

# Cults and other Counterfeits

Items in Arial Font are direct quotes from LCMS literature<sup>1</sup>

*Items in Gcript Font are direct quotes from the organization's literature or members.*

Items in Times Font are from Pastor Dale.

## I. What is a Cult?

### **A. What are defining criteria of a cult?**

- 1. End of the World**
- 2. Prophecy & fulfillment**
- 3. Special Revelations**
- 4. Authority of the Cult Leader**
- 5. Intense Dogma**
- 6. Double-talk**
- 7. No interest in logical consistency**
- 8. Lack of sense of sin**
- 9. Different view of Salvation**
- 10. Compartmentalized lives**
- 11. Messianic ideas**

### **B. Is Christianity a cult?**

- 1. Similarities**
- 2. Differences**

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<sup>1</sup>Much of the material in this study comes from the "How To Respond" series published by CPH.

a. Key to Scripture

b. Individual vs. entire church

c. Proper Use of Sacraments

**C. What can we learn from the cults?**

**1. Authority**

**2. Doubt & Questioning**

**3. Commitment & Dedication**

**4. Scripture Study**

**5. Sense of Community**

**6. Knowledge & Experience**

a. Where is the place for knowledge vs. experience? 1John 4:1

**D. Do's & Don't's: Gentleness & Respect**

**1. Don't**

a. Be hostile (1 Peter 3:15)

b. Slam the door in their face

**i. What do you do when they come at a bad time?**

c. Argue heatedly

d. Be anxious (Luke 12:11-12)

e. Rely on yourself alone (Isa 55:10-11)

**2. Do**

a. Be Patient

- i. Don't give up
- ii. Keep trying

b. Be Loving

- i. How does God see cultists?
- ii. How can we show love to cultists?

**II. LCMS**

**A. History**

Martin Luther:

The Book of Concord:

Walther & the Saxon Immigration:

**B. Formal Principal**

**C. Material Principal**

**D. Anthropology**

**E. Christology**

**F. Soteriology**

**G. Ecclesiology**

**H. Eschatology**

**I. Other Interesting Aspects**

**J. How to respond**



### **III. Watchtower Society (Jehovah's Witnesses)**

#### **A. History**



The founding father of the Jehovah's Witnesses was Charles Taize Russell (1852—1916). Russell came to the conclusion that Christianity was not the correct way to understand the Bible. He made contact with groups (known as Adventists) who emphasized the immediate return of Christ. Russell began a series of Bible studies and started to gather followers. Russell agreed with the Adventists' predictions that Christ would return during 1873—1874. When that did not happen, Russell predicted more times for Jesus' return, all of which proved to be false, of course.

Eventually, in 1884, Russell officially incorporated the "Zion's Watchtower Bible and Tract Society." Twelve years later, the word "Zion" was dropped. In 1908, Russell moved his organization to Brooklyn, New York. Toward the end of his life, Russell lost considerable respect among his followers because of a number of slander cases he lost in court.

After Russell's death in 1916, leadership of the Watchtower Society passed to Judge Joseph Franklin Rutherford. Rutherford was largely responsible for the rapid growth of the Watchtower Society. He spread the Jehovah's Witnesses' message via phonograph machines, which he used to play his recorded sermons. These sermons were more often than not harsh attacks against denominational Christianity, particularly the Roman Catholic Church, with vivid descriptions of the judgment to come against anyone who did not embrace Jehovah's Witnesses' views.

After 1944, the Watchtower Society no longer used media but instead emphasized personal visits, marked by aggressive techniques to gain entry into homes in order to share their message. This has been the approach of the Watchtower Society since that time. Rutherford increased his control over the Watchtower Society and devised what he termed the "theocratically controlled" organization of the Jehovah's Witnesses movement. In 1931, the name "Jehovah's Witnesses" was officially adopted to distinguish the followers of Rutherford from those who had left to form their own organizations.

When Rutherford died in 1942, Nathan Knorr took over (1905—1977). Knorr worked tirelessly to create a better image of the Jehovah's Witnesses in the public mind. Knorr spearheaded a massive printing effort, which continues to this day. The two magazines widely distributed in multiple languages that the Jehovah's Witnesses are most known for are *Awake!* and *The Watchtower*.

Under Knorr's leadership, the Jehovah's Witnesses produced their own Bible translation, *The New World Translation*. From 129,000 members in 1942, the Jehovah's Witnesses grew to 410,000 members in the United States alone by 1971. They number nearly 900,000 members in the United States alone, with about 3.5 million members in 200 different countries.

#### **B. Formal Principal**

*New World Translation* of the Bible, Various writings of leaders

The Jehovah's Witnesses' Bible, *The New World Translation*, goes out of its way to mistranslate various verses of the Greek New Testament. An example of this type of mistranslation is found in John 1:1. The Greek text says, "In the beginning was the Word and the Word was with God and the Word was God." The *New World Translation* translates the Greek this way: "In the beginning was the

Word and the Word was with God and the Word was a god." You can see how through such deceptive translating, the Jehovah's Witnesses attempt to mislead people.

They devote about 85 percent of their study time to Watchtower publications and 15 percent to their version of the Bible, *The New World Translation*.

### **C. Material Principal**

The Jehovah's Witnesses' movement's primary concern is the end-time (eschatological) renewal of human society. They believe that Jesus Christ will return to establish a new kingdom, which they call a "theocracy," in which Jehovah God will bring total tranquillity to the earth. They believe this utopia will come only after the Battle of Armageddon, in which the present world order will be destroyed. The Jehovah's Witnesses view all earthly institutions, organizations and governments as evil. They believe that only the Watchtower Society is capable of speaking truthfully about God in the world today.

### **D. Anthropology**

The effect of the fall is the loss of the right to live.

### **E. Christology**

The Jehovah's Witnesses movement is surprisingly similar to the ancient heresy known as Arianism. The Christian church rejected this false teaching about Jesus. The Jehovah's Witnesses believe that Jesus is "a" god, but not the eternal Son of God, the second person of the Holy Trinity. They believe there was a time when He actually was created by Jehovah God. They do not believe Jesus is true God, as does historic Christianity. They do not believe the Holy Spirit is God, but only an impersonal force. Thus, they do not believe in the Holy Trinity.

*Jesus lived in heaven as a spirit person before he came to earth. He was God's first creation, and so he is called the "firstborn" Son of God. (Colossians 1:15; Revelation 3:14) Jesus is the only Son that God created by himself. Jehovah used the prehuman Jesus as his "master worker" in creating all other things in heaven and on earth. (Proverbs 8:22-31; Colossians 1:16, 17) God also used him as His chief spokesman. That is why Jesus is called "the Word."-John 1:1-3; Revelation 19:13.*

*Jesus died and was resurrected by God as a spirit creature, and he returned to heaven. (1 Peter 3:18)*

How many gods are there?

<u>Scripture</u>	<u>Michael</u>	<u>Jesus</u>
Daniel 10:13/Rev. 19:16		
Jude 9/Matthew 4:10/Hebrews 1:6		

<u>Scripture</u>	<u>God</u>	<u>Jesus</u>
Ex 3:14/John 8:58		
1Tim 6:15/Rev 19:16		
Isaiah 44:6/Rev. 1:17		
Neh 9:6/Heb 1:6		
Isa 45:22-23/Phil 2:10-11		
Rom 11:33/Eph 3:8		
Rev 21:6/John 7:37		
Ps 65:2/John 14:14		
Ps 107:29/Luke 8:24		
Jer 17:10/Rev 2:23		

**F. Soteriology**

Based on misinterpretations of passages from the Book of Revelation, the Watchtower Society believes that Jehovah God extends salvation to two different groups of people. First, there are the 144,000 who shall inhabit heaven. The rest of those saved will inhabit earth in the new kingdom that Christ will establish when he returns after the Battle of Armageddon. They believe that the only persons who will be numbered among the 144,000 are those who have adequately met specific requirements and have lived well enough in imitation of Christ.

For Jehovah’s Witnesses, salvation is not an accomplished fact by Jesus Christ, given as a free gift, but only something that is earned by doing good works. Chief of these works is aggressive personal visitation of non-members. This explains in large part why the Jehovah’s Witnesses are so zealous for personal visitation.

The 144,000 (the Body of Christ) join Christ in his sacrifice of the right to live and reign with him in the heavenly part of the theocracy as spirit beings.

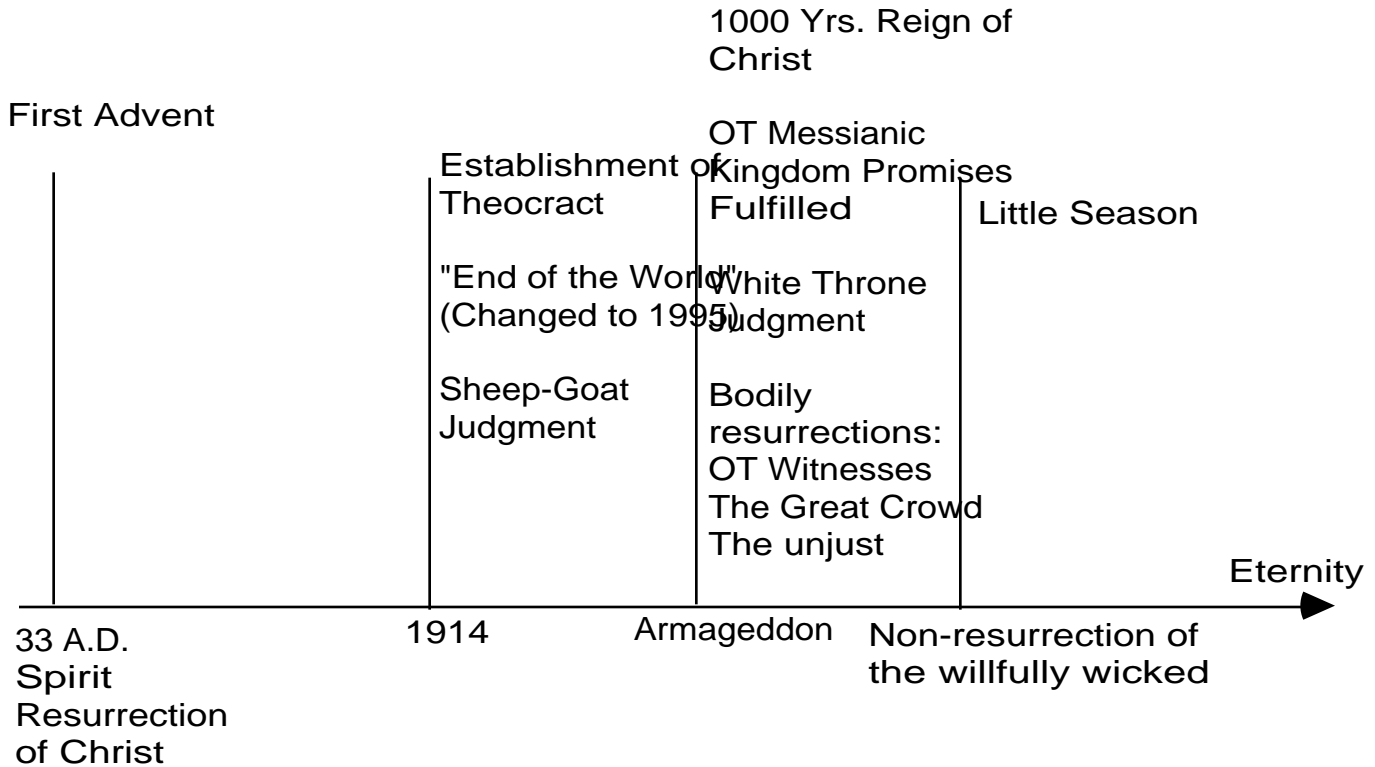
*The Ransom for all, given by the man Christ Jesus, does not give or guarantee everlasting life or blessing to any man, but it does guarantee to every man another opportunity or trial for everlasting life. —C.T. Russell*

**G. Ecclesiology**

Completely top-down. (See “History”)

**H. Eschatology**

Invisible Coming of Christ



**I. Other Interesting Aspects**

Many people hear about Jehovah’s Witnesses when they learn that a Jehovah’s Witness has refused a blood transfusion. The Watchtower Society forbids members from receiving blood transfusions because they believe this is a form of "eating blood," which was forbidden to the Old Testament people of God.

Jehovah’s Witnesses also believe it is wrong to serve in the military, to vote, to salute the national flag, or to express any sort of citizenship in this world, since they believe the world will be destroyed and replaced by Christ’s kingdom.

*The most outstanding mark of true Christians is that they have real love among themselves. (John 13:34, 35) They are not taught to think that they are better than people of other races or skin color. Neither are they taught to hate people from other countries. (Acts 10:34, 35) So they do not share in wars. True Christians treat one another as brothers and sisters.—1 John 4:20, 21.*

Jehovah's Witnesses do not observe Christmas, Good Friday, Easter or family birthdays, believing these celebrations to be pagan festivities. Most Jehovah's Witnesses also avoid dancing, movie-going and watching television.

*Jesus' disciples must be no part of this wicked world. (John 17:16) They do not get involved in the world's political affairs and social controversies. They avoid the harmful conduct, practices, and attitudes that are common in the world. (James 1:27; 4:4) Can you identify a religious group in your community that has these marks of true Christianity?*

The average Jehovah's Witness makes personal visits on people in their homes for an average of ten hours per month. There are some 900,000 Jehovah's Witnesses in this country making calls like this. Those Witnesses who are "pioneers" devote 100 hours a month to this work of calling on homes. Since their record of calls is the only record kept of their membership, this work is vital for them.

At meetings people in the audience do not ask questions. That would arouse suspicion. Jehovah's Witnesses are told to "avoid independent thinking" (*The Watchtower*, January 15, 1983, p. 22) and to accept Watchtower Society teachings without question.

## **J. How to respond**

We need to recognize that Jehovah's Witnesses are besieged by the Watchtower Society with literature that trains them in how to share their false theology and to contradict Biblical truth. They immediately have many Christians at a disadvantage, since they are well prepared and ready to speak to you, while their visit takes you by surprise.

Entering into an extended and detailed discussion with Jehovah's Witnesses is best done by those Christians who have carefully prepared to do so. It is possible, however, for all Christians to give a clear and simple witness to their faith when speaking with a Jehovah's Witness. It is important not to permit them to sidetrack you when you speak to them.

While every conversation is definitely going to be unique, here are some things that need to be said to Jehovah's Witnesses: "I trust in Jesus, not in an organization (John 3:16). I know I have eternal life (1 John 5:13) and that I will be saved by Jesus forever. I am not saved by what I do. I do good works out of love for God (Ephesians 2:8—10). I will pray that you too come to know the peace and joy I have been given in Christ Jesus my Lord (Romans 5:1)."

You may also be able to plant a seed of doubt in the mind of a Jehovah's Witness about the Watchtower Society. Invite them to your church and invite them to speak to your pastor. Urge them to read the Bible, and not to rely on their Watchtower Society materials. Challenge them to lay these materials aside for one week or one month and read only the Bible.

After you have shared the Word with them, pray for them, asking God the Holy Spirit to work faith in their hearts, so that like Thomas, they may look to Jesus and say, "My Lord and my God" (John 20:28).

## IV. Church of Jesus Christ of Latter-Day Saints (The Mormons)

### A. History

*When Joseph Smith was 14 years old, he wanted to know which church he should join, so he asked God in sincere prayer. In response to this prayer, God the Father and His Son, Jesus Christ, appeared to Joseph and told him the true Church of Jesus Christ was not on the earth and they had chosen Joseph to restore it.*

*"In accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.*

*When the light rested upon me I saw two Personages, whose brightness and pointing to the glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--"This is My Beloved Son. Hear Him!"*

*My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)--and which I should join.*

*I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."*

*He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home.*

*On the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.*

*While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than noonday, when immediately a personage appeared at my bedside, standing in air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.*

*He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.*

*He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;*



*Also, that there were two stones in silver bows--and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim--deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.*

*After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles...he quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.*

*Again, he told me, that when I got those plates of which he had spoken--for the time that they should be obtained was not yet fulfilled--I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.*

*I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the plates and began the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.*

*The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.*

*I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.*

*Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.*

*Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.*

*I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.*

*At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.*

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, 1838.

On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me. Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.

In April 1829 Joseph Smith, with Oliver Cowdery as scribe, began to translate the Book of Mormon by the gift and power of God. After Joseph finished, other people were privileged to see the gold plates. These witnesses have also recorded their testimonies, for "in the mouth of two or three witnesses shall every word be established" (2 Corinthians 13:1).

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me--after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood--for so we were commanded.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

**B. Formal Principal**

Bible (with corrections), Revelations given to Smith & others (*Book of Mormon, Doctrine & Covenants, Pearl of Great Price, etc.*)

*8. 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.*

*9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.*

**C. Material Principal**

*3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.*

**1. Gods are exalted humans**

*As man is, God once was; as God is, man may become.*

**2. Man progresses in a number of stages**

a. Pre-existence (on Kolob)

b. On earth

c. Afterlife (Paradise/Hell)

d. In the kingdoms after the return of Christ

i. Celestial (Godhood)

ii. Terrestrial Kingdom      iv.

iii. Telestial Kingdom

← Hell first

v. The Lake of Fire

**3. Christ's atonement**

**procured**

a. Immortality & resurrection for all

b. Remission of many sins (*Murder, adultery, apostacy, mixed marriage, slander*)

c. The possibility of meriting the Celestial Kingdom membership and deification

## D. Anthropology

*2. We believe that men will be punished for their own sins, and not for Adam's transgression.*

What does the Bible say about original sin? (Romans 5:14-21)

## E. Christology

*1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.*

*Many men say there is one God; the Father, the Son, and the Holy Ghost are only one God! I say that is a strange God anyhow. ... All are crammed into one God.<sup>2</sup>*

How many gods are there? (Deut 6:4, 1 Cor 8:4-6)

Is God human? (Romans 1:21-23)

## F. Soteriology

*3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.*

*4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.*

## G. Ecclesiology

*5. We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.*

*6. We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.*

*As a result of the working through Joseph Smith, the church of Jesus Christ was once again established on the earth.<sup>3</sup>*

What is the church? (Matt 18:20, Isa 55:10-11)

## H. Eschatology

*10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.*

### 1. Celestial Kingdom

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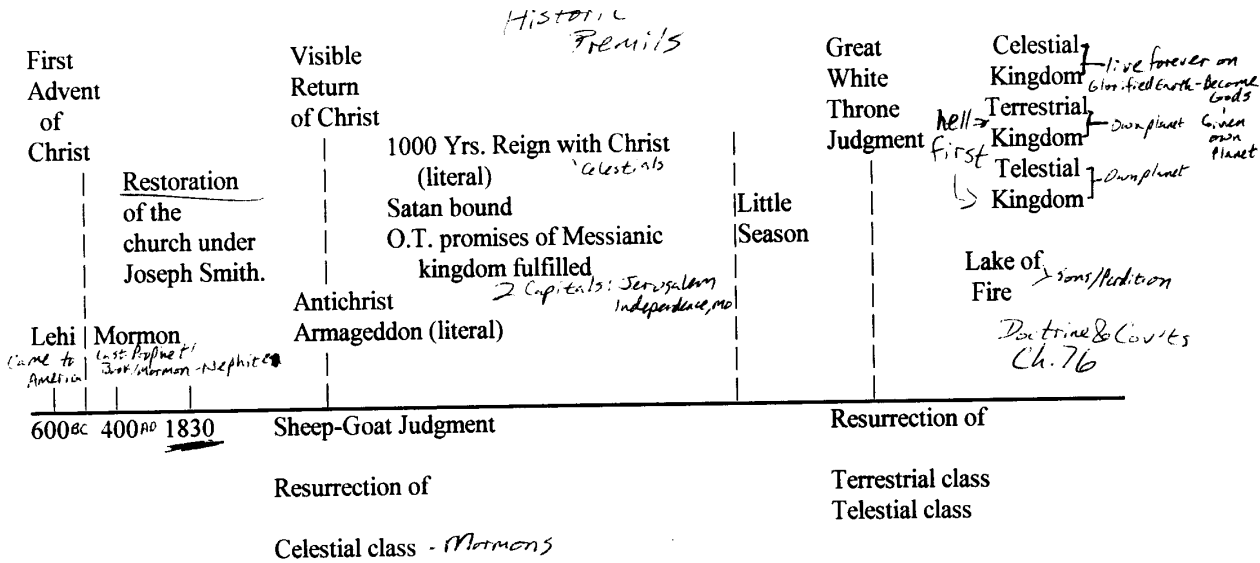
<sup>2</sup>E. F. Parry, *Joseph Smith's Teachings*, p. 55f.

<sup>3</sup>"Uniform System," p. 23

## 2. Terrestrial Kingdom

## 3. Celestial Kingdom

*Eternal punishment is God's punishment; everlasting punishment is God's punishment. In other words, it is the name of the punishment God inflicts, he being eternal in his nature. Whosoever, therefore, receives God's punishment receives eternal punishment, whether it is endured one hour, one day, one week, one year, or an age.<sup>4</sup>*



## I. Other Interesting Aspects

### 1. Church Leadership

### 2. Polygamy

### 3. Temple Rite & Garments

### 4. Baptism for the Dead

### 5. Marriage for Eternity

### 6. Word of Wisdom

### 7. Baptism & the Sacrament

### 8. Racism

<sup>4</sup>"Plan of Salvation," p. 25

**J. How to respond**

- 1. Don't get hung up on the details**
- 2. Avoid Arguments**
- 3. Keep in mind the "Burning in the bosom"**
- 4. Recognize them as humans and attend to their needs**



## V. Ancient, Free, and Accepted Masons (Freemasons)

### A. History

*The first Masonic Legislator whose memory is preserved to us by history, was Buddha...<sup>5</sup>*

Freemasonry began as an organization in 1717 A.D. by two clergymen, Dr. James Anderson, a Presbyterian, and Dr. John Theophilus Desaguliers, a French Huguenot turned Anglican, stimulated others to form a select group. This inspired four London speculative lodges to come together to form the first Grand Lodge.

### B. Formal Principal

Various Masonic Writings

### C. Material Principal

the Fatherhood of God and the Brotherhood of Man

### D. Anthropology

4 Symbols of Masonry:

Square

Compass

Sacred Book

Ashlar & Gavel

*The Masonic principle of Truth also teaches a man to search for wisdom and understanding. For only in this way can he grow and become a better person. The pursuit of knowledge is at the very heart of our purpose.*

### E. Christology

Deism:

Universalism (Christ's name removed from all Masonic prayers since 1913): "Supreme Architect of the Universe," "Supreme Grand Master," "Nameless One of a Hundred Names"



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<sup>5</sup>Pike, Albert. *Morals and Dogma*

*A belief in God is essential to a Mason, but...any God, so [long as] he is your God.<sup>6</sup>*

## **F. Soteriology**

*The Lamb has in all ages been deemed an emblem of innocence. By the lambskin, therefore, the Mason is reminded of that purity of life and conduct which is essential to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.<sup>7</sup>*

## **G. Ecclesiology**

### **1. Blue Lodge**

a. Entered Apprentice

b. Fellow Craft

c. Mastor Mason

### **2. York Rite**

a. Degrees

### **3. Scottish Rite**

a. Up to 32nd Degree (33rd is honorary)

### **4. Side Orders of Masonry**

a. Ancient Arabic Order of the Nobles of the Mystic Shrine

b. Tall Cedars in Lebanon

c. Red Cross of Constantine

d. Acacia Fraternity

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<sup>6</sup>*Little Masonic Library* 4:32

<sup>7</sup>*Louisiana Masonic Monitor*, pp. 44-45

e. Female Orders

- i. Order of the Eastern Star
- ii. White Shrine of Jerusalem
- iii. Order of Amaranth
- iv. Daughters of the Nile
- v. Daughters of Mokanna

f. Youth Organizations

- i. Order of the Builders
- ii. Order of Demolay
- iii. Order of Job's Daughters
- iv. Order of the Rainbow

**5. Authority in the Lodge**

Rule by those in higher authority. Worshipful Master of local lodge has ultimate authority over that lodge.

**H. Eschatology**

*To achieve [salvation] the mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection through all ages of eternity, and to see more and more clearly, as it draws nearer unto God, the Light of Divine Presence.<sup>8</sup>*

Compare: 1 Thess 4:13–18, John 14:1-3

*Faith is the Savior and Redeemer of nations.<sup>9</sup>*

Compare: Titus 3:4–7

Lodge members believe in eternal reward and resurrection based on works.

**I. Other Interesting Aspects**

Syncretism:

Jah-Bul-On:

Oaths:

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<sup>8</sup>*Morals and Dogma*, p. 855

<sup>9</sup>From the funeral ritual of the Order of Amaranth

Secrecy:

Superiority of insight (Gnosticism):

**J. How to respond**

Don't lie

Use questions, not dogmatic statements.

Don't begin with, "Our church says it's wrong to join a lodge."

Don't be impatient or raise your voice.