

ROCK OF AGES  
Other foundation can  
no man lay  
A RANSOM FOR ALL

REPORT  
on  
Foreign Mission Work  
by The  
Missions Investigation Committee  
APPOINTED BY THE  
INTERNATIONAL  
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth  
be bless."-- Acts 3:25.  
"If ye be Christ's then are ye Abraham's seed  
and heirs according to the promise."-- Gal. 3:29.

# CULTS AND TRINITARIANISM

**Note:** Articles in this PDF do not cover every detail, discussion, or debate on the subject in question.

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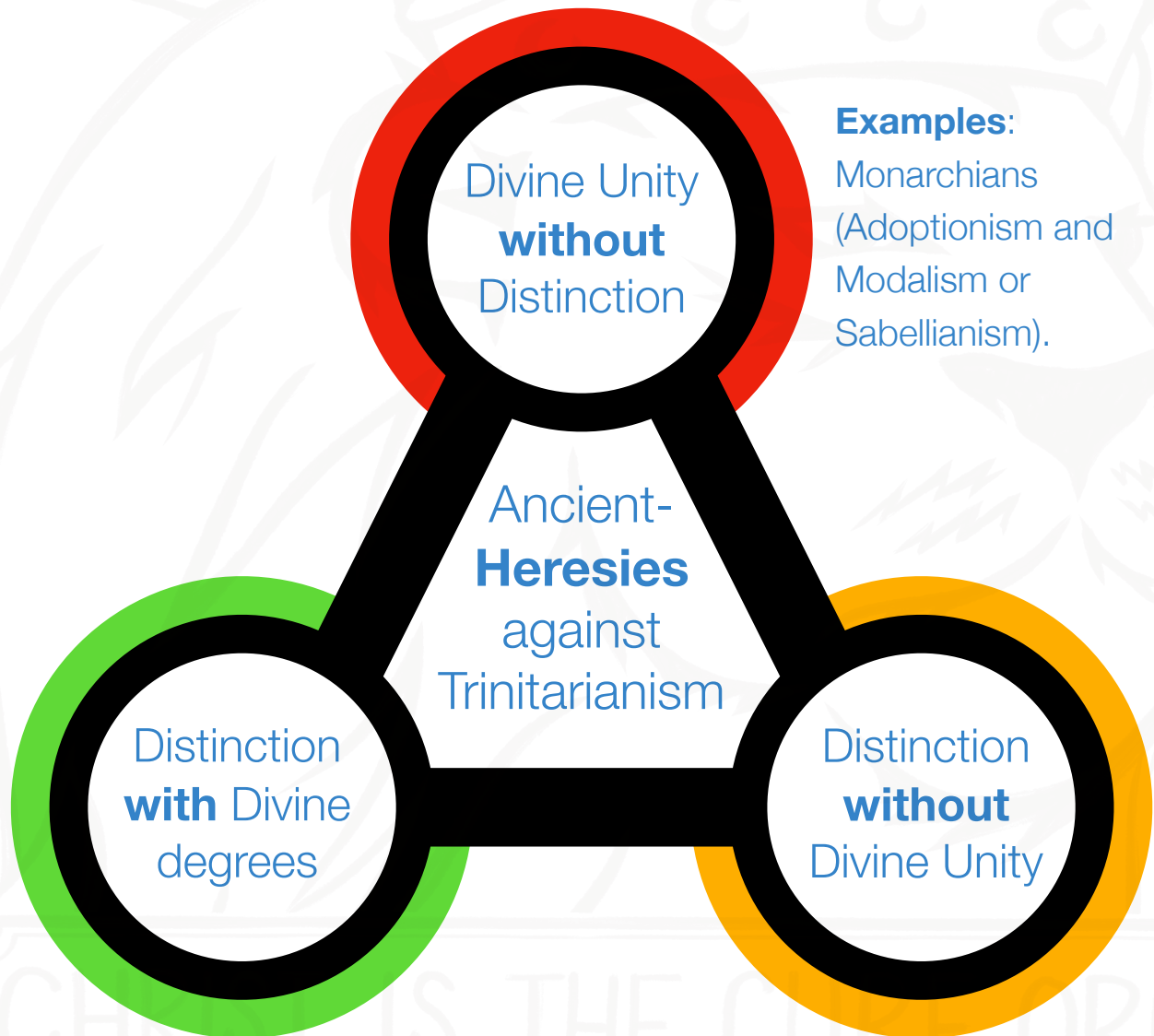
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**OVERVIEW OF  
ERRORS  
REGARDING  
THE TRINITY**

# ERRORS OF ANCIENT HERESIES:

Divine Unity = of the same divine essence/substance (One God)

Distinction = hypostasis/person (three persons)



## Examples:

Monarchians  
(Adoptionism and  
Modalism or  
Sabellianism).

**Examples:** Arianism, Semi-Arianism/Subordinationism, Macedonianism (Pneumatomachian)

**Examples:** Polytheism, and Tritheism

# GLOSSARY

## Adoptionism

Jesus was a mere man gifted with divine powers by God

## Tritheism

The belief in three gods (three persons and three divine essences)

## Modalism

God is one person in three modes. The Father is the Son and Spirit.

## Polytheism

The belief in many gods who are to receive worship.

## Arianism

The Son of God was a created creature who was unique compared to other creatures.

## Semi-Arian/Subord.

The Son is divine (of a similar essence), but inferior to the Father.

## Macedonianism

Denied the full deity of the Holy Spirit also called pneumatomachians.

**Note:** Groups listed were often diverse on minute details and so I have tried my best to capture the broad categories of each group in this single image and glossary.

## SOME CONTEMPORARY PARALLELS

### Adoptionism

Jesus was a mere man gifted with divine powers by God

### Some Unitarians

Jesus was a mere man gifted with divine powers by God

### Modalism

God is one person in three modes. The Father is the Son and Spirit.

### Oneness Pentecostals

God is one person in three modes. The Son refers only to the Father's human nature.

### Arianism

The Son of God was a created creature who was unique compared to other creatures.

### Jehovah's Witnesses

Jesus was created by God as Michael the Arch-Angel (also deny the personhood of the Spirit)

### Tritheism

The belief in three gods (three persons and three divine essences)

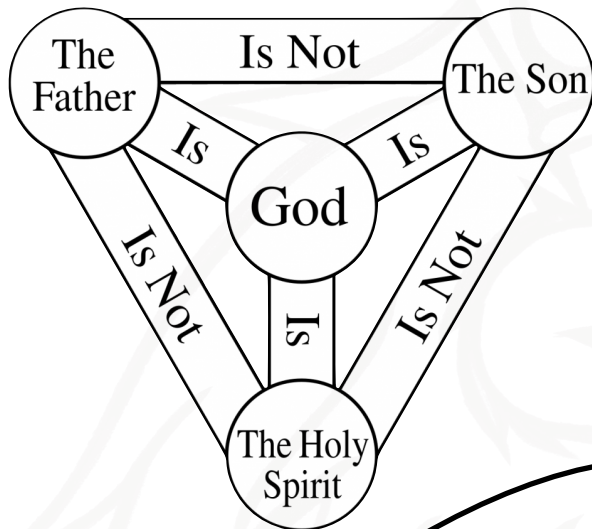
### Mormonism

The Father, Son, and Spirit are three beings united in will.

### Polytheism

The belief in many gods who are to receive worship.

# THE CHRISTIAN POSITION: GOD IS ONE BEING SUBSISTING IN THREE PERSONS



## Remember!

Modern conceptions of "person" creates an idea of self-conscious, separate, and autonomous individualism. Each human is a person subsisting within their own individual human nature. There are many humans and each has their own person, two persons do not share the same human nature. Natures do not act, rather a person acts through their nature.

## Key points:

- God is a **personal being par excellence**.
- God is an **indivisible union** of three persons.
- **Both** the distinctness of persons and oneness of God's being **must** be maintained.
- "Person" is adequate enough when stripped of modern connotations, but still not fully comprehensible.
- The Father, Son, and Holy Spirit are **identical in being** (Homoousious, of the same being).
- The persons are Eternal differentiated by their personal properties.
- Each person is **whole God** - none is more God than another.
- No person is of higher or lesser status than any other, nor are there gradations of deity.

## Indivisible Essence and Inseparable operations:

God is one indivisible being - in all his works all three persons operate inseparably. Father, Son, and Holy Spirit determine all decrees and purposes together without division. Yet, each work is specifically attributed or appropriated to one of them (ex. Creation; Genesis 1:1-5; Psalm 33:6-9; John 1:1-3; Hebrews 1:1-3). In accordance with this, we recognize that will is a property of nature, not persons, thus God has one will opposed to three separate centers of volition.

# COMMON OBJECTIONS ANSWERED:

**Objection: "The word trinity does not appear in the Bible therefore it is made up and/or unbiblical"**

**Answer:** While the word trinity doesn't appear in scripture, it doesn't negate the truths the term seeks to summarize. Words like 'incarnation,' 'divinity,' and 'monotheism,' do not appear in the Bible either, yet clearly summarize biblical truths.

**Objection: "Christians believe in three gods"**

**Answer:** Early Christians (and the writers of the New Testament) affirm one God (See "Paul's Shema in 1 Corinthians 8:6"). The notion of a plurality in God finds its roots even within Second Temple Judaism and can be seen within the Old Testament. Most errors regarding the Godhead in modern Christian circles are formed by attempting to explain God according to our finite human frameworks, yet, Christians (trinitarians) ultimately must become comfortable letting God be God, i.e. not fully comprehensible to our finite understanding.

**Objection: "Jesus is not God"**

**Answer:** There is no way to miss the reality that Jesus is God according to the New Testament. That which is applied exclusively to God is applied to Jesus, and even Jesus' contemporaries sought to kill Jesus because they recognized his claims of having equality with God. Some examples (out of many) are here:

God	Jesus
CREATOR (GENESIS 1:1; ISAIAH 44:24)	CREATOR (JOHN 1:3; COLOSSIANS 1:16)
THE FIRST AND THE LAST (ISAIAH 44:6)	THE FIRST AND THE LAST (REVELATION 1:17)
ONLY SAVIOR (ISAIAH 43:11; 45:21-22)	ONLY SAVIOR (JOHN 3:16-18; 4:42; TITUS 2:13)
DIVINE GLORY (ISAIAH 42:8; 48:11)	DIVINE GLORY (JOHN 17:5)
WORSHIPED BY ANGELS (PSALM 97:7)	WORSHIPED BY ANGELS (HEBREWS 1:6)

**Objection: "Jesus is God, simply manifesting himself as Father, Son, and Holy Spirit."**

**Answer:** This is an ancient and unanimously condemned heresy known as modalism (or oneness theology today). This heresy makes God's characterization of love dependent upon creation and makes divine revelation incoherent. The bible continuously shows the Father, Son, and Holy Spirit to be distinct persons (1 John 4:4; Matthew 3:13-17; John 3:35; 5:31-37; 16:14; 17:4-5; Colossians 3:1-4; etc).



# **OVERVIEW OF CULTS**

## Heretical Cults Comparison Chart:

Historic Essential Doctrines	Mormon	Jehovah's Witnesses	Christian Science	Oneness Pentecostals
<b>God's Unity (One Divine Essence)</b>	Denies - holds to three divine essences worthy of worship united only in purpose.	Accepts - Only Jehovah is God almighty	Redefines - God is abstract and impersonal	Accepts - God is unipersonal
<b>God's Triunity (Three consubstantial persons)</b>	Denies - holds to three divine beings who are worthy of worship.	Denies - Jesus is the first created creature of God, the Holy Spirit is the force of God	Denies	Denies - God is unipersonal and manifests in different modes
<b>Christ's deity</b>	Redefines - calls Jesus Jehovah, the Son of the "Greater God" [the Father, Elohim].	Denies - Jesus is the exalted angel, Michael	Denies	Redefines - The Father is Christ's divine nature
<b>Christ's humanity</b>	Unclear/Redefines	Accepts	Unclear/Redefines - denies the incarnation	Redefines - Christ's human nature is "the Son"
<b>Christ's bodily Resurrection</b>	Accepts	Denies - Jesus gave up his physical body at the atonement and was resurrected spiritually	Denies	Differs among adherents
<b>Christ's second coming</b>	Accepts	Redefines as they state that Christ as already returned spiritually.	Denies	Accepts

## H I S T O R I C C H R I S T O L O G Y :

### THE PERSON: THE ETERNAL SON

### TRULY GOD & TRULY MAN

*The person*, the eternal Son of God, added to himself a human nature.

The Son (i.e. the person) *still possess his fundamental divine nature*, but assumes a human nature and acts through it. The human nature of Christ is not a person nor acts independently of the person, but is a nature assumed by the person, the Son.

The new human nature was created by God to be assumed by the Son for his redemptive purposes.

Jesus Christ is truly God and truly man. Whenever Christ acts, it is the divine Son acting in, and through his two natures. There is no union of his two natures that obscures the integrity of the other. There is no blend or mixture of the two natures, and if there were then divinity would cease to be true divinity, and humanity would cease to be true humanity.

The person of Christ, experienced all that he did in his life so that we can affirm that the Son of God hungered, was tired, suffered, and died. In respect to his natures, the Son, experienced these things in accordance with his assumed human nature.

“God himself was once  
as we are now, and is  
an exalted man”  
- Joseph Smith, Journal  
of Discourses 6:5

# THE HERESY OF MORMONISM

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# The Confused Doctrine of God in Mormonism

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The doctrine of God in Mormonism is not only heretical, but confused in itself. It ranges from tri-theism (polytheism) to modalism in various articulations.

The following is a sampling of the issues:

Blue Text = Mormon Literature

“We believe that the Father, the Son, and Holy Ghost are three separate beings who are one in purpose”

(Church of Jesus christ.org, Article, Do Members of the Church of Jesus Christ of Latter-day Saints Believe in the Trinity).

Mormonism believes three beings are God proper (tritheism) and divides the single divine essence claiming the unity is found in their gods' purpose (three minds, three wills, but united in their goal). They formally recognize that Christ is to receive worship and thus formally worship two gods [information on the worship of the Holy Spirit is hard to find]...[cont on next slide]

Tritheism has been blatantly rejected by Christendom holistically, formally since 325 if one accepts the thesis that Arianism is a type of tritheism in giving the Son degree of divinity. Christianity teaches that God is one in essence [nature] and three in person (cf. 1 Corinthians 8:4-6; John 1:1-14; Hebrews 1:1-3; Philippians 2:5-11).

More examples of Mormon Literature:

“In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it.”

(Joseph Smith, Journal of Discourses, 6:5).

“The Father has a body of flesh and bones as tangible as man’s: the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit”

(Doctrine and Covenants, 130:22).

“Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until he has arrived at the point where he now is.” (Apostle Orson Hyde, Journal of Discourses, 1:123)

# Furthering the Issues

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Among its adherence there has been debates on certain issues. Several Early Leaders of the LDS church taught that Adam was God the Father (Brigham Young, Journal of Discourses, 1:50). Young was allegedly taught by the founder, Joseph Smith and this doctrine is known as the “Adam-God Doctrine.”

In the 20th century some Mormons broke off because of this teaching, and eventually the rejection of this teaching would be the common position. Most Mormons now believe that before Adam “came into mortality” he was known as Michael the Archangel and following his death he resumed his position as Michael (Article: Adam, the Archangel, churchofjesuschrist.org).

God the Father is not Adam in contemporary Mormon doctrine, but instead is a resurrected and glorified man.

Mormonism holds that various gods inhabiting the universe procreate spirit children who are ‘moralized’ (given bodies) on various planets, with earth’s god being Elohim. The doctrine of the pre-existence of souls has also been condemned by Christendom (cf. Const. II).

# Cont.

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Mormonism likewise teaches that “Jehovah, who is Jesus Christ the Son of Elohim, is called ‘the Father’ [executive of the Father] (Apostle James Talmage, The Articles of Faith, 466-467).

Mormonism thus breaks Jehovah and Elohim into two gods, the former being Jesus and the latter being Christ, and in James Talmage’s explanation in the Articles of Faith, falls into Arianism by claiming Elohim is ‘the greater god.’

The same Articles openly reject the Nicene Creed as the Mormons hold that after the death of the Apostles there was a Great Apostasy which consisted of a complete and universal abandonment of Christianity.

Further, the Bible we know of is said to have been corrupted. Mormonism’s official ‘standard’ literature consist of: The KJV, The Book of Mormon, The Doctrine and Covenants, and the Pearl of Great Price. Out of these four, only the Bible is considered to have corruptions and is accepted with qualification.

# How does it stack up?

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The proof texts of Mormons that God the Father had a body can easily be dealt with basic hermeneutics (ex. the claim that God was seen ‘face to face’ in the Old Testament) and proper engagement with *all scripture*, “Thou canst not see my face: For there shall no man see me, and live” (Exodus 33:20; cf. John 1:18).

Contrary to the aforementioned doctrines of Mormonism, God is the Beginning and the End, there were nor deities before him (Isaiah 43:10) and God is spirit (John 4:24), he is responsible for all creation and not a single thing was created without the triune God (Genesis 1:1; John 1:1-3). Paul counters the notion of claiming the immortal God can be likened to the mortal man (Romans 1:22-23) and only the Son took on flesh (John 1:14; John 1:18).

The claim of corruption of the Bible and Church History needs to be demonstrated contrary to the idea that we should just believe a 19th century man’s (Smith) word based on tablets of the Book of Mormon that were ‘translated’ which we have never seen nor been able to verify. The lack of documentation for the Book of Mormon is miles contrary to the vast amount of manuscripts Christians have of the text of scripture.



# Cont.

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Joseph Smith also lied that his translation of the Egyptian hieroglyphics (found on the plates the angel Moroni gave to him) were validated by a Professor Charles Anthon when Anthon instead stated in regards to a hand copy of the alleged plates,

“The whole story about my having pronounced the Mormonite inscripts to be ‘reformed Egyptian hieroglyphics’ is perfectly false..Upon examining the paper [the copy of the ‘hieroglyphics’] I soon came to the conclusion that it was all a trick, perhaps a hoax...This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and nourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived...The paper contained anything else but ‘Egyptian Hieroglyphics.’” Anthon to Howe (quote pulled from Martin, cf. last slide)

# Cont.

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The book of Mormon's history is outright suspicious and late historically speaking (1800s) - while documentation of Christian texts and corresponding historical events are abundant.

Further, the Book of Mormon's claims regarding its two key civilizations has no archeological support while archaeological researchers have repudiated the book's claims stating such claims are impossible and lack evidence, "I do not believe there is a single thing of value concerning the prehistory of the American Indian in the book of Mormon and I believe that the great majority of American archaeologists would agree with me. The book is untrue biblically, historically, and scientifically." (Duncan Strong, Letter to Brown, cf. Martin).

More such as the Smithsonian Institution in Washington and its archaeologists corroborate this reality.

The book of Mormon also contains thousands of words pulled directly from the KJV leading to the early charge of blatant plagiarism. Some of these copies cause historical contradictions in the Book of Mormon.

# Cont.

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The book of Mormon also contains contradictions particularly in relation to anachronism (wrong thing in the wrong time). A couple of examples: The Nephi had access to ‘steel’ and ‘compass’ before they were invented (1 Nephi 4:9; Ether 7:9) while a ‘divinely inspired translation via special spectacles’ [Smith’s means of acquiring the book of Mormon] would have known to state bronze or iron. The book of Mormon claims Jesus was born in Jerusalem (Alma 7:9-10; which is claimed as a city 1 Nephi 1:4, not a ‘region’) and uses terms not in existence during its alleged events such as “Christian.”

## Conclusion:

**This is scratching the surface.** By all accounts Mormons are not Christian in any meaningful or historic sense. They are not brothers and sisters in Christ.

Just the same, they don’t believe you are either. Instead you are one who took away the gospel, worship a different Jesus, a part of the great apostasy, and who continues the great corruption by adhering to historic Christianity. If you reject Joseph Smith, you are an antiChrist (1 Nephi 13:26, Joseph Smith, History of the Church, Journal of discourses, vol. 9, 312, etc).

# See More:

Christ is the Cure.org

**IG page:** @ProvokedtoProclaim has a highlight “Mormonism” which has more on all the aforementioned topics with more citations/quotes from Mormon Literature

**The Podcast and Page** Came Unto Christ speaks on the topic of LDS/Mormonism

Walter Martin’s Volume (referenced in this post), “Kingdom of the Cults” has an excellent chapter on the subject.

Go to <https://www.mormoninfo.org>

For a discussion on whether or not Christians taught deification in the same sense as Mormons listen to Episode 1 of Season 3 on the Christ is the Cure Podcast: Deification in Christian thought & A Look at little god theology

Check out the article: Investigating the Evidence for Mormonism in Six Steps at [coldcasechristianity.com](http://coldcasechristianity.com)

“Misconception: A person must be born again to gain salvation or to be a Christian”  
(JW.org)

# THE HERESY OF JEHOVAH'S WITNESSES

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# Some key JW Errors

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JWs teach that Jesus is not God almighty, but instead the first created creature by God, who lived in heaven before the incarnation (Michael the Archangel).

They reject the Trinity by arguing ‘how can Jesus be with God and be God’ if he is God Almighty (conceptualizing God as being in parts) while appealing to things such as the ignorance of Jesus in regards to his humanity in Matthew 24:36.

They further deny the personhood of the Holy Spirit, claiming that the Holy Spirit is a mere force or the mere power of God.

They do not believe that Jesus was physically resurrected. Salvation is faith plus works (works being tasks for the Watchtower).

Only 144,000 people will go to heaven (“The Kingdom”), the rest of those who persevere will live in “paradise” on the New Earth. The spots of the 144,000 have been sealed since 1935 (this date has moved over time).

Regeneration is not necessary for salvation and adoption is not for all Christians.

# JWs and the Bible

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JWs will insist they only believe the Bible, but are taught that the Bible cannot be understood apart from the Watchtower.

Red text = JW Literature

“From time to time, there have arisen from among the ranks of Jehovah's people those, who, like the original Satan, have adopted an independent, faultfinding attitude...They say that it is sufficient to read the Bible exclusively, either alone or in small groups at home. But, strangely, through such 'Bible reading,' they have reverted right back to the apostate doctrines that commentaries by Christendom's clergy were teaching 100 years ago.” (Watchtower, Aug. 15, 1981).

The apostate doctrines are typically described as Trinitarianism: Upholding the Deity of Christ, personhood of the Holy Spirit etc. (Note: It is ironic that the Watchtower admits that individuals revert to orthodoxy when reading the Bible apart from the Watchtower's interpretation).

"It should be expected that the Lord would have a means of communication to his people on the earth, and he has clearly shown that the magazine called The Watchtower is used for that purpose" (1939 Yearbook of Jehovah's Witnesses, p. 85).

# Continued Points:

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JWs believe that their position recovers “orthodoxy” that was condemned at the council of Nicaea (i.e., Arianism) and believes that their edition of the Bible (The New World Translation) is a more faithful translation that fixes the corruptions of the apostates/antichrists (i.e., Trinitarians).

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**JWs have been inconsistent on Key Issues over the Years:**

Example: *Prior to 1954, the founders of JWs, through the authoritative Watchtower Magazine, taught that Jesus [who according to them is a creature/angel] should be Worshipped.*

**"Jehovah God commands all to worship Christ Jesus because Christ Jesus is the express image of his Father, Jehovah, and because he is the Executive Officer of Jehovah always carrying out Jehovah's purpose."**

(Watchtower 1939 Nov 15 p. 339)

**“then whosoever would worship Him (Jehovah) must also worship and bow down to Jehovah's Chief One in that capital organization, namely, Christ Jesus, his Co-regent on the throne of The Theocracy."**

(Watchtower 1945 Oct 15 p.313 )



# Continued Points:

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*After 1954 worship of Jesus was stated to be idolatry*  
(meaning their *founders* were idolaters according to this shift):

"Should we worship Jesus? Consequently, since the Scriptures teach that Jesus Christ is not a trinitarian co-person with God the Father, but is a distinct person, the Son of God, the answer to the above question must be that no distinct worship is to be rendered to Jesus Christ now glorified in heaven."

(Watchtower 1954 Jan 1 p.31).

"Trinitarians who believe that Jesus is God, or at least the second person of the triune God, do not like to have Jehovah's witnesses say that it is unscriptural for worshipers of the living and true God to render worship to the Son of God, Jesus Christ"

(Watchtower 1964 Nov 1 p.671)

"Reverent adoration should be expressed only to God. To render worship to anyone or anything else would be a form of idolatry, which is condemned in both the Hebrew and Greek Scriptures. Accordingly, true Christians do well to direct their worship only to Jehovah God, the Almighty."

(Awake! 2000 Apr 8 pp.26-27)

Note: this shift came with a new release of the New World Translation of the Bible that changed references to the worship of Jesus in the Bible

# Successions of False Prophecies

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Since the founding of the Watchtower Society, the JW's have a long history of false prophecies.

The Watchtower Magazine's founder Charles Taze Russell originally stated that Christ had returned (invisibly) and that the end of the world would occur in 1914. When it didn't end in 1914, he moved the date to 1915. Then 1916. Russell's successor Rutherford in his book "Millions Now Living Will Never Die" claimed the end of the world would be 1925. **"The date 1925 is definitely settled"** (Watchtower Magazine, April 1 issue, 1923). After 1925 came and went, the Watchtower published saying that the false expectations were not divinely guided and mistaken even though they began with leadership. After 1925 the JW's hinted at various predictions but with more caution with their more strongly implied predictions landing on 1975, 1980, 2000, and now 2033.

In the history of the JW's there have been roughly 30 failed prophecies from their authority and leadership. This is important given that the Watchtower has claimed to be the prophet of God and ironically stated, **"Of course, it is easy to say that this group acts as a 'prophet' of God. It is another thing to prove it"** (Watchtower, Apr. 1, 1972, p. 197)" The Watchtower has proven itself a false prophet.

Deut 18:22, "If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him."

# The Hopeless Toil

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The Watchtower teaches that being “born again” and adoption as children of God is only for the 144,000 who will rule in Heaven, that is, in the Kingdom (see: JW.org, Reasoning from the Scriptures, Born Again).

The JWs, most of whom are not the 144,000, will seek to enter into paradise via faith plus works.

JW’s often emphasize that they preach the Kingdom while claiming that most Christians neglect it in their Gospel presentation - yet they are preaching a gospel most people (according to them) will not obtain.

The Watchtower limits John 3:3-7 to “Heaven/the Kingdom” when speaking about being born again and sharply distinguishes this from “paradise” on Earth.

JWs believe that they do not need to be born again to enter into the Kingdom proper (which scripturally includes the New Heaven and New Earth!), while preaching the Kingdom. Further, they believe that the gift of Adoption is only for those who are born again and that to have the “force” of the Spirit they don’t need to be born again.

# Response:

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Making JW's aware that the Watchtower teaches them to toil to preach a Kingdom they'll never enter is impactful. Relying on John 3, one can ask a JW if they expect to even see the Kingdom and work from there.

One can remind a JW of John's word, contrary to the Watchtower which says, "Everyone who believes that Jesus is the Christ has been born from God" (1 John 5:1). This can be used to show that the Watchtower is hiding the spiritual blessings of Christ (Ephesians 1; Romans 8) from them.

Then, "Now because you are sons, God has sent his spirit of his son into our hearts, and it cries out, Abba, Father."  
(Galatians 4:6)

Then one can show them how Romans 8:8-16 explains that works apart from the Spirit are empty and vain: without regeneration your toil is in vain.

Romans 8:8, How can you possibly please God and qualify for paradise according to the doctrine of the Watchtower?

# The Deity of Christ throughout Scripture:

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There are plentiful texts that demonstrate the deity of Christ in scripture, but some are difficult when speaking to JW's because of their belief that orthodox translations are corrupt.

Here are two texts that work with the JW translation:

Hebrews 1 as a whole is an excellent discussion with Jehovah's Witnesses as its central case is that the Son is better than the Angels (i.e., not Michael). v. 2 places the Son in existence before creation, v. 3 points out that the Son is the "exact" imprint of his [the Father's] nature, v.6 points out that the Son should be worshipped (and by angels), v.8 calls the Son God, v. 10-12 applies a Psalm written to YHWH to the Son.

Instead of focusing on John 1:1 (because their translation differs), go to John 1:3 and point out that the Word cannot possibly be in the category of created things as the text says that "not even one thing came into existence" (NWT) apart from the Logos/Word. Have them compare this with Isaiah 44:24b, "I am YHWH, who made all things, who alone stretched out the heavens, who spread out the earth by myself."

# See More:

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There are a lot of great resources for JW's and Ex-JW's out there, but here are some to check out:

Go to [jwfacts.com](http://jwfacts.com)

Go to [4jehovah.org](http://4jehovah.org)

Go to [evidenceministries.org](http://evidenceministries.org)

See also the “Christology” and “Trinity” guides on Instagram (@christ.is.the.cure)

See also: Through Nicaea episodes: 10, 11, 12, 20 on the Christ is the Cure Podcast.

Walter Martin's Volume, “Kingdom of the Cults” has an good chapter on the subject (though he falls into the error of denying the Eternal Sonship and Generation of the Son).



Neither Christian,  
nor Science



THE HERESY OF  
CHRISTIAN SCIENCE

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# Summary and Some Errors of Christian Science

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Christian Science is a 19th century cult that didn't really take off until the 1980s. Its founder is Mary Ann Morse Baker or Mary Baker Eddy, "Mother" of Christian Science (though many point out that she seems to have plagiarized the works of Phinaeas Quimby).

Eddy and Christian Science denies Trinitarianism and the deity of Christ and that "**Jesus as material manhood, was not Christ**" (Eddy, Miscellaneous Writings, 84).

The incarnation and bodily resurrection did not occur (First Church of Christ Scientist Miscellany, 1913 and Science and Health, 45-46).

God is equated to "**Life, truth, love, principle, mind, substance, intelligence, spirit, mother**" (Science and Health, 113-115) - God is thus impersonal while, for Eddy, the scriptures reflect a projection of man as being Jehovah.

The Holy Spirit is denied personhood by Eddy as well (Science and Health, 113-115).

Sin, death, and evil do not exist (Science and Health, 447, 482).



# Some Citations:

Christ is the Cure.org

“The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in his veins as he went daily about his Father’s business” (Science and Health, 25)

“Evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author. The supposititious parent of evil is a lie”  
(ibid, 480).

“There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation, for God is all in all”  
(ibid, 468).

“Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against the Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where life is not yields to eternal life. Any material evidence of death is false, for it contradicts the spiritual facts of being” (ibid, 548).

# Christian Science Cont.

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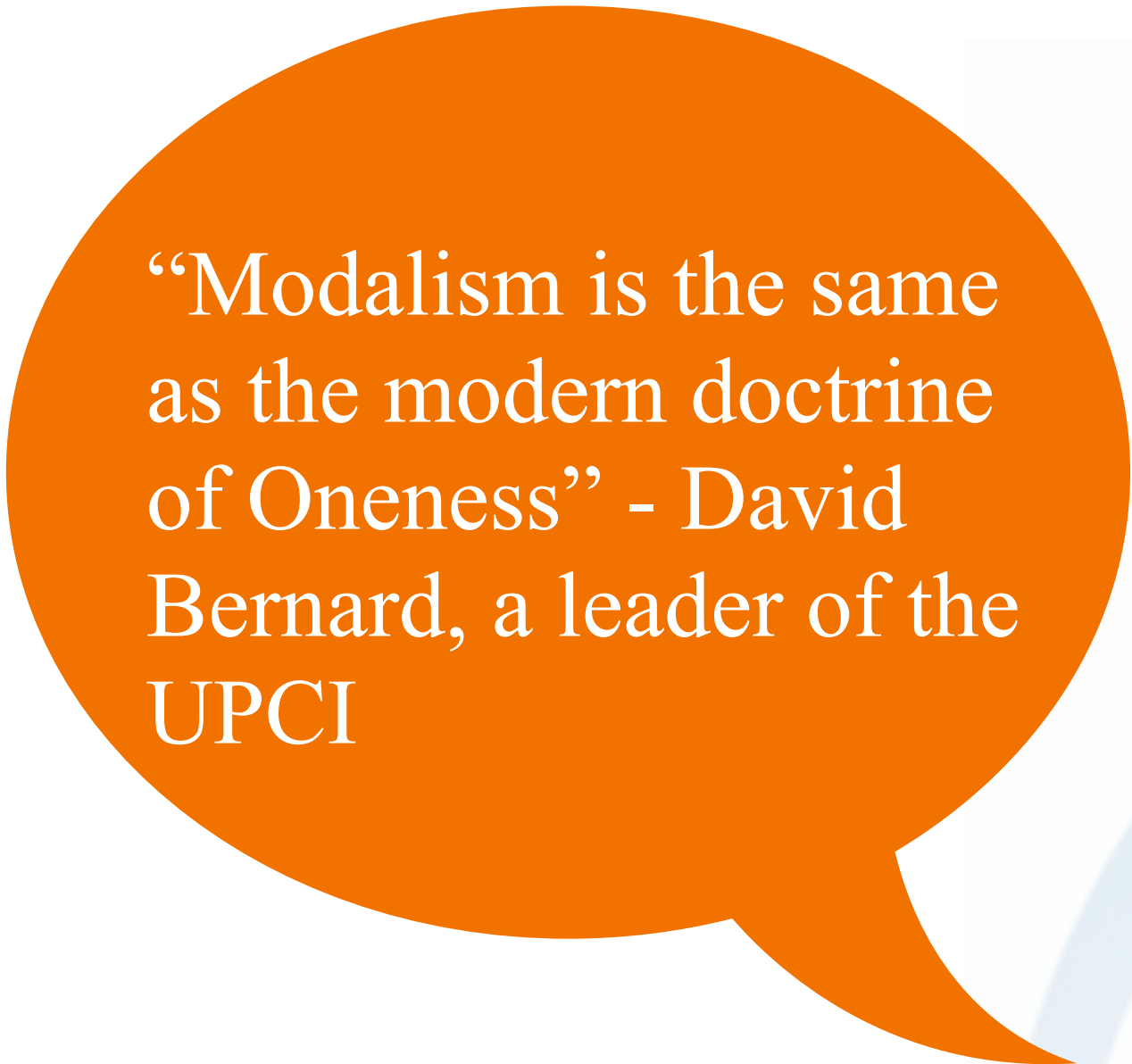
Christian Science has numerous other doctrinal errors, but ultimately stemming from a Gnostic worldview that is fundamentally not Christian in any meaningful sense.

The only reason Christian Science can be listed as a Christian Cult is because of its name while it rejects the scriptures openly as a source of Revelation and is based in the works of “Mother Eddy.”

The practical application of this shorter exposition is simply pointing out the lack of Christianity in Christian Science. The few Christian Science adherents active in today’s world are often happy to concede they are not Christian in a meaningfully Biblical or Historical sense.

The discussions with Christian Science adherents will need to boil down to authority - where do we derive our ideas of God, Christ, the necessity of Atonement, the existence of evil and the material world?

As a resource Walter Martin’s Kingdom of the Cults is exceptional on the subject.



“Modalism is the same as the modern doctrine of Oneness” - David Bernard, a leader of the UPCI



# THE HERESY OF ONENESS PENTECOSTALISM

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# Oneness Pentecostals

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**Note:** Oneness Pentecostals should be distinguished from Pentecostals (general) and Trinitarian Pentecostals.

Oneness Pentecostalism's doctrine of God is a renewed articulation of the ancient heresy called "Modalism."

While some adherents of the movement reject the designation of "modalism," others are fine to concede the point. The former, who reject the designation, usually do so by limiting their understanding of historic modalism to a sequential model of "God's modes." This rejection also fails to account for the fact that there is still a logical sequence of modes in modern modalism (the Son does not exist until the New Testament era).

Modalism conceives of God being *one person with three modes* or manifestations, i.e., the Father, Son, and Holy Spirit. The Father is the Spirit and the Son is the Father with a human nature. The Oneness Pentecostals believe that God manifests in these modes simultaneously which helps them account for things such as the baptism of Jesus.

OP is the largest anti-trinitarian movement to date with the largest representative being the UPCI.

# Cont.

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“The modalistic doctrine is usually explained simply as the belief that the Father, Son and Holy Spirit are only manifestations, modes, of the one God (the monarchia), and not three distinct persons (hypostases) ... In summary, modalistic Monarchianism can be defined as the belief that the Father, Son and Holy Spirit are manifestations of the one God with no distinctions of person being possible. Furthermore, the one God is expressed fully in the person of Jesus Christ.”

(David Bernard, “the Oneness of God”)

In Oneness doctrine YHWH/Father becomes enfleshed and the Son is the human nature of Christ. The Son is not eternal nor does he exist except as a plan in the Father’s mind (how they understand John 1:1 and “the Word”).

When there are interactions between Christ and the Father in scripture, it is a communication between the two natures of Christ.

This logically leads to another heresy called Nestorianism: the idea that there are two active subjects/persons in Christ as Oneness adherents make the natures active subjects rather than the single divine Son operating in two natures.

# Cont.

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Some key proof texts of modalists consist of John 10:30; 14:9; Deuteronomy 6:4; Isaiah 9:6; Matthew 28:19 and Acts 2:38; and any text that stresses the oneness of God. When multiple persons are in view, God's omnipresence is evoked stating that God can be all three simultaneously.

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## Why is Modalism problematic?

Modalism is problematic for many reasons, the most obvious being that it was rejected as heresy by the church universal even before the first ecumenical council.

Not only this, but it changes the fundamental nature of Christ and denies the clear witness of the Eternal Sonship of Christ (cf. John 1:18; 1 John 2:22; Phil. 2:5-1; Hebrews 1) while confusing the clear distinctions between the Father, Son, and Holy Spirit in scripture and making these distinctions a factious facade.

“God is love” in modalism must make God dependent upon his creation in order to be love while simultaneously removing the weight of the love of God towards creation demonstrated in the sending of the Son.

# Cont.

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“No one has ever seen God. The one and only Son, who is himself God and is at the Father’s side - he has revealed him.” (John 1:18) becomes nonsensical in oneness doctrine with the “Son” being the mere human nature.

“The testimony of two people is true. I am the one who bears witness about myself, and the Father who sent me bears witness about me.” (John 8:17-18) indicates two people in view (the weight of Christ’s argument) while also pointing out that the Son was sent by the Father - not the Father enfleshed.

“I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.” (John 17:4-5), in the oneness schema, the human nature is asking to regain the glory it had with the Father before creation. Not only is this nonsensical but orthodoxy can account for it by paralleling it with other texts such as John 1:1-18; Phil. 2:5-11; Col. 2, etc).

## Some proof texts addressed:

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**“I and the Father are one” (John 10:30)** - While modalists would say this supports their view that the Son is the Father, the context doesn't allow for that blurring of distinction. v. 25 points out that Jesus is unified with the Father in working in his Father's name, v. 29 claims his Father has actively given sheep to the Son, v. 30 after emphasizing the unity in mission we come to the claim of unity where two subjects (Jesus and the Father) are called one which classically echos the Shema from Deut. 6:4 and modified by Paul in 1 Cor. 8:6.

**“If you have seen me, you have seen the Father” (John 14:9)** like the previous text, the words of Christ assumes two persons and context shows distinctions again, v. 12, “I am going to the Father.” If the point of Jesus is that he is the Father incarnate, then the departure back to the Father is nonsense.

**“Everlasting Father” (Isaiah 9:6)** is used to say Jesus is called the Father, but the emphasis is that the Messiah is the father of a nation and this is a common expression indicating a benevolent protector of a nation (cf. Isaiah 22:21; Job 29:16; Psalm 103:13). The emphasis is that this is the king coming who is the Everlasting Protector of the Kingdom.



# Some more texts considered:

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“The Word” in John 1:1 for Oneness adherents is the plan or concept of God’s plan, not the Son. Context demonstrates this to be nonsensical. V. 14 of the prologue of John states that the Word became flesh and those who witnessed the Word incarnate witnessed his glory as the Son “from the Father” (cf. John 1:18). John also gives the “name” of Jesus “The Word of God” (Revelation 19:13, ὁ λογος).

While Colossians 1:19 is a favorite of Oneness adherents, v. 15-18 make little sense in the schema of of Oneness doctrine because it speaks of what occurred before creation, agreeing with John 1:3, that the Father created through the Word (the Son). Some will say that the “he” in v. 15 is the human nature, but it is nonsensical to suggest that the human nature was the means by which the entire creation was formed.

Hebrews 1:1-3 clearly indicates the Son is pre-existent (through whom the world is created) and not merely the human nature of Christ. Not only is the Son indicated to be pre-existent, but the Son is called the exact imprint of the Father’s nature - the radiance of the glory of God.

Philippians 2:5-11 also becomes incoherent in the oneness schema.

# Concluding thoughts:

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Oneness doctrine, while somewhat admirable in its attempt to emphasize the oneness of God, falls into ancient heresy and incoherent readings of scripture's claims regarding the Father, Son, and Spirit.

In the New Testament, Jesus is referred to as the Son over 200 times and is never once called the Father but is placed alongside the Father repeatedly.

Further, John states it is the antichrist who denies the Father and the Son (1 John 2:22-25). Those who do not confess that Jesus was the Son sent by God who took on flesh (1 John 4:14) calls God a liar, "because he has not believed in the testimony that God has borne concerning his Son." (1 John 5:10).

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## Some Resources

Book: A Definitive Look at Oneness Theology by Edward Dalcour

Some Fundamentals of Trinitarianism PDF at [christisthecure.org/pdfs](http://christisthecure.org/pdfs)

Video: <https://vimeo.com/693222057>

**PLURALITY  
WITHIN THE  
GODHEAD**

# PLURALITY WITHIN THE OLD TESTAMENT

- Elohim is a plural Hebrew noun that is used to describe God (translated as God) in various texts such as Genesis 1:1; Exodus 20:3; Deuteronomy 13:2.
- Elohim is used for the one true God as well as many false gods. At minimum the term allows for plurality within the Godhead.
- Some argue that Elohim could have been the only form that was available for "God," yet there is also singular form that is found in scripture (see: Deuteronomy 32:15-17 as one example). The singular form is used 250 times while the plural is used 2,500 times.

## Plural Pronouns:

- When God speaks of himself, he often uses plural pronouns. The most famous example being in Genesis 1:26, "God [Elohim] said, let us make man in our image, after our likeness."

- Genesis 3:22, "The Lord God [Elohim] said, "Behold man has become like one of us"
- Genesis 11:7, "Come, let us go down."
- Isaiah 6:8, "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?'"

- Some will say this is God speaking to angels or "the divine council," but we know that man was created in God's image, not the image of angels.
- In regard to Genesis 1:26 the Midrash Rabbah on this passage notes the plurality saying it gives excuse "to the sectarians (who believe in the trinity of God)."

jewsforjesus.org points out, "God not only speaks of himself in the plural, but many authors of scripture also refer to God's plurality" citing, Ecclesiastes 12:1 [lit. creators], Psalm 149:2 [lit. Makers], Isaiah 54:5 [lit. Makers and husbands]. (see the sites articles on the trinity).

# WHAT ABOUT DEUTERONOMY 6:4?

- "Hear O' Israel: The LORD our God, the LORD is one (echad)!" (Deuteronomy 6:4).
- The Confession, called the Shema, is often cited to affirm the oneness of God in terms of God being unipersonal.
- It has been pointed out by many, however, that the Hebrew term "echad" (translated as "one") can indicate a compound unity and is used that way in numerous other texts of the Bible.
- There is a Hebrew term that means absolute unity (yachid) and it is used in various passages, yet it was Echad that was used in the Shema.
- Ultimately: The Shema in regards to echad does not tell us about God's nature, but emphasizes the profession of faith in the one divine being, God.

- Genesis 2:4, A man is united to a woman making them "one" flesh.
- Exodus 36:13, the joining of all the pieces into one Tabernacle is described as "one."
- 2 Samuel 7:23, Israel is "one" though made up of thousands.
- Ezra 2:64, the whole assembly is noted to be "one."
- Ezekiel 37:17, two sticks are combine and become "one."

## **Remember Divine Simplicity!**

- God is not made up of parts
- God is not divided
- God is not mutable
- God is not temporal
- God is not dependent
- God is simple: All that is in God is God: ex. God's essence and attributes are not separate

While there are analogies and metaphors in our world that can tell us something about God, they will always break down

**THE DEITY OF  
THE SON**

# THE UNMISTAKABLE DEITY OF THE SON

The Bible is loaded with texts indicating that Jesus is God. However, this examination will be limited with some select points that can be highlighted with minimal explanation. That is, these examples are selected based on how condensed they are given the limitation of space.

## Jesus as Lord

The most common title for Jesus in the New Testament is "Lord." The term can be used in a formal sense (like yes sir), but it is also used in the Greek Old Testament for the divine name, Yahweh. Put another way, Yahweh (All Caps. LORD in English Old Testaments) is translated as Lord (κυριος) within the New Testament.

Because of this, in the New Testament, the term "Lord" is used in reference to Jesus in a way that clearly equates him as "Yahweh."

To illustrate this - these citations include Yahweh alongside the traditional all caps "LORD."

## Example:

Matthew 3: Matthew introduces John the Baptist and says that Isaiah spoke of John. Mathew shows [John preparing the way for Jesus](#) with a citation of Isaiah. Isaiah's text says

that one will prepare the way for [Yahweh and "our God."](#) Isaiah 40 paints the picture of [Yahweh returning to Israel as the King](#) whenever God's people are in need of a savior. The Gospel writers speak of John the Baptist [preparing the way for Jesus](#).

Matthew 3:3	Isaiah 40:3
"The voice of the one crying in the wilderness: <b>prepare the way of the Lord;</b> make his paths straight."	"In the wilderness <b>prepare the way of the LORD (Yahweh);</b> make straight in the desert a highway for our God."

## Points and Stress:

- John is preparing the way for Jesus
- Matthew, Mark, Luke, and John, says Isaiah spoke of John the Baptist preparing the way for the Lord.
- Isaiah 40:3 points to the preparation for Yahweh and "our God."
- Matthew, Mark, Luke, and John link Isaiah 40:3 with Jesus as "the Lord" and speaks of his (our God) path being made straight.

# JESUS AS LORD EXAMPLES CONTINUED:

Isaiah 8:12-13	1 Peter 3:14-15
<p><b>“Do not fear what they fear, nor be in dread, but the Lord (Yahweh) of hosts, him you shall honor as holy. Let him be your fear and let him be your dread.”</b></p>	<p><b>“Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you.”</b></p>

Isaiah 45:21b-23	Philippians 2:10-11
<p><b>“Was it not I, the LORD (Yahweh)? And there is no other god besides me, a righteous God and a Savior; there is none beside me.</b></p> <p>Turn to me and be saved, all the ends of the earth! <b>For I am God, and there is no other.</b> By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: <b>‘To me every knee shall bow, every tongue shall swear allegiance.’</b></p>	<p><b>“Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that <b>at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord,</b> to the glory of God the Father.”</b></p>

Joel 2:32	Romans 10:11-14
<p><b>“And it shall come to pass that <b>everyone who calls on the name of the LORD (Yahweh) shall be saved.</b>”</b></p>	<p><b>“For the Scripture says, ‘<b>Everyone who believes in him [Jesus]</b> will not be put to shame.’ For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <b>For ‘everyone who calls on the name of the Lord will be saved.’ How then will they call on him in whom they have not believed?</b>”</b></p>



## Jesus as God Explicitly:

[John 1:1](#), "In the beginning was the Word and the Word was with God, and the Word was God."

[John 1:18](#), "No one has ever seen God; the only begotten God, who is at the Father's side, he has made him known."

[John 20:28](#), Thomas addresses Jesus as, "My Lord and my God."

[Romans 9:5](#), "To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen."

[Hebrews 1:8](#), "But of the Son, he (the Father) says, Your throne, O' God, is forever and ever"

[1 John 5:20](#), "And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life."

[Titus 2:13](#); [2 Peter 1:1](#) call Jesus, our "God and Savior."

## Jesus as the Son of God & Son of Man

The title "Son of God" goes beyond this particular discussion, but nonetheless demonstrates the deity of Christ.

Jesus is presented as the Eternal Son of God and this is even known by Satan (Matthew 4:3). Paul notes that Jesus is God's Son from Heaven (1 Thessalonians 1:10) as does John (1:1-18). Jesus is not a Son because he was incarnate, but he was incarnate because he was the only begotten Son of God. The pre-existent relationship between the Father and Son can be seen notably in texts like John 17:5, "And now, Father, glorify me in your own

presence with the glory that I had with you before the world existed." Jesus points out that he came from the Father and returns properly to the Father (John 16:28).

John 5:16-30 is a brief case study as Jesus heals a man on the Sabbath. Jesus' contemporaries critique him for this work and Jesus points out that, "My Father is working until now, and I am working." (v. 17). Jews understood God to be working on the Sabbath because he upheld the entire universe, and Jesus claimed to be equal to God in his right to work on the Sabbath. This is evident in the reaction of the Jews, "This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God." The rest of the text through verse 30 continues to demonstrate Jesus' position as the Son of God.

The title "Son of Man" also goes beyond this particular discussion, but nonetheless demonstrates the deity of Christ.

Son of Man is Jesus' favorite title for himself - it is mentioned 86 times. Jesus links this title to his authority to forgive sins (Matthew 9:6) and his authority over the Sabbath (Matthew 12:8).

The key text in regards to this title is Daniel 7 which pictures God's deliverance. In the text one enters "like a son of man," who rises on clouds, and receives ruling authority (v. 13-14). Within the Old Testament, it is deity that comes riding on clouds (see Exodus 14:20 as one example). Daniel describes a divine human being who receives authority in response to the suffering of God's people. In the vision, the God-Man King comes from the clouds of heaven (v. 13) and his reign will last forever (v. 14).

**THE DEITY  
OF  
THE HOLY  
SPIRIT**

# THE HOLY SPIRIT

## Some of the Holy Spirit's divine attributes and Work:

Everywhere present (Psalm 139:7-10)  
Knows all things (Isaiah 40:13-14)  
Knows the mystery of the Triune God (1 Corinthians 2:10-11)  
Eternal (Hebrews 9:14)  
Works alongside the Father and Son (ex. Luke 1:34-37; Genesis 2:7, Job 33:4)  
Regenerates (John 3:5-6; Titus 3:5)  
Unites to Christ (Romans 8:9-10)  
Works in justification and sanctification (1 Corinthians 6:11)  
Can be blasphemed (Matthew 12:22-32)

## The Personhood of the Spirit:

Intelligent, knows all things (Isaiah 40:13-14; 1 Corinthians 2:10-11)

Can be grieved (Isaiah 63:10; Ephesians 4:30)

Can be insulted (Hebrews 10:29)

Volition is expressed (1 Corinthians 12:11)

Appoints (Acts 13:1-4; 16:6-8)

Testifies (John 15:26; Romans 8:16)

Teaches (John 14:26)

Leads (Psalm 143:10; Romans 8:14)

Intercedes (Romans 8:26-27).

**A classic case study:** In Acts 5:3-4, Ananias and Sapphira "lie to the Holy Spirit" which Peter parallels with "lied to God."

In 5:9, Peter asks Sapphira, "Why did you agree to test the Spirit of the Lord?"

In the Old Testament, "Testing the Spirit of the Lord" is an expression for sinning against Yahweh (see examples in Exodus 17:2 and Deuteronomy 6:16).

# THE TRINITY IN THE CHRISTIAN LIFE

## God's work is Trinitarian:

The Father has revealed his Word by his Spirit.

Jesus is sent by the Father (John 6:38) and within the Gospel of John, the relationship between the Father and Son is highlighted. It is through the Son's work that we can come to the Father (John 14:6).

The Holy Spirit brings about the conception - the incarnation - of Christ (Matthew 1:20; Luke 1:35). Jesus lives in perfect obedience as a man, offering himself to the Father, by the Holy Spirit (Hebrews 9:14). The Holy Spirit rests upon Jesus in fullness and the words he spoke were God's (John 3:34).

All three persons were involved in the resurrection (Galatians 1:1; 1 Peter 3:18; John 2:19). The trinity, inseparably, works in creation (1 Corinthians 8:6; Genesis 1:1-2; John 1:1-3) and Salvation (John 3:6-16).

## The Gospel is Trinitarian:

To gain access to the throne of grace is to come to the Father by believing in his only begotten Son, by the power of the Holy Spirit.

Regenerated to new life, we are united to the Son, and have access to the Father's throne of Grace: "For through him [Christ] we both have access in one Spirit to the Father" (Ephesians 2:18)

"In him [Christ] you are also being built together into a dwelling place for God by the Spirit" (Ephesians 2:22)

## Christian life is Trinitarian:

**Sanctification:** Born of the Spirit, United to Christ, Adopted as children.

By the Spirit and the Word we live as a living sacrifice to God (Romans 12:1-2; Galatians 5:17). In abiding union with Christ, we produce fruit by the Spirit unto the Glory of God (2 Peter 1:3-11; John 15:11).

**Prayer:** To the Father, through the Son, by the Spirit as Children of God in adoption by the Spirit, through the Son, as to a Father (Ephesians 2:18; Matthew 6:9; Romans 8:14-17; 8:29).

**Worship:** "[We] worship by the Spirit of God and glory in Christ Jesus" (Philippians 3:3; Romans 12:1-2; Romans 6; Colossians 3:1-17)