

THUS SAITH ROME!

By L.L. Don Veinot

On April 22 of 2005, I was surprised to come across the Special to the Tribune section of the *Chicago Tribune* with the headline: "Evangelical Christians have hailed the 'Purpose Driven' Philosophy; now a local Catholic church will host a conference espousing it" by Sean D. Hamill. Knowing that Rick Warren, Pastor of Saddleback Community Church, had been ordained as a Southern Baptist, there seemed to be a disconnect going on here. After all, Southern Baptists and, in fact, most Baptists, Evangelicals, Fundamentalists and Reformed denominations at one time did not view the gospel of Rome as anything other than a false gospel. Well, perhaps this Catholic Church was using the program without the knowledge of Rick Warren or his staff. I was disabused of that thought as I read the article (a copy of which is posted on the FACTNet Discussion Groups¹) and discovered Saddleback Community Church was guiding the 40 participating churches to be Purpose Driven Roman Catholic Churches:

But the internationally famous pastor of Saddleback Church in Lake Forest, Calif., and his Purpose Driven staff know that mainline Protestant, and especially Catholic, churches have been slow to warm to the message readily picked up by more evangelical congregations.

They hope that a three-day conference at Holy Family Catholic Church in Inverness starting Monday will change that by attracting leaders of more conservative branches that have been reluctant to pick up on the Purpose Driven model.

"That's our prayer," said Pastor Brett Schrock, Purpose Driven's director of strategic relationships, who

will be one of three people to speak at the conference, which will not include Warren. "We're excited by this because we're seeing God unify his churches."²

My confusion began to give way to understanding a month later as I read the transcript of Rick Warren's participation in the Pew Forum on Religion & Public Life: *Myths of the Modern Mega-Church*:

And, you know, growing up as a Protestant boy, I knew nothing about Catholics, but I started watching ETWN, the Catholic channel, and I said, "Well, I'm not as far apart from these guys as I thought I was, you know?"³

Could it be that any difference between what Rick Warren believes and what he was hearing on ETWN are in non-essential areas? He doesn't tell us. It seems that to Warren, training Roman Catholic churches how to fill up

their buildings is no different than training Baptists, Presbyterians, Lutherans, etc. Are their views on salvation, authority, Mary and the Mass pretty much in agreement, but none of us realized it? Or is it that Rick Warren and Rome hold these views in common but Evangelicalism and Protestants do not? However, if the former is true, then does this mean that the Reformation was just a useless waste of time, energy and lives? Did the Reformers bring about a useless split, or are there serious differences in essential teaching? If the latter is true, then is Rick Warren to be trusted as an Evangelical leader? After all, he did say that he's "not as far apart from" those he watched on ETWN as he thought, but he didn't say that *Evangelicals* and *Protestants* were not as far apart as he thought. It seems the best source to go to in order to answer this question is Rome itself and to compare and contrast the claims of Rome with what Scripture teaches.

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Salvation

One of the more critical questions to answer in this life is the one of salvation. There are a variety of options to choose from, but only one is true. It is like the television show *Deal or No Deal* on a metaphysical scale. The difference is we get to look inside the case before making a decision. If one is an Atheist or practices certain forms of Buddhism which are atheistic, there is no salvation. In these views, we are simply cosmic accidents living on an accidental planet for a few, short, meaningless years and will die and cease to exist. Nothing we have done or anyone else has done will matter, because the entire universe will cease to exist, and that's it.

The Eastern religions teach that we are recycled over and over through reincarnation in order to work off bad "Karma" from previous lives until we eventually become one with the all. Again, there is no personal salvation, since "we" cease to exist. Or more to the point, "we" never existed anyway, because we are only an illusion in an illusionary universe that doesn't physically exist. The claim in Hinduism is that "all is Maya" or "all is illusion."

If, however, we continue to exist after the death of the body, and there is a God to whom we are accountable, then the answer to this is critical—perhaps, *the* most critical question to answer in this life. (Of course, Judaism and Islam have different views of what happens after death which we will not be able to address in this article, as we are focusing on Roman Catholic vs. Evangelical and Protestant beliefs.)

There was a time that Rick Warren taught that salvation was by grace alone through faith alone in Christ alone, which is why this new revelation from him triggered my concerns. I am unsure what he currently holds in this respect.

When Luther called the Roman Catholic Church's teaching on salvation into question and argued for salvation by grace alone through faith alone in Christ alone, the church convened the Council of Trent to respond. The Council met in Northern Italy in the town of Trent over three periods of time, 1545-1547; 1551-1552; and 1562-1563. The Council members issued a number of decrees—all of which served to codify and reaffirm Roman Catholic doctrine. Some of those decrees, called "canons," concerned the doctrine of justification. Four of these are important in answering our question.

CANON IX.-If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

CANON XI.-If any one saith, that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and is inherent in them; or even that the grace, whereby we are justified, is only the favour of God; let him be anathema.

CANON XII.-If any one saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.

CANON XIV.-If any one saith, that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or, that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are effected; let him be anathema.⁴

This all seems clear enough. If one believes in salvation by grace alone through faith alone in Christ alone, they are to be "anathema" according to Trent. But what did "anathema" mean to the Council of Trent? It was a particular ritual which was performed to consign the one anathematized to eternity with Satan:

While "minor excommunication" could be incurred by associating with an excommunicate, and "major excommunication" could be imposed by any bishop, "anathema" was imposed by the Pope in a specific ceremony described in the *Pontificale Romanum*. Wearing a purple cope (the liturgical color of penitence) and holding a lighted candle, he, surrounded by twelve priests, also with lighted candles, pronounced the anathema with a formula that concluded with the phrase: "Wherefore in the name of God the All-powerful, Father, Son, and Holy Ghost, of Blessed Peter, Prince of the Apostles, and of all the saints, in virtue of the power which has been given us of binding and loosing in Heaven and on earth, we deprive (Name) himself and all his accomplices and all his

abettors of the Communion of the Body and Blood of Our Lord, we separate him from the society of all Christians, we exclude him from the bosom of our Holy Mother the Church in Heaven and on earth, we declare him excommunicated and anathematized and we judge him condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance and satisfy the Church; we deliver him to Satan to mortify his body, that his soul may be saved on the day of judgment.” The priests responded: “Fiat, fiat, fiat” (Let it be done), and all, including the pontiff, cast their lighted candles on the ground. (quotes and italics in original)⁵

Rome’s essential view is salvation is something that happens *organizationally*—specifically through the organization of the Roman Catholic Church. The Church believes and, in turn, gives, supports and feeds one’s ability to believe. One must cooperate with grace through faith, good works and by participating in the sacraments. The Roman Catholic sacraments are not optional; they “**are necessary for salvation.**” In fact we read in the *Catechism of the Catholic Church* under the heading “IV. The Sacrament of Salvation”:

¶1129 The Church affirms that for believers the sacraments of the New Covenant are **necessary for salvation.** “**Sacramental grace**” is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior. (quotes and italics in original)⁶

The *Catechism of the Catholic Church* also states:

¶181 “**Believing**” is an ecclesial act. The Church’s faith precedes, engenders, supports and nourishes our faith. The Church is the mother of all believers. “**No one can have God as Father who does not have the Church as Mother.**” (St. Syprian [sic], *De unit.* 6:PL 4, 519) (quotes and italics in original)⁷

According to paragraph 182, the Church determines what must be believed for salvation:

¶182 We believe all “**that which is contained in the word of God, written or handed down, and which the Church proposes for belief as divinely revealed.**” (Paul VI, *CPG*, §20) (quotes and italics in original)⁸

As we compare and contrast this with Scripture, we begin to see a different gospel officially coming from Rome versus the one we find in Scripture. The Apostle Paul writes in Romans 10:9-13:

... *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart a man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”* (capitals indicate passage from Old Testament quoted in New Testament)

In 1 Corinthians 15:1-4, the Apostle Paul reminds the Corinthians what the saving Gospel was that he delivered as of primary importance to them.

Now I make known to you, brethren, the Gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures,

Salvation coming by grace alone through faith alone in Christ alone is a constant theme in Paul’s writings. In Ephesians 2:8-9, he even promotes the very doctrine that Rome officially teaches is false, and for which, Rome would have to anathematize him—the Apostle Paul!

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.

I am not saying that Rick Warren does or does not agree with Rome on the issue of justification. As I mentioned earlier, we are unclear on his current position on this. I am simply demonstrating that Scripture doesn’t agree with Rome on these *very essential* points of

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justification and salvation. Roman Catholicism officially teaches what only can be called a “Jesus-plus” plan. It is Jesus plus the acceptance of the Roman Catholic Church as Mother. Jesus plus participating in the sacraments which as Rome stated, **“are necessary for salvation”** (italic theirs). Scripture on the other hand teaches a “Jesus-only” plan.

Rome Alone?

I could devote an entire article or even an entire book just to the comparison of official Roman Catholic teaching vs. Scripture regarding salvation, but an underlying question must be addressed. *Who* or *what* is the ultimate authority? Without answering this question, we are destined to futile and fruitless discussions as we are ultimately talking different languages. Again, this was part of the battle during the Reformation. Is the authority “Sola Scriptura” (Scripture alone) or “Sola Roma” (Rome alone)? The answer to this question is foundational to answering other essential questions.

Although Rome *claims* a high view of Scripture, historically Rome has not trusted laymen with it. The College of Cardinals was established in 927. About 300 years later, in 1229, the Council of Valencia placed the Bible on the *Index of Forbidden Books*. Laymen were forbidden from reading the Scriptures. With the elimination of the Scriptures as the reference point, other “official” teachings were introduced. Purgatory was proclaimed as a dogma by the Council of Florence in 1439. The Doctrine of the Seven Sacraments (the ones which now **“are necessary for salvation”**) was affirmed in 1439. The Council of Trent declared that tradition was of equal authority with Scripture in 1545. The Apocryphal books were added by the Council of Trent in 1546. These books were necessary to support the Roman Catholic doctrine of Purgatory, because it isn’t found elsewhere in Scripture.

On The Calendar

March 25, 2007

Spring Valley Presbyterian Church

903 Nerge Rd.

Roselle, IL

Spring Valley University 5:00 - 8:30 PM

April 26-28, 2007

Santa Fe Conference on Biblical Discernment

Calvary Santa Fe

2520 Camino Entrada

Santa Fe, NM 87507

<http://www.calvarysantafe.org/sfcbd.html>

The Immaculate Conception of Mary (the teaching that Mary was born sinless and never sinned) was proclaimed by Pope Pius IX in 1854. Pope Pius the IX also proclaimed the Syllabus of Errors in 1864 and this was ratified by the Vatican Council. The Syllabus of Errors condemns freedom of religion, conscience, speech, press and scientific discoveries which are disapproved by Rome. It also asserted the Pope’s temporal authority over all civil rulers. The infallibility of the Pope was proclaimed by the Vatican Council in 1870 and Pope Pius XI proclaimed the Assumption of the Virgin Mary (Mary ascending bodily into heaven shortly after her death) in 1950.

What we have just witnessed in this brief history is the elevation of Rome as the final arbiter of truth with the introduction of the College of Cardinals, the dismissal of Scripture, the introduction of false teaching and the subsequent reaffirmation of Scripture, but only on an equal level with tradition and the teaching Magisterium.

¶883 “The college or body of bishops has no authority unless united with the Roman Pontiff, Peter’s successor, as its head.” As such, this college has “supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff.” (quotes and italics in original)⁹

The belief that Scripture and tradition are on an equal footing is not something with which Rome once simply toyed, but it is actually the current official teaching of Rome:

¶81 “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.”

“And [Holy] Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching.”

¶82 As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, “does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.” (quotes and italics in original)¹⁰

Of course, the College of Cardinals did not exist prior to 927 and the infallibility of the Pope did not exist prior to 1870. If what the official teaching today claims is true, then there was no way to know God’s truth prior to 1870. (Oddly enough, that is the same decade the Watchtower Bible and Tract Society—a.k.a. Jehovah’s Witnesses—came into existence, and it makes the same “organization-only” claim about how God transmits His truth; but that is another story for another day). We read in the *Catechism of the Catholic Church*:

¶85 “The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living, teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ.” This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome. (quotes in original)¹¹

In looking at someone’s official teaching, it is important to follow the pea and not get distracted. So far, they have officially stated that Scripture is inspired by the Holy Spirit, tradition is

inspired by the Holy Spirit, and they are on an equal par with one another. They have also said that the teaching Magisterium (the College of Cardinals in conjunction with the Pope) is the sole “authentic” interpreter of Scripture and tradition. This automatically elevates Rome over *both* Scripture and tradition, and it makes understanding what God desires for us to know to be “Sola Roma” or “Rome Alone.” Lastly, the official position from Rome is not only that the Magisterium is the *authentic* interpreter of Scripture and tradition, but they are the *infallible* interpreter:

¶890 The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium’s task to preserve God’s people in Christ. It is this Magisterium’s task to preserve God’s people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abide in the truth that liberates. To fulfill this service, Christ endowed the Church’s shepherds with the charism of infallibility in matters of faith and morals. The exercise of this charism takes several forms:

¶891 “The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful – who confirms his brethren in the faith – he proclaims by a definitive act a doctrine pertaining to faith or morals. ... The infallibility promised to the Church is also present in the body of bishops when, together with Peter’s successor, they exercise the supreme Magisterium,” above all in the Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine “for belief as being divinely revealed,” and as the teaching of Christ, the definitions “must be adhered to with the obedience of faith.” This infallibility extends as far as the deposit of divine Revelation itself.” (quotes and ellipsis in original)¹²

What we discover from Scripture itself is quite different. According to Jude 3, revelation was entrusted to the saints—that is all true believers*—not only a select “elite” class, and it was done *“once for all.”* In Scripture, we do not find a *human* as the head of the Church, but rather, according to Paul in Colossians 1:18 at least, *Christ* is the *“head of the body, the church.”* We do not find Peter acting in some “papal authority,” but he is very clearly called to task by the Jewish believers in Acts 11! Additionally, in Acts 15, James—who wasn’t an apostle—is the head of the church (in Jerusalem). (See also Galatians 2:9.) The idea of obeying infallible interpreters seems to be somewhat shot in Acts 17 while Paul teaches in Berea. The Bereans didn’t just take the Apostle Paul’s word for it, but they did *their own* research and study. As a result, the Holy Spirit inspired Luke to commend them as being *“... more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.”* (Acts 17:11) We also learn from this passage that Scripture is the *only* authoritative and infallible interpreter of Scripture.

In writing to the young pastor Timothy, the Apostle Paul tells him:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work. (2 Timothy 3:16 & 17)

Scripture is inspired and *everything* that we need pertaining to faith and a walk with God is found in it *alone*. The Apostle warns the Corinthians *“not to exceed what is written”* in 1 Corinthians 4:6.

Strange Doctrines

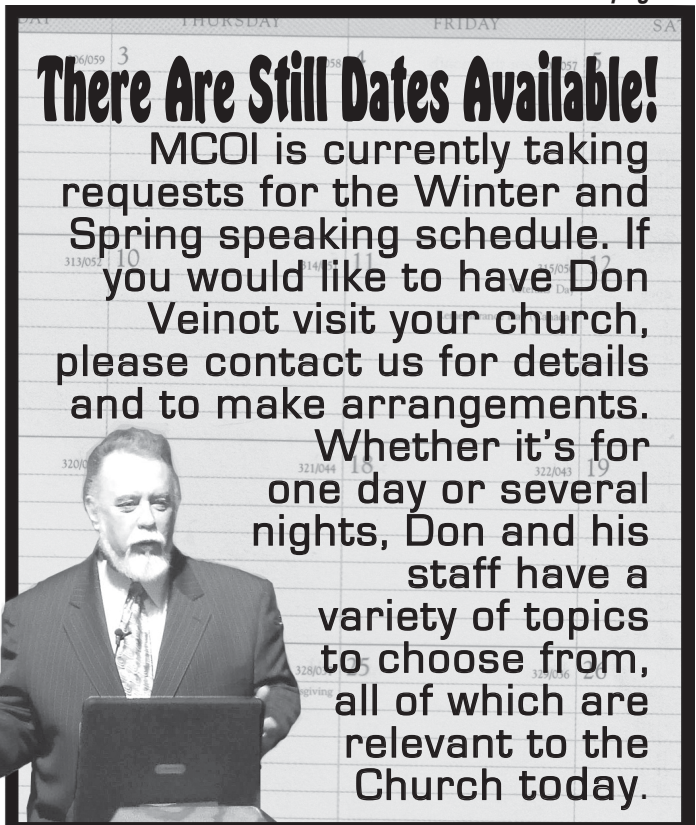
In the book of 1 Timothy, the Apostle Paul opens by communicating why he asked Timothy to stay at Ephesus. Earlier in Acts 20:28-31, Paul had met with the Ephesian elders, and he had charged them to:

Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

It seems that they were less than successful, because he writes to Timothy, *“As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines”* (1 Tim.1:3). As Paul progressed in his instruction to Timothy, he wrote, *“For there is one God, and one mediator also between God and men, the man Christ Jesus.”* How does this impact the Roman Catholic teaching on Mary as the mediator of all graces and the mediator between the mediator (Christ) and the Father?

... it is right to say, that nothing at all of that very great treasury of all grace which the Lord brought—for ‘grace and truth came through Jesus Christ’ [Jn 1.17]—nothing is imparted to us except through Mary, since

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There Are Still Dates Available!

MCOI is currently taking requests for the Winter and Spring speaking schedule. If you would like to have Don Veinot visit your church, please contact us for details and to make arrangements. Whether it's for one day or several nights, Don and his staff have a variety of topics to choose from, all of which are relevant to the Church today.



Capturing God

By Dr. David Orrison

No one knows who first told the story of Aladdin and his lamp. It appeared in the collection known as *The Book of One Thousand and One Nights* sometime in the early 18th century. It doesn't appear in earlier versions of the book, but it is one of the most famous stories attributed to that work.

We might not know who invented the story, but we certainly understand the sentiment. To have a genie who could conjure up the fulfillment of any wish is a fantasy in the hearts of many people. The genie is the means to accomplish any dream or fulfill any desire. A genie under one's own control would be like having a god in a box.

God in a Box

The people of Israel may have wished for a god in a box. They were filled with fear as they left their captivity in Egypt. They watched the plagues fall on the Egyptians and saw the effect of the angel of death; and when they were told that it was time to go, they were nearly pushed out of the land by their former masters. Although there was a sense of rejoicing, it was solemn and controlled, as the awe never retreated fully to allow the celebration. The fear remained close to the surface, ready to erupt at the reappearance of Pharaoh's army or the lack of food and water for the journey.

Of course, we have to understand this. They had seen the powerful hand of God at work among them. The plagues were awesome enough, but they left the country following a great pillar of cloud, which turned into a pillar of fire at night. They saw the great sea part for their crossing and the destruction of the army of the Pharaoh—the greatest military power they had ever known. Now, for the first time, they were away from the only homeland they ever had. Across the sea, they found themselves in a strange wilderness that offered no home and no particular welcome.

They had seen the hand of God, but they did not know God. Moses knew God and trusted Him, but the people didn't know Moses. We can't blame them for their fear and anxiety. Everything was new to them.

About three months after their departure from Egypt, the people of Israel found themselves at the foot of Mount Sinai. Moses brought them to this place to meet with God. They were warned not to touch the base of the mountain, not to try to climb it at all. They washed themselves and did everything they could to acknowledge the holiness of the time and place. As if the solemnity of the situation was not enough, the mountain itself was

covered with smoky clouds and rumbled and quaked. There was great fear among the people.

Then Moses went up onto the mountain. They watched as he climbed up and disappeared into the dense cloud. And they waited. The rumbling continued. The quaking continued. The people could hardly bear the terror in their hearts. When Moses came to tell them the words of the Lord, they listened; but they remained in great fear of the Lord. Then Moses went back to the mountain, and they waited some more. This time Moses stayed a long time—some 40 days. It was too much for the people.

Perhaps, God had killed Moses. Perhaps, something terrible was going to happen to the people as well. No one understood what was happening. Needing to resolve and release their fear, they came up with a plan. This amazing God had already proved His power and had used His power on their behalf; but now it seemed He was out of control. It was time to bring some control to the situation.

So the people wanted a golden calf. The image seems so incongruent with the situation. How could they go from seeing the awesome power and activity of God Almighty to worshipping a statue of a calf made out of the gold of Egypt? Actually it wasn't difficult for them. It was their way.

We may look upon the person who made an idol of stone or gold or wood and wonder at his stupidity. We may be amazed that he is so deceived that he believes that this carving or sculpture somehow becomes divine. However, he wasn't really quite as foolish as that. No, an idol was not the object of worship so much as it was the symbol of the false god. Fertility idols focused on the perception that certain gods were able to provide bountiful and quality produce or offspring. Powerful idols symbolized the desired power of the gods for war. The idol pictured the characteristic of the god that the people wanted to control or use for their own benefit. It was the bottle that held the genie.

Many scholars believe that the people of Israel were not setting up a false god at Sinai when they made the golden calf. In fact, when the idol was presented to the people it was declared to be the god that brought them out of Egypt. The next day was set aside as a feast day dedicated to the Lord. Their intention was not to substitute a false god for the true God, but to capture and control the power of the true God in the golden calf.

A calf, or a bull, was a symbol of strength for the people of the Middle East. While not vicious or necessarily unpredictable, it was a wonder of physical power. It could pull a cart; its body rippled with muscles; and its power was passed down to its descendants. Even when it was killed and eaten by the people,

it provided physical strength to those who ate it. The calf was a symbol of power.

And power is what they celebrated that day. Power is what they had seen as they left Egypt. Power is what they knew they would need in the future. Power was what they wanted to acknowledge, capture, and control.

But they didn't know God. They didn't know God as a Person. In spite of all they had seen, they knew God only as an accumulation of attributes. In Him they saw majesty, authority, and power. They saw the things that got them out of Egypt. They saw the manna and the water, but in many ways God was just another master. In Egypt, the masters were powerful and majestic; and they provided daily food and water. But the masters were distant, and their goals were hardly connected to the needs of the people.

What they misunderstood was the fact that God, as a Person, could not be captured nor His attributes be controlled. He was more than powerful, He was (and is) sovereign. He delivered Israel from Egypt; but He had a direct hand, and He led them personally. To attempt to capture His power was an affront to His Person.

Capturing God

Perhaps, this is something very difficult for anyone to understand. If we were not so inured by our contempt of idols to see what was really happening among the people of Israel, we might realize this was a strange attempt to honor God. By celebrating His power, were they not acknowledging His greatness and showing their gratitude? Even if they wanted to capture the power for use in the future, wasn't that a testimony to the value God's power held among them? Didn't that honor God?

No ... not in the eyes of God. He is more than His attributes. He is a Person who wants to be known as a Person. He will not always do the same thing, and He will not always do the same thing in the same way. He is wonderfully creative and, His Word makes it clear:

"For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD. (Isaiah 55:8, NIV).

We are not called to capture Him, but to submit to Him. We are not called to understand Him, but to trust Him. We are not called to control Him, but to observe and enjoy the unfolding of His divine plan.

The error certainly didn't stop with the people of Israel at the foot of Sinai. It is seen again when the leader took the Ark of the Covenant into battle in 1 Samuel 4. Thinking that the Ark would somehow carry the power into battle on their behalf, the people again dishonored God by failing to see Him as the sovereign King. It is seen even in the desire of the three disciples on the Mount of Transfiguration when they wanted to "capture the moment" by building an altar. Rather than allow the Spirit of God to move as He would, they hoped to somehow hold the glory and wonder of that time and place.

Perhaps, it is still seen today. What is the first thing that seems to happen after the Spirit of God moves? Somebody writes a book! The methods and systems that people used are written and marketed so that others can make it happen for them. The Spirit moves and Saddleback Church is lifted up for some purpose of God. What happens? The Purpose Driven Life/Church/Youth Ministry/Leadership books are written. Programs are de-

veloped to take the "principles" to other churches and venues. The power and plan of God is captured and marketed.


The Spirit of God moves—for His own purposes and in His own ways—in the life and ministry of Charles Finney, and the steps are recorded and passed on through the generations. The Spirit of God moves—according to His will and plan—in the ministry of Bill Hybels, and the "seeker-sensitive" methods are documented, processed and marketed. No one seems to need the movement of the Holy Spirit once the book and study materials are written. The Lord's efforts are simply reduced to transferable principles. Whether it is the Sunday school bus ministries of a generation ago, the great evangelistic crusades, or the various Pentecostal-type movements, the Spirit's work is canned for mass consumption.

This is not meant to be an indictment of these ministries or the hundreds of other examples that could be used. Something happened to lift up certain people or churches or even methods and make them noteworthy. Rick Warren has been used by God, as was Charles Finney and Bill Hybels. We recognize the significance of what happened through and with these men and, again, many others throughout the centuries. The indictment here is of the failure to recognize the sovereignty and the nature of the uncontrollable living God.

When God's people begin to think they can experience the move of God's Spirit and then filter out the principles so that others can re-create the results at their leisure, they are not so far away from the golden calf. When we read the "how-to" book produced after the work of God, we miss the majesty and the wonder that is God. It is easy to forget He is truly active among us ... and He acts according to His own will and ways.

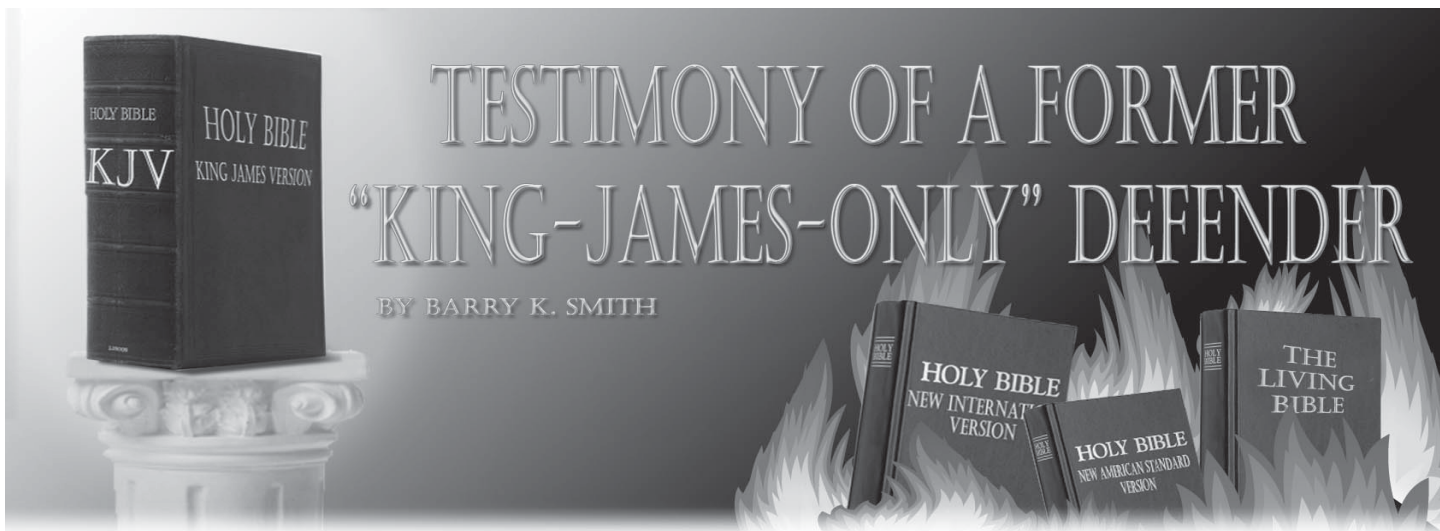
The golden calf is still with us. Perhaps, it will never be destroyed because of our fleshly desire to control God, to capture Him and put Him in our bottle so that He will do what we want when we want it. But know that God will always be against the golden calf. The principles will not bring about the move of the Spirit. Something might happen, but not what happened at first; and the true wonder and awe will not come.

What if we lived in the expectation and wonder of waiting and watching for the next move of the Holy Spirit, rather than working hard to make the move happen by our control? What if we simply could enjoy the daily evidence of the Lord's work around us instead of trying to force it to happen only where we want to look?

God is a Person with a will and with ways and plans that are His own. He has created us for His purpose, and we are His (Ephesians 2:10). He will never fit into our idols, whether shaped like a golden calf, rubbed like Aladdin's lamp, or condensed into principles for a popular book. Watch for Him to show Himself in strange places and unpredictable ways ... just because He can. 



David Orrison is the Executive Director of Grace for the Heart, a ministry designed to proclaim the sufficiency of Jesus Christ in all areas of the Christian life. He was a pastor for nearly 30 years and holds a Ph.D. in Theology. He and his wife, Alice, live in Colorado and have eight sons. Please feel free to visit his website at: www.gracefortheheart.org.



TESTIMONY OF A FORMER “KING-JAMES-ONLY” DEFENDER

BY BARRY K. SMITH

My name is Barry Smith, and I am currently a third-term missionary in New Zealand with Biblical Ministries Worldwide. I have been amazed at how wide spread the “King-James-only” view of Scripture has become. Our area director has told me that this issue is common on all our mission fields (29-30 different fields). I hear the debate has grown stronger in the States over the last few years. I am saddened to hear of this, because I believe the “King-James-only” position distracts us from fulfilling our number-one priority—knowing God better, as well as our number-one task—making disciples of Jesus Christ from among all ethnic groups.

The following is my story of how I came out of the “King-James-only” movement. It did not happen overnight because of one, key argument or one, key event. By God’s grace and gentle persuasion, He used many people and many events in my life to persuade me that this issue is divisive to the Body of Christ and detrimental to the cause of Christ—namely making disciples of all nations.

Faith of a Child

I was raised in a home where the “King-James-only” position was held quite strongly. I grew up in churches that were “King-James-only.” I went to teen camp during “Peter Ruckman* Week.” I was indoctrinated in this position, and I held to it very strongly. I called all other versions of the Bible “perversions.” I believed the King James translation of the Bible was the *only* “inspired Word of God;” actually, I held it was “re-inspired” by God because of the errors found in earlier copies. I believed a person could be saved only if they were “led to the Lord” by someone using the King James Bible. When asked in university, then, how I thought people of different language groups could be saved, I responded by saying I believed that a missionary’s job was to teach English to them so they could understand the King James Version (KJV) of the Bible. I only share these things to show what an extreme position I held.

When I went to teen camp as an early teen (13- or 14-years

old), I remember one particular service where a new Christian teenager (saved two weeks before camp) was humiliated in front of over 500 people. Peter Ruckman was the chalk-artist preacher for the camp, and before each of his messages, he would have a “sword drill”** to see who would “win” the picture he would draw for their church. This new believer just happened to open her Bible to the text called out, and so she read the verse requested. The only problem was that she read it out of the New Scofield Bible, which had many of the archaic King James words retranslated. I remember distinctly that Peter Ruckman, shouted at this young teenage girl, told her she was reading from “a perversion of the devil,” and that she should get up immediately and throw

it in the trash can. She did and, then, walked out of the chapel, called home, and had her mother come and pick her up. I found out later, she never went back to that church. Thereafter, I thought the way Peter Ruckman handled that situation was the way it was supposed to be done.

Later on during the week, “Bro. Ruckman” then preached on why the KJV was the only inspired translation. I ended up buying it “hook, line, and sinker.” I even bought his book on the subject so I would be ready

to give a defense for the “inspiration of Scripture”—meaning the KJV only.

When I went to Tennessee Temple University (TTU) in 1978, I lived with my brother in a room with four other students (six of us in all). One of the first things I noticed when I moved into my room was that one of my roommates had a New American Standard Bible (NASB) on his bookshelf. I questioned, quite arrogantly, “Whose perversion is this?” Then I commenced to expound to all my roommates on why they should throw that “perversion” in the trashcan. I truly believed Satan had deceived them and that it was my job to convict them of this evil and pressure them to get things right with God. When I saw one of my roommates reading his NASB, I quipped, “So, what did the devil tell you to do today?” (or something to that affect). I judged their

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relationship with God on the basis of the translation they used. Therefore, in my mind, no one could be right with God apart from reading and studying the KJV only.

The Power of a Life

While at TTU, I almost left the school over this issue. However, God was at work in my heart as He brought several significant people into my life to help me in a gentle and persuasive way.

The first person God used in my life was one of my roommates. Of all my roommates, Earl Klopman had a sterling testimony of living for the Lord—basically, he was the only one who didn't beat me up at least once. He invited me to go visiting with him as he worked in a chapel work (church extension program). I did and, again, his lifestyle of love and compassion as well as his patience with me and my "pet beliefs" proved his genuine relationship with the Lord. After about three months into the school year, Earl asked me if I truly believed that a person only could become a Christian by reading the KJV. I told him, "Yes, that was exactly what I believed." He told me that I then was saying he was not a Christian. I assured him I believed he was a Christian, because his lifestyle truly reflected it. He asked me to listen to his testimony. He was saved after reading the "Living Bible" ("perversion of all perversions"). I told him he must have *thought* he was saved at that time, but in reality, it wasn't until he read the same things in the KJV that he was truly saved. He assured me that it was after reading the Gospels in the Living Bible when the Holy Spirit convicted him of his own sinfulness, and he believed that Jesus really did die for his sins on the cross. He had asked Jesus to be his Savior all by himself (without anybody there to "lead him to Christ").

Earl's life and his testimony really challenged my belief that a person could be saved only by using the KJV. At this time, I was not convinced, but I was challenged to examine my "pet belief."

During my first year at TTU, I took a Basic Theology course with Dr. Fred Afman. One of the books I had to read was on the KJV-only debate. I dismissed it as the author being misinformed. However, during Dr. Afman's lectures, he made a couple of statements that hit me right between the eyes, and I was truly brought under the Holy Spirit's conviction.

One of the things that Dr. Afman said was:

"Some of you are guilty of worshiping the Word of God rather than the God of the Word, and I want you to know that you stand before God guilty of 'Bibliolatry.'"

He explained how people set up a particular translation of the Bible as an object to be worshiped and defended at all cost—even if it meant destroying other people's lives in the process. Another statement he made that pricked my conscience was:

"I don't care what translation you read. What I care about is what translation you live."

I sat there under such conviction, went back to my room, prayed, and asked God to forgive me for being a Bibliolater. I truly did desire to have a personal relationship with God, and I zealously was seeking a closer walk with Him. I began to pray that God would show me if I was wrong and to teach me the truth concerning different versions of the Bible.

God's Word in Common Language

As I went through my course of study, I came to understand that the Bible actually was written in three different languages: Hebrew, Aramaic, and Greek. I asked myself, "Why it was written in these three languages and not just one language?" The answer I found was because those were the languages of the common people at the time. When God revealed His Word to Israel, they spoke Hebrew. During their Babylonian Captivity and shortly after their arrival back into their land, they spoke Aramaic. In New Testament times, they spoke the common Greek language of the day. I have become convinced that God wants to communicate His Word and His will to common people using their common language. The reason we have the Bible in the English language is because the Reformers understood the importance

of getting the Scriptures into the common language of the common people. God did not choose to use a "heavenly language" to communicate His Word. He used common, ordinary language.

While at TTU, Laurie and I began attending a "couples" Sunday school class whose teacher was Dr. James Price. I came to find out; he was the Chief Editor of the New King James Version (NKJV) Old Testament published by Nelson Publishing Company. Again, his life and tes-

timony were the biggest blessing and example to us. He was a very humble—although brilliant—man. During my first year in seminary, I was given a nice NKJV Bible from a Nelson Publishing Company representative who spoke in our chapel service. It was after that service, when I asked Dr. Price if I could come and talk to him about this new version. When I told him I had been raised KJV only and that I still struggled with other versions, he kindly talked with me and gently showed me that the "1611 KJV" (to which I stated I held) basically was unreadable and a "perversion" in and of itself because it contained the Apocryphal books. He had a copy of the 1611 KJV in his office. I could not read it nor understand it. He also showed me in the preface of the KJV Bible that the KJV Bible that we call the "Authorized Version" is actually the fourth revision of the 1611 translation. This revision took place in 1769, and it did not include the Apocryphal books. He then asked me, if the KJV translation is the only "inspired" text, then which publisher is the "inspired" publisher? Then he showed me a research project on which he was in the process of working. He had around ten different KJV Bibles from around ten different publishers (Zondervan, Nelson, Holman, Cambridge, Broadman, etc.), and he was documenting the discrepancies he found between different publishers of the same "Authorized Text." This consulting session with Dr. Price was

—Continued on page 10

what finally convinced me that the KJV-only position is a wrong position to hold.

Looking Back

Looking back, I see how this KJV-only issue caused me to become arrogant and proud. It gave me a "sense of superiority" over others, because I was using the "right version." It caused me to be divisive and judgmental of my fellow brothers and sisters in Christ. It caused me to usurp the Holy Spirit's authority by me trying to bring conviction on my fellow man. It caused me to be legalistic in requiring others to measure up to my "man-made standard" of spiritual maturity. It caused me to be more concerned with outward appearances than with inward heart attitudes. Therefore, it hindered me from making disciples of Jesus Christ, because I was insisting on external appearances and insisting that converts follow this "man-made tradition." It helped produce in me an angry and aggressive heart, which propelled me into ungodly and useless wrangling about unprofitable things.

God has done a miracle in my life, and I am grateful. I do not view those who hold the King-James-only position with contempt or with spite. I truly feel sorry for them, because I know of the joy and freedom from which this issue robs them. This issue robs them of the joy of building a relationship with God based on what Jesus Christ has done for them, as opposed to the worry it produces because of wondering whether they have done things right by using the "right translation." This issue robs them of the freedom we have in Christ to live our lives based on the fact we are accepted in the Beloved (living from acceptance), and it places them in bondage to man-made traditions which are based on what man does in order to be accepted by God (living for acceptance). I believe they are misinformed, mislead, or even self-deceived. I know I was. I try not to argue with them. I pray for them, and I seek teachable moments to share with them information that will help them work through this thorny issue on their own with God's help.

As far as my stand on the reliability of our modern translations of the Bible is concerned, I do believe that God has preserved His Word within our modern translations. The following information presents my conclusions based on a study I did in our church in West Auckland a number of years ago.

The preservation of a reliable, modern translation of the Bible is directly connected to the character of God. Since God cannot lie (Nu. 23:19), and He has said that His Word endures (abides or remains) forever (Is. 40:8); and since whatever God originates (creates) He also sustains (preserves or protects) (Heb. 1:3), then we should expect that God would preserve the integrity of His Word throughout successive generations (Matt. 24:35).

How has God preserved His Word throughout successive

generations?

1) He has preserved His Word by His sovereignty and providence working through the free will of man. This preservation process is 100% God and 100% man.

2) He used scribes to copy, collect, and preserve His Word.

3) He used the Apostles and Church leaders to protect and proclaim His Word.

4) He used the Early Church Fathers to collect, collate, propagate, and begin translating the Bible into other languages.

5) He used monks who made it their life's work to copy the entire Bible in beautiful script.

6) He used courageous, godly men who risked their lives in order to translate the Bible into the common languages of ordinary people.

7) He used Biblical scholars to translate and revise the Bible translations in many different languages. The whole idea behind the translation work was to get the Bible into the common person's hands.

8) He used the Reformers during the Reformation period to bring about a great revival. The foundation upon which this movement began was having a Bible that ordinary people could read and understand.

9) He has used groups of Biblical scholars to translate the Bible we now have in our hands today.

Looking back, I see how this KJV-only issue caused me to become arrogant and proud. It gave me a "sense of superiority" over others, because I was using the "right version." It caused me to be divisive and judgmental of my fellow brothers and sisters in Christ. It caused me to usurp the Holy Spirit's authority by me trying to bring conviction on my fellow man.

Translation Differences

The 1611 KJV was a revision of the Bishop's Bible translated in 1568 by a group of bishops under Matthew Parker, Archbishop of Canterbury. The KJV we have today is the fourth revision of the 1611 KJV (1629, 1638, 1762 and 1769).

The NKJV is a true revision (rather than a new translation) of the 1769 revision of the 1611 KJV, which was finished in 1982 by a group of scholars from eight different countries (including New Zealand). Although, they used the evidence from the latest manuscript finds (namely, the Dead Sea Scrolls, 1947-1948), they sought to stay as close to the manuscripts behind the KJV (Majority Greek Text—more copies but not as old) as they possibly could (namely, the Textus Receptus without the Apocryphal books).

The NASB is a translation by the Lockman Foundation which uses almost extensively the latest manuscript evidence to date (Minority Text—less copies but older in date, thus closer to the events). It was finished in 1977.

The NIV is a "dynamic equivalent" translation using the same evidence as the NASB (i.e., a phrase-for-phrase translations as opposed to word-for-word translations as are the KJV, NKJV, and NASB). It was completed by a group of 100 scholars from five countries in 1983.

Why are there differences among the modern translations?

1) There are differences, because the meanings of words change.

2) There are differences, because there are English synonyms (words with similar meanings).

3) There are differences because of idiomatic expressions/figures of speech.

4) There are differences because of the different ways terms are used in measurements of time/amounts.

5) There are differences, because there are different Greek texts from which they are being translated. Note: *85% of all these texts are exactly the same!* Only 15% of all the texts found (over 13,000 manuscript fragments) contain a variance. Of this 15% variance, NONE affect any major doctrine taught in the Scriptures. In matter of fact, all the same doctrines are taught in both! Notice: 80-90% of the manuscripts (copies) available support the KJV and NKJV reading. There are more copies, but they are later in date. This is called the Majority Text. That means 10-20% of the manuscripts (copies) available support the NASB, NIV reading. There are fewer copies, but they are older in date. This is called the Minority Text. Remember, there is room for differences of opinion here as to which one is the best.

Why did God allow these differences (or variances) to be passed down through successive generations? I am not sure of the exact reason; but I would like to point out some truths we do know and then venture a guess based on these truths. First, God is sovereign – He is ultimately in control of the preservation process of His Word. Secondly, in God's providence, He has allowed these differences (or variances) to be passed down throughout successive generations. Thirdly, God is faithful to His Word—He cannot lie. Fourthly, God has promised that His Word would endure forever. Fifthly, The reason God revealed His Word to man is so man could know Him personally and progressively, as well as know what God requires of His creatures. Sixthly, God knows that man is prone to idolatry—setting up things to worship in the place of God.

Conclusions

1) Preserving His Word is based on His character—His Word (what He wanted to communicate to man) will endure forever.

2) Because God is omniscient (all-knowing) and perfect, we can rest assured that these differences (variances) are the best thing for us.

3) God desires to be glorified by having a personal, progressive relationship with His creatures—mankind.

4) God knows man's propensity to set up things other than God to worship. Therefore, God has preserved His Word in the content and context of both Greek Texts (the Majority as well as the Minority Texts). He has sovereignly allowed a few discrepancies (variances) for the benefit of man. These discrepancies (variances) are beneficial to man for at least two reasons: A) It makes us study, and thereby builds the character qualities of diligence and discipline, and B) It helps us remember that our focus and worship must be toward *God Himself* and not a set of documents (or copies) of His "letters" written to us.

So, which modern translation is the best and most reliable today?

1) The One by which you live!

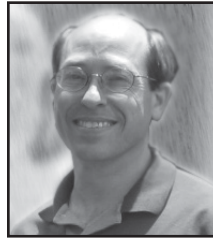
2) The one you use to draw near to God.

My personal preference is a literal (word-for-word) translation such as the KJV, NKJV, or NASB. I like the NKJV best of all, because it is easier to understand for me and for those to whom I seek to minister.

Remember, good men differ, and a lot of it will depend upon personal preference. The main thing to ask is: Can I use this translation to draw near to God and build a relationship with Him that will last forever? ☐

*Peter Ruckman is a prominent King-James-only promoter.

**sword drill—a Bible verse address is given, and the first person to find it in their Bible wins.



Barry K. Smith graduated from Tennessee Temple University in 1984 with a BA and from Temple Baptist Theological Seminary in 1991 with a M.Div. in Pastoral Studies/Missions. While in seminary, he worked as a Corrections Officer in the Hamilton County Jail. After graduating, he became the Jail Chaplain for two years at the same jail. He is married to Laurie—his college sweetheart. They celebrated their 23rd anniversary in January 2007. They have four wonderful daughters (Alison, Carol, Lisa, and Juliann). They currently are missionary church planters in the country of New Zealand. They have ministered there for 10 years and will be returning from furlough to New Zealand in March 2007 to continue their ministry there. Barry and Laurie are in a team ministry with Biblical Ministries Worldwide. Barry can be contacted at: bsmith@biblicalministries.org

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God so wills, so that just as no one can come to the Father except through the Son, so in general, no one can come to Christ except through His Mother.¹³

According to Rome, Christ is the head of the church, *but* Mary is the neck through whom all graces flow. As we just read, and as is further affirmed according to Rome, no one can be saved apart from Mary:

Hence that never dissociated manner of life and labors of the Mother and the Son ... there stood by the Cross of Jesus His Mother, not merely occupied in looking at the dreadful sight, but even rejoicing that 'her only Son was being offered for the salvation of the human race; and so did she suffer, with Him, that if it had been possible, she would have much more gladly suffered herself all the torments that her Son underwent' [St. Bonaventure I. Sent. d, 48, ad Litt. dub. 4]. Now from this common sharing of will and suffering between Christ and Mary, she 'merited to become most worthily the Reparatrix of the lost world' [Eadmer, *De Excellentia Virginis Mariae*, 9] and therefore Dispensatrix of all the gifts which Jesus gained for us by His Death and by His Blood.... But Mary as St. Bernard fittingly remarks [*De Aqueductu* 4] is the 'channel' or, even, the neck, through which the body is joined to the head, and likewise through which the head exerts its power and strength on the body. 'For she is the neck of our Head, by which all spiritual gifts are communicated to His Mystical Body.' [St. Bernardine of Siena, *Quadrag. De Evangelio aeterno, Sermo X*, a. 3. c. 3.]¹⁴ (quotes and ellipsis in original)

Mass Confusion

The official Roman Catholic teaching on communion or the Mass is that the wafer or "bread" mysteriously *becomes* Christ's actual physical flesh and the wine *becomes* His actual physical blood.

The claim is that "In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he 'poured out for many for the forgiveness of sins.'" Thus, it is not simply a *representation* of the body, but it is the "very" physical body and "very" physical blood. Does it seem to you a bit of double talk has been employed regarding this point when the Catechism explains that the sacrifice is the same only different?

¶1367 The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same; the same now offers through the ministry of the priests, who then offered himself on the cross; only the manner of offering is different." "In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner." (italics and quotes in original)¹⁶

Hmmm, the sacrifice is the same only different. This is reminiscent of my kids some years ago. We were driving somewhere, and one of them pointed at another vehicle and said, "That car is the same as ours only different." We were driving a Ford, and the other car was a Chevrolet. Ours was new; the other was several years old. As I think about it, the only *similarities* were they both were cars, and both were similar in color (and even that wasn't the *very same* color).

Rome's claim is that it is the "very" (same, exact) physical body and only *looks* like a wafer and wine; but don't be fooled; it

is really physical flesh and physical blood. Christ was originally offered on the cross in a bloody sacrifice, and He is now offered on the altar in an unbloody sacrifice. It is done over and over, multiple thousands of times every, single day, around the world. According to the *Catechism of the Catholic Church*:

¶1364 ... "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out." (quotes in original)¹⁷

Other than those few "minor" things, it is identical. This calls in to question the Lord's own words on the cross when He cried out, "*It is finished*" in John 19:30. The term was an accounting statement meaning, "paid in full." In Roman Catholicism, the sacrifice is done repeatedly on a continual basis in another form. But why is this the case? The answer takes us back to the question of salvation with which we began. In the official teachings of Rome, we do not receive Christ by grace alone through faith alone in Christ alone, but rather, we receive Christ ritually on a repeated basis.

¶1382 ... To receive communion is to receive Christ himself who has offered himself for us.¹⁸

This then explains the need to be affiliated with the organization of the Roman Catholic Church for salvation. The organization, through the priests, ritually dispenses Christ to the flock through communion. This "salvation" must be renewed on a continual basis, which requires the one looking for deliverance to return to the priest to be given salvation repeatedly as the priest repeatedly offers the sacrifice. Their ability to do this comes from Mary dispensing the graces since she is the neck through whom the graces flow; and there is no salvation apart from her. The priest is the mediator between the individual and Mary, who, in turn, is the mediator to Christ.

In actuality, the priest is viewed as having even greater power than Mary or even Christ, Who is portrayed as being at *their* mercy!

When the priest pronounces the tremendous words of consecration, he reaches up into the heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the Victim for the sins of man. It is a power greater than that of monarchs and emperors: it is greater than that of saints and angels, greater than that of Seraphim and Cherubim.

Indeed it is greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal Victim for the sins of man—not once but a thousand times! The priest speaks and lo! Christ, the eternal and omnipotent God, bows his head in humble obedience to the priest's command.¹⁹ [Nihil Obstat and Imprimatur]*^{*}

How does this compare with what we find in Scripture? Is there to be a continual offering up of sacrifices, or was Jesus Christ correct when He said, "*It is finished*"? Hebrews 7:26-28 speaks directly to this question:

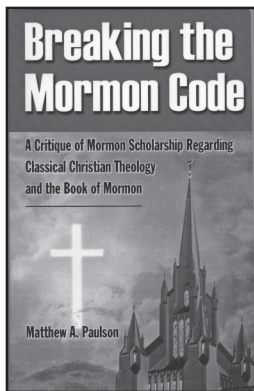
For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. For the Law

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Thus Saith Rome!

There is a general idea that the doctrines and dogmas of Rome have been in place unchanged from the beginning. Actually, Roman Catholicism has been evolving since the 4th century. The following list of doctrines and dates originally compiled by Glenn Yuille may be helpful:

1. Prayers for the dead began about	A.D. 300
2. Making the sign of the cross	300
3. Veneration of angels and dead saints and use of images	320
4. The Mass as a daily celebration	375
5. Beginning of the Exaltation of Mary, the term "Mother of God" first applied to her by the Council of Ephesus	431
6. Priests began to dress differently from laymen	500
7. Extreme Unction	526
8. The Doctrine of Purgatory established by Gregory I	593
9. Latin language used in prayer and worship imposed by Gregory I	600
10. Prayers directed to Mary, dead saints, and angels, about	600
11. Title of Pope or Universal Bishop given to Boniface III by Emperor Phocas	607
12. Kissing Pope's foot began with Pope Constantine	709
13. Temporal power of the Popes, conferred by Pepin, King of the Franks	750
14. Worship of the cross, images and relics, authorized in	786
15. Holy water, mixed with a pinch of salt and blessed by a priest	850
16. Worship of St. Joseph	890
17. College of Cardinals established	927
18. Baptism of bells instituted by Pope John XIII	965
19. Canonization of dead saints, first by Pope John XV	995
20. Fasting on Fridays and during Lent	998
21. The Mass, developed gradually as a sacrifice, attendance made obligatory	11 th century
22. Celibacy of the priesthood, decreed by Pope Gregory VII (Hildebrand)	1079
23. The Rosary, mechanical praying with beads, invented by Peter the Hermit	1090
24. The Inquisition, instituted by the Council of Verona	1184
25. Sale of Indulgences	1190
26. Transubstantiation proclaimed by Pope Innocent III	1215
27. Auricular Confession of sins to a priest instead of to God, instituted by Pope Innocent III in Lateran Council	1215
28. Adoration of the wafer (Host adored) by Pope Honorius III	1220
29. Bible forbidden to laymen, placed on the <i>Index of Forbidden Books</i> by the Council of Valencia	1229
30. The Scapular invented by Simon Stock, an English monk	1251
31. Cup forbidden to the people at communion by Council of Constance	1414
32. Purgatory proclaimed a dogma by the Council of Florence	1439
33. The Doctrine of Seven Sacraments affirmed	1439
34. The Ave Maria (part of the last half was completed 50 years later and approved by Pope Sixtus V at the end of the 16 th century)	1502
35. Jesuit order founded by Loyola	1534
36. Tradition declared of equal authority with the Bible by the Council of Trent	1545
37. Apocryphal books added to the Bible by the Council of Trent	1546
38. Creed of Pope Pius IV imposed as official creed	1560
39. Immaculate Conception of the Virgin Mary, proclaimed by Pope Pius IX	1854
40. Syllabus of Errors, proclaimed by Pius IX and ratified by the Vatican Council; condemned freedom of religion, conscience, speech, press and scientific discoveries which are disapproved by the Roman Church; asserted the Pope's temporal authority over all civil rulers	1864
41. Infallibility of the Pope in matter of faith and morals, proclaimed by the Vatican Council	1870
42. Public schools condemned by Pope Pius XI	1930
43. Assumption of the Virgin Mary (bodily ascension into heaven shortly after her death), proclaimed by Pope Pius XII	1950
44. Mary proclaimed Mother of the Church by Pope Paul VI	1965



Breaking the Mormon Code

By L.L. (Don) Veinot

Matthew A. Paulson, research assistant for CARM (Christian Apologetics Research Ministry; www.carm.org) begins his new book *Breaking the Mormon Code* by citing the code:

It is a condition of employment to observe the behavior standards of the [Brigham Young] University, including the Church [of Jesus Christ of Latter-Day Saints] Education System Honor Code with its Dress and Grooming Standards, and to refrain from behavior or expression that seriously and adversely affects the Church. LDS employees also accept as a condition of employment the standards of conduct consistent with qualifying for temple privileges.

With this as a backdrop, Paulson looks at FARMS (Foundation for Ancient Research and Mormon Studies) to ask and answer the question, “Do they break the Mormon Code in their attempts to defend Mormonism?” Much of the material written by Christians critiquing Mormonism deals directly with official Mormon writings and teachings. This is because individual Mormons, even Mormon scholars, do not represent the official positions or the Mormon Church. Mormon leaders seem to let FARMS do pretty much what they want as long as it doesn’t embarrass the church. This gives them plausible deniability.

The majority of *Breaking the Mormon Code* focuses on violations of the Mormon Code by Daniel C. Peterson and Stephen D. Ricks in their 1998 book *Offenders for a Word* (Foundation for Ancient Research and Mormon Studies, October 1998). Paulson exposes how the Mormon scholars at FARMS play fast and loose with the writings of the Early Church Fathers, as well as how they modify and use out-of-context quotes from Christian scholars. These are repeated examples of *Breaking the Mormon Code*. Mormon scholars seem to be most dependent on liberal theologians and heretical teachers as Paulson shows. Paulson does a good job on comparing the biblical Gospel with the gospel of Mormonism.

In Chapter 4—“Deification of Man,” a foundational teaching of Mormonism is addressed. Paulson gives a good overview of historical orthodoxy and refutes the idea of

man becoming a god. In Chapter 5—“Polytheism and Anthropomorphism,” Paulson looks at LDS scholars’ attempt to redefine polytheism in order to be able to say they are not polytheists. He does a very good job, and again, he exposes their *Breaking the Mormon Code* in their dishonest handling of material. Chapter 6—“Baptism for the Dead” is worth the \$15.95 price of the book as he responds to the claims of Peterson and Ricks as well as interacting with the writings of the Early Church Fathers on this subject.

Although this book isn’t for everyone, it is an important one for those who are serious about being missionaries to Mormons. Increasingly, Mormon missionaries are looking to FARMS for their apologetic defense as they go door to door. *Breaking the Mormon Code* is a helpful resource. [9]

Breaking the Mormon Code: A Critique of Mormon Scholarship Regarding Classical Christian Theology and the Book of Mormon

Matthew A. Paulson

Wingspan Press, 2006

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Livermore, CA

Paperback

285 pages

\$15.95

IMPORTANT CORRECTION:

Bill McKeever, Director of *Mormonism Research Ministry* had it brought to his attention that he had left out two *very important* words in his book review published in the *Midwest Christian Outreach, Inc. Journal*, Winter 2006 Issue, Vol. 12, No. 1, Pg. 12, paragraph 5. (A DIFFERENT JESUS? The Christ of the Latter-Day Saints, By Robert L. Millet). It should read:

Because of Millet’s association with BYU, he naturally is viewed as **an official** spokesman for the LDS church (despite the fact that he has said time and again that he does **not** speak in that capacity). It is difficult to make a clean disconnect between Millet and his church simply because it is common knowledge that the LDS church could put a stop to his public interaction with evangelicals at any time church leaders deemed it necessary.

appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

The contrast here is striking! On the one hand, there are priests—who are themselves sinners—who are continually offering up an inferior sacrifice for themselves and others. On the other hand is the sinless sacrifice Who offered up Himself once for all:

And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, (Hebrews 10:11-12).

This one-time sacrifice that is appropriated by grace alone through faith alone in Christ alone gives us “shalom” or “peace” with God with such a binding assurance that the Apostle Paul writes:

Therefore there is now no condemnation for those who are in Christ Jesus. (Romans 8:1)

Deal or No Deal

At this point, all of us, including Rick Warren, have to make a decision. Is the gospel of Rome the same Gospel or a different gospel than Paul preached? The gospel of Rome is clearly different from the Gospel we find in the pages of Holy Writ. The Galatians who had been deceived into embracing a “Jesus-plus” plan gospel subsequent to hearing and accepting the true Gospel (“Jesus-only”), received some harsh words from Paul on this issue:

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed! (Galatians 1:6-8)

Paul included himself in there. Even if *he* proclaimed a different gospel from the one he originally proclaimed, he was to be accursed! If *anyone*—Paul, an angel from heaven or an emissary from Rome—preaches another gospel, the Apostle states, “... *let him be accursed!*” The Gospel is *simple* to understand, but *not easy* to accept, for it excludes *any* contribution we attempt to make to the equation. ☐

All Scripture quotations are from the New American Standard Version.

*In Ephesians 4:11-12, the Apostle Paul talks about the various functions given various people in the church “*for equipping the*

saints” (believers) to help build up the Body of Christ (the Church) in order to become mature.

**The Nihil Obstat and Imprimatur are official declarations by the Roman Catholic Church that a book or pamphlet is free of doctrinal or moral error.



Don and Joy Veinot are co-founders of Midwest Christian Outreach, Inc., which is a national apologetics ministry and mission to new religious movements based in Wonder Lake, IL. He and Joy, his wife of 35 years, have been involved in discernment ministry as missionaries to New Religious Movements since 1987. Don is on the Board of Directors for Evangelical Ministries to New Religions (EMNR), a consortium of discernment ministries. In addition to being staff researchers and writers for the *Midwest Christian Outreach, Inc. Journal* and co-authors of *A Matter of Basic Principles: Bill Gothard and the Christian Life*, they have been published in the *CRI Journal*, *PFO Quarterly Journal*, *Campus Life Magazine* and other periodicals. Don was ordained to the ministry by West Suburban Community Church of Lombard, IL at the Garden of Gethsemane in Jerusalem, Israel in March of 1997. They have two adult children and two grandchildren.

Endnotes

1. Purpose Driven and the Catholic Church; <http://www.factnet.org/discus/messages/3/8816.html?1114486159>
2. “Evangelical Christians have hailed the “Purpose Driven” Philosophy; now a local Catholic church will host a conference espousing it.” by Sean D. Hamill; Purpose Driven and the Catholic Church; <http://www.factnet.org/discus/messages/3/8816.html?1114486159>
3. Pew Forum on Religion & Public Life: Myths of the Modern Mega-Church; <http://pewforum.org/events/index.php?EventID=80>, p41
4. The Council of Trent, The Sixth Session – Justification Canons; <http://www.monergism.com/thethreshold/articles/onsite/counciltrent.html>
5. Anathema in the Catholic Church, Wikipedia; http://en.wikipedia.org/wiki/Anathema#Anathema_in_the_Catholic_Church
6. *Catechism of the Catholic Church*, Latin text copyright 1994 Libreria Editrice Vaticana, Citta del Vaticano; (United State Catholic Conference, Washington, DC); p292 quotes and italics in the original
7. Ibid, p48 quotes and italics in the original
8. Ibid, p48 quotes and italics in the original
9. Ibid, p234 quotes and italics in the original
10. Ibid, p26 quotes and italics in the original
11. Ibid, p27 quotes in the original
12. Ibid, p235 quotes and ellipsis in the original
13. Leo XIII, Encyclical, *Octobri mense adventante*, Sept 22, 1891, ASS 24, 1891, p196.
14. St. Pius X, Encyclical, *Ad diem illum*, Feb. 2, 1904, AAS 36, 1904. pp453-54. quotes and ellipsis in the original
15. *Catechism*, p344
16. Ibid, p344 italics and quotes in the original
17. Ibid, p343 quotes in the original
18. Ibid, p349
19. Rev. John O'Brien, Ph.D., LL.D., *The Faith of Millions: The Credentials of the Catholic Religion* (18th printing 1974, Huntington, Indiana: Our Sunday Visitor, Inc., 1963) pp255-256.



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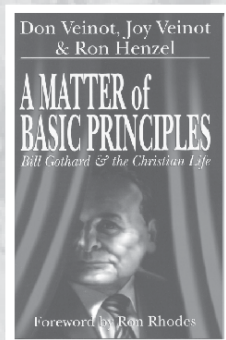
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