow Christ's teachings of compassion, justice, mercy, respect, and love towards others. Central to our life in faith is the concept of "stewardship" -- the belief that all things in creation (including our own talents, skills, and financial resources) come from God.

We believe that God has entrusted these gifts to us to be used wisely and responsibly for the good of all people.

Episcopal Worship

Worship is at the very heart of the Episcopal Tradition. Our styles of worship vary from the simple to the elaborate, from evangelical to Catholic, from charismatic to traditional, depending on the preferences of the individual congregation.

Since the 16th Century, Episcopalians have worshipped using traditional rituals and prayers. Over the years we have created new forms of worship as language and ideas in our culture have changed. At present, we use the Book of Common Prayer, that was adopted in 1979.

Episcopal services include Bible readings, spoken and sung words of praise, preaching, prayers, and the singing of hymns and other music. The celebration of Holy Communion (also known as the Eucharist, the Lord's Supper, or the Mass) is central to our worship. In the Eucharist we recall the life, death, and resurrection of Jesus Christ. As we share the bread and wine -- symbols of Christ's body and blood - we remember the sacrifice offered to ensure our everlasting salvation. The act of Communion is a personal encounter with God, an act of praise and thanksgiving.

The Sacraments

Episcopalians make extensive use of ritual, color and symbols to bring our worship alive. Central to our life in faith are the symbolic acts or rituals known as the Sacraments. Described as "an outward and visible sign of an inward and spiritual grace", the Sacramental acts draw us into God's presence and allow us to fully experience the grace of God in our lives. The Sacraments celebrated in the Episcopal Church are Baptism, the Eucharist, Confirmation, Marriage, Ordination, Confession, and Anointing With Oil for Healing.

How is the Church Organized?

The Episcopal Church consists of lay persons, deacons, priests and bishops. We consider all baptized Christians to be "ministers" as they share their gifts and talents. However, some

members of the church feel called to be ordained as deacons, priests or bishops. In the Episcopal Church, both women and men are eligible for ordination.

Deacons serve as a bridge between church and community. Often employed outside the church, deacons help to interpret the needs and concerns of society to church leaders and help to support and nurture church members. There are two kinds of deacons -- Transitional deacons, who serve in this role for an interim period before being ordained to the priesthood, and Deacons, who choose the deaconate as a lifelong ministry.

The priest serves as a pastor and teacher to members of the church, leads worship, preaches, and supports members of the congregation as they reach out into their community. Some priests find their vocation in a non-church setting, such as a hospital, university or prison chaplaincy.

Bishops are elected by priests and lay people. They provide leadership and care for congregations and serve as a link with the mission and ministry of the national and international church and with other faith traditions.

When bishops are elected to exercise oversight for a larger constituency within the church, such as an Ecclesiastical Province or as head of a national church, they receive the title Archbishop.

Titles, Terms & Descriptions

Anglican Communion -- The world-wide network of Episcopal Christians from 160 countries. Although the church is known as either the Episcopal Church of (a particular country), or the Church of England, all Episcopal Christians are part of the wider Episcopalian family, unified under the leadership of the archbishop of Canterbury in England. The current archbishop of Canterbury is the Most Rev. Rowan Williams.

Cathedral -- Each diocese has a central church designated as the Cathedral Church of the Diocese. Although every cathedral serves a local congregation, it is also the "Bishop's Church" and serves as the central gathering place for all Episcopalians in the diocese for special services and events. The rector of the cathedral is known as the "Dean".

Diocese -- A regional grouping of churches, under the leadership of a bishop.

Primate -- The national leader of the church.

Archbishops The Most Reverend (or The Most Rev.) Will B. Good

Bishops The Right Reverend (or The Rt. Rev.) Will B. Good

Deans The Very Reverend (or The Very Rev.) Will B. Good

Archdeacons The Venerable (or The Ven.) Will B. Good

Priest The Reverend (or The Rev.) Will B. Good Father (or Fr.) Will B. Good

Deacons The Reverend (or The Rev.) Will B. Good The Venerable Will B. Good

THE PROTESTANT EPISCOPAL CHURCH

James Dudley

History, Organization, Worship, and Statistics

The Protestant Episcopal Church is that ecclesiastical body in the United States of America which is in full communion with the Church of England, from which it has historically descended.¹ For this reason it is necessary to take a brief glance at the history of the Church of England.

England's religious history began in the year 497 A.D. when a Roman monk by the name of Augustine came to England with a band of missionaries. These men were well received; and after converting King Aethelbert of Kent, the whole nation speedily and without opposition became "Christian".²

The Roman Church and its principles were firmly established in England and, of course, the diocesan organization is expected wherever the Roman system goes.³ The various dioceses were strictly controlled by the bishops. The head of the English Church was the bishop, soon the Archbishop of Canterbury, who in turn was responsible to the Pope in Rome. This system continued without major difficulty until the reign of Henry VIII.

Henry VIII was a good Roman Catholic in many respects. When Luther's writing, "The Babylonian Captivity of the Church," appeared in England, its use was forbidden. Consequently, Henry VIII published his "Assertion of the Seven Sacraments" against Luther in 1521. This won him the title of "Defender of the Faith"⁴ by Pope Leo X. But yet Henry had his faults. He had married Catherine of Aragon, wife of his deceased brother, through a dispensation granted by Julius II in 1503.⁵ Six children were born to this union but only one, Mary, survived infancy. In 1527 Henry alleged that the marriage was not valid.⁶ Perhaps his reasons were not wholly sensual. Had they been, he might have been contented with his mistresses. The world was in a state of turmoil, and a woman had never ruled England. However, the absence of a male heir might cause a civil war. It was not likely that Catherine would have other children. Henry wanted another wife and a male heir.⁷

Some historians suggest that Henry sensed that this was the time to break with the Papacy because of economic reasons.⁸ Large annates were paid annually to Rome in gold. Because of personal expenses and governmental enterprises, Henry wanted to stop the flow of gold out of his treasury. This reason is for the most part speculation. However, this reason seems to be preferred by some because it seems more honorable than just wanting another wife.

Henry might have been able to secure an annulment from Pope Clement VII had it not been for the course of European politics.⁹ Charles V, Emperor of Germany and nephew of Catherine, had been victorious in war, forcing Pope Clement VII into submission to his policies. Charles had determined that his aunt should not be set aside. Therefore, Pope Clement VII would not listen to Henry's pleas for annulment.

Meanwhile, Henry had fallen in love with Ann Boleyn, a lady in his court. They were secretly married January, 1533.

Favorable action from the Pope now being out of the question, Henry determined to rely on national feeling of hostility toward a foreign rule. Slowly he started to throw off Papal authority, first by exerting pressure on Parliament

to pass an act forbidding the payment of all annates without the King's permission. He brought pressure on the clergy to pass no new ecclesiastical laws without the King's permission, but to submit all existing statutes to a commission appointed by the King. He threatened not to send annates to Rome to procure the appointment of Thomas Granmer as Archbishop of Canterbury.¹⁰ Granmer was consecrated on March 30. On May 23 Granmer held court and formally adjudged Henry's marriage to Catherine null and void. On September 7 Ann Boleyn bore a daughter, Elizabeth, later to become Queen.

With the occurring of these events, Pope Clement VII proposed a bill threatening excommunication of Henry VIII. Henry answered Pope Clement VII with a series of statutes obtained from Parliament in 1534, by which all payments to the Pope were forbidden, all bishops were to be elected on the King's nomination, and all oaths of Papal obedience and authority were done away.¹¹ On November 3, 1534, Parliament passed the famous supremacy act, by which Henry and his successors were declared "the only supreme head in earth of the Church of England", without qualifying clauses.¹²

Henry allowed those who were urging reform to draw up the Ten Articles and issue them in his name.¹³ These articles were based on the decisions of the first four General Councils and emphasized the necessity of baptism and penance. The traditional Roman ceremonies and practices were retained. Only the abuses, such as: worship and veneration of saints, use of pardons, and indulgences, were condemned. The next year, 1537, a longer explanation insisting on Seven Sacraments was published. This was known as the Bishop's Book. This was as far as Henry would go in reforming the church. He remained a Catholic until his death. As one historian says, "He was a ruthless tyrant both in his official and his private life, but he never abandoned the Catholic faith and practice."¹⁴

Henry was succeeded by his son Edward IV (1537-1553). Since he was only nine years of age when he came to the throne, regents were named to rule for him. England was first ruled by the regency of the Duke of Somerset and later by the Duke of Northumberland.¹⁵ Both of these men were unscrupulous, interested primarily in increasing their own wealth and power. They went along with Protestantism only because it afforded them more freedom to plunder the church and keep it under their control. Thomas Granmer was still Archbishop of Canterbury, and he gave the dukes a free hand in despoiling the church. They gave him a free hand in reforming it.

The most important event during the reign of Edward IV was the issuance in 1549 of the First Prayer Book, which the church was required to use.¹⁶ It was a condensation of the old Seven Day Offices and Long Night Offices, used for centuries in the monasteries, into what Granmer called "Morning and Evening Prayer". The communion service was translated from the Latin mass with some improvement in the continuity of its thought.¹⁷ This book included Litany, Service for Baptism and Confirmation. In 1550, the Ordinal was added--services for consecration of bishops and ordination of priests and deacons. By 1552, Granmer was able to remove most of the Catholic minded bishops and felt strong enough to make further reform. In 1553 he issued the Forty-two Articles, a statement of Catholic doctrine in the most Protestant language possible.¹⁸ The Church never officially approved the Prayer Book of 1552 or the Forty-Two Articles because Edward died before they were widely accepted.

When Mary Tudor, daughter of Henry VIII and Catherine of Aragon, succeeded Edward IV in 1553, she completely returned to Roman Catholicism. This left Granmer in a difficult situation. He had always maintained that the ruler should determine the religion of his subjects. Now Granmer's ruler was a Roman Catholic,

and he felt he could not conscientiously accept that religion. Therefore, he was arrested. During the course of his heresy trial he signed a confession, perhaps in a moment of weakness, retracting all his teaching. He later refused to acknowledge the statement and was burned at the stake at Oxford in 1556.¹⁹

Mary left no stone unturned in destroying the reforms of Cranmer. She surrounded herself with blood-thirsty Spanish bishops who influenced her to repress all forms of Protestantism. During this period she earned the title "bloody Mary".²⁰ Incidentally, a contemporary, John Fox, gives us a very grim picture of her repressive methods in his book, Fox's Book of Martyrs.

Mary was succeeded by Elizabeth, the daughter of Henry VIII and Ann Boleyn. Elizabeth was convinced that her people wanted neither the extreme Protestantism of Edward IV nor the Roman Catholicism of Mary. Elizabeth was the compromiser, favoring the central position which she hoped would be acceptable to both the Calvinist and Romanist.²¹ Her immediate problem was to find the church men who would accept and promote her ideas.

When Parliament met in 1559, its first action was to pass an act of Supremacy, similar to Henry VIII's design, rejecting the Papal control of England's churches. Elizabeth was not, however, declared "Supreme Head of the Church". Due to the former church troubles, it was not a title which was appealing to her. At her coronation she was undecided as to what she would do about the title. Therefore, she omitted it from the list of titles, substituting an "et. cetera" so that she could claim it later if she so desired.²² Nevertheless, the Supremacy Act placed the church under her administrative supervision.

Elizabeth went forward with her religious policy as far as she dared. Since she could not go back to the Prayer Book of 1549, she took the 1552 Prayer Book as the basis to issue a new one in 1559. Very few changes were made, but they were vitally significant. The major change had to do with a statement which the priest said at the Lord's Supper concerning the presence of the Lord.²³

Elizabeth's next problem was to provide the church with bishops since many of the dioceses were vacant and most of the Episcopate was deeply tinged with Calvinism. However, there was one exception, Matthew Parker, who was a man after her own heart. She elected him Archbishop of Canterbury. A few days later Parker consecrated eleven fellows to fill the vacant diocese. Later on a work was started on a revision of the Forty-two Articles which were reduced to thirty-nine.²⁴

From the coming to power of Elizabeth to 1634, the Prayer Book took its present day form. However, there was a revision in 1662. Since that time, there has been no change in the Anglican Communion.²⁵

Meanwhile, the New World had been discovered in 1492 by Columbus. A few years later, when the British colonies were founded in America, the Church of England became established in them. The first settlers of the Jamestown Colony in 1607 were members of the Church of England, and one of the first things they did was observe the Lord's Supper. From this point begins the continuous history of the Church of England in America.²⁶

Some of the first settlers in Boston, New Hampshire, and Maine were members of the Church of England. At first the Puritans in Massachusetts were determined to prevent the Church of England from functioning in the Colonies; but the Colonies became Royal Provinces in 1686. The governor, who had to be an Anglican, insisted that the services from the Prayer Book be provided.²⁷ By 1750 the Church of England was thoroughly established in all the Colonies.

In 1776 the American patriots started their move to free themselves from the tyranny of England. This move brought about a severe division in the Colonial Church because most of the clergy in the north were Tories. Some clergymen were missionaries serving in the Colonies and one would expect them to be loyal to England. Other clergymen were High Churchmen with their doctrine of the divine right of kings. Some were expelled for refusing to omit the prayers for the King; others fled to Canada or joined the British Army.²⁸ One exception to the prevailing Toryism in the clergy of the north was Samuel Provoost, who espoused the American cause during the war and was elected Rector of Trinity Church, New York, at the close of the war.

In the south most of the clergy were on the American side, but the laymen were more definitely on the colonial side, including George Washington and other leaders of the Revolution.

After the war the church was in desperate condition. Having been the Church of England it shared in the antagonism against all things English. It had completely lost its financial support.²⁹ The loss of salaries caused the clergy to leave. But beyond the financial problems was the fact that there was no ordained bishop in America. They believed ordained bishops to be absolutely essential for the transmission of apostolic succession. There was no hope of getting a bishop from England, and there was a question whether the English bishops would ordain Americans if they went to England.

Another difficulty was the name. The church could not continue to be called the Church of England because of the feeling of the people. William Smith and others in Maryland decided on the "Protestant Episcopal Church".³⁰ This was finally adopted although an alternate name, "Reformed Episcopal", was suggested. Since the name "Protestant Episcopal Church" had been adopted by the majority, the alternate name was abolished.

When the Treaty of Peace was signed, one of the agreements was that the British church ordain the American bishop. This is the only denomination that I know of that required a peace treaty to get it started.³¹

In less than fifteen years after the peace with England was signed, the American church was organized as an autonomous branch of the Catholic Church with a revised Prayer Book and an established episcopal succession.

The American church and English church are very much the same. Both have the diocesan type of organization with a bishop over every diocese. In the United States the dioceses usually follow the boundary lines of the states. However, some of the larger states may have several dioceses.³² The diocese is divided into parishes. In the parish every person who is over eighteen years of age and who has publicly announced before the bishop that he is an Episcopalian may come and vote in the parish meeting.³³ From this parish meeting a board or vestry is elected. The vestry must be not less than five nor more than twenty-one in the diocese of Tennessee. The vestry elects its officers which consist of a senior warden who may assist the Rector in his work, a junior warden who is the overseer of the building and physical equipment, a treasurer, and a secretary.³⁴ These people are laymen and have no ecclesiastical function at all. A clergyman cannot serve on the vestry, though he is the chairman of the vestry by rank "ex effico".³⁵ In the parish "the control of the worship and spiritual jurisdiction are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the canons of the church, and the godly counsel of the Bishop."³⁶ It is the responsibility of the Rector to instruct the children in the catechism, doctrine, polity, history, and liturgy of the church.³⁷ It is also his responsibility to prepare parents and Godparents before baptizing. He is also to prepare young

persons and others for confirmation which is done by the bishop.³⁸

There are several different types of bishops. There is the ordinary or Diocesan bishop who is in charge of the diocese.³⁹ He is required to visit the different parishes from time to time for the purpose of confirmation. He is also required to write pastoral letters on points of Christian doctrine, worship and conduct, which is required to be read in the parishes under his charge.⁴⁰ There is a second type of bishop called a Suffragan bishop.⁴¹ He is the assistant of the Diocesan bishop.⁴² At no time can a Diocesan bishop have more than two Suffragan bishops assisting him.⁴³

Once a year the vestry elects a delegate to the diocesan convention which meets every year. The Diocesan Bishop presides over the convention. At the convention officers are elected and committees are formed to care for the problems within the diocese.⁴⁴

Every three years there is a national convention. At the convention the delegates are divided into two houses. One house, called the House of Bishops, consists of every living bishop of the Protestant Episcopal Church.⁴⁵ The other house, called the House of Deputies, consists of four clerical and four lay deputies from every diocese in the United States.⁴⁶ Deputies are elected by the diocesan convention. The next general convention will be September 17-29, 1961, in Detroit, Michigan.

From the House of Bishops one man is selected to be the presiding bishop.⁴⁷ He is elected for the remainder of his active episcopate. He holds the office until the fifteenth day of November succeeding the general convention which follows his attainment of sixty-eight years or which occurs in the calendar year that he attains that age.⁴⁸

Arthur Carl Lichenberger is the current presiding bishop.⁴⁹ His address is: 281 Fourth Avenue, New York 10, New York. The official seat of the presiding bishop is the Cathedral of Saints Peter and Paul, Washington, D. C. Lichenberger's term of office expires November 14, 1970. He represents the church at the inner church meetings, at dedications and ordinations of bishops.

From the delegates to the General Conventions, various committees are formed to administer to every problem of the church. The committees or commissions cover such areas as: Architecture, Constitution and Canons, Work of Deaconesses, Evangelism, Theological Seminaries, Human Affairs, Music, Society and Alcohol, State of the Church, and Unity just to mention a few.⁵⁰

In between the General Conventions, an organization called the National Council of the Episcopal Church operates. This is the interim governing board of the church.⁵¹ The executive head of this board is the presiding bishop.

All functions of the Protestant Episcopal Church are governed and controlled by the Rubrics of Book of Common Prayer and the Constitution and Canons for the Government of the Protestant Episcopal Church.⁵² This book is a compilation of all the laws passed in the General Conventions from 1789-1955. The Rubrics are the italicized words in the Book of Common Prayer that give instructions to the Rector.⁵³

Division is one of the best weapons Satan uses for the destruction of mankind. He has not only succeeded in dividing Christendom into many different denominations and sects, but he has also divided the individual denominations into little parties. The Episcopalians are no exception, for there are many parties and movements within the church. There is a party called the High

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Churchmen.⁵⁴ This party has existed from the days of Henry VIII. They hold to very impressive ceremonies and ritualistic services. This group feels very close to the Roman Catholics. If a union in Christianity should occur, they want to revert to Catholicism rather than go into the broad stream of Protestantism. They believe there is no salvation outside the Catholic communion, which is Roman Catholicism, Eastern Orthodox, or Anglican.⁵⁵

Another party is the Low Churchmen, who hold to the less ritual and ceremonial services.⁵⁶ Some Low Church clergymen do not wear the clerical dress, but they are considered extremist. This group finds Roman Catholicism repulsive and would leave the Anglican communion if they united with Roman Catholics. The Low Churchmen favor a union with Protestantism. They also say that salvation is found in all churches. In some cases, you do not even need to go into a church to be saved. They hold to a modified view of universalism.

There was another party introduced in the latter part of the nineteenth century known as the Broad Churchmen or Liberals.⁵⁷ This group developed a vigorous interest in applying Christian principles to remove the social evils. They took a leading part in organizing labor unions, removal of slums, and woman suffrage just to name a few. This party started with a rather conservative attitude toward the church, but as time went on a liberal attitude toward the church's doctrine was developed. They tended also to take a sympathetic attitude toward the prevailing tendencies of their time, such as the belief in evolution. They were also responsible for introducing Higher Criticism of the Bible into the church.⁵⁸

These ideas and attitudes have existed for years with no one really being outspoken until recently. A Californian bishop named Pike voiced some rather extreme views in the current issue of Time Magazine. I quote from this article:

We are unlike most principle Christians' traditions, are not bound to a particular set of concepts or form of words. . . . It is true that we have a rather skimpy set of propositions, printed in the back of the Prayer Book, called the Articles of Religion; but they are not a Confession of Faith; they represent the allergic reaction of our church to "papist" on the one hand and "puritans" on the other at a single point in our history. . . .⁵⁹

"The gospel," said Bishop Pike, "is largely communicated by means of myth. . . . Another myth set forth in the Creed is the idea that Christ 'ascended into Heaven.'" Pike says, "Where? We no longer believe in a three-level universe. . . . And as for 'sitteth on the right hand of the Father,' I simply remind you that in certain oriental areas of the church the phrase is 'on the left hand of the Father,' since in their culture the latter is the place of honor."⁶⁰

"The virgin birth is a myth," Pike feels, "designed to communicate the simultaneous humanity and divinity of Christ; so is the thorny theological concept of the trinity."⁶¹

And thus you have a glimpse of the partyism existing in the church. For as long as the opinions of men are as valid as the voice of God, Satan's work will be relatively easy.

The Episcopalians have a philosophy concerning the ritualistic services which is designed to give the congregation the sense of participation. This philosophy is really a rebellion against Catholicism when the people went to mass and could not understand nor participate in worship. Therefore, when the

Prayer Book was written, provisions were made to inform the people of what is coming next so that they may be able to react in an orderly fashion.⁶²

Their public worship is formalized. The extent of formality depends upon whether the congregation is High Church or Low Church. The worship consists of two public assemblies on the Lord's day. The first service occurs anywhere from 5 A.M. to 8:30 A.M. and is called the Service of the Supper of the Lord, commonly called Holy Communion in the Prayer Book.⁶³ There is no music in this service; however, there is a short sermon. The purpose of the service is to partake of the Holy Communion.⁶⁴ This service is open to all. The only requirement is "that you be at love and charity with your neighbor and intend to lead a new life following from henceforth."⁶⁵ However, before you partake, there is a general confession led by the Rector with the people reading aloud.⁶⁶ This confession is general enough that a person may include his own private sins. Then the Rector (the Bishop if he is present) grants the absolution in the name of Christ. No one can take the communion who has not made the confession.⁶⁷

After the confession the Rector turns and invites the people to come to the altar. Then, starting with the choir, they come to the altar, row by row, bringing their offerings with them. The Prayer Book instructs them to put it on the Holy Table,⁶⁸ but in most congregations there is a silver offering plate that they pass by on the way to the altar. The people then go to the altar and kneel. The Rector places the bread in their hands and says, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and thy soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving."⁶⁹ Then the Rector takes the cup and says, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful."⁷⁰ When everyone has communed, the Rector eats the bread and the wine that remains, and in no case does it remain overnight,⁷¹ for they do not want to have adoration for the elements as the Romans do.

On one Sunday a month the Rector is required to say the Ten Commandments. After each of the commands, the people say, "Lord have mercy on us, Christ have mercy on us, Lord have mercy on us."⁷² The Rector repeats a phrase in Greek that means the same thing that the people have said in English. This is the only other language they are permitted to use in services. Following that, the Rector has two short readings--one from the Epistles and the other from the Gospels, depending on the season of the year. After the reading there is a general prayer and several short prayers. They have the benediction and leave. This service lasts about thirty minutes.⁷³

At about 10:00 A.M. the people meet for Bible study. This is a comparatively new thing in some parishes. In other parishes where there are young married couples who feel inadequate in raising their children and rely on the church for help, the church feels that the only way to overcome this is have some Biblical and spiritual instruction related to the problem.⁷⁴

At 11:00 A.M. they have a service that corresponds with the standard Protestant assembly. They have music, sermon, and prayers. However, every first Sunday the communion service is held in a more expanded way. Other than a first Sunday, Easter, Christmas, or some other special day, this service is called Morning Prayer. This service is taken from the office of the monks. This goes way back in the history of the monasteries when the monks had the canonical clerk and worshiped at certain hours. In these services the monks would read principally the Old and New Testaments and Psalms. It was also a prayer service.⁷⁵

Here is a description of that service. The service opens with a few brief prayers, followed by the Lord's prayer. They then sing or chant one of the Psalms, depending on the season of the year. Sometimes they chant the benedictus, which is part of one of the books of the Apocrypha; or they chant the Tedium, which is an old second or third century hymn. This is followed by a reading from the Old and New Testaments. The reason for this is to read through the Old Testament once and the New Testament twice every year, and to read the Psalms every month. After this they say the Creed, sing a hymn, the Rector preaches the sermon, have the collection, more prayers and are dismissed. This service will last about an hour.⁷⁶

In the 1961 annual of the Protestant Episcopal Church they reported 3,444,265 church members (baptized persons) and 2,123,110 communicants. There are 9,079 clergymen. This is a critical area in the Episcopal church. To quote from the editorial of the annual: "Surely, this is a matter that merits thoughtful and immediate attention. Perhaps, our whole system of recruitment and educating men for the priesthood needs overhauling."⁷⁷

The Episcopal Church does not seem to be very mission minded according to some facts released by a committee who studied the Episcopalian attitude. "The average American Christian gives \$2.45 per year for foreign missions; but the Episcopalian only gives \$1.20 per member. Since the cost of maintaining a foreign missionary is approximately \$10,000 it takes 8,333 Episcopalians at home to support one foreign missionary."⁷⁸ The total contributions reported in 1960 were \$173,013,806.63.

Another interesting fact is the number of baptisms. In 1960 there were 98,312 infants and 18,415 adults baptized.⁷⁹ They are growing by reproduction rather than by evangelization.

The periodicals that are published in the Episcopalian brotherhood are divided into three categories: general periodicals, organizational periodicals, and diocesan periodicals.⁸⁰

They have twelve theological seminaries and eleven post-ordination training institutions. There are thousands of preparatory and parish schools across the country with over 800,000 students and almost 100,000 school officers and teachers.⁸¹

PART II--Doctrinal Differences With Refutations

Long ago the prophet of God said, "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls."¹ This scripture is so suggestive of the purpose of this section and is especially appropriate to use as a starting point. We are interested in knowing about those old paths in which the apostles were guided by the Holy Spirit, for we want to stand where they stood on all doctrinal matters.

I want to point out the exact teachings of the Episcopal Church, taken from their own scholars and authoritative sources, quoting directly so there will be no misunderstanding or misrepresentations.

① The first difference I would like to point out is their teaching concerning church government:

From the second century, when we first have detailed evidence of the Church, we find everywhere this form of ministry (ministry of bishops,

priests, and deacons). St. Ignatius, writing before 117, knows of no other. There is, it is true, some evidence of anomalies in very early times. Possibly in the sub-apostolic age some churches were governed, not by a single man, but by a group of 'presbyter-bishops'. If so, it makes no difference to the principle. All, whether monarchical bishops or 'presbyter-bishops', derived their authority from the apostles, and were recognized everywhere as occupying the place of the apostles . . . but they are not all that the apostles were. The apostles had two main functions: to bear witness to the resurrection, and govern the Church. The first could not be fulfilled by their successors; the second had to be continued all through the history of the Church.

If in the writings of the men of the second century we find a description of the church that conflicts with the writings of the first century, we know that something must be wrong. I do not know of a single Bible scholar who would endorse the writings of Ignatius, Irenaeus, Polycarp, or Clement and place them on the same level as the writers of the New Testament. Let us look at the New Testament and see how obscurely it describes the government and ministry of the church in the first century.

In the New Testament we have a plurality of elders, bishops, presbyters, and pastors, which are all synonymous terms, over one congregation. These offices are used interchangeably in the following passages: In Acts 20:17, "and from Miletus he (Paul) sent to Ephesus and called for the (presbuteros) or presbyters of the church." In the same context a few verses later, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you (episkopos) or bishops to feed the church of the Lord which he purchased with his own blood."³ Also, in Titus we find, "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting and appoint (presbuteros) or presbyters in every city. . . ."⁴ Again in the same context, "For the (episkopos) or bishop must be blameless,"⁵ etc. Whenever the governing or overseeing body of the church is mentioned in the New Testament, it is never mentioned in a monarchical sense. Notice in the passage from which we quoted earlier, "Paul called for the elders. . . ."⁶ And note its use in Philip-
pians 1:1: "To all the saints in Christ Jesus that are in Philippi, with the bishops and deacons."

What form of ministry did the New Testament church have? "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ. . . ." First of all there were the apostles upon whom Jesus said the Holy Spirit would come and "he shall guide you into all the truth."⁸ ". . . he shall teach you all things and bring to your remembrance all that I have said unto you."⁹ This promise was fulfilled on the day of Pentecost as recorded in Acts 2:1-4, and the Holy Spirit guided the apostles in establishing the church and writing down the teachings of Christ.

Secondly, there were the overseers. Their work is described as "ruling" in Hebrews 13:17, but Peter tells how they were to rule:

Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."¹⁰

These men were always subject to the teachings of the apostles; for in their

qualifications Paul says, ". . . holding to the faithful word which is according to teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers."¹¹ But one may ask, why did the writers use different words to describe the same office? To the Bible student this reflects the wisdom of God in giving us a better insight into their work. The term "presbyter" or "elder" is a Jewish term signifying age and maturity. The term "bishop" comes from a comprehensive Greek term describing a man "charged with the duty of seeing that things to be done by others are done rightly--a guardian or superintendent," hence in the New Testament a guardian of souls.¹² The word "pastor" has a primary meaning--"to protect; as a herdsman or shepherd protects his sheep."¹³ The work of the shepherd is beautifully portrayed in Ezekiel 34:16 and Psalms 23.

Third, there were evangelists in the New Testament church. Their work consisted of heralding the gospel to those ignorant of it. In a sense, all were evangelists in the New Testament. Paul was an evangelist as well as an apostle.¹⁴ Philip the deacon was an evangelist,¹⁵ Timothy was told, "Do the work of an evangelist, fulfill the ministry."¹⁶

Fourth, there were deacons and deaconesses in the New Testament church. Deacons were selected by the twelve to serve tables in order to free the apostles for prayers and the ministry of the word.¹⁷ In Paul's writings to Timothy he gives special qualifications for deacons.¹⁸

Now as to the ministry described by Ignatius, I submit that something has happened because there has been a departure from the practices of the first century. I further submit that the term "presbyter" was perverted as well as its work, and that it came to be known as the office of a priest.¹⁹

It is true that the overseers derived their authority from the apostles, but they never took the place of the apostles, not even in governing the church. The governing was done by the New Testament writings, "according to the will of God."²⁰ The bishops only had the oversight and supervision. The idea that bishops were the successors of the apostles in governing the church led to the development of Romanism, Anglicanism, and other forms of ecclesiastical totalitarianism. Intelligent people fail to see that the apostles are still at work today through their writings, "sitting upon twelve thrones judging the twelve tribes of Israel."²¹

The scriptures furnish us with a plan for church government as well as "all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue."²² Notice, "all things . . . through the knowledge." Paul testifies to the all-sufficiency of the scriptures when he says, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."²³ Some say that this does not apply to the New Testament, only to the Old Testament. But notice that Paul says "every scripture," and Peter calls Paul's writings "scripture."

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction."²⁴

The New Testament quotes from the Old Testament and calls it scripture. "For the scripture saith, 'Thou shalt not muzzle the ox when he treadeth out the

corn,' and 'The laborer is worthy of his hire.'"²⁵ The last phrase is found in Luke 10:7. If we believe in and accept God's word as divinely inspired, we will recognize the completeness and perfection of the church. To undertake to improve the church by reorganization, either in adding to or failing to respect God's arrangement, is to express dissatisfaction with that arrangement and to anathematize oneself from the blessings of God eternally. We should be moved by reverence and a spirit of obedience to accept and be satisfied with God's way.

② The second doctrinal difference I would like to discuss is infant baptism. I quote from the "Articles of Religion" as established by the Bishops, the clergy, and the Laity of the Protestant Episcopal Church in the United States in the convention of 1801: "The baptism of young children is in any wise to be retained in the church, as most agreeable, with the institution of Christ."²⁶ Here is a more lengthy explanation by one of their scholars:

The baptism of infants has been the practice of the Church from very early times. There is no certain evidence for it in the New Testament; but it is proved from Scripture by the combination of St. Mark x.14 with St. John iii.5, for if children are to be brought to the Saviour, "for of such is the kingdom of God," and no one can enter the kingdom of God but by baptism, it must be our duty to baptize children.²⁷

Here is another quotation by the same scholar:

Acknowledgement of "one baptism for the remission of sins" is a dogma of the faith. But if anyone is baptized without repentance, his sins will not be forgiven; if without faith, the new birth will profit him nothing. Infants, not old enough to have repentance or faith, are baptized nonetheless; it is not the absence of repentance and faith, but deliberate rejection of them, that hinders the effect of the baptism.²⁸

I would like to look at the proof text this author uses to support baptism of infants. In Mark 10:14 Jesus was speaking of the disposition of children in that they are humble, docile, and free from ambitious designs; declaring at the same time that the kingdom of heaven is composed not of little children, but of such as are childlike in their nature. To take this passage and its teachings and try to tie it to John 3:5 is like fitting a square peg into a round hole. If our Master had intended for infants to be baptized, why did he place such prerequisites as teaching, hearing, and believing before baptism? Hear Christ!

"No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, 'And they shall all be taught of God. Every one that hath heard from the Father, and hath learned cometh unto me."²⁹

Again Christ said, "Go ye therefore into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."³⁰

The second argument against infant baptism is that there is no law that applies to infants. "Sin is transgression of the law,"³¹ and "where there is no law, neither is there transgression."³² Therefore, children have nothing to worry about because they are neither saved nor lost, but safe.

The third argument against baptizing infants is that it destroys the

New Testament purpose of baptism. Baptism is "for the remission of sins."³³ Little children have no sins. Why pervert the command of God?

The fourth argument against infant baptism is the testimony of church historians:

Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution. . . . But when, now, on the one hand, the doctrine of the corruption and guilt, cleaving to human nature in consequence of the first transgression, was reduced to a more precise and systematic form, and on the other, from the want of duly distinguishing between what is outward and what is inward in baptism, (the baptism by water and the baptism by the Spirit) the error became more firmly established that without external baptism no one could be delivered from that inherent guilt, could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century, this theory was already generally admitted in the North African church.³⁴

When the Church of England split with Rome it denied the doctrine of the original sin but retained infant baptism, giving it a new purpose. As long as disrespect for God's word continues, innovations will continue to prevail in the religious world.

3 The next doctrinal difference I would like to point out is the Episcopalian attitude toward "apostolic succession" and "ordination."

Apostolic succession is to be distinguished from episcopal succession, and also from episcopal government of non-episcopacy. It is held by some that the Apostles appointed, not single bishops, but groups of bishops, in each city, and the power of each group came to be everywhere concentrated in one man. . . . If this was what happened, the principle of apostolic succession remains uninjured; all that is required is that all members of the regular ministry should derive their power ultimately from the Apostles, and that no one should be allowed to hold office who is not appointed in this way. . . . It is apostolic succession, not Episcopal government, which is a fundamental principle of the Church, because no ministry which is not based upon apostolic succession has any chance of being universally recognized.³⁵

The grace of ordination is given by the Holy Ghost to each man who is ordained. What is transmitted by succession from the Apostles is not grace but authority, the right to ordain (in the case of bishops) and to perform the other functions of the ministry, in the Church.³⁶

The Episcopal churchmen who hold this position on apostolic succession are very much like the Pharisees who claimed kinship with Abraham. "They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."³⁷ When they went out to John, he said, "Bring forth fruits therefore worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."³⁸

In a parable taught and interpreted by the Lord himself, the doctrine of apostolic succession was destroyed forever. Jesus said, "The seed is the word of God."³⁹ God decreed that every seed was to reproduce after its own kind when he made the world.⁴⁰ Jesus said that when his word is sown in good and honest hearts, it will be productive separate and apart from apostolic succession.

How and when did the doctrine of apostolic succession start? The "church fathers" were forced to adopt this doctrine in the second century because the Gnostics claimed a secret transmission of their strange doctrines from the apostles. In trying to answer the Gnostic's claim, Irenaeus pointed to the public succession from the apostles to the bishops.⁴¹ Thus, the "church fathers" used the wrong means of combating error by failing to stand on scripture. Consequently, the church was plunged into apostasy.

④ ~~Another doctrinal difference is that "the Protestant Episcopal Church rejects the idea that the church had reached its full and final form when the last book of the Bible was written."~~⁴² Let us examine the New Testament. Among Paul's first letters, he says, "So then brethren, stand fast and hold the tradition whether by word or by epistle of ours."⁴³ Again a few years later, he instructs and warns the Galatians against a "different gospel" and condemns men who would teach "another gospel."

"I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema."⁴⁴

Then among the last letters he wrote to Timothy and Titus, we find such phrases as: ". . . that thou mightest charge certain men not to teach a different doctrine;"⁴⁵ and ". . . if there be any other thing contrary to sound doctrine."⁴⁶ These phrases give a stationary description of the church, not a changing condition. Again, notice the way Paul uses the word "faith" in this passage: "But the Spirit saith expressly, that in the last times some shall fall away from the faith."⁴⁷ "The faith denotes a fixed system. Again: "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. . . ."⁴⁸ These passages decisively describe the gospel, not as an evolving system but as a system that is firmly established.

Since there are some scholars who doubt the Pauline authorship of the Pastorals, I would like to submit other proof. Jude says, "Contend earnestly for the faith which was once for all delivered unto the saints."⁴⁹ John, the last apostle to pass off the scene, said, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son."⁵⁰

If the church had not reached its full and final form by the time the last book of the Bible was written, the Holy Spirit failed because Jesus said, "He shall guide you (apostles) into all the truth."⁵¹

⑤ Another doctrinal difference is the observance of the Lord's supper on days other than the first day of the week. "Every member of the church has the duty and privilege of joining in the offering of the Holy Eucharist on all Sundays and chief Holy Days, when possible."⁵² "On the first day of the week,

when we were gathered together to break bread, Paul discoursed with them. . . ."⁵³
 This passage gives us the time we are to observe the Lord's Supper, the first day of the week, as distinguished from any other day by the law of exclusion. The Lord's Supper is the thing that distinguishes the first day of the week from every other day.

We have only looked at a few of the major doctrinal differences in the Episcopal Church. However, there are other practices that we have failed to mention because of a limitation in space. Because of differences within the Episcopal Church, these views will vary from one churchman to another, but I hope that I have represented the views that make the Episcopal Church distinctive.

I would like to impress the reader with the authority of the Lord as revealed in his all-sufficient word by closing with the words of David: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."⁵⁴

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20. Ibid., p. 276. 21. Ibid., p. 277. 22. Ibid., p. 278.
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36. Ibid., Canon 45, sec. 1 (a), p. 120. 37. Ibid., Canon 45, sec. 2(a), p. 121.
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40. Ibid., Canon 43, sec. 3, p. 114. 41. Ibid., Canon 41, sec. 1, p. 106.
42. Ibid., Canon 41, sec. 5. 43. Ibid., Canon 41, sec. 3, p. 107.
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MENNONITES AND AMISH

Have you wondered about the Mennonites and Amish: who they are and what they believe? Why do they dress the way they do? Why do practices vary from one group to another? Let us examine their basic beliefs and briefly speak of the differences between them.

BRIEF HISTORY

They were first called Anabaptists (rebaptizers) because they baptized adults who had been "baptized" as infants. To them, infant baptism was a violation of the Scriptures. They understood discipleship to require a voluntary commitment to Christ by faith (impossible for an infant). Disowned and rejected by the state church, in 1525 they launched out by faith on their own. Eleven years later Menno Simons left the Catholic priesthood and became, by his teaching and writing, such an influential leader that eventually a large segment of the movement was named after him. In spite of severe persecution, and the martyrdom of thousands the movement grew. Born in Switzerland, it soon spread into Austria, Germany, the Netherlands, France, and later to Russia. In search of religious freedom many of them, in the 1700's, migrated to America.

FUNDAMENTAL BELIEFS

Although Mennonites are known for distinctive beliefs, they place great value on the fundamental articles of faith. They believe the Bible to be the inspired Word of God and attempt to follow its commands as completely as they can. They believe that God created the earth and its inhabitants, that Adam and Eve sinned by disobeying God, and thus began the sinful, fallen state of mankind. They believe that the crucifixion of Christ was God's ultimate sacrifice for man's sin and that it paid in full the price of redemption for all believers. As Christ rose triumphantly, as victor over death; so too believers gain salvation, and are born again to live a

new life now and attain an eternal life in God's presence (John 14:1-3; Acts 16:31).

One may receive salvation by: 1) admitting that he is a sinner (Romans 3:23); 2) confessing and forsaking his sins (1 John 1:9); 3) receiving Christ as Saviour and Lord of his life (John 3:16).

As born-again believers they accept the New Testament as the guide and rule for life. Believers are called to a life yielded to Christ as Lord and Master (Mark 8:34-38; John 14:21).

They further believe that those who reject Christ and depend on church membership, baptism, good deeds, or a religious heritage for salvation, will suffer the torments of hell instead (Matt. 25:41-48).

As did their forefathers, they believe in believers' baptism. This means that baptism is administered after the steps to salvation have been experienced.

They also believe in the Holy Spirit, who infills the believer and provides power, comfort, conviction and direction.

One distinctive belief that has placed Mennonites and Amish in the "Historic Peace Church" category is that of Non-Resistance (Matthew 5:38-48; Romans 12:1-21; 1 Corinthians 6:1-8). Most Mennonites refrain from law suits, military service, and racial discrimination. Following the teaching and example of Christ by avoiding the use of force in relating to others finds a variety of expressions and is an important contribution by the Mennonites and Amish to the larger Christian family.

VARIATION OF STANDARDS OR PRACTICE

On these fundamental Biblical beliefs most Mennonite Churches agree. However, as you have noticed, there are many different groups or confessions of Mennonites, and they vary in their applications and practices. To illustrate, let us compare the variation that you observe to the variation in heights of backyard hedges.

Some hedges are high and provide little or no view of the outside world. They also protect children from wandering into dangers beyond the safety of their own yard. Other hedges are rather low and

it is easy to step over them into the side world (or for the world to step in). Of course there are varying heights of hedges between the high and the low.

Similarly, the many groups of Mennonites have varying standards of "nonconformity," or separation from the world. Very conservative groups have strict standards of separation. For instance, they may drive horse and buggies, avoid use of electricity, dress very plainly and modestly, and forbid education beyond the eighth grade. As we see by our illustration, these Mennonites value very high hedges in order to "be not conformed to this world" as commanded in Romans 12:2.

In contrast, some Mennonites have adapted to the larger culture so that they are no longer readily distinguishable from contemporary society. They prefer low hedges or none at all.

A sizable number of Mennonites value hedges of varying heights between the most conservative and the least conservative groups. They have differing degrees of separation from the world. These groups use modern conveniences such as electricity, automobiles and telephones. Many abstain from certain forms of entertainment, radio and/or television. (They see these elements as undermining Biblical moral and spiritual values.) They practice modesty in dress but are less distinctive than the more conservative groups. They seek to live simply, avoiding materialism and extravagance. Education is valued most highly when it prepares one for helping ministries such as the healing ministries and teaching endeavors.

GOD'S HEADSHIP ORDER, AND THE HEADSHIP VEILING

Many Mennonites observe the headship order, and the prescribed symbol, as taught in 1 Corinthians 11:1-16. This scripture identifies God as the Head of Christ, Christ as the Head of man, and man as the head of woman. Signifying submission to this God-ordained order of authority, men worship with their heads uncovered while women wear the symbolic veiling (commonly called a "covering") as the Word of God prescribes.

While some men wear the veiling only during church services, others wear it at all times as a constant witness that they accept God's plan of authority, and as a reminder of their privilege to worship God any time, anywhere. In today's world this order of headship is challenged and ridiculed, but many who accept it can testify of the peace and security of living under the protection and blessing of God's will.

COMMON DANGERS

As is true of all born again Christians, Mennonites are faced with temptations of the spiritual enemy. To some he comes with the temptation to trust in their standards of dress and good works as a means of salvation. Thereby some maintain outward standards but lose their Christianity. To others he comes with the temptation of adopting beliefs and practices of unbelievers, and thus they may be drawn away from their commitment to Christ.

It is erroneous to assume that all Mennonites are true Christians. Those who "sow wild oats" reap wild oats. If perchance you meet some of these, do not measure everyone by them. We Mennonites as well as others, must realize that salvation is through Christ alone, and not through our own righteousness (Isaiah 64:6; Acts 4:12; Philippians 3:9).

THE AMISH

Finally, let us consider the difference between the Amish and Mennonites. Historically speaking, the Amish church began in Switzerland in 1693. A young Mennonite minister, Jacob Amman, felt that the church was departing from some of its original practices, and needed to return to stricter standards. While some of the people agreed with him, others did not. Eventually the church divided and Amman's followers were called Amish.

Briefly, the Amish have most of the same doctrinal beliefs as described previously. There is also variation among various Amish groups. In general, Amish churches maintain quite conservative stan-

dards of dress and life styles. However, over the years some groups of Amish seem have lost their emphasis on salvation through Christ, while at the same time maintaining strict standards of dress and nonconformity. As a result, observers may be confused by their strict religious practices coupled with their neglect of some Biblical and moral principles. Other groups of Amish have maintained their Amish practices and Biblical standards of morality, and they continue to focus on salvation through Christ.

AMISH MENNONITES

This double name simply identifies some as not being exclusively Amish or Mennonite, but combining what they feel are some of the more important teachings and practices of each. They are already described in the section on Variations.

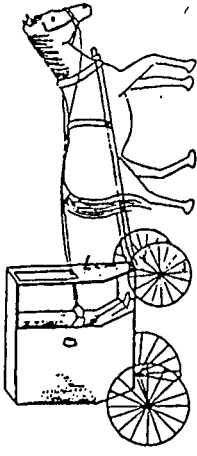
CONCLUSION

It is our hope that this brief message has given you a clearer understanding of the Amish and Mennonites. More importantly, we as "Plain People" want to encourage you to seek God through the Lord Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

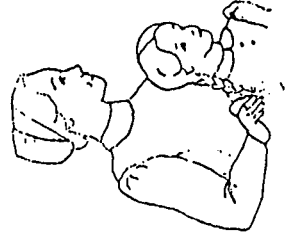
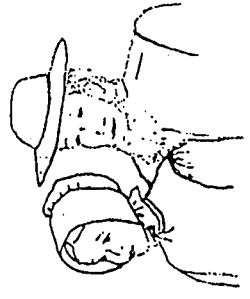
John and Brenda Weaver

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ANSWERS TO QUESTIONS ABOUT THE AMISH AND MENNONITES



The Anabaptists, Mennonites, and Amish

By Mel Futrell

According to Mattox, "the Anabaptist movement did not have any one outstanding leader, but a number of highly trained men accepted the teaching either in part or in its entirety."³ Men like Balthasar Hubmaier, Conrad Grebel, and Felix Manz were principally responsible for starting the Anabaptist movement around 1525. The Anabaptists were part of the Reformation movement, but not in a straight line way. Their formation was basically the result of falling out with other Reformation leaders like Martin Luther and later and especially Ulrich Zwingli over issues like infant baptism, church-state relations, church discipline, etc.,. One accurate paragraph about the Anabaptists from a recognized source says this:

"The Anabaptist revolt, while essentially religious in nature, combined religious with social, economic, and political radicalism. The term itself designates the opposition of this group to the prevailing practice among the Lutherans and Roman Catholics of infant baptism and their own insistence upon adult immersion. Reputating both the Roman Catholic and the Lutheran conception of the church and its government, the movement represented a distinct break in the church as an historic organism."⁴

As individuals and as a group the Anabaptists were viewed by their religious neighbors as radical and were severely persecuted by both the Catholics and regular Protestant Reformation groups. In fact, "On January 5, 1527, Felix Manz was drowned in the lake near Zurich for

The title given to this article does not reflect just a random listing of the names of certain religious movements. But rather, these three groups have a historical connection. And, since there is still in this country a considerable fascination with at least the latter two groups, I thought it might be wise and informative for us to take a stroll through "church" history and investigate these religious bodies a wee bit more. Let's be honest, most New Testament Christians know very little about the religious denominational world that surrounds them. Surely we can't be faulted then for our desire to be better informed about some of the more interesting and perhaps odd folk that claim to follow the same God we do.

The term **Anabaptist** means to re-baptize or to baptize again. Anabaptists were strong and vocal advocates of believers baptism as opposed to infant baptism which was practiced by most. "This dissenting group objected that the Bible showed adult baptism and wanted to make it general practice."¹ However, they were initially divided as to whether this "baptism" was sprinkling or immersion. Later on most went the immersion route. Professor Mark Noll in commenting on this said:

"The Anabaptists' rejection of infant baptism and their insistence upon adult baptism after an individual profession of faith grew out of a desire to distinguish Christianity from state citizenship, as well as from a fresh interpretation of teaching about baptism in the New Testament."²

his profession of believer's baptism."⁵ What a dark chapter in religious history when folks are murdered because of their staunch stance for believers baptism. Surprisingly, "even Calvin urged rulers to destroy the Anabaptists."⁶ Nevertheless, the Anabaptist movement survived and lives on through those groups that sprang from it. Two of those religious bodies that we will next consider are the Mennonites and Amish.

The Mennonite movement had its beginning in roughly 1536 and descended directly from the Anabaptist movement just discussed. Its founder was Menno Simons (1496-1559), a former Catholic priest, who became the most prominent leader of the Anabaptist movement. "It was [this] Dutch preacher named Menno Simons who saved the Anabaptists from extinction."⁷ Simons was not as radical as previous Anabaptist leaders and was so successful in his efforts that his followers soon adopted his name to designate their religious affiliation—Menno's people or Mennonites. Menno and his followers refused to fight or to take oaths and they subscribed to foot washing before eating the Lord's Supper. Most Mennonite groups today in the United States still advocate a pacifist position and are socially progressive. Sadly though, most have abandoned immersion for sprinkling or pouring. "Some Swiss and German Mennonites settled in Germantown, Pennsylvania, in 1683. From there they eventually spread to the Midwest and Canada."⁸

The Amish movement began from within the Mennonite movement in the late 17th century (1693). It was named for Jacob Amman who was a Swiss Mennonite bishop. Amman's break with the Mennonites was mainly over "the matter of shunning excommunicated members."⁹ His belief was that regular Mennonites were not strictly adhering to their adopted confession of faith. By the late 19th century the Amish and Mennonite groups had basically re-united with regard to their religious stance. Some Amish in the United States, especially the Conservative Amish Mennonite Church and the Old Order Amish Mennonite Church, are recognized for their general rejection of newer technologies and the simple dress and lifestyle they have assumed. Some, but not all, of these American Amish oppose the use of automobiles, telephones, buttons, and public

school education. The movie *Witness* starring Harrison Ford from a few years ago exposed the American public to the Amish culture in a big and compelling way.

Yet, as interested as we might be and as informed as we should be about different religious denominations, our knowledge of the church of Christ should exceed and excel them all. After all it the one true church He promised and purchased (Matthew 16:13-19; Acts 20:28).

ENDNOTES

- 1 Curtis, Lang, and Peterson, *The 100 Most Important Events In Christian History*, 2005, p. 100.
- 2 Noll, Mark A., *Turning Points*, Baker Academic, 2000, pp. 190-191.
- 3 Mattox, F.W., *The Eternal Kingdom*, 1961, p. 263.
- 4 Harrison, Everett, editor, *Baker's Dictionary of Theology*, 1972, p. 40.
- 5 Beverly, James A., *Religions A to Z*, Thomas Nelson Publishers, 2005, p. 7.
- 6 Jones, Timothy Paul, *Christian History Made Easy*, Rose Publishing, 2005, p. 86.
- 7 *Ibid*, p. 86.
- 8 *Webster's Concise Encyclopedia*, 1996, p. 414.
- 9 Mead, Frank S., *Handbook of Denominations in the United States*, 1995, p. 187.

Those To Serve - September 2

Announcements	Ethan Southern
Opening Prayer	John Hutchinson
Closing Prayer	Rick Williams
Lord's Table	Kenneth Brackett
Sound Room	Bill McCleskey, Nolan Williams, Jerry Burnett
Announcements	Ethan Southern
Opening Prayer	Ryan Key
Closing Prayer	Curtis Wolfe
Lord's Table	Jerry Burnett
Sound Room	Kenneth Brackett

Sunday Evening

Happy Birthday

- September 4 - Kelly Key
- September 8 - Art Lovell
- September 12 - Joanne Adams
- September 16 - Johnye Coleman
- September 16 - Brice Jones
- September 18 - Allison Farmer

Mennonites

Jerry Hoover

confession calls for baptism by pouring whereas New Testament baptism was immersion (cf. Romans 6:3-4; Colossians 2:12). In addition, baptism is an outward expression or public testimony of faith rather than an essential condition of salvation as set forth in the gospel (cf. Mark 16:16; Acts 2:38). The confession also calls for the practice of footwashing in connection with the observance of the Lord's Supper. This is a practice not given apostolic sanction, and Jesus's example of humility manifested in washing the feet of his disciples as recorded in John 13:5 has been made an act of worship not intended by the Savior, not authorized by the apostles, and not found as a practice of the early church.

The Mennonites also err as to the time for the observance of the Lord's Supper. Their practice calls for observing the Supper semi-annually whereas the New Testament practice calls for observing the Lord's Supper every first day of the week (cf. I Corinthians 11:33, 16:1, 2; Acts 20:7).

As a result of these departures from the faith and practice of New Testament Christianity, the religion of the Mennonites cannot be harmonized with the truth revealed in the gospel of Jesus Christ.

The origin of the Mennonites goes back to the Anabaptists, a group that came into being during the Protestant Reformation in Europe. The Anabaptists rejected infant baptism and insisted that those who had been baptized as infants must be rebaptized. Thus they received the name Anabaptists. The first Mennonite congregation of historical record was an Anabaptist congregation started by Conrad Grebel in the year 1525. These people were not known as Mennonites at this time and did not receive this title until a few years later when a Catholic priest by the name of Menno Simons was converted. Simons proved to be an effective leader of the Anabaptists, and hence they adopted his name and became known as the Mennonites.

The basis of the Mennonite religion is a confession of faith signed at Dordrecht, Holland in 1632. Although this confession contains many articles in harmony with truth such as faith in God as creator, the fall of man, and the divinity of Christ, it also contains much that is in error so far as Biblical truth is concerned. The Jerry is minister at Reiland Church of Christ, Paducah, Ky.

The Lutheran Church

Eddie Hendrix

From this book. The quotes are from an 1851 edition contained in the library of Union Theological Seminary in Richmond, Virginia.

Using the Symbolical Books, we will note specific instances in which the Lutheran Church is distinct from the New Testament church.

SYMBOLICAL BOOKS

It is essential that we understand that the Lutherans do not consider the Symbolical Books to be commentaries. A commentary offers a probable explanation of a passage and leaves it subject to the reasoning of the reader, whereas the Symbolic Books are no longer open for question. One Synod confesses their adherence to them, "not insofar as, but because they are (italics mine, EH) a correct presentation and exposition of the pure doctrine of the Word of God." In other words, they are the crystallized interpretations of Luther, Melancthon, and their contemporaries used for religious authority.

A simple method of testing the authority of these books is to challenge their accuracy. If in one point they are shown to be contradictory with the Bible, they cannot be considered authoritative. We will proceed to point out three such instances: the doctrine of original sin, the practice of infant baptism, and the doctrine of

The Lutheran Church is founded on a two-part confession. As you read the confession below, note that the second part is what distinguishes the Lutherans from all other religious groups.

ARTICLE II, CONFESSION, MISSOURI SYNOD

Synod, and every member of Synod, accepts without reservation:

1. The Scriptures of the Old and New Testament as the written Word of God and the only rule and norm of faith and of practice;
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit, the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord."

Although the Lutheran Church is divided into various Synods, each Synod acknowledges the Bible plus these Symbolical Books to be the basis of its members' faith. The Symbolical Books have been published in a single volume entitled, *The Book of Concord*. Since this is the foundation of Lutheranism, the presentation of specific doctrines in this article will be documented

(Continued on Page 14)

It is time we introduce New Testament personal evangelism on world-wide basis to every congregation and to every Christian. Years of experience have gone into the following suggestions.

Most congregations are like a car without a motor, a plane without wings, they have a message, but no effective means to get it to the lost. Every Sunday we attempt to evangelize the world by evangelizing the church building. There is just one problem, the lost are everywhere except there!

A REDISCOVERY OF NEW TESTAMENT PERSONAL EVANGELISM IS ESSENTIAL TO THE FULFILLMENT OF THE GREAT COMMISSION

1. Jerusalem Christians taught daily. (Acts 5:42)	4 hours in 7 days (a few exceptions)
2. They taught publicly and from house to house. (Acts 5:42; 20:20)	Publicly for the most part.
3. There were additions daily. (Acts 2:47)	Many congregations with several hundred in attendance do not average one convert per week.
4. Early Christians went everywhere preaching the word. (Acts 8:4)	Approximately 95% never win a soul to Christ.
5. They preached the gospel to the whole creation in less than 35 years after the great commission was given. (Mk. 16:15; Col. 1:23)	"We have allowed five generations of people to be lost since the restoration began". Ira Rice.

FIRST CENTURY CHURCH TWENTIETH CENTURY CHURCH

COMPARE THE EFFECTIVENESS OF THE EARLY CHURCH WITH THE CHURCH TODAY

of Twentieth century Christians who never win a soul to Christ? And what will He say to those who preach, teach, and lead for not training His children for the work that he gave them to do? The Twentieth century church has committed almost entirely its program for evangelizing the community and the world to two concepts: mass evangelism and the Bible school: as though they could achieve world evangelism. While both concepts have great value in the savings of souls, their limitations must be recognized. Both concepts have one glaring flaw, which is, the only people who can be won to Christ by these two methods are the lost who will come to the church building to receive the message.

95%

God gave his only Son to save sinners. Jesus gave his life to redeem fallen man. What will be the eternal destiny of approximately . . .

Clayton Pepper

What Will God Say In Judgement?

The Jehovah's Witnesses

Malcolm Hill

It is needless for us to say that the task is great when asked to write on a sect like the Witnesses in such a limited space. We at best can only hit some of the outstanding points of their doctrine. We shall first touch on the life of Charles T. Russell, the founder of this group, and then pass from him to their doctrine. As we take a look at Russell we will be able to see what kind of person he was. In a great many cases, the starter of a religious group somewhat tells the worthiness of it.

Jehovah's Witnesses, or Russellism as it was first called, is of recent origin. It actually started with Charles Taze Russell about 1874. Mr. Russell was not nearly so wise as bold. In checking his life history, one does not want for material which questions morals nor Christian ethics. Once when Mr. Russell was asked in court to answer the question under oath, "Do you know Greek?" he answered by saying, "Oh, yes." A copy of the Greek New Testament was handed him and he was asked to read the letters of the alphabet on the top of the page and he could not. The lawyer then asked him if he could read Greek and he said "no." When in another court, Mrs. Russell sued her husband for divorce because of improper relationship with Rose Ball, he denied the truth violently until, when cornered, he admitted some embarrassing things. Upon another occasion in an open court testimony concerning his character, the record has him saying of himself, "I am like a jelly-fish; I float around here and there; I touch this one and that one, and if she responds, I take her to me, and if not, I float to others." How far would Christianity have gone if it had had a founder like Russell? He is not worthy to be the founder of any religion nor to wear the Christian name. Very briefly we shall notice some of their teachings and then show the Bible doctrine.

ONLY ONE IN THE GODHEAD

The Witnesses teach that there is only one person in the God-Head. (Scripture Studies, Vol. 5, page 166) The Bible teaches:

1. That there are three in the Godhead, viz. God, Christ, and the Holy Spirit.
2. In the great commission Christ said his disciples were to go, to teach, and to baptize. They were to baptize in the name of the Father, Son, and Holy Spirit. (Matt. 28:19)
3. When Jesus was baptized we see the God-Head three. Christ was baptized, the Holy Spirit came in the form of a dove, and God spoke from heaven and confessed that Christ was his beloved Son. (Matt. 3:13-16)

CHRIST WAS A CREATED ANGEL

The Jehovah's Witnesses teach that the Son of God

was a created angel before he came to earth. Vol. 5, page 84, *Scriptural Studies*. The Bible teaches:

1. That Christ is greater than the angels. (Heb. 1:1-14)
2. Christ was equal with God. (Phil. 2:5-8)
3. Christ was in the beginning *with* God. (Jn. 1:1-2, 14)

NO ETERNAL HELL

The Witnesses teach that there is no eternal hell. Vol. 1, page 159, *Scriptural Studies*. The Bible teaches:

1. That everlasting punishment will last as long as everlasting life. (Matt. 25:46) The same Greek Word is used to describe eternal punishment as is used to describe eternal life. The Greek word is, "aionion."
2. The rich man suffered after death. (Lk. 16:19-31) He was very much alive and conscious. Some say this was a parable. Christ did not say so. Even if it were, it still teaches the truth. A parable is always about things which had already happened or could happen.
3. The wicked are to be tormented day and night. (Rev. 14:11) You cannot torment something unless it is alive. You cannot torment a dead dog. Thus the spirit of man is alive after death.
4. Hell and hell fire is mentioned many times in the Bible. Which shall we believe, the Witnesses or the Word of God?

LORD'S SUPPER TO BE OBSERVED YEARLY

The Witnesses teach that the Lord's Supper is to be taken yearly or annually. *Scripture Studies*, Vol. 6, pages 462-469. The Bible teaches:

1. That Christians met upon the first day of the week to break bread. (Acts 20:7) Some say it does not say each first day of the week. The Jews were commanded to remember the Sabbath to keep it holy. God did not say *every* Sabbath but they kept every Sabbath day holy.
2. The Supper was instituted by Christ. (Matt. 26:26-28) It commemorates his death, burial, resurrection, and sufferings. It also reminds us of his coming again. (I Cor. 11:23-33) Why would any group want to forget Christ by forgetting his Supper?

DATE SETTING

The Witnesses have and continue to set dates which fail. They said Christ would return in 1874. They say Christ and the apostles have been living on earth since 1874. They said the world kingdoms would end in 1914. (See *Scripture Studies*, Vol. 2, pages 170, 172.) The Bible teaches:

1. If a prophet prophesies and it does not come to pass, he is a false prophet. (Deut. 18:21-22) This means according to the Word of God the Witnesses are false prophets. They prophesied and it did not come to pass.

(Continued on Inside Back Cover)

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The United Church of Christ

Charles Wharton, II

The United Church of Christ is a unity movement between the Evangelical and Reformed Churches and The Congregational Christian Church. These two bodies agreed to unite in 1957 and by 1961 a constitution was approved.

UNITY WITHOUT UNIFORMITY:

"Congregational Christian Churches and the Evangelical and Reformed Church unite in the United Church of Christ without break in their respective historic continuities and traditions."¹ Each church with its minister determines its own liturgy and doctrines. It is therefore difficult to determine the doctrine of the whole church. The unity, so called, is found in the cooperation of the churches in the Associations, Conferences and Synod. Paul's condition of unity is "... that ye all speak the same thing, that there be no divisions among you" (I Corinthians 1:10) and "There is one Lord, one FAITH and one BAPTISM" (Ephesians 4:5).

THE CLAIM OF BIBLICAL BASIS OF UNITY:

"The United Church of Christ . . . looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit."² In these words the constitution makes the claim of basing the unity on the Word of God. Yet it claims as its own the faith of the historic church expressed in the ancient creeds.³ "It affirms the responsibility of the church in each generation to make this faith its own . . ."⁴ The motto is "In Essential—Unity; In Non-Essential—Liberty; in All Things Christian Love."⁵ However the "essential" is held to be simply: "Believing in God as the heavenly Father, accepting Jesus Christ as Lord and Saviour and being organized depending on the guidance of the Holy Spirit for Christian worship."⁶ Paul said however: "Every Scripture inspired of God is profitable . . . that the man of God may be complete furnished completely unto every good work" (2 Timothy 3:16,17). Unless we are to accept the entire Word of God as the essential, how are we to know what God would have us do?

ADMISSION OF MEMBERS:

"In accordance with the custom . . . of a local church, membership is by (a) baptism (sprinkling c/w) and either confirmation or profession of faith in Jesus Christ . . . (b) reaffirmation of faith; or (c) letter of transfer from other Christian churches."⁷

Immersion is not practiced, and "baptism" (sprinkling) is not administered for the remission of sins. Infant baptism, depending on the background of the church, is practiced either to remove "original sin" or merely as the act of christening. The New Testament teaches: (1) that baptism is to follow teaching (Matthew 28:19,20); (2) that it is for the remission of sins (Acts 2:38); (3) that it is to put one into Christ (Galatians 3:27), and (4) it is baptism that saves us (I Peter 3:21).

CHURCH MEMBERSHIP IMPORTANT BUT NOT ESSENTIAL TO SALVATION:

The United Church teaches that it is not necessary to be a church member in order to be a Christian, but it

is not likely.⁸ However we read: "And the Lord added to the church daily such as were being saved" (Acts 2:47). The church is the Body of Christ (Ephesians 1:23), if one is not a member of the church, then he is not a member of the Body of Christ, and if he is not a member of His Body he cannot be saved (John 15:4).

ASSUNDRY DOCTRINAL MATTERS THAT DIFFER WITH GOD'S WORD:

1. The Lord's Supper is celebrated quarterly, and with some only on special holidays. The Disciples partook of it on every first day of the week (Acts 20:7; Hebrews 10:25; I Corinthians 16:1,2).

2. Reception of members is left to the Church Counsel, who vote among themselves as to whether the applicant is acceptable or not. The Bible gives this responsibility to God alone (Acts 2:47).

3. Local church government is under the direction of (1) Church Counsel selected from the heads of various church departments. (2) Board of Deacons and/or Deaconesses. However the New Testament says: "The elders therefore among you . . . tend the flock of God which is among you, exercising the oversight . . ." (I Peter 5:1,2). As for the office of deaconesses: "But I permit not a woman to teach, nor to have DOMINION over a man, but to be in quietness." (I Timothy 3:12).

¹ Constitution And By Laws Of The United Church of Christ: (Declared In Force July 4, 1961 Amended July 1963 and 1965) P. 3 Preamble, Paragraph 1. ² Ibid: P. 3. Preamble Paragraph 2. ³ Ibid: P. 3 Preamble Paragraph 2. ⁴ Ibid: P. 3 Preamble Paragraph 2. ⁵ "The United Church Of Christ In Our Community" (Tract) Title page. ⁶ "Constitution: Op Cite P. 4 Article 4 Paragraph 8. ⁷ Ibid, P. 4 Article 4 Paragraph 9. ⁸ Fauth, Robert T. "So You Are A Church Member" (United Church Press, Philadelphia 1964). P. 7.

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tions. Some of these are: sprinkling, instrumental music, man-made name, misuse of terms "Reverend" and "Pastor," and observance of Christmas and Easter as holy days.

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