

## **The Bible Should Not Be Added To. (2)**

2. The Bible Should Not Be Added To. God's **Word** cannot be edited. Deuteronomy 4: 2 (NASB) gives this command: "You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you." Proverbs 30: 6 (NASB) instructs, "Do not add to His words or He will reprove you, and you will be proved a liar." Revelation 22: 18-19 (NASB) likewise instructs, "I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book."

## **The Bible Is Reliable. (3)**

3. The Bible Is Reliable. The Bible's reliability is evident in the following factors: \* It is based on eyewitness testimony (1 John 1: 1; 2 Peter 1: 16). \* So committed were the Bible writers that they gave up their lives defending what they wrote. second-century

## **The Bible Is Authoritative. (6)**

6. The Bible Is Authoritative. Scripture alone is the supreme and infallible authority for the church and the individual believer (2 Peter 1: 21; 2 Timothy 3: 16-17; 1 Corinthians 2: 13; 1 Thessalonians 2: 13). Scripture has final authority because it is a direct revelation from God and carries the very authority of God himself (Galatians 1: 12). What the Bible says, God says. Jesus affirmed the Bible's divine inspiration (Matthew 22: 43), its indestructibility (Matthew 5: 17-18), its infallibility (John 10: 35), its final authority (Matthew 4: 4,7,10), its historicity (Matthew 12: 40; 24: 37), and its factual inerrancy (John 17: 17; Matthew 22: 29). Jesus appealed to Scripture in every matter under dispute—with the Sadducees (Matthew 22: 29), the Pharisees (Mark 7: 13), and even the devil (Matthew 4: 4-10).

## **Joseph Smith's "Inspired Version" Is Untrustworthy. (9)**

9. Joseph Smith's "Inspired Version" Is Untrustworthy. Joseph Smith did not do any manuscript study whatsoever. He simply rewrote certain Bible passages in the light of supposed new revelations from God. This means that Smith's "translation" cannot be verified by any objective means. A large group of the world's greatest Bible scholars took years to finish the KJV, but Smith took a mere three years to complete his work— despite the fact that he had no knowledge of the biblical languages. Moreover, Smith's revision violates scriptural warnings not to add to or subtract from God's Word (for example, Revelation 22: 18). His "Inspired Version" is more of a "Contrived Version," written to support Mormon theology.

## **The Book of Mormon Is Unreliable. (10)**

### 10. The Book of Mormon Is Unreliable.

The Book of Mormon is unreliable for several reasons: \* The Mormon church has made more than 4000 changes to the original edition of the Book of Mormon. It should not have required any changes because Smith allegedly used magic seer stones (guided by God) that infallibly translated one letter at a time for him. \* The book is undermined by its many plagiarisms from the KJV. The Book of Mormon was allegedly penned between 600 BC and AD 421, so how could it contain word-for-word quotations from the AD 1611 KJV? \* Virtually no archeological support exists for the cities mentioned in the Book of Mormon.

## **God Is a Spirit. (13)**

13. God Is a Spirit. The Scriptures affirm that God is Spirit (John 4: 24). A spirit does not have flesh and bones (Luke 24: 39). Therefore, God is not a physical being. Because God is a Spirit, he is invisible. He cannot be seen. First Timothy 1: 17 refers to God as “the King eternal, immortal, invisible, the only God.” Colossians 1: 15 speaks of “the invisible God.” If God is a Spirit, how are we to interpret the many references in Scripture to God’s face, ears, eyes, hands, strong arm, and the like? This is anthropomorphic language. The biblical writers often described God metaphorically in humanlike language so people could more readily understand God’s nature and characteristics. Such language uses figures of speech.

## **God Is Not an Exalted Man. (14)**

14. God Is Not an Exalted Man. God is not a man or an exalted man. In Hosea 11: 9 God asserts, “For I am God, and not man.” Numbers 23: 19 tells us that “God is not a man.” Romans 1: 22-23 (NASB) speaks of idolaters who have changed the glory of God into an image made like corruptible man. Isaiah 45: 12 indicates that God is the creator of man. Such verses prove that God is not now nor ever has been a man.

## **God Is Immutable. (17)**

17. God Is Immutable. God in his essential nature is immutable (unchanging). In Malachi 3: 6 God affirms, “I the LORD do not change.” Psalm 102: 25-27 says of God, “In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. But you remain the same, and your years will never end.” James 1: 17 speaks of “the Father of the heavenly lights, who does not change like shifting shadows.” Scripture is also clear that God’s eternal plans do not change (Psalm 33: 11; Isaiah 46: 10; Hebrews 6: 17).

### **God's Attributes Reveal His Nature. (18)**

18. God's Attributes Reveal His Nature. God Is Eternal. As an eternal being, God has always existed (Psalm 90: 2; 1 Timothy 1: 17; Revelation 1: 8). God Is Love. God is the very personification of love (1 John 4: 8). God Is Everywhere-Present. One cannot go anywhere where God is not (Psalm 139: 7-8; Jeremiah 23: 23-24; Acts 17: 27-28). God Is All-Knowing. God knows all things, both actual and possible (Matthew 11: 21-23). He knows all things past (Isaiah 41: 22), present (Hebrews 4: 13), and future (Isaiah 46: 10). God Is All-Powerful. His power is limitless (Genesis 18: 14; Psalm 147: 5; Jeremiah 32: 17,27; Revelation 19: 6). God Is Sovereign. God rules the universe, controls all things, and is Lord over all (Psalm 50: 1; 66: 7; 93: 1; Isaiah 40: 15). God Is Holy. God is entirely separate from all evil and is pure in every way (Exodus 15: 11; Leviticus 19: 2; Psalm 71: 22; Isaiah 6: 3; Revelation 15: 4).

### **God Is a Trinity. (22)**

22. God Is a Trinity. God is one, but the unity of the Godhead includes three coequal and coeternal persons—the Father, the Son, and the Holy Spirit, who are equal in divine nature but distinct in personhood. Three lines of evidence support the doctrine of the Trinity: 1. Only one true God exists (Isaiah 44: 6; 46: 9; John 5: 44; 17: 3; Romans 3: 29-30; 16: 27; 1 Corinthians 8: 4; Galatians 3: 20; Ephesians 4: 6; 1 Timothy 2: 5; and James 2: 19). 2. Three persons are God—the Father (1 Peter 1: 2), the Son (Hebrews 1: 8), and the Holy Spirit (Acts 5: 3-4). 3. The Godhead has three-in-one-ness (see Matthew 28: 19, which subsumes “the Father,” “the Son,” and “the Holy Spirit” under a singular “name” of God) (see also 2 Corinthians 13: 14).

### **Polytheism Is False. (27)**

27. Polytheism Is False. Polytheism is unbiblical. Scripture consistently testifies that only one true God exists. God himself positively affirmed through Isaiah the prophet, “I am the first and I am the last; apart from me there is no God” (Isaiah 44: 6; see also 37: 20; 43: 10; 45: 5,14,21-22). God later said, “I am God, and there is no other; I am God, and there is none like me” (46: 9; see also Deuteronomy 6: 4; 32: 39; 2 Samuel 7: 22). The New Testament also emphasizes the oneness of God (John 5: 44; 17: 3; Romans 3: 29-30; 16: 27; Galatians 3: 20; Ephesians 4: 6; 1 Thessalonians 1: 9; 1 Timothy 1: 17; 2: 5; 1 John 5: 20; Jude 25).

### **Jesus Is God. (30)**

30. Jesus Is God. A comparison of the Old and New Testaments provides powerful testimony to Jesus' identity as Yahweh (God Almighty). For example, the Old

Testament indicates that only God is Savior (Isaiah 43: 11), yet the New Testament calls Jesus Savior (Titus 2: 13-14). The Old Testament indicates that only God is Creator (Isaiah 44: 24), yet the New Testament calls Jesus Creator (John 1: 3; Colossians 1: 16). Likewise, God's glory in the Old Testament (Isaiah 6: 1-5) is equated with Jesus' glory in the New Testament (John 12: 41). The New Testament applies divine names like Yahweh and Elohim to Jesus (see Isaiah 40: 3; compare with Mark 1: 24). Moreover, as Yahweh gives and preserves life in Old Testament times (Psalm 119: 25,37,40, 50,88,93,107,149,154,156,159), so Jesus does in New Testament times (John 5: 21). As Yahweh's voice is "like the roar of rushing waters" (Ezekiel 43: 2), so the same is true of the glorified Jesus (Revelation 1: 15). Further, people worshipped Jesus on many occasions (Matthew 2: 11; 8: 2; 9: 18; 15: 25; 28: 9; John 9: 38; Hebrews 1: 6). That Jesus willingly received (and condoned) worship on various occasions says a lot about his true identity, for Scripture says we are to worship God alone (Exodus 34: 14).

### **Jesus Atoned for Sin. (40)**

40. Jesus Atoned for Sin.

Jesus affirmed that he came into the world for the very purpose of dying (John 12: 27). Moreover, he knew his death was a sacrificial offering for the sins of humanity (he said his blood "is poured out for many for the forgiveness of sins," Matthew 26: 26-28). Jesus took his sacrificial mission with utmost seriousness, for he knew that without him, humanity would certainly perish (Matthew 16: 25; John 3: 16) and spend eternity apart from God in a place of great suffering (Matthew 10: 28; 11: 23; 23: 33; 25: 41; Luke 16: 22-31). Jesus therefore described his mission this way: "The Son of Man did not come to be served, but to serve, and to give his life a ransom for many" (Matthew 20: 28).

### **Jesus Was Not the Spirit-Brother of Lucifer. (43)**

43. Jesus Was Not the Spirit-Brother of Lucifer. Colossians 1: 16 tells us that Jesus created the entire angelic realm—including Lucifer. Jesus and Lucifer are therefore of two different classes: One is the Creator, and the other is a created being. The focus of the first three chapters of the book of Hebrews is to demonstrate the superiority of Jesus Christ, including his superiority over the prophets (1: 1-3), over the angels (1: 4– 2: 18), and over Moses (3: 1-6). How is this superiority demonstrated? Christ is God's ultimate revelation (1: 1), he is the Creator and Sustainer of the universe (1: 2-3), and he has the very nature of God (1: 3). None of these things is true of mere creatures— prophets, angels, or Moses.

### **Jesus Completed the Work of Salvation. (49)**

49. Jesus Completed the Work of Salvation. Jesus completed the work of redemption at the cross. On the cross he uttered, "It was finished" (John 19: 30).

This proclamation is fraught with meaning. The Lord was doing more than announcing the termination of his physical life. That fact was self-evident. He was announcing that God through Christ had completed the final sacrifice for sin. The work that prophets and saints had long contemplated, long promised, and long expected was done (Isaiah 53: 3-5; Zechariah 12: 10). He paid in full the price of our redemption (2 Corinthians 5: 21). By his death “we have been sanctified through the offering of the body of Jesus Christ once for all” (Hebrews 10: 10 NASB). And “when He had made purification of sins, He sat down at the right hand of the Majesty on high” (Hebrews 1: 3 NASB), where he remains to this day.

### **Humans Are Not Divine. (62)**

62. Humans Are Not Divine. If the essence of human beings is God, and if God is an infinite, changeless being, then how can man (if he is a manifestation of divinity) go through a changing process of enlightenment by which he discovers his divinity? The fact that a man comes to realize he is God proves that he is not God. If he were God, he would never have passed from a state of ignorance to a state of awareness as to his divinity. 6 If people were divine, one would expect them to display qualities similar to God’s. This seems only logical. However, when one compares humankind’s attributes with God’s (as set forth in Scripture), we find more than ample testimony for the truth of Paul’s statement in Romans 3: 23 that human beings “fall short of the glory of God.” God is all-knowing (Matthew 11: 21), but man is limited in knowledge (Job 38: 4); God is all-powerful (Revelation 19: 6), but man is weak (Hebrews 4: 15); God is everywhere-present (Psalm 139: 7-12), but man is confined to a single space at a time (John 1: 50); God is holy (1 John 1: 5), but even man’s “righteous” deeds are as filthy garments before God (Isaiah 64: 6); God is eternal (Psalm 90: 2), but he created man at a point in time (Genesis 1: 1,27); God is truth (John 14: 6), but man’s heart is deceitful above all else (Jeremiah 17: 9); God is characterized by justice (Acts 17: 31), but man is lawless (1 John 3: 4; Romans 3: 23); God is love (Ephesians 2: 4-5), but man is plagued with numerous vices like jealousy and strife (1 Corinthians 3: 3). If man is a god, one could never tell it by his attributes!

### **All Humans Are Infected by Sin (Original Sin). (68)**

68. All Humans Are Infected by Sin (Original Sin). Adam and Eve’s sin did not just affect them in an isolated way. It affected the entire human race. Ever since then, every human being born into the world has been born in a state of sin. The apostle Paul said that “sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned” (Romans 5: 12). Indeed, “through the disobedience of the one man the many were made sinners” (Romans 5: 19; see also Psalm 51; 1 Corinthians 15: 21-22). This is why Ephesians 2: 3 says we

are “by nature objects of wrath.” Every one of us is born into this world with a sin nature.

### **The Law Cannot Save. (70)**

70. The Law Cannot Save. God did not give us the law as a means of attaining salvation. Romans 3: 20 (NASB) emphasizes that “by the works of the Law no flesh will be justified in His sight.” So why did God give us the law? \* God gave us the law to show us what sin is. The law also shows us the consequences if we do not measure up to those high standards. \* Another purpose of the law is to provoke sin all the more in human beings. Scripture indicates that the law was given to us so that “trespass [or sin] might increase” (Romans 5: 20). God wants us to become so overwhelmed with the sin problem that we cannot deny its reality and our need for a Savior. \* Most important, the law is like a tutor that leads us to Christ (Galatians 3: 24-25 NASB). The law does this by showing us our sin and then pointing us to the marvelous grace of Christ. \* Once we have “arrived” to Christ— trusting in him as our Savior— the law has done its job, and it no longer holds sway over us. For believers, “Christ is the end of the law so that there may be righteousness for everyone who believes” (Romans 10: 4).

### **Salvation Is by Grace Through Faith. (71)**

71. Salvation Is by Grace Through Faith. The word “grace” literally means “unmerited favor.” “Unmerited” means this favor cannot be earned. Grace refers to the undeserved, unearned favor of God. Romans 5: 1-11 tells us that God gives his incredible grace to those who actually deserve the opposite— that is, condemnation. Eternal life cannot be earned. It is a free gift of grace that comes as a result of believing in the Savior, Jesus Christ. Jesus said: “Truly, truly, I say to you, he who believes has eternal life” (John 6: 47 NASB, italics added). “The free gift of God is eternal life in Christ Jesus our Lord” (Romans 6: 23 NASB, italics added; see also Revelation 21: 6). Titus 3: 5 (NASB) tells us that God “saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy.” The means of receiving the wonderful grace-package of salvation is by faith in Christ. Recall that in Acts 16: 31 the jailer asked Paul and Silas how to be saved. They responded, “Believe in the Lord Jesus, and you will be saved.” The jailer believed and immediately became saved. Close to 200 times in the New Testament salvation is said to be by faith alone (see, for example, John 3: 15; 5: 24; 11: 25; 12: 46; 20: 31).

### **Salvation Involves Justification.(72)**

72. Salvation Involves Justification. We become “justified” the moment we trust in Christ. Biblical justification is a singular and instantaneous event in which God judicially (legally) declares the believing sinner to be absolutely not guilty and absolutely righteous (Romans 3: 25,28,30; 8: 33-34; 1 John 1: 7– 2: 2). This legal

declaration is external to man. It does not depend on man's personal level of righteousness. It does not hinge on anything that man does. It depends solely on God's declaration. It is a once-for-all judicial pronouncement that takes place the moment a sinner places faith in Christ. Even while the person is yet a sinner and is experientially not righteous, he is nevertheless righteous in God's sight because of forensic justification (Romans 3: 25,28,30).

### **Heaven Is Real. (77)**

77. Heaven Is Real. Heaven is the splendorous eternal abode of the righteous. The actual splendor of heaven far exceeds anything that we have yet experienced. As the apostle Paul said, "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him" (1 Corinthians 2: 9). Revelation 2: 7 makes reference to heaven as the "paradise of God." The word "paradise" literally means "garden of pleasure" or "garden of delight." The apostle Paul in 2 Corinthians 12: 4 said he was "caught up to paradise" and "heard inexpressible things, things that man is not permitted to tell." Apparently this paradise of God is so resplendently glorious, so ineffable, so wondrous, that Paul was forbidden to say anything about it to those still in the earthly realm. This wondrous abode is also called the holy city (Revelation 21: 2), the home of righteousness (2 Peter 3: 13), and the kingdom of light (Colossians 1: 12). It will be a perfect environment.

### **Hell Is Real. (78)**

78. Hell Is Real. Hell is a real place. But hell was not part of God's original creation, which he called "good" (Genesis 1: 31). Hell was created later to accommodate the banishment of Satan and his fallen angels who rebelled against God (Matthew 25: 41). Human beings who reject Christ will join Satan and his fallen angels in this infernal place of suffering. The Scriptures use a variety of words to describe the horrors of hell, including the lake of burning sulfur (Revelation 19: 20; 20: 14,15), eternal fire (Matthew 25: 41), fiery furnace (Matthew 13: 42), destruction (2 Thessalonians 1: 8-9), and eternal punishment (Matthew 25: 46). The greatest pain those in hell suffer is that they are forever excluded from the presence of God. If the presence of God brings ecstatic joy (Psalm 16: 11), then the eternal absence of his presence will bring utter dismay.

### **The Mormon Church Is Not the Restored Church. (90)**

90. The Mormon Church Is Not the Restored Church. Church history is well preserved, and so we have an accurate picture not only of the teachings of the early church but also of the deviations from orthodoxy that took place, including Gnosticism, Arianism, and Sabellianism. If Mormonism were the restored church, then we would expect to find early evidence for such unique doctrines as the

plurality of Gods, human beings becoming Gods, and God the Father having once been a man. But we do not find even a hint of any of these in ancient church history.

### **The Mormon Priesthoods Are Unbiblical. (94)**

94. The Mormon Priesthoods Are Unbiblical. The New Testament does not include a single example of a believer ever being ordained to the Melchizedek priesthood. Hebrews 7: 24 calls Jesus' Melchizedek priesthood "permanent" or "unchangeable." The Theological Dictionary of the New Testament tells us, "In the New Testament Hebrews 7: 24 says that Christ has an eternal and imperishable priesthood, not just in the sense that it cannot be transferred to anyone else, but in the sense of 'unchangeable.'" 8 This, combined with the fact that Scripture asserts that the Aaronic priesthood has permanently passed away (Hebrews 7: 11-12), renders the Mormon claim of a "restored priesthood" false.

### **Polygamy Is Prohibited. (114)**

114. Polygamy Is Prohibited. The Scriptures repeatedly warn against having multiple wives (Deuteronomy 17: 17) and violating the principle of monogamy— one man for one wife (1 Corinthians 7: 2). Monogamy is God's standard for the human race. This is clear from the following facts: \* From the very beginning God set the pattern by creating a monogamous marriage relationship with one man and one woman, Adam and Eve (Genesis 1: 27; 2: 21-25). \* Following from this God-established example of one woman for one man, this was the general practice of the human race (Genesis 4: 1) until interrupted by sin (Genesis 4: 23). \* The Law of Moses clearly commands, "You shall not multiply wives" (Deuteronomy 17: 17). \* Our Lord affirmed God's original intention by creating one "male and [one] female" and joined them in marriage (Matthew 19: 4). \* The New Testament stresses that "each man should have his own wife, and each woman her own husband" (1 Corinthians 7: 2). \* Likewise, Paul insisted that a church leader should be "the husband of one wife" (1 Timothy 3: 2,12). \* Monogamous marriage is a prefiguration of the relation between Christ and his bride, the church (Ephesians 5: 31-32). God never sanctioned polygamy for any people under any circumstances.

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### **Jehovah Is Not God's Only Name. (21)**

21. Jehovah Is Not God's Only Name. Contrary to the Jehovah's Witnesses, Scripture identifies God in other ways besides the name Jehovah. For example, it refers to God as Yahweh-Nissi, Elohim, El Shaddai, Adonai, and Lord of hosts. This shows that though God is Jehovah (or, more properly, Yahweh), he is also known by other names. In New Testament times, Jesus never addressed God as Jehovah but



rather referred to him as Father. Believers too are privileged to call God “Abba! Father”! (Romans 8: 15; Galatians 4: 6).

### God Is a Trinity. (22)

22. God Is a Trinity. God is one, but the unity of the Godhead includes three coequal and coeternal persons— the Father, the Son, and the Holy Spirit, who are equal in divine nature but distinct in personhood. Three lines of evidence support the doctrine of the Trinity: 1. Only one true God exists (Isaiah 44: 6; 46: 9; John 5: 44; 17: 3; Romans 3: 29-30; 16: 27; 1 Corinthians 8: 4; Galatians 3: 20; Ephesians 4: 6; 1 Timothy 2: 5; and James 2: 19). 2. Three persons are God— the Father (1 Peter 1: 2), the Son (Hebrews 1: 8), and the Holy Spirit (Acts 5: 3-4). 3. The Godhead has three-in-one-ness (see Matthew 28: 19, which subsumes “the Father,” “the Son,” and “the Holy Spirit” under a singular “name” of God) (see also 2 Corinthians 13: 14).

### The Trinity Is Not a Pagan Idea. (23)

23. The Trinity Is Not a Pagan Idea. The doctrine of the Trinity did not derive from paganism. The Babylonians and Assyrians believed in triads of gods who headed up a pantheon of many other gods. These triads constituted three separate gods (polytheism). This is utterly different from the doctrine of the Trinity, which maintains that within the Godhead is only one God (monotheism) with three persons.

### Jesus Is God. (30)

30. Jesus Is God. A comparison of the Old and New Testaments provides powerful testimony to Jesus’ identity as Yahweh (God Almighty). For example, the Old Testament indicates that only God is Savior (Isaiah 43: 11), yet the New Testament calls Jesus Savior (Titus 2: 13-14). The Old Testament indicates that only God is Creator (Isaiah 44: 24), yet the New Testament calls Jesus Creator (John 1: 3; Colossians 1: 16). Likewise, God’s glory in the Old Testament (Isaiah 6: 1-5) is equated with Jesus’ glory in the New Testament (John 12: 41). The New Testament applies divine names like Yahweh and Elohim to Jesus (see Isaiah 40: 3; compare with Mark 1: 24). Moreover, as Yahweh gives and preserves life in Old Testament times (Psalm 119: 25,37,40, 50,88,93,107,149,154,156,159), so Jesus does in New Testament times (John 5: 21). As Yahweh’s voice is “like the roar of rushing waters” (Ezekiel 43: 2), so the same is true of the glorified Jesus (Revelation 1: 15). Further, people worshipped Jesus on many occasions (Matthew 2: 11; 8: 2; 9: 18; 15: 25; 28: 9; John 9: 38; Hebrews 1: 6). That Jesus willingly received (and condoned) worship on various occasions says a lot about his true identity, for Scripture says we are to worship God alone (Exodus 34: 14).

### Jesus Is Not Lesser than the Father. (32)

32. Jesus Is Not Lesser than the Father. Though cults often cite a barrage of biblical verses to “prove” Jesus is lesser than the Father, in each case they misinterpret the passage in question: \* Isaiah 9: 6 refers to Jesus as “mighty God,” but this does not mean he is a lesser God than God Almighty, for Yahweh is also called “mighty God” in Isaiah 10: 21 (NASB). \* John 3: 16 makes reference to Jesus as the “Son of God,” but this title indicates that Jesus has the same divine nature as the Father (see John 5: 18). Among the ancients, “Son of” indicated “Same nature as.” \* John 14: 28 portrays Jesus saying the Father is greater than him, but he was only speaking positionally (the Father was in heaven, and Jesus was on earth about to be crucified). \* Colossians 1: 15 (NASB) calls Jesus the “firstborn,” but this phrase throughout the Bible indicates preeminence. In the present case, Jesus is preeminent over creation (verse 15) because he created the creation (verse 16). \* Mark 13: 32 indicates Jesus does not know the hour of his return, but Jesus was speaking only from his human nature. Christ in his divine nature is omniscient (see Matthew 11: 27; 17: 27; Luke 5: 4,6; John 7: 29; 8: 55; 10: 15; 16: 30; 17: 25; 21: 17; 21: 6-11). To fulfill his messianic mission on earth, Jesus voluntarily chose not to use some of his divine attributes on some occasions.

### Jesus Was Not the Archangel Michael. (42)

42. Jesus Was Not the Archangel Michael. Colossians 1: 16 tells us Christ created all of the angels. Therefore, Jesus cannot be an angel. Daniel 10: 13 calls Michael “one of the chief princes.” He is one among a group of chief princes, and is hence not unique. By contrast, Jesus is unique (John 3: 16) and is the “KING OF KINGS AND LORD OF LORDS” (Revelation 19: 16). Moreover, Hebrews 1: 5 tells us that no angel can ever be called God’s son. Jesus is the Son of God, so Jesus cannot possibly be the archangel Michael. Further, Hebrews 2: 5 says the world is not (and will not be) in subjection to an angel. The Bible repeatedly calls Christ the ruler of God’s kingdom, so he cannot be the archangel Michael (Luke 1: 32-33; Matthew 2: 1-2; Revelation 19: 16). Finally, Michael does not have the authority to rebuke Satan (Jude 9), whereas Jesus often does so (for example, Matthew 17: 18; Mark 9: 25). Therefore, Jesus cannot be Michael.

### The Incarnate Jesus Had Two Natures. (47)

47. The Incarnate Jesus Had Two Natures. Before the incarnation, Jesus was one person with one nature (a divine nature). After the incarnation, Jesus was still one person, but now he had two natures— a divine nature and a human nature. One Person. Though Jesus in the incarnation had both a human and a divine nature, he was only one person— as indicated by his consistent use of “I,” “me,” and “mine” in reference to himself. Jesus never used the words “us,” “we,” or “ours” in reference to his human-divine person. Two Natures. Christ’s two natures are distinct. This is

one of the most complex aspects of the relationship of Christ's two natures. The Bible never attributes the characteristics of one nature to the other, yet it properly attributes the characteristics of both natures to his one person. Thus Christ at the same moment in time had what seem to be contradictory qualities. He was finite and yet infinite, weak and yet omnipotent, increasing in knowledge and yet omniscient. The Human-Divine Union Lasts Forever. When Christ became a man in the incarnation, he did not enter into a temporary union of the human and divine natures in one person that ended at his death and resurrection. Rather, the Scriptures make clear that Christ's human nature continues forever (see, for example, Acts 1: 11; Matthew 26: 64).

#### Jesus Died on a Cross. (48)

48. Jesus Died on a Cross. The Jehovah's Witnesses' view that Jesus was crucified not on a cross but on a stake is in error. The Greek word in question (stauros) can refer to a variety of wooden structures used for execution in ancient days. The term can refer to a structure that looks like the Greek letter tau (T), the plus sign (+), two diagonal beams (X), or, infrequently, an upright stake. The Jehovah's Witnesses are guilty of grossly restricting the term to its most infrequent meaning. The Romans used "nails" (plural) at Christ's crucifixion (John 20: 25), one for each hand. (One would have sufficed for a stake.) They placed a sign saying "King of the Jews" above Jesus' head, not above His hands (Matthew 27: 37). Tradition tells us that Peter similarly died by crucifixion, and John 21: 18-19 tells us that his arms were outstretched. This would not be possible on a stake.

#### Jesus Completed the Work of Salvation. (49)

49. Jesus Completed the Work of Salvation. Jesus completed the work of redemption at the cross. On the cross he uttered, "It was finished" (John 19: 30). This proclamation is fraught with meaning. The Lord was doing more than announcing the termination of his physical life. That fact was self-evident. He was announcing that God through Christ had completed the final sacrifice for sin. The work that prophets and saints had long contemplated, long promised, and long expected was done (Isaiah 53: 3-5; Zechariah 12: 10). He paid in full the price of our redemption (2 Corinthians 5: 21). By his death "we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10: 10 NASB). And "when He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1: 3 NASB), where he remains to this day.

#### Jesus Physically Rose from the Dead. (50)

50. Jesus Physically Rose from the Dead. Jesus physically and bodily rose from the dead, as the following facts show: \* The resurrected Christ said, "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and

bones as you see that I have” (Luke 24: 39 NASB). Notice three things here: (1) The resurrected Christ indicates in this verse that he is not a spirit, (2) the resurrected Christ indicates that his resurrection body is made up of flesh and bones, and (3) Christ’s physical hands and feet represent physical proof of the materiality of his resurrection from the dead. \* Jesus told the Jews: “ Destroy this temple, and I will raise it again in three days.’ The Jews replied, ‘It has taken forty-six years to build this temple, and you are going to raise it in three days?’ But the temple he had spoken of was his body” (John 2: 19-21). \* The resurrected Christ ate physical food on four different occasions. He did this to prove that he had a real, physical body (Luke 24: 30; 24: 42-43; John 21: 12-13; Acts 1: 4). \* Different people touched and handled the physical body of the resurrected Christ (Matthew 28: 9; Luke 24: 39; John 20: 17). \* The body that is “sown” in death is the very same body that is raised in life (1 Corinthians 15: 35-44). \* The Greek word for “body” (soma), when used of a person, without exception means physical body in the New Testament. We must understand all references to Jesus’ resurrection “body” (soma) in the New Testament to mean a resurrected physical body.

#### Jesus Will Return at the Second Coming. (51)

51. Jesus Will Return at the Second Coming. The very same Jesus who ascended into heaven will come again at the second coming. In Acts 1: 11 some angels appeared to Christ’s disciples (after the ascension) and said to them, “Men of Galilee, why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven” (italics added). This second coming will be a visible, physical, bodily coming of the glorified Jesus. Every eye will see him (Revelation 1: 7). The New Testament uses the Greek word epiphaneia for Christ’s Second Coming. It carries the basic meaning of “to appear,” “to shine forth.” In Titus 2: 13 (NASB), Paul speaks of “looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.”

#### The Holy Spirit Is a Person. (57)

The Holy Spirit 57. The Holy Spirit Is a Person. The three primary attributes of personality are mind, emotions, and will. The Holy Spirit Has a Mind. Romans 8: 27 (NASB) tells us that just as the Holy Spirit knows the things of God, so God the Father knows “what the mind of the Spirit is.” The Holy Spirit Has Emotions. Ephesians 4: 30 admonishes us, “Do not grieve the Holy Spirit of God.” Grief is an emotion. The Holy Spirit Has a Will. First Corinthians 12: 11 (NASB) tells us that the Holy Spirit distributes spiritual gifts “to each one individually just as He wills.” The Holy Spirit’s Works Confirm His Personality. The Holy Spirit does things only a person can do— such as teaching believers (John 14: 26), testifying (John 15: 26), commissioning people to service (Acts 13: 4), issuing commands to believers (Acts 8:

29), and interceding for believers (Romans 8: 26). The objection that the Holy Spirit's lack of a name indicates that the Spirit is not a person shows faulty reasoning. Scripture does not always name spiritual beings. Scripture rarely names evil spirits but identifies them by their character ("unclean," "wicked," and so forth— see Matthew 12: 45). Likewise, by contrast, the Bible identifies the Holy Spirit by his character, which is holiness. Besides, the Holy Spirit is, in fact, related to the name of the other persons of the Trinity in Matthew 28: 19. The objection that since the Holy Spirit fills many people at the same time, the Spirit must not be a person but is rather a force (Acts 2: 4) also shows faulty reasoning. Ephesians 3: 19 speaks of God filling all the Ephesian believers. Ephesians 4: 10 speaks of Christ filling all things, and Ephesians 1: 23 (NASB) speaks of Christ as the one who "fills all in all." The Holy Spirit is a person every bit as much as the Father and Son are.

#### The Holy Spirit Is God. (58)

58. The Holy Spirit Is God. Acts 5: 3 indicates that lying to the Holy Spirit and lying to God are virtually equated. Further, 2 Corinthians 3: 17-18 calls the Holy Spirit "Lord." The Bible often identifies the Holy Spirit with Yahweh (Acts 7: 51; 28: 25-27; 1 Corinthians 2: 12; Hebrews 3: 7-9; 10: 15-17; 2 Peter 1: 21) and speaks of him as divine (Matthew 12: 32; Mark 3: 29; 1 Corinthians 3: 16; 6: 19; Ephesians 2: 22). As well, the Bible calls the Holy Spirit the "Spirit of God," thus indicating his full deity (Genesis 1: 2; Exodus 31: 3; Numbers 24: 2; Job 33: 4; Ezekiel 11: 24; Romans 8: 9; 8: 14; 1 Corinthians 2: 11,14; 1 Peter 4: 14; 1 John 4: 2). Further, the Holy Spirit has all the attributes of deity, such as omnipresence (Psalm 139: 7), omniscience (1 Corinthians 2: 10), omnipotence (Romans 15: 19), holiness (John 16: 7-14), and eternity (Hebrews 9: 14).

#### Salvation Is by Grace Through Faith. (71)

71. Salvation Is by Grace Through Faith. The word "grace" literally means "unmerited favor." "Unmerited" means this favor cannot be earned. Grace refers to the undeserved, unearned favor of God. Romans 5: 1-11 tells us that God gives his incredible grace to those who actually deserve the opposite— that is, condemnation. Eternal life cannot be earned. It is a free gift of grace that comes as a result of believing in the Savior, Jesus Christ. Jesus said: "Truly, truly, I say to you, he who believes has eternal life" (John 6: 47 NASB, italics added). "The free gift of God is eternal life in Christ Jesus our Lord" (Romans 6: 23 NASB, italics added; see also Revelation 21: 6). Titus 3: 5 (NASB) tells us that God "saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy." The means of receiving the wonderful grace-package of salvation is by faith in Christ. Recall that in Acts 16: 31 the jailer asked Paul and Silas how to be saved. They responded, "Believe in the Lord Jesus, and you will be saved." The jailer believed

and immediately became saved. Close to 200 times in the New Testament salvation is said to be by faith alone (see, for example, John 3: 15; 5: 24; 11: 25; 12: 46; 20: 31).

#### Hell Is Real. (78)

78. Hell Is Real. Hell is a real place. But hell was not part of God's original creation, which he called "good" (Genesis 1: 31). Hell was created later to accommodate the banishment of Satan and his fallen angels who rebelled against God (Matthew 25: 41). Human beings who reject Christ will join Satan and his fallen angels in this infernal place of suffering. The Scriptures use a variety of words to describe the horrors of hell, including the lake of burning sulfur (Revelation 19: 20; 20: 14,15), eternal fire (Matthew 25: 41), fiery furnace (Matthew 13: 42), destruction (2 Thessalonians 1: 8-9), and eternal punishment (Matthew 25: 46). The greatest pain those in hell suffer is that they are forever excluded from the presence of God. If the presence of God brings ecstatic joy (Psalm 16: 11), then the eternal absence of his presence will bring utter dismay.

#### There Is Conscious Existence After Death. (80)

80. There Is Conscious Existence After Death. Scripture indicates that human beings have an immaterial nature that consciously survives death. In Revelation 6: 9-10 we read of "the souls of those who had been slain," and they are speaking to God (something that requires consciousness). In Philippians 1: 21-23 the apostle Paul speaks of his desire to "depart" and be with Christ. In 2 Corinthians 5: 6-8 Paul says that to be absent from the body is to be at home with the Lord. The souls of both believers and unbelievers are fully conscious between death and the future day of resurrection. Unbelievers are in conscious woe (see Luke 16: 22-23; Mark 9: 43-48; Revelation 19: 20), while believers are in conscious bliss (Philippians 1: 23).

#### Annihilationism Is False. (81)

81. Annihilationism Is False. Matthew 25: 46 clearly refutes annihilationism. It tells us that the wicked "will go away to eternal punishment, but the righteous to eternal life." The same word for "eternal" refers to the eternal life of the righteous and the conscious punishment of the wicked. The word comes from the adjective *aionion*, meaning "everlasting," "without end." The wicked will be consciously punished everlastingly and without end, not annihilated out of existence. Notice that there are no degrees of annihilation. One is either annihilated or one is not. The Scriptures, by contrast, teach that the day of judgment will bring degrees of punishment (Matthew 10: 15; 11: 21-24; 16: 27; Luke 12: 47-48; John 16: 22;

Hebrews 10: 29; Revelation 20: 11-15; 22: 12). The fact that people will suffer varying degrees of punishment in hell shows that the Bible does not teach annihilation or the extinction of consciousness. These are incompatible concepts. Moreover, one cannot deny that for one who is suffering excruciating pain, the extinction of his or her consciousness would actually be a blessing, not a punishment (see Luke 23: 30; Revelation 9: 6). Any honest seeker after truth must admit that one cannot define “eternal punishment” as an extinction of consciousness.

#### There Are Not Two Peoples of God. (92)

92. There Are Not Two Peoples of God. The Bible does not present two peoples of God, one group of 144,000 with a heavenly destiny and another “large crowd” with an earthly destiny, as Jehovah’s Witnesses teach. Jesus taught that all people should seek the kingdom and that whoever sought it would find it (Matthew 10: 37-39). A heavenly destiny awaits all who believe in Christ, not just a select group of 144,000 (Ephesians 2: 19; Philippians 3: 20; Colossians 3: 1; Hebrews 3: 1; 12: 22; 2 Peter 1: 10-11). All who believe in Christ are “heirs” of the eternal kingdom (Galatians 3: 29; 4: 28-31; Titus 3: 7; James 2: 5). All believers will be together in one flock under one shepherd (John 10: 16).

#### False Prophets Are Recognizable. (96)

96. False Prophets Are Recognizable. Deuteronomy 18: 21-22 indicates that false prophets give false prophecies that do not come true. False prophets sometimes cause people to follow false gods or idols (Exodus 20: 3-4; Deuteronomy 13: 1-3), they often deny the deity of Jesus (Colossians 2: 8-9), they sometimes deny the humanity of Jesus (1 John 4: 1-2), they sometimes advocate abstaining from certain foods for spiritual reasons (1 Timothy 4: 3-4), they sometimes deprecate marriage (1 Timothy 4: 3), they often promote immorality (Jude 4-7), and they often encourage legalistic self-denial (Colossians 2: 16-23). If a so-called prophet says anything that clearly contradicts any part of God’s Word, his teachings are to be rejected (Acts 17: 11; 1 Thessalonians 5: 21).

#### Setting Prophetic Dates Is Foolish. (97)

97. Setting Prophetic Dates Is Foolish. There are at least ten good reasons why Christians should avoid setting dates for eschatological events. 1. During the past 2000 years, those who have predicted and/ or expected “the end” have been 100 percent wrong. 2. Those who succumb to the date-setting mentality may end up making harmful decisions for their lives (like joining a survivalist sect). 3.

Christians who succumb to the date-setting mentality may end up damaging their faith when their expectations fail. 4. If one loses confidence in the prophetic portions of Scripture, biblical prophecy ceases to be a motivation to holiness (Titus 2: 12-14). 5. Christians who succumb to the date-setting mentality may damage the faith of new and immature believers when predicted events fail to materialize. 6. Setting dates may lead to “prophetic agnosticism.” People may believe that we can’t be sure of what the future holds. 7. Date setters tend to be sensationalistic, and sensationalism is unbecoming to a follower of the Lord Jesus (Mark 13: 32-37). 8. Christians who get caught up in the date-setting mentality can potentially do damage to the cause of Christ (humanists, skeptics, and atheists mock Christians in their date-setting). 9. Christians who succumb to the date-setting mentality may get sidetracked from their first priority— living righteously and in holiness in daily fellowship with the Lord Jesus Christ. 10. The timing of end-time events is completely in God’s hands (Acts 1: 7), and he hasn’t given us the precise details.